

The Confraternity of Saint James



BULLETIN

October
1995

No. 54

President
H.E. The Spanish Ambassador

Editorial Comment

One of the fascinations of the pilgrimage to Santiago is the diversity of subjects, antique, medieval and modern, that arise from it. Bulletin no.54 exemplifies this characteristic with articles on the Shobdon arches in Herefordshire, a training weekend for wardens in northern Spain, the chain of events that led to a 1995 cycling pilgrimage, and the place of St James in the Holy Family. Following a committee decision a few years ago we do not normally stray too far from the paths of St James, but an occasional excursion is permitted. In this issue St Roche and St Birinus are both celebrated, while the pilgrimage to Canterbury is the subject of a book review. It is a particular pleasure to be allowed to reproduce another of Professor George Zarnecki's scholarly papers, and to know that at last, with the setting-up of a special trust, the proper conservation of Shobdon is a real possibility. One of the founding aims of the Confraternity, back in 1983, was to identify and safeguard monuments and works of art connected with St James and the pilgrimage. We hope therefore to support the work of the Shobdon Trust in the near future.

The diversity of events arranged both by the Confraternity and other organisations is also remarkable, and nor are they restricted to London; Warwick, Chester, Exeter and Cheltenham all feature in this Bulletin, together with venues in Ireland, Holland, France and Spain. However, there are notable gaps and if members in Scotland, Wales and Northern Ireland have suggestions for meetings in those countries the Secretary would be delighted to hear from them. On the London front, we are especially pleased to be associated with the organisation of the day colloquium on 'Pilgrims and Pilgrimage', at King's College London in early December, master-minded by Professor Jinty Nelson. Mary Remnant will be contributing to a very full programme which covers a satisfying range of Compostellan and other shrines and pilgrimages. The Confraternity year will thus end on a high note and open equally well - we hope - in 1996 with the thirteenth of our convivial and popular annual general meetings. PQ

CONFRATERNITY EVENTS AUTUMN/WINTER 1995-6

Thursday 16 November - 'Lone Journey to St James' -
a presentation by Molly Roberts who walked
from Le Puy to Santiago in the summer of 1995

The Camino in Spain (a sequel to the 1994 French routes presentation) will be the focus of attention at this meeting, at which new members will be particularly welcome. 7pm at St Etheldreda's Crypt, Ely Place, London EC1. Entrance: £2-50 (members), £3-50 (non-members). Wine and refreshments will be available. This is also an opportunity to buy pilgrim Christmas presents, including some designer shell items.

Saturday 9 December - Pilgrims and Pilgrimage - a Day Colloquium organised jointly by King's College London (Centre for Late Antique and Medieval Studies (CLAMS) and the Confraternity. 10am to 5.30pm at King's College, Strand, London WC2 (next to Somerset House). (NB There is no parking in the area.) Cost: £5-00, to include a sandwich lunch, coffee and tea (wine extra). This year's colloquium, arranged by CSJ member, Professor Janet (Jinty) Nelson, is devoted to pilgrimage, with five distinguished speakers. **Programme:** 10.30: coffee; 11: welcome; 11.05: Professor Robert Bartlett (University of St Andrews) on 'Holy Places and Holy Spaces'; 12.00: Dr Peter Linehan, St John's College, Cambridge on 'Shrines and Their Uses: Compostella and Guadalupe as Pilgrim Centres'; 1-2.15: lunch; 2.15: Dr Mary Remnant (Confraternity of St James) on 'The Musical Road to Santiago de Compostela'; 3.15: Professor Judith Herrin (King's College London) on 'Women as Pilgrims in the Early Christian Period'; 3.45: Dr Diana Webb (King's College London) on 'Italian Pilgrims to Compostella and Elsewhere'. 4.15: tea; 4.30: Round Table Discussion. If you wish to attend, please complete the form at the end of this Bulletin and return it to the CSJ office by 1 December.

Saturday 20 January 1996 – 13th Confraternity AGM

The Confraternity's AGM is always an interesting and event-packed day, ending with a good supper. The speaker will be announced in the AGM papers to be sent out in late December. London members can usually offer overnight accommodation to members from further afield who would like to spend the Sunday in London.

Saturday 9 March – Practical Pilgrim Day at Warwick

The town of Warwick, with its church of St Mary the Virgin and Warwick Castle, is the venue for the annual information and advice session on the pilgrimage. Further details nearer the time.

Saturday 25 March – Northern Practical Pilgrim at Chester

Organised by the Northern Group, this day at Chester is open to all; past and present pilgrims especially welcome. Further details nearer the time.

25 May to 1 June – Visit to Ireland: Kerry and Dingle

Details of the proposed visit appeared in Bulletin 54. Prospective participants will be asked to make a firm decision by the time of the AGM as accommodation needs to be booked well in advance. Numbers will be limited to 20.

OTHER EVENTS

September 1995 to September 1996 – Gallaecia Fvlget – an exhibition in Santiago de Compostela to celebrate five centuries (1495 to 1995) of the University of Santiago, in five different locations: the Fonseca Palace, the University itself, San Martín Pinario, the Casa de la Troya and the Casa de la Conga. A handy leaflet showing all the locations, and other places of interest, is available at the Tourist Office in Santiago (43 rúa do Vilar). The exhibition was formally opened by King Juan Carlos on 21 September, the start of the new academic year.

22 September to 29 March 1996 - Pilgrimage, Quests and Crusades - a 20-week course run jointly by Birkbeck and Morley Colleges, at Morley (Westminster Bridge Road, London SE1), on Fridays 10.30 to 12.30 by Frances and Geoff Doel. Fee £80. This course has already started but for further details contact the Centre for Extra-Mural Studies, 26 Russell Square, London WC1B 5DQ. Tel.: (0171)-631 6633.

27 to 29 October - Meeting of 1995 refuge wardens in Santo Domingo de la Calzada, to reflect on 1995 experiences and to identify objectives for 1996. Details from PEREGRINO magazine at Apartado 60, 26250 Santo Domingo de la Calzada, La Rioja, Spain. Tel.: (0034)-41.34.33.90. Fax: (0034)-41.34.25.42.

Saturday 28 October - Antwerp meeting for 1995 refuge wardens, for those unable to go to Spain, in the restaurant Den Scilt van Antwerpen. Details from Vlaams Genootschap van Santiago de Compostela, Sint Andriesabdij, Zevenkerken, 8200 Brugge 2, Belgium.

Thursday 9 November - The Musical Road to Santiago de Compostela - Mary Remnant's Lecture Recital, in Exeter. 8pm at St David's Church, Exeter, opposite Exeter College. The lecture recital is being given as part of the *Pilgrims* project, sponsored by the Xunta De Galicia. Booking details from Juan Carlos Tato, Dince Hill Lodge, Grove Road, Whimble, Exeter EX5 2TP. Tel.: (01404)-823074.

Saturday 11 November - The Pilgrims' Road to Santiago - a day school (10.15 to 5) by CSJ member Dr Steven Blake, who is also Director of the Cheltenham Art Gallery and Museum. Fee: £15. Venue: the Art Gallery and Museum, Clarence Street, Cheltenham. For enrolment contact the University of Bristol, Dept for Continuing Education, tel.: (0117)-928 7172 between 10 and 4, Mondays to Fridays, quoting course no. G95D005RPA.

14 November to 1 December – España: Spanish Scenes, Places and People that Visitors may have Missed – a photographic exhibition by Stanley Russell, at the Children's Library, Barbican Arts Centre, London EC2. The 1000+ prints include notable pictures of Cáceres; photographs are on sale, from £40.

Monday 4 December – Minstrels in the Age of Rahere – a lecture/recital by Mary Remnant to celebrate the 850th anniversary of the death of the founder of the Priory and Hospital of St Bartholomew. 8pm in the Purcell Room, South Bank. Ticket prices: £6 (front 3 rows), £9, £12. Bookings can be made on (0171)-928 8800. Members of the CSJ Choir and other friends will be taking part.

Saturday 9 December – English Medieval Wall Paintings – a half-day school (2 to 5) by Dr Steven Blake at the Cheltenham Art Gallery and Museum, concentrating on how and why they were painted, the most commonly depicted subjects and the problems now faced in ensuring their long-term survival. Fee £7-50, course no. G95B001RPA. For enrolment see details above under the Pilgrims' Road day school.

9 to 13 April 1996 – 'Anden los que saben y sapen los que andan' – ('May those who know go and those who go know') – a conference on different aspects of the pilgrimage organised by the Amigos del Camino de Santiago de Navarra in Pamplona. Details available in the New Year.

Later 1996 dates for your diary

12 to 15 September 1996 – Conference on Maritime Pilgrimage at El Ferrol, Galicia, organised by the Xunta de Galicia.

20 to 22 September 1996 – 4th International Conference of the Spanish Federation of Associations (venue to be announced shortly).

1996 French National Celebrations in Reims – the 1500th anniversary of the baptism of Clovis, King of the Franks by

Saint-Rémi at Reims, will be the occasion of a number of commemorative events, including:

**10/11 May (Paris) and 19 to 25 September (Reims): Colloquia
June - Visit by the Société des Amis de St-Jacques de France**

**Sunday 22 September (Reims) - Religious celebrations and visit
by Pope John Paul II.**

Plus, from June to September, events in the Cathedral, exhibitions in the two museums, the library and the Palais du Tau, and a series of concerts. Further details in the New Year.

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From the Secretary's Notebook

Office Deluge

A few weeks ago we experienced a flood in the office due to water leaking from the boiler into a cupboard full of cardboard boxes and envelopes for recycling. The carpet was also saturated. Fortunately the material stored in the boxes was not of great value and little permanent damage has been done. However, there was a great deal of inconvenience and things are not quite back in their proper places yet. My thanks to the volunteers who have had to cope with plumbers and not being able to find things.

Pilgrim Register and Feedback

This is an important time for all who have made their pilgrimage this year. Please return your Pilgrim Register forms to Rosemary Clarke to add to our statistics and archives. Feedback forms should be returned to the office where they will be sent to the different guide writers to update next year's editions. We are very grateful to those who have already sent in their forms. We hope to have information from Belgian and German pilgrims this year and this should mean that our guides will become even more international than they are already.

Camino Mozárabe (Vía de la Plata) Developments

Alison Raju has prepared an updated amendment sheet to accompany her guide. There are some very important and significant route changes. If you already have a copy of the guide and need the updated notes, please send an s.a.e (decent size) marked 'Camino Mozárabe' to the office.

Arles Factsheets

Maurice and Marigold Fox have now prepared a walkers' text to accompany their fact sheets. They walked the route in May 1995 and hope their information will inform those preparing for the walk. The fact sheets are on sale for £2, while the walkers' text is £1-50 extra (in 1st-class stamps if preferred), also available from the office.

International Center of Medieval Art (ICMA)

For the past few years Ronald R. Atkins of New York has presented the Confraternity with membership of ICMA, which is based at the Cloisters Museum, New York. For this we receive their scholarly bi-annual journal, *Gesta*, which is kept in the library, and a newsletter three times a years. They contain valuable references to current work on medieval art. We are extremely grateful to Ronald R. Atkins for his generosity, and touched that this year he has asked that his gift be received in memory of Dr William Melczer, Professor of Medieval and Renaissance Studies at Syracuse University, New York. (For an obituary of Dr Melczer, see the CSJ Spring Newsletter, 1995.)

Volunteers Needed

The British Archaeological Association will be holding its annual conference in Bristol next year from 20th to 24th July. They need people with a knowledge - historical or archaeological - of the area to act as guides for visitors. If you are interested and able to help please contact me at the office.

Lost and Found

A recent visit by Pat Quaife to the office led to the missing volumes of *Las Peregrinaciones a Santiago de Compostela* by Vazquez de Parga et al being found. A huge sigh of relief all round!

Helena Canwath's Diary

This is the name inside a holiday diary found by a pilgrim on the Camino near Belorado. It is in the safekeeping of Evelyn Schaad, Treasurer of the Swiss association. If anyone knows Helena please let me know.

Marion Marples

St James's Day, 1995

Nobody knew quite what to expect for our celebration of St James's Day - 25 July - in the City of London, especially not the Secretary or the clerical participants. A few days earlier the Bishop of London had announced an episcopal Visitation to the church of St Katherine Cree, thus suspending all services. The festival choral evensong was moved to nearby St Botolph's Bishopsgate - which gave rise to confusion as St Botolph's Aldgate was actually closer and a service was also due to be held there at the same time.

