

The Confraternity of Saint James



BULLETIN

December
1995

No. 55

President
H.E. The Spanish Ambassador

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

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

NOTE TO CONTRIBUTORS

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

1996 is almost upon us and I recall, ten years ago, being asked how I would find enough material for four Bulletins a year. Now, as then, the problem is the converse one - what to delay, for reasons of space, until the next issue.

Responses to a Confraternity questionnaire three years ago revealed that members enjoyed and wanted more academic articles in the Bulletin, although I have noticed that when people spontaneously say how much they've appreciated a particular issue it's more often than not been a less academic one. The aim is to please most of the membership most of the time and this means a wide variety of articles, both serious and light-hearted.

This Bulletin contains, for the first time, an in-depth piece on the spirituality of pilgrims from the viewpoint of an anthropologist. Barbara Haab, from Zürich, has spent much time on the Camino de Santiago in Spain - including three months in Rabanal - both as a pilgrim/participant and as a participant/observer. It is hoped that her article, in two parts and translated from the German by Howard Nelson - will illuminate readers' own experience of pilgrimage and the changes that may have followed their journey.

If pilgrims are asked what place on the Camino they found especially memorable many will mention the mountain village of O Cebreiro on the eastern border of Galicia, where there is a long tradition of monastic and family hospitality. Urgent works are now needed to both the pre-Romanesque church and the adjacent *hospedería* of San Giraldo de Aurillac. To this end an international group of pilgrims and writers on the Camino have set up a new charity, the 'Fundación del Santo Milagro de O Cebreiro', to raise funds both to maintain the buildings and to set up a study centre in memory of the late D. Elías Valiña Sampedro, parish priest of O Cebreiro for 30 years and a key figure in the revival of the pilgrimage in the 20th century. The Confraternity's Chairman, Laurie Dennett, who is Secretary of the Fundación, writes about its aims and objectives on page 36; we hope members will actively support the appeal it is launching.

Closer to home, in Herefordshire, the Shobdon Arches Trust is making good progress with its plans for the preservation of the arches. Trust Secretary, John Andrews gives us details on page 38

of both Shobdon and a possible Romanesque Trail in Herefordshire and adjoining counties.

One of the Shobdon Arches Trustees is Professor George Zarnecki, who has accepted our invitation to deliver the 2nd Constance Storrs Memorial Lecture on 27 April in the St Alban's Centre. His subject is 'Romanesque Sculptures of the Welsh Marches' which will doubtless include Shobdon and its links with the pilgrim route in France and Spain - a theme close to his heart.

1996 also offers members the opportunity to travel to the west of Ireland, to study the Maragatería area in Castilla/León and to walk from Southampton to Reading and Marlow with a group of French pilgrims from Aquitaine.

So, just as ten years ago, there is no shortage of activities or subject matter to keep the Bulletin alive in 1996 and in the future. Your contributions will, as always, be most welcome.

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CONFRATERNITY EVENTS

WINTER/SPRING/SUMMER 1996

Saturday 20 January 1996 – 13th Confraternity AGM

For full details see the AGM papers that were dispatched before Christmas. We are delighted that our President, H.E. Excellency The Spanish Ambassador, D. Alberto Aza Arias, has agreed to speak on his 1995 pilgrimage on the Camino Portugués.

Saturday 9 March – Practical Pilgrim Day at Warwick.

The (southern) 1996 Practical Pilgrim Day will take place at the Unitarian Chapel, High Street, Warwick, from 11am (coffee) to 7.30pm, when prospective 1996 pilgrims can benefit from information, advice and encouragement from 1995 and earlier pilgrims. After an initial session there will be separate groups for walkers and cyclists. Bring a picnic lunch (tea and coffee available) or buy food in Warwick. The day will be structured to include a visit to the outstanding Church of St Mary the Virgin (open 10 to 4) and to Lord Leycester's Hospital, with its chapel dedicated to St James that was built by Thomas Beauchamp in the time of Richard II. This medieval hospital is a fine example of its kind, with guildhall and chapel. Entrance: £2-50, concessions £1-75; last tickets at 3.45.

Early Evening Talk: at 6pm Helen Lubin, archaeologist and author of *The Worcester Pilgrim*, will speak about the discovery of the Worcester Pilgrim. All Warwick and Midlands members (and their friends) will be very welcome at Helen Lubin's talk.

Travel from London: there are direct trains from Marylebone to Warwick, departing at 7.45am (arriving at 9.33) and 8.45am (arriving at 10.33). The last train back to London leaves at 8.04pm.

If you would like to attend all or any of the sessions and visits it is essential that you complete the form at the end of the Bulletin and return it to the Hon. Secretary by 19 February. You will then be sent full details of the venue and accommodation in Warwick.

Saturday 23 March – Northern Practical Pilgrim Day at Chester

The Northern Group's Practical Pilgrim Day is open to all past and future pilgrims, including armchair pilgrims. Existing members of the Northern Group will automatically receive details of the day nearer the time from Barry Humpidge and new or newish members of the Confraternity who would like to be included on the mailing list are invited to write to Barry, enclosing an s.a.e., at 2a Kingsley Park Grove, Sheffield S11 9HL. Chester is of course handy for North Wales and we hope to see some Welsh members as well as people from points further south (including London).

Saturday 27 April – 2nd Constance Storrs Memorial Lecture –

The Romanesque Sculptures of the Welsh Marches

by **Professor George Zarnecki, FSA**

It is a pleasure and privilege to announce that the 2nd Constance Storrs Memorial Lecture will be given by the eminent art-historian (and long-standing Honorary Member of the Confraternity) Professor George Zarnecki. Professor Zarnecki recently celebrated his 80th birthday and concentrates his energies on his writing. He says that 'this will be my last lecture' – which is the Confraternity's good fortune and an opportunity not to be missed.

Time and Venue: 5.30pm for 6, at **St Alban's Centre**, Baldwin's Gardens (off Gray's Inn Road), London EC1. (Nearest tube station: Chancery Lane (Central Line)). Entrance: members £4, non-members £5 (to include a glass of wine or fruit juice). It may be possible to arrange overnight accommodation for out-of-London members; if you would like to stay overnight on Saturday with a London member please contact Marion Marples at the new office address: Confraternity of St James, 1st floor, Talbot Yard, 87 Borough High Street, London SE1 1NH. Tickets will be available in advance at the AGM, at the Warwick Practical Pilgrim Day and from the office (please enclose s.a.e).

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

Arrangements are well under way for this week-long visit to Ireland which will combine sightseeing and walks along the Dingle Way and Saints' Road. Dingle, in the far west of Ireland, has centuries-old connections with the pilgrimage to Santiago and these will be explored with the help of local historians and archaeologists. Aileen O'Sullivan from Killorglin has arranged a very varied week,

including a possible visit, weather and seas permitting, to the Blasket Islands. The cost of the week, including return flight from Luton to Kerry, 7 nights accommodation and 3 dinners, is expected to be around £300. Full details will be sent shortly to all members who returned the form in Bulletin 53. Any other members interested should write to Marion Marples at the new office address (see under 27 April notice above).

20 to 27 July - Pilgrimage from Southampton to Marlow, via Winchester and Reading (Grande Marche en Angleterre) in conjunction with the Amis de Saint-Jacques d'Aquitaine. This week-long, Anglo-French walk of 120 kilometres starts at Southampton on Saturday 20 July and ends at Marlow (Bucks) where the Catholic Church of St Peter houses the relic of the Hand of St James. In between pilgrims will walk to Winchester (Cathedral and St Cross), Bramley (Church of St James), Silchester (Roman villa), along the Kennet and Avon Canal, thence to Reading (Abbey ruins and Catholic church of St James), and Henley. The Thames features prominently on the last three days including tow-path walking and a boat trip. St James's Day - Thursday 25 July - will be spent partly at Reading (Mass in St James's Church, visit Abbey Ruins) and it is hoped that other members will come to Reading to meet up with the pilgrim walkers. Low-cost accommodation (some camping possible) and all meals will be arranged; luggage will be carried so only a light day rucksack will be necessary. People unable to take part in the full week's walk can participate on a daily basis. Further details, including cost, will be available at the AGM and on application to the office.

19 to 26 October - Study Visit to the Maragatería, based in Rabanal del Camino

Following the success of a visit by a Spanish group to the Refugio Gaucelmo in December, the Confraternity is organising a study-cum-walking week in Rabanal in October. Further details will be found in Refugio Gaucelmo News below.

OTHER EVENTS

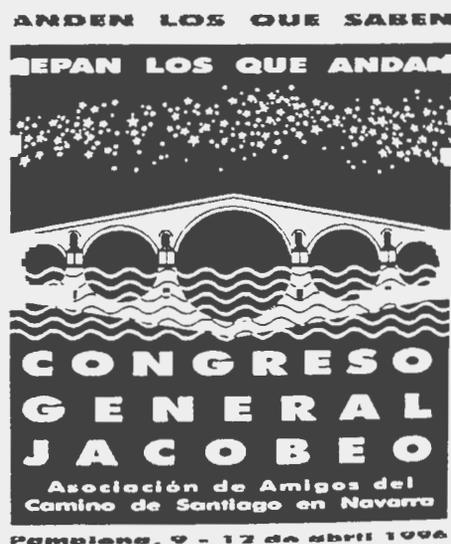
Tuesday 2 February - 'William of Malmesbury as a Historian of the First Crusade' - a lecture by Professor Rodney Thomson (University of Tasmania and currently Oxford University). 11 am in Room 229, Faculty of Letters, Reading University. (Part of the programme of the Graduate Centre for Medieval Studies - see also below.)

Friday 16 February - **Concert of Medieval Music by the Dragonsfire Consort** - 7.30pm in the recital room of the Music Department of the University of Reading, 35 Upper Redlands Road, Reading, Berks RG1 5JE. Tickets £6 (concessions £4) which include light refreshments (non-alcoholic) can be obtained from Caroline Warner at the above address; tel. (am only): (01734)-316696. This concert forms part of the 30th anniversary programme of lectures and events (1995/6) of the Graduate Centre for Medieval Studies of the University of Reading. Full details of the Centre's activities are available from the Director's secretary, Mrs Elizabeth Berry, tel.: (01734)-318148.

Friday 22 March - 'Monastic Life - the Present Day' - Friends of Reading Abbey Spring Meeting; 5.45pm, probably in the Abbey Gatehouse but check venue with CSJ office. (The CSJ is affiliated to the Friends of Reading Abbey.)

9 to 12 April 1996 - 'Anden los que saben y sapen los que andan' - a congress in Pamplona organised by the Asociación de Amigos del Camino de Santiago en Navarra. We now have details of the three principal days: I: Los fundamentos del culto y peregrinación a Santiago; II: El Camino y la Cultura; III: El papel de los Amigos y de la Asociaciones del Camino.

Members who would like to be sent the administrative details, ie cost, accommodation, visits etc., when they become available, should send a s.a.e (good size) to Pat Quaife, 57 Leopold Road, London N2 8BG.



May/June Art and Architecture Lectures (University of Reading, Graduate Centre for Medieval Studies) – all on Thursday afternoons at 2pm in Room 128 of the Faculty of Letters, followed by tea.

2 May – Brian O'Callaghan (Reading): 'The Rebuilding of Canterbury Cathedral and the Cult of Thomas Becket';

9 May – Brian O'Callaghan: 'Tewkesbury Abbey: the Architecture of Heaven and the Despenser Mausoleum'.

16 May – Professor Gwyn Meirion-Jones (Reading): 'The Romanesque Town Houses of Cluny'.

23 May – Anne Lawrence (Reading): 'Approaches to Medieval Book Illustration and Design in the Twelfth Century; I: Bibles and Psalters'.

30 May – Anne Lawrence (as above); II: 'Saints' Lives and Patristic Writings'.

6 June – Dr Catherine Reynolds (London): 'Verbal and Visual Imagery: Biblical Symbolism'.

13 June – Dr Catherine Reynolds: 'Interpreting Visual Symbols'.

The University of York's Centre for Medieval Studies has chosen 'Pilgrimage' as the theme for its 1996 programme. In view of the interest of the subject the programme is given here in full. Talks (free of charge) start at 8.00pm and take place in the Huntingdon Room, The King's Manor, Exhibition Square, York. All are welcome to attend.

15 January – Professor J. Michael Rogers (SOAS, University of London): 'The Pilgrimage to Mecca and its Organisation in Ottoman Times'.

6 February – David Hunt (University of Durham): 'Were There Christian Pilgrims before Constantine?'.

5 March – Simon Coleman (Courtauld Institute of Art) and John Elsner (University of Durham): 'Contemporary Pilgrimage and the Myth of Medievalism'.

7 May – Richard Fletcher (University of York): 'Pilgrimage and Mission'.

4 June – Roberta Gilchrist (University of East Anglia): 'Medieval Pilgrimage Comes Home: the Archaeology of Popular Devotion in Medieval England'.

25 June – Professor Richard Bradley (University of Reading): 'Pilgrimage in Prehistory? Some Lines of enquiry'.

15 October – Wendy Childs (University of Leeds): 'The Perils of Maritime Pilgrimage in the 14th and 15th Centuries'.

12 November – Katherine Lewis (University of York): 'Pilgrimage and the Cult of St Katherine of Alexandria'.

26 November – Debra Birch (Institute of Historical Research, University of London): 'Jacques de Vitry and the Ideology of Pilgrimage'.

3 December – Simon Barton (University of Exeter): 'Aristocracy and Pilgrimage in Medieval Spain c.950-1350'.

12 to 15 September – Conference on Maritime Pilgrimage – in El Ferrol (La Coruña), Galicia, organised by the Xunta de Galicia.

20 to 22 September – 4th International Conference of the Spanish Federation of Associations – in Carrión de los Condes (Palencia).

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From the Secretary's Notebook

There will be some major changes for the Confraternity in 1996.

Firstly, as announced in the AGM papers, we have to move the office. Secondly, Walter Ivens, our Membership Secretary, has decided to step down; and thirdly, Rosemary Clarke, who has handled the issue of pilgrim records for several years, has also decided that she would like to hand the job over to another volunteer – perhaps a returned pilgrim.

1) A New Office for the Confraternity

As you will have seen in the AGM papers, we have had to find another office for the Confraternity. The Committee decided that the office should not return to the Secretary's home, or anyone else's, so the search has been on for suitable accommodation.

We have now taken two rooms above Copyprints, one of 'our' photocopy shops, and hope to move in early January. The building is located in Talbot Yard, a 'medieval' yard off Borough High Street, London SE1. This is the old Roman road leading south from

London Bridge. The next yard to the north houses the George Inn – the last remaining galleried inn in London, as known to Shakespeare. A little to the south, Chaucer's pilgrims gathered for the journey to Canterbury. The yard itself leads into the back of Guy's Hospital. Southwark Cathedral, the newly built Globe Theatre and the new Bankside Tate Gallery are all nearby.

Office Space The two rooms of the office, considerably larger than our present accommodation, will give us space to expand and improve our current facilities. I hope we shall be able to open more often for members and enquirers to visit and use the library. Before we move in the rooms are being redecorated and we are replacing the carpet; so we should have a pleasant, clean and cheerful place in which to work. Our new friends below will be John Wheeler, manager of Copyprints and Pat and Anne, his assistants.

Access and Facilities Talbot Yard is a few minutes walk from London Bridge station (BR and tube) or the Borough tube (Northern Line, City branch). There is a not-very-reliable P11 bus from Waterloo (York Road) which is about 20 minutes' walk (via The Cut and Union Street) away. Access will be considerably improved when the Jubilee Line works are completed in 1998. Parking is a problem during the day and is not recommended. There are several cafés and sandwich bars, as well as numerous pubs and wine bars, in the vicinity.

The Move The new office will not be open until the end of January, by which time I hope we will be installed. Howard Nelson is once again nobly helping to organise the operation and remove the shelves and cupboards from one office to the other. I hope the volunteers will also be adding their skills to the office organisation. Please bear with us if you do not receive information or publications as speedily as you might like over this time. I shall try and keep the basic service ticking over from home. I hope we shall have details of opening times ready at the AGM.

The new address will be (as from Monday 22 January 1996):

Confraternity of St James,
First Floor, Talbot Yard,
87 Borough High Street, London SE1 1NH.
Tel.: (0171)-403 4500

2) **Walter Ivens: Membership Secretary**

The job of Membership Secretary is important in most organisations and often determines how people feel about their membership of them. For six years Walter has been the friendly and welcoming face of the Confraternity and through these qualities has built up interest and loyalty in others. I have always been extremely grateful to know that the membership job was being handled competently and conscientiously (after all, Pat Quaiife, my predecessor, had also coped with the membership side as well as everything else). Walter's unfailing patience and courtesy have helped us through various tricky situations; I shall miss having him at the end of the phone to sort me out.

However, the increased number of membership applications (from 500 to 1300 in six years) means that we need to review how we operate. We are very fortunate in that **Doreen Hansen** has volunteered to take on the role of membership secretary and oversee the development of a computerised database, as well as being able to direct new members to the people who can help them best.

We do thank Walter most profoundly for all his work over the years. And we should, of course, thank Mary too for her unstinting support for Walter and the Confraternity. They have both enriched many lives.

3) **Pilgrim Records**

The number of pilgrim records issued annually is increasing year by year, from fewer than 100 in 1993 to around 250 in 1995. Rosemary Clarke is finding the task increasingly time consuming and she wonders if anyone else, preferably a returned pilgrim, would enjoy the responsibility of a) issuing the records and associated documentation throughout the year; b) keeping and typing up the Pilgrim Register forms completed by pilgrims; and c) liaising with the Secretary and Membership Secretary. If you are interested please phone Rosemary to talk about the commitment involved on (0181)-802 8975.

1996 Subscriptions

Subscriptions remain the same for 1996: £10 for individual members, £15 for joint membership (two people or a family at the same address) and institutions, with £5 extra for mailing to another

continent. New members pay a one-off entrance fee of £5. Please pay by cheque, not credit card, as the latter has added considerably to the administrative burden. As from receipt of this bulletin, would you please post your 1996 subscription (if due - see below) to:

**Ms Doreen Hansen,
96 Queenswood Gardens,
Wanstead, London E11 3SF.**

There will be the usual Membership Secretary collection point at the AGM to receive 1996 subscriptions. Of great help to the Confraternity, as well as to the Membership Secretary, in addition to prompt yearly payments, are payments by Banker's Order or payment in advance of two, three or four years. There is the added advantage of covenanting your subscription with a commitment of 4 years (or more) payment. Banker's order and covenant forms will be available at the AGM.

Label abbreviations To help the many members who kindly pay by banker's order or in advance, we continue to use the following abbreviations at the top of each label:

'B' denotes payment by banker's order;

'A9X' denotes the final year covered by your advance payment. So if your label is marked 'A95' it means that your subscription is now due for 1996, with payment by one of the options mentioned above. Admittedly by the time you read this, you will have probably thrown away (or re-used) your envelope. But we make a point of updating the Bs and As at each circulation, which will be early enough in the new year. If there is no B or A at the top of your envelope, it means that you are not paying by these means, and we earnestly ask you to consider them as simpler alternatives to yearly payments. 'H' indicates honorary membership or an exchange of publications, for which no payment is due.

Changeover help In principle 1996 subscriptions should be paid by the end of January. In practice, please help in the changeover of Membership Secretary by making a point of checking whether you are due to pay your subscription, and if so, paying it as promptly as possible. Sending out reminders later in the year adds considerably to the administrative burden.

Map of St James's Churches in England and Wales

Several years ago we were pleased to exhibit Peter Stanley's map of st James's churches at the AGM where it was much admired. The Xunta de Galicia has now reproduced the map in colour on good-quality paper. A hundred copies will be available at the AGM at a price to be announced.

1996 Confraternity Guides

Over the winter our guide editors will be busy updating the CSJ guides to the *Camino Francés*, the *Camino Mozárabe* and the Le Puy and Vézelay routes. They are most grateful for contributions already received from 1995 pilgrims, and I would urge any members who have not yet returned their feedback form or their individual notes to do so as soon as possible. Contributions should be sent to the individual editor whose name and address will be found at the back of each guide.

The Route from Arles to Puente la Reina

Maurice and Marigold Fox have spent much of the last three months working on their very detailed (64 pages) and up-to-date guide to the route from Arles to Puente la Reina. It is unlike our other guides in that it gives walkers precise instructions along the way, which are very necessary in view of the shortcomings of some of the waymarking. The price is yet to be decided but the guide should be available in early February.

