



Carn Lês Boel to Brentor

Cornish Section
Guidebook

Thanks are due to

Jeff Cornish and Jan Felmingham for all their help, particularly when the going got tough.

David Earp and Robert Frazer for their advice about the route and to those who have offered support and encouragement, particularly Ba Miller and Paul Broadhurst.

The writers acknowledged at the back of the book who have given their permission for extracts from their work to be quoted.

Heather and Barrie Bray for their generosity, shown in so many ways, and to Simon Prince for his artwork which enriches this guide.

And finally, Simon and Ishka at lumpylemon.co.uk for making order out of chaos in formatting this guide and to Hedgerow Print for their efficiency.

© Richard Dealler 2012
Artwork © Simon Prince

"It's not talking but walking that will bring us to heaven"

Matthew Henry

marymichaelpilgrimsway.org
contact@marymichaelpilgrimsway.org
01647 432093

Printed on 100% recycled paper using vegetable-based inks

Contents

Background	2
Preparing for your journey	4
Accommodation	6
Maps	8
Distances	9
Distances between campsites	10
Other useful sources of information	11
The route	
Stage 1: Carn Lês Boel to Penzance	14
Stage 2: Penzance to Godolphin Cross	26
Stage 3: Godolphin Cross to Stithians	38
Stage 4: Stithians to King Harry Ferry	45
Stage 5: King Harry Ferry to Tregony	55
Stage 6: Tregony to St Austell	61
Stage 7: St Austell to Lostwithiel	66
Stage 8: Lostwithiel to St Neot	76
Stage 9: St Neot to North Hill	84
Stage 10: North Hill to Milton Abbot	98
Stage 11: Milton Abbot to Brentor	108
Getting home	111
References	112
Church guides consulted	113
Audio recording	113
Websites consulted	114
Other sources	114
Acknowledgements	115

Please visit our website for background information about the project,
regular news updates and photo galleries:

marymichaelpilgrimsway.org

Background

To those of you already familiar with the guidebook written for the pilot section of the pilgrimage - Brentor to Glastonbury - I apologise for some repetition in the following information about the project.

Mary/Michael Pilgrims Way was set up to establish a walking pilgrimage route across England from West Cornwall to Norfolk and to support people of any faith or none in undertaking that journey. Pilgrimage is part of many spiritual traditions and cultures around the world and consequently has a universal appeal. The earth energy currents identified by Hamish Miller and Paul Broadhurst in their book *The Sun and the Serpent* have been followed. They give coherence to this route connecting many sites of spiritual significance, both Christian and pre-Christian along the way.

We tried to stay true to the spirit of the Michael and Mary lines dowsed by Hamish Miller, but recognise the compromise inherent in incorporating points from two separate interweaving lines into one pilgrimage route. Hamish and Paul did much of their surveying travelling by car we by contrast avoid main roads and include stretches of walking on minor roads only where necessary. Much of the route is on public footpaths and moorland with open access.

The Guidebook

This guide covers the Cornish section of the route and connects with the pilot section at Brentor creating the possibility of walking from the far west of Cornwall to Glastonbury, a meandering journey of over 250 miles. It is primarily a practical aid to help people get from A to B and find places to stay and eat. It also includes brief background information about interesting features along the way.

Symbols have been used to highlight different elements in the text:



Route directions



**Accommodation, shops
and places to eat**

Text boxes contain background information about places of interest along the way.

There have been some modifications to the format of the guidebook produced for the pilot section, including clearer measures of distance to help with journey planning and some detailed maps of potentially confusing parts of the route.

Distances have been given from settlement to settlement, usually from church to church, or a central point in a town. We chose to use miles rather than kilometres to give consistency with road signage information. For those who are camping we have also included a chart listing the distance between campsites located along the route.

The pilgrimage has been divided into stages for convenience. There is an indication at the start of each stage of some of the facilities available in that particular stretch of the walk with more details given in the main body of text including mention of all B&B accommodation directly on route. The stages are somewhat arbitrary and are not intended to be prescribing how far someone should be walking in a day. They do tend to begin and end at points where there are easily accessible public transport services.

As with the guidebook which accompanies the pilot section of the route (Brentor to Glastonbury), we have tried to balance functionality with the recognition that the journey is a metaphorical as well as a literal one. The outer pilgrimage provides the context and opportunity for inner transformation.

Included in the text are quotations and observations intended to support and deepen the experience of pilgrimage along with extracts from poems that seem relevant to particular locations. Some of these were written by poets with strong links to Cornwall including D.M. Thomas, born near Carn Brea; Charles Causley, who lived most of his life in Launceston and Jack Clemo, whose poetry is strongly influenced by the Cornish China Clay industry.

Like all guidebooks, this is an evolving creation. There may be errors and omissions, as well as changes that occur over time. We ask for your help in updating and enhancing the quality of information contained here for the benefit of those who may follow in your footsteps.

Preparing for your journey

The desire to journey is deep in the human psyche, maybe stemming right back to the earliest human experience of hunter gatherers. Mary/Michael Pilgrims Way, with its associations with myth and history, spirituality and wilderness offers a rich opportunity to reconnect with ourselves and with the earth. This process begins to happen naturally as we slow to the pace and rhythm of walking for which our senses were evolved and our minds so often overstimulated by the demands and distractions of modern life begin to settle.

An intention underpinned with reverence and respect creates the possibility that we not only receive the gifts that pilgrimage may offer, but nurture the relationship of interdependence and reciprocity with all life.

"In travelling between these sacred places one not only refreshes one's own spirit but assists in the work of reviving the latent spirit of the earth."

John Michell

Pilgrimage is a process of preparing, journeying and arriving and the more fully we are able to be present with the experience as it unfolds the more we are likely to be enriched by it. It is how we travel that transforms the journey into a pilgrimage. A pilgrimage is not a route march or a competition. Take your time, find your own pace and rhythm and follow your own guidance and inspiration.

"If a man does not keep pace with his companions perhaps it is because he hears a different drummer. Let him step to the music he hears, However measured or far- away"

Henry David Thoreau

There seems to be a re-emerging desire for spiritual experience which is not necessarily defined by the parameters of traditional religion. In this respect pilgrimage can offer a form for the process of personal inquiry to unfold.

Part of the experience is the emotional and physical ups and downs that we go through. In making a pilgrimage we are stepping out of our comfort zone, challenging ourselves and in the process connecting to resources and capacities within that we perhaps did not previously recognise we possessed. It also opens us to unforeseen meetings and events which we are often insulated from in our daily lives.

"Undertaking a physical journey is necessary because you come face to face with your fears and you discover that the fear you were gripped by was momentary and illusory."

Satish Kumar

What is drawing you to the idea of pilgrimage?

Maybe you have reached a crossroads in your life, where the old certainties that you have lived by no longer reassure you as they once did. Are there deep questions you are wrestling with or is change being forced on you by outside circumstances? Perhaps you recognise the need to step out of the routine of your life to reassess your priorities, or the impulse could be to embark on an adventure. Whatever your motivation give time for this inner preparation.

Equally give time to practical considerations. Traditionally, pilgrims would set all their worldly affairs in order before embarking on a journey that was often long, arduous and potentially risky. This route does not offer that level of challenge, but there may be loose ends that need to be tied up before you set out, so that they do not accompany you as pre-occupations.

Do you want to walk alone or in company? Are you physically fit enough for the journey? If not what will support you to be adequately prepared? Be realistic and recognise that a long walk on one day is very different from the experience of getting up day after day and repeating the endeavour, particularly if you are carrying a pack that is heavier than you are used to.

In this regard, keep your load to a minimum. If you are camping, there are a range of websites or camping and outdoor shops to advise you on ultra-light weight equipment. I particularly like Kate Fletcher and Corwen Broch's straightforward advice based on their pilgrimage experiences at www.ancientmusic.co.uk. Do your research.

Travelling light will allow you to focus more fully on the totality of your experience, rather than being dominated by awareness of the burden you are carrying on your back.

Finally, make sure you are well shod, with footwear that is comfortable and adequate for the rigours of the journey.

"The beginning is the most important part of the work"

Plato

Accommodation

Unfortunately Mary/Michael Pilgrims Way is not blessed with a system of refuges or hostels similar to that which has evolved to provide for pilgrims walking to Santiago de Compostella in Spain. Currently the choice is between camping and Bed and Breakfast accommodation, or a combination of the two, with in addition, one Youth Hostel and a YMCA hostel in Penzance.

Campsite details and a range of B&B (bed and breakfast) options are included in the text. B&B prices can vary widely depending on season. Figures given tend to be the starting prices for low season. The list of possible accommodation included in the guide is by no means exhaustive. For more information in planning your accommodation, contact Visit Cornwall (01872 322900) or look at their website www.visitcornwall.com. Additional sources of information are listed at the end of this introductory section.

Our vision for the project includes the aspiration to recruit hosts along the way willing to offer accommodation for a night to a pilgrim or two in the spirit of generosity and hospitality towards strangers. Another alternative is to establish a network of "tent keepers", who may be willing to store a tent which pilgrims are able to pitch in return for a small fee, thus reducing the load which needs to be carried. These are long term goals in the early stages of development.

Camping is a cheaper option as compared to B&B. Some registered campsites have indicated that it is their policy is to find space for backpackers even if the pitch has not been pre booked, although in peak holiday season campsites in Cornwall can be extremely busy.

Outside this peak period, campers may benefit from a greater flexibility in undertaking the pilgrimage compared to pilgrims using B&B accommodation, when pre-booking is the norm. With regards all facilities we have tried to offer current contact numbers and prices, but would appreciate updates and recommendations for future users.

Wild camping

On the pilot section of the route, wild camping is very much accepted on the open access land in Dartmoor National Park. There is no such clear provision on the Cornish section, but in places there seems to be some tolerance of the practice. At Roundwood Quay, on the banks of the Fal estuary, mine was just one of a number of pitched tents. On remoter stretches of the coast path or on open access land on Bodmin Moor I have never been questioned about camping, although arriving late and departing early is a sensible practice to follow.

Sensitivity and awareness are the obvious watchwords.

- Don't pitch: on farmland (without permission); close to roads; on archaeological sites.
- Take all litter with you.
- Guard against risk of fire.
- Ensure you don't pollute streams or rivers.
- Avoid disturbing wildlife.



Maps

The Maps used in planning and surveying this route, are in The Ordnance Survey Explorer Series. From West to East, they are Explorer 102, 103, 104, 105, 106, 107, 109, 108 and 112. The maps not only complement the information in the guide-book but put the route in the context of the wider landscape.

On the grounds of travelling light they may not all be prerequisites for starting your journey. Explorer 106 and 108 each covers only a small section of the route, whilst much of the relevant information on Explorer 103 is duplicated on 104, which would be the more useful of the two alternatives. If I was to select the most useful maps to have they would be Explorer 102 and 109. The first covers the start of the route where some of the paths are not clearly waymarked, the second covers the whole of Bodmin Moor, the wildest landscape area on route. In reaching a conclusion about which maps you need, it is worth familiarising yourself with them before starting your journey. They should be available to view at main libraries.

You may also choose to purchase a set of the maps produced by Hamish Miller and Paul Broadhurst indicating the Michael and Mary earth energy currents, printed under licence from the Ordnance Survey. There are 53 maps in the complete set. These are available from Penwith Press. A set currently costs £40. The relevant sheets, which can be purchased individually, could complement this guide enabling you to dispense with at least some of the Ordnance Survey Explorer maps.

One disappointment is that we have not waymarked the route in the way that we did the pilot section. Cornwall County Council proved more reticent in this regard than Devon and Somerset County Councils and Dartmoor National Park Authority. Hopefully this will change over time, particularly if benefits are seen to accrue from a project which passes through some of the county's economically deprived areas and aims to encourage a sustainable and environmentally aware form of tourism over an extended season, based on appreciation of the unique cultural and spiritual heritage of the county.



Distances

	Distance (miles)	Running total (miles)
Carn Lês Boel to St Buryan	5.6	5.6
St Buryan to Newlyn	8.2	13.8
Newlyn to Penzance	1	14.8
Penzance to Marazion	3.6	18.4
Marazion to Perranuthnoe	2.4	20.8
Perranuthnoe to Germoe	5	25.8
Germoe to Godolphin Cross	3	28.8
Godolphin Cross to Crowan Church	3.8	32.6
Crowan Church to Stithians Lake campsite	6.5	39.1
Lake campsite to Stithians	2.2	41.3
Stithians to Devoran	6.3	47.6
Devoran to Old Kea	5.2	52.8
Old Kea to King Harry Ferry	4.7	57.5
King Harry Ferry to Ruan Lanihorne	5.5	63
Ruan Lanihorne to Tregony	2.8	65.8
Tregony to Grampound	2.9	68.7
Grampound to St Austell	9	77.7
St Austell to Eden Project	6	83.7
Eden Project to Luxulyan	2.9	86.6
Luxulyan to Lanlivery	21	88.7
Lanlivery to Lostwithiel	2.5	91.2
Lostwithiel to Lanhydrock	3.1	94.3
Lanhydrock to St Neot	9.4	103.7
St Neot to St Cleer	6.9	110.6
St Cleer to Minions	2.9	113.5
Minions to North Hill	4.8	118.3
North Hill to Lezant	6.3	124.6
Lezant to Bradstone	4.6	129.2
Bradstone to Milton Abbot	3.5	132.7
Milton Abbot to Brentor	5.5	138.2

Total distance: 138.2 miles

Distances between campsites

	Distance (miles, to nearest half mile)
Tower Park (St Buryan)	6 from Carn Lês Boel
Wheal Rodney (Marazion)	13.5 from Tower Park
Higher Kenneggy Cove	4.5 from Wheal Rodney etc.
Bosgreage (Tregonning)	3.5
Lower Polladras (Godolphin Cross)	2
Stithians Reservoir	10.5
Cosawes (Ponsanooth)	5
Come-to-Good	6
Old Kea	2.5
Court Farm (Coombe)	19
Eden Valley (Lanlivery)	17
Little Margate (Cardinham)	8
Gwel-An-Nans	1.5
Trenant (near St Neot)	8
Middle Tremollet (Coad's Green)	14.5
	24 to Brentor



Other useful sources of information

Relevant Tourist information centres are located in:

- Penzance (01736 76616)
- Truro (01872 274555)
- Lostwithiel (01208 872207)
- Bodmin (01208 76616)

Another source of accommodation information is the website www.cornwalls.co.uk/accommodation.

Travel

Cornwall Public Transport Timetables are available from Passenger Transport Unit, Cornwall County Council, County Hall, Truro TR1 3AY (0300 1234 222). The website cornwallpublictransport.info gives a comprehensive list of all villages on a bus route. Most of the settlements on the pilgrimage are served by a bus service of some description.

For bus timetable information contact Traveline, 0871 200 22 33

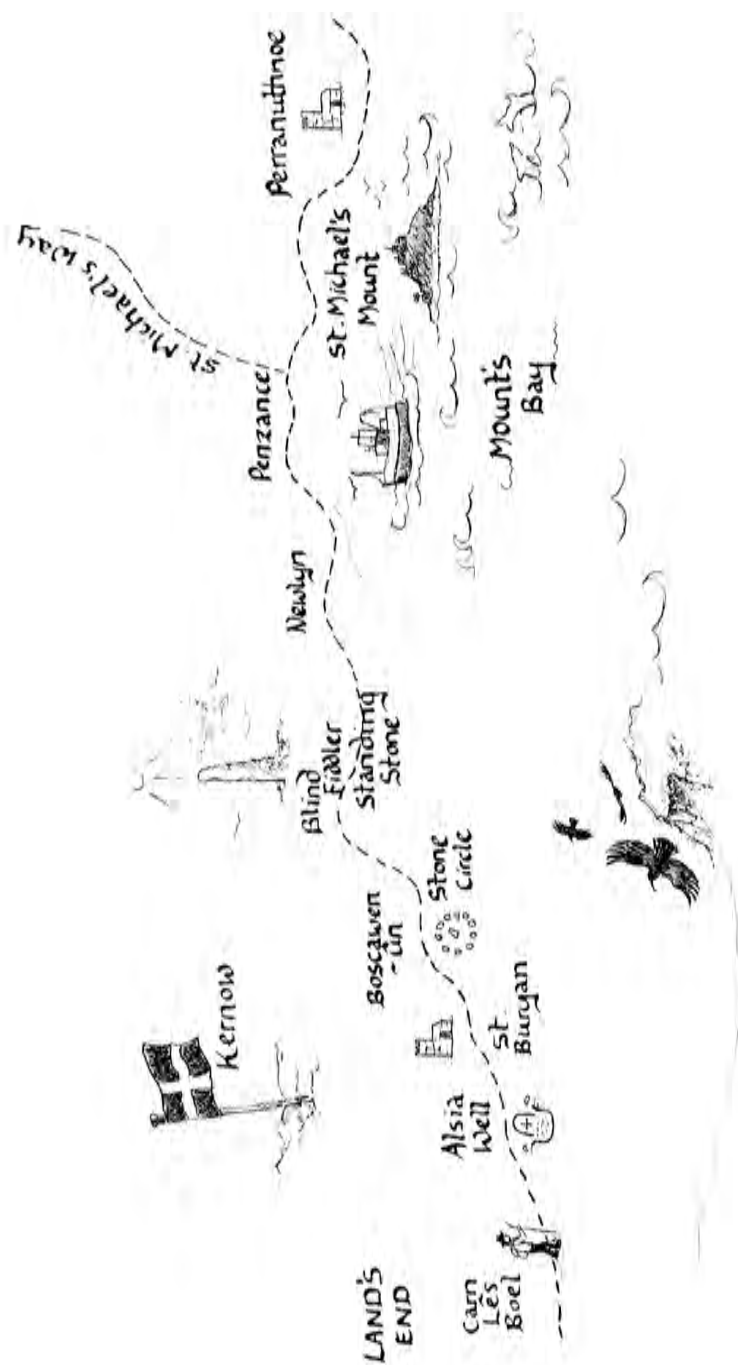
For rail travel contact National Rail Enquiries 08457 484950

There are mainline stations which connect directly with the pilgrimage at Penzance, St Austell and Lostwithiel as well as a branch line station at Perranwell connecting to mainline services at Truro.

For all Fal river ferries and links visit www.falriver.co.uk.

Luggage Transfers Ltd (www.luggagetransfers.co.uk) is a company which as the name suggests offer a luggage transfer service, from one overnight stop to another. Prices start from £6.50 per bag for a 2 bag transfer (0800 043 7927 or 01326 550721).

Notes



The route

*"Start walking...
Your legs will grow heavy and tired...
Then comes the moment,
Of feeling the wings you've grown, lifting"*

Rumi

Stage 1: Carn Lês Boel to Penzance (14.8 miles)



Facilities include a shop, pub, campsite and public loos at St Buryan and all facilities in Newlyn and Penzance.

Carn Lês Boel, is situated just under 2 miles south east of Land's End and can be approached from here along the coast path or from the east along the beautiful stretch of coast from Porthcurno about 3 miles away. The bus services from Penzance to Land's End are the 1A, 300, 501 and 504. The 1A, 501 and 504 also serve Porthcurno on route to Land's End

A third option is to catch a bus from Penzance to Polgigga which is the closest point of access from the road to the cliff top start of the pilgrimage. Bus services to Polgigga between Monday and Saturday are as follows.

	Depart Penzance	Arrive Polgigga
501 Western Greyhound from Penzance bus station	8.35am	9.19am
	10.35am	11.19am
1A First Bus	11.40am	12.24am

The 501 operates a Sunday service to Polgigga with departures from Penzance at 11.25am and 13.25pm.

There may be some seasonal variations in the timetables depending on the time of year.



From Polgigga turn opposite the whitewashed granite marker stone which indicates the distance to Logan Rock and walk along the lane in the direction of Porthgwarra. After about 400m, take the track on the right to Higher Bosistow. Just beyond the farm, turn left and walk on past Faraway Cottage, through a gate and head straight on to the cliffs at Carn Lês Boel.

Lês is pronounced Lease. It means a court or stronghold in Cornish and is often applied to cliff top castles. An erect granite rock appears to guard the promontory and behind it a flat horizontal rock marks the first crossing or node point of the Michael and Mary earth energy lines in England. On a clear day you can see on the horizon to the south west the Isles of Scilly.

On a sparkling bright November afternoon in the company of two fellow pilgrims we conducted a ceremony here which included reciting the following poem. It is due to be inscribed on a stone at St Margaret's Church, Hopton – the last crossing point of the Michael and Mary earth energy currents in England before they enter the North Sea. Symbolically the intention was to acknowledge the connection between the two ends of the lines which we hope to link via a continuous pilgrimage route across the country.

*Be still, for this is sacred ground,
A place to stand and pause. Reflect
upon the pathway here -
The lessons learned, the gifts received.
Be still, and listen to the voice
That sings a song of unity,
Blessing the journey still to come
With love and deep humility.*

("The Node Stone " Brenda Desborough et al)

Finding a Buzzard's feather on the ground at this windswept headland seemed a significant omen, as these birds have often appeared at points along the route as if offering a reassuring confirmation that I was still on track.



From Carn Lês Boel follow the coast path North West to Nanjizal a spectacular, secluded beach with dramatic cleft or zawn in the cliff which forms an archway looking out to sea. This is accessible, but only at low tide. Just beyond the stream which cascades down onto the beach is a deep cave. From within, looking back towards the entrance a rock profile of a human face can be discerned.

Walk east up the little valley above the beach, which passes below Nanjizal House and follow the track up to Faraway Cottage. Continue left up to Higher Bosistow Farm where there is a junction of several paths. Either follow the track right which passes between the farm buildings, the preferred option of one local resident who described "a twisty turny deep footpath full of butterflies and dragonflies in summer – though muddy after prolonged rain." At the end of the track turn left along the lane into Polgigga. Alternatively follow the straight track north towards Bosistow Farm which is visible ahead of you. At the elegant farmhouse turn right down the drive to Polgigga.

The two routes re-join here. Turn east along the B3315, signposted towards Penzance past the whitewashed granite "Logan Rock" marker stone. Continue along the road to the hamlet of Trethewey and just beyond the Wesleyan Chapel turn left towards Crean. Follow this lane to the junction and carry on right over the bridge which is sign posted towards Crean and St. Buryan. About 50 metres beyond the bridge take the narrow lane on the left. This leads to Bosfranken Farm. At Bosfranken the planned route along the footpath, east towards Alsia Well proved frustratingly elusive, with no sign post and the apparent line of the path a slog across a recently ploughed field.

The uneven response of landowners in the far west of Cornwall to the idea of "Public Rights of Way," is something which has been experienced by other walkers, e.g. Ian McNeil Cooke in his book *Journey to the Stones* acknowledges

"Anyone who has ever attempted to walk some of the less well trod footpaths in the Land's End Peninsula will soon have realised that their description as Public Rights of Way does not necessarily mean you can walk along them, or for that matter, even find out where they are?"

I commend anyone who perseveres with tracing this route from Bosfranken to Alsia not least because it forms part of the Bosfranken Way between Sennen and St Buryan – a churchway of great antiquity according to Trevor Rogers (2011) with a history tracing back to Athelstan in the 10th century.

By 935 King Athelstan had all of Cornwall under English rule. A year later he set up the Cornish bishopric at St German's, this later moved to Crediton and finally Exeter. The church at St Buryan is particularly associated with him as we shall see shortly.



The alternative is to continue along the lane to the junction and turn right. This leads you down the hill to Alsia. Just before the first cottage on the right (Granary Barns), climb the steep steps through the Cornish hedge bank. Beyond, follow the sign pointing the way to Alsia Well and Bosfranken. Before the hedge, go left down the slope to the well which is on the right, surrounded by a thicket of Blackthorn. It is a secluded spot with a serene atmosphere.

