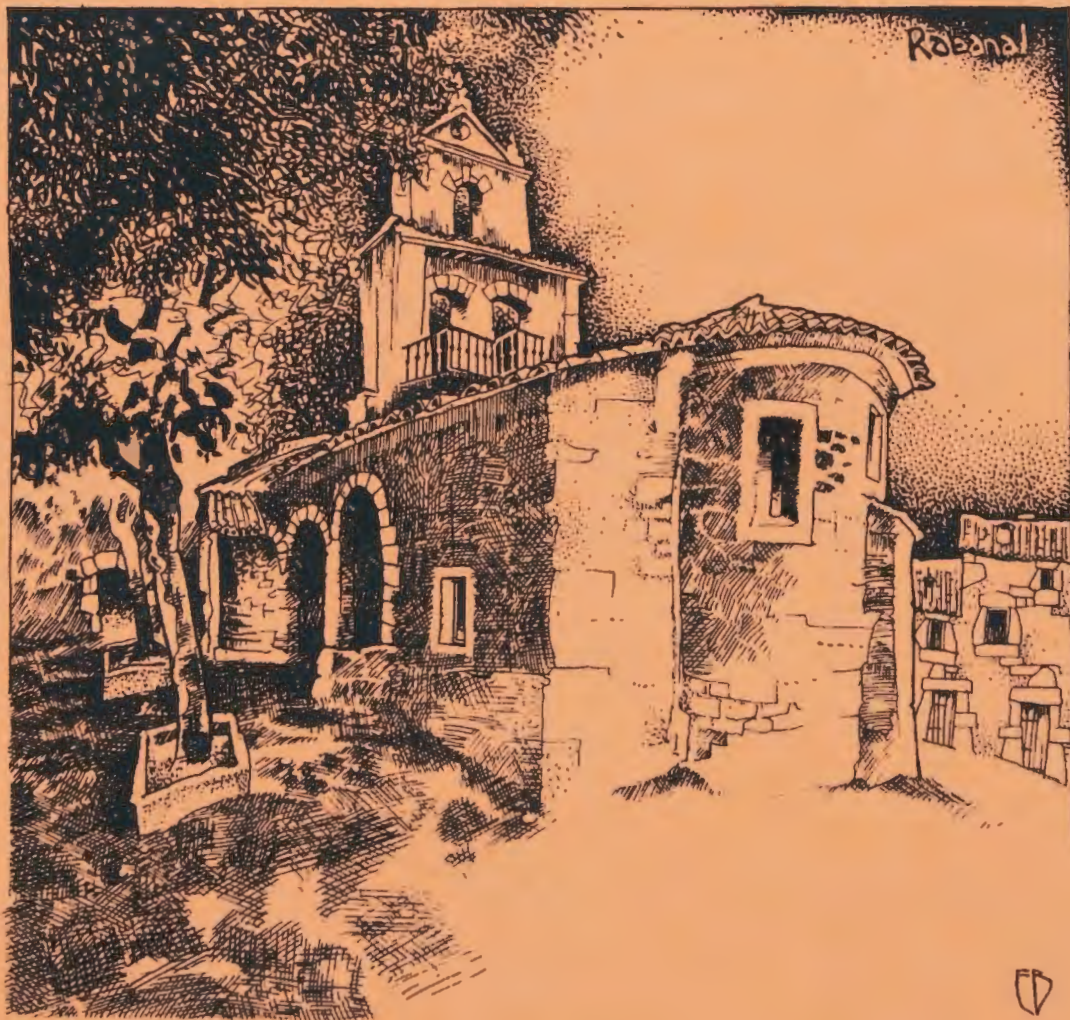




Confraternity of Saint James

Bulletin



July 2001

N...74

Confraternity of Saint James

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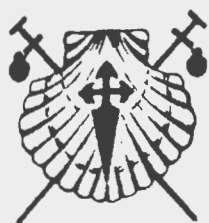
Bulletin No 74 July 2001

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The Bulletin is published quarterly in March, June, September and December. The deadline for copy is the middle of the preceding month.

Contributions for the *Bulletin* are welcomed from members. If typed, an elite or pica typeface scans best with line spacing set to space and half. Copy should be printed on A4 paper, on one side only, with 1" margins left and right. Please avoid the use of underline (use italic instead), and do not mark the final copy.

Contributions can be sent by email to the Office. For short items a simple email is sufficient. For longer contributions, particularly if they include accented characters or footnotes, it is best to attach a file to the email. Most common file formats are acceptable. Simply attach the file to your e-mail using the appropriate options in your program. For contributors with more obscure software save the file as a Rich Text Format (.rtf) or plain ASCII text (.txt) file. Please indicate in the covering email the name of the file, the word processor used and the format in which it was saved.



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Events

Confraternity Events

21-22 July

St James's Weekend I

Saturday 21 July

Walk along St James's Way, Bramley to Reading (c 18km)

Meet Bramley station (on line between Reading and Basingstoke)

10.15am with a picnic (train 09.50 from Reading, arrives 10.05, 10.05 from Basingstoke arrives 10.11). Walk via St James's church, Bramley, Roman town of Silchester, Sulhamstead Abbots, Kennet and Avon canal to Reading Abbey.

Accommodation: phone Reading Tourist Information Centre or B&B in Basingstoke area for car drivers; information from the Office.

The St James's Way has been devised by the Confraternity to take pilgrims from Reading Abbey, founded in 1121 and centre of the Cult of St James in the Middle Ages, to Southampton, the third most important medieval port. We have walked it in sections over various years, the most notable being when 55 English and French pilgrims walked from Southampton to Reading for St James's day 1996. The Abbey's principal relic was the hand of St James, given by Matilda, daughter of Henry I who was buried before the High Altar in 1135. After the Dissolution of the monasteries most of the stone work was taken to enhance other buildings in Reading, Windsor and Oxford. The remaining walls of flint rubble infill adjoin the Forbury Gardens and Reading Gaol.

Sunday 22 July

11am Mass at St James's church, Reading followed visit to Reading Abbey ruins, picnic in Forbury Gardens, visit to the Abbey and Silchester Galleries in Reading Museum.