Pilgrims from Plymouth

If you are going on pilgrimage to Spain via Plymouth this year, whether on foot or to follow the route by car or public transport, film-maker Mick Catmill of A38 Films would be interested in talking to you and filming you at various meeting points as part of a programme about the pilgrimage and its links with the South-West. Please let me know by mid-February if you are and would like to be considered. Mick Catmill is particularly interested in people living in Devon and Cornwall, but he is happy to meet others too.

Marion Marples

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Refugio Gaucelmo News

Twenty Thousand Pilgrims ...

To be precise, 20,111 pilgrims have stayed at the Refugio Gaucelmo from the moment it opened its doors in June 1991 to the departure of the October 1995 warden, Jim Lenaghan, at the end of that month. The 1993 Holy Year was the busiest, as was expected, but 1995 saw over 5000 people spending a night there. Year-on-year figures are:

1991 (opened mid-June)	1913
1992	2677
1993 (Año Santo)	6437
1994	4037
1995	5047

	20,111

A more detailed analysis of the pilgrims themselves will be available at the AGM.

1996 Wardens and Working Party

Thanks to the warden volunteers we now have a full rota of wardens from April to October 1996. We have asked José Ignacio Díaz (editor of PEREGRINO magazine) for additional Spanish *hospitaleros* to help purely in the month of August.

The Spring 1996 working party group is now virtually complete and we are in the course of booking flights to Santiago.

Winter Visitors

In early December we received an urgent letter from José Ignacio asking if he could bring a group of former pilgrims to the Refugio to test out its winter capabilities. We consulted with the Madrileñas, our ever-helpful next-door neighbours (who are also honorary CSJ members), who were delighted to open the Refugio for them. They kindly lit the fires and generally prepared for the group's arrival. There were nine in the group and they stayed from 6 to 10 December, using the Refugio as a base and visiting various pilgrim

places during the day. The weather was cold and foggy but according to Asumpta it was a great success and the group was pleased and grateful. They left the Refugio in pristine order.

Once again we owe the Madrileñas our grateful thanks for the way they responded to this request, and for helping to prove that the Refugio is fit for use in the winter. Asumpta suspects that José Ignacio will be back with other winter groups.

October 1996 CSJ visit

In turn we are proposing an active study visit for CSJ members, based at Rabanal, from 19 to 26 October. The theme for the week will be the Maragatería area (from Astorga to the Cruz de Ferro and points south) and its traditions, to encompass the pilgrimage, architecture, plants, landscape, early history and much more. A highlight will be a day-long visit by mini-bus to the remote Valle del Silencio (in the Bierzo area just to the west) and its string of villages, ending at Peñalba de Santiago and San Pedro de Montes. A visit to Astorga on market-day and walks to a number of villages in the area are also on the programme. Accommodation will be in the Refugio Gaucelmo (sleeping bag needed), or – with slightly more comfort – at Chonina's bar or Antonio's new hotel. Some knowledge of Spanish will definitely enhance the visit as we hope to meet lots of local people. Costs (variable according to accommodation) will be included in the next mailing (Bulletin or newsletter) together with an application form.

1995 Memories of Rabanal

Two overseas members, **Nancy Frey**, from California and **Richard Spence**, from New Zealand, as warden and pilgrim respectively, both have happy memories of Rabanal in 1995.

Nancy wrote to wardens' coordinator, Joseph May, in November as follows:

The two weeks I spent in Rabanal with Johannes Verhoeven and José Placer were superb. I thoroughly enjoyed ending my research year in the lovely refuge. Even though it began to get a bit hectic towards the middle of the month, being able to welcome pilgrims to the tranquil serenity (and luxury) of Gaucelmo is a privilege. I speak from having worked in six other refuges on the Way. Of course each refuge is unique and has its own charm and character, but there is something particularly enchanting about

Rabanal - perhaps it's the love for the Camino carried from so far that is set in each stone and corner. I hear the flute and drum of Maximiliano, I smell the refreshing rain on the steaming roof, I spy another yellow arrow guiding another pilgrim on his way to our door. The memories are lovely and bountiful.

Richard Spence arrived in Rabanal early one day in August:

Having heard that one of the bars in Rabanal served a special 'sopa del peregrino' we were disappointed to find that it was off the menu. So, having some time to kill until the refuge opened, I decided to wash my socks. From my pack I took the aluminium billy I always carry and sought some water for the purpose. Water is not plentiful in Rabanal - there are two 'fountains' but both deliver a mere trickle - and seeing my with my billy a kind lady invited me into her house to fill up from her kitchen tap. The water from this tap, she explained as I filled the billy, was both refreshing and healthy and she was sure I would enjoy the flavour. I hadn't the heart to tell her I only wanted to wash socks, but the other pilgrims enjoyed the situation and declared that my sock-washing water was the true 'sopa del peregrino'. This was my only contribution to Camino cuisine.

Hospitaleros Voluntarios del Camino de Santiago

This is the title of a 4-page newsletter produced four times a year by José Ignacio Díaz and his team at PEREGRINO magazine. He coordinates the wardens for most of the refuges on the Camino in Spain, runs weekend training courses for new wardens and one or two end-of-season meetings to plan for the following year. In 1995 no fewer than 207 wardens put in a minimum of a fortnight at one of the 19 refuges listed, 133 Spaniards and 74 foreigners, including 7 from the UK (not all necessarily at Rabanal, where we have had a variety of wardens for 1995 (see Bulletin 54 for details)). Six of the 19 refuges were looked after continuously by members of a particular association, that of Guipúzcoa in Roncesvalles, that of Vizcaya in Hornillos, that of Valencia in Frómista, that of Switzerland in Belorado, the Confraternity in Rabanal and the Confraternity of Perugia in Puente Fitero. José Ignacio would like the newsletter to reach all wardens, so if you are a past warden and do not receive copies you are invited to send your name and address to him at PEREGRINO magazine, Apartado 60, 26250 Santo Domingo de la Calzada, La Rioja, Spain.

The Way as an Inward Journey : an Anthropological Enquiry into the Spirituality of Present-day Pilgrims to Santiago ¹

Part 1

Barbara Haab

(Translated by Howard Nelson)

This study compares the structure of initiation rituals and the experiences of modern pilgrims, men and women, to Santiago. It is based both on the author's own experience, and on lengthy interviews with other pilgrims, between 1987 and 1990. As distinct from previous ethnographic studies of pilgrimage, which have emphasised its social aspect, I set out to interpret the thematic structure of the inward, spiritual journey experienced by individual pilgrims in particular geographical places: my hypothesis is that there is an interaction between the outward geographical journey and the pilgrims' inward journey. I discuss the methodological problems relevant to the particular circumstances of this study, and go on, with reference to a selection of the most important themes in shamanistic initiation rites, to draw out the comparison with modern pilgrims' experience of similar themes along the Way. The study shows that despite differences in the experiences of individual pilgrims, common themes and places emerge, supporting the thesis that - for some pilgrims at least - the Way of St James has a structure similar to that of an initiation ritual. Since men outnumber women pilgrims by about 2 to 1 I adopt in what follows, for simplicity, the masculine form.

1. Methodological approach

The main thrust of the enquiry is my attempt to identify the spiritual change experienced by modern pilgrims in the course of their journey. This raises the question of the most appropriate methodological approach. Classical ethnography² demands the least possible intervention on the part of the investigator into the group under study. As this essay will show, this would not have suited the conditions of my research. Mere observation is inadequate for the study of religious experience³: the insights gained through the personal experience of the investigator are themselves important evidence.

There has been, generally speaking, a growing subjectivity in the anthropological studies of the last 25 years or so. In this new, more subjective approach, the term "objectivity" has been redefined, so as to distinguish it from its scientific or absolute equivalent. The investigator's bias becomes an irreducible psychological element in the perception and interpretation of the data⁴, and it becomes important to allow for that bias. This in turn demands a degree of self-knowledge. There is a Spanish proverb on bias in perception:

*Nada es verdad
nada es mentira
todo depende
del color del cristal
de aquél que lo mira*

[Nothing is true, nothing is false. All depends on the colour of the crystal you're looking through.]

And now to my own approach: I walked the Spanish part of the Way for the first time in 1987, as a pilgrim seeking my own spiritual way. The project for my field research developed out of my own profound experience of the Way. I began therefore in

the role of a "complete participant", which as time went on turned into that of a "participant observer"⁵. As a "complete participant", I am a valid member of the group being studied: I participate in its behaviour, in this case the pilgrimage, to the same extent as any of its members. The disadvantage of this approach lies in a certain narrowing of my field of view, since my attention is focussed primarily on my own experience, and I observe the action of the pilgrimage mainly in its effect upon myself. There are however two main advantages:

1. As a participant, I do not disturb the course of events, where the presence of a mere observer would be bound to alter them⁶.
2. As a participant, I gained a sense of the depth of the religious event, which far exceeded anything I could have grasped as an observer. Nevertheless, this depth of understanding is gained, as already indicated, at the cost of a more comprehensive view⁷. It was, in sum, a case of depth rather than breadth.

My next step was to analyse my own experience during my first pilgrimage. From this resulted my original research hypothesis, namely that the pilgrimage to Santiago can be regarded as a process of spiritual transformation, and that the structure of the experience follows a similar scheme to the descriptions in the ethnographic literature of initiation ceremonies. To test this theory, I walked the Way a second time. I also began to question my fellow pilgrims. I thus moved from the role of "complete participant" to that of "participant observer".

There then followed a stay at Rabanal del Camino. I gained a great breadth of information, but only a few conversations went into the spirituality of the pilgrims in any depth. I had a clear sense that there was a greater gap between myself and the pilgrims than there had been previously, when I was one of them. It made it

harder, in some cases, to hold profound conversations with pilgrims. It became very evident how much not only I and my stance as a researcher, but also the role that I had taken on, influenced the nature of our exchanges. As a pilgrim I had unambiguous and easy access to the deeply personal stories of other pilgrims. As a participant observer, on the other hand, I was able to adopt a wider viewpoint⁸. Moreover, I learned from this to see the pilgrims from the point of view of the local inhabitants, and to understand the occasional breakdowns in communication between pilgrims and locals.

In order to gain information about the spiritual content of the pilgrimage, I find five types of approach useful, although each has its advantages and disadvantages⁹:

1. Taking part in the pilgrimage as a "complete participant", with the focus on one's own spiritual development.
2. Taking part as a "participant observer". I have already touched upon some of the advantages and disadvantages of these two approaches. A further disadvantage of the second is the fact that, walking the Way oneself, one comes into contact only with the limited number of fellow-pilgrims whose pace matches one's own.
3. Staying put as a "participant observer" at a single point on the Way. This increases one's distance from the pilgrims, but broadens one's perspective. At the same time, contacts are rather chancy - not all pilgrims are willing to delay, and one cannot talk with all of them at once.
4. Stationing oneself as a "participant observer" at the end of the Way. I am thinking of doing this at a later stage in my research.

5. Making personal contact with pilgrims after their return home. It has emerged in the course of my research that many pilgrims only really come to appreciate the significance of their journey some time after their return. So pilgrims who were on the Way for the second or third time were better able to talk about it than "newcomers".

One of the difficulties in collecting information from former pilgrims is their wide geographic dispersal, which in practice only allows contact by letter. Most of them, however, are less ready for this than they are for conversation. Further, it emerged that the value of contacts by letter depended on the depth of the earlier personal contact, which naturally reduced the field.

Given the focus of my research, I considered it impracticable to adopt quantitative methods. The danger of misinterpreting religious terms, in particular, is too great, for present-day Santiago pilgrims cannot be fitted into any single category. Their religious and social backgrounds, and thus the actual significance they attach to such terms, are very different; they reveal a great plurality of personal and religious ideas, and ways of looking at the world¹⁰. Moreover, I believe that only in conversation with an interviewer who is herself personally involved can something so intimate as the content of a spiritual journey be revealed.

2. Previous anthropological research on pilgrimage

Victor Turner's research was the first and remains the most important contribution to the anthropological study of pilgrimage, providing the foundation for almost all further enquiry. Turner compares the process of pilgrimage with van Gennep's tri-partite structure of initiation rites, beginning with separation from everyday life, followed by a liminal or transitional phase, and a final phase of reintegration. Turner concentrates on the liminal phase. Particular types of liminality, which occur during pilgrimage, give rise to an existential or spontaneous

"communitas", in which many of the structures of everyday life are suspended in favour of a fellowship among equals¹¹.

Closer examination of various pilgrimages shows however that such "communitas" is often closer to an ideal than to reality, and that social constraints are not overcome in every case¹². It seems to me that in general "communitas" holds good for the longer pilgrimages rather than for the shorter (in both distance and time) and more local pilgrimages. In the latter, in my experience, the existing social structure is strengthened rather than suspended. Therefore it seems to me necessary to distinguish between these two fundamentally different types of pilgrimage, something which is not done, however, by all authors.

So to what extent is the concept of "communitas" valid for the Santiago pilgrimage? In general it can be said that it is experienced by some pilgrims and not by others, and indeed more strongly by walking pilgrims than by those who cycle or who go by car. Walking pilgrims often mention a sense of community which sometimes goes beyond the company of contemporary pilgrims, to embrace the pilgrims of the past. There is particularly wide variation among the pilgrim groups, other than one's own, to which this sense of community extends.

In large groups of walking pilgrims, there is a strong tendency to regard one's own group as the "communitas", and to a greater or lesser extent to exclude others¹³. This is therefore better classified as an ideological than an existential "communitas"¹⁴. In smaller groups, or for solitary pilgrims, a sort of existential "communitas" arises most often among those with a similar pace, and who keep meeting each other along the Way. This can, and in keeping with Turner's concept, develop into life-long friendship. The sense of community can often extend to all others who are walking the Way, even if one does not know them. Only rarely however does this embrace cycling pilgrims and those in cars, because they are

seen by many walking pilgrims as "less valid", for not having taken upon themselves the full rigour of the Way.

Clearly then the idea of "communitas" does not have the same meaning for all Santiago pilgrims. Various sub-groups develop, seeking more or less strongly to distinguish themselves from each other.

Pilgrimage experienced as the antithesis of the social structure of everyday life can also transform structured, institutionalised, belief. "Wallfahrt und Pilgerschaft können als Medium subversiver Frömmigkeit dienen, durch die der Einzelne allein oder in der Gruppe sich dem Druck der Kirche ... entzieht und so mit Gott allein spricht ... " ["Pilgrimage can be the medium for a subversive piety, through which the individual, alone or in a group, escapes from the pressure of the Church ... and speaks alone with God ..."]¹⁵. "The power of people to manipulate certain images to give them renewed meaning, to encompass shifts of meaning, to revitalize, to transform, is truly impressive."¹⁶ Feinberg considers such changes, as they relate to the Santiago pilgrimage, primarily as impulses to personal renewal among intellectuals, and less as a revitalisation of society as a whole. It seems to me however that after so few years of the revival of the Santiago pilgrimage, no meaningful assertions as to its transforming effect on society as a whole can yet be made. Further, the question of pilgrimage and its effect on belief-structures ought to be addressed in the wider context of changes in present-day religious and social ideas. If the Way to Santiago really is a journey of spiritual transformation, it must almost of necessity have its effect on society.

3. Research emphases, and associated questions and problems

My research interest lies in the area of spiritual transformation, in the comparison between the outer geographical journey and the inward journey made by the pilgrim, and in the nature of any

possible relationship between them. Various questions and problems are connected with this.

First there is the question of what is meant by spiritual transformation. Here one comes up against the most varied notions, not only among the pilgrims themselves, but also among different researchers. In general it can be said that to accomplish a journey means, in a certain sense, to transcend something. One steps beyond ('transcendere') the limited world of the known and the familiar. Pilgrims vary though in perceiving this transcendence as having a profane or a sacred quality, and in the extent to which a genuine transformation of their being is associated with it. Moreover, pilgrims' experience can have profane and sacred qualities at one and the same time, and the shifts between the two can be fluid. For example: one pilgrim answered my question as to whether anything had changed for him on the Way, *Ja, ich habe 11 Kg an Gewicht verloren* ["Yes, I've lost nearly two stone."] - a thoroughly profane reply. (Here and elsewhere in this essay italicised quotations without further attribution are verbatim quotations - all of which are given in their original language - from pilgrims, whose identity I prefer not to reveal.) But he immediately added that this physical loss of weight had been associated with great psychic and spiritual changes. For him, losing excess weight had led to the realisation of *dem, was wirklich wichtig ist im Leben* ["what is really important in life"].

I have often talked with pilgrims who did not feel their own experience to be 'spiritual' or 'religious'. This applied particularly to those pilgrims who either could not or did not want to place themselves in a specific religious category - e.g. as Catholics - and regarded such concepts as valid only within such categories. Nevertheless they had, at an emotional level, been profoundly affected, an experience which to my mind has an unequivocally sacral quality. Here however I come up against the limits of what can be expressed in words. Any attempt to order the numinous according to conceptual categories loses something of its essence.

All the concepts and means of expression available to us belong to everyday reality, and can on that account reflect only indirectly and partially the realities which lie beyond it¹⁷.

Furthermore, it has become apparent in the course of my research that many pilgrims have experiences on the emotional level which are entirely of a sacral quality, but which are only indirectly perceptible in conversation. Only a few are in a position to express such experiences directly in words. So it is not at all clear how many pilgrims consciously walk and experience the Way as a spiritual journey, and yet are simply unable, or unwilling, to express it in words. Or, as a French pilgrim put it: *J'ai rencontré des gens qui marchent et des gens qui démarchent. Mais j'ai rencontré surtout des gens qui étaient en pleine démarche spirituelle même s'ils ne le disaient pas* [a play on words which it is difficult to translate. *Marcher* means to walk in the physical sense, *démarcher* means rather to travel in a metaphorical sense, to be on a voyage of inner development. A rough translation would be: "I met people who were walking and people who were on a journey. But mainly I met people who were fully involved in the spiritual journey, even if they didn't say so"].

For me as a researcher this inability or unwillingness to put things into words is one of my most fundamental obstacles, since I need to describe things in words. Another difficulty, quite simply, is how to approach questions which are so profoundly personal; I am in no doubt that much depends on the degree of empathy between interviewer and pilgrim. This is a further factor contributing to the difficulty of expressing this subject in statistically valid terms. Also, pilgrims are in most cases uninterested in writing detailed accounts of their spiritual experiences for the benefit of others¹⁸.

So far we have left open the definition of the word 'spiritual'. It should however have become clear from the foregoing discussion that it involves profound personal experience of the holy, 'entry into the Kingdom of God', and the sense of man becoming one

with God. Such inner experience transforms all one's dealings with the world. Such a voyage of change can last a lifetime. For some pilgrims the Way to Compostella is equivalent to the first step on such a journey. It follows that the inner journey stops neither in the Cathedral in Santiago, nor at Finisterre. These places where, physically, one turns round, are merely a symbol and a help towards the accomplishment of the inner turning round. Many never leave the Way to Santiago. It is a Way *qui nous attire tant car nous savons que nous n'en finirons jamais de le parcourir* ["which attracts us so strongly because we know we shall never reach its end"]. And *der Weg setzt sich fort in denen, die, durch uns angeregt, sich selbst auf den Weg gemacht haben* ["the Way continues in those who, inspired by us, set out on it themselves"].

A further difficulty in the research is the question of just where the Way begins as a spiritual journey for those who experience it as such. Once again, the experience of different pilgrims is highly varied. For some, who have prepared themselves for it with either inward or outward ritual, it begins as soon as they leave home. Others set out on the Way as tourists, becoming pilgrims only as they go along. And yet a third group do the Way simply as tourists, and only become aware of an inner change some time - often years - after their return home. These are then often impelled to walk the Way a second time, treating it this time consciously as a spiritual journey¹⁹.

So where does the spiritual journey begin? Does it only begin at the point where the majority of pilgrims become more clearly conscious of it? Or actually earlier? Because the point at which the beginning of the spiritual journey is experienced, in relation to the physical Way, varies so greatly, I decided to focus my research on the physical Way and its relationship with pilgrims' personal experiences. I also confined myself to the Spanish section of the Way, which nowadays is walked by the greatest number of pilgrims, and so lends itself most readily to empirical enquiry.

Besides this, it appears that the Pyrenees represent not only an important geographical transition, but that, bound up with this, an intensification occurs here, both of experience and of consciousness, in pilgrims who come from further afield.