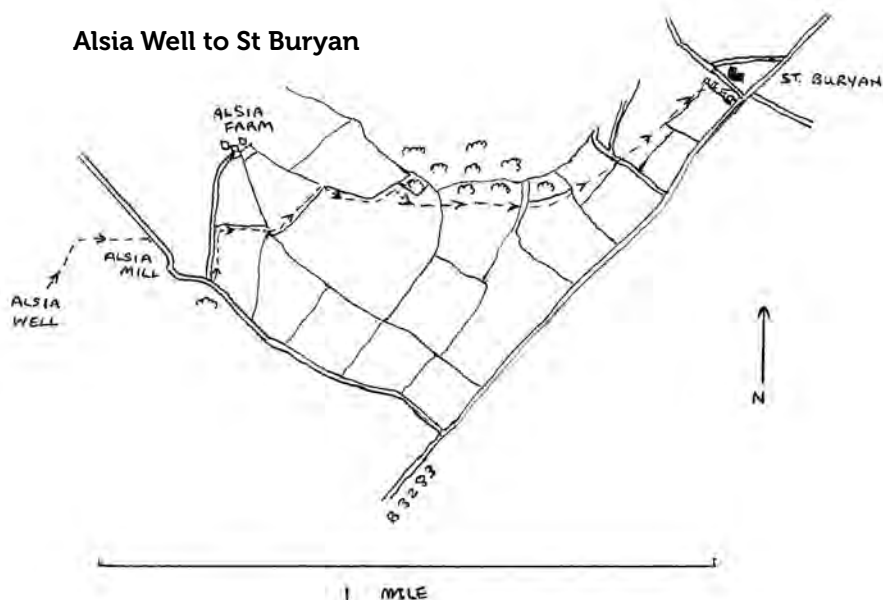
Trevor Rogers owns the land on which the well is located, maintains access and acts as an informal and sympathetic guardian. He recently wrote a book about the well and the people drawn to visit, compiling evidence in support of the well's ancient connection with the goddess culture, which may in some way be linked to its position on the Mary line.

Evidence that it is still regularly frequented and revered is indicated by votive ribbons tied to the overhanging boughs and bunches of flowers sometimes placed nearby. It is thought that a second holy well, associated with Christian belief existed at Alsia, across the lane from the pagan well and that at times references to the two have been confused.



Retrace your steps to the lane and turn right past Alsia Mill. At the end of the drive leading to Higher Alsia Farm, climb the stile situated just above the old milk churn stand and proceed left close to the field boundary which runs parallel to the farm drive. Continue along two sides of the field, then left through the gateway in the top corner. Follow the hedge line on your right (ignoring the first gateway on your right) through the field. Turn right at the corner heading in an easterly direction away from the farm buildings and towards St. Buryan. The church tower is visible in the distance, a useful guide as you negotiate your way through the patchwork of small fields ahead of you. A second feature which can help you stay on track is the area of wet woodland which stretches out along the valley on your left hand side.

Alsia Well to St Buryan



Follow the hedge on the left along the southern edge of the wood. A few metres in from the field edge is a stile, midway between the wood and a gateway, climb this and in the next field aim for a stile in the hedge on the far side of the field just above the wood. Beyond this stile is a shelter belt of scrubby trees. Pass through this and turn left along the field edge to another stile. Climb this. The field you are entering has a marshy wet grassland area down the slope to your left. Head towards a stile in the far top right hand corner, beyond which is a track leading off to the right. Cross the track and over another stile. The path now heads straight towards the

church of St Buryan. Coming into the village, between houses, turn right towards the church and village centre.

1

Opposite the church is The St Buryan Inn and close by the Post Office and general store which is open 7 days a week. There is a campsite 300 metres north of the village at Tower Park (01736 810286). Prices are from £9/night (depending on season) for a 2 person tent. There are a number of places offering B&B in the area. Trelew Farm (01736 810308), is most conveniently situated, on the way to Boscawen-ûn circle. Prices here start from £37pppn. During the high season it may well be difficult to find a bed for the night.

An alternative may be to book two nights' accommodation in Penzance, get an early bus to Polgigga, the closest bus stop to Carn Lês Boel and walk back to Penzance (14.8 miles).

St. Buriana was a Celtic saint from the 5th/6th century. There was probably a shrine dedicated to her on the current church site from that time. A church has stood here since about 930 A.D. King Athelstan stopped to pray at St. Buriana's shrine, during his conquest of Cornwall prior to his campaign against the Scilly Isles. He vowed to erect a college of clergy where the oratory stood if God blessed his expedition with success. Upon his triumphant return, Athelstan endowed a church in honour of St. Buriana with a charter that established St. Buryan as one of the earliest monasteries in Cornwall. There are still remnants of this 10th century structure on the left as you face the high altar and a 10th century cross is prominent in front of the church entrance set on a large stone pedestal.





Head north-east out of the village along the B3283 and just before the garage take the footpath on the left. The path dissects the field, crossing to a stile midway along the hedge opposite. In the adjoining field follow the hedge line on your left, but after about 50m, climb the stile and continue in the same direction but now with the hedge to your right. Follow this line through two fields, towards the end of the second you reach a track leading right towards Pridden. Ignore this, instead head towards the stile halfway along the boundary hedge facing you. Beyond the stile, follow the hedge on your right. The path enters a copse and crosses a stream.

Climb the slope out of the valley. Various tracks have been created by livestock. Keep to the right which brings you to a wooden stile and then a gateway. Aim towards the house and buildings at Changwens, pass to the left of a dilapidated old barn and follow the hedge on the right. Climb the stile, turn left and continue along the track to Boscawen-ûn stone circle.

This Bronze Age stone circle consists of 19 upright stones with a leaning, eight foot stone just south of the centre of the circle. Excavation has revealed evidence that it was installed in the leaning position, which makes it appear like a giant sun dial.

The circle is more of an ellipse and includes 18 grey granite stones and one of quartz. The position of the white quartz stone in the southwest may indicate the likely direction of the full moon during the solstice and could be symbolic of the female principal in relation to the phallic/masculine stone in the centre.

The Mary line which enters the circle dramatically shifts its flow at the centre stone by approximately 40 degrees. "...where the line joined the base of the stone, it quite suddenly changed its angle to correspond with the ridge of the leaning monolith." (Miller and Broadhurst 1989).

Boscawen-ûn was regarded as a place of particular significance – "one of the three great gorseddos of the island of Britain where the old Bards met." Today it maintains an air of mystery and other worldliness. A local healer described to me her own experience of arriving at the circle and seeing it as part of a much larger henge. Perhaps she had pierced a thin veil and glimpsed another dimension of reality beyond.

*"We do not seek to walk in our ancestors footsteps.
We seek what our ancestors sought."*

Anon



Retrace your steps away from the circle along the track and follow this to Boscawenoon Farm. Turn left at the buildings and walk along the driveway past a triangular standing stone on your left, incorporated into the hedge. At the end of the drive, cross carefully over the A30 and follow the footpath through two fields. Turn right onto the lane. Past Tregonebris Farm, where the lane curves sharply right, take the footpath straight on along the field edge. As you pass into a second field, turn right towards a small area of wet woodland. Here the path is raised slightly on granite slabs, part of the old church way to Sancreed. Cross the stream which flows alongside the lane and turn left and then right towards Anjarden. The path continues over a stile on the left side of the drive and along the field edge.

At the lane turn right. The settlement of Sancreed is clearly visible on the left. Close to the church is situated a much loved holy well which may provide an interesting diversion from our main route via the footpath off the lane on the left. Other nearby sites of note include, the well preserved Iron Age settlement of Carn Euny which lay close to the ancient track linking Land's End with Mount's Bay. (Ian McNeil Cooke, 1995).

If you are not to be distracted from the main course of the pilgrimage, leave Sancreed for another day and continue along the lane for another 200m, to a footpath on the right and follow this towards a house screened with fence and conifers, Trevorian Farm. Walk through the gateway to the right of the house and continue down the slope keeping close to the hedgerow on your left. Dipping down into the wooded valley you come to a junction of paths with Lesbew Farm to the right.

A track runs parallel to the stream along the valley but our route crosses over this and through the gate on the left, in front of you. There is no sign to indicate it is a public right of way, but don't be deterred. Walk diagonally left up the slope and through the gateway visible on the horizon. Beyond is a gap in the hedge on your right. Walk this way and keep to the left side of the next field, heading for the standing stone.

The Blind Fiddler, a prominent menhir (standing stone), is alone at the edge of the field, stunning in its quartz studded, triangular tooth-like grandeur. It measures 3.2m in height and is more than 2m wide at the base. Zigzag cracking at the top, indicate it may have been struck by lightning. Its position marks the centre of the Mary Line.

Early 19th century treasure seekers, excavating near its foot uncovered fragments of bone and cremated remains. The stone gets its name from 18th century Methodist preachers, telling their flock that it was a wayward musician turned to stone for performing on a Sunday. Similar apocryphal stories are associated with other standing stones, for example the Hurlers on Bodmin Moor which we shall return to later.



From the Blind Fiddler, climb the stile to the left of the gate that opens onto the A30. Take the footpath directly opposite, crossing the road with care. The bend in the road means there is only limited visibility and the road is busy, particularly in summer.

Go left along the field edge, over a granite stile and turn right up the slope towards the farm buildings at Trenuggo. Climb the stile next to the field gate into the farm yard and continue left in front of the derelict cottage, then right down the track between farm buildings and farmhouse. The path leads along a raised track to the road, the B3283.

Turn left and after 50m turn right down the drive to Bojewan's Farm. Go left just beyond the main house, then right down towards the wood. The footpath splits off to the left of the main track and enters the wood over a stile close to the boundary wall on your left. Keep close to this wall as you descend through the woodland and re-join the more obvious track just before a stream. Cross the bridge, with an attractive rhododendron covered bank ahead of you on the right. The path follows a shallow stream valley on the left uphill through a series of fields.

At the brow of the hill, the first house in the settlement of Kerris becomes visible. Pass through a gateway to the right of this house and continue along the track.



B&B is available at Kerris Farm, from £84/room or £50 single occupancy between March and the end of November (01736 731309).

Kerris, "the fortified place" in the Cornish language, has been a settlement for over two thousand years, with the oldest existing building dating back to medieval times. Opposite the farmhouse stands an old well. Slots cut into the granite uprights indicate where the winding mechanism would have been located. There is an old stone cross outside Kerris Manor Farm, but its absence from the OS map suggests this is unlikely to be its original location.



Carry on along the lane. The bridleway on the left via Higher Kerris Farm to Chyenhâl gets extremely wet at the far end, however with a dry period of weather this may be an option. Alternatively continue along the lane for approximately $\frac{3}{4}$ of a mile and turn left along the bridleway by Bowling Green Farm. When the track begins to slope downhill a standing stone is visible in the field above the farm buildings away to your left. Continue to the junction with the lane and go straight on past Penwith Pet Crematorium.

At Rose Farm, there is a gateway on the right. The first 20m stretch of the track beyond this is not the definitive footpath which is reached by walking about 50m beyond Rose Farm towards the cottages at Chyenhâl. Before reaching the cottages climb the steps on your right, the path heads diagonally back across the field to a stile. Here you join the track that leads up from Rose Farm.

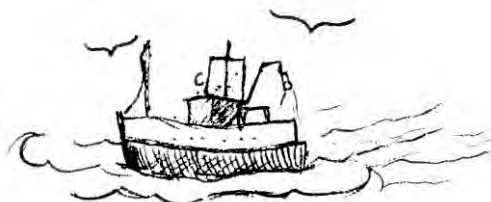
Turn left up the hill. When the track opens into a field, follow the hedge-row on your right to a stile near the far right hand corner of the field.

Climb the stile and continue along the path. Over the hedge to your right is Price's Folly, a little further on to the left is Faugan Round, an Iron Age hill fort dating from about 500B.C, with a footpath leading to it. Pay your respects, then return to the main path and continue down the hill.

Where the path divides again, go left towards Tredavoe. The path enters the village next to a beautiful little whitewashed chapel which seems very harmonious in the landscape. Turn downhill along the lane, then go right by the post box opposite Beehive Cottage. Just before the last house, turn left through an area of scrubby grassland. Climb the stile and turn right along a tarmac path through three fields. It ends at Tredavoe Lane. Follow this downhill to the junction with Paul Hill.

Here you can either turn left past Newlyn School of Art, down the hill towards the sea front, or for a glimpse of old Newlyn, with its steeply terraced cottages and narrow lanes, cross straight over Paul Hill and walk down Adit Lane and Boase Street. At the bottom of the hill, overlooking Newlyn Harbour turn left, passing the Old Fish Market. Our route now shares the way with the South West Coast Path, to Penzance, Marazion and beyond, with only slight detours along the way.

In Newlyn, turn right over the bridge just beyond the Royal National Mission to Deep Sea Fishermen and right again past The Tolcarne Inn and continue along the promenade to Penzance as far as the Jubilee Pool.



This lido was built in the 1930's upon a traditional bathing spot at Battery Rocks near the harbour at Penzance. It was designed to cope with the full ferocity of the Cornish seas, which on occasion do batter the sea front, although I'm not sure that the rocks are so named because of this. It has been known for seaweed and shingle to end up on the roof of the 3 storey Queen's Hotel across the road from the promenade which gives some indication of the potential force of storms

My last visit to Penzance coincided with the 30th Anniversary of the Penlee lifeboat disaster when the Solomon Browne launched in storm force weather gusting to hurricane force 12 in an attempt to rescue the crew of the Union Star. In the end all hands were lost including the 8 volunteer lifeboatmen. A loss still felt keenly in the local community.



Penzance has all the facilities of a large town and there is a wide choice of B&B accommodation, much of it in the vicinity of Alexandra Road and Morrab Road. Turn left at The Queen's Hotel into Morrab Road. Lynwood, 41 Morrab Road has single rooms from £25/night, doubles from £30/night (01736 365871). Wymering, 15 Regent Square, has rooms from £30pppn (01736 362126). Prices and availability can vary widely through the year.

There is also a Youth Hostel at Castle Horneck, about a 15 minute walk away from the seafront and a YMCA on Alverton Road, which includes a backpacker hostel offering accommodation from £17pppn (01736 365016).

Stage 2: Penzance to Godolphin Cross (14 miles)



Facilities include, shops, pubs, cafés, camp site and public loos at Marazion, a pub, cafés and public loos at Perranuthnoe, camp sites at Higher Keneggy and Bosgreage and a pub at Godolphin Cross.



Opposite the Jubilee Pool, turn left at St Anthony's Place and climb the steps leading up to St Mary's Church which stands prominent in the sky line of the town. The present building replaces the old St Mary's Chapel on the same site from which the town name Pens Sans in old Cornish or Holy Headland is thought to derive.

"Britain's natural contours are drawn all over with religious symbols and references."

Ronald Blythe

The Mary earth energy line passes through the church and also through the Quay close to where the Scillonian sails to the Scilly Isles, a spot where an even older chapel once stood. A relic from this, the remains of a granite cross has been relocated to the south east of St. Mary's churchyard.

In March 1985 the interior of the church was devastated by fire, but the restoration has been sympathetic with an impressive east window and a sense of a welcoming and benign quality – described in *The Sun and the Serpent* as "the Phoenix risen from the ashes." Before Christmas I attended the Montol carol service in the church, with its Cornish Carols and Candle Dance performed by costumed dancers, it seemed an admirable integration of pagan and Christian traditions woven together as part of a winter solstice festival which culminates in a masked procession through the town.



Leave the churchyard on the north side, turning left up the historic Chapel Street with its eclectic mix of buildings including, The Egyptian House, built in about 1835. Its whole frontage is decorated with everything and anything Egyptian, following a fashion of the early 1800's. There is also a large Methodist Chapel and Penzance's oldest pub The Turk's Head,

reputed to date from 1233 and partially destroyed during a raid by the Spanish in 1595.

Walk up the hill and turn right down Market Jew Street. The intriguing name apparently derives from the Cornish "Marghas Yow" which means Thursday Market. Continue to where the road divides. Here take the right fork and cross the road to the Bus Station.

At the far end of the bus parking bay, but before the compound of yachts on the quayside, join the shared cycleway/coast path to Marazion, 2½ miles away. The path is sandwiched between the railway line and the sea for about half this distance following the curve of Mount's Bay with the distinctive profile of St Michael's Mount in the distance. Look out for dolphins or porpoises which are occasionally seen in the Bay. I saw 3 porpoises here in December 2011. A moving experience or as Kathleen Jamie put it more eloquently after an unexpected sighting of killer whales off the Scottish coast, "a private miracle."

For days after, I felt different, looser of limb, thrilled, because the world had thrown me a gift and said "catch."

Kathleen Jamie, from Sightlines

Just before Marazion, St Michael's Way merges with the coast path. This waymarked route recreates a way thought to have been used by pilgrims, missionaries and travellers, especially those from Ireland and Wales, to avoid crossing the treacherous waters around Land's End. It forms part of a network of pilgrimage routes throughout Europe leading to Santiago de Compostella in Northern Spain. It connects Lelant near St Ives on the north coast with Marazion and St Michael's Mount, which pilgrims visited before embarking on their journey across the channel. St Michael's Way uses a logo of the Scallop shell, an identifying emblem traditionally worn by pilgrims on their journey to Santiago.

In a recent conversation I had with a modern day Irish pilgrim, he described how scallop shells had been found in material dredged up from the bed of the river Liffey in Dublin. These were believed to have been dropped into the water by grateful pilgrims who had returned home safely from their journey to Santiago de Compostella.

Mounts Bay itself is intriguing. On a recent visit to the Royal Albert Museum in Exeter my attention was drawn to a display of Cornish Greenstone axe heads dating back 4-6,000 years, thought to have been shaped from stone quarried in the Bay. Two aspects of this are fascinating, the first being that the greatest concentration of these Cornish stone axes have been unearthed 400 miles away in Essex, which begs the questions why and how did they end up there? The second relates to the quarry site which is now submerged under many feet of water.

Legend speaks of the lost land of Lyonesse which lay between Cornwall and the Scilly Isles. As with many mythic stories there is perhaps more than a grain of truth in it. St Michael's Mount itself was known in old Cornish as Carrack Looz en Cooz, literally "the grey rock in the wood". Stumps of this drowned petrified forest are occasionally visible in the bay at very low tide. There is historic record of at least one tsunami type event having catastrophic effects on the area. Could a similar event have caused Lyonesse to disappear, remaining alive only in oral tradition passed down through the generations?

High quality stone axes were ritual items with a value that extended far beyond mere utility. For example Jadite axes made from a rare geology found high in the Italian Alps were a very finite resource and thus highly prized. A concentration of these axe heads has been found in Brittany. They were passed on through generations or buried in pristine condition with people of high status. One theory outlined by the Keeper of Antiquities at the museum in Exeter, is that the journey to attain such an axe was a "Rite of Passage" (T. Cadbury, personal comment). One was found buried next to the Sweet Track in Somerset, one of the oldest known raised track ways dating from about 3800BC which runs close to our pilgrimage route as it crosses the Somerset Levels near Glastonbury.

Such evidence suggests a sophistication of society and a level of mobility amongst people that has perhaps in the past been under estimated, with their motivations to travel encompassing a ritual or spiritual dimension alongside a trading function.

St. Michael's Mount, is one of the most dramatic points on the pilgrimage, a sacred site with a history predating Christianity. At the rocky outcrop to the west of the castle is a node point where the Michael and Mary lines cross. It also marks the spot where, according to Miller and Broadhurst, "even greater currents of energy flow in from the continent, the energies of a European St Michael Line... This great line across Europe demonstrates clearly the close connection between St Michael and earlier gods of Light, and the way that important sites became centres of veneration for whatever the God of the moment happened to be."

For 16 hours a day the Mount is an island. At low tide it can be approached along the causeway which connects it to the mainland at Marazion, but when the tide is in it is only accessible by boat. Depending on tidal conditions, the boats ferrying passengers to and from the Mount will embark from Chapel Rock where historically a chapel dedicated to St. Catherine stood and where pilgrims went to pray and wait for the tide before crossing to the Mount.

There are many legends associated with the Mount including the appearance of The Archangel Michael in 495AD, inspiring the building of a chapel dedicated to him. During this period of history the cult of The Archangel spread throughout Europe with a number of visionary experiences in which he reportedly appeared, leading to many chapels and towers particularly on high places being dedicated to him. There are estimated to be nearly 800 churches dedicated to St Michael in England alone.



Throughout the world different cultures have associated places of power with images of mythic creatures, dragons and serpents which symbolically represent the mysterious forces of the earth. The Christian myth of St Michael the dragon slayer, can be seen as victory of the new religion over the earth based spirituality which preceded it. An alternative perspective is that it represents a continuity of the system by which earth energies were harnessed. Previous traditions positioned great stones sunk into the body of the earth at specific sites to fulfil this function, whilst St Michael's lance spearing the serpent could capture this force just as effectively, like an acupuncturist who uses a needle to influence and harmonise subtle energies flowing through the human body.

There is also the story of the young Jesus visiting the Mount with his Uncle, Joseph of Arimathea. Evidence is thin on the ground but historically it is thought that The Mount was the first harbour in this part of Cornwall and therefore a possible stopping off point for any merchant engaged in the tin trade as Joseph of Arimathea is believed to have been. Cornwall was significant in the production of tin at this time and some of the oldest of mines were established in the far west of Cornwall including Ding Dong mine, not far from St Buryan. In Glyn Lewis's book, "Did Jesus Come to Britain?" he repeats the story passed down through the generations that Christ visited the mine, thought to have been worked throughout Roman Times.

This fabled visit to Cornwall was eloquently captured in verse by the poet DM Thomas:

*"The granite shoulder of the Penwith moor wears heather
purple as the cloak of Joseph of Arimathea
when he rode on muleback up from the island harbour,
the 'hoar rock in the woods'; the young ship's carpenter
riding beside him. They came to stare
at the blackrobed barbarians streaming the precious ore..."*

DM Thomas,

from Meditations on lines from the Methodist Hymnal

Celtic monks were resident on the Mount before the Norman Conquest after which it became a dependency of Mont St Michel. As a Benedictine Priory it was usually inhabited by three monks, along with servants and bailiff who lived off the tithes from the fishing. This activity was facilitated by the building of a breakwater and harbour offering safe anchorage at a time before there was any harbour at Newlyn.

One duty of the monks was to keep a beacon alight on top of the tower for the benefit of sailors. They were also responsible for building the causeway. At low tide if you walk along the causeway you pass a square slot hole to the left, where a cross used to be located for the guidance of pilgrims.

In the middle ages St Michael's Mount was referred to as "one of the miracles of the west" with its own collection of relics including a part of the true cross and the jaw bone of St Apollonia, a Christian martyr from the 3rd century who had all her teeth ripped out before being executed. She became the patron saint of dentists and toothache, an affliction which may have inspired many a pilgrim. The relics were destroyed during the Reformation.

(Some of the above information came from an audio recording – "A Glimpse of St Michael's Mount, past and present" with Dr AL Rowse and Ted Gundry.)

St Michael's Mount was given to The National Trust in 1954, although the St Aubyn family continue to live on and manage the island.



The castle is open from late March until The end of October, although it is regularly closed on Saturdays. The gardens have a slightly shorter open season. It is still possible to attend regular church services in the summer on Sundays at 11.15am. There is a small shop, café and restaurant on the island. For more information ring 01736 710507 or for tide and ferry details ring 01736 710265.



From the Mount, return via causeway or boat to Marazion. The town has developed in tandem with the Mount. Marazion, or Marghas-Byghan in old Cornish means little market and traditionally a regular Thursday market was held here, with many goods transported by boat to the harbour in the shelter of the Mount. It was reputedly the last resting place of Prince Charles, later Charles II, after the royalist defeat at Naseby in the Civil War. From here he fled to the Scillies. If you take the lane opposite the Godolphin Hotel it will bring you to the old Quaker meeting house, a place of peace and reflection off the beaten track.



Marazion has a general store/post office, bakery and chemist along with cafes, pubs and galleries. There is a range of B&B and Hotel accommodation including at Glenleigh on Higher Fore Street from £37ppn (01736 710308) and Chymorvah House, Turnpike Road from £39ppn (01736 710497) as well as a camp site at Wheal Rodney. For this, follow Fore Street which winds its way up through Marazion for about $\frac{3}{4}$ a mile and turn left into School Lane and left again into Gwallon Lane. The site is open between March and October, facilities include a swimming pool. Pitches cost £14 - £20, for a two person tent, depending on season (01736 710605).



Follow Fore Street in an easterly direction through Marazion onto Turnpike Road. Beyond The Mount Haven Hotel at the top of town, continue along the coast path which is signposted on the right. It is $1\frac{1}{2}$ miles to Perranuthnoe from here via Trenow and Boat Cove.