The choral evensong for St James's Day was sung by the Lloyds' choir and the service included prayers for members of the Confraternity who had died during the year. The sermon, by Fr John Salter, vicar of St Silas Pentonville, on the Jewishness of James made a change from the more usual preoccupation with the pilgrimage and pilgrim way of life. The service ended with a procession round the church, with participants singing the splendid hymn based on *Regnator Orbis* in praise of the heavenly Jerusalem.

After the service a reception was held in St Botolph's church hall. We thank the Administrator for his help and hospitality to us and hope that one year we shall be able to visit St Katherine's to revive the connection with St James, Duke's Place.

Liz Keay kindly produced some historical notes and a walk round the site of Holy Trinity Priory, Aldgate, where St James stood. If you would like a copy of these notes please send an s.a.e (decent size) to the office, marked 'London Walk'.

MM

Refugio Gaucelmo News

1995 Pilgrims

At the time of writing, we can compare figures to end August:

	1993	1994	1995
	Año Santo		
April	401	105	203
May	652	261	366
June	866	457	608
July	1657	1099	1501
August	1276	1180	1357
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Total	4852	3102	4035

1995 is getting closer to the Año Santo 1993, with July at nearly the same number of pilgrims and August higher than 1993. Given that 1993 was exceptional, it is remarkable that the Refugio is accommodating such a number of pilgrims when there has been no increase in bunks available. How is this happening?

Wardens 1995

The answer lies with our wardens who, notwithstanding the physical limitations of the Refugio, are prepared to accept and administer to as many pilgrims as can be squeezed in (literally), and they deserve all our praise. Their names are:

April	David Wesson	U.K.
May	Max & Ida Ritler	Switzerland
June	Ginnie Lighton & Alison Pinkerton	U.K.
July	Johannes Verhoeven	Holland
part	Nancy Frey	U.S.A.
part	José Placer	Spain
part	Francisco Castells	Spain
August	Vincent & Roisin Cowley	U.K.
part	Pedro Arregui	Spain
part	Srta. Elia González	Spain
Sept.	Annie Shaver-Crandell & Keith Crandell	U.S.A.
Oct.	Jim Lenaghan	U.K.

They have come to the Refugio from far afield and some in difficult circumstances, and they have done a marvellous job. Our sincere thanks to them and to José Ignacio Díaz of *Peregrino* for providing us with our Spanish wardens for the peak months.

Wardens 1996

Whilst most of the months are filled, we still need wardens for July and October, and would be grateful for volunteers to contact Joseph May, 5 Ayot Green, Welwyn, Hertfordshire AL6 9AB.
Tel. (01707) 333178.

Working Party – Spring 1996

We are planning a working party for a week (end March/early April) and hope to do some work in the Refugio meadow if weather and time permit. We do not yet know the list of jobs to be done in the Refugio, and as with previous working parties, travel arrangements need to be organised separately or in pairs. Anybody interested please contact Walter or Mary Ivens, 1 Airlie Gardens, London W8 7AJ. Tel. (0171) 2292624.

Donors, March to September 1995

Sister Brannigan, Gosia Bryckczynska, Maurice & Marigold Fox,
Donald Fromow, Paul Graham, William King, Mr. Lister,
Yvonne Norris, Aileen O'Sullivan, Alison Pinkerton, Pat Quaife,
St. James the Great Primary School, Ed & Anne Shore,
Rosemary Wells, Margaret Walsh.

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Drums in Downing Street

'Mrs Clarke, I'm afraid my drums are in your airing-cupboard.' With this remark near the beginning of her lecture/recital, *The Musical Road to Santiago de Compostela*, given in the State Room at 11 Downing Street on October 3rd, Mary Remnant created a happy and relaxed atmosphere for the rest of the evening. Following the routes from Vézelay and Le Puy, via La Chaise-Dieu and visiting sites known also for their musical connections, we joined the Associates of the Schola Gregoriana of Cambridge, directed by Dr Mary Berry, on their recent musical pilgrimage to Santiago. This included a rapid (non-musical) visit to Rabanal where some group members had the pleasure of meeting warden, Annie Shaver-Crandell, who was able to show them a copy of her new book, *The Pilgrim's Guide to Santiago de Compostela: a Gazetteer* (written jointly with Paula Gerson and with the assistance of Alison Stones).

The CSJ choir assisted Mary in a number of pieces and the usual audience participation resulted in Mary Ivens making a triumphant sound on the horn. The President of the Confraternity, H.E. the Spanish Ambassador, D. Alberto Aza Arias, and his wife played the organistrum together for one piece, while Gillian Clarke, Pat Quaife and Julie Champeney also performed creditably on the same instrument.

The evening raised over £1300 towards the Rabanal Appeal and the Gaucelmo Sub-Committee will decide at its November meeting which 1996 project will be supported.

The Confraternity would like to thank Gillian Clarke for her generous hospitality - which included interval refreshments - Mary Remnant for providing an excellent evening's entertainment, and the audience for their contribution to the occasion and to the Rabanal Appeal Fund.

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The Priory Church of Shobdon and its Founder

GEORGE ZARNECKI

The Shobdon Arches (Figs 1–4) are not only neglected in the physical sense and are gradually disintegrating,¹ but they have also never been properly published.² Of the nearly twenty sites with works of the Herefordshire School of sculpture³ still surviving, it is Kilpeck which draws most attention, for, although it was a more modest structure in size and decoration than Shobdon, it is in comparison remarkably well preserved. And yet Shobdon's artistic merit is beyond doubt, and so too is its historic importance, for it was the first English priory of the Augustinian canons of the order of St Victor in Paris. In addition, it witnessed events which involved deep religious piety, much personal drama and feudal vendetta.

I am at present working on a detailed description and an art-historical analysis of Shobdon for the *Corpus of Romanesque Sculpture in Britain and Ireland*.⁴ The present paper deals chiefly with the early years of Shobdon's history without touching the complex problems of its sculptural decoration.

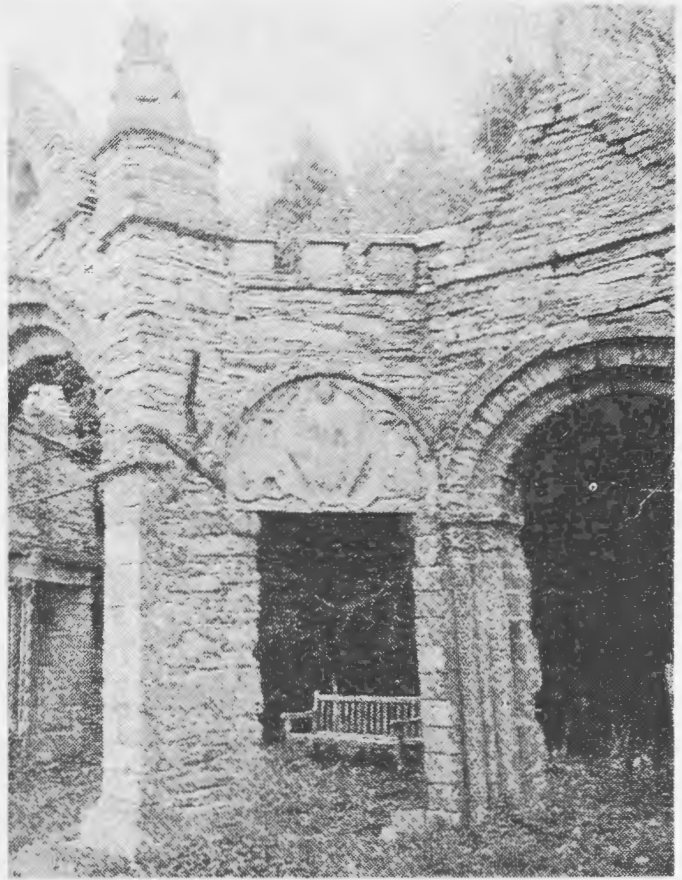


Fig. 1 A general view of the Shobdon Arches from the east (Photo: English Heritage, Photogrammetric Unit)



Fig. 2 The responds of the chancel arch: the Shobdon Arches (Photo: Royal Commission on Historic Monuments, England, Crown Copyright)

THE PRIORY CHURCH OF SHOBDON AND ITS FOUNDER

Shobdon lies in north-western Herefordshire near the Welsh border, a region which, before the Conquest and to a lesser extent after, was open to frequent Welsh attack. No wonder William the Conqueror made William FitzOsbern, a ruthless man but a trusted follower of the king, the Palatine Earl of Hereford and put him in charge of this marchland.⁵ He built a string of castles at strategic points and entrusted them to Norman barons whose duty it was to make the region more secure and to provide a base for the future conquest of Wales. One of those castles was Wigmore, which was given to Ralph de Mortimer.⁶ After FitzOsbern was killed in battle in 1071, he was succeeded by his son Roger, who, in punishment for his revolt against the king, lost his earldom and all his enormous possessions, many of which the king gave to Ralph de Mortimer, who thus became one of the richest and most powerful men of the marchland.

By the time of Domesday Book, he had been succeeded by his son Ralph II, and when he died, sometime between 1104 and 1128, the family wealth passed to his son Hugh I, who died between 1148 and 1150. It is known from Domesday Book that Shobdon was the property of Ralph II, and that it was valued at £7,⁷ a considerable sum in those days. Like so many places in this border region, Shobdon was defended by a castle, of which only a mound surrounded by a fosse survives.⁸

The chief source for the early history of Shobdon is the Wigmore Chronicle, a text originally written in Latin but of which only a fourteenth-century French translation survives (Fig. 5).⁹ All quotations from the Chronicle in this paper are based on the English translation by J.C. Dickinson



Fig. 3 The arch of the south doorway: the Shobdon Arches (Photo: author)



Fig. 4 Christ in Majesty on the tympanum from the south doorway: the Shobdon Arches (Photo: author)

and P.T. Ricketts.¹⁰ Invaluable as the Chronicle is, it has one unfortunate defect, namely that it does not give any dates for the events it records. The events of interest to us are briefly these.

Hugh de Mortimer (I) 'chose a wise, prudent and concientious man named Oliver de Merlimond, and made him chief steward of all his land and manager of all his property'.¹¹ From another source it is known that it was Oliver who earlier on was entrusted by Ralph de Mortimer with his son's education.¹² This suggests that he was not only an able administrator but also a man of some learning and moral integrity. He inherited the land at Ledicot, one mile west of Shobdon, and on being appointed steward was given by Hugh de Mortimer the vill of Shobdon.¹³ Nothing is known of Oliver's family beyond the fact that his son Odo was given by Hugh de Mortimer the benefice of the church of Aymestrey (two miles north of Shobdon and half-way from Shobdon to Wigmore) and that his other son Simon became, much later, a canon and then abbot of Wigmore.

The Chronicle states, without giving any dates, that 'At that time there was no church in Shobdon, but only a chapel of Saint Juliana, made of wood, subject to the church of Aymestrey.

Oliver was therefore most concerned to have erected a new church in Shobdon'.¹⁴ As his son was incumbent of Aymestrey, he easily obtained the release of Shobdon from the jurisdiction of Aymestrey on the annual payment of two shillings. 'When this has been decided, the said Oliver undertook the construction of the church of Shobdon. During this time, Oliver had the great wish to undertake a pilgrimage to St James [of Compostela] and entrusted to a knight, Bernard, all the responsibility for the work with the necessary funds'.¹⁵ I take this to mean that Bernard was charged with the preliminary work such as, for instance, getting the stone quarried and brought to the site. Herefordshire has been fortunate in that four-fifths of its surface extent is occupied by Old Red Sandstone, a reasonably good building material.¹⁶ Presumably the stone was quarried as near the site as possible, to reduce the cost of transport. In addition, lime and sand had to be prepared for making mortar.¹⁷ Lime was easily obtainable from the quarries near Aymestrey, from which it bears its modern name, Aymestrey Limestone.¹⁸ It had to be burnt in kilns next to the building site, and for this a great deal of wood was required, as the furnace had to be kept burning day and night.¹⁹ Timber, usually alder for scaffolding and oak for roofs, shingles or slates, cranes, ropes and many other materials were required on a building site that was to be active for a number of years. Sheds for workshops, for tools and for perishable materials also had to be built in advance. But it is very doubtful whether the actual building of the church was carried out during Oliver's absence abroad. The journey to Compostela, even at a leisurely pace by land, would not have required more than one year. After all, the round journey from Toulouse to Compostela on horseback is recorded in the twelfth century as having taken only fifty-eight days.²⁰ It must be assumed that Oliver had several companions, well-armed for safety, some servants, perhaps one or both of his sons, and no doubt a letter of recommendation from the bishop of Hereford to facilitate his travels through foreign lands.