St James's church was built in 1837 by Pugin, on the site of the monks' infirmary, and incorporates stone from the Abbey. The church contains several carved Romanesque capitals from the cloister, and other items of interest including a large banner. The Museum has a gallery showing cloister capitals from the Abbey, as well as many finds from Silchester, visited on Saturday.

Events

25 July

St James's Day

Wednesday 25 July

7.30pm Mass for St James's Day at the church of St James West Hampstead, Sheriff Rd, NW6 (near the station) followed by parish party in the church hall. The Revd Andrew Cain will be installed as Vicar of the new Benefice of St Mary with All Souls, Kilburn and St James West Hampstead by the Archdeacon of Hampstead.

28-29 July

St James's Weekend II

Saturday 28 July

Meet at Winchester Cathedral (west end) at 10am.

Walk to Bishops' Waltham (18km, 11 miles), picnic or pub lunch at Owlsebury, return by bus (hourly) to Winchester. The Bishop's Palace at Bishop's Waltham, built by Henry de Blois, is open until 6pm (English Heritage).

If you are a car user and would like to perform the two car trick please contact me at the office. Phone Winchester Tourist Information for accommodation details on (01962) 840500.

The Millennium footpath goes from Winchester to Portsmouth, and from Cherbourg to Mont St-Michel. The CSJ St James's Way takes pilgrims to Southampton from where they would have boarded ships for France and Spain. Ferry services no longer operate from Southampton so Hampshire County Council devised the Millennium footpath to take walkers from Winchester to Portsmouth to link up with the route to Mont St Michel and thence, eventually, to Santiago. The route was researched by Hugh Watson, a CSJ member.

Sunday 29 July

Meet at 2pm at Portchester Castle (car park) for processional walk of 2.5 miles to St Mary's Abbey, Southwick, founded by Augustinian Canons in 1128. Pilgrim Evensong takes place in St James's (without the Priory gate) Church, Southwick at about 5.30 to 6pm Transport is arranged back to Portchester Castle. The entire stretch of the Millennium Footpath from Bishop's Waltham to Portsmouth is 17 miles (29km). To Southwick is about 20km but I do not propose to walk that this time!

Copies of the Pilgrim's Trail Pack, including sketch map, historical details and Pilgrim Record are available from Hampshire County Council Information Centre, Mottisfont Court, High Street, Winchester SO23 8ZB, price £2.99

Events

27 September

Lecture

Thursday 27 September

6.30pm at St Alban's Centre, Baldwin's Gardens EC1.

Holy Bones: the cult of saints in Merovingian Francia, the Carolingian Empire and Anglo-Saxon England: John Crook, CSJ member, author of *The Architectural Setting of the Cult of the Saints in the Early Christian West* (OUP, £50). Illustrated with slides. Members £2, non members £3.

Sunday 21 to Sunday 28 October

Visit

Vist to Carrión de los Condes and Rabanal del Camino

This visit is now full: there is a waiting list. The hotels in Rabanal are now full too but there could be accommodation in Gaucelmo, in Nuestra Sra del Pilar or in Astorga.

Saturday 27 October

1pm Mass of Thanksgiving for Refugio Gaucelmo to be celebrated by the Bishop of Astorga, Santa Maria del Camino, Rabanal, followed by Blessing of the Icon commissioned in memory of and thanksgiving for the life of Stephen Badger, former CSJ Treasurer. Followed by a party in the *huerta*.

3 November

VII Constance Storrs Memorial Lecture

Saturday 3 November

5pm St Alban's Centre, Baldwin's Gardens, London EC1

Some Comments on the Iconography of St James in England and its relationship with the Continent. Humbert Jacomet (Conservateur du Patrimoine, Paris). £5 members, £6 non members, price includes a glass of wine or fruit juice

- 1) La cotte et le surcot a la mode de Paris?
- 2) Le chapeau a bec à la Robin des Bois!
- 3) La coquille de Grace: indulgence et pèlerinage
- 4) Le sac de penitence = escalvine ou "piltche"
- 5) Le baton entortille a la manière des Flandres

It will be illustrated with slides.

The Lecture will be given in English.

M Jacomet is an expert on the French aspects of Les Chemins de Compostelle and guided the group who visited Paris in 1995. We shall be delighted to welcome him to London.

Advance Notice

The AGM for 2002 will be on Saturday 26 January at the St Alban's Centre

Other Events

Sunday 19 to Sunday 26 August

The Edington Festival of Music within the Liturgy takes place daily in Edington church, on the edge of Salisbury Plain, 4 miles east of Westbury, Wiltshire. Choirs drawn from cathedrals and elsewhere sing the Office, from Mattins at 9am to Compline at 9.15pm, in the church known to William Wey. This year the theme follows the Beatitudes. On Wednesday at 11.30am there is a Solemn Eucharist, followed by Choral Evensong at 4pm which is recorded for Radio 3. Lunches and teas are available. Information from John d'Arcy, The Old Vicarage, Edington, Westbury, Wilts, BA13 4QF, Tel/fax: (01380) 830512.

British Archaeological Association Lectures

Wednesday 3 October: Cistercian Austerity and Cathedral Splendour: the 13th century eastern arm of Fountains Abbey church reconstructed, Stuart Harrison.

Wednesday 3 April 2002: The groundplan of the English Romanesque church: Dr Richard Plant

All lectures held at the Society of Antiquaries, Burlington House, Piccadilly, London W1V 0HS at 5pm. Non members are welcome and are asked to make themselves known to the Hon Director and to sign the visitors' book.

Thursday 2 to Sunday 5 August

V Annual Pilgrimage to Finisterre and Muxia organised by the Asociación Galega de Amigos del Camino de Santiago. 4 days walking (20km, 35km, 30km, 22km) with vehicular back up, staying in refugio-type accommodation. Basic information is available from the Office (send SAE marked 'Finisterre') or contact asocneria@jet.es or Manuel Vilar 981 57 18 67 or adelavaz@jazzfree.com

Friday 12 to Sunday 14 October

Reform and Renewal in Ireland and Europe in the Twelfth Century, University College Cork and Cashel, Co Tipperary.