I have put forward the argument that for some pilgrims the Way to Santiago is to be equated with an inner transformation, towards transcendence, towards becoming one with the holy. Various external factors support this theme: for example, the fact that the Spanish section of the Way runs from east to west, and thus follows the course of the sun. The west, because of this, is symbolically associated with the themes of death and rebirth. Death means a transition to another state of being, into another world. So also the entrance to the other world lies in the west.

We could also cite the Codex Calixtinus, which says that the pilgrimage leads "ad limina Beati Jacobi": the emphasis therefore is on the threshold. From a symbolic point of view, the threshold marks the passage from the external and the profane to the internal and the sacred. It symbolises also separation, and the possibility of unification²⁰. As to what lies beyond the threshold, and how one manages to cross it, the text is silent. The Way leads *to*, not *over* the threshold. The earthly, external Way, described in the pilgrim guide, cannot go beyond the threshold.

In the Middle Ages Jerusalem was regarded as the centre, the navel of the world, and Santiago, by contrast, as its end²¹. The end of this world, the material world, can at the same time be seen as the threshold of the other world, or of other worlds. To cross this threshold, the walls which contain the soul within the body must be broken down. So a French pilgrim song runs:

*Avant que je m'en aille
il faut penser à moi
je romprai la muraille
qui me retient en moi*²².

["Before I set off, I must think about myself. I'll break down the wall which holds me in myself."]

When pilgrims commits themselves to the Way, they are breaking new ground, and at the same time breaking down their own barriers, opening themselves up.

Most pilgrims reach their limits on the Way - some manage to go beyond them. The route to such a point passes through hardship, self-doubt, insecurity, and the threat of the unknown, which gradually develop into confidence. *Most of all I learned to trust events. To an increasing extent one has das Gefühl, dass der Weg einen führt. Man marschiert, tief in sich versunken und ohne auf den Weg achten zu müssen* ["the feeling that the Way is leading you on. You walk, sunk deep into yourself, not needing to take notice of the path"].

Many things can contribute to the loss of confidence which pilgrims experience as a result of that initial breaking down of the barriers, and once again, there are individual differences in perception. For some, it is the chaos in Spanish bars, or the general lack of order in Spanish affairs, which so upset the familiar patterns. For others, it is fear of the ever-present dogs, or the fear of being exposed to the weather, without the protection of the familiar roof over one's head. The Way has trials in store for everyone: each pilgrim's experience, depending on their background and personality, is different, and each recounts that experience in a different way.

People open themselves up, not only to the holy, but also, more than before, to other people. For many pilgrims, it is this ease of encounter with others which, more than anything else, makes for the fascination of the Way. The pilgrim is not detached from other people, rather he is highly dependent on them. The theme of dependence appears in the miracle of the cock and the hen, or in French *la légende du pendu-dépendu*. The hanged man is

unchanged because of his dependence, above all, on God. The Way teaches the pilgrim both to become dependent and to accept that dependence.

Opening oneself up to the holy has in its turn an effect on one's behaviour towards other people: *I also learned how to give, freely, without expecting anything in return. After the walk I had repeated experiences of great upflowings of love. Pilgrimage thus gives tangible expression both to the individual's other-worldly impulse and to his incorporation into a loving community*²³.

The pilgrim arrives - partly as a result of the regular rhythm of his walking - at a condition where the boundaries of the self are laid open²⁴. "In der Hingabe an das zielbewusste Schreiten im Irdischen und über das Irdische hinaus wird die heilige und heilende Stätte der Gnade und der Ort des Heiles wie die Gotteserkenntnis erreicht."²⁵ "Der Schock der Fremde, ... die Plagen und Schrecken des Weges erschüttern dieses Leibgehäuse und entleeren es von dem Druck der eingefleischten Ordnungen, so dass es sich am heiligen Ort mit heiliger und heilender Kraft zu füllen vermag."²⁶ Pilgrimage is "cleansing the doors of perception."²⁷

One's own body is therefore not just an obstacle, not a mere shell that has to be broken out of: it is at the same time the instrument or vehicle by means of which one reaches transcendence. Real life in this world is both a condition of and a hindrance to the journey to the other world. *L'Évangile, on le retrouve en soignant le soir ses pieds meurtris d'ampoules* ["You discover the Gospel while you tend your feet, tormented with blisters, in the evening"]. Pilgrimage is *mit den Füßen beten* ["praying with one's feet"]. Fundamental things like the rhythms of walking and breathing, like eating, resting, and tending one's feet, become central. And from this there grows an *enracinement en un ici et maintenant* ["a sense of being rooted in the here and now"].

The geographical surroundings, the landscape through which he passes, can be regarded as a further factor in the process of the pilgrim's inner transformation. The landscape is not only the concrete expression of the meaning of the pilgrimage, but also the source and focus of religious experience²⁸. The multi-faceted relationship between people and holy places is nevertheless little studied, in particular as regards the influence of numinous forces²⁹.

In sum we can say that the pilgrim passes through phases of insecurity, trial, and confusion before the opposites flow together again and fuse him into wholeness. *The Camino is a process which can enable a person's psychic barriers to weaken so that reality can filter through.*

[Part 2 of this article will be published in the next issue of the Bulletin.]

¹ This essay first appeared in *Symbolik von Weg und Reise*, hrsg. Paul Michel, Verlag Peter Lang AG, Bern, 1992 (Schriften zur Symbolforschung, Band 8), pp. 137-162, and later in nos. 13 and 14 of *Sternenweg*, the journal of the Deutsche Sankt Jakobusgesellschaft. It was written in 1990 as an overview of the field research conducted by the author, a cultural anthropologist (see brief biography, p.32A, up to that point. Since the Santiago pilgrimage is continually evolving, and since the number of pilgrims has greatly increased since then, a number of the facts reported here have changed. The Confraternity is deeply grateful to the Verlag Peter Lang for copyright permission, and to Barbara Haab, both for allowing us to make this translation, and for her help during its preparation.

² See for example B. MALINOWSKI, in: Gerhard V. KUTZSCHENBACH, *Feldforschung als subjektiver Prozess, ein handlungstheoretischer Beitrag zu seiner Analyse und Systematisierung* [Field research as a subjective process, a transaction-theory contribution to its analysis and systematisation], Berlin, 1982, p. 6.

³ On this point see William JAMES, *The varieties of religious experience* (1907), and Rudolf OTTO, *Das Heilige, Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen* [The sacred: the irrational in the idea of the divine, and its relationship with the rational], 1917, reprint München, 1987.

⁴ See V. KUTZSCHENBACH (as note 2), p. 91.

⁵ Participant observation is the principal method of ethnographic fieldwork. Several varieties of participation are distinguished, the most important being: 1. "complete participant", 2. "participant as observer", 3. "observer as participant", and 4. "complete observer". Cf. on this point JUNKER, in V.KUTZSCHENBACH (as note 2), p. 126 ff.

⁶ Cf. here the "North Dakota model" particularly well-known in American "cultural anthropology": the observer is always part of the process that he is observing. The more fully he takes part in the behaviour of the group he is studying, the less he alters it.

⁷ Cf. Walter ANDRITZKY, "Zur heilerischen Funktion des Wallfahrtswesens, Mit Ergebnissen einer teilnehmenden Beobachtung der Prümer Echternachwallfahrt" [On the healing function of pilgrimage, with the results of participant observation of the pilgrimage from Prüm to Echternach], in *Curare, Zeitschrift für Ethnomedizin*, 12, 1989, no. 3/4, p. 217: "... in research into ethno-therapy, personal experience has an important role to play, since the holistic character of the process is more truly reflected than when an *a priori*-determined system of categories is applied."

⁸ Cf. JUNKER, in V.KUTZSCHEBACH (as note 2), p. 126.

⁹ Cf. Ellen FEINBERG, *Strangers and pilgrims on the Camino de Santiago: the perpetuation and recreation of meaningful performance*, Dissertation, Princeton University, 1985, p. 11. Feinberg adopted in her research the methods which I here include as nos. 2, 3, and 4.

¹⁰ Feinberg tried to work with questionnaires. Her questions were framed more generally than mine. She had to recognise, in the end, that because of the complexity of the subject, no valid statistical data had been gained.

¹¹ Victor TURNER, "Symbols and social experience in religious ritual", in: *Studia Missionalia* 23, 1974, pp. 1-21. Also "Pilgrimage and communitas", in

Studia Missionalia 23, 1974, pp. 305-327; and "Variations on a theme of liminality", in: S. MOORE/B. MYERHOFF (Eds.), *Secular ritual*, Amsterdam 1977, pp. 36-52. See also: Victor and Edith TURNER, *Image and pilgrimage in Christian culture, anthropological perspectives*, New York 1978.

¹² Cf. TURNER 1974 (as note 11, p. 314). See also: Robert H. STODDARD, Characteristics of Buddhist pilgrimages in Sri Lanka, in: *Geographia Religionum* 4, Pilgrimage in world religions, Berlin 1988, p. 111; and Barbra Nimri AZIZ, A pilgrimage to Amarnath - the Hindus' search for immortality, in: *Kailash, A Journal of Himalayan Studies*, 9, 1982, no. 2/3.

¹³ Cf. also FEINBERG 1985 (as note 9), pp. 329-330.

¹⁴ Cf. TURNER 1974 (as note 11), p. 325: an ideological *communitas* is one that bases itself on the remembered attributes of the experience of "*communitas*" in drawing up a design for social reform.

¹⁵ Lenz and Ruth KRISS-RETTENBECK, Homo viator - Ideen und Wirklichkeit, in: L. KRISS-RETTENBECK/G. MÖHLER (EDS), *Wallfahrt kennt keine Grenzen, Themen zu eine Ausstellung des Bayerischen Nationalmuseums und des Adalbert Stifter Vereins* [Pilgrimage knows no frontiers, essays to accompany an exhibition ...], München/Zürich 1984, p. 18.

¹⁶ FEINBERG 1985 (as note 9), p. 339.

¹⁷ Cf. OTTO (as note 3), pp. 81, 88.

¹⁸ Cf. Hiroshi TANAKA, On the geographic study of pilgrimage places, in *Geographia Religionum* 4, Pilgrimage in World Religions, Berlin 1988, p. 35. Also AZIZ 1984 (as note 12) and V. and E. TURNER 1978 (as note 11).

¹⁹ These and the following remarks are based on lengthy but informal conversations with pilgrims between 1987 and 1990.

²⁰ Jean CHEVALIER/Alain GHEERBRANT, *Dictionnaire des symboles*, Paris, 9th ed, 1989, p. 880.

²¹ Gunter LANCZOWSKI, *Die heilige Reise, auf den Wegen von Göttern und Menschen* [The sacred journey: on the ways of gods and men], Freiburg 1982, p. 122.

²² From the "Chanson du devoir des pèlerins", in: Pedro ECHEVARRIA

BRAVO, *Cancionero de los peregrinos de Santiago*, Reprint Madrid 1971, p. 30.

²³ KRISS-RETTENBECK 1984 (as note 15), p. 18.

²⁴ Cf. ANDRITZKY 1989 (as note 7), pp. 214-216.

²⁵ "By surrendering to the rhythm of one's steps, on and across this earth, one arrives at holy and healing states of grace, the place of salvation, and a knowledge of God." KRISS-RETTENBECK 1984 (as note 16), p. 12

²⁶ "The shock of strange experiences ... the troubles and terrors of the Way, shake the house of the body, emptying it of the traces of familiar routines, so that, when it comes to the holy place, it may be filled with holy and healing power." KRISS-RETTENBECK 1984 (as note 15), p. 14.

²⁷ V. and E. TURNER 1978 (as note 11), p. 11.

²⁸ TANAKA 1978 (as note 18), p. 30.

²⁹ A possible starting point for research in this area might be geomancy. See for example Nigel Pennick, *Sacred earth*, 1985 [Translated as: *Einst war uns die Erde heilig, die Lehre von den Erdkräften und Erdstrahlen*, Zürich, 1987]. Also M.L. METTLER, *Atmosphärische Reizstreifen, das Mass-System antiker Völker* [Lines of force, the measurement system of antique cultures], Zürich, 1986; and Blanche MERZ, *Orte der Kraft, wenig bekannte kosmo-terrestrische Energien* [Places of power, little-known cosmic and terrestrial energies], Chardonne, 1984.

Biographical Note

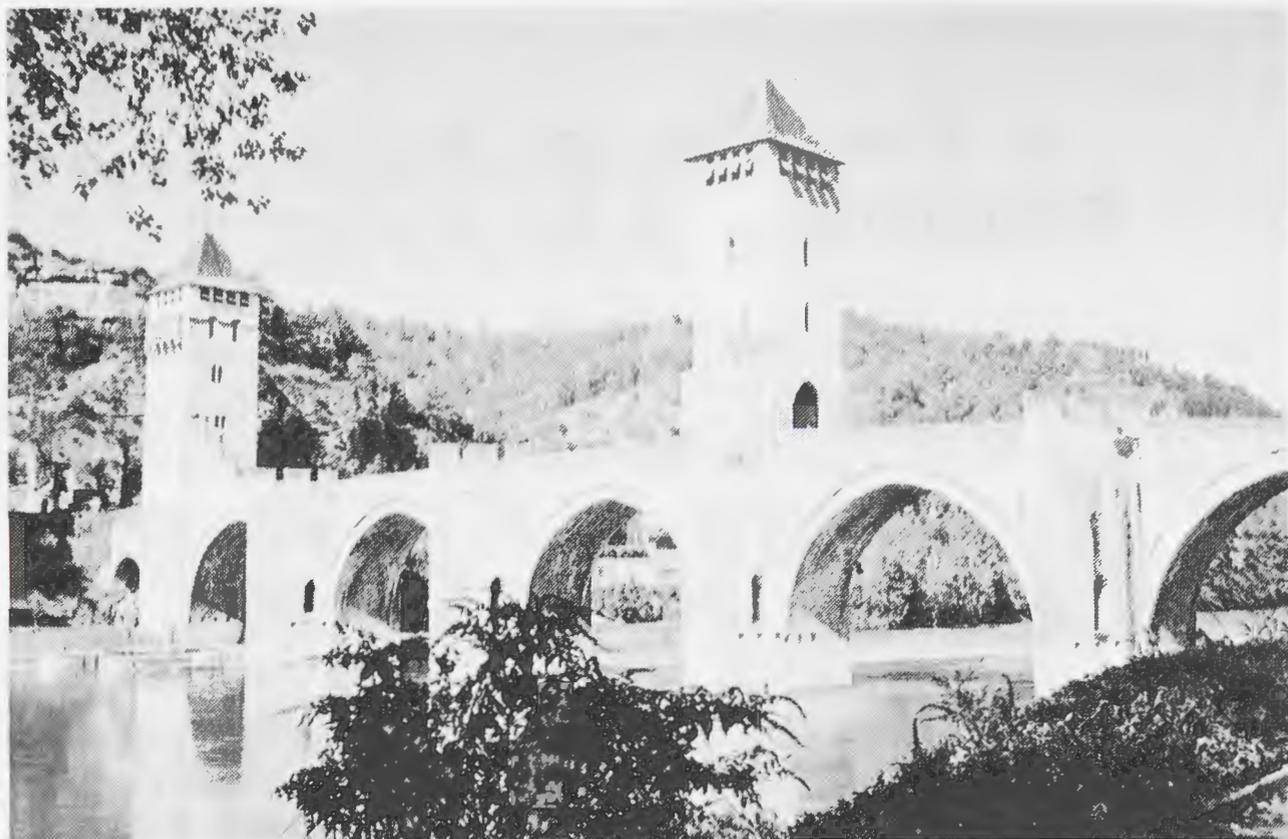
Barbara Haab has an MA in Expressive Therapy from Lesley College, Cambridge (Mass.) and studied Cultural Anthropology, Psychology and the History of Religions at the University of Zürich from 1987 to 1994, completing her *Lizentiat* (between the British MA and Ph.D) in December 1994. She walked to Santiago for the first time, as a pilgrim, in 1987, and later returned to walk the Way a second time, interviewing fellow pilgrims, and testing the hypothesis she describes in her essay. She made further research visits to the Camino in 1989, 1990, 1992 and 1995 and now regards herself as both a pilgrim and an anthropologist. She is currently expanding her thesis for a Ph.D, drawing in comparisons with non-Christian pilgrimages, and hopes to finish by the end of 1995.

A View from the Bridge: Reflections of a Serial Pilgrim

John Revell

In what must be recognised as one of the longest pilgrimages of modern times Patrick Leigh Fermor, ever one of my favourite travel writers, set out in December 1933 to walk from London to Constantinople. At the end of the first volume of his yet-to-be-completed trilogy his readers find themselves on Easter Eve of 1934 reflecting above the waters of the Danube on a bridge connecting what is now the Slovakian town of Stúrovo and the episcopal city of Esztergom on the Hungarian side. The Mária Valéria bridge was destroyed during the Second World War and has never been rebuilt, but a ferry now runs between the two Danube shores mainly to provide a link for the ethnic Hungarians who live on the Slovak side of the river. The border crossing has never been given international status although policy may have changed since Slovakia became independent from the Czech Republic. I strayed that way in 1992 before the partition, and my inability to make the river crossing necessitated spending a further (not unwelcome) night in Esztergom while I reconsidered my onward progress.

In much the same way as the earlier Patrick Leigh Fermor in eastern Europe, I too found myself bridge-bound in France in the autumn of 1993. I was in Cahors in the Lot valley and I had walked the GR65 from Le Puy. The original idea for the journey came from a publication handed out by the French Tourist Office which contained an article written by Rob Neillands on the way of Saint James in the Midi. At that time I was not a member of the Contraternity and at the outset the walk was for me like any other long-distance walk I had ever done. Advance planning failed to take into account the wide beauties of the Aubrac or the majesty of Conques - or indeed of the spell cast by the River Lot from the time I first encountered it at Saint-Come-d'Olt. It became over many days a fluid and flexible friend, and when at journey's end I crossed the Pont Valentré in Cahors I found that somewhere along the way my



Pont Valentré, Cahors

earlier concepts had altered. As time diminished, determination mounted in inverse proportion as some unspoken commitment to future pilgrim progress was made.

In the autumn of 1994 my wife and I returned to the Lot valley and another minor dream was realised. The alternative route along the Célé valley was achieved with Espagnac and the fairy-tale river reflections at Marcilhac stored in memory. And once again at the end of it I stood on the Pont Valentré looking west to the red and white flashes of the GR65 as they ascended to heaven and the Croix de Magne. I felt in terms of onward progress as if I had been watching the waters of the Lot flow by for a very long time, but as the Pont Valentré has been keeping guard over those same waters since the 14th century I had to admit that any discontent that I might have felt had to be viewed in a wider context.

Last June I progressed. Again I walked across the Pont Valentré towards further pilgrim horizons, towards the distant Pyrenees and towards further self-realisation. And as I now write, from a point 300 kilometres further along the Way (note that 'the way' has now

become 'the Way'), I am suspended in time and place on a new bridge - this time a graceful, high-arched structure spanning the Gave d'Oloron just outside Navarrenx. Between Cahors and Navarrenx are memories of exhilarating pilgrim company set against a backdrop varying from the 'pigeonniers' of the Quercy to the waving grain fields of Gascony.

How long will be the waiting time on this bridge? The other pilgrims with whom I shared the Way have gone on to Saint-Jean-Pied-de-Port, to Compostella and to Finisterre. There is time for thought on this bridge - the Porte Saint-Antoine above me, the encircling walls of the small town before me - and within the walls the house of the hospitable 'curé' of Navarrenx. Six kilometres further on lies the River Saison and the start of the Basque region. Sixty kilometres further on is the beginning of the mountain pass which will lead to Roncesvalles. The Pyrenees beckon and they cannot be denied because I have seen them framed enticingly through the windows of the priest's house in Arthez-de-Béarn. A fellow Confraternity member has told me that the real feeling of pilgrimage comes only when you reach Spain. What do I think about that statement as I linger here on my bridge with weeks of French encounters behind me?

It is the lot of the pilgrim to be ever seeking, ever moving on. Bridges are suitable stopping places, but the shadow of past pilgrims has gone before. As Patrick Leigh Fermor says at the end of *A Time of Gifts*: '... I hastened to follow. I didn't want to be late'.