The path comes into Perranuthnoe just above the beach and The Cabin Beach café, which is currently open 365 days a year. Turn left past the car park and public toilets. In the village, The Peppercorn Café does a wide range of meals, whilst The Victoria Inn serves food lunchtimes and evenings (01736 710309). Turn left opposite the café, to reach the church.



Retrace your steps from the church back towards the beach and just after the car park turn left along the coast path which is sign posted 2 miles to Prussia Cove.

The path winds between small fields with feathery leaved Tamarisk, which is very tolerant of salty air, growing along the boundary hedges. Before Cudden Point you pass Acton Castle up on the brow of the hill to your left, built in 1775 by Admiral Stackhouse so he could continue his research into seaweed. In the wave cut platform on the beach beneath the castle, a bath was excavated so his wife could bathe while he collected samples.

The first known church at Perranuthnoe dates from the 12th century when the priest probably lived in the upper floor of the tower as was customary. The current church dates from the 14th century, although the original doorway with its ancient carved heads survives along with a font from the 13th century. The church lies on the Mary line but was dedicated to St Michael and subsequently St Piran. According to Miller and Broadhurst, St Piran was adopted as a patron saint of Cornwall having shown early miners the secrets of tin extraction but the more profound influence of the Archangel Michael still presides over the land "at present time awakening, stirring ancient memories that are hidden in the land itself."

Perranuthnoe is also said to be the place where the last survivor from the submerged land of Lyonesse was carried to safety on a white steed. He was a member of the Trevelyn family. To this day there remains a field called Trevelyn field above Trevelyn Cove in remembrance of this event, real or imagined.



Above Cudden Point is a look out station built during the First World War, but now used for holiday accommodation, whilst on a rocky outcrop beyond the Point are the remains of a small stone building. The OS map does not identify it as a ruined chapel but a plaque fixed to the rock proclaims:

*"We have a building of God, an house not made with hands
Eternal in the heavens, where the spirit of the Lord is,
There is liberty."*

From here continue round to Prussia Cove past the dilapidated huts and abundant sea Kale growing alongside the path. Prussia Cove originally named Porth Leah, was renamed after a local publican and smuggler John Carter who frequented the cove during the 18th century. He was nicknamed the King of Prussia a name derived from a childhood game he played.

The cove is part of the Porth-en-Alls estate which includes the interesting crescent shaped lodge and a row of coastguard cottages which you now pass following the coast path to Kenneggy Sands. This is the last beach on the proposed pilgrimage route for 500 miles until you reach the coast at Hopton in Norfolk. Because of coastal erosion access to the beach is easiest from the west side, just below the coast guard cottages. From here continue along the coast path for another 200m then turn left along the steep, narrow path signposted towards Higher Kenneggy.



At Higher Kenneggy, Cove Holiday Park has camping facilities. It costs from £12/night for a person with a small tent. Booking is advisable in the high season (01736 763453).



Follow the lane through Higher Kenneggy towards the A394, the main road between Penzance and Helston. Before reaching the junction, if you look left towards Resudgeon you will see the Methodist Chapel through which the Mary Line passes. The chapel recently underwent extensive renovation and may no longer be a dedicated place of worship, going the way of many former chapels, in becoming a private dwelling.

Cross the main road and continue down the track opposite. Between Pippins and Greenberry Cottage a track comes in from the left. Turn right here, past a boulder inscribed "Germoe and Breague" and continue along the edge of Greenbury Down, a significant area for mineral extraction in the past. The path continues in an easterly direction merging with a more substantial track. Go straight on until you reach a point where the track divides, just beyond some caravans. Take the left fork. This brings you back onto the main road at Newtown Farm where B&B is available from £25ppn (01736 761964).

Continue along the pavement past the farm for about 30 metres then turn left down the lane signed to Millpool. Pass a pair of cottages on your right and follow the footpath through a kissing gate and across a field keeping close to the hedge on your right, beyond which the Jet garage on the main road will be visible. In the next field walk to a stile in the far left hand corner and follow a narrow path skirting around the back of a caravan site

Emerging from here, head towards Germoe church tower, which is visible in the distance across the bottom corner of the field. Climb a stile and continue down the slope along the edge of the field, hedge on your right.

Approaching a ribbon of trees in the valley, climb over two wall stiles and

turn right onto the track adjacent to a small stream. This leads past the holy well (rebuilt to mark the Queen's Silver Jubilee in 1977) to the Church of St Germoe. The church's position as an historic focal point in the community is shown by the number of paths and lanes which converge here.

"It used to be thought that Archbishop Theodore invented England's parochial system, laying out its honeycomb of small loyalties. But now we know there was a pagan pattern of grouped agriculturalists with their holy hill, stream or sacred wood a thousand years before he came."

Ronald Blythe

Germoe, or Germochus was one of a band of Irish missionaries who landed in the Hayle estuary between 550 and 600 AD. They are thought to have made their way along the Hayle River to its source on Tregonning Hill where there was an established Celtic settlement, before dispersing from here to the surrounding area to begin their Christian mission. Germochus's sister Briacha established the church at nearby Breague, whilst he chose the secluded valley near the site of the present church. It is thought he built the original rough wooden oratory near the stream and preached here until his death when the site became a place of pilgrimage. Crossing the stream on the west side of the church I had the sense of entering holy ground.

I met a member of the congregation who described a pilgrimage made by church members retracing the steps of Germoe and the other Irish missionaries from their landing place near Hayle to Tregonning Hill. This seemed indicative of a sense of pride in the heritage and of a still tangible link to the very beginnings of Christianity in this part of Cornwall.

The church is renowned for its lichen, a consequence of the purity of the air in the far west of Cornwall, but also of Germoe's location, sheltered from the salty sea air. The well preserved gable crucifix on the porch has a figure of Christ so encrusted with lichen that it looks as if he has an extravagant Afro hairstyle.

There are a number of unusual features including the Germoe Monkeys, carved on the porch, interpreted either as representing evil being driven away, or alternatively as guardians warding off evil, depending on which account you read. There are also ancient carvings on St Germoe's chair a covered seat in the far corner of the churchyard which is still used in the Palm Sunday service. The original function and age of the chair seems obscure, but sitting in the central seat was surprisingly comfortable and there was a satisfying acoustic which I tested in private.

Inside, the church which dates from the 12th century has a soothing atmosphere. It houses one of the oldest fonts I have come across. The bowl thought to be Saxon, is carved with two primitive heads and the relief of a basic fish like symbol. Hamish Miller dowsed the Mary line as running the length of the church and within a few feet of St Germoe's Chair in the churchyard.

A written history of the church, describes the Corpse Stone at the western entrance to the churchyard, on which coffins were placed for inspection by the clergyman. He was responsible for enforcing the Burial in Woollens Acts of 1666- 80 which required that coffins were lined with woollen material, the purpose being to increase the demand for wool and reduce the import of flax.



Leave the churchyard via this gateway and turn left up the hill past the church hall. Walk along the lane for $\frac{3}{4}$ of a mile to the junction at Balwest. Turn left and then right just after the Methodist Church, along the footpath up Tregonning Hill. The area played a significant role in the early industrial revolution. It was here in 1746 that William Cookworthy identified Kaolin which gave rise to the English China Clay industry and the production of English Porcelain.



For accommodation at Bosgreage Caravan and Camping Park, carry on along the lane and take the next left. Prices begin at £11 per night for a two person tent. The site is open from Easter to November (01736 762231).



As you climb Tregonning Hill the footpath is cobbled suggesting it was well used in former times. To reach the war memorial and trig point from which there is a panoramic 360 degree view, turn left along the path as you near the summit. (The clear view made it an ideal location for the hill fort, Castle Pencaire, which occupied the spot around 250 B.C. overlooking a number of hut circles in the area.)

Otherwise continue to the right. Close to the path on the right hand side is a disused quarry which became a preaching pit and was used by visiting churchmen to preach to local miners. On Whitsunday, Methodists gathered here for over 100 years. Nowadays, those from many denominations meet here at Pentecost for an ecumenical service.

Just past the preaching pit turn left down the path which begins to descend the eastern slopes of the Hill. As the path merges with others, continue down the slope close to the boundary of an old settlement on your left through which the Mary line passes.

Beyond this settlement, before you come to the boundary of the open access land, take the public footpath left which skirts along the bottom of the hill. This eventually meets another path, at this junction go right to bring you close to the boundary wall. With the wall to your right follow the path until it joins a rough track. Turn right, past a number of houses to the road. Turn right again and follow the road to Godolphin Cross.

The Godolphins, an old Cornish aristocratic family resided at the nearby Godolphin House. The estate was acquired by the National Trust in 2007. One family member, Sydney Godolphin received a mention in the pilot section guidebook. During the Civil War, he supported the King and was shot in a skirmish at Chagford where he died of his wounds.

At the crossroads stands The Godolphin Arms, a traditional pub. It is open at lunchtimes on Friday, Saturday and Sunday and every evening. Opposite is the church of St John the Baptist. The Mary line flows through the churchyard but it is a most unwelcoming and forlorn place.

The church itself is redundant and a rather intimidating sign on the back door reads "Danger, do not break in as electronic man traps are set which may lead to severe injury. You have been warned. CCTV is in operation so we know who you are."



Buses on the route between Camborne and Helston stop outside the pub, connecting with mainline rail services in Camborne.

Stage 3: Godolphin Cross to Stithians (12.5 miles)



Facilities include, campsite (with small shop) at Lower Polladras, camp sites, café and pub at Stithians Reservoir and shop, pub and public loos in Stithians village.

Go straight over at the crossroads, heading towards Nancegollan. If you are camping at Lower Polladras, turn right opposite Treleggo and follow the lane to the site. It is open from 1st April to 4th January and usefully has a small shop. Walkers pay from £5pppn (01736 762220).

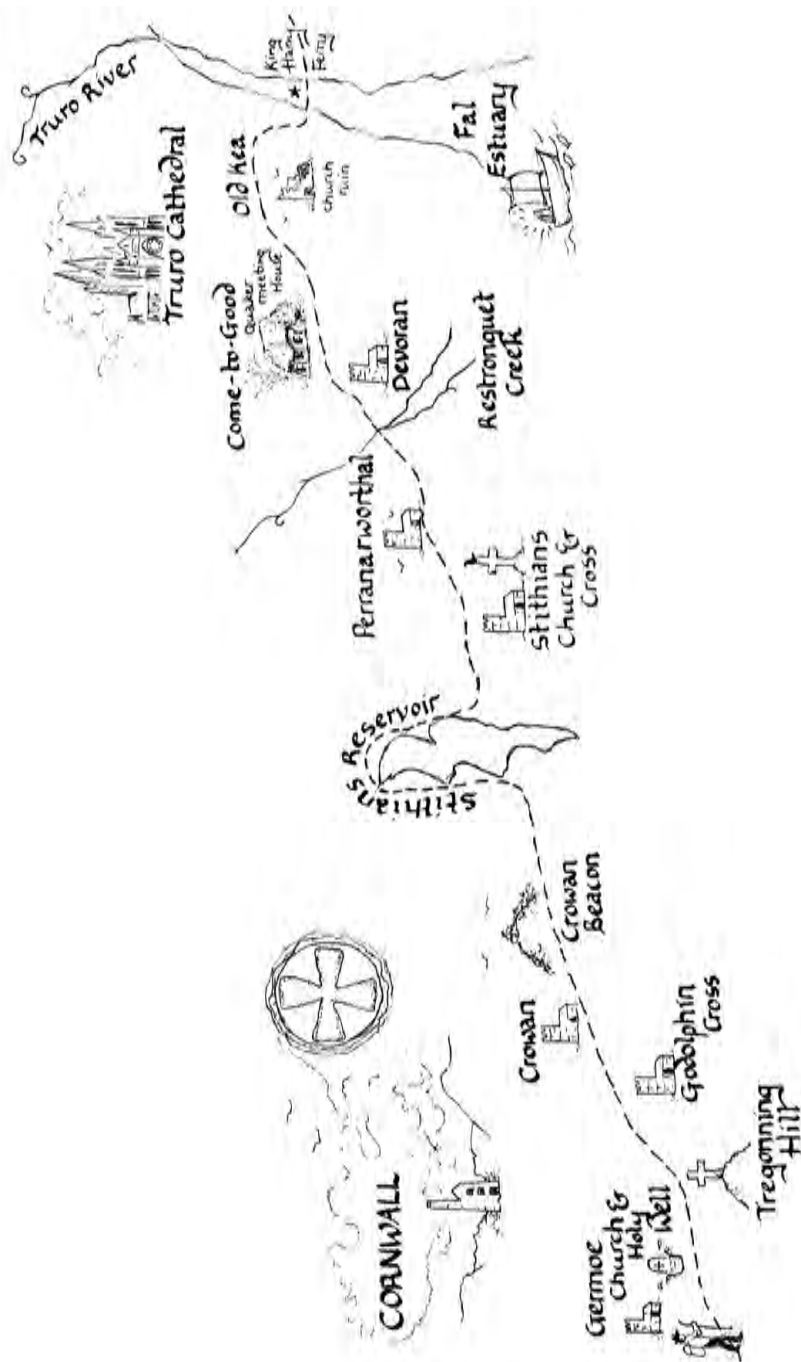


Otherwise follow the lane from Godolphin Cross all the way to Nancegollan (2 miles), crossing first the B3302 and then at Nancegollan, the B3303. Beyond this crossroads, go over the disused railway, then take the footpath on the left just after Bargas Barn. The path leads through a gate on the left just before the impressive engine house ruin. Turn right over the stile at the back of the cemetery and walk along the field boundary on the left to a gateway and adjacent stile. Pass through here and continue with the hedgerow on your right.



Turn right before the road, up the farm drive. As you approach the buildings go left over the stile and down the slope towards the far right corner of the field and a granite stile. The path across the next field heads right, towards the gap in the hedgerow opposite, with old granite gateposts in situ but no gate. Pass through the gap, staying close to the hedge on the right. At the far end, three other field entrances converge. Take the middle option, keeping the hedge on the left down to a stile and small copse of trees.

Turn left along the farm track below the cottage and polytunnels. Continue to Polgreba Farm. Here follow the Public Byway to your right over the old railway. At the cottage beyond, there is a choice of route.



1. Continue along the Byway to the right which leads up over Polcrebo Downs. At the mine works chimney turn left along the track to the lane. Turn left and left again to reach Crowan Church. This route has the advantage of extensive views from Polcrebo Downs and firm walking conditions underfoot after rain.

2. Turn left just past the cottage, by the old well and follow the tree lined track then the path through a sequence of 5 fields, keeping predominantly close to the hedgerow on your left. The path runs parallel to the disused railway for much of its length. Where it crosses the farm track, stay on the right of the railway. The footpath joins the lane into Crowan just above an old barn. Turn right up the lane alongside which a stream flows and continue to the church. This approach is more faithful to the flow of the Mary line which closely follows the old railway.

An oratory was probably built on the site of Crowan church over 1400 years ago during the expansion of Celtic Christianity, although nothing is known of the true history of St Crewenna to whom the church is dedicated. The church guide suggests that the Christian faith grafted readily onto the Druidic stock which preceded it because of many shared beliefs. Old druidic sites were often rededicated to the new faith, a practice which St Augustine later endorsed when instructing his monks "to build their churches on the old cultic sites so that if the locals sacrificed their cats on the Saturday night then they can clean them up before mass on the Sunday morning."

Before the Norman Conquest Crowan was under the jurisdiction of St Michael's Mount, but later it became part of the estates associated with the prominent Benedictine Abbey of Tewkesbury. After the Dissolution of the Monasteries, patronage was bestowed onto the St Aubyn family, who also became owners of the Mount after the Civil War.

It is thought that the font is Norman as are two strange corbel heads which crown buttresses at the western end of the north aisle. There are a number of brasses, memorials to various members of the St Aubyn family and an attractive mural depicting the last supper behind the altar. The Mary line was dowsed by Hamish Miller running the length of the church.

Jan who helped edit this script, recalled two facts about Crowan which passed me by. First a "wild God" poem in the porch which she regretted not copying down on her visit and second a fabulous, flowing well on the left as you leave the church. Information on either would be welcome.



From the church, turn left along the lane past Bolanken Farm, looking towards Black Rock on the left, through which the Mary line was dowsed. The rocky outcrop is marked as Open Access land on OS maps, but the access point seems ambiguous. * I walked along the lane until just before the Old Chapel at the junction and went through a gate on the left in front of the ruined barn at Sea View Farm and found a way through the gorse and heather.

Retrace your steps to the lane and continue to the junction by Old Chapel. Turn right and then left towards Farms Common. To your left, Crowan Beacon with its trig point on the summit is visible from the lane. It too is aligned with the Mary current.

Crowan Parish contains various ancient monuments. The remains date from the Bronze Age onwards, but Neolithic people probably settled here. Crowan Beacon shows evidence of having been crowned by a large cairn, 20m in diameter and still 3m high, despite having been dug into and robbed of stones. It is probably early Bronze Age in date. On the southern flank is what remains of a Bronze Age stone circle. Only four stones still stand, but it may once have had 22 to 25 stones in a circle about 26m across.

'Beacon' suggests a site where fires were lit, either for ceremonial purposes or as a method of signalling. It is one of a number of hill tops along the pilgrimage route with beacon in its name, perhaps part of a network of connected sites?

* If the uncertainty about access to Black Rock dampens your enthusiasm, you can bypass this point by following the path on your right at the sharp left bend in the lane just under a mile on from Crowan church. The path, just before a bungalow with solar panels on the roof, leads across three fields and meets the lane leading to Farms Common.



Continue down this lane past Bolitho Vean and take the footpath on your left, south east of Crowan Beacon. When surveyed, the stiles on this part of the route were in poor condition. Public access to the Beacon is ill defined but a gateway about 50m on the left off the footpath brings you to the slope of the Beacon. Traversing round to the right rather than a direct ascent offers an easier route to the summit, where next to the trig point are the remains of a small stone building.

Return to the footpath leading from Bolitho Vean. This goes diagonally across the field to a second poorly maintained stile. Cross the second field heading towards Bolitho Barton. A third stile is more robust, just next to a water trough. The local soil type of heavy clay under peat is slow draining, which makes these paths heavy going after wet weather. Traverse a final field and join a well maintained farm track just to the right of the farm buildings. Turn left past farm and holiday cottages.

50m beyond Little Bolitho Cottage, take the footpath on the right over the stile, heading towards Burras. The path follows the field edge on your right. Where the hedge ends continue straight on across the remains of the field to a stile. In the next field walk diagonally left down the slope, to a small stream and simple granite bridge at the bottom. Cross the bridge and a stile, then turn sharply left over a second stile. Climb diagonally across the slope to a stile which is obscured from view until you reach the brow of the hill. A clearly defined path beyond brings you into Burras by the bus stop, telephone kiosk and chapel.

At Burras turn left along the B3297, over the river Cober, past the old chapel and take the farm-track on the right to Burras Farm. Carry on along the bridleway through the attractive Cober valley and Tolcarne Farm.

When the track meets a lane, cross straight over and walk along the footpath to Wheal Rock, passing the old mine chimney. By the cottage, go through the gateway and straight ahead along the main track past the ruined old engine house. The track can be boggy but becomes drier as you climb the hill. At the summit turn left along the drive to White Alice Farm. Both B&B accommodation (from £30pppn) and camping are available here (01209 860634).

Follow the footpath which has been diverted to the left side of the farm buildings, then connects with the bridleway that leads up past the converted barn with balcony on your right. The bridleway opens into a field. Keep to the left of the modern windmill and go straight on to join a farm

track, passing a cottage with rounded chimneys. To the left is the wild landscape of Calvadnick over which the Mary line flows. It is designated an Area of Great Landscape Value. The surrounding hills still have signs of some early prehistoric field systems.

At the lane, turn right and follow it into the village of Penmarth. At the T- junction, sign posted 2 miles to Raine, turn right taking care as you negotiate the bend in the road before you reach a wide verge. Walk past the church hall and turn left down the track just beyond Penmarth Methodist Chapel. The track leads to Stithians reservoir, a secretive body of water which only becomes visible when you are almost upon it. Pass a number of cottages on the left, but continue along the main track. Approaching the reservoir, go through the double metal gates of the perimeter fence, and proceed left along the reservoir path. It is 1 mile to the Water Sports Centre, with its café and camping facilities.



The café is open five days a week in winter (closed Monday and Friday) and 7 days a week in summer. The campsite is open 1st March- 31st October with a standard pitch including 2 adults costing from £13 to £15 depending on season (01209 860301). The Golden Lion Inn which is situated to the left of the access road to the reservoir serves food lunchtimes and evenings. It too has a campsite and charges the same nightly rates as its near neighbour (01209 860332).



Turn right at the end of the access road from Stithians Reservoir and walk about 100m before re-joining the lakeside path on your right down a "no through road." On the east shore, almost opposite the slipway at the Water Sports Centre, look for a gateway on your left with wire mesh similar to the one that you passed through approaching the reservoir. The bridleway is not clearly signed until the house at Tresevern Croft. From here continue along the lane away from the lake.

At the junction, there is a small car park on your left. Turn right along the lane but then almost immediately go left along a passageway between terraced cottages. The path follows the right fringe of a small wood to a granite wall stile. In the field beyond stay close to the hedgerow on your right to the far side of the field where two paths meet. Climb the stile on the right and follow the field boundary on your left. The church tower in Stithians becomes visible as you continue. At the corner of the field climb the stile next to the gate and follow the hedge on your left for the short distance to just beyond a wide double field gate, where a stile leads onto an enclosed track.

After 200m you reach a junction of paths. Take the one on the right which aligns with Stithians church. Use the church as a direction guide crossing several more fields. In the final one, the path cuts across to the far right hand corner to meet the lane adjacent to the church.

St Stithians is built within a spacious churchyard. It has been a sacred space since Celtic times with the present sanctuary area of the church built on the site of a 6th century chapel. St Stithian is thought to have been a female anchoress (hermit) closely associated with The Lady Well which is located on private land near the village showground. In the churchyard is an ancient cross, but its current position only dates from 1910.

The church is usually open during summer daylight hours. It has been linked with the smaller church at Perranarworthal since the 12th century and both lie on the Mary line. The former curate of the parish seemed sympathetic to our venture, with her own strong spiritual connection to the land and experience of pilgrimage to Assisi.



The village has an air of prosperity and self-sufficiency with school, pub and village shop incorporating a post office. It is renowned for its agricultural show which has been running since 1834 and remains one of the largest one day agricultural shows in the country. If you leave the churchyard from the east gate and turn right, the Seven Stars Inn is down the road on the left. It serves food lunchtimes and evenings each day except Monday. The shop is further along the same road.



Stage 4: Stithians to King Harry Ferry (16.2 miles)



Facilities include a shop and pub at Ponsanooth, a campsite at Cosawes, a shop and pub at Perranwell, pubs at Devoran and Penelewey, campsites at Come-to-Good and Old Kea and tea garden at Halwyn.



From the church, turn left up Church Road and at the junction turn right. After 20m a footpath sign on your right, directs you through the sports field towards Foundry. Cross a second field to a stile at the edge of a small wood. Walk through the wood, avoiding the path which joins from the left over the stream. At Foundry, turn left over the bridge and up the hill out of the hamlet and after 50m take the footpath on your right, keeping to the top edge of the field.

Turn right down the lane past Kennall Farm following the river valley. This is the beginning of Kennall Vale, a site with a rich heritage of early industrial activity including a Gunpowder works. Much of the valley is now a nature reserve managed by Cornwall Wildlife Trust, the main access entrance to the reserve will be passed further along the way.

For now keep to the lane and cross the bridge adjacent to the old mill. The lane climbs steeply. Don't take the footpath on the right but continue along the lane to a sharp right hand bend. Climb the stile on the left and follow the top edge of a series of fields which slopes down to the wooded valley below, offering extensive views to the east. Passing the houses at Tregoose you reach a kissing gate made from granite slabs, where you join the lane. Turn left down the steep hill. The entrance to Kennall Vale nature reserve is on the left opposite Cot Wood cottage.

The reserve is particularly impressive in the winter with a heavy flow of water cascading through. At various times through history, the water powered mills for grinding corn and smelting tin. By the mid-19th century it was the site of one of Cornwall's most significant sources of gunpowder. Its decline reflected the wider decline in the Cornish mining industry and the development of dynamite as an alternative, safer form of explosive.