2001 is the 900th Anniversary of the Synod of Cashel, one of the major reforming synods of the early Irish church. Lectures on the main political and ecclesiastical structures of 12th century Ireland take place in Cork until Saturday and move to Cashel on Sunday. Full details from Ms Charlotte Holland, Dept of History, 5 Perrot Avenue, University of Cork, Cork, Ireland. E-mail c.holland@ucc.ie – there is a website at www.ucc.ie/chronicon/cashel

Refugio Gaucelmo

Paul Graham

As I write, in mid-June, the refugio is fairly humming. There have been close on 1,000 pilgrims in May and precisely 519 in April. It is clear that pilgrims are 'abroad' in great numbers and the weather is improving.

I am glad to report that the new showers and WCs in the barn (two of each) are proving a great success. It has been decided to use them only in the busier time of the season – probably mid-May to mid-September – so that the wardens in the quieter times are spared unnecessary cleaning.

It seems a long time ago now, but towards the end of March we had a very successful and happy working party although, sadly, Pat Chambers was unable to come because her mother was ill. However, we were very fortunate to include in our team Alan Howard, whose great versatility helped to rescue several otherwise unpromising situations. Sr. Puente, the plumber, had completed the new drainage system, installed the new facilities in the barn and done a variety of jobs – best described as 'maintenance' – in readiness for our arrival. Meanwhile, Gonzalo the builder dropped by from his home in Santa Catalina and discussed the building of the pergola and wood store – both in the 'huerta' or meadow. Gonzalo specialises in buildings with the 'tradition' look of the region – lots of wooden beams and stone cladding. I think he will do a good job.

Sponsor-a -week has again been a success, with the following providing extremely helpful funds: Binnie Mobsby, Colin Jones, Mavin Ingham, Donald and Eileen Fromow, John Bambridge, Alan Howard, Stella Hall, Christine Pleasants, Gaby Wingfield, Joe and Pat May, Felicity Blake, Bernard McDonnell, Dominic McDonnell, Tony Smartt, James Maple, Jan and Ineke Lelijveld, Mary and Ivan Moseley, Patrick Emerson, Walter and Mary Ivens, Diana Bambridge and members of the Canadian confraternity. Helena and I yesterday received a letter reporting on 'our' week, during which pilgrims from twenty nations stayed there.

Laurie and I are just back from a meeting with the El Bierzo Association in Ponferrada on 9th. June. Our objective was to consolidate our relationship with them and, after ten years, take stock

Refugio Gaucelmo

of how things are going. They have been our partners in the Gaucelmo project from the beginning and we are most grateful for their help. We found them in good heart and anxious to do what they can ensure the smooth administration of the refugio from their end. We, in turn, are encouraging them in their other activities in the Bierzo to the general benefit of pilgrims travelling through their territory. We are looking forward to the 10th anniversary of the refugio, being celebrated on 27th October in Rabanal. Many members have expressed an interest in coming and I have been steadily booking beds in the village. Marion has some details if you would like to be there.

I will close now as our little boy, Lawrie, has chickenpox, just after his third birthday. A session on his tricycle in Richmond Park tomorrow might help.

St James and Malta

Gosia Brykczynska

Like all confirmed CSJ pilgrims, wherever I happen to be, I am always on the lookout for scallop-shells and Jacobean souvenirs and connections. Recently, on a trip to the island of Malta with CSJ member Liz Keay, I took that occasion as a splendid excuse to pursue this incorrigible habit.

Malta has a long and fascinating history, but unfortunately its connections with St James are rather scant. However, the connections that do exist are fascinating and worth a brief mention. Firstly, it is fitting and appropriate to point out that, wherever the good people and knights of Aragón and Castile wandered, they took with them the cult of St James. Spanish knights entered the ancient hospitaller order of the Knights of St John (also known today as the Knights of Malta) in large numbers, and in fact two *auberges* were built to house them, that is houses for the *langues* of Spain i.e., the auberge of Castile, and the *auberge* of Aragón. It is not surprising therefore that next to the Auberge of the Knights of Castile, was also built the baroque church of St James primarily for the devotional use of the Spanish knights. A visit to this 'Spanish' church is of interest to any member of the CSJ. Currently the church is being restored and renovated both inside and outside, but Sunday masses are still being celebrated in the building and in fact until the restoration work is completed, it is only after Sunday mass that the building is open to the public for a quick visit.

The church of St James is situated at the top end of Valletta, and directly faces the church of Our Lady of Victories. Our Lady of Victories church was built in turn after the miraculous intervention of the Blessed Virgin Mary in the lifting of the siege of Valletta in 1565, on her feast day, 8th September. To this day, 8th September is a national holiday in Malta. The Church of Our Lady of Victories is of considerable historical interest, because it is in this church that the body of the Grand Master Jean Parisot de la Valette who was the motivating and inspirational force behind the spectacular defence of Malta in 1565, was initially entombed, at his specific request. Within the church of Our Lady of Victories is an old statue of St James but without any description as to its age or history.

The second bit of 'Jacobea' that fascinated us, has also to do with

Grand Master Parisot de la Valette. The Grand master had taken under his wing the orphaned knight Sir Oliver Starkie, and groomed the young Englishman to be his personal secretary and confidant. At the time of the great siege he was the Turcopolier (treasurer) for the order. In time the Englishman rose to the position of grand almoner of the Order of the Knights of St John. His house can still be seen on Majjistral Street next to the English Auberge, in the old town of Vittoriosa. Sir Oliver Starkie was the only English knight ever to rise to a high rank in the order, and at his own request was allowed to be buried alongside his Master, de la Valette, in the crypt of the splendid co-cathedral of St John. This was an extraordinary honour for the English knight and by extension for all the English. The connection with St James for English speakers is even more fascinating, for it is a descendant of this honourable knight, Walter Starkie who wrote the 1957 book, based on Compostela: *The Road to Santiago – Pilgrims of St James*. The connection does not end there, for currently, one of the pilgrim singers of the CSJ choir, Pamela Bacon, is herself a relative of the writer Walter Starkie and a descendent of the splendid English knight of St John, Sir Oliver Starkie.