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The 'Fundación del Santo Milagro' de O Cebreiro'

Every pilgrim to Compostella will recall the tiny village of O Cebreiro, the first halt in Galicia, as a high point of his or her pilgrimage. For a thousand years O Cebreiro has been an unforgettable landmark on the Way of St James. A place, like a person, can have a vocation. O Cebreiro's is, and has always been, to serve pilgrims on their way to Compostella. For this the Sanctuary was built on this windswept mountain pass by Cluniac monks in the 10th century. Ever since, its pre-Romanesque church of Sant María la Real, with its relics of the Holy Miracle, has been a place of profound spiritual inspiration for countless pilgrims, and its ancient hospital - today the Hospedería San Giraldo de Aurillac - has offered them a warm welcome. The restoration of these historic buildings carried out during the 1960s by the late D. Elías Valiña Sampedro - priest of O Cebreiro and one of the great promoters of the pilgrimage in our day - affirmed this vocation of service to pilgrims.

The Sanctuary's fame is as international as the pilgrimage to Compostella itself; there is no shrine on the Camino, after Santiago, that is so well known in the rest of Europe. In recognition of its role in the history of the pilgrimage through the centuries, a new private charity, the Fundación del Santo Milagro de O Cebreiro, has been established. Its aims are threefold: to preserve and maintain the fabric of this historic complex of buildings; to enhance their role in the context of the modern-day pilgrimage; and to promote and extend the attention offered to pilgrims in O Cebreiro.

The Foundation, which is registered in O Cebreiro (Lugo), is totally independent of any official organisation and of any other association, public or private. It will be administered by an international committee formed by:

Professor Paolo Caucci von Saucken, President, Centro di Studi Compostellani (Italy) - Chairman;

Dr Robert Plötz, President, Deutsche Sanktjakobus Gesellschaft e.V. (Germany) - Vice-Chairman;

D. Angel Fernandez de Aranguiz de Otazu (Spain) – Treasurer;

Fernando Imaz Marroquin, Chairman, Amigos del Camino de Santiago de Guipuzcoa (Spain) – Legal Counsel

Laurie Dennett, Chairman, Confraternity of Saint James (Great Britain) – Secretary.

The Committee's first objective is to raise £50,000, of which a portion will be dedicated to urgent repairs – renewing the church roof, and re-pointing the exterior walls of the church, the 'hospedería' and the wall surrounding the complex. Another part will be spent on providing facilities for pilgrims: of the many forms these might take, two are likely to be simple accommodation attended by a voluntary 'hospitalero', for those wishing to make the journey as the traditional spiritual exercise, and a study centre based on the books gathered together by the late D. Elías Valiña, and augmented by more recently published works on jacobean subjects. Finally the remainder will go to establish a sinking fund against future projects and the maintenance of the site.

In the hope of realizing these objectives, our appeal is directed to the pilgrims of Europe for whose spiritual and physical well-being the Sanctuary of O Cebreiro was originally built, and rebuilt in our day. We hope you will respond generously, and we will be deeply grateful for any donation large or small. Please make cheques payable to La Fundación del Santo Milagro de O Cebreiro and send them to the Banco Exterior Internacional SA, 1 Great Tower Street, London EC3R 5AH, under the reference: 010 400 560 8030 0385 146 (Lugo). Members and friends living in Spain can make donations directly to that account number at the Banco Exterior, Rua da Raina 23, Lugo. Members living outside the UK and Spain wishing to contribute can either send £sterling cheques to the Great Tower Street, London, address above, or, in their own currency to any branch of the Banco Exterior there may be in their own country. The reference number given is valid for all countries.

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The Shobdon Arches Trust

*The Shobdon Arches Trust, to which reference was made in Bulletin 54, was founded recently, in Herefordshire, to preserve and protect the Arches and to educate the public in their history and architecture. We are grateful to **John Andrews, ARIBA**, Hon. Secretary of the Trust, for providing us with detailed information about its objectives and their implementation.*

Briefly, the Trust has two aims: 'to secure the preservation and protection for the public benefit of the Shobdon (Romanesque) Arches, and to educate the public in the history and architecture of the Shobdon Arches'. Confraternity members will be aware that the Arches form a scheduled ancient monument, and that they are also a grade 2* listed building; their importance in the development of the Herefordshire school of Romanesque sculpture has been widely publicised by Professor George Zarnecki and, to a lesser extent, by Mr J.G. Hillaby, a past president of the Woolhope Naturalists' Field Club and author of several books on Leominster and Ledbury.

Plans for Shobdon

The Trust intends to fulfil these objects in three ways. Firstly we are planning works of stabilisation to the existing structure. Secondly, we aim to place a protective structure over the Arches with the aim of preventing further damage by the elements and the public. The structure will need to be of high quality in terms of design, so that the Arches and the listed landscape are enhanced; it will need to be of high technical quality so that the new environment created by the enclosure is beneficial to the structure, with particular care being taken to ensure that it does not create new conditions which will themselves cause another deterioration, such as the increased thermal movement in the masonry which might come about if the Arches were covered with a glass structure. And thirdly, we are planning to put in place an educational Romanesque Trail, with a resource centre at Shobdon. The Trail would include the major Romanesque sites in Herefordshire, and it would be publicised in this country, Europe, the United States and, possibly, the Far East.

Progress to Date

As far as stabilisation is concerned (object one), we have commissioned a feasibility study to report on the extent of the problems inherent in the deterioration of the carved stones and the movement in the existing structure, and to give advice on methods and costs involved in arresting these. The study has been completed and a copy is with English Heritage, who are funding it. Part of the work to be carried out at this stage is to have plotted the stereoscopic photographs of the sculptures taken by the York photogrammetric units so that this information is retrievable on screen; we are in the process of commissioning this work. We expect the cost of the stabilisation work to be in the order of £86,000, which includes VAT and professional fees. We have made an application to English Heritage for grant aid towards this work, and we know that the Leominster District Council has set aside money towards it. When we know the outcome of the application, we may have to mount a wide appeal for financial support to enable the works to go ahead.

A Pyramid Structure?

As far as object two is concerned, English Heritage considered alternative varieties of covering in 1988, and were in favour then of a high-quality glazed structure over the Arches. In May 1989 *The Observer* included an article on the subject, including a drawing of the proposed pyramid structure (see CSJ Bulletin no.33, October 1989, pp.15-17). The current feasibility study again considers that this is the best solution, but not necessarily a pyramid! The cost of this would be over £300,000. The first stage towards achieving such a structure would be to develop a tight brief to consultant architects covering its technical performance and the aesthetic parameters; this would be done in consultation with English Heritage, the District Council and the Building Research Establishment. The next stage would be to raise the money needed to meet this level of cost. When this has been achieved the work could be commissioned.

A Romanesque Trail

The Trust hopes to spread interest more widely in the Arches and Romanesque architecture and sculpture in the region by setting up a Romanesque Trail and marketing it as a tourist attraction. This



Tympanum of Christ in Majesty at Shobdon
Photo: Pat Quaife (1984)

interest could have financial implications for tourism in the Border Marches, and might attract funding from the European Union. A specialist has been commissioned to carry out market research into the financial benefits which might accrue to the Trust and to the community through this trail, which covers some thirteen ecclesiastical sites. That report is expected very shortly and the trustees, who include Professor Zarnecki and Mr Hillaby, will meet to decide how the Romanesque Trail project can be carried forwards.

The Shobdon Arches Trust is a registered charity, no.1046365, and John Andrews has undertaken to keep the Confraternity informed of its progress.

Santiago de Compostela – European City of Culture in 2000?

The city of Santiago de Compostela has been energetically promoting its candidature for the honour of being designated European City of Culture in the landmark year of AD 2000.* Also candidates were, in alphabetical order, Avignon, Bergen, Bologna, Brussels, Cracow, Helsinki, Prague and Reykjavik. The European Ministers of Culture recently decided to keep everyone happy by declaring all 9 cities, including Santiago, to be European Cities of Culture in the year 2000.

In their publicity, *Compostela 2000*, Santiago seemed to have a particularly strong claim in that all the other cities, from Reykjavik to Bologna via Cracow, were shown to be on the way to Santiago. A paragraph about a pilgrim from Bergen who made his pilgrimage in trying circumstances (*Compostela 2000* p.83) gives the flavour of the publicity material:

'There are reports of travellers to Compostela in Bergen from the 12th century onwards, such as Erik Marvardsen, a Danish man living in Norway, who killed his uncle and was condemned by the bishop to go on a pilgrimage to Compostela with his hands and feet tied, without being able to ask for help and only accepting that which was offered to him during the journey. Bergen was an important stopover between Iceland and Norway and was an important point on the sea route to Compostela.'

It will be interesting to see how 2000 is divided up between the 9 European Cities of Culture – 40 days each perhaps? – but however this is done Santiago's ambitious programme will be a worthy successor to the 1999 Holy Year that precedes it. If it encourages tourism to the city in 2000, thus leaving 1999 for true pilgrims, that will indeed be a bonus.

* The editor asks that members do not write to her about when the third millennium actually begins.

The Statistics of Pilgrimage to Santiago de Compostela

Brian Graham

As Confraternity members well know, the cathedral authorities in Santiago issue the document known as the *Compostela* to pilgrims who can prove that they have completed at least 100 kilometres on foot or 150 kms by bicycle. A considerable volume of statistics relating to recipients of the *Compostela* has been published in various issues of the cathedral journal (also called *Compostela*). This allows the identification of trends in those undertaking the pilgrimage by foot or cycle (and horse) although clearly, the data tells us little about the actual volume of pilgrimage to Santiago itself. For example, in the Holy Year of 1993, when a record 99,436 *Compostelas* were issued, it is estimated that 4.5 to 5 million people visited the city and its cathedral.

None the less, the increasing interest in the pilgrimage is shown by the consistent rise in the number of *Compostelas* issued. Given that 1993 was very much an exception, the 1985/6 total of 2,491 increased to 15,863 in 1994, 95 percent of whom reached Santiago along the *Camino Francés*. Around 40 percent of pilgrims started their journey in León, Astorga, Ponferrada or Villafranca, although almost as many began as far away as Roncesvalles, Saint-Jean-Pied-de-Port or other places in France. Walkers outnumbered cyclists by a ratio of 2:1. In a normal year, and irrespective of numbers, the demographic characteristics of pilgrims remain quite constant. Males outnumber females by around 2:1, while about 50 percent are aged between 16 and 30, 40 per cent of all *Compostela* recipients being classified as students. July and August account for approximately two-thirds of all arrivals.

Supplicants seeking a *Compostela* are asked to give their motivations – religious/spiritual, religious/cultural, cultural – for undertaking the pilgrimage. While the data shows considerable annual variations, a majority of pilgrims in every year (except 1990) has claimed a religious/spiritual motivation. Although the average is about 60 per

cent, the highest proportions were 83.54 per cent, recorded in 1989 (when Pope John Paul II visited Santiago), and 65.58 per cent in the Holy Year of 1993. As a further annual average 34 percent of *Compostela* recipients claim to be motivated by religious/cultural reasons, spiritual factors appear paramount. However, given the circumstances and provenance of its collection, and the vagueness of the classifications, this data must be regarded with some suspicion, reflecting in part, perhaps, the general tendency of survey respondents to give answers congruent with their perceptions of the questioner's expectations.

By far the greatest proportion of pilgrims – in excess of 70 per cent – in any one year are Spanish. The Holy Year of 1993 was an exception to this rule, the home proportion reaching 95 percent. Although most regions of Spain contribute some pilgrims the great majority tend to come from Madrid and the northern regions of Castile-León, Galicia itself, Catalonia, and Euzkadi, together with Valencia. Most remaining pilgrims are citizens of other European Union countries, the five most important in 1994, for example, being Germany, France, Belgium, Netherlands and Italy. The religious/spiritual motive is strongest among pilgrims from Italy, Germany and France and weakest in British and Dutch pilgrims. Spanish pilgrims are more evenly divided between the religious/spiritual and religious/cultural classifications.

The *Compostela* data shows that the pilgrimage is increasing in importance, although it is a highly seasonal activity, a pattern that is an important constraint on the provision of facilities for pilgrims along the route. With the exception of 1993, recipients of *Compostelas* are still relatively few and – in gross numbers – predominantly Spanish. However, the number, if not the proportion, of pilgrims from other EU countries is rising, while many more people travel to Santiago by car and coach. Together with the investments made by the regional governments and the EU this suggests that the Camino Francés does possess the potential to fulfil its role as a symbol of European cultural unity. The data on motivations, however, is probably less satisfactory. The answers to the question – why do people walk or cycle to Santiago? – are certainly more complex than revealed by the crude classifications of the *Compostela* data.

CSJ Visit to Navarre, October 1995

Twenty enthusiastic members packed in as many events and sights as possible in their week's tour of Navarre, which took us from Valcarlos, near the border with France, to Viana, the westernmost town of the region before the Camino goes into La Rioja. In fact we also ventured into Aragón with a memorable day spent in San Jan de la Peña, Santa Cruz de la Seros and Jaca. Two members of the party were briefly locked into the church of Santa Cruz, while a planned walk from Cirauqui was more of a mishap than a walk, but otherwise there were no untoward happenings.

Five members describe below what for them were the highlights of the visit, but as the (sometimes anxious) leader I would like to say at the outset how much I appreciated the help and friendship offered by members of the Navarre Association: by Maribel Roncal (Secretary) who led us round Pamplona on both the first two days and who enabled us to make discoveries we would not have made on our own (eg the Semana Santa Museum of images carried in procession); by Jesús. Tanco Lerga (President) who was unstinting in sharing his knowledge of the Camino in Navarre and its history; and by Juan Andrés of the Estella Association who led us on a highly unusual walk round the town (see also below).

We were most grateful also to the Vice-Prior of Roncesvalles, D. Javier Navarro, who opened for us all the buildings in Roncesvalles that are either normally closed, such as the Silo de Charlemage and the Capilla de Santiago, or that are closed on Mondays. The latter included the Roncesvalles Museum where Marion Marples led a small group who sang Mary Remnant's musical setting of *Domus Venerabilis* (a poem about Roncesvalles composed between 1199 and 1215) to the delight of D. Javier and his canon archivist colleague, who had conducted us round the Museum.

On the way back 'home' to Pamplona from Roncesvalles we called in, at Maribel's suggestion, to the refuge at Larrasoaña, run by the energetic Mayor of the town, D. Santiago Zubiri Elizalde. Seeing a small, modern refuge (complete with pilgrims) and its fascinating

pilgrim books gave an extra dimension to the day, especially for those who had not previously visited a refuge. PQ

The monastery at **Leyre** provided a highlight for both **Hazel Allport** and **Hilary Shaw**. Hazel wrote as follows:

To a pilgrim, even an armchair one like myself, bodily sustenance goes hand in hand with that of the mind and spirit, so I shall begin with literally our first taste of Spain: in the café opposite the Church of San Saturnino in Pamplona – for me, a typically Spanish *merienda* – hot chocolate and biscuits to revive my flagging energy in the long interval between our early lunch on the plane and, to us, not yet acclimatised to Spanish meal times, a very late dinner in our hotel.

The next was our excursion to Roncesvalles, high in the Pyrenees, to discover how legends are made, by following the route of Charlemagne's army and to pause at the commemoration in stone of the heroic last stand of Roland, blowing his horn to summon help with his dying breath. True or not, it was easy to imagine the scene and the mournful horn echoing through the mountain pass as we followed the winding route towards Valcarlos and the border.

But for me, the most memorable event was Vespers in the monastery church of Leyre, on the evening of our arrival there. I went primarily to hear the monks' Gregorian Chant, made famous by the monks of Santo Domingo de Silos, who had re-started monasticism in Leyre in 1954, after many years of abandonment. That evening, the Abbot and priests arrived in procession, robed as for a festival in white and gold, in sharp contrast to the black habits of the other monks. The psalms were followed by Solemn Benediction, so this was obviously a very special occasion. We were told later that they were celebrating the 900th anniversary of the foundation of the monastery, to the very day! In fact, no such precision can be found in the guide-book, which gives the origin of monastic life here as 9th century; so this anniversary may well relate to the construction of the church, which took place in the 11th century – possibly its consecration? Whatever the case, by a happy coincidence, we just happened to arrive at the right time, that 24th October 1995, to witness such an important and beautiful ceremony – one I shall long remember.

**Monument to
Roland at
Roncesvalles**
(Photo: Hazel Allport)



Hilary Shaw writes: It is almost impossible to pick out a single major highlight from the fascinating round trip Roncesvalles and Estella. But one that stands out specially is a memory of candles in a dark church. While staying at the monastery of Leyre, far removed from towns or main roads, one could experience a little of the isolation, remoteness and peace that earlier pilgrims through the mountains of Aragón and Navarre must have known.

Entering the darkened church in the evening for Compline, the monastic evening prayer, we witnessed quite unexpectedly the procession of monks carrying a blaze of candles, with the Abbot in full canonicals with mitre and his crozier, and the priests with white surplices instead of the usual black Benedictine habit. We heard that this was for a solemn commemoration of the founding of the Abbey centuries ago.

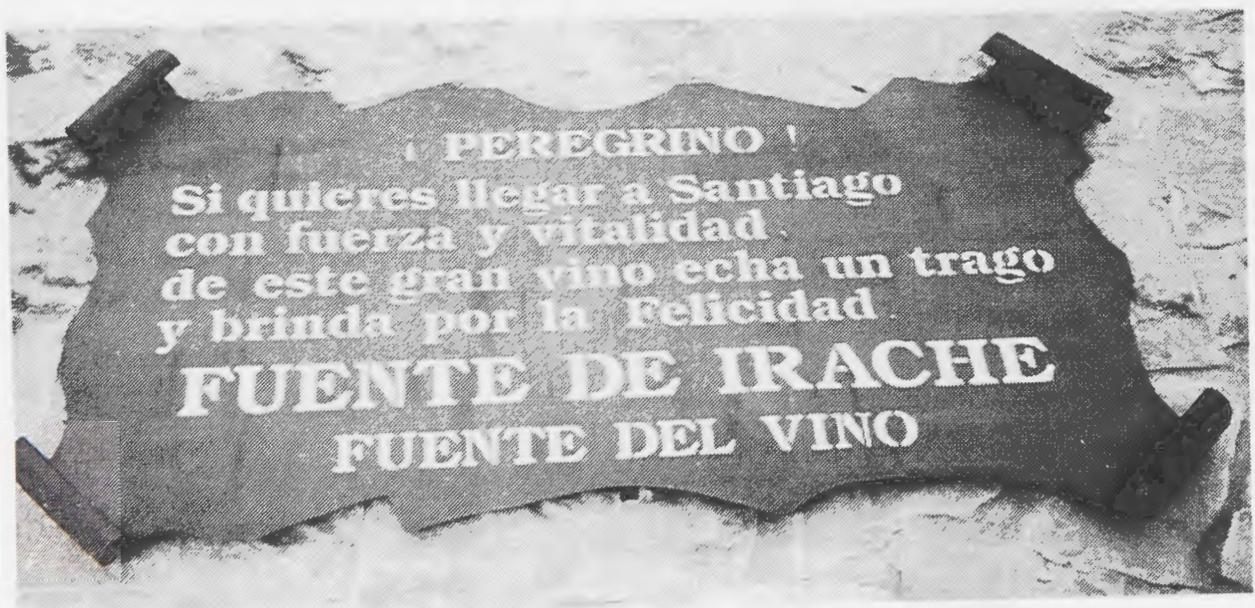
The date of the original foundation is not known. It is suitably symbolised by the story of the monk who went up to the hermitage and there listened entranced to the song of a bird. When he returned to the monastery, centuries had passed and he knew no-one there, and his name was almost forgotten.

The solemn ceremony of Benediction of the Blessed Sacrament created a link through time for us, a unity over many centuries with all those pilgrims whose names we could not know and who had never dreamed of people like us, arriving at Leyre in a 'horseless carriage'. It was a special privilege to be offered this vision of the monastery as a living centre of the faith that had inspired the original builders who brought such enormous stones with herculean labour to construct the crypt on which the church still stands.

Nancy Rudden writes about the wine fountain of **Irache**:

The fountain that runs wine is found in legends and fairy-tales, so we had few expectations that the rumour would be true that such a benefit existed for pilgrims.

Anyway, an amble along the Camino from Estella to the church and monastery in the tiny village of Irache was a pleasant prospect. The monastery is now deserted but the big church is being restored. The only other large building is the winery, behind which is a small, railed courtyard where a somewhat stern St James poetically commends the Camino and cautions pilgrims against over-indulgence. Beneath him are two basins, each with a tap, one of which produces water and the other really does run with red wine. A wine-glass is provided, and we understood that we could drink as much as we liked on the spot but must pay for any taken away.