After visiting the reserve, continue down the hill into Ponsanooth. The road takes you past Kennall Vale School to the junction with the busy A393. Turn right just before the junction in front of the village shop/Post Office (open 8am-6pm Monday to Friday, 8am-1pm and 4pm-6pm on Saturday and 9am-12am on Sunday). Walk along the lane which runs parallel to the main road and up Commercial Hill, behind The Stag Hunt pub, which offers B&B accommodation (01872 863046).

Climb the hill as far as Cosawes, a cul de sac on your left. Walk along here, past the garages to the pedestrian access onto Speech Lane. Turn left down the hill. At the main road cross carefully and walk down the lane opposite (Frog Hill) and under the viaduct over the Kennall valley.



Along the lane there is B&B at Blankednick Farm from £80/room/night (01872 863784) and a campsite at Cosawes with pitches from £13/night (01872 863724).

A chantry chapel dedicated to Mary Magdalene once stood at Cosawes, one of several established in the area in the mid -14th century by the Lord of the Manor Ollie de Bodrugen.

Chantry chapels were funded by rich benefactors, who paid priests to sing masses for a specified purpose, often for the soul of a deceased family member. The dissolution of the Chantries accompanied the better known Dissolution of the Monasteries by Henry VIII. Their suppression was continued after Henry's death by Edward VI. From thousands of chapels, only a handful survived. So complete has been the destruction of this particular chapel at Casawes that people today are not able to distinguish the site on which it once stood. Several times along the pilgrimage route I heard mention of former chapels that stood on sites where nothing now remains.



At the junction with the A39 turn left and walk along the pavement for 50m then turn left again onto the track opposite the bus stop. (50 metres further along the main road is a layby with an extensive fruit and vegetable store, which is open Tuesday to Saturday).

The track climbs steeply up the slope, twisting between the houses before diminishing to a path up through the woods. Beyond the woods, the path widens again. Continue along the track (Tanners Lane) to the junction and turn right. Walk along the road verge and down the bridleway behind a row of houses before joining the road again. Follow this to the crossroads and go straight over. Perranarworthal Church is a quarter of a mile.

Just before the church, go through the unusual wooden turnstile on the right. The path leads to St Piran's Well. At the end of the path cross the tarmac drive and go through the small gate (Bryer) and down the steps to the well. There is a good flow of water which is still used in the church for baptisms. The 15th century well is rich in iron salts and said to have medicinal properties particularly for curing sickly children.



Retrace your steps to the turnstile and turn right to reach the church.

The church is usually locked. Concern about the vulnerability of isolated parish churches was emphasised by the recent theft of copper pipe and oil from the tank that fuels the heating system. At the time of going to print consideration was being given by the parochial church council to the proposal for the church to be left open during the day at least in the summer months. Key holders are Jackie Hopwood (01872 863911) and Heather McCombie (01872 864050). They will open the church on request if available.

There was a Norman chapel on the site of Perranarworthal Church, but the only remnant of this is the carving over the south door of the Lamb of God (Agnes Dei in the Latin). This symbolises Christ sacrificed on the cross to atone for the sins of mankind. In Jewish custom at that time a lamb was often sacrificed at the feast of Passover.

When the church was rebuilt in the 19th century, it was found that the walls of the medieval structure contained human bones. It is believed that earth from the floor of the Norman church was used in the medieval building and that many people had been buried under that floor. Only the tower remains of the medieval church. Perhaps its walls too contain their share of bony fragments. The font at the back of the church is also medieval. Alongside stands the brass jug used to collect water from the holy well for baptisms.

St Piran to whom the church is dedicated, by tradition came over from Ireland on a millstone in about 460A.D. Using stone seems to be a favoured mode of transport for the saintly, with stories of a stone coracle carrying Germoe across from Ireland. St James was supposedly carried back to Spain after his martyrdom in a stone boat. Such symbols offer an obvious metaphor, the spiritually enlightened transcending the physical constraints faced by mere mortals.

St Piran's legend also states:

"He used a large black Cornish rock to build himself a fireplace. As the flames grew hot a trickle of pure white metal began to ooze from the stone. He shared this knowledge with the local people and thus provided the Cornish with a lucrative living from tin mining. The trickling white metal upon its black background remains his most enduring memorial as the Cornish national flag."

John Pollock 2003



Leave the church behind and head right, along the track identified as a no through road. Carry straight on to Perranwell emerging onto the road next to the Post Office/ village shop. In Paul Broadhurst's book in search of the old holy wells of Cornwall (Secret Shrines), he mentions the renowned arched fountain after which the village is named which was destroyed and built over in Victorian times. With it was lost access to the fabled water, said to have been particularly beneficial in the treatment of Rickets.



The shop is open 7.30am-7pm Monday to Saturday and 8.30 until noon on Sunday. Up the road to the left is the Royal Oak pub.



Turn right along the road. The extent of road walking has been reduced with a path commemorating the Millenium. Beyond this, it is a further 200m along the road to Perranwell station. This is a useful access point to join or leave the pilgrimage. The station lies on the branch line between Truro and Falmouth, with a regular service at least every hour, less frequent on Sundays. It is a request stop so you need to signal if you want the train to stop.

Turn right down Tarrendean Lane, opposite the station. Where the lane divides, take the byway on the left past Tarrendean water pumping station. Just after the pond on your right is a small reedbed. Follow the bridleway opposite. This leads over a wooden bridge. Having crossed, follow the path/cycleway right for half a mile to Devoran, passing under the A39 and go down the road parallel to the creek on your right, past Devoran Joinery. Opposite is a B&B at Pentrig, it costs £40 for a single room and £65 double (01872 863597). Turn left up Market Street to the church of St John and St Petroc which lies on the Mary Line.

Devoran started as a hamlet in the late 18th Century to serve a nearby open cast mine and small port on the creek. The church was started in 1823 but progress seems to have been slow as it was not completed until 1856. The architect of the church J L Pearson later went on to design Truro Cathedral.



Retrace your steps down Market Street and turn left past the village hall along Quay Road. There is a tidal link path from Old Quay to Point, but this can be very slippery and muddy, so if in doubt, follow the lane that skirts around the edge of the creek. Either route takes you past Carnan stream mine dating from 1824, one of the oldest in Cornwall.



The Old Quay Inn on the left serves food lunchtimes and evenings and has B&B accommodation available from £65/room or £45 single occupancy (01872 863142).



Carry on along the lane to the recently restored Point Quay, which offers good views over the estuary. You may see and hear some of the range of wading birds including: curlew, dunlin, little egret, greenshank, lap-wing, turnstone, redshank and ringed plover; all drawn to the rich feeding grounds of the intertidal strip.

Follow the lane to the head of Penpol Creek, where a quay was built in the 19th century to ship copper ore and later a mill was built to crush bones for fertilizer. At the head of the creek turn left towards Come-to-Good. Walk up the lane signposted to King Harry Ferry and Truro. Where it turns sharp right at Pipers Barn take the footpath on the left, following the valley up to Come- to-Good Farm.



The farm offers simple camping facilities (no showers) from £6/ night, B&B is also available from £30ppn (01872 863828).



Turn left onto the lane to visit the Quaker meeting house. This dates from 1710 and is unusual in being thatched. Its recent refurbishment has not compromised the spiritually alive feel of the place nor led to unnecessary modernisation. Sitting quietly on the simple wooden benches and chairs inside you imagine that meeting for worship has changed little here in 300 years. The name Come-to-Good is thought to be a somewhat mocking reference to the establishment of the Meeting House in the hamlet.



Turn left out of the Meeting House grounds and left again along the bridleway past Beggars Roost heading towards Penelewey. The bridleway comes out onto the B3289 opposite the Punch Bowl and Ladle pub which serves meals lunchtime and evenings. Turn left along the road past the pub and adjacent cottage, then right onto the path which leads over a stile and diagonally across a field to a gate by the bungalow.

Follow the track straight on through Penelewey Barton. Beyond the farm buildings the path cuts diagonally across the field to the right. Entering a second field follow the hedge on your left to a track. Turn right along this track for a short distance then follow the waymarks over a stile on the left towards the farm buildings at Treloggas. Head left and follow the track to Higher Lanner, where you turn left again onto the lane. At the junction it is sign posted to Old Kea. Follow the signs going first right and then left along a "no through road."



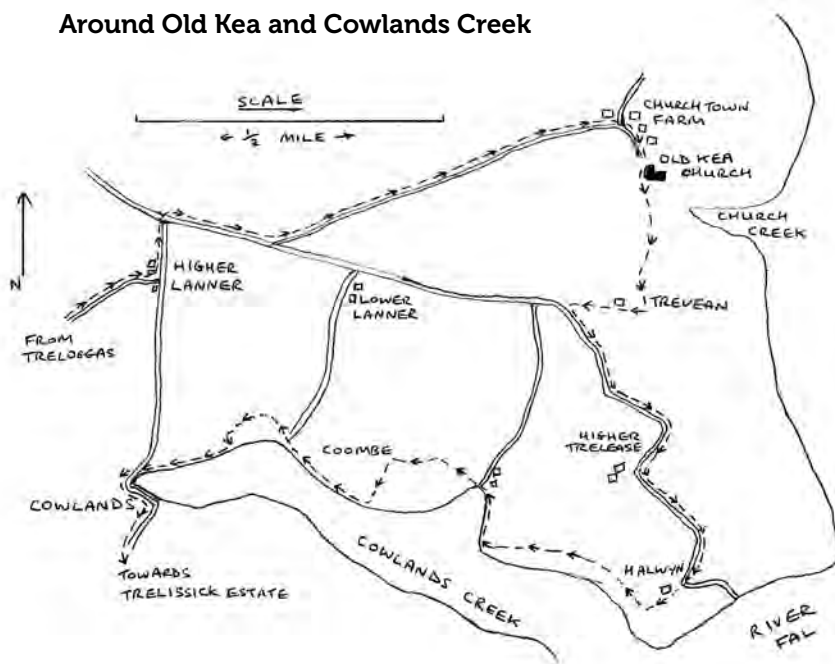
At Church Town Farm, there is a small campsite which is open all year, pitches cost £7/night (01872 223759). The church is situated to the right of the farm.

St Kea, is thought to have been one of a group of monks dispatched from Glastonbury in the 6th century to establish Christian communities in this part of Cornwall. One story is that having tied his boat up at a tidal inlet on the Fal after his journey from Glastonbury, he sheltered a stag being hunted by Teudar, a local chieftain. In a rage Teudar knocked out one of the saint's teeth. He later relented and gave permission for a small monastery to be built at this spot.

An alternative legend exists which describes Kea as a young Irish monk distressed at being left behind when his brother monks set sail to preach the word of God to the heathen in England. He fell in a swoon while praying upon a hollow granite boulder and, on wakening, found that his kneeling Stone was floating. He was carried through storm and tempest, until he drifted gently ashore on the bank of the river Fal where he founded a monastery. Whatever the truth, there has been a church here by the creek since that time. For a place suited to prayer and contemplation you would have to travel a long way to find a spot to equal it.

Its distance from the main part of the parish resulted in the church becoming dilapidated and it was demolished in 1802 apart from the 15th century tower which still stands. Ivy covered and picturesque it marks the flow of the Mary line. The 15th century font was retrieved and installed in the tiny mission church built in 19th century, where occasional services are still held. The present parish church is some 3 miles away.

Around Old Kea and Cowlands Creek



From the church, turn left down the footpath heading south to Trevean. The footpath turns right, in front of the house and along the drive. At the lane, go left and walk past Higher Trelease Farm and down the track to Halwyn.



There is tea garden at Halwyn (01872 270372), open from Easter to 2nd October, 11am-5pm weather permitting. Its location overlooking the Fal Estuary and its history (a 12th century cottage which lay abandoned without roof, doors or windows for 75 years from 1922 before being restored), make it an inviting prospect, as does the description of its amazing aura which "draws you in and calms your soul." I wonder how much this is due to its proximity to the Mary Line. Interestingly an historic rowing ferry operated across the river between Tolverne and Halwyn, part of the ancient pilgrim's route to St Michael's Mount.

"Who will tell whether one happy moment of love or the joy of breathing or walking on a bright morning and smelling the fresh air is not worth all the suffering and effort which life implies."

Erich Fromm



From Halwyn follow the path above the house. This meanders through woodland along the northern shore of Cowlands Creek heading towards Coombe. Where the path joins a track, turn right towards the cottages clustered just above the shore line, part of the estates of Lord Falmouth. At all but the highest tides you can continue along the beach path to Pencreek. The alternative is a track up the slope between two cottages and a left turn at the first opportunity, where the fingerpost points towards Cowlands.

At Pencreek the path leaves the shoreline and divides. Take the left fork up the slope past a recently planted orchard on your right and continue through a wood to a track which you follow along the edge of the creek. When it meets the lane, turn left into Cowlands at the head of the creek.

Follow the lane uphill out of Cowlands. At the brow of the hill take the byway on your left towards the hill fort and quay at Roundwood which is managed as a part of the National Trust property at Trelissick. The byway ends at the Quay, built to export tin and copper to South Wales.



The Pandora Rover ferry departs from here. It operates on a charitable payment by donation basis, during July and August, Wed- Sunday 10.30am- 3.30pm. Booking is essential (07772 302 232). The service covers various destinations either side of Fal estuary and was set up in response to the fire that destroyed The Pandora Inn at Mylor in 2011, although it reinstates an ancient ferry that was first established in 1468.

Roundwood Quay attracts people who camp on an informal basis. This seems to be tolerated by the National Trust on the understanding that the land is respected and people move on after one night, leaving no litter.



From the Quay follow the riverside path heading south through the woods and past the hill fort, another spot identified by Hamish Miller as aligned with the Mary current. Follow the permissive path through National Trust land, along the wooded bank of the Fal Estuary, emerging just above the King Harry Ferry, our crossing point over the river.



For pedestrians the ferry crossing is free, although a donation is suggested. Funds go towards the maintenance of the church of St. Just in Roseland. A sign by the collection box tells of the legend which states that Joseph of Arimathea landed near St Just with the young Jesus. The sign concludes, "whatever the truth, many feel the presence of God here."

*"And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?"*

William Blake, Jerusalem

The first ferry is 7.20am Mon/Sat and 9am on Sun. The last ferry is 9.30pm in summer. Last crossings in winter are about 7pm. On one occasion I was the sole passenger on the first ferry of the day and was grateful for the mug of tea offered by the ferryman who accurately assessed my need.

The King Harry Steam Ferry company was founded in 1888, but this has always been a busy crossing place for travellers dating back to before Norman times. Before the steam ferry, goods and people were transported on a barge like structure although large animals usually had to swim.

Stage 5: King Harry Ferry to Tregony (8.3 miles)



Facilities include pubs at Philleigh and Ruan Lanihorne, a pub and shop at Tregony.



Over the river continue along the B3289 to Philleigh. There is a path on the left as you climb the hill through the trees. This leads to Tolverne where there is tea shop overlooking the estuary, open from April, midday onward (01872 270372). If not tempted, continue along the lane and follow signs left to Philleigh. This quiet village lay on the ancient packhorse route from Exeter which crossed the river at King Harry Ferry.



Roseland Inn, in the village has a micro- brewery (01872 580254). Food is served lunch and evening. Unfortunately the linked farm shop now closed. On your way through the village you also pass an unusual Round House built in 1760.

B&B is available in the village for the well-heeled pilgrim at Gwel an Vala from £95/room/night (01872 580007).

Fili is the name of the local saint first listed in 10th century list of Cornish parochial saints. Along with Kea and Rumon of Ruan, he appears to have set out on a joint mission from Glastonbury in about 600AD. The 3 parishes of Kea, Philleigh and Ruan Laniorne attest to their evangelising success amongst the pagan Dumnonii. It is likely that they reached the area travelling by water down the Fal, although as evidenced by the distribution of Cornish Stone axes throughout southern England and pottery found near Honiton containing materials derived from the Lizard Peninsula dating from more than 4000 years ago, travel was perhaps not as problematic as we sometimes imagine. What is indicated is the far reaching influence of Glastonbury Abbey from a very early stage.

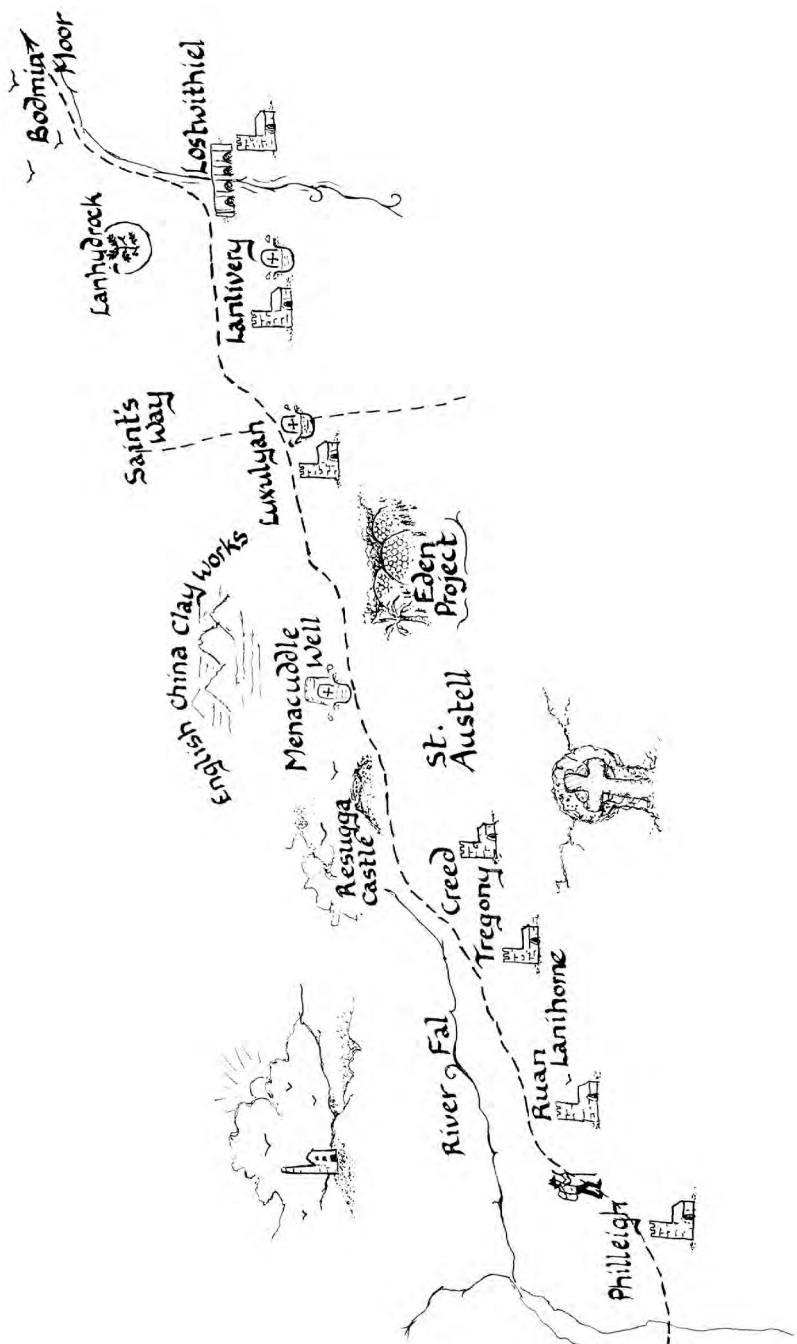
"Our ancestors were such great walkers – had to be of course. But we follow their footsteps with wonder"

Ronald Blythe

Nothing remains of the original church, only the tower still stands from the 13th century and most of the structure is 15th century. Inside is a copy of King Charles' letter from Sudeley castle 1643, sent to all Cornish parishes in acknowledgement of the overwhelming loyalty of the county to his cause in the Civil War.



Heading out of village take the footpath on the left past Polglaze Farm which crosses fields to White Lane cottages. Turn left along the lane ignoring the footpath on your right signed to Treworthal unless want a detour to the sea at Pendower Beach. Continue along the lane past the entrance to Trenestral Farm which offers B&B from £30pppn (01872 501259). There is a public right of way marked on the map through the farm, but that access cannot be guaranteed. The track was quite overgrown when I walked it and although the bridge crossing over the shallow stream was passable, after rain it may be more problematic.



A more reliable alternative is to carry on along the lane past Trenestral Farm and Polsue Manor and turn left into the hamlet of Treworga. Just past Little Treviles Farm take the footpath on the left. Cross the first field, fording a small stream. The path dissects the next field before following a northerly course along the edge of a series of fields in the direction of Trethella Farm. At the far end of the last field, join the track and turn left down to the lane and continue downhill to Trethella. Climb the steep steps above the drive and cross the field to mid-way along the Beech hedge opposite. Walk through a second field to the lane and turn left up the hill, the road to Ruan.

Where the road divides, the right fork leads past the pub to the church. The left fork leads to Ruan Quay (you can also get to the church from here). If you were to continue along the creek side road past the pond it will take you to St Michael Penkevil (3.5 miles), an attractive largely wooded route.

Lan means monastic whilst horne is a Celtic word for promontory. St Rumon after whom the church is dedicated is thought to be one of a group of monks dispatched from Glastonbury to the area on an evangelising mission.

The church is open in the daytime during the summer months. It dates from 1321 and has retained its Norman font, in spite of more recent restoration. A previous church is believed to have housed a reliquary, containing the saint's bones, but these were removed to Tavistock Abbey in about 981 AD.

At one time there was a castle in the village but nothing remains of this. It was raided for building materials, some of which were used to construct the north aisle of the church in the 15th century. Recycling seems to have gone a bit far with the squire of the manor Richard Treستان 1579-1664, buried in a carved tomb that predates him. It was thought to have been originally made for a priest in the 13th century, but there is also some suggestion that it was the original resting place of St Rumon.

The pulpit is interestingly carved, with scallop shells (one of the symbols carried by pilgrims on their way to Santiago de Compostella). Hamish Miller dowsed the Mary energy passing through the porch and tower.



The King's Head pub (01872 501263) is open seven days a week serving food lunchtime and evenings.

It seems hard to imagine, but Ruan was once a thriving port until the river Ruan succumbed to silting. A resident of the village informed me that up to the 1920's a local boatman used to ferry people to Truro to shop. If you're at the quay, turn right opposite the pond, heading towards the church,. You pass a stream outflow on your left. In the field above, an old stone arch marks the site of the holy well, sometimes known as Monastery Well.



Turn left up the lane from the church. It is 3 miles to Tregony, road walking all the way, although in the latter stages this is made more pleasant by proximity to the river Fal. This road was in former times the old coach road between Penzance and London. As you approach Tregony, the ancient bridge is on your left. This marks the flow of the Mary energy which follows the river valley as far as Grampound with detours to the churches in Tregony and at Creed.

"When one foot walks the other foot rests"

Indian Proverb

Tregony Bridge has a gruesome story to tell. After the Prayerbook Rebellion, Catholicism remained influential in the southwest, and a priest Cuthbert Main carried on a mission at Golden between Tregony and Creed. He was executed at Launceston in 1577. His body was quartered and one of these was hung from Tregony Bridge as a warning to others. He was canonised a martyr 400 years later.

Until the 14th century Tregony was a thriving port on the River Fal, of more significance than the smaller infant ports of Falmouth, Penryn and Truro. Tregony was a centre for the wool trade, producing Tregony Cloth. Unfortunately tin mining operations in nearby St. Stephen caused the upper reaches of the river to silt-up and ultimately caused the death of the town as a port and the closure of its harbour.

*"A stream was diverted so that the pitched grit,
Clay-waste, could crawl and swell on the natural bed..."*

Jack Clemo, from "Tregarsus"



Cross the A3078. There is a riverside path, but to visit the town and church take the track (Frog Lane) between this path and Tregony Hill. It brings you out close to the centre of the village.



Tregony has a convenience store (open 7 days a week with extended hours), post office and pub, The Kings Arms which serves teas. B&B is available at Lilywood House from £70/room (01872 530371), close to the junction with the main road. St Cuby's Church is situated up the hill on the left at the end of the high street.

St Cuby came from a very learned family which produced a number of Celtic saints in the latter part of 5th century. He was possibly the first cousin of St David patron saint of Wales and was educated in Cornwall but also at the great monastery of St. Hilary in Poitiers.

Cuby moved from Tregony to establish new centre at Duloe near Looe where there is also a church dedicated to him. He later travelled through Wales establishing other religious communities most famously at Holyhead, Anglesey where the monastery survived until the reformation. His body was buried there and became a place of pilgrimage, but was later stolen by Irish pirates.