When Liz and I initially went to the co-cathedral of St John, not only was the crypt closed to the public but access to the entire English chapel was barred. A quick prayer to St James resulted in our being able visit the English chapel and to approach the crypt gates so as to be able to take some photographs of the tombs of Sir Oliver Starkie and Jean de la Valette. Subsequently, at solemn mass in the cathedral, we prayed for all pilgrims living and dead, especially those pilgrims to the Holy Land that the Knights of St John would have looked after.

The last bit of 'Jacobea' that enthralled us also has an English St James connection. The Knights of St John stayed on in Malta and made it their home for almost two and a half centuries. However, in 1798, when the Napoleonic armies were ignobly invited to 'take' possession of Malta, by some of the disgruntled aristocracy and the ruling Grand Master Ferdinand von Hompesch, the knights were given only a few days to put their things hurriedly together and to seek a new home. They did manage however to take with them two very special objects of veneration, namely, the relic of the hand of St John the Baptist and the icon of Our Lady of Philerimos. These two objects had been with the Knights for several centuries and had certainly been seen and venerated by pilgrims even when the Knights were still living on the island of Rhodes. It was while at Rhodes, that the

English pilgrim William Wey, venerated the icon of Our Lady of Philerimos and commented on it in his itineraries. Indeed, it is precisely because of such detailed commentaries that present-day historians can trace the routes and provenance of many of these exceptional ancient objects.

Just as Liz and I were leaving the island of Malta, an exhibition of Russian icons was due to be opened at the co-cathedral of St John. Launching and preceding the opening of the exhibition was a two-day symposium dedicated to the Icon of Our Lady of Philerimos, which Russian Orthodox priests said had come to light again after being presumed lost in the turbulent years of the Second World War. The icon, together with the hand of St John, which were in the possession of the Knights of Malta, had been given as a personal gift to Emperor Paul I of Russia, when a faction of the disgruntled knights elected the orthodox Tsar as their Grand Master in 1798. However, following the assassination of Tsar Paul I the relics were transferred to the royal palace in St Petersburg, but taken out of Russia during the Bolshevik revolution, only to end up in the Royal Chapel of the Kings of Serbia in Belgrade. During the Second World War the relics and the icon were sent to a monk in the Monastery of Ostrog in Montenegro for safe keeping, but after a 50 year absence were presumed to be lost forever.

According to Orthodox officials the relic of the Hand of St John and the icon have now come to light again in Montenegro and it remains to be seen where the final resting place for these historic objects will be. One thing is certain, that the Icon of Our Lady of Philerimos was venerated for over half a millennium by the many varied pilgrims of Christendom wherever the Knights of St John happened to be, and I for one would give much to cast my eyes on the very icon that had delighted the English pilgrim William Wey over five hundred years ago.

Finally, it is worth reminding members of the CSJ who live in the UK, that the Venerable Order of St John (founded in 1830) has its English headquarters in Clerkenwell – London, on the very site of the ancient property of the original English knights of St John. It is possible to tour the building and visit their splendid museum. The CSJ is also selling copies of Francis Davey's book on William Wey, which includes an English translation of his itineraries.

Pilgrim's Progress

Edmund Blood



From July 3rd to August 12th 2001, *Pilgrim's Progress*, an exhibition of drawings and paintings from sketches made during my 1999 and 2000 pilgrimages will be on show at the Upfront Gallery near Penrith.

It was in 1985, while sitting on a bollard drawing the Puerta del Camino at Santiago that I first felt the call; this was strengthened as, making my way by car eastwards to León, I kept passing sections of the dusty, wide track and the hunched, burdened figures making their way in the opposite direction. I never forgot the Camino. Hiking and drawing in Andalusia and Cuenca, travelling by bus and local train around Aragón, Valencia and Castile with a dog-eared sketchbook; it was a kind of apprenticeship. Almost on a whim, I included that tiny sketch of Santiago in my last one-man show and when a red sticker appeared on it, I realised that I had lost my only picture of the actual Camino.

It would be an exaggeration to say that it was that which prompted me to go and draw along the whole length of the *Camino francés*, but that is what I did.

My real reasons were, no doubt, as complex and as individual as those of every other pilgrim, but I knew as I set off over the medieval bridge out of St-Jean-Pied-de-Port that it was as a pilgrim that I had to travel, walking, every inch of the way to the Plaza del Obradoiro.

Pilgrim's Progress

My adventures and experiences were, again, no more nor no less interesting than those of any other pilgrim, though of profound significance to me and to the *amigos de ruta* with whom I shared them. The only original thing that I could bring to the experience was my obsessive need and my ability, such as it is, to draw. Even drawing for a living has not blunted my love of trying to make something concrete and intelligible from the ethereal and the personal.

I set out with my usual travelling equipment; a couple of clutch pencils and some spare leads, a putty rubber, a couple of cheap pens, a packet of six half length 'Alpino' coloured pencils (beloved of generations of Spanish school children) and a tiny sketchbook, all of which fitted into my *riñonera* with my *credencial*. I always draw from life (I carried no camera) but I prefer to hone my ideas in the studio and not be inhibited by fancy equipment in the field which might tempt me towards over-preciousness. I needed three more sketchbooks along the route before I finally looked out over the Atlantic at Finisterre.

For me, drawing is not a matter of simply reproducing proportions, placement and details, although I do study and record them. They are for me the vehicle through which I try to recreate a moment; and while that moment is peculiar to me, the viewer may interpolate his or her own sensations and not be wrong. We may have seen the same sights, but we have all travelled our own Caminos.

But I am sure that the pictures – 60 or 70 of them – will make more, or a deeper, sense to fellow *peregrinos*. I am not certain whether I am trying to explain or share my experience. And so I am keen that any pilgrims who find themselves in the northern Lakes this summer should visit the exhibition to expand the scope of the exhibits. Pilgrim visitors may indeed help me to correct some of my titles, for as the days followed one another I became ever more lax in noting actual sites and dates; and, of course, anyone presenting a *credencial* will be eligible for *descuento de peregrino*. I hope the trip will prove worthwhile; I hope to provide as comprehensive (if idiosyncratic) a pictorial record of the Camino as is to be seen – without, that is, walking the whole 500-odd miles again.