It was a happy group of pilgrims who sat under the trees eating their bread and cheese. Some returned for further refreshment, and others wandered along the route and into the woods where some elusive musician was practising medieval dance tunes on a bombard. It was a fabulous afternoon, and I swear it truly happened.



Hilary Shaw at the Irache wine fountain
(photo: Nancy Rudden)

Norah Goom's 'Snapshots of Navarra - 1995' included:

...so many exciting and beautiful things: elongated statues that reminded me of El Greco; biblical characters with prominent eyes (did the sculptor suffer from exophthalmic goitre?); lovely old service books with 'square music'; the group singing in different churches; the impressive Vespers and Mass at Leyre: Leyre, a place where you could listen to the quiet, yet a place where you could sit down in the shop and listen with the monk in charge to Beethoven's Choral Symphony.

What I could never have imagined were the cranes, flying up over the pass at Ibañeta. Cranes breed in swampy areas from Scandinavia right across to eastern Russia. Some move down to spend the winter in Africa, but about three quarters of those from western Europe (some 50,000 to 55,000 birds) winter in Spain. The next stop for the birds we saw would almost certainly have been the Laguna de Gallocanto, north-east of Madrid, before the last stage of their flight to Extremadura. To see even common birds on migration is always exciting, but to see hundreds of birds so rarely seen in Britain, crossing the Pyrenees and following the same valleys as we did all that afternoon heightened the wonder.

Marion Marples writes: A complete contrast to Leyre came in **Estella**. We were pleased to be welcomed by Juan Andrés of the Estella Association, who led us on a fascinating walking tour of the town. He was charming and erudite and instructed us in the complexities of Navarrese history, from the development of the *fueros* (ancient rights) to the Carlist wars of the 19th century wars when Estella was the Carlist stronghold. As a local politician he was able to show us an old people's home in a former monastery, which had been refurbished almost to *parador* standards. Sadly the residents are isolated from the town by steep streets and actually prefer more modest accommodation in the town. We were amused later to discover that most of the English speakers we met had been taught by Juan Andrés in his previous life as a teacher of English.



Navarre group at Obanos where the two Roads meet
(photo: Margaret Wood)

From Estella we tried our second stretch of Camino walking. Eager to reach the Navarre/La Rioja border we took the bus from Irache to Torres del Rio. After a brief visit to the octagonal church of San Sepulcro we five walkers set off on what was by now a hot afternoon. There were marvellous views – with the stony path plunging into sudden valleys and climbing out through almond groves. We kept speculating – surely this descent was the *Barranco Mataburros* (the 'Mulebreaker') of the guidebook? But no, here was a worse one. Rosemary Wells split her trainer on the uneven track and had to have her shoe uncomfortably bound to her foot. When we reached the road, we divided: three to walk the Camino and two to try our luck hitching the remaining 5 kms to Viana. Fifteen vehicles passed us and none stopped, so we hobbled in the dusk into Viana where the welcoming lights of a bar and the thought of minutes to go before the last bus back to Estella persuaded us up the hill. Even the journey back had striking images: four elderly people sitting on a seat at the side of the road, just looking, once the bus had passed into the dark night.

Off the Road by Jack Hitt (Simon and Schuster, 1994). 255pp, £14-99; reviewed by **Brian Graham**.

A significant number of personal accounts of pilgrimages to Santiago de Compostela have been published in recent years. Unlike many other authors, Hitt, an American journalist, is less interested in the geographical and architectural details of the journey along the *Camino*, than in the personal relationships that developed between him and other pilgrims. His central theme is the convincing argument that the meaning and traditions of the pilgrimage have been transformed continuously through history in response to changing political and social circumstances. Hitt's saint, for example, is not the stoic medieval pilgrim or *Santiago Matamoros*, but a modern James 'willing to wink at our ruses and praise our occasional virtue'.

Given the fractious – even surrealistic – human relationships among pilgrims described here, the modern James would also require a very considerable sense of humour. Much of the interest in this account lies in its musings on and descriptions of the social structures of the pilgrim world. Exiled from the realm of the car, modern pilgrims dispute a status hierarchy system in which walkers are superior to cyclists, *refugios* are more virtuous than hotels (*paradores* are the ultimate heresy) and certainty of motive expunges ambiguity and doubt. Hitt himself is a hesitant pilgrim, unsure as to his motives and honest about the work and sweat of the forced march along the *Camino*. In the end, he becomes resigned to it, relieved only 'by the comedy' of his 'burden and the relaxation that comes with each evening' as he and his motley band of fellow pilgrims near Santiago.

Reactions to the book are likely to be a question of taste. Although there are occasional tiresome digressions, most notably an unnecessary and unilluminating discussion of the Templars, I enjoyed Hitt's tale. It may be that he too consciously invokes the Chaucerian analogy, while some readers will find his stories of obdurate mules and fratricidal human relationships between pilgrims frankly off-putting. Others might regard the tone as too ironic, even sardonic, and Hitt's modern St James will never appeal to those professing more puritanical motives for the pilgrimage.

Library News

1. Library Administration

Responsibility for the Library is shared between **Stephen Badger**, who has built up the Library over the years and who is responsible for acquisitions, and **Howard Nelson** who now looks after the administration and cataloguing.

Howard has nearly completed the computerisation of the Library, using a bibliographic database package with specially adapted fields. The information is held in a simple form but the programme allows the user to set up a series of formats and, using the keywords search facilities, to choose selective outputs; for example a list of all the works on Romanesque sculpture published after 1970. The catalogue comprises a single author sequence using a format similar to the International Standard Bibliographical Description. Pamphlets are dealt with in a separate sequence and will be housed in ring binders. Plans for publishing the catalogue and keeping members up to date with new acquisitions will be included in the next mailing. In the meantime the Confraternity is most grateful to Howard for undertaking this major and important task.

2. Donations

Members have made some generous donations to the Confraternity Library in recent months.

We have been very pleased to receive from the authors a presentation copy of *The Pilgrimage to Santiago de Compostela: a Comprehensive Annotated Bibliography* by **Maryjane Dunn and Linda K. Davidson**, published by Garland (New York and London) in 1994, the latest of the respected series, Garland Medieval Bibliographies. The authors, who are Chairman and Secretary respectively of the US Friends of the Road to Santiago, have produced an invaluable reference book (2941 entries on 546 pages) covering many academic and other titles and material published in English, Latin, German, Spanish, French, Italian, Dutch, Catalan, Portuguese and Galician.

Anne Street's recent donation has enabled us to purchase Shirley Du Boulay's *The Road to Canterbury: a Modern Pilgrimage* (HarperCollins, 1994) which was reviewed in Bulletin 54. Members may like to know that the book is appearing in paperback in January 1996. The other work that Anne's kind donation will enable us to purchase – the next time a member flies to Santiago perhaps – is the well-reviewed *El Camino de Santiago desde el Aire* by X.S. Lobato and X.R. Pousa (1993), a book of very fine photographs taken from the air above the Camino.

Peter Cox of Taunton walked from Santander to Santiago this autumn. He has kindly donated two Spanish books to the Library. The first is *El Camino de Santiago por los Asturias* which covers the route from the Pajares pass via Oviedo to Grandas de Salime and the border with Galicia. The second is *La Ruta de la Costa* which covers the Asturian coastal route from Colombres (on the border with Cantabria) to Vegadeo (on the Galician border), which was given to Peter by the priest at Valdedios.

An addition to the Library's Irish file – and to understanding Irish-Spanish relations – comes from **Aileen O'Sullivan** who arranged for an article in Gaelic 'The Massacre at Smerwick, 1580' by Denis O'Connor to be translated into English. The essay is based on a pamphlet of the same title by Dr A. O'Rahilly, published by Cork University Press in 1938.

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Members' Page

Congratulations to **Judy Foot** of Dorset, who walked to Santiago in September/October in aid of Breakthrough Breast Cancer and who has raised over £8000.

Chris Masters is promoting environmental tourism in a new project at La Crétouffière, a group of farm buildings three miles from Gorron in the Mayenne area of France. The Mayenne borders both Brittany and Normandy. By late '96 or early '97 he hopes to be able to accommodate pilgrims en route for places further south. In the long term the aim is to develop a creative and self-sustaining community, with workshop and studio, and to offer courses which draw on the landscape for inspiration. Anyone interested is invited to contact Chris at 20 Brook Vale, Charlton Kings, Gloucestershire GL52 6JD, where he will be until February 1996.

Gina and Lolly Morris, members of the Confraternity from South Africa, intend walking the pilgrimage route some time in May 1996. They are looking for a lift to the south-western area of France near the starting point of Saint-Jean-Pied-de-Port, and will willingly pay their share of expenses. They also invite anyone interested to join them. Please write to Gina Morris, 34 Chepstow Villas, London W11 2QZ.

1995 was a special year for **Richard Spence** of Napier, New Zealand. He walked to Santiago in August and more recently, on 12 November 1995, he was ordained a priest in the Anglican Church.

Rod Pascoe and Francis Davey, both from Cornwall, walked the Camino Portugués in the autumn and have supplied the Secretary with some useful notes on their pilgrimage.

Bryan Fisher, a new London member, is cycling the Via de la Plata (Seville to Santiago) from mid-April to mid-May, in aid of Task Brasil, a registered charity that rescues and offers on-going help to abandoned street children in Brazil. (Task stands

for 'the abandoned street kids'.) Bryan is 72 and has already cycled, in 1993, from Alicante to Madrid for the same cause. Companions on this new pilgrimage ride would be very welcome: he is proposing to cycle 50 to 60 km a day and to stay at reasonably priced 'pensiones' and 'fondas'. Please contact him if you are interested on (0171)-636 9022. Members who would like to sponsor Bryan (he is paying all his own expenses) with a donation (cheques payable to TASK BRASIL) or pledge should contact him at: TASK BRASIL Sponsored Ride Appeal, c/o Mr. Bryan Fisher, Flat 21, 43 Wells Street, London W1P 3FF.

Another April pilgrim cycling for a good cause is *Michael Fisher* of 9 Birch Road, Swinton, Manchester M27 0BX. He is aiming to raise £20,000 to fund the work of one Macmillan Nurse by cycling to Santiago from Saint-Jean-Pied-de-Port. He will be pleased to hear from any members who would like to sponsor him.

Aileen O'Sullivan, a retired member from Killorglin, Co. Kerry, is interested in making the pilgrimage to Santiago in 1996 (perhaps the 2nd week of June) by public transport, and wonders if any other members would be interested in joining her. Please write to her at 36 Langford Street, Killorglin, Co. Kerry, Ireland.

And finally ...

Caravan, 10' by 6', has been used as a very comfortable office for the last five years in my garden. It is in good condition but not suitable for touring as I have taken out the cooking and bed equipment. You may have it for nothing, provided you tow it away from Barnes, south-west London. New wife prefers garden to caravan! Contact Paul Graham on (0171)-397 6050 (office) or (0181)-876 8390 (home).

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NOTES AND NEWS

Tours - Advance Notice

1. Romanesque Art and Architecture in and around Toulouse is the title of a six-day study tour based in Toulouse and planned for September 1996. Visits will be made to some of the major Romanesque sites in the area, including the church of Saint-Sernin in the city, the cathedral of Cahors and the abbey church and celebrated cloisters of Moissac. If you are interested and would like further details please write to Catherine Oakes, University of Bristol, Dept. for Continuing Education, 8-10 Berkeley Square, Bristol BS8 1HH.

2. Spirituality of Galicia Retreat

A reflective pilgrimage to Santiago and monasteries of Galicia, including Graham Greene's favourite at Oseira, is planned for 24 to 31 May based at Poio monastery near Pontevedra. This retreat was a great success in 1995. The 1996 leader will be David Torkington and the cost £499. For further details contact Retreats Beyond Dover, c/o St Etheldreda's Church, 14 Ely Place, London EC1N 6RY. Tel. and fax: (0171)-404 4919.

3. Santiago de Compostela for the Feast of St James, with 8 nights along the way from Bilbao to Santiago. Depart July 18, cost: £989 in twin/double room, single room supplement £112. Leader: Rev. Richard Martin. Details from Footprints Tours, tel. 0800-318225, Mon. to Fri. 9 to 5.

4. Santiago de Compostela for the Feast of St James - a 4-night break in the city with visit to Finisterre. Fly Gatwick/Santiago return, July 22 to 26; leader Rev. David Nason. Cost £749, s.r.s £72. Details from Inter-Church Travel, tel. 0800 300400.

Bicycles free on RENFE?

According to a news item in one of the Galician papers RENFE has since August been carrying bikes free of charge on its long-distance trains (*largo recorrido*) which have couchettes or sleeping berths. Bikes have to be packed up in special plastic bags. What the cutting doesn't say is whether travellers have to book a couchette or sleeper in order to avail themselves of this facility. Further details welcomed.

ENGLAND, SOUTH AND SOUTH-WEST

- Mrs Janet Davies 23 Church View, Hartley Wintney, Hants RG27 8LN.
Tel.: (01252)-844969. (Long-distance walking: mental,
physical and spiritual challenge)
- Mrs Liz White Rosewood, St Savior's Road, Bath BAI 6RN. Tel.: (01225)-336080.
(To personally experience this extraordinary activity linking medieval
Europe)
- Mr Tony Bolland 12 Westfield Place, Clifton, Bristol BS8 4AY. Tel.:
(0117)-973 1262. (Portico de la Gloria to feature in a
forthcoming publication)
- Mr Michael Bradshaw The Bank House, Oldbury-on-Severn, Bristol BS12 1PR.
Mrs Jane Bradshaw Tel.: (01454)-413199. (Music and history)
- Rev. John Henton 95 Howell Road, Exeter, Devon EX4 4LH. Tel.:(01392)-
(Intends to go on the pilgrimage) 54396
- Mrs Sally Gunn 'Woodside', Barbrook, Lynton, N. Devon EX35 6PD. Tel.: (01598)-
(Religious; meeting other pilgrims) 753298
- Mr Philip Cafferky 'Hibernia', Fore Street, Praze-an-Beeble, Camborne,
Mrs Joan Cafferky Cornwall TR14 0JX. Tel.: (01209)-831571.

ENGLAND, NORTH

- Miss Mary Dickinson 8 Sleggill, Richmond, N. Yorks DL10 4RH.
- Mr Alan McKie 129 Stepney Road, Scarborough, N Yorks YO12 5NJ. Tel.: (01723)-
Mrs Jean McKie (Historical and religious) 369625
- Mr Austin Moffett 15 Prestwick Gardens, Kenton, Newcastle-upon-Tyne,
(Various interests) NE3 3DN.
- Mr Andrew McConville 2 Jasmine Walk, Partington, Urmston, Manchester M31
Tel.: (0161)-775 9825. (Hopes to make the pilgr.) 4GP.
- Mrs Margaret Geddes 4 Denbigh Drive, Clitheroe, Lancs. BB7 2BH. Tel.:
(01200)-23474. (Cultural, walking, religion)
- Mr Cyril Jones 57 Mill Lane, Hazel Grove, Stockport, Cheshire SK7 6DW. Tel.:
(01625)-876849. (General interests)
- Mr Peter Hughes 247 High Greave, Sheffield S5 9GS.
- Mr Brendan Nolan 15 Fox Hills Crescent, Lanchester, Co.Durham DH7 0PW
Tel.: (01207)-521465.

ENGLAND, MIDLANDS

- Mr James Muggleton Manor Farm, Little Gidding, Huntingdon, Cambs PE15
Tel.: (01832)-293393. 5RJ.
- Michael Fraser-Allen The Hall, Crick, Northamptonshire NN6 7TP. Tel. (01788)
(Long interested in going on pilgrimage; -822393.
worked in Spain, likes country and its people)
- Mr John Merrill 19 Moseley Street, Riply, Derbyshire DE5 3DA.
(Planning to walk the Way of St James, May/June 1996)
- Dr Richard Taylor White House Farm, Main Street, Keyham, Leicester LE1
Mrs Edna Taylor Tel.: (0116)-259 5415. (Post-retirement challenge) 9JQ.

* * * * *



**PRACTICAL PILGRIM DAY AT WARWICK
9 MARCH 1996**

I / We expect to attend the following sessions of the Practical Pilgrim Day in the capacity ticked below:

Prospective walking pilgrim Prospective cycling pilgrim
Prospective other type of pilgrim: horseback, public transport

Former walking pilgrim Former cycling pilgrim
Former other type of pilgrim: horseback, public transport

Please tick below the sessions you would like to attend.

- 1) General information session
- 2) Walkers' session
- 3) Cyclists' session
- 4) Visit to Lord Leycester's Hospital
- 5) Helen Lubin's talk on *The Worcester Pilgrim*
- 6) Informal supper in Warwick after the talk

Have you areas of expertise you could share with people, eg maps, equipment, camping, tandems etc?

.....

If you have knowledge of one of the French routes, which one?

.....

Name:

Address:

Tel. number, with code

Please return this form by Feb. 19th, enclosing s.a.e, to Marion Marples, CSJ, First Floor - Talbot Yard, 87 Borough High Street, London SE1 1NH.

Confraternity Office Holders

Membership Secretary: Doreen Hansen,
96 Queenswood Gardens,
Wanstead, London E.11 3SF.

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

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

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

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

Refugio Gaucelmo Sub-Committee

Chairman: James Maple, 12 Donne Court,
Burbage Road, London SE24 9HH.
Tel.: (0171)-274 8131

Coordinator: Walter Ivens, Flat D, 1 Airlie Gardens,
London W8 7AJ.

Secretary: Mary Ivens (same address)

Wardens' Coordinator: Joseph May, 5 Ayot Green,
Ayot St Peter, Welwyn, Herts AL6 9AB.

Publications Orders should be sent to the CSJ office:

First Floor, Talbot Yard,
87 Borough High Street,
London SE1 1NH.

Tel.: (0171)-403 4500



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* * * * *

1995 Committee

Chairman: Laurie Dennett, 24 Andrewes House,
London EC2Y 8AX. Tel.(0171)-638 2612

Vice-Chairmen: William Griffiths, Howard Nelson

Secretary: Marion Marples, 45 Dolben Street,
London SE1 0UQ. Tel. (0171)-633 0603

Treasurer: Timothy Wotherspoon, The Three Horse-
shoes, Cottenham, Cambridge CB4 4SD.

Members: Rosemary Clarke, Doreen Hansen
Hilary Hugh-Jones, Mary Remnant
David Wesson

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



£2-00





Confraternity of Saint James

Founded in 1983

to promote the pilgrim routes to Santiago de Compostela

PRESIDENT: HIS EXCELLENCY THE SPANISH AMBASSADOR

PROGRAMME 1996

- Sat 20 January **Annual General Meeting**, 2.30pm
Lecture: *Camino Portugués*: HE The Spanish Ambassador
St Alban's Centre, Baldwin's Gardens, EC1, 4.30pm
- Sat 9 March **Practical Pilgrim Advice Sessions** 11-4pm
Unitarian Chapel, High Street, Warwick.
Includes visit to Lord Leycester's Hospital, talk *The Worcester Pilgrim*: Helen Lubin, 6pm
- Sat 23 March **Practical Pilgrim Advice Sessions**: Chester
more details phone Barry Humpidge 0114 235 0341
- Sat 27 April **Second Constance Storrs Memorial Lecture**
The Romanesque Architecture of the Welsh Marches:
Prof George Zarnecki, St Alban's Centre, EC1, 5.30 for
6pm, £4, £5 non members (includes glass of wine/juice)
- Sat 26 May-Sat 1 June **Visit to Co Kerry, Ireland**
- Sat 20-Fri 26 July **Le Walk**: walk with friends from the Association de St Jacques d'Acquitaine along the St James's Way from Southampton to Reading and Marlow
- Thu 25 July **St James's Day**: boat trip Reading-Marlow 1.30pm,
Mass and picnic in Marlow
- 12-15 September **Conference on The Maritime Pilgrimage from Northern Europe**, El Ferrol, organised by the Xunta de Galicia
- 19-26 October **Study and Walking Visit to the Maragateria**, based at Rabanal del Camino
- November/December **New Members Evening**: talks on the pilgrimage

See future editions of the Bulletin for full details of all events.

More details and booking: Confraternity of St James, First Floor, Talbot Yard, 87 Borough High Street, London SE1 1NH, ☎ 0171 403 4500, fax 0171 620 4356



Holy Days and Holidays *The Medieval Pilgrimage to Compostela* Horton and Marie-Helene Davies

This book takes the reader on a medieval pilgrimage to the magnificent shrine of Santiago at Compostela, one of the most famous places of pilgrimage during the Middle Ages.