Inside the ancient church, the font is a treasure from the 12th century of a style popular in Cornwall at that time, known as the Bodmin type. At its 4 corner pillars the heads of the four archangels are carved whilst between are some curious animal carvings which may represent images of evil, particularly a fox like animal with forked tail.

An inscribed stone (The Cuby Stone) bears the names of three Romanized Britons, a memorial dating from about the 5th century.



St Cuby's Well can be found by crossing the main street from the church and following the road opposite just past the police house. The neglected well is down an overgrown track on the right. A trickle of water still flows.

Stage 6: Tregony to St Austell (11.9 miles)



Facilities include shops and pub at Grampound, a campsite near Coombe, a shop and pub at Polgooth and all facilities in St Austell.



Walk back past the front of the church and take Back Lane, a Byway on the left towards the playing fields. At the bottom, turn right and continue to the junction of paths, where you turn right again along the edge of the floodplain heading upstream alongside the river Fal towards Golden Mill.

Himalayan Balsam and Japanese Knotweed two invasive species of non-native plant seem particularly prevalent along this stretch of the river. Beyond the bridge at Golden, The Trevithen Estate allows access along a permissive path between 1st February and 30th September, following the riverbank to link with the footpath to Creed Church. Outside these dates, to reach Creed Church turn right at Golden Bridge and follow the track up to the lane. From here turn left to Creed.

At Golden Mill, just to the left of the bridge is a spoof pub sign. "The Vicar and Spaniel - John Gregory permitted to sell ale to people of quality."

The permissive path to Creed, leads across a couple of fields with the river on your left. Creed Church becomes visible to your right. Follow the path on the right to the church. Leaving Creed church, turn left out of the churchyard along Creed Lane towards Grampound.

St Crida's is a large church surrounded by a small cluster of houses. It is an airy, peaceful place, particularly beautiful with the late sun shining down the length of the nave. It is a composite of styles with remnant parts of the fabric dating back as far as the 12th century. The first rector was recorded having the living here in 1275. Whether St Crida is the same saint associated with the village of Sancreed in West Cornwall I'm not sure.

Creed church and rectory have historical significance as William Gregor, the rector from 1793, discovered the element titanium in the stream at Tregonwell on the north side of the Helford estuary. Gregor named the dark grey powder, initially mistaken for tin, 'menechite', but it was later renamed.



In Grampound the Dolphin Inn is open lunchtime and evenings, but doesn't serve food on Sunday evening or all day Monday. B&B is available at Perran House from £20pppn (01726 882066) and Penbetha House, from £50 for a double room (01726 882331). There is a post office and general store located uphill along the main road.



Turn left down along the main street to reach the bridge over the Fal which marks the flow of the Mary line. Mill Lane, just before the bridge, leads to a footpath at Town Mill which at time of writing was closed due to flood water erosion. The problem may have been rectified but if not the alternative route is to cross straight over the A390 from Creed Lane and follow Pepo Lane, just below the church. The footpath from Town Mill meets up with this lane a short distance out from Grampound.

Continue on past Higher Trevillick and turn right at Trevillick Farm. Carry on along the lane past Winnow Spring Cottage and up the hill. Just beyond Nantellan, turn left down the tree lined driveway towards Garlenick Manor. When you reach the house, go left of the cattle grid, through the farmyard and follow the track around the back of the Manor.

Turn left before the cottage. This track climbs steeply uphill to a lane. Turning left here will bring you closer to Resugga Castle, a node point where the Mary and Michael lines cross, but there is no clear right of access to the hill fort, hence the recommendation is to carry straight on from Garlenick Manor, over the lane and along the footpath opposite. At the brow of the hill there is a very clear view across to Resugga, the castle a defined grassy area enclosed by banks with gorse growing from them.

The view also includes the woods beyond Resugga at Trenowth where a ruined chapel marks the flow of the Michael line. Signs around the estate make plain that the land is private and out of bounds to passing pilgrims. An early morning reconnaissance in search of the chapel was unsuccessful and I was advised by a guest staying at Trenowth House who I met in the woods to leave before the owner spotted me!

From the hill top continue straight on in a northerly direction through the gateway, looking towards the China Clay quarries. The footpath deviates a little from the hedgerow on the left towards a gateway about 30m from the corner of the field. Follow the hedgerow on the left through the next field, which gradually descends, with the railway viaduct to your left. Where a wire fence replaces the hedge, go through the gate, so the fence is now on your right. Follow the fence to the corner and then head steeply

downhill to the right. When the bottom of the field comes into view, a stile will be visible part way along the woodland edge ahead of you. Aim towards this and follow the track beyond, down the slope. The path comes out onto a lane next to Coombe Hill Cottage.

Cross over and follow the lane parallel to the railway line on your left. At the bend in the road, continue straight on, along the narrow footpath. At the lane, turn left and walk under the railway bridge to the junction.



If you are camping at nearby Court Farm, turn left and then almost immediately right and follow the lane up to the farm. A 2 person tent costs from £12.50/night (01726 823684).



If continuing on your way, turn right at the junction. The railway line is now on your right. At the next junction, carry straight on along the footpath ahead of you.

Cross under the railway again and turn left through the field. At the top, go through the gate and down the track with hedge embankments either side, past the barns at Lower Dowgas. Continue along the track for another 100m and at the junction of paths turn right. The path runs between hedge and paddocks to the driveway. Turn left here, following the drive past the old engine house chimney.

(Maps indicate other paths east of Dowgas which would reduce the extent of lane walking. However these alternatives confused me. One landowner tried to send me in a different direction before reluctantly admitting that the path passed through his yard. I have reverted to the simpler, less controversial route as the recommended option, but please feel free to experiment.)

Turn left onto the lane by Dowgas House and continue past Polclose to the junction. Go left, then head straight over the crossroads towards Burngullow. About 400m beyond the crossroads, turn right through a wide track entrance and follow the footpath on the left along the edge of the field. At the far corner of the field take the middle of three gateways and proceed down the track for about 200m. At the S bend take the footpath on the left over a granite stile and follow the field boundary on your right down to Tregandanel Farm, passing the solar panels along the way.

Turn right in front of the farmhouse and head diagonally across the adjacent field to the far corner. From here it is straight ahead across two more fields to the A390, the traffic on which may have been audible for a while. Cross with care to the footpath on the left. Climb the two stiles and head left down the track to Little Trelower Caravan Park.

At the Park's entrance, cross the road and turn right, along the pavement past the bus stop and lay-by. At the far end of the lay-by, go left through the gate and down the bridleway. The bridleway fingerpost may still be missing.

At Treloweth Farm continue straight on down the hill along a track which at first has a concrete surface. The route follows the valley path alongside the stream into Polgooth. At the lane carry on downhill until you reach the village store/Post Office.



The shop is open from 8am to 8pm Monday to Saturday and 9am to 12pm on Sundays.



Opposite the shop turn left up the hill and walk to the end of the lane. Cross straight over and down Stoney Lane. Where the sign indicates the start of St Margaret's Lane, turn right along the unmetalled byway. This brings you to Tregongeeves Lane. Turn left, past the holiday park and St Austell Golf Course to Tregongeeves Farm.

Just after the farmhouse, go through the kissing gate on the right. Maps indicate the path going diagonally across the field but you may need to follow the headland around the edge to the left. Don't take the first path out of the field through the kissing gate but walk another 20m to the stile. Turn right through the County Council Depot. At the top of the site climb the stile and cross the field heading towards the A390.

The road is busy but there is a wide verge on the one side and a footpath on the other, which is the route walked by many of the children going to and from St. Mewan School. Turn right, making use of the wide verge for the 400m to the next connecting footpath. Part way along is an area with benches, which initially seems a bizarre location for a sit down, with the relentless passing traffic so close.

This was the site of a Quaker Burial Ground, given in 1706 by Richard Edgecumbe to Thomas Lowar. Lowar became a member of the Religious Society of Friends (Quakers) after visiting the Society's founder George Fox when he was imprisoned at Pendennis Castle, Falmouth. The Quaker form

of worship so much associated with a settled silence, is hard to imagine at this noisy roadside memorial.

The path away from the main road is a little further along on the right, beyond the bungalow. Follow the right fork past farm buildings along the well-defined track which weaves through a series of fields. From here there are views towards St Austell, with the church prominent in the centre of town.

The track continues down to Trewhiddle Farm. Go left past the converted barn and down the drive towards St Austell. Trewhiddle Road comes out by a busy mini-roundabout. Turn left past the petrol station and cross the road, following the footpath just before The White River Bridge. When the road is busy, it may be wise to walk 100m further on to the pedestrian crossing and retrace your steps to the footpath.

The path crosses some rough ground and runs along the back of a terrace of houses emerging by the Co-op Supermarket. Turn right, up West Hill and at the top, cross Trinity Street and turn right into Fore Street, a pedestrian shopping street which leads to the church. To the north of the church are signs to the bus/railway station and to the Clay Trails which form the next part of our route via Menacuddle Well to the Eden Project.



St Austell has all the facilities of a large town, including a wide selection of B&B accommodation. A couple, conveniently situated close both to our route and the railway station, are Beech Tree Guest House, 23 Beech Road, with winter prices from £25pppn and summer from £30pppn (01726 77461) and Arches B&B, 78 Bodmin Road, prices from £50/room/night (01726 64644).



If you are joining the pilgrimage at St Austell and arrive at St Austell station, follow the Clay Trail signs to the right, heading away from the station. Opposite Church End Veterinary Centre turn left down Trebarthian Road, a cobbled street that leads down to Market Street and the Church of The Holy Trinity.

The parish church of the Holy Trinity does not lie directly on the Michael or Mary lines but is worth a visit in particular because of the richly carved Norman Font and the wealth of sculptures that adorn the exterior of the tower and south buttresses. Taken together they have been described as an Epitome of the Creed and in medieval times constituted a summary of Christian teaching in a visual form for a populus that was largely illiterate. The font is another example of the Bodmin type. The salamander carving is said to be symbolic of the incorruptibility of the virtuous soul.

Some of the oldest relics of Christianity found in England were discovered close to St Austell in 1774 by tin streamers. These included a silver chalice, a silver cord or scourge used for self-discipline and other ornaments all of which are now housed in the British Museum. The hoard was buried about 875AD but is thought to be considerably older.

Stage 7: St Austell to Lostwithiel (13.5 miles)



Facilities include a pub, shop and public loos at Luxulyan, a pub and campsite at Lanlivery and all facilities in Lostwithiel.



From the north side of the church, turn up Market Hill and then right along Elm Terrace. Cross the bridge over the railway and turn left following Clay Trails signs. As the road bends right, carry straight on along the National Cycle Network path next to the railway line, towards the viaduct. The path comes out opposite a cottage (Number 80). Turn left, past Arches B&B. At the road turn right along the pavement, away from the viaduct. After about 100 metres, follow the lane on the left which tracks the St Austell River upstream to the ancient holy well of Menacuddle.

Retrace your steps back to the junction of paths at the cottage (number 80) and carry on along the Clay Trail /National Cycle Way heading north parallel to The Bodmin Road in the valley below.

The Clay Trail leads all the way to the Eden Project. Carved boulders along the way indicate distance and direction. Ignore turnings towards the

The evocative and mysterious holy well of Menacuddle is located on the Michael line. It lies close to a busy road but seems timeless and other worldly amongst tangled Rhododendron. Deep shadow contrasts with the creamy colour of the White/ St Austell river, the result of mica/china clay particles suspended in the water.

A now vanished baptistry chapel was located nearby. The well itself is reached by crossing a footbridge over the river. A spring flows into a basin of granite over which the well house was constructed. This was restored by Admiral Sir Charles Sawle in 1921 and given to St. Austell as a memorial to his only son, lost in action at Ypres in 1914. A 'Druid's Seat' on the opposite bank was a 19th century addition, a reference back to an older religion where nature's spirit was venerated, a practice which seems particularly valid in such a place.

museum at Wheal Martyn. At Higher Ruddle Farm, avoid the footpath on the left leading up to the farm. Instead continue past the flooded Ruddle Pit which is over 100 feet deep, coloured green with suspended mica and china clay particles.

Cross straight over the A391 still following the Clay Trails (Eden 3¼ miles) past Great Carclaze works. This post-industrial landscape could be depressing, yet it is strangely beautiful and optimistic, a ravaged landscape being recolonized by nature. It reminded me of the poet who I heard describe the urban fringes as offering as much possibility of wildness as a remote moor or mountain, if we only open our eyes to see it. Another poet Jack Clemo lived for much of his life in this Cornish clay country which profoundly influenced his work.

"...It takes

*An unkempt faith to make a mountain move,
Unsheltered savage trust, bare to the mud,
Till your ego's clay-seam quakes
And the Kingdom seethes in your blood.
This fierce old pilgrim's way I have known,
But you despise it, so I sing alone."*

Jack Clemo, from "Outsider"

Continue along the main trail until you reach a lane, where you turn right into the village of Trethurgy. Turn left at the junction with the St Austell Road and right almost immediately down Chapel Lane. Opposite the old Wesleyan Chapel turn left along the bridleway, still part of the Clay Trail (Eden Project 1 Mile).

Beyond where the bridleway curves downhill it reaches a gateway with a staggered crossing of tracks. Cross over and follow signs to the Eden Project. At the zebra crossing, follow signs to the visitor centre, quarter of a mile. Pedestrians receive a discount of £4 on the price of admission.



The first impression of the Eden Project seemed enhanced by the effort of having walked to get here. It is a relevant destination for pilgrimage encouraging as it does a visionary sense of the sacredness of life, the potential of humanity and our responsibilities towards the earth, each other and future generations.

"Being born as humans to this earth is a very sacred trust. We have a sacred responsibility because of the special gift we have, which is beyond the fine gifts of the plant life, the fish, the woodlands, the birds, and all the other living things on earth. We are able to take care."

Audrey Shenandoah

"Every Age creates new places of pilgrimage"

Satish Kumar



Return along the same path from the visitor centre, turn right at the zebra crossing to join National Cycle Route 3, signposted to Luxulyan. Follow the path and turn right following the Cycle Route 3 signs towards Lostwithiel.

At the Eden Project main gate turn left onto Luxulyan Road, which can be busy and has no pavement. Take the first right towards St Blazey. Follow this for about half a mile past Nans Cawen Manor House B&B where rooms cost from £98/night with some reductions out of season (01726 814488). Turn left following signs for the Saints Way. After 400m these direct you to a path through the woods on the left. It winds up the slope and along the southern boundary of a wood, from where there are views towards the sea. Continue following the Saints Way up the slope and past a hill fort discernible through a gateway on your right. Turn right through the farmyard and continue to the lane by Great Prideaux Bungalow.

Cross over and follow the black cross symbols of the Saints Way past Trevanney Farm on your left. At the brow of the hill there are views towards Treffry viaduct, with Luxulyan Church also visible in the distance.

For simplicity, follow the Saints Way into Luxulyan. Alternatively cross over the viaduct and into the Luxulyan Valley, part of the Cornish Mining World Heritage Site and a worthwhile detour.

For this route, continue following Saints Way signs from the brow of the hill through the next couple of fields. At the far end of the second field is a broad hedge with a stile either side. Turn right after this and follow the hedge down the slope to the stile in the corner of the field. Beyond, the footpath skirts along the top of the valley, heading for the viaduct. This becomes clearly visible and is reached by walking through a gate on your right and down some steps. Cross the viaduct.

Treffry viaduct was built between 1839 and 1842 to accommodate a horse drawn tramway but had a secondary function as an aqueduct. It was part of the extensive development of the Luxulyan Valley which became an important industrial area between the 1820's and 1850's, transformed by the imagination and ingenuity of Joseph Treffry whose building of a system of tramways, leats and a water wheel transformed the valley. This industrial heritage has now been softened by the great natural beauty of the valley reasserting itself.



Having crossed the viaduct, turn left over the bridge spanning the leat and go down the steps and along the path which slopes gently downhill. You cross another footbridge before reaching the car park. From here, continue along the lane following the river upstream to the junction at Gatty's Bridge. Turn left for the village.



The route following the Saint's Way enters the village from behind the shop/Post Office, opposite the church. The shop is open weekdays 8am-5.30pm and 8am-1pm on Saturday and Sunday. The King's Arms pub serves food lunchtimes and evenings (01726 850202).

There has been a place of worship on the site of Luxulyan church since at least the 6th century although the present building dates from the 15th century, rebuilt at the same time as the nearby well house. It is dedicated to St Cyriacus and Julitta (mother and son), Christian martyrs from the early 4th century. The church guide suggests it was founded by St. Sulian, a Welsh missionary monk accompanying St. Sampson to Brittany. The site chosen had been a place of religious assemblage long before the migratory Welsh saints arrived.

The font is another of the Bodmin type, dating from Norman times, though the literature indicates a discrepancy in the symbolism of the animal carvings on the bowl compared to the church in St. Austell. The Luxulyan interpretation is that they symbolise evil driven out by regeneration through baptism.

The church was under the jurisdiction of the nearby Benedictine priory at Tywardreath as were Lanlivery and St Austell churches until the Dissolution.

The ancient Celtic cross near the entrance to the churchyard marks the Mary line, from where it flows diagonally through the church to the altar. Crosses like this dot the landscape throughout Cornwall and seemed to have fulfilled a variety of functions; as waymarkers on certain significant routes such as those between monastic communities, or to identify meeting points where folk gathered for the ministrations of travelling monks. Many were pre-Christian menhirs modified with representations of the Cross to meet the needs of the new religion.



Walk down the hill, past the shop on your right. On the left just past St Cyors House is the well that bears the saints name. It is dry, apparently a consequence of the construction of the railway cutting which runs behind the shop. Its current state is lamented by Paul Broadhurst in his book *Secret Shrines*:

"The place is cold and dead. The well is dry. A sundry collection of damp litter moulders where the spring used to bubble up."

Along with the water has gone all recollection of the particular healing gifts of the well.

Carry on downhill and over Gatty's Bridge. Unless you want to further explore the Luxulyan Valley, keep straight on following the lane towards Lanlivery, passing Lower and Middle Greedow as you climb the hill. A few hundred metres beyond Higher Greedy is the entrance to Trethew on your right. Take the footpath to the left of the house. Keep to the hedge-row on your left across a series of fields.

At the brow of the hill you have views east towards the prominent tower of Lanlivery church and south to the sea. The tower is 97 feet tall and performed a valuable function for fishermen who could see it far out to sea and thus use it to check their position. There is a small granite cross positioned in the far corner of the second field on the line of the path near the hedge.

From here descend steeply towards Roselath. Walk through the farmyard and over the stile straight ahead of you. Follow the footpath which joins an ancient track enclosed by steep banks and hedges on either side. This leads past the holy well to the church. Both are dedicated to St. Brevita.

To find the holy well turn off the track into an area managed for wildlife and outdoor education with ponds, areas of coppice woodland and a maze. In the far right hand corner of this area is the well. It looks somewhat forlorn, silted up and slightly malodorous although a trickle of water still issues forth.

Retrace your way back to the path and turn right. It comes out opposite the church and next to The Crown Inn, both of which lie on the Mary line.



The history of church and pub are intertwined. The Inn was originally built during the 12th century and accommodated masons and builders engaged to construct the original church. It offers food and B&B accommodation, rates vary from £39.95/room, rising in the summer (01208 872707).

The church is usually open during daylight hours and is welcoming, with hot drinks available to walkers at the back of the church in recognition of the village's position on one of the spurs of the Saints Way.

The Saints Way represents a possible route taken by early Irish and Welsh Christians who crossed Cornwall between Padstow and Fowey before sailing to France, thus avoiding the perilous waters around Land's End. It could also have been a route followed by drovers "fat walking" their cattle between harbours before embarking for the continent, a trade route later adopted by pilgrims.

The Fat Walk probably has less appeal to the imagination or to walkers than the Saints Way. Whatever the historical accuracy, the movement of goods and people between Ireland, Wales, Cornwall and Brittany is a recurring theme along much of our route through Cornwall and indicates the strong traditional links between Celtic peoples at the western fringes of Europe.

Roads, lanes, paths. We use them without reflecting how they are some of man's oldest inscriptions upon the landscape. How they are evidence of the wedding between men and their environment."

Ronald Blythe, Divine Landscapes

In the church, the pews were removed during a recent restoration. It now functions as classroom, concert venue and place of worship. The font has been moved towards the front of the church into what was the Lady Chapel where it was re-consecrated. It stands beneath a carved roof boss of a Green Man.

A Celtic benediction framed on one of the pillars in the church articulates the close relationship between early Christian practice and reverence for the earth.

*Deep Peace of the pure white of the moon to you
Deep Peace of the pure green of the grass to you
Deep Peace of the pure brown of the earth to you
Deep Peace of the grey of the dew to you
Deep Peace of the blue of the sky to you
Deep Peace of the running wave to you
Deep Peace of the flowing air to you
Deep Peace of the quiet earth to you
Deep Peace of the shining stars to you
Deep Peace of the Son of Peace to you.*

Outside, the tower is decorated with spectacular carvings and gargoyles, whilst an ancient tomb thought to date from Norman times stands close to the path leading to the church. Empty and uncovered it reveals the diminutive carved space left for the body.

The earliest recorded mention of the church is 1202. The origin of the saintly Brevita is obscure but her feast week in early May perhaps connects back to the pagan festival of Beltane. Celebrations still start with a dressing and blessing of the holy well.

The importance of wells for daily use as well as ritual and healing (until the recent past) was emphasized by a local resident I spoke to. As a child she recalled how the family cottage had no running water and was dependent on a nearby well. Her brother was sent down each year to clean the well, ensuring the water remained safe to drink.



Leave the churchyard from the east side and turn left down the hill heading towards Lostwithiel. Carry straight on past the lane on the left which is heading towards Bodmin. A little further on is Eden Valley Holiday Park with camping available 1st April-31st October from £5/person/night (01208 872277).

Where the lane curves past Pelyntor Cottage, take the footpath on the left, part of the Saints Way. Pass a standing stone which although of doubtful authenticity, creates an attractive balancing quality in the landscape when viewed with the church tower at Lanlivery across the valley.

The path continues uphill through a shallow valley and comes out onto the B3269. Take the footpath opposite, diverging from the Saints Way and follow the hedge on the left down to the gates. Carry on down the slope with the hedgerow now on your right. Penknight Farm is off to your left. Aim to the right of a line of silver birch and through a small plantation of Christmas trees. The path comes out onto a lane by Crewell Cottage.

Turn left towards Penknight and go left in front of the farmhouse. Don't take the path straight on up the hill, but turn right along a track between two old barns. After about 25m, go through the gateway on your left. The public right of way is diagonally up the slope to the right, back to the B3269. Turn right and walk along the grass verge to the lane on your right. Follow this to the bend and take the footpath down through the woods. The path ends on Tanhouse Road. Turn right and follow the road into Lostwithiel.

Entering the town, cross straight over the main road (A390) and walk down South Street. Turn left into Church Lane which leads directly to the Church of St. Bartholemew.



The church has restricted opening hours, 11am-3pm Tuesday, Thursday and Friday between Easter and October and at other times by arrangement with the clergy, although consideration is being given to increasing access (01208 873448).

A range of B&B accommodation is available in the town including Tremont House from £30pppn (01208 873055) and Penrose from £20pppn or £35 single occupancy (01208 871417), next to each other on the west side of town. There are all the facilities, shops, cafes and banks of a small town, along with a museum. The railway station offers an opportunity to make this the start or end point of your walk.

Having approached Lostwithiel down Tanhouse Road it seems appropriate that the church is dedicated to the patron saint of tanners. It was founded in the 12th century and the spire, a feature unusual amongst churches on our route was added in the 14th century. Legend says that the old high altar was removed at the time of the Reformation and buried upside down at the entrance to the church. To this day, some people entering the church step over this as a mark of reverence.

The church was desecrated again during the Civil War when Parliamentary forces stabled their horses here and are even said to have christened one at the font, naming it Charles as an insult to the King. In light of this it seems remarkable that the font with its unusual carvings survived. It dates from the early fourteenth century and includes figures of a huntsman and hawk, a head with leaves sprouting from its mouth, a wolf, hounds, lions as well as gargoyle with the serpents writhing across its head. It marks the node point where the Michael and Mary energies meet.