William Wey in La Coruña: the House of the Franciscans

Francis Davey

In his account of his pilgrimage to Compostela William Wey twice mentions the “house of the Friars Minor” in La Coruña.

In describing how he spent the three days while waiting to board his ship for the return passage to Plymouth, Wey writes:-

In die Mercurii habuimus processionem, et missam de Sancta Maria per notam, et in die corporis Christi habuimus processionem in ecclesia Fratrum Minorum, et postea sermonem in eadem ecclesia ab uno Anglico bakkulario sacre theologie, cujus thema erat, Ecce ego, vocasti enim me. Concludebat ex themate quod omnes Anglici presentes possent hec verba dicere ad sanctum Jacobum, scilicet, Ecce ego, vocasti me, scilicet per Dei gratiam ut huc venirem et locum tuum visitarem. Nec erat aliqua natio, que habuit comunicacionem cum Judeo, processionem, missam et sermonem, nisi Anglici. “On the Wednesday we had a procession and a *Saint Mary* Mass with music, while on Corpus Christi we had a procession in the Franciscan church, followed by a sermon in the same church by an Englishman, a Bachelor of Sacred Theology, whose text was (1 Samuel 3:5.), *Here am I, for thou calledst me.* He concluded from his text that all the Englishmen present could say these words to St James, *Here am I, since by God's grace thou calledst me to come here and visit thy place.* There was no other nation which had a conversation with a Jew, processions, a Mass and a sermon except the English.”

The second mention occurs in Wey's description of the healing of the sick pilgrim who almost gave up his pilgrimage:-

Qui senciens se esse perfecte sanatum arripuit iter versus Plymmowthe et tantum transivit per spacium semediei proximi sicut fecit per integrum diem precedentem; et iterum ingressus est navem et veniebat ad sanctum Jacobum, et ego obviabam secum apud Grwne in domo Fratrum Minorum, et hec mihi nunciavit in die corporis Christi; et pecii an confessus erat de reversione sua domorsum, et dixit quod sic. “Realising that he was completely cured he started his journey back to Plymouth covering in the half day following as great a

distance as he had completed in the whole of the previous day. He re-embarked and came to St James. I met him in the house of the Franciscans at La Coruña where he told me this story on Corpus Christi Day. I asked him if he had confessed about his journey homewards and he told me that he had.”

These two episodes lead to the question of whether anything survives today in La Coruña of the House of the Friars Minor which William Wey visited in 1456. There is a great deal.

The Franciscan Friary was founded in the early part of the thirteenth century. In 1520 Charles I convened the Cortes (Parliament) of Castile and León there and Philip II stayed there in 1554 en route to England for his marriage with Mary. Like the house of the Dominicans, it was situated just outside the wall of the old city since, at this period, the mendicant orders were required to build their Friaries outside cities. The exposed location of these two Friaries made them particularly vulnerable. It seems they were both damaged by Drake in his raid on La Coruña in 1589 when the city within the walls was saved by the courage of María Pita, who is still celebrated as a local heroine. At a later period the Dominican Friary was rebuilt, but inside the city walls, where the eighteenth-century church of Santo Domingo stands today. In contrast, the Franciscan Friary, which later became an arsenal and artillery barracks, was severely damaged in 1651 by an explosion in a powder magazine nearby, and was subsequently used as a prison. The foundations of many of its buildings were covered by later constructions. The site, adjacent to the Military Museum, is now cleared and is well displayed in the Jardines de la Maestranza beside the Paseo Marítimo. The *Iglesia de la Venerable Orden Tercera*, the Church of the Venerable Third Order, built in the middle of the eighteenth century, abuts the site and can be visited. From this church there appears to have been an entry, which can still be seen though it is blocked, into the south side of the main Franciscan church.

The excavated foundations of this earlier church, just a few metres from the sea shore and with a superb view across the Bay of Coruña, are extensive and evocative. The well, originally in the midst of the conventual buildings, is still *in situ*. The outlines of the apse and transepts of the fourteenth-century church can be traced easily. Unfortunately there does not seem to be a readily accessible excavation report on the work done here. Some broken tombstones can be seen among the footings at the east end of the church and there

William Wey in La Coruña



Musical angel in the Church of San Francisco, La Coruña.

Photo: P. Quaife



Musical angel and man pulling his beard in the Church of San Francisco, La Coruña.

Photo: P. Quaife

are inscribed stones included in the retaining walls of the terraces in the ornamental gardens close by.

This church was originally in the form of a Latin cross. It was rebuilt in 1964, but with an extended nave, in the suburb of Santa Margarita, at the junction of the Paseo de los Puentes and the Avenida de Calvo Sotelo, a mile south-west of its original position. Although the nave has been lengthened the chancel and transepts seem to have been reconstructed from their original materials and in their original form. The carvings are particularly striking and in excellent condition. One might instance the twin arches of the transept arcade decorated with a recurrent motif of pine cones and fir needles. The capitals of the crossing depict figures both human and animal, real and legendary. There is a splendid granite “pelican in her piety” feeding three baby birds in her nest and, in a corner, an eagle stooping on a hare. Another arcade depicts musicians with their instruments. There are altogether many features of great interest in this church which is strangely ignored in modern guide-books to the city. All these features appear to be original, albeit in the reconstructed church, and provide a link with the fifteenth-century House of the Franciscans which extended such kind hospitality to so many pilgrims and travellers in past times on the *Camino Inglés*.

The writer gratefully acknowledges the debt he owes to two friends in La Coruña, D. Joaquín Vilas de Escauriaza and Mr Barry McGinley Jones, President of La Asociación La Armada Invencible of La Coruña. Their scholarship, enthusiasm and local knowledge made this article possible.

My backpack of Today

Dennis Nykiel

Dear friends,

Before reading this letter, I must warn you that I am not going to pour my heart out to you. Walking the Camino de Santiago is most therapeutic for one's problems and I often find solace sharing my innermost feelings with strangers along the road: people I have never met before but with whom I felt an instant rapport due to our common situation. At the same time, I understand the need for solitude while walking this road. We all get tired of those "chatty types". Therefore pilgrim, feel free to pick up your pace and move ahead... or take extra long sip at the fountain or tend to your blisters as I pass you by. No doubt we'll meet again later.