The book begins with an attempt to explain the impulses to pilgrimage in the Middle Ages: the mixed motives of the pilgrims themselves; the sinister delight in pilgrimages taken by those parasites who battered on the pilgrims, such as robbers, buccaneers, cheating innkeepers, pardoners and the like; and the inducements to pilgrimage offered by the Church through encouraging sanctity or the sale of indulgences and by princes appealing to patriotism, vengeance, and Christian courage all at once.

The authors then turn to a specific consideration of the attractions which led pilgrims towards Compostela itself. Particular care is given to an examination of the shrine's legendary link with the apostle Saint James.

The preparations that preceded the actual journey are examined, and the authors reconstruct the actual journey to Compostela, giving details of the particular attractions the pilgrims would find in the shrines en route. The history of the relics at Saint Martial of Limoges, Saint Foi of Conques, and Saint Isidore of Leon among others, is described, including their multiplication, falsification, beauty and significance. This is followed with a description of the iconography in stone of biblical themes carved on the tympani and capitals of the romanesque churches in France and Spain en route to Compostela and of the provisions made in the Liturgy and in the Psalms for the edification of the Christian wayfarer.

The book concludes with an account of the dangers and delights of pilgrimage, which included natural hazards, foreign enemies, opportunities for intoxication and lechery, the hearing of Gregorian chants and the stories of the saints, and the watching of liturgical dramas.

"This pilgrimage into a little-travelled region of medieval history deserves like mulled wine to be savoured at leisure and by a fireside. It is richly spiced with finely drawn descriptions and striking examples and has a vintage narrative style that is becoming rare in historical writing." Theology Today (USA)

About the Authors: Horton Davies received his M.A and B.D. from Edinburgh University and his D.Phil. and D.Litt from Oxford. Founder of the School of Theology at Rhodes University, South Africa, Dr. Davies has also served as the head of the Department of Church History at Mansfield College, Oxford. He has written seventeen previous books, including the five volumes of WORSHIP AND THEOLOGY IN ENGLAND.

Marie-Helene Davies was educated at the Sorbonne, Paris, where she received a B.A. in French Studies and a B.A., M.A., Agregation and D.Litt. in Anglo-American Studies. She has written one other book.

243 pages Illustrated £22.50 Published 13th October 1982 ISBN 0 8387 5018 4

Please send ... copies of HOLY DAYS AND HOLIDAYS at £22.50 each.
I enclose remittance for £ .

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Address:

1982
Amanda Bate
11a Englefield Rd
London N1 3LH

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~~25 Sicilian Avenue, London WC1A 2QH~~

Confraternity of Saint James

REGISTERED CHARITY NUMBER 294461

NOTICE OF ANNUAL GENERAL MEETING 1996

The thirteenth Annual General Meeting of the Confraternity of St James will take place at 2.30pm on Saturday 20th January 1996 at the S Alban's Centre, Baldwin's Gardens, London EC4 (nearest tube Chancery Lane or Farringdon)

AGENDA

1. Welcome and Introductions
2. Apologies for absence
3. Minutes of 1995 Meeting (enclosed)
4. Chairman's Report for 1995
5. Treasurer's Report and Accounts (enclosed)
6. Report on Refugio Gaucelmo
7. Report on the Slide Library
8. Programme for 1996
9. Election of Committee for 1996
10. Any Other Business

PROGRAMME FOR THE DAY

THEME: OTHER ROUTES

- 11.30 DOORS OPEN *Publications/Sweatshirts on sale. Exhibitions open*
LUNCHEON *Please bring a picnic lunch, drinks available from second floor Bar*
- 12.30 TEN BEST SLIDES *in Lower Hall*
- 1.30 NAVARRE VISTE REUNION *in West Seminar Room*
- 2.30 ANNUAL GENERAL MEETING *in Lower Hall*
- 3.30 TEA *Served in Lower Hall as well as Bar area (second floor)*
- 4.30 THE CAMINO PORTUGUÊS *Lecture by H E The Spanish Ambassador,
Don Alberto Aza Arias*
- 5.30 DRAW FOR THE RAFFLE
- 6.00 LATE NEW YEAR PARTY *Lower Hall*
- 8.00 FINALE *by the Confraternity Choir*

Marion Maples
Honorary Secretary

AGM ACTIVITIES AND ATTRACTIONS

EXHIBITIONS

•VEZELAY ROUTE AND FEEDBACK

East Seminar Room, 2nd floor

organised by John Hatfield

•CAMINO MOZÁRABE, CAMINO DEL NORTE, OVIEDO, PORTUGUÉS

West Seminar room, 2nd floor

displays of available material

TEN BEST SLIDES

This year this slide show will be in the main hall which we hope will be more suitable. This is the occasion to share a particular aspect of the pilgrimage you have enjoyed or to pass on useful information to others, especially this year on 'Other Routes'. A maximum of 10 slides is stressed to allow as many as possible to participate. Please let Marion Marples know if you would like to take part.

RAFFLE

We hope to have a special valuable prize this year. If you have a particularly appropriate pilgrimage related prize you would like to donate as well, please discuss it with Marion Marples in advance.

PUBLICATIONS STALL

A chance to see the latest publications and stock up your library. We hope to have some glass tankards engraved with a scallop shell for sale as late Christmas gifts for £10 each.

SWEATSHIRTS

William Griffiths will be available to take orders for and advise on colours of sweatshirts and T shirts for the well dressed pilgrim.

THE VENUE

You are warned that parking is difficult in the area and there is no parking available at the Centre. There are some meters in Hatton Garden. Some people park in Grays Inn Road. Public transport is good from all directions -tube to Chancery lane or Farringdon, buses from Oxford Street go along Holborn (8, 22b, 25). Bus 45 or 63 from King's Cross, 171A from Waterloo. Bring a map!

MEMBERSHIP RENEWAL

Our Membership Secretary Walter Ivens has decided to step down this year. His place will be taken by Committee Member Doreen Hansen, who will be available at the AGM to renew members' subscriptions. Please note that the Committee has decided that Membership Renewals should be made by cheque or cash AND NOT BY CREDIT CARD as this has considerably increased the administrative load. (Credit Cards transactions from abroad are, however, still acceptable). You are asked to consider paying Subscriptions 2, 3 or 4 years in advance, preferably by Covenant if you are a tax-payer. Those with Bulletin Address labels with A95 printed on before their name need to renew this year. Please renew promptly or inform Doreen if you wish your membership to lapse. Subscriptions will remain the same for 1996:-£10 single, £15 joint and institutions, with an additional £5 for Airmail postage outside Europe. Next year only one reminder will be sent (with the first 1996 Bulletin). If you have not renewed you will not receive further Bulletins. If renewing by post please send your renewal to **Mrs Doreen Hansen 96 Queenswood Gardens, London E11 3SF**, telephone 0181 530 8482 after 7pm.

NEW COMMITTEE MEMBERS

Under the Constitution half the Committee stands down each year. This year Timothy Wotherspoon, Mary Remnant, Hilary Hugh Jones, Rosemary Clarke and Howard Nelson stand down. They are all standing for reelection. Laurie Dennett, William Griffiths, Doreen Hansen, David Wesson and Marion Marples remain on the Committee this year. It is always valuable for there to be new members on the committee to avoid staleness and exhaustion. The basic number of 10 can be expanded to allow for new blood.

LATE NEW YEAR PARTY

Social event of the Confraternity Year!

Tickets £4 each, over 12s at school £2, under 12s, free

From experience we find that the Party goes best when members contribute food, particularly specialities they may make for such events, which mightily improve a more basic feast of supermarket staples! Please, if you can, offer pizzas, salads, dips and other delicacies in lieu of your £4 charge. If you prefer you can offer food for part of your ticket price.

The food this year will be coordinated by Janet Richardson. Please phone her on 01582 22595 if you would like to help with preparation, serving or clearing up.

The Confraternity was founded in 1983 and registered as number 294461 with the Charity Commission on the nineteenth of August 1986. Its principal objective is to advance the education of the public in the pilgrimage to Saint James of Compostela and the related history, art, architecture and music.

Following the election at the 1995 Annual General Meeting Laurie Dennett was chosen to succeed Patricia Quaife who had stood down after six years as Chairman. A presentation on her return from New Zealand demonstrated the gratitude felt by all our members for her presiding over a period of remarkable growth and achievement. She continues to edit the Bulletin, of which four issues were published during the year.

William Griffiths and Howard Nelson became joint Vice-Chairmen. Marion Marples was re-appointed Secretary and Timothy Wotherspoon Treasurer. The rest of the committee consisted of Rosemary Clarke, Doreen Hansen, Hilary Hugh-Jones, Mary Remnant, and David Wesson.

The committee has given much consideration to the future of the Confraternity and better ways of serving our members and the public at large. An office near the South Bank Centre was occupied in December 1994, and has been staffed one day each week. Equipped with a computer and assisted by a team of volunteers the Secretary has been grateful to be able to spend a little more time with her family, despite the membership surpassing twelve hundred.

The committee learned with dismay that its headquarters must be relocated by the end of January 1996. Alternative accommodation is being sought which will provide at a reasonable rent a central location convenient for members and others to visit the library and inspect before purchase books and the Confraternity's many own publications for sale. It is hoped to increase opening hours to include time in the evening as well as during the day.

The total raised towards funding Refugio Gaucelmo at Rabanal del Camino exceeded eighty thousand pounds during the year. Two grants over two and a half thousand pounds each were applied in increasing comfort for wardens and pilgrims alike, including installation of a private bathroom and a stove capable of heating the dormitory. The committee continues to be grateful to all those who contribute to the on-going success of this project - be it as donors, wardens or members of working parties.

The cashflow of the Confraternity continues to show no cause for concern. The surplus per member was about the same as last year, and although net assets have increased by almost half during the year money in the bank has been held almost constant. The committee is carefully monitoring its administration costs, especially in connection with its new office space, but sees no immediate prospect of having to recommend an increase in subscription rates, unchanged for four years now.

This is the last year in which the accounts will be presented in this form. A Statement of Recommended Practice, pursuant to Part VI of the Charities Act 1993, which comes into force in March 1996, recommends that charity accounts be prepared on an accruals basis, as opposed to the receipts and payments basis adopted by the Confraternity up to now, and be presented in a standard format as prescribed by the Charity Commission. The purpose of these changes is to give a more true and fair picture of a charity's financial position, distinguish directly charitable expenditure from other expenditure, and more easily enable comparison of performance between one charity and another. This time next year, to permit meaningful comparison, the accounts which follow will be restated on the new basis alongside the 1995-1996 accounts.

CONFRATERNITY OF ST JAMES - ACCOUNTS FOR YEAR ENDED 30.9.95

Income and Expenditure Account

	1994/95		1993/94	
Income				
Subscriptions and joining fees	£12,889		£10,536	
Subscriptions in advance	(£261)		(£146)	
Tax reclaimed	£672	£13,300	£541	£10,931
<hr/>				
Sales of books and publications	£7,319		£8,004	
Less: Costs of items sold	(£3,230)	£4,090	(£5,631)	£2,373
<hr/>				
Sales of other items	£1,341		£1,225	
Less: Costs of items sold	(£356)	£985	(£1,214)	£11
<hr/>				
Income - meetings and visits	£9,983		£9,688	
Less: Reserve for Navarre trip	(£4,214)			
Less: Direct costs	(£5,000)	£770	(£7,771)	£1,917
<hr/>				
Concert Proceeds net of costs		-		£662
Interest net of bank charges		£769		£587
<hr/>				
TOTAL INCOME		£19,914		£16,481
Less: Other Expenditure				
Bulletin	£5,256		£5,645	
direct costs				
editorial	£300	£5,556	£225	£5,870
Printing and stationery		£1,990		£1,083
Postage and telephone		£1,499		£1,462
Office Rental and Expenses (Note 1)		£1,210		£172
Office Equipment		£166		
Depreciation on Computer Equipment		£462		
Affiliations		£143		£100
Northern Group		£100		
Donations				£500
Miscellaneous		£43		£99
<hr/>				
TOTAL EXPENDITURE		(£11,169)		(£9,286)
Surplus of Income over Expenditure		<u>£8,745</u>		<u>£7,195</u>
Balance Sheet of the Confraternity				
Deposit with COIF Charities Deposit Fund		£22,095		£16,160
Less			(£1,930)	
Subscriptions in Advance	(£2,191)		-	
Computer Sinking Fund	(£1,000)		-	
Reserve for Navarre Trip	(£4,214)	(£7,405)	-	(£1,930)
<hr/>				
Deposits available to the Confraternity		£14,690		£14,230
Computer less depreciation plus sinking fund		£2,849		
Postage Paid Envelopes		£2,470		
Library Books at cost (Note 2)		£3,155		£2,746
Authors' books for sale at cost		£2,591		£1,152
Other items for sale, at or below cost		£472		£143
Cash at bank etc		£960		£172
<hr/>				
Net Assets		£27,188		£18,443
Represented by:				
Funds at beginning of year		£18,443		£11,248
Surplus for the year		£8,745		£7,195
Funds at end of the year		<u>£27,188</u>		<u>£18,443</u>

Statement of affairs of the Rabanal funds

	1994/95	1993/94
Funds at beginning of year	£10,505	£3,863
Received during the year (inc. interest) (Note 3)	£3,596	£8,872
Resources available	£14,102	£12,735
Less Expenses related to the refugio	(£6,114)	(£2,230)
Ted Dickinson Fund disbursements	(£124)	-
Funds at end of year	<u>£7,863</u>	<u>£10,505</u>
Represented by:		
Deposit with COIF Charities Deposit Account	£7,427	£9,934
Cash at Bank	£436	£571
	<u>£7,863</u>	<u>£10,505</u>
Ted Dickinson Fund (note 4)	£2,436	£2,274
Other Appeal Monies	£5,427	£8,232
	<u>£7,863</u>	<u>£10,505</u>

Notes:

1. The Confraternity took up office accommodation for the first time during the year.
2. Library books purchased are shown at cost. Donated books are included at no cost.
3. A donation of £5,000 was received in the year 1993/94.
4. The Ted Dickinson Fund is for helping pilgrims in financial hardship and for associated purposes.

MINUTES OF THE TWELTH ANNUAL GENERAL MEETING

held at the S Alban's Centre on Saturday 14 January 1995

In the Chair: Dr William Griffiths

Present: more than 160 members

1. Dr William Griffiths introduced himself as Chair of the meeting in the absence of both Patricia Quaife (Chairman) and Laurie Dennett (Vice Chair). He welcomed special guest Alberto Moran from Spain and members Roger Tisseau and Jacques Camusard visiting from France.
2. **Apologies** had been received from 31 members.
3. The **Minutes** of the 1994 Meeting were proposed as correct by John Durant, seconded by Joseph May—approved unanimously by the meeting.
4. The **Annual Report** for 1994 was prepared by Pat Quaife and delivered by William Griffiths. She reported on the impending move to an office which should allow more members to be involved in CSJ activities. Membership had passed 1000 and the Refugio Gaucelmo had been well used. She and Walter Ivens had been honoured by the King of Spain for their work. The Confraternity's events had been well attended and included a visit to Paris and a walk along the St Michael's Way in Cornwall. The Secretary was able to announce that Pat would be presented with a generous cheque from members on her return from New Zealand and, as she was standing down from the committee after 13 years, thanked her for her dedicated work for the Confraternity.
5. The Treasurer presented the Annual Report and **Accounts**. The financial position was healthy and he thanked all who had helped him in his first year, especially Stephen Badger his predecessor, and Rosemary Wells who dealt with the Covenants and Bankers Orders. The 'bulletin equalisation' figure was explained. The reserves were felt to be important for future possible expenditure on the office and publications. Acceptance of the Report and Accounts was proposed by the Treasurer, seconded by Heather Coleman and carried nem con. The Auditor had not finished his audit, but it was not expected that there would be any changes to the Accounts as presented.
6. Walter Ivens and Joseph May reported on the **Refugio Gaucelmo**. The total raised in the Appeal was £79,000, with £10,000 currently in the account. The Ted Dickinson Fund had about £3000, with the interest available for cases of need. Thanks were made to the El Bierzo association and the Madrileñas in particular. Plans were in hand for a wood burning stove in the salon and a warden's bathroom. There had been suggestions for a 'basa de acampada' in the orchard, but this was not felt to be appropriate at present. Wardens were still needed for July and October.

had been suggestions for a 'basa de acampada' in the orchard, but this was not felt to be appropriate at present. Wardens were still needed for July and October.

7. John Hatfield reported on **Slide Library** usage: 14 lectures and 1 TV programme had used the collection and 292 new slides had been donated.

8. Marion Marples outlined the **Programme** for 1995.

9. In accordance with the Constitution Pat Quaille, Marion Marples, Laurie Dennett, William Griffiths, Doreen Hansen and Rosemary Clarke stood down. Marion Marples, Laurie Dennett, Doreen Hansen and William Griffiths were reelected with David Wesson and joined Hilary Hugh Jones, Mary Remnant, Timothy Wotherspoon and Howard Nelson on the committee. Rosemary Clarke was coopted.

10. **Any Other Business**

- Mary Remnant commended the embroidered hanging by Gillian Clarke and proposed that we should compile an album of photos of works of art inspired by the Pilgrimage

- David Longrigg mentioned his booklet on his pilgrimage on sale from him

- John Crowe mentioned the St Birinus pilgrimage on 12 July

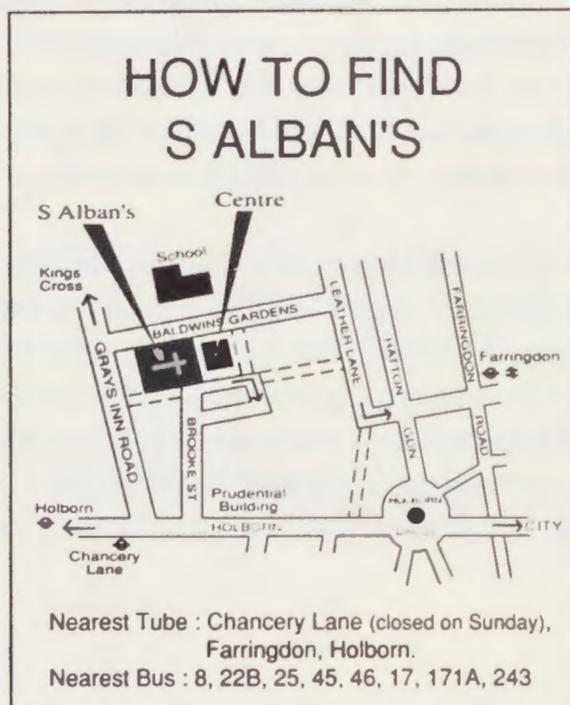
- John Hatfield asked the new committee to consider the age profile of the membership and try and find a way of attracting younger members; James Friedenthal reported that 2 Oxford students had made the pilgrimage this year

- Eric Walker asked about the Atlantic Arc project

- Howard Hilton commended the Pilgrim Guide to the Camino Francés which was widely admired on the Camino and thanked members for their help. He suggested county contacts for giving advice

OFFICE NEWS

Since the last **Bulletin** was sent to **UK** members we have learnt that we have to find a new office as 3 Stamford Street is being redeveloped. At the time of going to press we have nearly secured a new office space-more commodious than the last - and hope to move in mid-January. Full details and address etc will be included in **Bulletin 55** which will be despatched shortly.



CONFRATERNITY OF SAINT JAMES

Spring Newsletter 1996

1) Confraternity Events

Saturday 27 April - 2nd Constance Storrs Memorial Lecture -
The Romanesque Sculpture of the Welsh Marches
by Professor George Zarnecki, CBE, FSA

5.30 for 6pm at St Alban's Centre, Baldwin's Gardens (off Gray's Inn Road), London EC1. Nearest tube: Chancery Lane, on the Central Line. Entrance: members £4, non-members £5, to include a glass of wine or fruit juice. If you haven't yet obtained your ticket for this event, fill in the form at the back of the Bulletin and make sure you do not miss this important lecture. It may well be Professor Zarnecki's last public lecture and tickets are already going fast.

Wednesday 8 May - Research Working Party Meeting -
at the University of Birmingham, 2pm to 4pm. Bring your sandwiches for an informal lunch beforehand. County coordinators will receive a separate notice of this meeting. New members interested in research into the pilgrimage and its vestiges in this country and who would like more details should initially speak to Marion Marples, Laurie Dennett or Pat Quaife on the following respective numbers: (0171)-633 0603, (0171)-638 2612, (0181)-883 4893, preferably after 7.30pm.