The Chronicle is, alas, silent about the journey so it was probably uneventful and is also silent about Compostela, except for a brief 'and reached St James safe and sound'.²¹ On the return journey, Oliver was 'always mindful of the enterprise at Shobdon'. What is meant by this? It is generally recognized that the decoration of Shobdon, of which only the chancel arch and two doorways survive, owes certain striking features to Romanesque sculpture in Aquitaine, especially

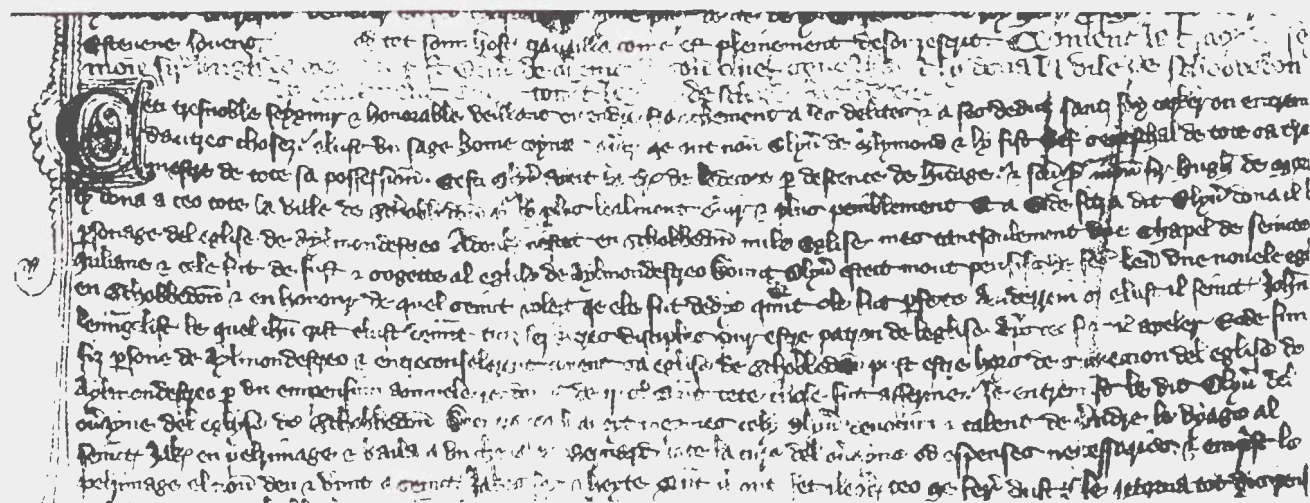


Fig. 5 The Chronicle of Wigmore Abbey: University of Chicago Library MS 224, fol. 1v

Poitou and Saintonge, and that this was perhaps due to Oliver's inclusion in his party of a sculptor engaged to work at Shobdon. So perhaps he was 'mindful of the enterprise at Shobdon' by travelling to some particularly recommended churches so that his sculptor could study them and make sketches. They must certainly have visited Aulnay and Parthenay-le-Vieux.²²

When Oliver and his party reached Paris, they stayed in the guest-house of the celebrated Abbey of St Victor, which was engaged in both religious and scholarly tasks. Although the Chronicle implies that Oliver's stay in that particular abbey was not pre-arranged, this seems doubtful. In any case 'Whilst he was there he took careful note of all things he saw in the guest-house, in the cloisters and in the choir, and especially of the service performed around the altar; and his heart was filled with piety at the decorum which he saw among them in all places. Then he took leave of the abbot and the other brothers of that place, and returned to his own country'. I estimate that this was in about 1125. In the next sentence the Chronicle states 'And when his church was quite complete, he most humbly begged lord Robert of Bethune, bishop of Hereford, . . . to consecrate his church at Shobdon'.²³ Here again no dates are given, but, since Bishop Robert held office between 1131 and 1148, the dedication must have taken place between those dates. On the other hand, certain events which took place between the consecration and 1143, when Oliver made his escape from Shobdon, suggest that the ceremony was performed by Bishop Robert very soon after he became bishop, perhaps in 1131 or 1132. This would allow about seven or eight years for the construction of Shobdon church, a perfectly acceptable assumption.

The consecration must have been impressive. 'On the appointed day, there came the bishop, all the great lords of the region, knights, clergy and countless others to the ceremony. . . . And when the church had been consecrated, there was the banquet, very elaborately prepared for the bishop and for other guests and for those who wanted to come.'²⁴ The church was dedicated to St John the Evangelist.

The Chronicle next narrates that, having obtained the advowson of the church of Birley (seven miles south-east of Shobdon), Oliver was determined to give Shobdon, Birley and his land of Ledicot and Letton to a monastic community and that he sent a letter to the abbot of St Victor in Paris 'begging him to send two or three canons. Since the letter was sealed unofficially, however, the abbot refused and only when Oliver had sent a joint letter with Bishop Robert did the abbot agree and in due course two canons were installed in a very fine house near the church.'²⁵ The building of this house is not mentioned, but presumably it was carried out while Oliver was securing a financial basis for the future monastic establishment and while he was negotiating with the abbot of St Victor. If about four years are allowed for these activities, about 1135 is a likely date for the arrival of the first canons, that is just before the outbreak of the civil war. It is doubtful whether the abbot would have agreed to send the canons during the unsafe years of Stephen's reign, especially after the siege and burning of Hereford in 1138.²⁶ Thus Shobdon became a priory of the Victorines, the first in England.²⁷ As they were both *scholares* and *claustrales*, the earlier guess that Oliver was not only a pious man but also an intellectual is reinforced.

During the years of the civil war, Herefordshire suffered greatly from the armies of both sides. The Chronicle recounts that there was a quarrel between Bishop Robert de Bethune and Miles, Earl of Hereford, a supporter of Matilda. In 1143, being in urgent need of money to pay his troops, Miles demanded huge sums from the church and, when this was refused by Bishop Robert, the earl invaded his lands, causing much damage, and as a result he was excommunicated and the diocese

was laid under interdict.²⁸ At Oliver's invitation, the bishop went to live with the canons at Shobdon. On Christmas Eve, the earl was killed in a hunting accident, and the bishop returned to Hereford. The canons obviously missed the company of the bishop, who was himself both learned and pious and who earlier in life had been prior of the Augustinian canons of Llanthony Prima. The events of the civil war were also, no doubt, very frightening. So they pleaded with Paris to be replaced by brethren who spoke English, and this was done when three canons were sent who were 'born and bred in England'.²⁹

It is written in the Chronicle³⁰ that 'very soon after a very great and violent quarrel broke out between Sir Hugh de Mortimer and the aforesaid Oliver, so that Oliver left him, and went to lord Miles, earl of Hereford, who, at that time, was his close friend'. The reason for the quarrel is not given. Oliver was summoned three times before the court of Hugh but he 'feared the malice and cruelty of his lord' and decided to 'lay low during that time'. Hugh consequently 'seized everything belonging to Oliver, along with the canons' possessions'. But not wishing to harm them, he gave them a year in which to leave 'as people who had come on to his land without his leave, brought there by his enemy'. This last sentence is significant. Some historians have claimed that the foundation of Shobdon was carried out by Oliver on behalf of Hugh de Mortimer.³¹ However, it is quite clear from the Chronicle, which after all was written at Wigmore Abbey, at that time under the patronage of the Mortimers, that the whole enterprise was Oliver's own and at his own expense, and at no time is the participation of Hugh de Mortimer mentioned. Had he been involved, it would surely have been he and not Oliver who would have written to Paris requesting the canons from the Abbey of St Victor. The Chronicle is quite explicit in calling Oliver 'le premer auctor de cet euvre'.³²

After the break between Oliver and Hugh de Mortimer in 1143, the canons were reconciled with Hugh at a meeting in Leominster, when it was decided that the priory would become an abbey. It can be assumed that it was then that the Mortimers assumed the patronage of the monastery. For some time to come, however, the canons moved from place to place, unable to settle until at last in 1172 they found a suitable site near Wigmore and built the abbey which was consecrated in 1179.³³

The first prior of Shobdon was Robert, who in 1148 was succeeded by a distinguished biblical scholar, Andrew of St Victor, an Englishman.³⁴ However, he returned to Paris in 1155, and Roger was elected. On Roger's death in 1161, Andrew was restored and was abbot until his death in 1175. He was followed by Oliver's son Simon. As for Oliver, he almost disappears from sight after 1143 but as he witnessed a charter of Earl Roger, dating between 1148 and 1155,³⁵ it is likely that he was in the service of Roger, son of Oliver's 'close friend'. The prologue of the Chronicle records that he eventually became a canon of Wigmore Abbey and was buried there.³⁶

Thus the priory of Shobdon, built with such devotion and high hopes, became a modest parish church, and its uneventful later existence ended in 1751 when it was demolished except of the west tower, which, ironically, was not part of the original building but was added to it c. 1300. There exists a schematic engraving entitled 'The South Prospect of Shobdon Court in Herefordshire, The Seat of Sr James Bateman Kt.', which was published in 1715 in the second volume of *Britannia Illustrata*. This large folded engraving shows the Court with the gardens, the kitchen block and, on the extreme left, the stables. All these buildings suffered the same fate as the church, they were demolished.³⁷ Between the Court and the kitchen block the engraving depicts the church, partly obscured by the west wing of the Court (Fig. 6). The engraving has a number of ambiguities and



Fig. 6 Engraving of Shobdon church by John Harris: from *Britannia Illustrata*, vol. 2 (London, 1715), pl. 64

careless mistakes. For instance, the church tower should be to the west of the nave and not to the east. However, there can be no doubt that the south doorway, and presumably the north also, was covered by a tall stone porch which provided protection for the sculptured doorway with its tympanum. It is a great tragedy that they were not allowed to remain undisturbed and provide a permanent monument to Oliver de Merlimond's patronage.

Acknowledgements

My first visit to Shobdon is noted in my diary for 1946 as having taken place on 14 August. I shall always remember the day, not only because of the deep impression the sight of the sculptural elements from the church built into a romantic ruin made on me, but also for a trivial but amusing incident. That evening I was cycling from one public house to another trying to find lodgings for the night and was almost arrested. My strong Polish accent made people suspect that I was an escaped German prisoner-of-war from a nearby camp, and so the local police were alerted; but once my credentials were established I was made a welcome visitor.

THE PRIORY CHURCH OF SHOBDON AND ITS FOUNDER

My first encounter with Peter Lasko is not recorded in my diary but, since he arrived as a student at the Courtauld Institute in September of the same year and I was working there (in a very lowly capacity), we must have met soon after and we have been friends ever since. This paper is dedicated to him with affection.

Notes

1. See my paper, 'The Future of the Shobdon Arches', *Journal of the British Archaeological Association*, 146 (1993), 87–92.
2. My own PhD thesis, 'Regional Schools of English Sculpture of the Twelfth Century', (University of London, 1950), in which Shobdon is discussed at length (pp. 238–79), has never been published.
3. I believe it was A.W. Clapham, *Romanesque Architecture in Western Europe* (Oxford, 1936), p. 150, who first recognized the sculpture in Herefordshire as a 'definite local school'.
4. The work on Herefordshire has been entrusted to Neil Stratford and me, he working on Hereford Cathedral and I on the county.
5. D. Walker, 'William fitz Osbern and the Norman settlement in Herefordshire', *Transactions of the Woolhope Naturalists' Field Club*, 39 (1969), 402–12.
6. In this paper all references to Domesday Book refer to *Herefordshire Domesday*, eds V.H. Galbraith and J. Tait (London, 1950). The reference to Wigmore is on p. 12 and more fully on p. 36. See also C. Hopkinson, 'The Mortimers of Wigmore 1086–1214', *Transactions of the Woolhope Naturalists' Field Club*, 46 (1989), 172.
7. *Herefordshire Domesday*, p. 38.
8. *The Victoria History of the County of Hereford*, I, ed. W. Page (1908), p. 236. J.W. Tonkin, 'Herefordshire castles', *Transactions of the Woolhope Naturalists' Field Club*, 44 (1982–4), 34, lists it as probably without any stonework. This is unlikely, since a timber structure would be of little use so close to the Welsh border.
9. University of Chicago, MS 224.
10. 'The Anglo-Norman Chronicle of Wigmore Abbey', *Transactions of the Woolhope Naturalists' Field Club*, 39 (1969), 413–46, with information about earlier publications of this text.
11. 'Chronicle of Wigmore', 423.
12. W. Dugdale, *Monasticon Anglicanum*, VI, eds J. Caley, H. Ellis, and B. Bandinel (London, 1830), p. 349: idem dominus Radulphus, de licentia dicti Henrici regis, ultimum condens eulogium, in quo abbatia de Wyg, foundationem, dotationem et constructionem, divina revelatione ad hoc instigatus, ordinavit, ac filium suum Hugonem, in omnibus suis citramarinis, haeredem et executorem sibi constituit universalem, Oliveri de Merlymond militis sui sagacis et providi viri tutelae ac curae eundem committendo.
13. 'Chronicle of Wigmore', 423.
14. 'Chronicle of Wigmore', 423.
15. 'Chronicle of Wigmore', 423.
16. L. Richardson in the chapter 'Geology' in *Victoria History of the County of Hereford*, p. 1.
17. L.F. Salzman, *Building in England down to 1540* (Oxford, 1952), pp. 149ff.
18. Richardson, 'Geology', p. 11.
19. Salzman, *Building*, p. 152. *du*
20. A.K. Porter, *Romanesque Sculpture of the Pilgrimage Roads* (Boston, 1923), I, p. 179, says thirty-six days, but he is mistaken. See *Le Guide du pèlerin de Saint-Jacques de Compostelle*, ed. Jeanne Viellard (5th edn, Macon, 1978), p. 133. The quickest route was, of course, the journey by sea. William Way sailed in 1456 from Plymouth, reaching Coruna in four days. See R. Stalley, 'Pèlerinage maritime à Saint-Jacques', *Santiago de Compostela: 1000 ans de Pèlerinage Européen. Europaalia 85 España* (Ghent, 1985), p. 123.
21. 'Chronicle of Wigmore', 423. 1456
22. G. Zarnecki, *Later English Romanesque Sculpture 1140–1210* (London, 1953), pp. 9–15.
23. Zarnecki, *Later English Romanesque Sculpture*, pp. 9–15.
24. Zarnecki, *Later English Romanesque Sculpture*, pp. 9–15.