In 1990 I walked the Camino de Santiago alone from Somport. Having never walked much before I made a lot of mistakes. I was terribly unprepared and I was often lost. In 1993 I was able to go back, this time starting in Roncesvalles. It was my "mission" to be prepared for anything and everything – no matter what.

As you can imagine I was heavily weighted down. I soon learned however to free myself of all the excess baggage. I'll never forget those carefree days of walking comfortably and I really began to understand the meaning of the expression "less is more". It's one of those lessons in life that you hope never to forget.

And yet I have found it something very difficult to implement at home with all the trials and tribulations of a hectic life. I've been beset by a number of health problems – largely orthopaedic in nature: I'll be having my fifth knee surgery this June just as soon as I recover from the broken ankle of my "good leg". (I told you pilgrim, go ahead, I'll catch up later!)

In addition, my son was diagnosed with Asperger's Syndrome, a high functioning form of autism. He is finishing his first year of high school and is learning to navigate through the rough seas of adolescence with what is termed "an invisible disability". He is very bright and has encyclopaedic knowledge of several subjects but he is easily overwhelmed, especially in social situations. He also has multiple learning disabilities due to brain damage suffered from a bout

My backpack of Today

of meningitis as a baby. He is also wonderful!!! (Walk on pilgrim! Don't worry about me. Really, we'll meet at the refugio!)

My wife and I both happen to teach at his school and it has not been easy. We must continually strive to find a balance between being the colleagues who understand the frustration dealing with "a kid who doesn't fit in" and being the parents who sometimes must "push" to make sure their son gets the accommodations he deserves. It has been a year fraught with anger, fear, resentment and especially guilt as I struggle to remember that it is my son who is the one suffering the most; that I am a more or less normal, well-adjusted adult; that I have tools to deal with this; that someone always has it worse. (You really do look thirsty. Take a long drink beneath this chestnut. Relax a while I'll keep going!)

Through it all I continue to dream of the Camino de Santiago and I find comfort in my books and in my memories and in the articles I read in both *Peregrino* and in the *Confraternity Bulletin*. And yet I find myself often stewing about the past and fretting about the future; neither of which I can control. Finally, the other day my wife said something to me that really hit home: "Remember how heavy your pack was in '93? You were weighed down with things that you didn't need. And as soon as you got rid of them you walked faster and happier. You need to remember that in the pilgrimage of life you can only carry enough in your backpack for today. Your anger, your frustration are all excess baggage that you don't need in your backpack of today. Lighten your load! Walk for today!" My backpack of today. What a wonderful metaphor! (Naturally coming from the person I lean on most – she literally is my pilgrim's staff.

Today I resolve to lighten my load – or at least to put it down from time to time each day to rest. My backpack of today only has room for what is essential. And believe me anger, fear, and especially guilt are NOT essential. Pilgrims, have a great journey this summer. Step lightly. Don't let anything weigh you down. I'll be with you in spirit. *Ultrai!*

Walking Spain's Ancient Pilgrim Way

Frank Hopkins

Eleven friends and neighbours, mostly Third Agers from the leafy Canonbury area of north London, walked part of the Pilgrim's Way to the shrine of St James at Santiago de Compostela, Spain in October 1999. It all began with the idea of arranging a trip for ourselves rather than paying travel agents.

There was also an urge to add a broader dimension to our travels. *Vita est Peregrinatio* – life is a journey – became the theme which inspired us to walk the ancient Pilgrim Way along the Camino de Santiago. An important aspect was the sense of personal quest, or voyage of self-discovery, explored in John Bunyan's *The Pilgrim's Progress*. North-west Spain also has a special appeal as an area of Europe that has changed little since the Middle Ages.

Mechanics of the trip

We took the decision a year before to walk the Camino. We chose two weeks in October 1999, after the busy summer season and before the winter snows. Then the serious planning began. Meeting regularly over the following months we appointed a working party of three to submit reports at each meeting, one fluent in Spanish to book accommodation along the planned route. We studied books, guides and maps about the Camino's history and legends. We estimated a total cost of around £850 each to cover air fares, car hire, overnight stops and food. This was less than half a tour operator's charge. We drew up a training schedule for walking about 200km, considered what gear to take, especially waterproofs, luggage limits and backpack weight. We decided to hire two back-up vehicles and to drive ourselves, ordering two mobile phones and agreed that each evening one of us would give a talk, but more of that later. So, in these ways, we prepared ourselves in mind, body and spirit for the adventure.

We flew from London to Bilbao. Of our 14 nights in Spain, seven were spent in monasteries, three in pilgrim refuges and four in modern hotels/paradores. Many of the monasteries are still active and welcomed us to their evening office of vespers. Strung like beads across the plateau, they have sheltered pilgrims for centuries.

Nuggets of medieval Spain

Walking and sight-seeing were about equally balanced. A pair of walking boots, my tutor once told me, is the best tool available for the study of history. Much of the ancient Camino – a familiar walk for Confraternity members – runs through forests and valleys along the meseta or table top-like plateau of Castile and León, into mountain villages with cobbled lanes and an air of medieval life, a land of yesterday and today. The views over the hills, looking down on vineyards, with varied glimpses of hermitages, towns and cathedrals are superb. We never tired of walking.

We allowed a full day for the cities of Bilbao, Burgos, León and Santiago de Compostela. Bilbao is notable for the Guggenheim Museum, a soaring structure of titanium and limestone designed by the architect Frank Gehry, which today is the most visited museum in Spain. Burgos, the seat of the kings of Old Castile and the city of the famous warrior El Cid, retains much of its *casco viejo* or old quarter. León's Cathedral displays some of the world's finest medieval glass from floor to roof. Santiago de Compostela's Plaza del Obradoiro must be one of Europe's most celebrated squares, graced by the Cathedral and by the Hostal de los Reyes Católicos dating back to 1494.

Every town presents its own fine examples of art and architecture. These range from Roman and Visigothic to the glorious craftsmanship of Mozarabic and Renaissance days, worked in stone and wood, gold, silver and ivory.