Lostwithiel is an ancient Stannery town (where tin was assayed and taxed) and was the medieval capital of Cornwall, with the Great Hall the centre of power both for administering Cornish Affairs and the tin industry through the 14th century. It remained the seat of the Stannary Parliament until 1752.

The town was both a major port for the export of tin and an important crossing point over the river Fowey where the first recorded bridge was built by the Normans about 1280. The bridge was rebuilt in the 15th century and narrowly escaped being blown up by parliamentary forces in the Civil War. It is one of the oldest bridges still in use in Cornwall. The river faced the same problem of silting as a result of the tin mining which afflicted other riverside ports already mentioned.

Stage 8: Lostwithiel to St Neot (12.5 miles)



Facilities include a campsite at Margate and nearby café at Cardinham Woods, a campsite at Gwel- An-Nans, a pub, shop and public loos at St Neot.



From the church head left down the main street past The Great Hall where Hamish Miller dowsed the Mary Line passing through the building. Follow the road down to the river and historic bridge. Staying on the left bank, cross North Street and walk along the tarmac path through the park. Turn right, past the fire station and Community Centre where the tourist information office is based. The centre is open from 10am-10pm (01208 872207). Continue to the end of Pleyber Christ Way.

Here the route deviates from the Michael and Mary Lines which were tracked east by Miller and Broadhurst through St. Winnow, Boconnoc and St.Pinnock. Most of the land here is on private estates without many paths and it seemed unsatisfactory to propose a route dominated by road walking with limited public access to the points of interest identified in The Sun and The Serpent.

This area was subject to large scale enclosure in the early 19th century, whereby rich landowners took possession of thousands of acres of land where previously Commoners Rights had been enjoyed. Today we still live with the legacy of this widespread land grab and the enforced enclosures and evictions that followed.

*These paths are stopt – the rude philistines thrall
Is laid upon them and destroyed them all
Each little tyrant with his little sign
Shows where man claims earth glows no more divine
But paths to freedom and a childhood dear
A board sticks up to notice “no road here”.*

John Clare from “The Mores”

Our route has a more northerly orientation and meets the Michael line again at Goonzion Down.

Cross straight over the A390 and walk along Restormal Road heading towards Restormal Castle. Stay on the lane past Restormal Manor and the entrance to the castle which was one of four major Norman castles in Cornwall. It is maintained by English Heritage and is open between May 1st and 31st October.

Continue along the main driveway through Restormal Farm passing between the farm buildings. The farm offers B&B (01208 872484). Beyond the farm, carry on along the tarmac track with the river Fowey down in the valley on your right. Keep straight on past the water treatment works following a well-used path across the fields. This path enters woodland between a pair of granite gateposts which mark the boundary of the Lanhydrock estate.

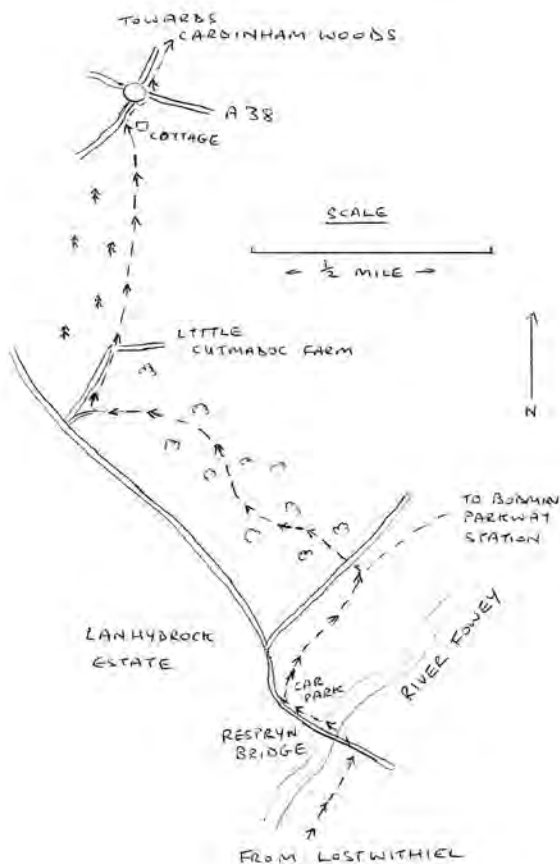
The estate belonged to the Augustinian Priory of St Petroc in Bodmin until the Dissolution of the monasteries but most of the main house is much more recent having been renovated after a devastating fire in 1881. The estate is now managed by the National Trust and the gardens have a fine reputation. There is a restaurant and tea room, but you have to pay the entrance fee in order to use these facilities.



Go over the stream and through the crimson coloured gate on your right. Follow the path down to the river Fowey and along the riverbank upstream to a wooden footbridge. Cross and continue along the riverbank as far as Respryn Bridge. Cross this bridge and walk through the car park on the right. At the far end of the car park by the information boards, climb the steps and join Station Drive heading right.

Station Drive leads to Bodmin Parkway Station – another possible joining/leaving point for the pilgrimage. The Drive was built by Lord Robartes in the 1860's to create an attractive carriageway connecting the house to the recently opened station. Both sides of the Drive were planted with a collection of exotic conifers.

Route through Lanhydrock Estate



Our route follows Station Drive for less than half a mile. At the gate where National Cycleway 3 joins Station Drive, turn left along the lane. Almost immediately you are faced with 2 gates on your right. Take the one on the left and follow the path up-hill through the woods. At the top of the hill, turn left along a forestry track and continue until just before the road where you turn down the track on your right. This is a public footpath, but the fingerpost situated at the roadside can be obscured by vegetation.

Follow the straight track through predominantly plantation woodland, past a turn on your right to Little Cutmadoc Farm. It comes out on the road by a cottage. Turn right and cross the A38 at the pedestrian crossing near the roundabout and follow signs to Cardinham Woods, turning left towards the Woods just beyond a sharp bend in the road.



At Little Margate Farm there is a campsite (01208 74890) with pitches from £5/night. There is an attractive café at nearby Cardinham Woods which is open every day (except Christmas Day) 10.30am-4.30pm (01208 78111).



Carry on over Margate Bridge and take the bridleway on the right that climbs steeply up a wooded valley. At the concrete track continue uphill past the cottages. Follow the bridleway until it meets the junction of lanes where you go straight on towards Mount and Warleggen. 100m along the lane on the right is Gwel-An-Nans farm and campsite, prices from £10/night (01208 821359).

Past the farm turn right by the postbox heading in the direction of Liskeard and at the second triangle of grass, do likewise. After 400m, follow the footpath on the left keeping parallel to the hedge, along the top edge of Tawna Down. Just past an old quarry, now wooded, go through the gate and turn right down the hill. Only if you are staying at The Stables, Welltown which offers B&B from £27.50pppn (01208 821316), do you turn left at this point.

It is a steep descent passing Lower Hill Farm on the way. At the junction beyond the stream turn right and climb up past Sina Farm. At the cross-roads go straight over passing first Lower and then Higher Trevorda. At Trengoffe there is a break from lane walking, with a bridleway on your right which leads through the farm.

In the farmyard turn right behind the old barns, down the slope. The bridleway is wet with an adjacent stream, which further on merges with the bridleway. It is worth persevering and you can climb the bank on the left side of the track and follow parallel to the stream until you reach drier ground. There is also an interesting old well set into the wall, just before the track narrows and goes through a gate away from the farmyard.

The bridleway leads down to the wooded Bedalder/Warleggan River valley, a very attractive spot. Cross the footbridge and at the lane beyond, turn right uphill towards Little Trenay, where the road divides. Take the left fork, past Trenay and Luna and over the cattle grid onto Goonzion Down. Continue to follow the lane across the Down and go straight over at the crossroads. This brings you to a junction with a large granite boulder indicating Polmenna on the right.

The tumulus thought to have been the burial place of a Bronze Age chieftain, is situated at the north eastern edge of an old embanked rectangular enclosure. Looking north east from here, Berry Down is on the horizon, its flattened summit a prime site for the hill fort which adorned it and through which the Michael energy current also flows.



Before continuing along the way it may be worth exploring Goonzion Down. North of the turn to Polmenna is the tumulus which marks the flow of the Michael line which has come up through the hamlet of Ley on its path to St Neot.

Return to the Polmenna junction. Just after the turning is a cattle grid. Cross this and follow the permissive footpath on the left down the valley to the St Neot/Loveny River. A sign at the beginning of the path said access was due to end in 2010, but in early 2012 it was still in use.

At the bottom of the slope turn left along the river valley path into St Neot, staying on the left bank of the river. The path merges into a lane beyond Lampen Farm with its 16th century farmhouse where B&B is available from £29pppn (01579 320284). The lane meets the main road through the village opposite the Social Club. Turn right and cross the bridge.



The village shop is open from 8am- 5.30pm on weekdays, 8am- 1pm Saturday and 9am-1pm Sunday. St. Neot Institute Club is open weekdays from 7pm and weekends from noon. Tea and coffee are available. The London Inn next to the church reopened in April 2012, offering meals and accommodation. Previously this had included camping and B&B but there is uncertainty at this point whether camping facilities will be on offer in the future. There is a proposal to serve cream teas.



The track opposite the shop leads to the holy well. Continue alongside the river. Over a cattle grid it opens out to a natural amphitheatre with the well at the foot of a rocky escarpment with beech trees growing up the slope behind.

Retrace your steps to the road and turn left. The church is a little further along, next to the London Inn.

The Celtic saint Aneitus is thought to have settled in the area in the 9th century, perhaps in the vicinity of the holy well, close to where a chapel formerly existed. Stories speak of him standing daily in the well reciting the Psalter. One day by the revelation of an angel he found three fishes in the well. He was instructed never to take more than one. Some while later he fell ill and his servant Barius went to the well and took two fish. He cooked them and took them to his master. St. Neot ordered that the two fish be returned to the well where they were miraculously restored to life.

"It is not necessary to think too hard and long about St Neot and his fishes to see that on one level this is the Rime of the Ancient Ecologist. The principle of taking only as much as you need from the environment is more crucial for us today than ever it was for the conscientious saint..."

Paul Broadhurst, 1997

The healing powers of the well were thought to be most potent on the first three mornings in May which corresponds with the pagan Beltane festival. It is said that sickly children were brought from as far afield as Exeter to be bathed here.

Originally the well was an open spring surrounded by boulders. By the 18th century it is thought to have been enclosed, but with an ancient oak tree growing almost horizontally over it. (St Neot Village Website). It was further disconnected from its wild origins by the construction of a Victorian well house and the chopping down of the ancient oak. Coins are still dropped hopefully into the waters and the well house is decorated with flowers during the village flower festival. The immediate vicinity has an air of gentle tranquility to it, but I doubt many sickly children are brought here to bathe these days.



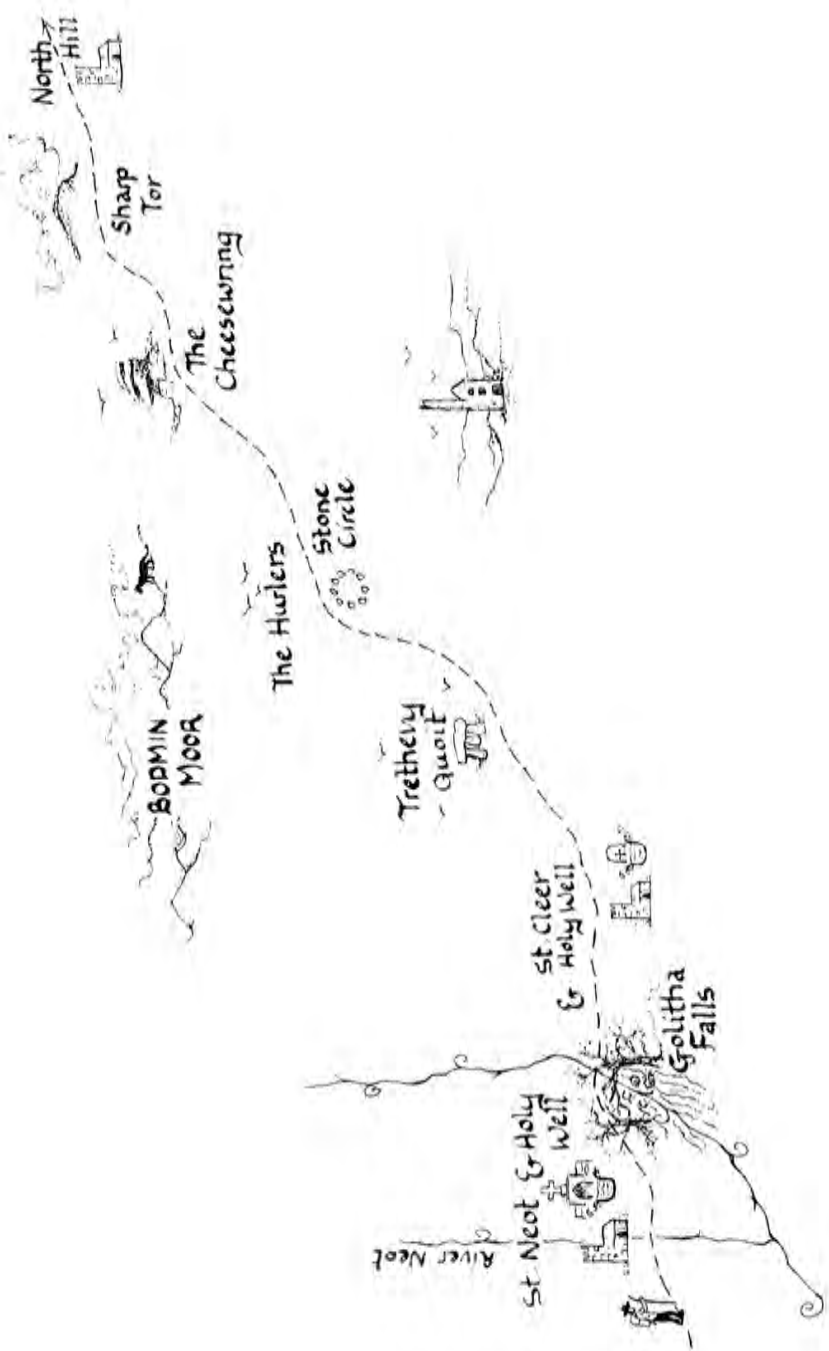
The church dedicated to St Neot (Aneitus) is impressive, largely 15th century, built on the prosperity of the wool industry. One account describes how St Aneitus's remains were interred in the north wall of the Chancel of an earlier church. They were apparently stolen in 974, and re-interred at St Neots Priory in Huntingdonshire, the theft being a way of promoting the pilgrim trade and thus the prosperity of the priory and town which adopted the name of the Cornish saint.

As you enter the churchyard, look up, you will see an oak branch adorning the top of the tower. This is renewed each year on Oak Apple Day (May 29th), a symbolic reminder of support for the Royalist cause during the Civil War as is the Letter from Sudeley Castle inside the church.

There are a number of ancient crosses gathered together in the churchyard including the St Neot Stone which dates from the 10th century, with each of its sides richly ornamented with Celtic interlacings, a particularly impressive feat of craftsmanship on the hard granite. There is evidence of the existence of a college of priests at St Neot at the time of the Norman Conquest, and it is thought this cross was associated with that.

Four other ancient crosses stand nearby. There is a lantern cross which came from St Kew and three fifteenth century Latin crosses. One came originally from the Crowpound on Goonzion Down and probably explains the name of the place; "crows" is Cornish for "cross".

The medieval stained glass inside the church is exquisite, particularly on a sunny day. Some windows depict scenes from the lives of St Neot and St George. The window nearest the door has an image of St James, patron saint of pilgrimage which suggests that despite the loss of their own saintly relics, pilgrimage remained part of the spiritual life of the village. Indeed it still does as I found when I met two local members of the Confraternity of St James, an organisation which supports pilgrims walking to Santiago de Compostella in Spain. They had read about our project and on departing bade me "Bon Camino", the traditional blessing to pilgrims on the road to Santiago.



Stage 9: St Neot to North Hill (14.6 miles)



Facilities include, campsite at Trenant, public loos at Draynes Bridge, shop, pub and public loos at St Cleer, pub at Crow's Nest, pub, shop, tearoom and public loos at Minions and pub at North Hill.



The route from here to Trenant follows part of the Two Valleys Way. Take the road uphill next to the London Inn, then the track on the right (Back Lane) just past the old school. At the junction, turn right past Newton Farm. There is a small cross on the bank by the corner of the barn on your left, though this is not thought to be its original location. Follow the road bearing right at the top, avoiding the footpath indicated at this point. Continue for a further 200m to the T-junction and turn right, heading downhill to Wenmouth Cross. An ancient cross, now much disfigured, stands at the crossroads. It was moved here in 1932 and provides an interesting juxtaposition with the adjacent modern waymarking.

Take the road left signposted to Liskeard and then 50m down the road turn left for Draynes and Trenant which is $\frac{3}{4}$ a mile. This road drops gently downhill with views into the Fowey valley. Take the next turning right to the hamlet of Treverbyn and at the junction take the path opposite. The footpath has been diverted from the track to the adjacent field. Keep to the left side of the field initially, then aim diagonally right down the slope to the bottom right hand corner and climb the stile.

The lane on the right was at one time the main road to London. It leads towards Treverbyn Mill and Treverbyn Bridge which dates from about 1412. Our route continues left along the track into the woods. Just above a weir look out for a steep flight of steps on the right which lead down to the river bank. Follow the river upstream, before deviating from the river bank along a wooded path, which brings you to go a gateway on the left. Go through and along the track to the lane at Trenant. Turn right.



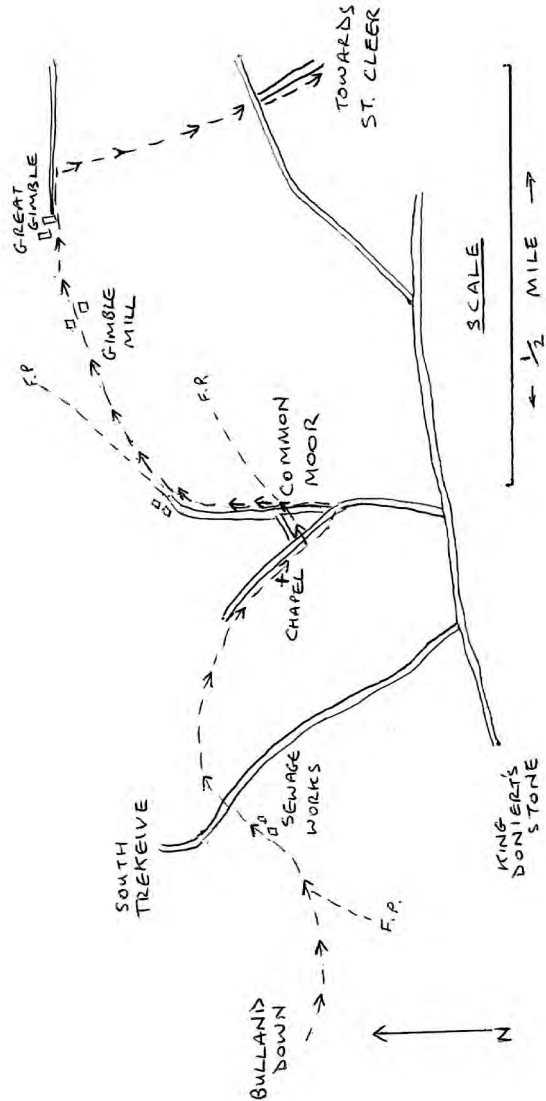
Trenant Caravan Park. Prices are from £10/night for a small tent (01579 320896). The site owner lives in a converted former chapel. A tributary stream of the river Fowey forms one of the boundaries of the site.



Continue up the hill towards Draynes where the road curves round to the left. Stay on this lane all the way to Draynes Bridge and the entrance to Golitha Falls National Nature Reserve. Here the River Fowey cascades down through a beautiful tree clad gorge. It is worth taking time to visit the Falls which is about a 20 minute walk each way.

From Draynes Bridge, turn left signposted towards Bolventor and walk past Draynes Cottages. Don't take the footpath opposite the cottages, instead carry on about 400m and take the path on the right across Bulland Down. Follow the main track east which is waymarked at intervals. At the far side of the Down you reach a stream and a wall stile. Climb this and continue to follow the stream up the valley.

Bulland Down to Great Gimble



A path marked on maps heading right through a copse of trees to King Doniert's Stone is passable, but often muddy and hard to locate. It is an alternative for the intrepid but the streamside path seems a better route in spite of its passage past the sewage works.

Cross the footbridge and carry on with the stream now on your left up to the lane. Cross straight over, down the drive in front of South Trekeive Cottage and rejoin the leat side path which leads to a small bridge by some cottages and a track which you follow past the Methodist Chapel. At the junction of lanes turn left down the lane marked as a no through road.

There is a footpath on your right heading in the direction of Gimble Mill, but this was closed on my last visit. The alternative is to follow the lane which ends by a pair of cottages at Tor View, then head towards Gimble Mill, following the line of the stream. A second path continues along the raised trackway to the left across the water meadow, but don't follow this.

At the field boundary climb the stile close to the stream and walk past Gimble Mill. From here there is a more clearly defined farm track leading past Great Gimble. The footpath turns right, off the farm track, past Little Barton. At the road, cross straight over and walk down the lane opposite past Jaysland Farm heading towards St Cleer. At the next crossroads, go straight over, then after 50m take the bridleway on your right. Where the track forks go left, following the bridleway and the field boundary on the left down to the farm at Trecarne. Walk through the farmyard, join the lane and at the T junction turn right to St Cleer. The church tower is visible on the hill. The Holy Well is on your left as you near the church.

Continue up the hill to the church which stands at the heart of the village. In 1751 John Wesley stood in the church porch to preach because the church wouldn't hold all who wanted to hear him. From the porch he spoke to those within and without. The congregation at the harvest festival service I attended was less numerous.



The Holy Well, another recipient of a Victorian makeover was restored in 1864. More recently a steel grill has been added preventing any access to the water which is now a gathering place for litter. The well house and its shading oak are somewhat incongruous, seemingly marooned amongst modern bungalows although the tradition of dressing the well with flowers seems to survive.

St. Cleer Well was said to cure insanity and blindness, by ducking the afflicted into the water.

*"...Then came the healer
Grave as grass,
His hair of water
And hands of glass.
I watched at his tongue
The white words eat,
In death, dismounted
At his stabbed feet.
Now river is river
And tree is tree,
My house stands still
As the northern sea.
On my hundred of parables
I heard him pray,
Seize my smashed world,
Wrap it away..."*

Charles Causley, from 'Healing a lunatic boy'

A 14th century baptistry was vandalised during the Civil War but a tall granite cross remains close to the well and according to Miller and Broadhurst marks the edge of the Mary Line which flows through the well. Despite encroaching modern developments, the well still has the capacity to touch and inspire. A note left by a child on a shelf in the well house, asked for help for a friend.

The church is dedicated to St Clarus and the church guide suggests that the present building is probably on the site of the original wattle and daub oratory. Quite who Clarus was is debatable. The story goes that a local chieftainess fell in love with him. He made plain that his monastic vows were his primary concern and fled to a hermitage in Normandy but was tracked down and murdered. In the early 13th century the name of the area was written as St Clair and there is an association with a French bishop of that name whose main centre of pilgrimage is in Normandy. Perhaps this Bishop is the same hermit who fled from his would-be lover.

The current church is mainly 15th century, although the granite bowl of the font is Norman. Above the choir stall lies a pilgrim hat and attached scallop shell from the pilgrimage to Santiago de Compostella. It is thought that pilgrims from this part of Cornwall would sail for the continent from Landolph in the Tamar Valley.

At times during its history the church and estates in the area were under the authority of Tavistock Abbey. Later patronage of the church rested with the Knights Templar.

In the churchyard the head of a 10th century cross, known as St Clarus Cross, is set on a granite pillar near the South porch. It is thought to be the remains of the old churchyard cross, rediscovered in 1904 during the restoration of the church. Its strange cat-like face marks the Mary Line which flows diagonally through the church.



On the north side of the churchyard are the Pilgrimage Gardens at the Old Vicarage. The Gardens create a biblical narrative journey from Eden to Gethsemane and are intended as a spiritual resource for visitors and locals, providing a quiet reflective place. They are open by prior arrangement (01579 344834) 1st May to 30th September. On the other side of the churchyard is a community centre, where teas are sometimes served.