25. 'Chronicle of Wigmore', 425.
26. In *Heads of Religious Houses in England and Wales 940–1216*, eds D. Knowles, C.N.L. Brooke and Vera London (Cambridge, 1972), p. 190, the date for the foundation of the priory at Shobdon is given as 1131 x 5.
27. For the Victorines, see Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford, 1952), pp. 83–111; also J.C. Dickinson, 'Les Constructions des premiers chanoines réguliers en Angleterre', *Cahiers de Civilisation Médiévale* 10 (1967), 179–98.
28. *Gesta Stephani*, ed. K.R. Potter (Oxford, 1976), pp. 158–60.
29. 'Chronicle of Wigmore', 425.
30. 'Chronicle of Wigmore', 425–7.
31. For instance D. Knowles and R.N. Hadcock, *Medieval Religious Houses in England and Wales* (London, 1971), p. 179, write: 'Hugh Mortimer's original foundation, through his steward Oliver de Merlimound, was at Shobdon, t. Henry I. . .'. This is taken literally, even with the spelling of Merlimound, from T. Tanner, *Notitia Monastica*, ed. J. Nasmith (Cambridge, 1787), xxi. Wigmore. A similar claim is made in Dugdale, *Monasticon*, VI pt i, p. 349. As Dickinson and Ricketts remark, 'Chronicle of Wigmore', 413, the text used by Dugdale is far from reliable.
32. 'Chronicle of Wigmore', 421.
33. H. Brakspear, 'Wigmore Abbey', *Archaeological Journal*, 90 (1934), 26–51.
34. Beryl Smalley, 'Andrew of St Victor, Abbot of Wigmore: a twelfth-century Hebraist', *Recherches de Théologie Ancienne et Médiévale*, 10 (1938), 358–73.
35. D. Walker, 'Charters of the Earldom of Hereford 1095–1201', *Camden Miscellany*, 22 (London, 1964), 26.
36. 'Chronicle of Wigmore', 435.
37. They survived until 1933 and are described in *Royal Commission on Historical Monuments, England, an Inventory of the Historical Monuments of Herefordshire*, III (London, 1934), p. 180.

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One Man's 'Camino'

Christopher Evans

As anyone can see on a map, it is a long trek from most points in Europe to the shrine of St James at Compostella. Particularly so if one intends to make the journey in the traditional manner, on foot, or even the modern alternative, with a bicycle. The ancient and famous 'Camino Francés', etched across northern Spain and so well sign-posted and documented as to be 'idiot proof', is still the preferred route although there are several less well-known alternatives from other angles. In fact this Camino, as it is known, is really only the home run of several caminos, originating at specific points further north in France. Ideally, however, if you travel as a pilgrim, your Camino should start the moment you pass through your garden gate. This certainly would have been the case during the great medieval pilgrimages, when there were no 20th-century conveniences to take them the many miles closer to the great shrine.

To pilgrims the term 'camino' has more than a literal and physical meaning. There is the figurative and spiritual side which may or may not lead one to some sort of emotional reward. And like the physical Camino, there is a beginning for this as well. Sociologists call this the decision-making process that would motivate one to undertake a still arduous journey when, given the constraints and fashions of our time, a fly/drive package to Malaga may be a more immediately appealing way of spending one's time.

Brifely, I cycled a fair way to Compostella, motivated mainly by historical and cultural interests. But my Camino started with a curious series of acts of fate which grew on me until I felt compelled to visit the shrine of St James myself. Indeed I never even associated the Spanish word 'Santiago' with the English 'St James' until recently, let alone know there was an ancient but living shrine to him.

With hindsight I can say my Camino started when I discovered a cockle shell whilst weeding my garden. I remember thinking at the time what an odd thing to find in the soil of the Weald of Kent, and being sufficiently bemused to clean it up and perch it on my kitchen window-sill. There it became a daily reminder of something but at the time I didn't know what. In fact, it was staring at me for months before I realized it had any association with an apostle named St James.

The next way-marker for my Camino was the uncharacteristically impulsive purchase of a bicycle. The area I live in is not particularly conducive to cycling and I had not been on one of these contraptions since I was a teenager. But I had a vague idea of getting into shape, and made a good deal with a man clearing out his old possessions. However cycling did bring the word 'pilgrim' to the forefront of my conscience as I repeatedly spotted signs for the Pilgrims' Way, that ancient North Downs route which runs not far from my home. In fact, it gave me the idea to visit Canterbury on my bike as a weekend excursion.

I actually chose a more scenic and direct route to Canterbury than the official Pilgrims' Way, but it was still about a 60-mile cycle ride. In spite of industrialization and war damage, the city is quite the tourist mecca with the Cathedral still being its most important attraction. And it was at the Cathedral, in conversation with a church warden, that I learned that the medieval European pilgrimage has survived into our modern age right here in England. My visit was in December, and there were preparations underway for a special pilgrims' service for Thomas à Becket whose spirit seems to be very much alive despite the activities of Henry VIII.

Being interested in history, I was inspired by my discoveries in Canterbury to undertake some basic research. I read *Pilgrimage, an Image of Mediaeval Religion* by Jonathan Sumption (1975), an academic but readable text, which put events, including Compostella, in their general historical context. It also brought to my attention the connection between St James and cockle shells, which all of a sudden gave

mine on the kitchen window-sill new meaning. Later I read the last chapter of James Mitchener's *Iberia* which as well as portraying events then and now, also brought home to me the fact that the Spanish Camino was still walked or ridden by those curious enough to pursue it.

All the threads of my Camino came together one cold but sunny afternoon. I was returning from central London when having realized I was somewhat lost stopped on the brow of a hill to get my bearings. There directly in front of me was an unusual looking building which turned out to be the Horniman Museum. It was closed, but its noticeboard displayed details of a special exhibition on the pilgrimage to Compostella. What had really caught my eye was the image of two modern-day pilgrims prominently displaying the ancient cockle shell on leather thongs around their necks.

I returned to the Horniman a few days later to see the exhibition in full. In a snap all my experiences fell into place, starting with my chance discovery of a cockle shell, followed by my impulsive bike purchase, my recent visit to Canterbury and my academic readings. These had really been the start of my Camino to Compostella. I made up my mind right then and there to complete the journey in the spring.

As is well known, the custodians of the shrine of St James have certain criteria visitors must fulfil in order to gain the status of a pilgrim and receive the modern version of a medieval indulgence. Naturally I wanted to meet these criteria, and in that my bicycle had been responsible for bringing me so far, I felt it should carry me for the rest of the journey. However I also wanted to follow a route that was historically plausible for an Englishman, and avoid being piggy-backed too much by modern means of transport. Thus I chose to set off from a point in England associated with St James, visit some appropriate religious sites on my way to the coast, and then go by sea to the Iberian peninsula.

My chosen route took me first to the town of Marlow on the River Thames. Aficionados will know this is the current

resting place of the purported left hand of St James himself. This shrunken and shrivelled-up object has a look and texture not unlike those of Egyptian mummies I once saw at a museum in Cairo. It may have been liberated from Constantinople at the fall of that city during the Crusades, and after a brief spell in Germany, came to England as part of the dowry of Matilda, widow of the Emperor Henry V and daughter of Henry I. It disappeared from its home at Reading Abbey during the Reformation, but was re-discovered during the construction of a gaol there in the 19th century. Its new home is a glass reliquary in the sacristy of the Roman Catholic church of St Peter in Marlow. The kind Canon Griffiths who now guards the relic, was quick to say he could not guarantee the authenticity of the hand. But I am sure one can be forgiven for acting in faith alone in such matters.

Of more immediate interest, Canon Griffiths gave me the first, and very handsome, stamp for my Pilgrim Record, and for a small contribution, a glossy black and white photograph of the hand itself. I found this photo was of interest to everyone I met along the Camino, particularly Spanish clergy, and in the end I gave it to the Cathedral authorities at Compostella.

The next step along my Camino was Reading, via Bisham Abbey, now a sports complex, and Danesfield Priory. Danesfield used to belong to Mr Scott-Murray who kept the hand of St James in his private chapel between the time of its re-discovery and its presentation to St Peter's Marlow. During medieval times Reading Abbey was the centre of the cult of St James where pilgrims would congregate for a blessing in the presence of the hand, and form groups for comfort and protection on their forthcoming journey to Sapin. While there I viewed what remains of the once great and powerful abbey and visited St Lawrence, the people's church with its cockle shell carvings. At Reading Museum, which has an excellent display about the abbey, I obtained a second stamp for my pilgrim record.

The Saxon city of Winchester was the next step along my Camino, via a varied route which included some Roman

remains, a National Trust property and several churches dedicated to St James the Great. On a warm and brilliantly sunny day I paid my respects to St Swithin and viewed his historic cathedral. There was no stamp available for my record but after Matins the Dean was kind enough to provide his signature with the date.

From Winchester I cycled over the tail end of the South Downs to the market town of Chichester, with its partly Romanesque cathedral. Here I paid my respects at the little-known shrine of St Richard, a 13th-century bishop who, like Thomas à Becket, resisted a king's temporal power. He died a less dramatic and natural death in 1267. The Verger gave me a sharp grimace when I showed him the picture of St James's hand, but nonetheless provided a date and signature for my pilgrim record.

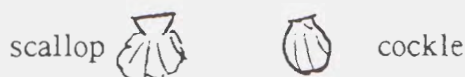
My last port of call in England was Portsmouth where I embarked on the P and O's *Pride of Bilbao*. This state-of-the-art Finnish-built ferry is certainly a far cry from how medieval pilgrims would have travelled. And nor was it going to the port of choice for those intrepid travellers, which was La Coruña in Galicia. But it was the only compromise that allowed me to follow in the wake of earlier English pilgrims, and Bilbao as a destination, while obscure, would not have been beyond the realm of possibility. In any case, my logic must have been correct as I met another pilgrim on board, easily recognizable by the shell on his hat, and together we got very nice stamps for our records from the ship's purser.

Landing at Bilbao was at once threatening and an anti-climax. The mountains loom up from the ocean and the city is somewhat grim. But undaunted, and my spirits bolstered by my Spanish-speaking fellow pilgrims (we were now 'peregrinos'), we somehow navigated our way into the city centre. There we searched out the local church of St James, now Santiago, which unfortunately was boarded up and in great danger of collapse. We also visited the newly restored Basilica de Nuestra Señora de Begoña, where the kindly kiosk attendant knew exactly what we wanted when we presented our pilgrim

records, here accepted as official 'credenciales'. After the purchase of a few postcards she was delighted to give us our first stamp (or 'sello') along our Camino in mainland Spain.

From Bilbao, my journey was history, as they say. I joined the Camino Francés at Santo Domingo de la Calzada, via Miranda de Ebro. I was at Santiago de Compostela a remarkable 20 days after setting out from Marlow, in the presence of the great Apostle's left hand, having covered about 900 kilometres by land and 600 miles by sea on a route many other more devout English pilgrims had done before me.