We each took responsibility for one day as Duty Pilgrim, which included the route to follow, meal arrangements and the next night's stop. This was an excellent way to share the organisational burden and to make sure that nothing was forgotten. We also divided the driving between six named drivers in the hire-car agreements.

The evening talks proved immensely informative and interesting, covering:

- Life of a medieval pilgrim
- The four pilgrimage routes from France across northern Spain
- Food and wine of north-west Spain
- Mozarabic and Romanesque art and architecture
- Emperor Charlemagne's campaign in Spain and the epic poem *The Song of Roland*,
- Life of the warrior knight, El Cid Campeador

Walking Spain's Ancient Pilgrim Way

Our talks also filled entertainingly that gap before Spanish dining time of 9.00 p.m. Meals of local country dishes and wines were ample and tasty. The *menu del dia* or pilgrim's meal always included water and wine, which added an extra sparkle to our lively group.

Knights and Wine

It is difficult to select highlights from such a wealth of landscape, art and experiences. A pleasure was the way the group worked in harmony over the two weeks of tight schedules and continual activity. Beyond that, particular delights were;

- Pantheons, burial places, of the kings of the earlier 1,000 year-old kingdoms of Aragón, León, Navarre and Old Castile, elaborately carved in stone and seemingly to be still keeping watch over their subjects.
- Well preserved towns, largely traffic free, redolent with the beauty of the middle ages.
- Tranquility of the monks' Gregorian chants.
- Churches and cathedrals from sixth century Visigothic onwards with their exquisite architecture and continued welcome.
- Cultural richness of early writings in Spanish and heavy parchment books in the library at Yuso with an entry hole for cats to combat rat damage!
- Legends along the Camino: the little bird that sang so melodiously that the Abbot of Leyre slept for 300 years; the roasted cockerel which stood up and crowed in Santo Domingo de la Calzada; the lances of Charlemagne's army which grew into trees at Sahagún.
- Dramatic buildings such as the Knights Templar Castle in Ponferrada (1189) or Antonio Gaudi's neo-Gothic Bishop's palace in Astorga (1889)
- The free wine fountain on the Pilgrim's Way at Irache.
- Shops with alluring window displays, including the speciality cheeses of Galicia, cone-shaped and endearingly named *tetillas*.
- And finally the first view of Santiago de Compostela from Monte del Gozo, and then the walk through medieval streets into the city centre.

Overall we had a wonderful experience in the "presence" of pilgrims of earlier centuries, which left us with unforgettable memories and with the sense, indeed, that *Vita est Peregrinatio*.

Walking Spain's Ancient Pilgrim Way

Sources of Information

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- Confraternity of Saint James, London at www.csj.org.uk
- Millan Bravo Lozano, *A Practical Guide for Pilgrims: the Road to Santiago*, Editorial Everest, Spain ISBN 84-241-3833-3
- William Melczer, *The Pilgrim Guide to Santiago de Compostela*, Italica Press, New York ISBN 0-934977-25-9. This book includes a translation of the 12th century *Liber Sancti Jacobi*, the medieval pilgrim's guide, attributed to the monk Aymery Picaud.

Remembering Madame Debril



Photo: Le Bourdon

For many pilgrims in recent years the border town of St-Jean-Pied-de-Port marked a significant boundary: the start of the pilgrimage to Santiago for those intending to cross the Pyrenees and cover the whole of the *Camino francés*, and for those who had begun in Le Puy or other points in France a point of transition from the French territory into Spanish, with all the differences of language, way of life and mind-set they entail.

Until spring 2000 some of the first group and nearly all of the second went in search of Madame Jeanne Debril in St-Jean. Pilgrims' adviser and mentor, provider of the last *sello* in France, keeper for a few years of the tiny refuge in St-Jean, Madame Debril is remembered for her many kindnesses to true pilgrims, particularly people who had already walked or cycled through France. Those whose motives tended more to the sporting side sometimes received short shrift and, like all of us, her judgement was not infallible. But as a familiar figure for decades, seemingly a fixture for pilgrims who encountered her more than once on different occasions, Madame Debril was, in some way, St-Jean-Pied-de-Port and her death in May of last year altered the pilgrim landscape of the town.

Members of Jacobean associations have often wondered what motivated her to devote so much of her life to the pilgrimage, mostly vicariously, and in 1990 *Le Bourdon*, the journal of the Associations des Amis de Saint-Jacques en Aquitaine, published a transcript of an interview with her, which they reprinted in 2000 as an in-memoriam tribute. The editor of *Le Bourdon*, Monsieur Jacques Rouyre, has kindly allowed us to translate the transcript of this interview.

Madame Jeanne Debril died on 12 May 2000, a few months after the end of the last Holy Year of the 20th. century. Was this a sign from the heavens and from St James, calling her back to him after so many years devoted to his service? Rather than write a formal obituary, Le Bourdon has chosen to republish an interview which appeared in one of its 1990 numbers. Here you may read about who Jeanne Debril was and how she came to be concerned with the pilgrimage to Santiago de Compostela.

JEANNE DEBRIL... SAINT-JEAN-PIED-DE-PORT... SAINT-JACQUES-DE-COMPOSTELLE, three names that cannot be dissociated.

A personality of the Santiago pilgrimage, anchored at the foot of the Ports de Cize, Jeanne Debril lives in the heart of the town on the famous way which leads from the Porte St Jacques down to the bridge and then up the twisting road towards the cols of Bentarte and Ibañeta. She has been welcoming the pilgrims of Europe on the road to Roncevaux for several decades. During an impromptu visit, Jeanne Debril and her dog received us in her famously untidy office, amidst the mementoes of all the years dedicated to passing pilgrims.

Le Bourdon: Jeanne Debril, how did you become interested in the pilgrimage to Santiago?

J. Debril: Through bull-fighting. Yes, that sounds unlikely, but it was my pleasure in the art of bull-fighting that lead me to discovering Spain. During my journeys from plaza just after the war, I got to know Spain's monuments, landscapes and people.

Le Bourdon: But St James?