At the top of Well Lane is The Market Inn which is open from 12am each day apart from Monday when it is only open in the evening. There is also a well- stocked farm shop which you reach by turning left beyond the pub. The shop is open 7 days a week. 8am to 6pm Monday to Saturday and 10am to 4pm on Sunday. There is B&B accommodation in the village close to the holy well at Trecame House, from £35pppn (01579 343543).



Retrace your steps past the Holy Well and St Cleer Primary School. Beyond is the graveyard originally created for atheists, agnostics and Methodists who were buried on non- consecrated ground. Continue to the road junction, about half a mile and go straight over and along the bridleway towards Trethevy Quoit. The bridleway is cobbled, suggesting a well- used route. It ends at a small green. In the field on your left, stands the quoit through which the Mary Line flows.

Trethevy Quoit is described as a Portal Dolmen and dates from about 3,500BC, a time when people were beginning to settle into an agricultural way of life. Such structures were thought to be multi-purpose, holding the bones of the dead but fulfilling other functions in the ritual and ceremonial life of the community. The cooperation and effort involved in creating such a structure with each block of stone weighing many tonnes could in itself have had a binding (and back breaking) effect on those engaged in the endeavour, a challenging early community building exercise.

The quoit was originally covered in earth and it is interesting to speculate whether the hole in the capstone may have been used for astronomical observations. Even without its earth mantle, there is an interesting acoustic resonance if you squeeze your way in to the chamber.





Cross the green and follow the lane to Trethevy Farm where B&B is available from £25pppn (01579 343186). At the farm carry on down the lane past Sunnyside Cottage and the turning to Trenouth on your right. At the T junction, turn left for the pub.



The Crow's Nest is open lunchtime and evening every day except Monday (01579 345 930). This was once a mine captain's house, with a bell which hung outside, used to summon miners for payment.

At its peak the mining industry in the area employed thousands of men and many remains of old mine workings can still be seen scattered around the local landscape, particularly on the slopes of Caradon Hill. Copper was first discovered here in 1837 by Captain Peter Klymo and his son, but initially finds were small and the pair failed to convince others to invest. When they subsequently struck the main lode at South Caradon, shares which previously couldn't be sold for £5 became worth £2,000 apiece.

Although a few got rich, many paid the price, with high infant mortality rates amongst the overcrowded and insanitary living conditions that many miners family's endured, along with often appalling working conditions. Between 1813 and 1819 average life expectancy in the area was 48 years. This had dropped to 21 years by 1850-59, when the industry was at its height (Bodmin Moor Project Information Board).

Some found solace for their suffering in alcohol, for others faith in God and particularly the influence of Methodism helped sustain them through the hardships of their present life with the promise of a better tomorrow.



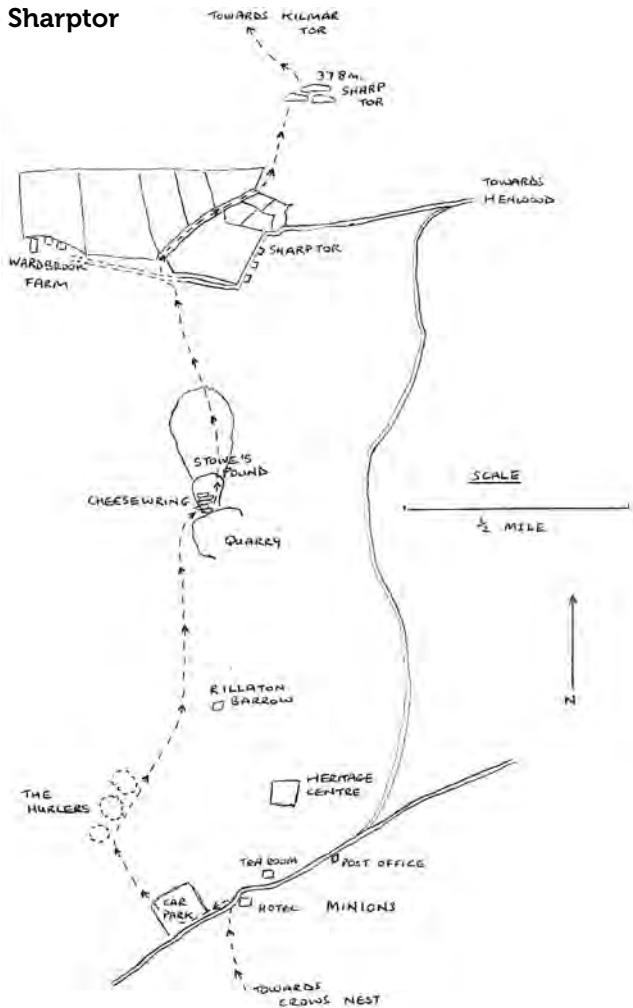
Carry on along the lane past the pub for about 100m then take the bridleway on the right which climbs steeply uphill with views east towards Caradon Hill, where the scars and structures left by mining industry have weathered and blended into the landscape.

When the track joins the lane continue right. At Downhill Farm the footpath goes up the drive towards the house (with wooden shutters) then

over a stile on the right, obscured by a Lelandii hedge. Head diagonally left across the adjacent field to a gate, with the television mast on the hill beyond. Turn left along the old mine working track and head in a north-easterly direction between a scree slope on the left and lower lying land on the right. Occasional waymark posts show the way.

Climb a stile and continue uphill along a shallow valley. Granite slabs indicate this was a former track for the mines. Pass a modern windmill on the slope to your right, a ramshackle farm and the water treatment works. The track comes out on the road next to The Cheesering Hotel and restaurant, reputed to be the highest pub in Cornwall at 995ft above sea level.

Minions to SharpTOR





Minions present day economic focus is on servicing the tourists visiting Bodmin Moor and in particular the ancient sites which are clustered around the area. As well as the Cheesewring Hotel (01579 362321), B&B is also available at Minions Post Office/shop and tea room (the highest in Cornwall) from £70/room (01579 363386). There is another tea room, also claiming to be the highest in Cornwall, at Hurlers Holt (01579 363056).

The shop is the last directly on the route until Milton Abbot in Devon, almost 20 miles away, although food is available at the pub at North Hill.



At Minions head south west along the road past the cottages to the edge of the village, then go through the car park on the right to the Hurlers Stone Circles. If you look to your right as you approach the Hurlers you will see Houseman's engine house which has been restored and serves as an information centre with displays about the local history and ecology.

From the Hurlers, head in a northerly direction towards the Cheesewring, a dramatic natural feature made from smoothed granite discs stacked on top of each other. A slight detour, about 200m north east of the Hurlers is Rillaton Barrow, a large Early Bronze Age burial barrow. Its location can be difficult to identify amongst the many mine workings in the area.

The barrow was dug into by local miners in 1837. They discovered a granite burial chamber set in its eastern edge containing the remains of a human skeleton, beads, spear head, pottery and the 'Rillaton' Gold Cup. The ribbed cup, 80mm in height resembles similar finds from the Greek site of Mycenae, suggesting cultural and trading links with the Eastern Mediterranean. The cup was either brought to Cornwall, or fashioned by local craftsmen who had seen similar products. Whatever its specific origin, it is further evidence of sophistication of early Bronze Age culture and of the significance of this remote and wind-swept corner of Bodmin Moor.

*"Grey recumbent tombs of the dead in desert places
Standing stones on the vacant wine red moor
Hills of sheep and homes of the silent vanished races
And winds austere and pure."*

From "Poem dedicated to S.R.Crockett"
by Robert Louis Stevenson

The name "The Hurlers" derives from a legend, in which men were playing Cornish hurling on a Sunday and were magically transformed into stones as a punishment. The two "Pipers" 100m southwest of the centre circle, are supposed to be the figures of two men who played tunes on a Sunday and suffered the same fate as the Hurlers.

The circles dating from about 1500 BC were built in a high moorland pass, between the slopes of Stowe's Hill, an ancient hill top settlement to the north and Caradon hill to the south. The site is also strategically placed between the tributaries of the River Fowey to the west and the River Lynher, making it a natural place of convergence for traders and travellers.

"The impulse to travel is as old as stone, as timeless as the rising and setting of the sun."

Phil Cousineau

The two outer circles are round the middle however, is slightly elliptical as was Boscawen-ûn. They are made from stones which show clear signs of being hammered smooth. The central and the northern stone circles were once linked together by a granite pathway that ran through their central axis.

The Michael and Mary lines converge and cross at a node point in the centre circle. This corresponds with evidence from excavations revealing a quartz crystal 'floor' within the central circle. The small granite block currently sited within the circle may originally have marked the true centre. With its quartz floor the circle must have been an amazing place of power to those ancients whose place it was.

Hamish Miller dowsed dozens of "pictograms" in the northernmost of the three circles. This is the circle which the Michael line strangely seems to swerve to avoid as it proceeds north through The Cheesewring and on towards Sharp Tor. Meanwhile the direction of the Mary line flows a little to the west, over Craddock Moor and Langstone Down.



It is just over half a mile from the Hurlers to the Cheesewring, which is perched precariously close to the edge of a disused Quarry. Concern about its stability led to supports being put in place at the beginning of the 20th century.

Visiting here on a foggy afternoon, the place had a real other worldly quality, remote and mysterious, whilst on a clear day it offers expansive views, in particular east towards Dartmoor.

A local legend says that the Cheesewring is the result of a contest between a saint and a giant. When Christianity was establishing itself in the British Isles, the giants who lived at the top of the mountains were not happy. The Saints had invaded their land and were declaring their wells as sacred. One of the larger giants, Uther, was given the task of ridding their land of the Saints. He confronted the frail St Tue, who proposed a rock throwing contest. If Uther won, the Saints would leave Cornwall. If St. Tue won, then the giants would convert to Christianity.

Uther took his turn first and easily threw a small rock to the top of nearby Stowe's Hill. St Tue prayed for assistance, and picking up a huge slab found it was very light. One after the other, they threw their rocks, stacking them up in perfect piles. When the score was twelve stones each, Uther threw a thirteenth stone, but it rolled down the hill. St Tue picked up this fallen stone, and as he lifted it, an angel appeared to carry it to the top of the pile of rocks. Seeing this, Uther conceded, and most of the giants decided to follow Christianity after that.





The Cheesewring is at the southern edge of Stowe's Pound an early Neolithic Settlement dating from 3,500 to 4,000 BC. Two massive stone-walled enclosures encircle the summit, a small tear-drop shaped primary enclosure at the southern end and a larger one enclosing the whale-backed ridge of the hill.

Follow this ridge north, past other extraordinary rock formations. On some are naturally formed rock basins similar to those found on Dartmoor. They resemble church fonts and it is easy to imagine them fulfilling some ritual function in the lives of earlier peoples. On other boulders are carved Fleur de Lys, symbol of the Dukes of Cornwall which mark the boundaries between Duchy Land, Commons and other land ownership.

At the northern end of the ridge, descend towards the track which joins Wardbrook Farm to the west with the hamlet of Sharptor. Aim just to the west of the cottages at Sharptor. A fingerpost points left in the direction of Wardbrook Farm but there is no Right of Way through the farmyard. Follow the farm track only as far as the sharp dog leg in the stone wall on your right hand side, where there is a broad track (a permissive footpath) between two walls heading up hill in the direction of the craggy Sharp Tor. Follow this track to its end and go through the small gate onto the open moor and follow the path up to the summit (see below for alternatives if the weather conditions are hazardous).

Alternative 1: If you are attempting this section of the route in challenging weather conditions it may be wise to consider a less exposed route. Rather than climbing Sharp Tor, take the lane to the right past the cottages at Sharptor. Follow the lanes, turning left first at Henwood then taking the left fork at Blackcoombe Farm. Go left at Kingbeare and left again at the junction with the B3254 and then almost immediately taking a final left turn just before Berriowbridge over the river Lynher. About half a mile uphill along this lane will bring you to a path on your right at the edge of a wood at which point you will rejoin the higher altitude route.



B&B accommodation is available at Lyner Farm which is located over Berriowbridge and down the lane on your right, prices are from £25pppn (01566 782273).



Alternative 2: If weather conditions are favourable and/or you are confident in your orienteering skills, the walk from Sharp Tor, over Kilmar Tor and Twelve Men's Moor is worth taking. Directly north of Sharp Tor lies the quarry at Bearah Tor. Head a little to the west of this across the open expanse of Langstone Downs to the prominent ridge on the horizon

of Kilmar Tor. This way takes you over rough, tussocky grassland and across the remains of a system of dismantled railway tracks that served the quarry. The most dramatic rock formation on Kilmar Tor is High Rock. Although not quite the highest point on the ridge it is worth closer inspection.

From here head north across the boulder strewn slopes of Twelve Men's Moor towards the track which leads to the remote farm of Trewortha on your left. Climbing the ridge of Kilmar Tor I was unnerved by one experience, delighted by a second. The first was an anxiety that I was being shot at. Target shooting was going on at Trewortha and the reverberating sounds against the cliff like ridge made it seem like bullets were whistling around my head. The delight was in seeing reconstructed Bronze Age roundhouses, built for educational purposes. The Roundhouses are now somewhat neglected and falling into disrepair and would look more harmonious in the landscape without the collection of rusting, old machines around the farm.

Once you reach the track turn right and following it to the cattle grid where the track becomes a metalled road. Follow this for a further $\frac{3}{4}$ a mile through forest plantation before taking the second footpath on your left which heads steeply downhill along the edge of a strip of woodland. Continue straight on over a farm track and down to the double footbridge over the river Lynher.

Having crossed, turn right along the path running parallel to the river. After 200m cross a small stream beyond which Saint Torney's Well is tucked into the riverbank, below a secondary track. The water issuing from the well is clear and there is an attractive mosaic of liverworts decorating the back wall. Although quite a distance from the church water was collected from here for baptisms within living memory (Broadhurst 1997).



Retrace your steps to the bridge and go right, along the path which climbs the hillside away from the river towards North Hill. Walk diagonally to the top right hand corner of the field. The footpath comes out onto a lane. Turn left to reach the church of St Torney, which lies on the Mary Line.

Nothing seems to be known of Saint Torney, but it is supposed in the church leaflet that he/she was an Irish or Welsh missionary. The current church is 15th century, though the font bowl is of Norman origin and records indicate a priest in the parish in 1260, which suggests there was an earlier church here. The church is damp and rather austere inside. Outside the tower is imposing with a clipped yew tree avenue to match.



Leave the churchyard from the east side. This brings you out opposite Church View Cottages. Turn right and then left at the junction to get to the Racehorse Inn which is open lunch time and evenings and offers B&B accommodation from £75/room/night or £50 single occupancy (01566 786916).



Stage 10: North Hill to Milton Abbot (14.4 miles)



Facilities include a campsite at Middle Tremollet near Coad's Green and a shop and pub at Milton Abbot.



Leave from the east side of the churchyard and turn left passing Churchtown Farm on your way out of the village. About 100m beyond the garage workshop follow the footpath on the right towards Trewithey, staying close to the hedge on the left across the first field. By the water trough go through the gateway on the left but continue walking in the same direction, so the hedge is now on your right. Aim towards the stile in the hedge ahead of you. The path now takes you diagonally across two more fields to a granite stile set in the wall. Climb over onto the road verge opposite Trewithey Farm.

There are two paths through the farm, take the one on your right down a track between the buildings. About 100m beyond the farm buildings, turn right into a long field with two prominent old oak trees in the middle. Caution, I am not the only person to have been chased across this field by frisky bullocks.

Aim towards the more distant of the two oaks and beyond towards the far left corner of the field. Cross the stile and footbridge over the stream. Cross to the opposite side of the next field where another combination of stile and footbridge is located. After this, the path is straight up the slope with a wood on your left. Pass through the remnants of an old boundary hedge and up to another stile. Climb this and follow the hedge on your right to reach the lane. Turn left along the lane into Coad's Green.



There used to be a shop and a garage both of which are now closed, however B&B accommodation and camping is available at Middle Tremollet which is situated about half a mile south of the village. If you are staying here, follow the B3257 southbound to the edge of the village, then take the lane on the right to Middle Tremollet. B&B prices are from £32pppn, with camping £5 for a small tent. Facilities for campers are basic with just a tap for water (01566 782416).



Entering Coad's Green from the west you reach a crossroads by Blacksmith Cottage. If you are not spending the night here, cross straight over the B3257 to a second junction. Carry straight on, heading east out of the village, along the lane, as far as Halwell. Where the road bends sharp right, go straight on down the farm track. The name Halwell probably derives from the nearby All Hallows Well.

The Mary line was dowsed by Hamish Miller flowing through Coad's Green. The village has a strong Methodist tradition. The school building dating from 1826 is rented from the Methodist chapel next to it, whilst Wesley Cottage, next to Chapel Cottage, is so named because John Wesley apparently stayed there.

The influence of Wesley in particular and Methodism in general throughout Cornwall is evident from the number of chapels along the route of the pilgrimage. He wrote prodigiously earning at least £20,000 for his publications, but since he gave away more than £30,000 in charity, he died poor. His ministry was tireless; it is thought he travelled more than 250,000 miles mainly on horseback preaching two or three times each day. He would enter churches when invited but otherwise would preach in fields, cottages or halls.

"Shattering old ideas and values, waking many Anglican vicars from their comfortable slumber, making sense of life for ordinary working people."

Mysteries of the Cornish Landscape by Tamsin Thomas



Walk between the barns and main house and along a track, attractively lined with mature trees. Pass Halwell Park on your left and follow the footpath through a gate. In the thicket of holly to the right of the gate there is a modern block structure on the site of the old Holy Well.

If you wish to inspect the well more closely skirt round the side of the shielding stand of holly. Beyond is a loose wire fence beneath which a trickle of water flows. If you climb through the fence, do so with caution as directly in line with the well house is a round drinking trough sunk in the soft ground so that its lip is at ground level. It is full to the brim with sediment, carpeted with vegetation which makes an effective man trap as I discovered when I disappeared beyond knee depth into a silty soup. The only witness to the comedy was a robin perched on the well house. Follow the flow of water up to the breeze block well house. Opening the wooden door reveals an older stone structure and clear water within.

Quartz crystal lies scattered through the stream. Perhaps this geology is in some way relevant to the special qualities associated with the water. Even

with the discomfort of soaking trousers, the oozing silt in my boots and an odour of rotting vegetation I felt pleased to be there.

"People usually consider walking on water or in thin air a miracle. But I think the real miracle is not to walk either on water or in thin air but to walk on earth."

Thich Nhat Hahn

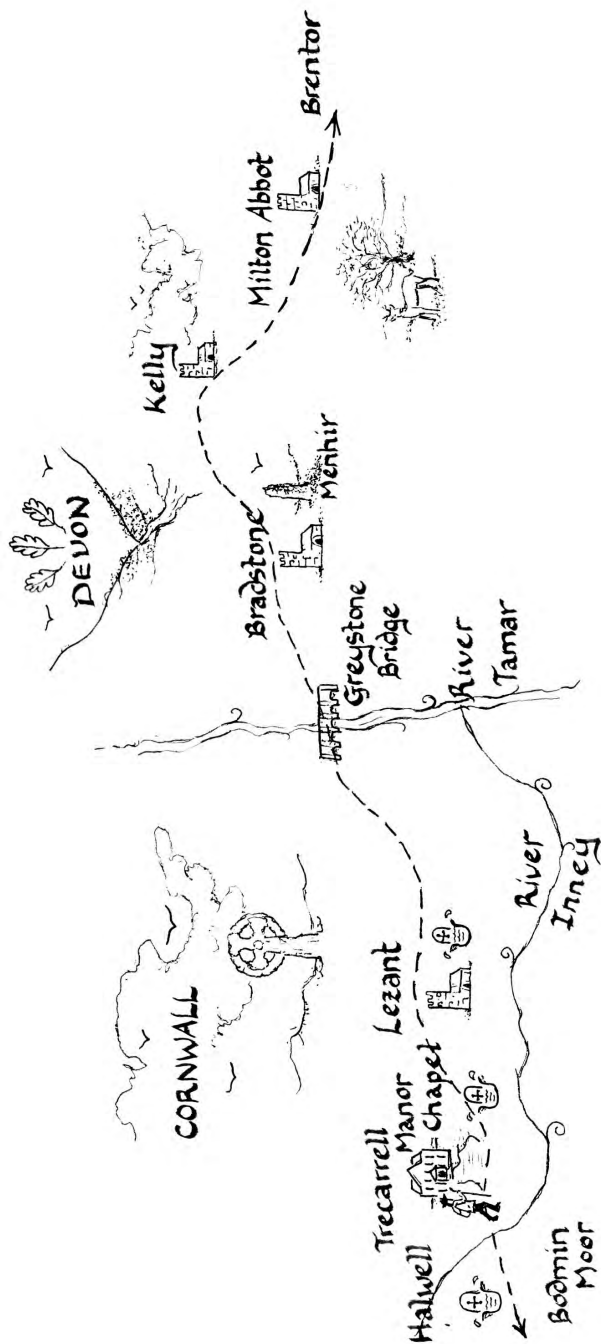
Return to the path and climb the stone steps set in the wall beyond which is Higher Trefrize House. The route has closely followed the direction of the Mary energy between North Hill and here, but now it deviates slightly.

Turn left past Higher Trefrize and follow the footpath through the copse into a field. Keep close to the hedge on your left. At the corner of the field are some farm buildings, 20m to the right a gateway. Go through the gate and diagonally left down the slope to another gate then follow the track beyond into a wooded valley.

When the path divides, take the right fork upstream alongside the river Inny. Just before Trefrize Mill, cross the footbridge over the river and climb the steep flight of steps. At the top turn left up the drive. A bench thoughtfully placed part way up provides a welcome rest stop. As the gradient levels off, turn left down the main track towards Lower Larrick. Past the farm carry on along the lane to the junction and turn right. Trecarrel Manor is about half a mile along the lane on the right.

The estate was held by the Trecarrel family from the mid -12th century. In the early 16th century, Sir Henry Trecarrell, the second lord of the manor, started to build a large mansion, but abruptly abandoned the project after the tragic death of his infant son and heir. At that time only the Great Hall and a Lady Chapel had been completed. As you approach the main house you can still see carved but unused granite blocks lying around the site, a sad memorial to that heart- breaking event.

The current owner of the Manor said that dowsing groups had visited and found strong currents of earth energy through the chapel, which is dedicated to Mary Magdelene. He believed that this was synonymous with the Mary line. Access to the chapel and great hall is by arrangement with the owner.





From Trecarrell continue along the lane to Trebulet. Turn left at the crossroads opposite the Methodist Chapel. About 200m after the lane begins to descend steeply, take the footpath on the right. A mature oak tree roughly marks the line of the path down towards a gateway in the valley.

Turn right heading east across a series of fields in the direction of Down House. Following the exact line of the path may be difficult at certain times of year, depending on the crops being grown, but a wide headland of uncultivated ground offers a way around the bottom edge of the fields.

Join the track at Down House, passing Glebe House and the Rectory before reaching the lane. Turn left to Lezant church.

Lezant church is dedicated to St Briochus, a 5th century Celtic saint, although it has also been previously dedicated to St Michael. Lezant, the last village on our pilgrimage before the border with Devon, offers a glimpse of the gradual erosion of the Celtic strand of Christianity and its suppression by the Saxon Church which was more strongly influenced by Rome. In 830AD King Egbert gave estates in this part of Cornwall to the Saxon Bishop of Sherborne to enable him to carry out a mission against the Celtic Church.

A Norman church previously existed on the current site, though little of this remains, with enlargements over the years through to the 15th century and a major restoration in the 19th century when the thatched roof was replaced with Cornish slate. The font is Norman, but suffered damage at the hands of Cromwell's men.

The church guide notes the medieval slate sundial above the south porch, which can unfortunately rarely be used, not a result of particularly inclement weather but because mature beech trees planted along the southern boundary of the churchyard block the rays of the sun.

About 20m along the lane north of the church is a holy well, cut into the bank, with a wooden door. Opening it reveals a pool of very clear water. The well dedicated to St Michael was used in the past for baptisms. These days one person uses the water to refill their fish tank.

Further down the lane you reach a house on your right, the site of another holy well, this one dedicated to St Lawrence. The present house shows evidence of a former chapel, thought to date from the 15th century, although perhaps long before it had been the site of a hermit's cell associated with the holy well.