Ed's note: on the subject of shells, the Secretary points out that while some of the texts do refer to 'cockle shells' (Sir Walter Raleigh, for example), technically we are dealing with scallop shells. They have flanges which were used to attach the shells to clothing. Cockles do not.



* * * * *

'Cursillo de hospitaleros' at Santo Domingo de la Calzada

Alison Raju

Rabanal isn't the only refuge on the Camino Francés to have volunteer wardens, but since the 1993 Holy Year an increasing number of others have been attended by 'hospitaleros', especially those in Navarre and Castille-León. Like the Confraternity, some of the Spanish associations of 'Amigos' send their volunteers directly to specific refuges (Roncesvalles and San Juan de Ortega, for example) but most of the others are provided with voluntary wardens, usually from June to September, by D. José Ignacio Díaz, parish priest of Grañon and editor of *Peregrino* magazine. Before these 'hospitaleros' serve for the first time they are asked to take part in a weekend training course and I attended one of these in Santo Domingo de la Calzada at the end of May.

The course took place in the Casa del Santo, the splendid building (with the 'refugio' on the top floor) belonging to the Cofradía, whose main business is organising the many processions, celebrations and fiestas connected with Santo Domingo himself. The sessions were held in their imposing hall on the first floor, something of an honour, in fact, as this is normally only lent out for meetings presided over by dignitaires such as the president of La Rioja. We were 35 in all, people of all ages and from very varied walks of life. All were ex-pilgrims, some of whom had made their pilgrimage only last year, other several years ago, some several times, and one or two who had taken the Vía de la Plata and the northern coastal route as well. We also included a few 'veteranos', ie people, like myself, who had already been wardens, and one other foreigner, an Italian doctor due to work in Molinaseca.

After dinner on the Friday night (all the meals were superbly organised by two or three volunteers and their very efficient

assistants) the first session was used to introduce the participants and those who had already served as wardens spoke briefly about their experiences. The first session on Saturday was devoted to a historical presentation on the hospitals and hospices of the past and the practicalities of actually running them; this was interesting as a means of setting the work of modern 'hospitaleros' in perspective and also for those who had little idea of the tradition they were continuing. The other two morning sessions (remembering that lunch in Spain is much later than in Britain) were on the role of the 'hospitalero' in helping pilgrims to discover the 'camino interior' (ie its spiritual meaning) and on the theoretical aspects of relevant first-aid.



CATHEDRAL OF SANTO DOMINGO DE LA CALZADA

In the afternoon José Ignacio took us on a very detailed guided tour of the cathedral of Santo Domingo. Pilgrims who pass through the town probably visit it briefly and remember the cock and the hen crowing up in the 'gallinero' on the wall, but for myself, at least, I was surprised by how large and complex a building it is. When you go upstairs and see all the many passageways and look out over the battlements you realize that it is really just as much a fortress as a place of worship.

In the evening we had a somewhat lengthy, practical first-aid session where we learned a great deal about tendonitis and 'esguinces' (sprains). This was followed by my talk on the practical organisation of a refuge and the actual 'nuts and bolts' of receiving pilgrims, ie everything from bunks, kitchens and closing times to the provision of salt and vinegar for people with sore feet. After the evening meal (late, of course) we had a 'queimada', something which those who have stayed in Jesús Jato's refuge in Villafranca del Bierzo may already be familiar with: a heady brew of 'agua ardiente', figs, raisins and other fruit all cooked up in a big tureen and served hot. It is, in fact, a Galician speciality and is something of a ceremony too, with a long incantation in 'gallego' (mainly about witches) recited as the stirring takes place and until the flames subside. On this occasion it was performed with great aplomb by one of the participants from Lugo.

At odd moments throughout Saturday José Ignacio taught us, and we then practised, various pilgrim songs, in French Latin and Spanish. We sang one or two of these during the Sunday morning Mass, held under the dome over the altar in the church. When the restoration is completed it should look really splendid but at the time it was a bit like attending a service on a building site. We had one more general session about the practical aspects of running a refuge, during which we discussed the warden's handbook and what a refuge should really be (ie a place to shelter pilgrims from the elements with dignity and consideration, not a mini-hotel). The course ended in the late afternoon after a lengthy lunch. All the people I talked to had not only enjoyed the weekend but found it useful, both for its practical advice and to alleviate some of the nervousness many of them felt when faced with the prospect of running a refuge for fifteen days. Several of those who were to work in pairs also met their companions for the first time.

I saw several ex-pilgrims who had passed through Rabanal while I was there in July-August 1994, though I didn't recognize all of them, and it was interesting both to hear their impressions and exchange experiences with other 'veteranos', not all of whom had been inundated on a daily basis with three

or four times as many pilgrims as the facilities could actually accommodate. Finally, it was interesting to situate Rabanal in the context of the other refuges along the Camino and remember that we are only one, though an important one, of the many links in a long chain of pilgrim care extending from Roncesvalles to Santiago.

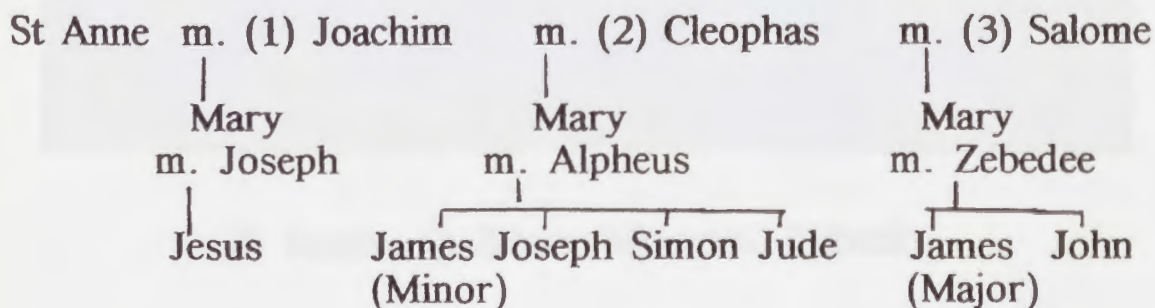
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St James and the Holy Family

Rosemary Wells

James Hogarth's translation of 'The Itinerary of the Pilgrimage of Master William Wey' in Bulletin 39 (June 1991) includes a reference to St James as 'son of Zebedee, nephew of the Virgin Mary and brother of St John'. The legend of Holy Kinship, creating one extended family out of a number of biblical and apocryphal characters whose family relationships are not clear from the canonical texts, may be as ancient as the 9th century.

This legend establishes kinship through the matrilinear line, from St Anne, mother of the Virgin. St Anne is held to have married three times, and, strangely, to have called the daughter produced by each husband 'Mary'. While married to Joachim she gave birth to Mary, mother of Jesus; by Cleophas she produced her second daughter, Mary, mother of four boys, James, Joseph, Simon and Jude; and by her third husband, called confusingly Salome, Mary, the mother of James and John.



The legend became common knowledge in the Middle Ages through its inclusion in *The Golden Legend*, a compilation of saints' lives by Jacobus of Voragine in 1260, which was widely read. (There is a copy in the CSJ Library.) This version of Holy Kinship became more popular than the alternative version of an early Christian author who ascribed the 'brothers' of Jesus to an earlier marriage of Joseph.

The little Holy cousins, playing with toys round the feet of the three Marys, all dressed in current fashions, was the theme of a number of medieval paintings. It was a popular subject in the 14th and 15th centuries in the Baltic Hanseatic towns I visited three years ago, and one meets it again and again in altar pieces and holy pictures. One also finds St James frequently. The most popular dedication of churches was to St Mary, followed by St Nicholas, patron saint of sailors, with St James, patron saint of pilgrims, in third place. One delightful statue of St James I found in the Lübeck St Annen Museum was of a curly-haired young man, with no hat but a large shell on his chest, and holding his book and staff.

References

- 1) Pamela Sheingorn 'The Holy Kinship: the Ascendancy of Matriliny in Sacred Genealogy of C15' (*Thought*, Fordham University Sept. 1989).
- 2) References to Jesus' 'brothers' appear in *Mark* 3, 31-4, *Luke* 8, 19-21 and *Galatians* 1, 19.

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St James, St Annen Museum, Lübeck

The Pilgrim's Guide to Santiago de Compostela: a Gazetteer

This long-awaited book by Annie Shaver-Crandell and Paula Gerson, with the assistance of Alison Stones, was published in July by Harvey Miller Publishers at £48. The first of a three-volume series that examines the 12th-century Pilgrim's Guide of the Liber Sancti Jacobi compilation in painstaking detail, this gazetteer volume contains a single, alphabetical listing - 730 entries from Aire-sur-l'Adour to Visacarrret - of all the places on the four French routes and the Camino Francés in Spain, based on what a pilgrim travelling in the year 1200 would have seen.

Nearly every page contains one or more black and white photos or ground plans of churches and cathedrals - 580 in all. The gazetteer is preceded by a scholarly introduction and an English translation of the Pilgrim's Guide, and is followed by a 19-page bibliography, a glossary and a summary of the five routes.

Can I urge members not to be deterred by the price. With its 420 large (10" by 7") pages, that represents just over 10p per page. This is far better value in terms of information, both written and photographic, than the 'average' book on the pilgrimage. At least, put this *Pilgrim's Guide* on your Christmas list and hope for the best.

A full review of this landmark work will appear in Bulletin 55.

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The Castle Acre Prayer – a Charm Before a Journey?

Donal O'Brolchain

Heather Coleman (Bulletin 51, p.27), Francis Davey (Bulletin 52, p.48) and indeed other members might be interested in more information on this subject.

In his book *The Cry of the Deer* (Triangle/SPCK, 1994), David Adam recounts the legend that St Patrick once changed himself into a deer to escape his attackers. Tradition says that it was while in the form of a deer that Patrick composed his 'Breastplate' – hence the title of Adam's book which is subtitled *Meditations on the Hymn of St Patrick*. David Adam is Vicar of Holy Island, Northumbria, and has a particular interest in Celtic Christianity.

Two Irish scholars, David Green and Frank O'Connor*, give a different perspective on two poems which they included in their *A Golden Treasury of Irish Poetry AD600 – 1200* (Brandon Press, 1990; original edition, Macmillan, 1967). Their view (page 27) is that: 'This poem (St Patrick's Breastplate) ... has nothing to do with the saint, though many, including regrettably, one of the editors of this volume, have been led astray by the tradition. It is an eighth-century composition, intended for use as a charm before a journey ... Some of its allusions are scarcely orthodox; if it is compared with the following poem, it will be seen that what we have here is a Christian breastplate with druid ornamentation, while the other is a druid breastplate with Christian ornamentation... A breastplate is something that is bound on and the opening word *atom-riug* means "I gird myself". Many years ago

*David Green (1915-1981) was Professor of Irish at Trinity College, Dublin, while Frank O'Connor (1903-1966) is well known as a short-story writer and translator of Irish poetry.

Ascoli pointed out that *atom-ruig* could also mean "I arise", and most translators since then have been led astray by this suggestion. But the older interpretation is better, both literally and metaphorically.'

The Greene/O'Connor dating of eighth-century origins of 'St Patrick's Breastplate' suggests that this particular form has roots dating back to the era when people started going to Santiago. Their view of it as a charm before a journey makes the Castle Acre prayer entirely appropriate for a place on a pilgrim route.

Whatever its origins, the 'Deer's Cry' still inspires contemporary artists as it forms part of Shaun Davey's *The Pilgrim Suite* recently released on CD (Tara Music Compnay, Lane, Dublin 2, Tara CD 3032). It is hoped to include a review of this CD in a forthcoming Bulletin.

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A Musical Pilgrimage in Germany

Peggy and Ted Harper

We were in Germany for St James's Day, visiting our younger son and family who live in the south-west corner at Tannenkirch, some twelve miles north of Basel on the edge of the Black Forest. This is a delightful area, full of pretty villages among the vineyards, with views of the Swiss Alps to the south. Our German daughter-in-law, Ruth, had learned there was to be a concert of medieval music in Mulheim, a small attractive town nearby. Michael and Ruth have had the pleasure of welcoming Laurie Dennett on overnight stopovers when she was en route first for Rome and then Jerusalem, so they are well in tune with the Confraternity. Consequently the concert title, *Camino de Santiago - eine Musikalische Pilgerfahrt*, immediately had them phoning for tickets.

July 25th was a very hot evening and the whole family arrived at Mulheim's parish church, which inside was modernised and indeed almost resembled a concert hall. A surprisingly large audience was already assembling.