Saturday 18 May - Open Day at CSJ Office and Library, SE1

Come and see the new office and library, from 11am to 4pm and explore the historic Borough High Street area (possibility of a short guided walk in the afternoon). Light refreshments (but not lunch) will be available; bring your own sandwiches or patronise the famous George Inn a few steps away. Nearest tubes: London

Bridge and Borough (Northern Line), but note no services at weekends between Euston and Moorgate (slow, replacement bus service). Address: First Floor (above Copyprints) - Talbot Yard, 87 Borough High Street, London SE1 1NH.

26 May to 2 June (note new dates) - CSJ Visit to Ireland -

There are still 5 places available on this trip, visiting Dingle with its early Christian sites and long-standing connections with Spain. If we have 5 more people the price will be £206 per head, for 7 nights bed and breakfast (no singles), coach travel and lectures. If you are travelling from the UK you would have to make your own travel arrangements to and from Dingle, as there are no more flight reservations available. We look forward particularly to meeting some of our Irish members at Dingle for the week's activities. The programme includes visits to the Blasket Heritage Centre (and Islands, weather permitting) and the lake of Killarney. For the energetic there will be walks along the Dingle Way, with mini-bus travel for the less active. Aileen O'Sullivan, who lives in Killorglin, where we spend our last two nights, is organising evening lectures on the history of the peninsula and the early Celtic church in return for lectures on the Camino in Spain from participants. There is no form to complete but members wishing to take part should write to Maricn Marples at the CSJ office address immediately: First Floor, Talbot Yard, 87 Borough High Street, London SE1 1NH.

Thursday 27 June - The Pilgrimage and Legends of the Road, Illustrated by the Altarpiece in the Indianapolis Museum of Art - a lecture by Marilyn Stokstad, author of *Santiago de Compostela in the Age of the Great Pilgrimages* (1978). 7pm at St Etheldreda's Church, London EC1. We are delighted to be able to add to the lecture programme for the year, with the visit of American scholar Marilyn Stokstad to London in June. Further details in Bulletin 56.

20 to 27 July - Pilgrimage from Southampton to Marlow, via Winchester and Reading - otherwise known as 'Le Walk' - with the Amis de Saint-Jacques of Aquitaine, and more particularly the Amis of the Pyrénées Atlantiques. There is still room for a few more Confraternity walkers on this 120km walk on the St James's

Way, ie our very own pilgrim route, though being done in reverse order on this occasion. Costs are being kept low: £165 per person for the week, including simple accommodation, all meals, transport of luggage (one item) and a boat trip on the Thames from Reading to Marlow (with commentary by a Thames expert). If you would like to join the party please complete the form at the back of the Bulletin and full details will be sent to you. The week includes **St James's Day on July 25th**, which will be fully celebrated as described below, and which can be attended by non-walking Confraternity members.

Thursday 25 July – St James's Day 1996

French and English pilgrims on Le Walk will be in Reading for St James's Day. We are arranging a short service in St James's Catholic Church, just by the Abbey ruins at **10.30am**. There is then some free time until we board a boat at **Caversham Steps at 12.45 pm**. Members who would like to join the party will be very welcome. Please bring a picnic lunch; tea and a bar will be available on board. There will also be a commentary by Leigh Hatts who will point out places of interest. In Marlow the timetable will be as follows:

- **7pm: Mass at St Peter's RC Church, St Peter's Street, Marlow**, with participation by the Confraternity choir. The relic of the Hand of St James will be on display.
- **8pm (approx): barbecue supper at the nearby Two Brewers pub.**

Costs (for day participants): - boat fare: £7
 - barbecue supper, inclusive of a half-bottle of wine per person: £9-25.

If you would like to participate just in the St James's Day events please also complete the form at the back of the Bulletin. (See under 'Other Events' for details of St James's Day Mass in Winchester on Saturday 27 July, the last day of Le Walk.)

20 to 27 October – Study Visit to the Maragatería, based in Rabanal del Camino

This active study visit will traverse the Maragatería area from Astorga southwards and westwards, with a programme of lectures,

walks and mini-bus excursions. Highlights include a visit to Astorga on market-day, followed by a lecture by one of the foremost specialists of the area, D. Augusto Quintana Prieto, a visit to the Valle del Silencio (Peñalba de Santiago and San Pedro de Montes), and a celebration, on Friday 25 October, of the 5th anniversary of the inauguration of the Refugio Gaucelmo. The cost of the visit will vary from £395 (accommodation in the Refugio Gaucelmo with no guarantee of privacy) to £550 (hotel accommodation in the new Hostería el Refugio nearby). Single rooms may or may not be possible and will be known in late April after a visit to Rabanal. The cost includes return flight Stansted to Oviedo, all mini-bus transport, accommodation for 7 nights and all meals. A more detailed programme sheet will be available in late April. In the meantime if you would like to take part (including those members who have already indicated informally they would) and/or if you would like a programme sheet please complete the form at the back of the bulletin. Numbers will be limited to 20 and acknowledgments will not be issued until late April.

2) Other Events

Monday 8 April (Easter Monday) - Walk from St Day to Goonhavern (Cornwall)

This Bredereth Sen Jago (BSJ) walk meets at 10.30am outside the gate of the churchyard, St Day (by the ruined church). About 10 miles, mainly along farm lanes, the walk will be led by Hilary Shaw. Bring good walking boots or shoes, and a picnic. For further details of all Bredereth Sen Jago events, please write to Hilary Shaw, enclosing a decent-sized s.a.e, at The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ.

Saturday 27 April - BSJ Visit to Polruan and Lanteglos-by-Fowey
Meet at 11 am at the Passenger Ferry Slip, Fowey, ie the ferry for Polruan not the car ferry to Bodinnick. Large car park, plus overflow one, at Bodinnick Car Ferry. Walk to Lanteglos Church, picnic at Lanteglos-by-Fowey; walk to Polruan, return to Fowey for tea. Bring picnic.

27 to 28 April – 10th Anniversary of the Belgian Association des Amis de St Jacques de Compostelle A.S.B.L.

To celebrate their tenth anniversary the Amis de St Jacques de Compostelle have arranged a fascinating weekend of events in the Abbey of Floreffe and in Namur. The programme contains a mixture of visits, exhibitions, walks and lectures with Mass in the church of St Jacques in Namur. Confraternity members are cordially invited to attend. For further information telephone Monsieur Jacques Degehet on (0032)-81.46.12.58.

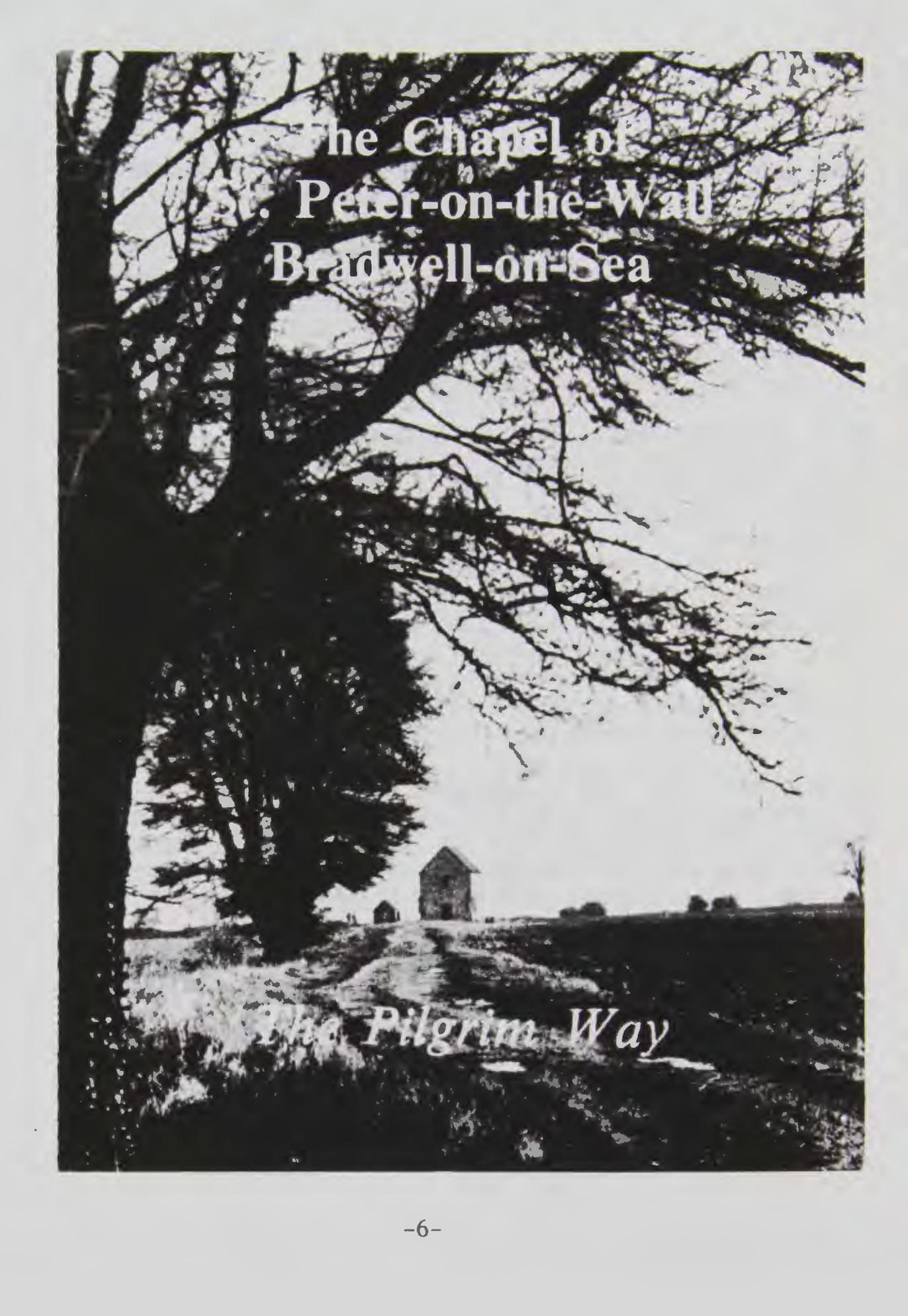
The University of Reading, Graduate Centre for Medieval Studies, has arranged a May/June series of lectures on art and architecture on Thursday afternoons at 2pm in Room 128 of the Faculty of Letters, followed by tea. For full list of speakers see page 7 of Bulletin 55.

The University of York's Centre for Medieval Studies' Pilgrimage Programme – this set of lectures takes place in the Huntingdon Room, The King's Manor, Exhibition Square, York, at 8pm on dates from May to December. See Bulletin 55 for full list. (Should you not have Bulletin 55, please send an s.a.e to the Confraternity office requesting a copy of pages 7 to 8.)

18 to 19 May – BSJ Visit to Totnes and area around, to include tour of Dartington Hall and gardens, tour of Totnes by a local historian, visit museum and castle. On Sunday a river trip down the Dart is planned, following the route of many pilgrims down the centuries. For programme, send a s.a.e to Hilary Shaw at the address above.

Saturday 6 July – Bradwell-on-Sea Pilgrimage –

Starting from the village of Bradwell at 11am pilgrims will arrive at the Chapel of St Peter-on-the-Wall for a 12.30pm service. The pilgrimage is in honour of St Cedd, who came to the village, originally known as Ythancestrir, in 653 with a group of Christians. He built the chapel, most of which remains as it was 1300 years ago. On 6 July there will be many activities and stalls; bring a picnic. Further information from Alan Shadrack on



The Chapel of
St. Peter-on-the-Wall
Bradwell-on-Sea

The Pilgrim Way

(01245)-251088. There are services at St Peter's Chapel every Sunday at 6.30pm in July and August, exploring 'practical Celtic spirituality'.

6 to 7 July - BSJ Walk Round Land's End -

During this leisurely two-day walk pilgrims will see (from landward) places mentioned by William Wey in his description of his return voyage from Santiago in 1456. The programme includes St Just-in-Penwith church, Cape Cornwall, Whitesand Bay and Sennen Cove and church; coastal path to Land's End, Gwennap Head, St Levan Well and Church. For further details send an s.a.e to Hilary Shaw.

Saturday 26 July - St James's Day Mass at St James's Burial Ground, Winchester, at 10am

Following an initiative by the CSJf a few years ago, an open-air St James's Day Mass has become a tradition at the St James's Burial Ground opposite the prison in Winchester. The burial ground is served by Canon Doyle from St Peter's, Winchester, who has a splendid St James chasuble.

12 to 15 September - Conference on Maritime Pilgrimage - in El Ferrol (La Coruña) Galicia, organised by the Xunta de Galicia.

20 to 22 September - 4th International Conference of the Spanish Federation of Associations, in Carrión de los Condes (Palencia).

The theme of the conference is: **los Peregrinos** and the main venue the newly restored Monastery of San Zoilo. In addition to lectures, working sessions, round tables etc there will be a concert of medieval music, a visit to the Roman villas of Palencia, to Villalcazar de Sirga, a medieval dinner and a folklore festival. Further details in forthcoming Bulletins.

* * * * *

3) From the Secretary's Notebook

The New Committee

The officers of the Confraternity are elected at the first meeting of the committee each year. The officers were all re-elected:

Chairman: Laurie Dennett

Vice-Chairmen: William Griffiths and Howard Nelson

Secretary: Marion Marples

Treasurer: Timothy Wotherspoon.

Other members elected at the AGM on 20 January are:

Rosemary Clarke, Doreen Hansen, Hilary Hugh-Jones, Mary Remnant and David Wesson. In addition, Mick Summerbell from Sheffield has been co-opted on to the committee.

As membership seems to double every two years or so and the range of CSJ activities increases, the committee spends most of its time dealing with internal, organisational matters. To allow for proper consideration of the wider issues, eg the *Camino*, especially as the build-up for the 1999 Holy year begins, the committee is dedicating the afternoon of Saturday 15 June to a discussion about the promotion of the *Camino* in the UK and ways in which it can best be protected. Any member who has particular concerns is invited to make their contribution in writing to the Secretary.

Membership Matters 1)

At the AGM a special new membership rate was announced. The category of 'honorary life members' covers members over 70 who have been members for 10 years or more. Please contact the Membership Secretary, Doreen Hansen, at 96 Queenswood Gardens, London E11 3SF, if you think you may be eligible and would like to take advantage of this privilege.

Membership Matters 2)

1996 subscriptions were due at the end of January. If you pay on an annual basis and have not yet done so for this year, the Membership Secretary would be grateful to receive your 1996 subscription of £10 (£15 joint and airmail beyond Europe). The

rate has remained unchanged for several years. A renewal form is enclosed for non-renewed members.

Pilgrims to Rome

With more members planning to make the pilgrimage to Rome, Joe Cheer of Sussex sends information about an 80-page, illustrated book from Italy called *La Via Francigena: the Paths of the Pilgrims*, (1995). It is published by the Editorial Dept, Touring Club Italiano and Regione Emilia Romagna and is available free of charge from:

Azienda Promozione Turistica,
Piazza Duomo 5,
Parma, Italy.

Tel.: (0039)-521.23.39.59, fax: 521.23.86.05

There is also a list of CSJ library books available on the pilgrimage to Rome. Send an s.a.e to the office if you would like a copy.

Tour Operators' Leaflet

Unfortunately there has not been time to prepare a list of tour operators' study visits and walking holidays this year. The following is a list of companies offering various tours along the *Camino* and/or to Santiago de Compostela in 1996. See also page 56 of Bulletin 55 for advance notice of 3 tours and a retreat.

Art History

Martin Randall, tel.: (0181)-742 3355
ACE, tel.: (01223)-835055

Fly-Drive

Mundi-Color, tel.:
(0171)-828 6021

Across Spain

Pax Travel, tel.: (0171)-724 8206
Inter-Church Travel, tel.: (0800)-300444
Catholic Travel Service, tel.: (0171)-724 8932

Walking

Waymark Holidays, tel.: (01753)-516477
Ramblers Holidays, tel.: (01707)-331133
Sherpa Expeditions, tel.: (0181)-577 2717
Alternative Travel Group, tel.: (01865)-513333

'Undiscovered Northern Spain' - 15 to 22 April 1996 -

This is an 8-day coach tour that ends in Santiago de Compostela, after following an interesting, if round-about route. Organised by Pax Travel, the cost of the tour is £532 to include return air travel (Heathrow to Bilbao and Santiago to Gatwick), coach transport to Burgos, Valladolid, Segovia, Avila, Salamanca, Lugo and Santiago (2 nights), half-board in twin rooms in ** hotels and services of tour leader, Fr. Ian Vane, of St Charles Borromeo, Worthing. Single room supplement: £70. Full details from Pax Travel, 106 Seymour Place, London W1H 5DG. Tel.: (0171)-724 8206; fax: (0171)-724 5814.

A Second-Hand Bargain

Assiduous frequenter of second-hand bookshops **Charles Francis** has found a first edition of Walter Starkie's classic *The Road to Santiago* (1957). It is in good condition and has its dust jacket. It is on offer to members for £40, in aid of the Refugio Gaucelmo Appeal. The first full offer, in writing to the office, will be accepted. If several people's offers arrive at the same time, they will be put into a draw to ensure fairness. So please do not actually enclose a cheque with your offer; only the successful applicant will be notified.

A Hug for the Apostle in Galician

Laurie Dennett's 1987 book has now been translated into Galician as *Unha Aperta o Apóstolo* and published last year. The translator was Rosa Rutherford, Santiago-based daughter of Professor John Rutherford of the Centre for Galician Studies at Oxford University. Laurie has presented a copy to the CSJ Library.

Marion Marples

4) New Publications

The Camino Francés 1996 (ie the 14th edition) is now available from the office for £4-50, including postage. Editor, Pat Quaife, made a super-human effort in February and March and managed to produce 50 copies in time for the March 9th Practical Pilgrim Day

at Warwick. The 80-page 1996 edition is based on the observations of over 25 1995 pilgrims and is therefore as up to date as it can be. Alison Raju supplied some particularly useful notes on facilities for winter pilgrims, which have been included, along with a note on personal safety. Each year this guide is the envy of other pilgrims along the *Camino*, as other publishers are not able to keep up the taxing schedule needed for annual revisions. Our grateful thanks to all who sent in their comments.

Arles to Puente la Reina by Marigold and Maurice Fox was published in late February as no.4 in our 'Guides to the Roads through France' series. In the late 1980s the late John Halliday set the ball rolling with the first Arles route guide, used by the first generation of Arles route pilgrims. The Foxes' new guide, 66 pages long, is notable for its detailed instructions for walkers who are not always well served by the waymarking. The price of £4-50 includes a handy fact sheet which summarises all the information. If by chance you bought the guide at either Warwick or Chester and were not also given the fact sheet, please send a large s.a.e to the office so that you can be sent it.

Library Catalogue

We are pleased to announce the publication of a full library catalogue of 104 A5 pages. Basing it on the earlier work of Stephen Badger, Howard Nelson has listed more than 1000 items in our library by both author and title. This is an invaluable tool for all interested in reading more about the pilgrimage. Price: £4-50 (incl. postage) from the office.

Peter Stanley's magnificent map of St James's Churches in Britain, published recently by the Xunta de Galicia, is now available for £5, including postage and packing, the latter in the form of a sturdy cardboard tube.

Orders for all these items, and others in the enclosed publications list, should be sent to the office, with a cheque made out to the Confraternity of St James. Because the administration of credit card orders is onerous, we hope that overseas members only will use this facility. Many thanks.

MM

5) The Feedback Project – Latest News

While both the Camino Francés and the Le Puy (GR65) routes have a well-established network of pilgrim accommodation, the infrastructures of the other three main routes in France are all in various states of development with regard to facilities for the walking pilgrim. Confraternity guide writers, while aware of their responsibility towards walkers who use their guides, cannot regularly survey the route themselves. So we depend very much on feedback from pilgrims who use these routes.

The need for this knowledge is shared by our fellow European pilgrims who cross France to reach the Pyrenees. It does not make sense for each confraternity to 're-invent the wheel', and with this in mind we had discussions with the Belgian and German associations in 1995 on how we could share feedback from our respective pilgrims for the benefit of all.

On the basis that many of us who do the journey like to give something back, we have agreed a common design of feedback form which can be sent to pilgrims at the same time as their pilgrim record. So as not to test the patience too much of a tired pilgrim who may have walked 30 kms or more, we have tried to make the design of the form simple; at the least, a 'tick' can confirm the existence of a useful facility, while there is scope to write extra notes when necessary.