Whatever the location of the first site of Christian worship in the village, its name, Lansant (or since the 16th century Lezant) can be translated from old Cornish as the place of the saint or holy man.



Leaving the churchyard on the east side, turn right opposite The Old Shop, where the last proprietor served 71 years. Walk uphill past Old Well Cottage and take the footpath on the left, following the hedge on the left. Enter the next field and walk diagonally up the slope to the lane at Moor View.

Follow the track opposite, heading to Carvoda. The footpath goes left behind the cottage with a traditional longhouse on the right and past a spring with a well. Carry on along the track, over the stile and through the gateway on your right. The path is through the middle of the next field down to a wide gap in the hedge in the left hand corner.

There is a 50m stretch of the A388 to negotiate, so take care. Turn left along the road and then down the farm track on the right to Undertown. By the row of cottages, take the right fork, through the gateway past the ruin of an old cob barn.

Initially keep close to the wide hedge on your left. A wooden waymark post just past an old oak tree marks where you cross through a gap in the hedge. Continue walking in the same direction but now with the hedge on your right. Go through a gate and straight on to meet the lane. Turn left and cross the bridge over Lowley Brook and walk uphill past the cottages.

One resident of the cottages I spoke to was well aware of the Mary and Michael lines. He had dowsed the Mary line crossing the lane above his cottage. A pagan by belief, he was not averse to assisting his Christian neighbours. When need arose he would absail down the church tower at Milton Abbot to clear weeds rooting in the mortar. His recompense, a pint of beer for each side of the tower cleaned. A friend of his had walked most of the way from Brentor to Hopton in Norfolk, following the Michael and Mary lines.



Continue up the hill past a barn on the left (where the Mary line was identified). From the lane there are views west towards Chapel Hill. With its crown of Beech trees, it is hard to tell if there are remains of a chapel there. It is part of Landue Estate which used to belong to the Trefusis family. There are memorial tombs to some of the family in Lezant Church.

At the top of the lane turn right, sharing the route of the Tamar Valley Discovery Trail down to Greystone Bridge, about a mile away.

The bridge dates from the 15th century, the furthest upstream of 3 ancient crossing points on the Tamar. The Abbot of Tavistock was patron of the building project as the Abbey had extensive land holdings both sides of the river and required safe crossing points.

Cross the bridge into Devon, and turn left down the track past Bradstone Mill on the left and on past the riding stable. A pilgrim staff may be of value at this point as the dogs at the stables can be intimidating.

Beyond the stables the track divides. Take the left fork into the woods, along the valley floor, which can be boggy, and ford the small stream. Go through the gateway beyond, along a wet track and through a second gateway, with no gate hanging. Climb the steps on the left away from the stream and follow the path which runs parallel to the streambed along the bank through the coppiced woodland. The path returns to the stream side further on where the track is drier.

When the path divides, take the left fork. This emerges onto a driveway next to a large house on the right. Walk past this and into Bradstone.

This remote hamlet was clearly part of a wealthy estate focused around the 16th century Manor House which is currently being renovated. The estate was recorded in the Domesday Book and lay close to the ancient trackway into Cornwall which forded the Tamar where Greystone Bridge now stands.

The church, dedicated to St Nonna and consecrated in 1261 is no longer used for regular worship and is maintained by the Churches Conservation Trust. However it remains open for visitors and I liked the readings and quotation left in the church to encourage contemplation in the visitor. The line from T.S Eliot's "Four Quartets" seemed particularly appropriate:

"a place where prayer has been valid"

Quiet backwater seems a fair description of Bradstone, although there must be enough visitors to make it worthwhile for Coombe Sculpture Garden, across the road from the church, to open for four weeks in June.



From the church, take the left fork around to the north side of Bradstone Manor. At the junction turn right. About 100m down the road on the right is a menhir from which the name of the settlement is thought to derive. "The Broad Stone" now forms part of a boundary hedge, next to a gate.

At the next junction turn left, and follow the lane to Kelly. The church tower at Kelly is visible at times on the wooded slope ahead of you. Coming into Kelly, pass Garden Cottage. The church of St Mary's is round the corner on the left.

The church has a beautiful, tranquil atmosphere and although little of the original structure remains, the font may well be the one from which it was consecrated in 1259 by Bishop Bronescombe, a time when the Kelly family, who can trace their ancestry back to the Normans, were already landowners here. The head of the family still maintains one of the traditional roles of the Squire, that of churchwarden.



From Kelly, walk east along the lane to Meadwell. Turn right at the little green in front of the village hall, past the old oak tree and the well into which water flows from a leat, a reminder of a time when a communal water source would supply all the needs of a village.

The line of the footpath is just to the right of this well. It passes behind a row of cottages and diagonally across a field, with views back to the churches of Kelly and Bradstone and to Bodmin Moor beyond. Climb the stile and follow the hedgerow on the right down the slope, across some marshy ground, through the gateway and over the stream. The path cuts directly across the next field to a track formerly part of the main driveway leading to Kelly House. Turn left and follow it all the way, past Kelly Lodge to the lane.

Opposite the cottage with its walls clad in corrugated iron sheets is the footpath heading towards Milton Abbot, part of the Tamar Valley Discovery Trail/Lifton Link. Follow the waymarkers, initially along the bottom edge of two fields before heading diagonally across a third field towards the church tower.

Between Greystone Bridge and Milton Abbot our route runs north of the Mary Line to avoid busy roads. At Milton Abbot we reconnect with the line at this the last village before Brentor and Dartmoor National Park.

"Don't lose your desire to walk. Every day I walk myself into a state of well-being and walk away every illness. I walk myself into my best thoughts and I know of no thought so burdensome that one cannot walk away from it. If one just keeps walking, everything will be alright."

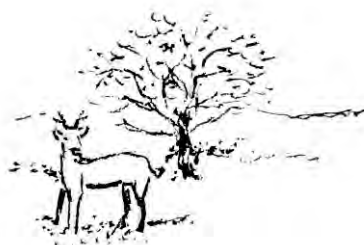
Søren Keikegaard



The village offers a useful source of supplies at MAVIS (Milton Abbot village independent store) which is open between 8am and 5.30pm Monday to Friday and 9am-1pm on Saturday. There is a café attached to the shop and a Post Office next door. There is a pub, The Edgumbe Arms, with a basic menu of food served lunchtime and evenings. B&B is available opposite the church at Cornerways from £35pppn (01822 870705).

Milton Abbot takes its name from the fact that it formed part of the original endowment of Tavistock Abbey circa 974. At the Dissolution it passed to Lord Russell, as part of a grant of the Abbey lands, and still belongs to his lineal descendant, the Duke of Bedford. The estate has therefore changed hands only once in a thousand years.

Although most of the present church is 15th century, this probably replaced an earlier buildings dating back to the 11th Century. It lies on the Mary Line and is dedicated to St Constantine and St Aegideus. St Constantine was a 6th Century Cornish king. Legend states that he converted to Christianity having witnessed a stag he was hunting seek refuge under the robes of St Petroc. Little is known of Aegideus or Aegidius - his name may be synonymous with St Giles the hermit and mystic who died in the early 8th century in France. A Benedictine Monastery was established in his name at St. Giles du Gard which became a place of significant influence and pilgrimage on the route to Santiago de Compostella.



Stage 11: Milton Abbot to Brentor (5.5 miles)



No facilities, but if you are leaving the pilgrimage and taking a bus from Mary Tavy there is a shop and pub close to the bus stop.



Behind Cornerways, walk along the “No Through Road” and take the bridleway on the left past Leyease Cottage. Follow this past Bramblecombe stables and across the fields climbing uphill out of the valley. Turn right along the lane for about 50m then left onto the bridleway, which follows the hedge on the left across the first field and then heads diagonally right diagonally across the second up to the lane.

Turn left towards Ramsdown Cross, where you turn left again, then right along the nearby bridleway which is well signed across fields to Narracott. Go through the farmyard, passing around behind the house on the left. Turn right downhill along the bridleway to Hogstor.

At the junction of paths by the gate, take the right fork down to the stream. Cross over the footbridge and walk up the track the other side, which is bounded by hedge banks and marked as a County Road. When you reach the lane, turn left and at the T junction turn right.

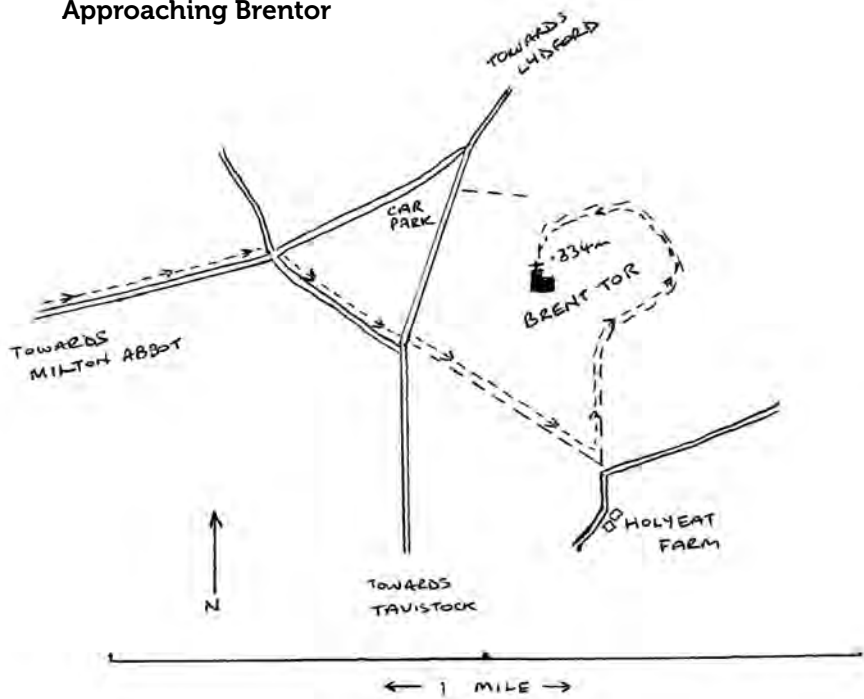
Take care as the road can be busy, although visibility is good. Turn left after 50m towards Quither and follow the lane which diminishes to a track. Carry straight on, but just past the farm buildings turn off the main track, through a gateway on your left. The path runs behind the barns to another gateway. Go through and follow the hedge line on your right along the top of the field. In the distance is Week House, which you are heading towards.

Where the hedge you are following turns up hill, go left down towards the woodland strip running along the bottom of the field. Hidden amongst the trees is a footbridge across the stream near the right corner of the field. Cross this and walk through the gap in the stone wall on your right.

Cross the stream beyond this and carry on up the slope towards Week, passing just south of the main house, through a gateway and onto the lane. Turn right and continue to Week Cross.

Turn left along the straight road towards Brentor. After about half a mile, turn right at Westcott Cross and at the bottom of the lane go straight over the road and take the bridleway following the hedge on your right to the far corner of the field. This connects with a permissive footpath which leads up the hill towards Brentor Church.

Approaching Brentor



"A high rocky place on the top whereof stands a church, full bleak and weather beaten all alone as it were forsaken, whose churchyard doth hardly afford depth of earth to bury the dead."

Tristram Ridsen
17th century survey of the county of Devon



The Tor is about 1100ft high, the remains of a volcano rather than the more typical Dartmoor granite. The name is thought to derive either from the Anglo Saxon "brene" meaning to burn (perhaps relating to beacons being lit on its summit) or the Celtic "bryn" meaning hill or mount.

There are remnants of an Iron Age settlement near the base of the Tor (the location of a node point where the earth energies cross). The church on the summit is one of the smallest in the country. The stained glass window depicting St. Michael holding the sword of righteousness and the scales of justice is a recent addition, whilst the wind pruned hawthorns to the east of the church are testament to the exposed nature of the Tor.

One legend associated with the Tor describes a merchant who vowed to pay for a church to be completed after he survived near shipwreck. Construction was impeded by the Devil who each night would knock down what had been built during the day. St Michael was invoked and the Archangel vanquished the Devil enabling the church to be completed.

A Michaelmas fair was held here from 1231 up to the Reformation and plans are afoot to reinstate this tradition. It is interesting to note that many fairs originated near prehistoric earthworks as at Brentor, which may indicate a lineage back to a far older tradition of ceremony and celebration.

Here we reach the conclusion of this guide and this part of the journey. Before turning attention to the practical matter of how to get home from this remote spot, perhaps spend a few moments reflecting on the experiences that led you here. The words of the poem which begins "Be still, for this is sacred ground..." seem as pertinent to this point of the pilgrimage as they did at the outset at Carn Lês Boel.

*"The point of travelling is not
To arrive but to return home
Laden with pollen you shall work up
Into honey the mind feeds on"*

RS Thomas, Somewhere

Getting home

The nearest settlements on a bus route are North Brentor, one and a half miles away and Mary Tavy just under three miles away, both served by Beacon Bus 118 which connects Okehampton and Tavistock. There is a two-hourly service Monday to Saturday with two buses in either direction on a Sunday. From Tavistock there are bus links to the mainline railway station at Plymouth, whilst Okehampton has bus services to Exeter and the stations there.

Option 1 - To North Brentor: Retrace your steps off the Tor to the corner of the field where the permissive footpath sign is located. Here you will notice one of our project waymarkers attached to the finger post (the first waymarker for the pilot section of the pilgrimage to Glastonbury). Go through the gateway and turn left onto Holyeat Lane. At the fork in the road follow the route signposted "unsuitable for motors" to the right. Pass South Brentor Farm and at the next fork, follow the track marked with the finger post and project logo left. Walk through a series of fields, one with a pond adjacent to the path. The final approach to the village is along Dark Lane. The bus stop is close to the war memorial.

Option 2 - Mary Tavy: As for option 1, leave Brentor via Holyeat Lane, but at the junction after South Brentor Farm where you would turn left for North Brentor, instead take the right fork for Mary Tavy. This leads over a bridge and past Wortha Mill. When you reach the road, turn right and follow the road to Mary Tavy. The bus stop is near Downs Garage Coach Station. There is a small shop and post office near the coach station which is open 7 days a week, morning only on Sunday with the Mary Tavy Inn further along the main road beyond the shop. It offers accommodation from £35pppn or £50 single occupancy (01822 810326).

Further details about the pilgrimage route that continues on from Brentor to Glastonbury are in the pilot section guidebook.

"Honour your holy places once more and let them and their unseen guardians be remembered in your hearts and minds and prayers.... darkness cannot overwhelm the world as long as light continues to radiate by reflection from the hearts and minds of all who dedicate themselves to this high purpose. Learn also to reflect the light from each holy place to which your pilgrim steps are led. Look within for your guidance and inspiration, go forth in faith and courage and return in peace"

Wellesley Tudor Pole

References

Did Jesus Come to Britain?

Lewis Glyn S.

Clairview, 2008

Divine Landscapes

Blythe Ronald

Canterbury Press, 2007

Journey to the Stones

Cooke Ian McNeil

Men-an-Tol Studio, 2004

Britain's Holiest Places

Mayhew Smith Nick

Lifestyle Press, 2011

There are Pagans at the Bottom of my
Garden

Rogers Trevor

Alsia Well Publishing, 2011

Secret Shrines

Broadhurst Paul

Pendragon Press, 1997

The Sun and the Serpent

Miller Hamish, Broadhurst Paul

Pendragon Press, 1989

Luxulyan Circular Walks

Luxulyan Footpaths Committee, 2005

Travellers' Guide to Sacred England

Michell John

Gothic Image, 2003

The Art of Pilgrimage

Cousineau Phil, 1998

Mysteries in the Cornish Landscape

Thomas Tamsin

Bossiney Books, 1991

Sightlines

Jamie Kathleen

Sort of Books, 2012

Collected Poems 1945-1990

Thomas RS

Orion Books, 2000

Selected Poems

Thomas DM

Penguin, 1983

Broad Autumn Eyre

Clemo Jack

Methuen, 1975

Cactus in Carmel

Clemo Jack

Methuen, 1967

Collected Poems

Causley Charles

Macmillan, 1997

Church guides consulted

A Heritage Tour of the Church of St Bartholomew
Gillian Parsons, 2009

Church Trails in Cornwall
Dowling Jeremy
The St Austell Area North Cornwall
Heritage Coast and Countryside
Service

The Church of St John and St Petroc
BJS
Devoran Mid Cornwall Printing

Early Quakers at Come-to-Good
Griffiths Patricia
Kelso Graphics, 2001

Old Kea Church
HJW

History of Crowan Parish Church
Ridgewell Alf, 1990

The Church of St Nonna
Scott JGM
Bradstone, 2005

North Hill Parish Church, a Guide to
the Church
Anon

A Short History of the Church of St
Piran
Pollock John
Perranarworthal RHU Christian
Publications, 2003

The Story of St Austell Parish Church
Roberts Rev. Canon E
The Church Publishers, 1967

Saint Briochus' Church, A Brief History
and Guide to Lezant Parish Church
HG, 1979.

A Short History of Luxulyan Parish and
the Parish Church of St Cyriacus and
St Julitta
Rowe Dr John, 2001

PCC Guide to the Parish Church of St
Cuby the Abbot
Tregony, 1989

Audio recording

A Glimpse of St Michael's Mount
Past and Present
Rowse Dr AL and Gundry Ted

Websites consulted

[cornwalls.co.uk/history/sites/
blind_fiddler.htm](http://cornwalls.co.uk/history/sites/blind_fiddler.htm)

[cornwalls.co.uk/history/sites/
boscawen_un.htm](http://cornwalls.co.uk/history/sites/boscawen_un.htm)

[en.wikipedia.org/wiki/
St_Buryan's_church](http://en.wikipedia.org/wiki/St_Buryan's_church)

en.wikipedia.org/wiki/John_Wesley

en.wikipedia.org/wiki/Cheesewring

wikipedia.org/wiki/st_michaels_mount

wikipedia.org/wiki/Chantry

halwynsteagarden.com

cornwalls.co.uk/Tregony-village.htm

[myweb.tiscali.co.uk/crowan/html/an-
cient_crowan.html](http://myweb.tiscali.co.uk/crowan/html/ancient_crowan.html)

pznw.co.uk/historic/churches.html

prussiacove.co.uk

[perranuthnoechurchhistory.blogspot.
co.uk](http://perranuthnoechurchhistory.blogspot.co.uk)

stmichaelsmount.co.uk

ancientstones.org.uk/Corn_Bodmin.htm

devon.gov.uk/historicbrentor

www.engineering-timelines.com

stneot.org.uk

Other sources

Tregonning Hill
Information Board

St Stithians Parish Church
Information Board

Lanhydrock Estate, National Trust
Information Board

Creed Church
Information Board

Kennall Vale Nature Reserve,
Cornwall Wildlife Trust
Information Board

Milton Abbot Village
Information Board

Bodmin Moor Project, Crow's Nest Pub
Information Board

St Cleer Village
Information Board

Acknowledgements

I wish to thank the copyright holders who granted permission to reprint the following excerpts:

From "Tregarsus" from "Broad Autumn" by Jack Clemo published by Eyre Methuen, 1975. Reprinted Courtesy of Special Collections, University of Exeter.

From "Outsider" published in "Cactus in Carmel" by Jack Clemo, published by Methuen, 1967. Reprinted Courtesy of Special Collections, University of Exeter.

From "Meditations on Lines from the Methodist Hymnal" by DM Thomas, from "Selected Poems" published by Penguin, 1983. Reprinted courtesy of DM Thomas.

From "Journey to the Stones (Anyone who has ever attempted...)" by Ian McNeil Cooke, published by Men-an-Tol Studio 2004. Reprinted courtesy of Ian McNeil Cooke.

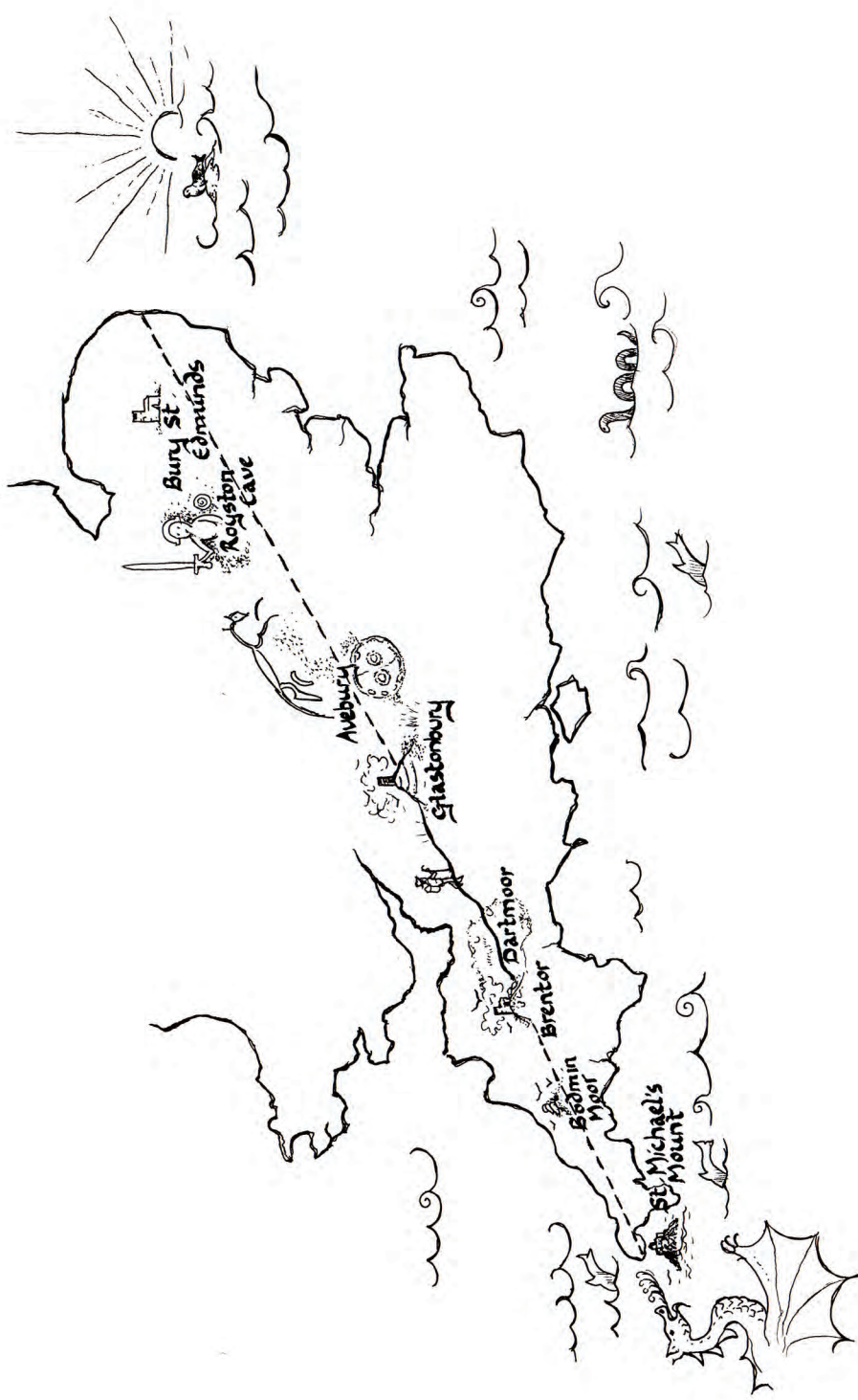
From "Healing a lunatic boy" by Charles Causley, from *Collected Poems*, published by Macmillan 1997. Reprinted courtesy of David Higham.

From "Secret Shrines - In Search of the Old Holy Wells of Cornwall" by Paul Broadhurst, published by Pendragon Press 1997. Various extracts reprinted courtesy of Paul Broadhurst.

From "The Sun and the Serpent" by Hamish Miller and Paul Broadhurst published by Pendragon Press 1989. Various extracts reprinted courtesy of Paul Broadhurst.

From "Divine Landscapes - A pilgrimage through Britain's Sacred Places" by Ronald Blythe published by Canterbury Press 2007. Various extracts reprinted courtesy of Ronald Blythe.

Notes



Bury St Edmunds
Rousten Cave

Avebury
Glastonbury

Dartmoor
Brentor

Bosmin Moor
St. Michael's Mount



To be continued...

marymichaelpilgrimsway.org