The evening was centred around the 'Freiburger Spielleyt', a group of six musicians with medieval instruments, including one who played an organistrum. They were well in the Martin Best class and in several of the pieces were accompanied by the local Mulheim choir of some forty members. These had made an impressive processional entrance, clad, like the musicians, in medieval costume, singing 'Der Jakobston', while later a superb soprano, with harp accompaniment, rendered some of the Cantigas de Santa María songs.

In the interval it was pleasant to stroll outside and partake of a glass of wine on such a warm evening. It was altogether a most enjoyable 25th July and we felt delightfully typical of the followers of St James in whatever country.

* * * * *

St Roche - 700th Anniversary

Peter FitzGerald

On the hot, sultry evening of August 16th a few hundred people gathered at the site where once stood the Chapel of St Roche on top of the Trundle in Sussex. This is an old iron-age hilltop fort, overlooking Goodwood racecourse and the Chichester plain. Because of the heat haze it was just possible to see the spire of Chichester Cathedral but not its green copper roof nor Chichester Harbour where once travellers would have departed for France.

An open-air service was held to commemorate the saint's birthday. St Roche is the patron saint of lepers and plague victims, as well as that of pilgrims. In many of the churches



St Roche in the
Church of San José
at Rabanal del Camino

along the Way of St James, particularly in France, you will have seen his statue, with his faithful dog beside him.

It is generally thought that the chapel was built on the Trundle because it was an out-of-the-way spot, and that it had a connection with St James's Hospital in Chichester, an old leper hospital. It was also on the pilgrim route to the shrine of St Richard of Chichester.

The sermon was given by the Revd Donald Reeves, Rector of St James, Piccadilly. Arrangements are in hand to make this gathering an annual event. On this 700th anniversary of St Roche there were at least five Confraternity members present.

A Case for St James

Aileen O'Sullivan

The town of Killorglin in County Kerry may well have a 'first' as regards information on St James and the pilgrim route to Santiago de Compostela. In the porch of its parish church - dedicated to the saint - a well-lit display case greets visitors and parishioners, thanks to the parish priest, Canon Matthew Keane, and his interest in the subject over the years.

Early in the seventies I was given a small statue, with the information that it was of St James and came from a place called Compostella. At that time the former name meant little to me and the latter nothing at all. The only reason I kept the statue was for a sentimental reason: because of the dedication of the parish church in County Kerry, used by generations of my father's family. St James is an unusual saint in Ireland and the reasons for the dedication are still discussed here by parishioners, even if the new church is now 107 years old - but that is another story.

Semi-moving from London to Killorglin two years ago, I brought the statue with me, and mentioned one night to a young cousin, Terence Houlihan, that it would be nice to give it to the parish - if a glass case could be made for it. 'Leave it to me', was my cousin's reply, and I did.

Ireland being a relaxed nation, little happens in a hurry. Months later, after I had almost forgotten about the matter, Terence arrived with the news that he had the case, which he thought would do. Well, it nearly did me also; a state of panic set in when I saw it laid out on a spare bed. It was large.

My statue is about 9½ inches high and the case area to be filled was 32 inches long by 23 inches long. Why so large? Because Terence's father, Patrick, a small museum owner and noted collector of local memorabilia, had years ago acquired some lovely old pine wood from the former parish church and had



St James in his Killorglin display case

waited for something special to turn up to use it. St James was the answer and great care had been taken in its making to show off the carved crosses. The result is a very beautiful case for St James.

The filling of such a large space caused me much tribulation, as apart from the statue I had nothing else. So in the end I went to Compostella to get some beautiful, interesting and informative items for the case and the parish. Oh, how innocent can one be at times. Three days on the cobblestones of Santiago with little to show was not encouraging. But thanks largely to Señor Suso who gave me his personal small Spanish flag, I did in the end get some items for display.

Should Confraternity members visit Kerry and Killorglin I hope they will see St James in his case and also contact me (at 36 Langford Street). In the meantime: may the Road of Life go with you and God keep you in the Palm of His hand till we meet.

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St Birinus Pilgrimage – Dorchester-on-Thames

Heather Coleman

During the Dark Ages Birinus, a Benedictine monk from Rome, came to Britain with the intention of travelling to the farther parts of the country and spreading the gospels there. But when he reached the Thames valley he found pagans and so paused to preach to them. He stayed in the area for the rest of his life, and up to the time of the Dissolution of the Monasteries one of his shrines was in Dorchester Abbey.

For the last eighteen years the people of the area have held an ecumenical pilgrimage, with walks of five and twelve miles followed by a service in the Abbey church. This year some members of the Confraternity were invited to take part, on

Sunday 9 July, by a fellow member, the Vicar of Dorchester, the Revd Canon John Crowe, who has walked to Santiago with members of his family.

I arrived in Dorchester in time to attend the morning service where the small congregation only just exceeded the large choir and both were lost in this huge building. The 'long' walkers were then bussed to Blewbury where they climbed up to Churn Knob and ate their lunches to the accompaniment of brass-band music. After a short service between two and three hundred people set off across undulating country towards South Moreton and Brightwell. At both places refreshments and first-aid were available and those who wished to drop in (or out) could do so. The well-signposted route continued with a climb to Wittenham Clumps where there is a fine view of the river and the village of Dorchester. Here more tea was waiting for the finishers of both walks, the 'short' one having started from Brightwell.

In contrast to my morning visit, the Abbey was packed for the early-evening ecumenical service held in the presence of the Suffragan Bishop of Dorchester, together with representatives of the Roman Catholic and Non-Conformist churches. A collection was made towards helping homeless people in Oxford and Reading, and music was provided by the Reading Central Salvation Army band who did their best to blow the roof off. Afterwards a barbecue was held in the extensive grounds of the Roman Catholic presbytery.

This was a most enjoyable day, blessed with good weather including a breeze to alleviate the heat. The walkers were a friendly group from a wide area, some of whom had come every year so far; and with such good organisation, it was a pleasure to stroll through some very attractive villages at your own pace. In the course of the day I met three other Confraternity members and was told of a fourth.

Why not think about coming along next year?

The Road to Canterbury: a Modern Pilgrimage by Shirley du Boulay (London, HarperCollins, 1994). 245pp, £15-99.

Shirley du Boulay's delightful book, illustrated by Ursula Sieger, somehow escaped Confraternity notice when it was published last year. This lapse is the more surprising in that one of the author's three companions is in fact a member and the book includes a long quotation from a French pilgrim on her arrival at Santiago de Compostela.

The Road to Canterbury is, as its title implies, an account of the author's 150-mile pilgrimage on foot from Winchester to Canterbury along the Pilgrims' Way. Unfit, at least initially, no longer in her first youth, and having recovered from three operations in the previous 18 months, Shirley du Boulay is an exemplary pilgrim, in the sense that her achievement will certainly inspire others to follow in her footsteps. She was often uncomfortable, sometimes in physical pain but despite these difficulties (and occasional differences with her companions - how refreshingly honest to mention these) she walked every step of the way, from the maze on St Catherine's Hill near Winchester to the site of Thomas Becket's martyrdom in the great cathedral at Canterbury.

But it is the author's spiritual journey and her reflections, as she walks, on pilgrimage and its relevance to life today that are perhaps even more interesting. At the ruined church of St Mary at Eastwell (Kent) just off the Pilgrims' Way she experienced a deep sense of peace, enhanced by a reference to 'sacred ground' in a notice placed on the church tower by the Friends of Friendless Churches. This set off a train of recollections of where she and others before her had felt the power of sacred places, whether humble or well known such as Delphi or Stonehenge or Jerusalem. Places en route where she had felt 'awe, timelessness, peace, and yes - love' were in the maze on St Catherine's Hill, and at the prehistoric Coldrum Stones on the Downs. Would the feelings be similar at Canterbury? On arriving at Thomas's cathedral, after nearly 14 days of hard walking, and visiting the Altar of the Sword's

Point and the Eastern Crypt she found it was time for Evensong which she joined with her companions. The image of the maze recurs, on this occasion the maze of her emotions out of which, for once, she was 'unable to pull coherent thoughts'. The significance of her pilgrimage and arrival at another sacred place she sums up most movingly: 'The confluence of past and present, of the inner and the outer journeys, had met in this place, in this moment, and I could only sit, overwhelmed by the beauty that surrounded me'.

Throughout the book Shirley du Boulay weaves a magic web of history, tradition, spiritual reflections and personal anecdote often enhanced by quotations from earlier writers and pilgrims as varied as Cobbett, an Indian Jesuit, Freya Stark and, inevitably, Hilaire Belloc. The past flows into the present, and vice versa, in a way that seems entirely natural and in keeping with a journey along a well-trodden and symbolic route. Anyone who has tried to write in similar vein will testify that is no easy task but Shirley du Boulay succeeds wonderfully well and certainly carried this reader along with her.

Prospective Santiago pilgrims will find much of value and interest in *The Road to Canterbury*. Read it before setting out and it will give you food for thought on your own, longer pilgrimage. Why is this book not in the Confraternity Library? I don't know the answer to that but it soon will be.

PQ

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Maison Dieu, Ospringe, Kent

The Maison Dieu at Ospringe, half a mile west of Faversham, has recently re-opened following its refurbishment. It is all that remains of a medieval hospital caring for travellers on the London–Canterbury–Dover road. First mentioned in 1234 it received a Royal Charter two years later and was served by two Augustinian brothers. A small number of non-monastic chantry priests and sisters were soon appointed to care for the sick. The main hospital buildings lay to the north of the Dover road and excavations carried out in 1977 established that the infirmary hall was over 40 feet wide, with a central arcade on octagonal piers.

The buildings which remain on either side of Water Lane date from 1255 (on the east) and c.1300 (on the west) and were probably the houses of the chantry priests. The original ground-floor flint undercroft supports the restored upper living quarters. In 1483 the hospital came under Crown control and was finally dissolved in 1516, forming part of the endowment of St John's College, Cambridge, by Henry VII's mother. The chantries were dissolved in 1547.



The present Maison Dieu may have been an inn for some time. By 1905 the ground floor was a shop. In 1922 it was saved from demolition and repaired to become a local museum. It is now owned by English Heritage, but volunteers from the Faversham Society open it from noon to 4pm at weekends and bank holidays; tickets £1 (adult), 80p (pensioner) and 50p (child), but free to English Heritage and Faversham Society members.

Notes supplied by Phyllis Broyd, supplemented by Pevsner

St James' Priory, Bristol

Geraldine Thomson-Glover

St James' Priory, the oldest church in Bristol, which dates back to 1129, was one of the great medieval centres for the start of the pilgrimage to Santiago de Compostela. Many pilgrims set sail from Bristol to Bordeaux and Corunna.

Recently, St James was made redundant and closed for several years, when the fabric of the church began to show signs of deterioration. Confraternity groups managed to gain admittance on one or two occasions, with some difficulty. So there was great excitement when the Little Brothers of Nazareth took over the church in 1991 and opened it up for worship and as a Drop-In centre for homeless people. Now the foundations are laid for Walsingham House, a purpose-built rehabilitation centre for 20 homeless, chemically dependant people, where they will receive therapeutic counselling and education. It is surely very appropriate that St James is now in use again for one of its original functions, a centre for healing, as well as for worship. With the new venture the time has come to close the Drop-In centre although the north aisle area will still be available to groups to meet there.

I was able to attend the special service on September 8th for the blessing and laying of the foundation stone of Walsingham House. Both the Roman Catholic Bishop of Clifton and the Anglican Bishop of Swindon took part in the service, and the homily was given by a priest with personal experience of addiction and the long haul to recovery.

There is still a lot more work to do, and money to raise, and any help and support will be gratefully received by Brother John at St James' Priory, Haymarket, Bristol BS1 3NZ.

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Members' Page

Congratulations to honorary member, Professor George Zarnecki CBE, who celebrated his 80th birthday on September 12th. He remains as active as ever, as witnessed by the articles which appear earlier in this Bulletin.

Santiago's well-known Rúa do Vilar will not be quite the same in future. This is because our good friend D. José María Ballesteros (also an honorary member) has just retired from the Tourist Office at no.43 after more years than he probably cares to remember. After surviving the pressures of Holy Year in 1993, he has thoroughly deserved his retirement, which we hope will be a long and fruitful one.

Congratulations are also due to Cornish member, Rod Pascoe, known to us for his work on the Saints' Way and St Michael's Way. He was initiated as a Bard, with the bardic name Gwas Jago (Servant of St James) at the 67th Gorsedd Ceremony held in Marazion on September 2nd, the 400th anniversary of the granting of the town's charter by Queen Elizabeth I. In addition to his work for the Bredereth Sen Jago Rod has spent many years working with young people on the Duke of Edinburgh's Award Scheme and on a project to help homeless young people. At the same ceremony Lord St Levan, President of the Bredereth, was also initiated as a Bard, in recognition of his services to Cornwall and Cornish culture.