Although we started late in 1995 about 40 feedback forms were sent out to CSJ pilgrims (except those who were following only the well-documented Camino Francés). We would particularly like to thank the following from whom we received many valuable items of information: Molly Roberts, Peter Boyes, John Revell, Anthony Smith, Francis Davey, Jackie and John Harrison and Alison Raju.

The initial results are encouraging and the idea of the Feedback Project is getting off the ground. In 1997 we look forward to sharing feedback with the Belgian and German confraternities. Please help in 1996 if you receive a form!

John Hatfield

6) Norwegian Pilgrims

In the last few years we have been receiving an increasing number of enquiries from Scandinavia. Now we have heard from member Knud Robberstadt at the AGM about the revival of the Norwegian pilgrimage to the shrine of St Olav at Trondheim. Just as in France and Spain the pilgrim roads are marked by St Olav church dedications, holy water springs and engraved crosses

The shrine developed after 1030 when the Christian Olav was killed in battle. He was buried at Nidaros, now Trondheim. Miracles began to occur and the renown of the shrine grew. The journey was 20 days on foot from Oslo, and pilgrims came overland from Greenland and Iceland, and by sea from the Orkneys and Faroe Islands. Pilgrim hospices developed in the towns and along the well-travelled routes over the mountains. Grazing areas nearby were known as Olav's Meadows.

The Feast of St Olav on 29 July attracted many pilgrims, a number of whom bathed their feet in a nearby stream and walked three times around the cathedral. Sixty men were needed to carry the huge reliquary of St Olav around the streets in solemn procession.

An interesting link with the Santiago pilgrimage is at the grave of Ragna Asoifsdatter, in the 14th-century Eidfjord Church in Hardanger. Ragna is said to have caused the death of her husband and built the church as an act of penitence. A carving shows a kneeling woman handing over a church to a man dressed as a pilgrim, labelled as Sanctus Jacobus Apostolus. By dedicating the church to St James it is thought that Ragna avoided having to make the pilgrimage to Santiago.

The pilgrimage is being revived as part of the thousandth anniversary celebrations of the city of Trondheim in 1997. Norwegian and other Scandinavian members are asked to contact Eivind Luthen at Pilegrimskontoret, Kristian IV's gt.15, 0164 Oslo, for details of a Norwegian Confraternity in the process of formation, an initiative we greatly welcome

Marion Marples



Cancer Relief Macmillan Fund Solo Sponsored Mountain Bike Ride and Pilgrimage



For more than a thousand years pilgrims have journeyed across Northern Spain on The Road to Santiago de Compostela, on foot and on horseback. Nowadays it may also be done on a pedal cycle.

Lodgings are taken where they may be found in rough 'refugios' or by the wayside under the stars.

In the Christian tradition The Way of St. James ranks as high as the pilgrimages to Rome or Jerusalem but the latter are rarely done 'on foot' these days.

This particular journey across Spain takes in three mountain ranges and crosses the arid 'meseta' in the central section and involves some 12,000ft (3,600 metres) of ascent and descent.

In May 1996 I will be almost 62 and I intend to complete the above journey in 5 weeks, starting from home, using rough tracks as much as possible in Spain.



1000 kilometres / 625 miles

Recently a dear friend died of leukaemia and I have watched another friend grow more ill from the disease, the former aged 63, the latter only 20 years of age.

In such circumstances we can only help support our friends and their relations but often more specialist help is needed.

One of the more tangible ways we could help is by ensuring that **SPECIALIST NURSING** is available - this can be had in the home and

elsewhere through the superb work of **MACMILLAN NURSES**. PLEASE help me to help provide a much needed Lymphoma Nurse at The Christie Hospital, Manchester, by **SPONSORING** my RIDE.

I am paying all my own costs and I have already raised more than £6,000 for the Fund I hope to raise £20,000. Will you help?

Please write to :-

Michael Fisher, 9, Birch Road, SWINTON, Manchester M27 0BX
cheques should be made payable to
CANCER RELIEF MACMILLAN FUND

Thank You

Members' Page

July in New York?

Annie Shaver-Crandell and her husband, Keith, are hoping to let their 3-bedroom Manhattan loft for 5 weeks from the end of June while they are wardens at Rabanal. The rent would be \$US450 (c.£300) for the period plus utilities. Duties would include watering the plants and taking in the post. Non-smokers only please. If you are interested please ring Annie immediately on (001)-212-673 3870.

Congratulations to George Grant of Kent (the Confraternity's first ever pilgrim in July 1983) whose son David was awarded an MBE in the New Year Honours List. David Grant is a vet and director of the RSPCA's famous Harmsworth Hospital for Animals in London. In the List David's name appeared side by side with that of George's cousin, Donald Grant, a well-known safari artist. Both Grants received their awards for services to animal welfare.

New North London member, Colette Bowe, is planning to walk from León to Santiago in late November. Any tips about places to stay and weather conditions from anyone else who has made the journey this late in the year? Please write to her at 61 Arlington Road, London NW1 7ES.

Newcastle to Santiago - Michael Dowling is intending to cycle to Santiago in June to raise funds for the African Famine Appeal. He cycled to Rome in 1994 for the same appeal. Members interested in sponsoring Michael should contact him at 55 Derwentdale Gardens, High Heaton, Newcastle-upon-Tyne NE7 7QN (cheques should be made out to African Famine Appeal).

STOP PRESS

Missing Library Book

A recent check of the library revealed only one book unaccounted for: Marcel Durliat's *La sculpture romane de la route de St Jacques de Conques à Compostelle* (1990). Has any member got this large

and heavy volume - not an easy one to lose? If so please let Marion Marples know (a phone-call to the office on (0171)-403 4500 (answering machine)) and then return it as soon as possible.

* * * * *

Notes and News

Dennis Nykiel, a long-standing US member from Illinois, made the pilgrimage to Santiago for the second time in 1993. He is a high-school teacher of Spanish and had as his goal 'to bring a little bit of the Camino' into his classroom. He recorded interviews with pilgrims he met along the way and the result is a fascinating 45-page text, *Paso a Paso: una introducción al Camino de Santiago*, consisting of transcripts of the interviews and exercises based on them. Dennis would be happy to share what he has developed with other teachers or with members who might be interested in practising their Spanish through a vicarious experience of pilgrimage. If you are interested in knowing more please contact him at 595 Illinois Blvd., Hoffman Estates, Illinois 60194 USA. *Paso a Paso* can now be consulted in the Confraternity library.

Santiago in Sydney

A one-day study course, *The Road to Santiago: Pilgrimage*, was held on 25 February at Sydney University, organised by the University's Centre for Continuing Education. Dr Carole Cusack, the convenor of the course, gave a lecture on 'The Significance of the Pilgrimage to the Medieval Church and the Individual'. Other lecturers covered: 'St James in Spain: the Pilgrims' Guides to Holiness in the Twelfth Century'; 'The Music of the Pilgrims: the Codex Calixtinus'; and 'St James, the Cid and the Rise of medieval Castile. Peter Bryant, a member of the CSJ spoke on 'The Modern Pilgrimage' which was based on his own journey from Le Puy to Santiago by bicycle in September-October last year. The course was attended by about eighty students.

LIST OF NEW MEMBERS

We welcome the following new members to the Confraternity. With well over 1000 members it is not practical to issue a complete membership directory; but if you would like a regional or county listing of members (or country, for overseas members), please write to the office enclosing an A5 s.a.e where possible.

OVERSEAS - EUROPE

Special interests in brackets

- Bernhard Münzenmayer-Stipanits, Kolschitzkygasse 14-18/6/7, Wien, A-1040, Austria.
 Ute Münzenmayer-Stipanits Tel.: (0043) 1-505 6186. (Pilgrimage itself)
- Mr James Hooton Labourdette, 32290 Pouydraguin, France. Tel.: (0033)-62.69.22.08. (Living near Le Puy route, contemplating cycling pilgrim route in 1996.)
- Mr Lennart Strandberg Dragongränden 8, S-Lund 22639, Sweden. Tel.: (0046)-46-131057. (Culture and walking)

OVERSEAS - ELSEWHERE

- Dr Mackay Smith 3583 University, #4, Montreal, Canada H3A ZB1. Tel.: (.. 514)-281 6526. (Church in Montreal is St James the Apostle; long-distance walking.)
- Michael Henry 6 Sandringham Drive, Don Mills, Toronto, Ontario, Canada.
 Mr Garry Leak 9084 Woodbine Avenue, Markham, Ontario, Canada L3R 0J8.
 Tel.: (..905)-477 7234. (Mystical and religious)
- Mrs Valerie Burns 1709- 945 Marine Drive, West Vancouver, BC, Canada V7T 1A8. Tel.: (..604)-926 6443. (Travel in France and Spain)
- Michael Sloan 0N008 Evans Avenue, Wheaton, Illinois 60187, USA.
 Claudia Sloan Tel.: (. 708)-653 8436. (Planning to do ACE tour in June 1996)
- Ms Candace Bendy 18 Merion Drive, Englishtown, New Jersey 07726, USA.
 Tel.: (..908)-972 8498. (Scholarly and spiritual)
- Mr Patrick Coughlan P.O.Box 63588, Hay Street, East Perth, WA 6004, Australia. Tel.: (0061-9-367 2338). (To make the pilgrimage)
- Mrs Isabelle Van der Linden, 1 First Avenue, Summerstrand, Port Elizabeth, 6001, Republic of South Africa. (Intend walking the Camino in May/June 1996)

WALES

- Mr Thomas Stout Caerphilly District Miners' Hospital, St Martin's Road, Caerphilly, Mid-Glamorgan CF8 2WW. Tel.: (01222)-851 811

LONDON AND HOME COUNTIES

- Ms Janet Dawson 10 Higham Hill Road, Walthamstow, London E17 6ER.
 Mr Peter Dawson, Mr Phil Thomas-Hands Tel.: (0181)-527 3146 (Long-dist. walking)
- Mr Mick Dean 26 Duncan Terrace, London N1 8BS. Tel.: (0171)-278 8543.
 (Spiritual, historical, pictorial; helping a friend with MS complete the pilgrimage)
- Mr Harry Caidan 47 Clarendon Court, Finchley Road, London NW11 6AD.
 (Doing pilgrimage in March)
- Mr Mark Williams 18 Crieff Road, London SW18 2EA. (Cultural and spiritual)
 Mrs Pilar Gough 2 Stevenage Road, Fulham, London SW6 6ER. Tel.: (0171)-731 0365.
 (To visit Santiago de Compostela; doing a pilgrimage)
- Miss Meriel Larken 61 Mexfield Road, London SW15 2RG. Tel.: (0181)-874 0583
 (Has done a short stretch; wanting to do more)

- Mrs Anne Mustoe 16 Glenmore, Kersfield Road, London SW15 3HL.
Tel.: (0181)-785 9114. (Long-distance cyclist with particular interest
in following historical routes and pilgrim paths)
- Mr Colin Webb 49 Winterbrook Road, London SE24 9HZ. (History)
- Mr Peter March 3/63 Bassett Road, London W10 6JR. Tel.: (0181)-968 9737.
(Cultural, historical, spiritual)
- Mr James Irvine 37a FitzGeorge Avenue, London W14 0SZ. Tel.: (0171)-602 0790.
(Spiritual, historical, open air/exercise)
- Mr Tony Nieduszynski 8 Walpole Gardens, Strawberry Hill, Twickenham TW2
- Mrs Frances Nieduszynska Tel.: (0181)-894 3738. 5SJ.
- Miss Alida Nieduszynska (Spiritual, historical, intend to do the pilgrimage in 1999)
- Mr John Miller 53 Briants Avenue, Caversham, Reading, Berks. RG4 5AS.
Tel.: (01734)-479143.
- Mr Michael Fletcher The Cottage, Nuney Green, Mapledurham, Reading, Berks
- Ms Merryn Jones (A holiday about history) RG4 7UR.
- Dr Alan Castle Glebe House, Ravenstone, Nr Olney, Bucks MK46 5AR. (Travel and
long-distance walking, landscape, history, art, architecture)
- Alan Howard 23 Plymtree, Southend-on-Sea, Essex SS1 3RA. Tel.: (01702)-588923.
(Long-distance walking, cultural)
- Mr Graham Borgonon 19 North End, Meldreth, Nr Royston, Herts SG8 6NR.
- Mrs Pierrette Borgonon Tel.: (01763)-260358. (Walking, cycling, history)
- Rev. Tomás Creagh-Fuller St Edmund's Church, Village Way, Beckenham, Kent BR3
Tel.: (0181)-650 1502. 3NP.
- Mr Anthony Davis 4 Mount Pleasant, Weybridge, Surrey KT13 8EP.
- Mrs Doreen Davis Tel.: (01932)-844261.

ENGLAND, NORTH

- Ms Maureen Reynolds 45 Holmefield Road, Liverpool L19 3PE.
- Mr Peter Milsom (Intend walking there in spring 1996)
- Mr Tim Martin 4 Sandy Lane Farm, Giantswood Lane, Hulme Walfield, Congleton,
Miss Amanda Rourke Cheshire CW12 2JJ. Tel.: (01260)-299030. (Planning a
trip to Santiago, May/June 1996)
- Mr Francis Brown 35 Chester Road, Winsford, Cheshire CW7 2NG.
- Janet Walker Wayside Cottage, Tollerton Road, Huby, York YO6 1HT.
- Mr Michael Mandefield (Medieval architecture and aspects of pilgrimage)
- Peter Bishop 55 Matthew Lane, Meltham, Huddersfield, W. Yorks HO7 3JS.
Tel.: (01484)-851879. (Walking)
- Mrs Kathleen Shoebottom 36 High Rifts, Stainton, Middlesbrough, Cleveland TS8
Tel.: (01642)-591765 (To visit the shrine) 9BG.
- Mr Arthur Ogden 23 Hall Grounds, Loftus, Saltburn, Cleveland TS13 4HJ. Tel.: (01287)-
641396.

MIDLANDS AND EAST ANGLIA

- Mrs Gillian Starkey Cutlersforth Farm, Halam, Newark, Notts NG22 8AP.
(Wishes to undertake the pilgrimage; history of stopping places in
Spain and connected pilgrimages in UK.)
- Mr Stuart Shaw 159 Browns Lane, Stanton-on-the-Wolds, Notts NG12 5BN.
(The experience of loss and bewilderment that precedes discovery)
- Mr Dennis Knox 5 Meadow Close, North Muskham, Newark, Notts NG23 6HY.
- Mr Geoff Bowers Tel.: (01636)-76733 or (01246)-569448. (Walking, architecture)
- Mr John Van der Graaf 4 Priory Road, Newcastle-under-Lyme, Staffs. ST5 2EW.
(History, architecture)

Mr Keith Bishop 37 Badby Road, Daventry, Northants NN11 4AP. Tel.: (01327)-702366.
 Mrs Mary Bishop (Religious, but not Catholic)

Mr Des Twist 52 Churchill Ave., Lake View Estate, Northampton NN3 6PF.
 (Challenge, historical, love of Spain)

Ms Sara Hawkins 85 Bull Close Road, Norwich, Norfolk NR3 1NQ. Tel.: (01603)-631890.
 Mrs Francisca Shaw 20 Woodlands, St Neots, Cambs PE19 1UE.
 Tel.: (01480)-474569. (History of St James, Camino Inglés)

ENGLAND, SOUTH; COTSWOLDS AND SOUTH-WEST

Ms Clare Leach 10 Western Road, Winchester, Hants SO22 5AH. Tel.: (01962)-867678
 (Visitor to Santiago; dissertation subject: archaeology of main routes)

Mr Dave Bunt 2 Long Close, Botley, Oxford OX2 9SG. (To cycle the route)

Dr Sue Chowdry 3 Saint Barnabas Street, Oxford OX2 6BG. Tel.: (01865)-514403
 (Walking, history, religion)

Mr John Haynes 59 Alvescot Road, Carterton, Oxon OX18 3JW. (Travel, local people)

Mr Peter Cremins 22 Wards Park, Old Marston, Oxford OX3 0QL. (Meeting new faces)

Mrs Diana Holmes Lady Lucy Cottage, Coln St Aldwyns, Cirencester, Glos GL7 5AG.
 Tel.: (01285)-750216. (Possibly cycling the Vézelay route this year)

Mr Tim Quantrill 104 Fairview Road, Cheltenham, Glos GL52 2ER. Tel.: (01242)-517645
 (Birdwatching, walking, travel)

Mrs Jill Vyle 11 Cromwell Road, Cheltenham, Glos GL52 5DN. Tel.: (01242)-519842

Mr Don Wallace 7 Kevin Close, Barnwood, Gloucester GL4 3JA. Tel.: (01452)-613589.

Mr Gordon Williams 15 Stowey Road, Yatton, Bristol BS19 4HS. (Historical,
 religious; physical challenge)

Mr Brian Matthews 4 The Drive, Weston-super-Mare, Avon BS23 2SR.
 Mrs Joanne Matthews Tel.: (01934)-643582. (Walking; religious buildings)

Mr Martin Smith Flat 4, 6A Weston Drive, Bournemouth, Dorset BH1 3EH.
 Mrs Sam Smith Tel.: (01202)-293578.

Mr John Balfour Silverleys, 6 East Road, Bridport, Dorset DT6 6RJ. Tel.: (01308)-427
 (Relatives on my mother's side played an important part in 142.
 the creation of the Cathedral at Santiago de Compostela.)

Prebendary Roger Reeve The Vicarage, Church Street, Braunton, N. Devon EX33
 Mrs Christine Reeve (Intend to undertake the pilgrimage in 1996) 2EL.

Mrs Trish Stevens Dennis Farm, St Columb, Cornwall TR9 6DY.
 Tel.: (01637)-880265. (I'm a Christian who plans to walk to Santiago)

* * * * *

A Pilgrim's Prayer

Give me my scallop - shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage,
And thus I'll take my pilgrimage.

Sir Walter Raleigh
1552 -1618

THE ROMANESQUE SCULPTURE OF THE WELSH MARCHES
2nd Constance Storrs Memorial Lecture
Professor George Zarnecki

Saturday 27 April

5.30 for 6pm - St Alban's Centre, Baldwin's Gardens, London EC1

Please send me ticket/s for this lecture (£4 for members, £5 for non-members).

I enclose a cheque, made out to the Confraternity of St James for
£ and a self-addressed envelope for the tickets.

Name:.....

Address:

.....

Please return this form
with your cheque and sae to: CSJ Office,
First floor - Talbot Yard,
87 Borough High Street,
London SE1 1NH.

* * * * *

NB: Le Walk and St James's Day form on back of this form

Office: please check both sides of this sheet.

FORM FOR COMPLETION BY MEMBERS INTERESTED IN 'LE WALK' AND THOSE PARTICIPATING IN READING/MARLOW ST JAMES'S DAY ACTIVITIES

(Please tick 1) or 2) as appropriate)

1) Please send me further details of, and application form for, 'Le Walk', 20 to 27 July 1996.

2) I/We intend to take part in the following activities on St James's Day (again, please tick as appropriate):

boat trip, Reading to Marlow (£5)

Mass at St Peter's Marlow

Barbecue supper at the Two Brewers (£9-25)

Name/s:

Address:

.....

Tel. (with code)

(Should you find, nearer the time, that you cannot attend after all, you are asked to leave a message on the office answering machine (0171)-403 4500 as soon as possible.)

Please return this form, duly ticked, to:

CSJ,
First Floor - Talbot Yard,
87 Borough High Street,
London SE1 1NH.

MARAGATERÍA STUDY VISIT
20 to 27 October 1996

Please tick 1) or 2) below. If you tick and complete 2) you will automatically be sent a copy of the draft programme in late April.

1) I am interested in knowing more about the study visit and would like to be sent the draft programme in late April.

(Now fill in your name and address below)

2) I / We would definitely like to take part in the October study visit to the Maragatería.

Accommodation: (please tick your preference)

a) in the Refugio Gaucelmo, with own sleeping bag, in dormitory, with pilgrims.

b) in hotel room with facilities:

- twin (couple, 2 friends) with

- twin (shared with another group member of same sex)

- single (if possible, and willing to pay small supplement)

I / We enclose a cheque for £50 per person as a deposit, made out to the Confraternity of St James, and undertake to pay the balance by September 9th 1996.

Signed:

Name:

Address:

Tel.:

Please return this form to: Pat Quaife, 57 Leopold Road, London
N2 8BG