John and Shirley Snell of Sherborne, Dorset, completed their third cycling pilgrimage to Santiago this year. They left Le Puy on 7th May and arrived on 4th June. They met Maurice and Marigold Fox in Villafranca and Cebreiro and Christine Pleasants in Santiago. In 1996 they aim to follow the Vézelay route, which will complete their quartet of pilgrimages on the roads through France.

NOTES AND NEWS

Use of the Slide Library - for Members Giving Talks This Winter

The aim of the slide library, which exists for you, is to run an active set of slides of general interest, which can be made available to members giving lectures on the pilgrim routes across France and Spain. This year sections on the Vía de la Plata and the road to Finisterre have been included. As it is impractical to present more than 50 to 80 slides in one session, it is intended to limit the active collection to about 1500. Thanks to the generosity of CSJ members, the slide library has grown to 1094 slides to date, all of which are catalogued. Due to its increasing use and popularity, John Hatfield urges anyone giving a talk on the pilgrimage to contact him for a copy of the catalogue **at least ONE MONTH in advance** to ensure he can provide the right slides. This gives you time to select suitable slides and to let John know your requirements. He is happy to advise on slides, but cannot be expected to make a selection for you. He can be contacted on (01622)-757814, at 9 Vicary Way, Maidstone, Kent ME16 0EJ.

Camino de Santiago on the Internet

James Hogarth of Edinburgh recently found the Camino on the World Wide Web. He writes: I do not expect that in its present state it will contain much that is new to members, but it is probably likely to develop. So far I have only read a short piece describing the various Spanish routes to Santiago but there are much longer files on the Camino in Europe and the Caminos Gallegos, as well as on the Cathedral and other features in Santiago. Indeed they are so long and so slow that I have not had time to download them. Perhaps other Confraternity surfers may be luckier. The Camino de Santiago's 'address' on the World Wide Web is: <http://sol.des.fi.udc.es/GALICIA/camino.html>.

St James in Hertford

The Church of the Immaculate Conception and St Joseph, Hertford, is proposing to restore its wall paintings of the twelve Apostles. The figures were painted on the interior of the apse c.1850, and are slightly less than life size. They were badly damaged by damp at one time, and were covered with whitewash when the church was last re-decorated in the 1960s. Since the damage has been so extensive, involving the loss of much of the original paster, what is being attempted is a re-working, rather than a strict rendering of the figures exactly as they first appeared.

Confraternity members may wish to contribute to the re-painting of St James the Great. He is to be shown with the pilgrim attributes of scallop shell, staff and hat, and it is possible that he may also hold a representation of the cathedral of Santiago de Compostela. (The figure of St Bartholomew, for example, is to hold one of the late-lamented hospital!) On the completion of each figure a votive Mass, to which donors will be invited, will be celebrated. Further enquiries to Fr Gladstone Liddle, Church of the Immaculate Conception and St Joseph, St John Street, Hertford, Herts. Tel.: (01992)-582109. Please make clear with any donation that it is for the restoration and that you are a CSJ member.

LD

St James in Edinburgh

Phinella Henderson recently noted three exhibits at the National Museum of Scotland in Chambers Street, Edinburgh which might be of interest to members visiting the city. All three are housed together in the Gallery of European Art 1200-1800 and comprise one jet statuette of St James and two pilgrim badges. All three are said to come from Santiago, which seems very likely given the material. The statuette is about 6" high and represents a thickset and burly saint grasping a book in his left hand and a staff in his right, wearing a hat with a scallop on the brim. It is dated to the second half of the 15th century, as is a jet pendant with a silver mount, about 1½" long, which probably represents a scallop with a tiny St James standing on top of it. The third object is a pilgrim badge from the late 15th or early 16th century, showing the apparition of St James at the battle of Clavijo, within a partly gilt shell-shaped mount of a later date. The mount is struck with the mark used in silver and gold imported into France between May 1838 and June 1864.

None of these objects has any clear or obvious Scottish origin; the statuette of St James was bought in Florence in the 19th century and the badge with the shell-shaped mount must have a French connection.

The Maker of the Pilgrim Staff

'The Tale of the Pilgrim Staff' which appeared in Bulletin 53 should have included the name of the kind man in Norfolk who made the staff in question. He is **Charles Francis** of 17 Aldrich Way, Roydon, Diss, Norfolk IP22 3FJ. Charles will be coming to the AGM on January 20th 1996 with a staff for a lucky raffle winner.

LIST OF NEW MEMBERS

We welcome the following new members to the Confraternity. 'Older' members who live in the same town or county are invited to make contact, to maintain the spirit of a confraternity of pilgrims. People's interests are shown in brackets.

OVERSEAS

- Mr Alfred Esteban 1/34 Benelong Road, Cremorne, Sydney, NSW 2090, **Australia**. (Would like to do the walk)
- Mr Peter Bryant 27 Merton Street, Rozelle, NSW 2039, **Australia**. (Cultural & historical)
- Mr Robert Luken P.O Box 513, Alton, IL 62002 **USA**. Tel.: 618-462-9210.
(Visiting Santiago)
- Mr James Stelljes 23525 24th Ave West, Brier, Washington, WA98036, **USA**.
- Mr Frank Holden 256 Trinity Ave, Kensington, CA 94708-1139. **USA**. Tel.: 510-559
8730.
(Walking, meeting people)
- Mr Ty Rugman 64 Oakwood Blvd, Poughkeepsie, NY 12603, **USA**. Tel.: 914-452 3254
(History, cycling, architecture)
- Gillian Mackenzie Momy, 64350 Lembeye, **France** (Lives on the route)
- Mr Vicente Calderon Calle Princesa 72, 28008 Madrid, **Spain**. Tel. (0034)-1-
543 1911.
(Has been a pilgrim)
- Mr Gerald Smith 23 Castlefarm, Swords, Co. Dublin, **Ireland**. Tel. (01)-840 2292.
(History and Spain)
- Ms Catherine Longworth New Road, Tullamore, Co. Offaly, **Ireland**.
- Mr Malcolm Grant 7 Viewmount, Waterford, **Ireland**. Tel.: (00353)-51
78037.
(Has been twice with MS Ireland)
- George Gaw Art Center (Europe), Route de Chailly 144, CH-1814 La Tour de Peilz,
Switzerland. Tel. (0041)-21-944 6464. (Spiritual, art, architecture,
cultural)

ORKNEY ISLANDS AND SCOTLAND

- Mr Jim Matthews Toscaig, Cromwell Court, Kirkwall KW15 1NP. Tel. (01856)-873378
- Mrs Beryl Matthews (details as above)
- Mr John Ferguson Flat 10, 119 High Street, Glasgow G1 1PH. Tel.: (0141)
- Mr Mark Feely (as above) (History, architecture) 553 1968
- Mr Bill Welsh 1 Greenhill Ave, Glasgow G46 6QX. Tel.: (0141)-638 2859
(Walking, churches)
- Miss Morag McPherson 19 Kirkvale Drive, Newton Mearns, Glasgow G77 5HD.
Tel.: (0141)-639 3849. (Pilgrimage, historical)
- Mrs Petronella Lewis 34 Newhailes Crescent, Musselburgh EH21 6EG.
Tel. (0131)-665 2196.
- Mr David Irving Kildrochet Cottages, Stranraer DG9 9BB. Tel.: (01776)-820643.
(Cultural)

NORTHERN IRELAND

- Mr Terence Toner 18 Gransha Avenue, Glen Road, Belfast BT11 8AJ.
Tel.: (01232)-613070.
- Fr Feidhlimidh Magennis St Mary's College, Trench House, Stewartstown Road,
Belfast BT11 9GA. (Religious, historical)

WALES

- Mr Anthony Smith c/o Mrs L. Smith, 32 Mill Road, Dinas Powys, South
Glamorgan CF6 4BU. Tel.: (01222)-512133. (Long-
distance walking)

ENGLAND, NORTH

- Dr Glenys Phillips 22 Downham Chase, Timperley, Altrincham, Cheshire WA15 7TJ.
(Medieval history)
- Mr Kevin Prendergast Hawarden House, 12 B Lache Lane, Chester CH4 7LR.
Tel.: (01244)-675443. (Just pilgrimage)
- Mr Andrew Jameson 612 Didsbury Road, Heaton Mersey, Stockport, Lancs
SK4 3AG. Tel.: (0161)-443 1517.

- Mr Alan Clarke 262 Portland Street, Southport, Merseyside PR8 6LX. Tel.: (01704)-
Mrs Sheila Clarke (Walking and religious history) 543631.
- Dr Joan Keating 30 Birch Polygon, Rusholme, Manchester M14 5HX. (Intending to walk
Mr Peter Thompson from Villafranca to Santiago this summer, 1995)
- Ms Hazel Errey 28 Catterick Road, Didsbury, Manchester M20 0HJ. Tel.: (0161)-445
Ms Fiona Stuart (Planning to walk from St-Jean-Pied-de-Port to 9282.
Santiago in Aug. 1995 for spiritual, historic & recreational reasons)
- Mr Rod Ismay 24 Skinpit Lane, Hoylandswaine, Sheffield, South Yorks S30 6JY.
(Church, language, history, cycling)
- Mr David Renshaw, Mrs Tracey Renshaw, Mr Jon Exley, Miss Bridget Wright,
45 Church Street, Gawber, Barnsley, South Yorks S75 2RH.
(Historical, architectural)
- Dr Ann Matthias 16 Prince Edward Grove, Leeds, W. Yorks LS12 6AX.
Mr John Matthias (Walking, N. Spain)
- Mr Kevin Morley 191 Greenhill Road, Leeds, Yorks LS13 4JY. Tel.: (0113)-263 5844
(Lourdes)
- Mr John Peet 16 Oakland Street, Silsden, Keighley, West Yorks BD20 0AX.
Tel.: (01535)-656116 (Spiritual, historical)
- St James' Church, Grimsby (contact: Mrs Margaret Bristol, 71 Lansdowne Ave, Grimsby,
Humberside DN32 0BX. Tel.: (01472)-873177. (Part of fund-raising
scheme)
- Mr Seán Lavin 281 Station Road, New Waltham, Grimsby, South Humberside DN35
(Religious, geographical) 4QJ.
- Mr Derek Partington 51 Daggett Road, Cleethorpes, South Humberside DN35
Tel.: (01472)-694319. (Walking, religious) 0ET.
- Mrs Jean McCann Green End, Back Street, Aldborough, Boroughbridge,
North Yorks YO5 9EX. Tel.: (01423)-323165.
- Mr Massimo Brooke Oldstead Hall, Coxwold, York YO6 4BJ. Tel.: (01347)-
868555.
- Mr Joel Burden Constantine House, 36 St Mary's, Bootham, York YO3 7DD.
Tel.: (01904)-623589. (Academic and historical)
- Dennis Crozier 6 Hazelhurst Road, Bradford, W. Yorks BD9 6JT. (History,
architecture, photography)

ENGLAND, MIDLANDS

- Mr Iain Erskine 8 Jersey Court, Northampton NN3 9TB. Tel.: (01604)-413132
(Personal challenge for my 60th year)
- Mr Mike Kerby 'El Refugio', 109 Green Lanes, Wylde Green, Sutton Coldfield,
Mr Steve Morris Warwicks B73 5JH. Tel.: (0121)-373 1925. (We are 'cursillistas',
one Anglican, one RC, members of the 'Cursillo' movement; origina-
ted 1948 with 70,000 making a pilgrimage to Santiago.)
- Ms Gina Harris 6 Albany Road, Harborne, Birmingham B17 9JX. Tel.: (0121)-427
(France, Spain, languages) 4316.
- Mr Stephen Gill 4 Beaks Hill Road, King's Norton, Birmingham B38 8BG. (History of
the pilgrimage; hoping to make the pilgrimage on foot)
- Mr Rupert White Swallow Cottage, Rangemore, Burton-on-Trent, Staffs DE13 9RR.
Tel.: (01283)-712562.
- Mrs Anna Hallett 6 George Lane, Lichfield, Staffs WS13 6DX. Tel.: (01543)-268945.
(Would like to follow the route to Santiago)
- Mr Richard Van der Graaf 37 Stubbs Gates, Newcastle-under-Lyme, Staffs ST5 1LU
(Various interests)
- Barrington Bowler 9 Mount Street, Stone, Staffs ST15 8HT. Tel.: (01785)-816970
(Personal salvation, and past and present pilgrims)
- Mr Paul Smith 3 Avenue Villas, Claybrooke Parva, Lutterworth, Leics LE17 5AE.
Tel.: (01455)-202117. (Cycling, architecture)

Mr Frank Palmer 99 Stourport Road, Bewdley, Worcs DY12 1BJ. Tel.: (01299)-400352
Mrs Patricia Palmer (Intend to walk St-Jean-Pied-de-Port to Santiago, autumn 1995)

Mr Charles Narburgh 4 Barn Owl Place, Kidderminster, Worcs DY10 4UN. Tel.(01562)
Mr Martyn Wilkinson 6 Corfton Drive, Tettenhall, Wolverhampton, Staffs 861100
Mr Mark Wilkinson WV6 9NR. Tel.: (01902)-756521. (All three: cycling, historic,
religious (as practising Christians))

Mr John Whelan 18 Kents Bank Road, Buxton, Derbyshire SK17 9HJ. Tel.: (01298)-
(History, travel literature, Catholicism) 22935.
Mr Peter Bartlett 67 Silverburn Drive, Oakwood, Derby DE21 2JH. (Church and beliefs,
cycling and history)

EAST ANGLIA

Mr Rupert Furze Eaglethorpe House, Warmington, Northants, Peterborough PE8 6TJ.
(Architecture and exercise)

Mrs Elizabeth (Liz) Masterson Tudor Oak Cottage, The Street, Rickinghall, Suffolk IP22
Tel.: (01379)-890380. (People & their views re pilgrimages) 1EG.

Mr Desmond Herring 29 Pineroft Way, Needham Market, Ipswich, Suffolk IP6
Tel.: (01449)-720447. (To cycle from Burgos to Santiago) 8HB.

Mr Lionel Reynolds Langham Hall, Langham, Holt, Norfolk NR25 7BX.
Tel.: (01328)-830375. (The routes in England; pilgrimage as an
element in the spread of belief; the artistic & architectural influence of
those taking part)

Mr Andrew White Brow Well, West Street, North Kelsey, Lincoln LN7 6EL.
(History, architecture and walking)

ENGLAND, SOUTH-WEST

Mr Brian Williams 27 Eastleigh Road, Devizes, Wiltshire SN10 3EG. Tel.: (01380)-
(Walking) 721632.

Mr Peter Coleman 93 Kingsdown Parade, Bristol BS6 5UJ. Tel.: (0117)-924 9869
Mrs Anne Coleman (Walking)

Mr John Paget-Tomlinson Easton House, Easton, Wells, Somerset. Tel.: (01749)-
Miss Julie Till Tel.: (01749)-870227. (Student of medieval/Ren. history) 870227.

Mr Mark Rowan Kerswell Priory, Nr Cullumpton, Devon EX15 2EA.

Mrs Katy Rowan (address as above)

Mr Kit Hunter Gordon, Mrs Georgina Hunter Gordon, Colne Park, Colne Engaine, Nr
Colchester, Essex.

Mr Alexander Russell, Mrs Elizabeth Russell, no.1 Swan Walk, London SW3.
(All: bicycling, history of the Road, walking the pilgrimage, or part of it)

Mr David Hughes 22 Matford Avenue, St Leonards, Exeter, Devon EX2 4PW. Tel.:
(Possibility of walking route when retired) (01392)-59666.

Mrs Judy Foote Higher Ashton Farm, Dorchester, Dorset DT2 9EZ. Tel.: (01305)-
(Walking September 1995 for 'Breakthrough') 889279.

Mr Gregory Powlesland The Boathouse, Forder, Saltash, Cornwall PL12 4QR.
Miss Lavinia Graham Vivian (Spiritual, architectural, health)

ENGLAND, SOUTH

Mr James Elwin 32 Nuneham, Courtenay, Oxford OX44 9NY. Tel.: (01865)-343241.

Mr Robert Turner Worcester College, Oxford OX1 2HB. Tel.: (01865)-278300 (lodge)
(church music and art)

Mr John Gordon 8 Hazelwood, Gossops Green, Crawley, W. Sussex RH11 8DY.

Mrs Sheena Coppard Tel.: (01293)-548636.

The Revd Norman Wyatt The Rectory, The Street, Stehahm, Midhurst, W. Sussex
Mrs Marjorie Wyatt Tel.: (01730)-817570 GU29 0NQ.

- Mr Ian Mumford Beam Ends, High Street, Beeding, Steyning, W. sussex BN44 3HZ.
 Mr Roy Nash Tel.: (01903)-815468. (Both members of church choir, St Andrew's, Steyning; ambition to make the pilgrimage when retired)
- Mr Peter Seymour 4A South Farm Road, Worthing, W. Sussex BN14 7AA. (History of pilgrimages and walking)
- Ms Jane Bayer 16 Arthur Road, Winchester, Hants SO23 7EA. Tel : (01962)-864062. (Intending to walk from Vézelay to Santiago de Compostela)
- Dr Tim Mason 42 South Street, Titchfield, Fareham, Hants PO14 4DJ.
 Dr Susan Hill (address as above)
- Mr Ronald Mintram 'Vendome', 11 Westbourne Avenue, Holbury, Southampton, Hants Tel.: (01703)-893803. (Faith, history, tradition, self-discovery) SO45 2NL.
- Mr John Agner 178 Dimond Road, Bitterne Park, Southampton, Hants. SO18 1PG. Tel.: (01703)-551117. (The walk from Le Puy, Vézelay, Arles)
- Mrs Hilary Bruce-Burgess 14 Marley Avenue, New Milton, Hants BH25 5LJ. Tel.(01425) (Keen cyclist/walker; long interest in the pilgrimage) 620321

LONDON AND HOME COUNTIES

- Mr Andrew Bailey 15a Electric Parade, George Lane, South Woodford, London E18 Tel.: (0181)-989 4262 2LY.
- Miss Arabella Mays-Smith 40 Epple Road, London SW6 4DH. Tel.:(0171)-731 2562
 Miss Philippa Hamilton (Parents have done the pilgimage)
- Mr Tom Holland 218 Ferndale Road, Brixton, London SW9 8AG.
 Mr James Petrie (History of pilgrimage)
- Mr Matthew Shoults 4 Graemesdyke Avenue, London SW14 7BJ. Tel.: (0181)-878 (Church architecture and art) 1261.
- Mr Anthony Walsh 91B Astonville Street, London SW18 5AH. Tel.: (0181)-1098.
 Dr Philip Taylor 16 Belvedere Court, Upper Richmond Road, London SW15 6HY.
 Mrs Joan Taylor Tel.: (0181)-785 9062. (Religion, art history, history)
- Mr Leonard Faith 15 Pleydell Ave, Upper Norwood, London SE19 2LN. (History of pilgrimage in 15th century)
- Mr Edward Melotte c/o Mrs M. Melotte, 102 Talfourd Road, London SE15 5NZ.
 Mr Robert Speller 30 South End Close, London NW3 2RB. (Spiritual, architectural, travel, historical)
- Ms Clare Soulsby 24 Oak Village, London NW5 4QN. Tel.: (0171)-482 0917.
 Mrs Victoria Hazard 31 Old Gloucester Street, London WC1N 3AF. Tel.: (0171)-405 (Medieval period, religion, walking) 1075
- Mr Richard Cohen 63 St Giles High Street, London WC2H 8LE. Tel.: (0171)-240 (Medieval history, architecture) 7554.
- Mr Michael Edwards Flat 3, 10 Freeland Road, Ealing, London W5 3HR. Tel.: (01892) (Cycling the Camino in summer 1995) 724240.
- Mr Philip Etherington Flat 3, 10 Freeland Road, Ealing, London W5 3HR. Tel.: (0181)- (Cycling the Camino in summer 1995) 993 5854
- Miss Kate Orr 101 Talbot Road, London W11 2AT. Tel.: (0171)-792 2573.
 Miss Alex Holland (same address) (Religious)
- Mrs Margaret Gillespie 5 Hofland Road, London W14 0LN. Tel.: (0171)-603 8426. (Walking and following route)
- Mr Jack Lalor 81 Hatherley Road, Reading, Berks RG1 5QE. (History, countryside)
- Mr Martin Fitzpatrick 'Highfield', 43 New Road, Twyford, Berks RG10 9PS. Tel.: (The route itself) (01734)-340710.
- Mr Frank Chesworth September Cottage, Hervines Road, Amersham, Bucks
 Mrs Ann Chesworth Tel.: (01494)-724812. (Spanish speaking, worked in HP6 5HS. Andalucía for 4 years)
- Mrs Pamela Bacon 52 Foxdell Way, Chalfont St Peter, Bucks SL9 0PN. Tel.: (01494)-873550. (Completed pilgrimage to Santiago, niece of Walter Starkie)

Cut here

Pilgrims and Pilgrimage – a
Day Colloquium
Saturday 9 December 1995

I/We would like to attend the colloquium at King's College
London on Saturday 9 December and enclose a cheque, made
out to the Confraternity of St James, for £5 per person (to
cover sandwiches and other refreshments.

Names:

Address:

.....

Amount enclosed:

Please note that no ticket or receipt will be issued. When
you arrive at King's College and report to the registration desk
you will find your name on the 'already paid' list.

Return this form to: Confraternity of St James,
3 Stamford Street,
London SE1 9NT.

(It would be helpful if you could return it by 4 December.)
Overleaf: Christmas order form

CHRISTMAS 1995 ORDER FORM

Please send me the following items: (tick and complete as appropriate)

..... packs of **greetings cards** - full colour, stained-glass head of St James (Burford church, Oxfordshire);

Pack of 10 - special offer - £2 (inland)
(prices includes postage) - £2-50 (overseas)

1996 Pilgrimage Calendar (one only per order form)

An attractive post-card calendar, entitled *Auf Jakobuswegen 1996*, produced in Germany by CSJ friend, Manfred Zentgraf. Each month has a high-class colour photo of the Camino or of St James, which has been designed to be used subsequently as a postcard. We have 10 calendars only.

- £8-00 inland, incl. postage

- £8-50 overseas " "

Designer Shell Items

These include menu or postcard-holders (small shell on stand), shell-shaped coasters and mats; shell soaps in scallop shells; earrings

(For these items, please telephone the office on (0171)-593 0013 and leave your name and address, with request for a price-list.)

I enclose a cheque, made out to the Confraternity of St James for £.....

Name:

Address:

.....

Send this form, with remittance, to:

Confraternity of St James,
3 Stamford Street, London SE1 9NT.

Confraternity Office Holders

Membership Secretary: Walter Ivens, Flat D,
1 Airlie Gardens, London W8 7AJ.
Tel.: (0171)-229 2624

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

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

Pilgrim Records: Rosemary Clarke, 46 Vartry Road,
London N15 9PU. Tel.: (0181)-802 8975


Research Working Party Chairman: Professor Brian
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Tel.: (0115)-925 1243

Refugio Gaucelmo Sub-Committee
Chairman: James Maple, 12 Donne Court,
Burbage Road, London SE24 9HH.
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Coordinator: Walter Ivens (details above)
Secretary: Mary Ivens (same address)
Wardens' Coordinator: Joseph May, 5 Ayot Green,
Ayot St Peter, Welwyn, Herts AL6 9AB.
Tel.: (01707)-333178

Publications Orders should now be sent to the CSJ office:

3 Stamford Street, London SE1 9NT.
Tel.: (0171)-593 0013



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1995 Committee

Chairman: Laurie Dennett, 24 Andrewes House,
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Vice-Chairmen: William Griffiths, Howard Nelson

Secretary: Marion Marples, 45 Dolben Street,
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Treasurer: Timothy Wotherspoon, The Three Horse-
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Members: Rosemary Clarke, Doreen Hansen
Hilary Hugh-Jones, Mary Remnant
David Wesson

Bulletin Editor: Pat Quaife, 57 Leopold Road,
London N2 8BG



£2-00



Confraternity of Saint James

We have just learned that the office of the Confraternity (and all the other occupants of 3 Stamford Street) must move to other premises in the very near future. Members will be advised of the new address as soon as possible, probably in the next issue of the Bulletin which is due to be despatched in December.

Members intending to use the Order Form at the back of Bulletin No 54 are asked to do so as soon as possible.

It would be advisable not to send further orders for publications or other communications containing money to 3 Stamford Street after the end of November but they may be sent to 45 Dolben Street, London SE1 0UQ.

The telephone/answerphone service on 0171-593 0013 will continue to be available for general enquiries for as long as possible and the recorded message may give updated information on the move. The fax machine on 0171-620 4356 is not affected by the relocation.

Members planning to visit the office may wish to telephone in advance to avoid a wasted journey.

1 November 1995