J. Debril: At this time some friends in St-Jean-Pied-de-Port founded the Friends of Old Navarre; Madame Durquet, Madame Ploix, Monsieur Duhourcau and Helen Housset. At the same time Mr. Ocana and I, both photographers by trade, were travelling in the Basque Country taking pictures of weddings and first communions. Being conscientious about our work we were always ready early for our appointments and took advantage of this by photographing all the neighbouring churches, chapels, calvaries and other sites.

Le Bourdon: So these are irreplaceable documents and extremely valuable for a knowledge of our heritage, fifty years on...

J. Debril: Certainly, and this produced a very large

Remembering Madame Debril

collection of photographs 9 x 12 and 13 x 18 in black and white which I keep here in this room.

Le Bourdon: And how is that related to the pilgrimage?

J. Debril: I'm coming to that. At the time, Helen Housset who was a doctor's daughter and a member of the Friends of Old Navarre, was writing a thesis on the *Merindad* (form of local government) de *Ultra Puertos*; she asked if we would collaborate with her over photos and this is how my interest in the Camino de Santiago developed. In the same year, 1950, the millennial anniversary of the first pilgrim known to have come from France, Godescalc, bishop of Le Puy, the Société des Amis de Saint-Jacques-de-Compostelle was founded in Paris. The Society asked us for photographic documentation on pilgrims' way and this is why I have been 'on the Camino' for 40 years.

Le Bourdon: And your mission?

J. Debril: To welcome pilgrims of all nationalities and of all ages and to give them all possible information for them to complete their pilgrimage beyond the Pyrenees. This is an increasingly difficult task, because how do you separate the wheat from the chaff...? Abuses of the pilgrimage are a major concern. But I am here to serve, and I go on.

(From *Le Bourdon*, No 7 – 1990, translated by Patricia Quaife)

Walking La Via Francigena Today

Giancarlo Corbellini

(Translated by Edwin Bannon fsc)

This article first appeared in La Rivista del Trekking and is reproduced by kind permission of the editor.

The route described by Sigeric (see *Bulletin* 69) starts and proceeds in the north of France today, that is, its course runs from the region of Nord-Pas-de-Calais through Picardie, Champagne-Ardenne and Franche-Comté. The country it traverses here is level or gently undulating. It is grain-growing land, extensively farmed as such. Rural villages dot the way from the Atlantic coast in an easterly direction, becoming, in the process, more tiny and more distanced from one another. The landscape is monotonous to the view and without discernible boundaries. Just occasionally a hill appears surmounted by dense woods, places where, in the Middle Ages monks and hermits found refuge from the world. Such landmarks have their own names: in the Pas-de-Calais area they are the Crêtes d'Artois, in Picardie the St Gobain Hills, in Champagne the Reims Mountains and so on, until, as we approach Besançon, real mountains come into view, the Jura, presenting a first pre-alpine landscape with their deep gulfs cut out by torrents and enclosed by precipitous rocky walls.

Along rivers and navigable canals

The general absence of mountains in the north of France is the reason why there are no clearly marked watersheds between the fluvial basins one meets along the way, those of the Somme, the Oisne, the Aisne, the Marne, the Saône and the Doubs.

Typical, in this connection, is the case of the Langres plateau, where, not widely separated, the Aube, the Marne, the Meuse, and the Saône all rise and then flow in different directions, the Meuse to the North Sea, the Marne, as tributary of the Seine, to the English Channel, and the Saône, as tributary of the Rhône, to the Mediterranean. Characteristic also of this zone is a network of navigable inland waterways with footpaths which give access to minor service routes, all strictly closed to cars and motorcycles and which often pass through shaded, isolated woodlands. Along the

canals it is always a sight worth stopping for, to see the working of the locks which make it possible for boats to negotiate the varying levels of water. The normal traffic of these waterways comprises cargo barges but there are also suitably adapted vessels hired by tourists for a period, to pass their summer vacation navigating the various waterways. In fact, from the Mediterranean, using the Rhône canal, it is possible to reach Paris and from there to transfer to the Channel canal to reach Calais, Dunkerque or the North Sea, via the ports of Belgium and Holland. And for light vessels it is possible to penetrate Europe itself, as far as Switzerland and there enjoy, for example, sailing on Lake Geneva.

Through the woods and vineyards of Champagne

There are no national parks to be met along the *Via Francigena*, but one passes through the regional park of the Reims Mountains (as the hills to the south of the city are called) and along the edge the Boulonnais and Forêt d'Orient parks. Our passage through the Reims Mountains, all enveloped in an autumnal mist, was one of the most attractive stretches of our walk through France. The route in fact follows the high-level succession of ecosystems, artificial and natural, which characterise the Mountains. There is the agricultural landscape, showing fields of the surrounding plain cultivated for grain-growing, and this is succeeded by the stretch of vineyards, and then by dense woodlands. The territory, registered under the Regional Natural Park scheme, is vast in area: 50,000 hectares, 23,000 of which are farmed, 7,000 wine-growing (this is the heart of the champagne-producing territory) and 20,000 given to afforestation.

Incidentally one cannot speak of French forests without thinking of saints and hermits. It was in the very woodlands we are speaking of, on the fringes of Verzy, that St Basilus, who shared the evangelization of Lorraine with St Remigius, lived as a hermit in the eighth century. In the following century an abbey was built there and flourished until the time of the French Revolution, when it was destroyed.

There is a tradition that it was St Basilus who planted the remarkable assemblage of beech trees which today provide the principal attraction of the wooded area. The particular interest in these beeches is that, for genetic reasons (still the object of research) they are contorted near the base, as if crippled, but the foliage forms a kind of umbrella. The phenomenon is so unusual that the trees have become an object of devotion, a place of pilgrimage visited by famous

people including Joan of Arc, Hugh Capet and Edward III of England.

The first stage of the Rome pilgrimage begins, of course, in Kent and goes from Canterbury to Dover following the old Pilgrim's Way. The route is of great interest, the final stretch of it corresponding to the ancient access to Rome. Next comes the crossing of the Channel (possible now, if you wish, by using the Tunnel, but why miss the view of the white cliffs of Dover?). The French sector begins at the tiny port of Wissant (whence not only Sigeric, but Julius Caesar before him and Thomas Becket after him, embarked for Britain). Northern France's vast stretches of deep countryside, where corn and sunflowers flourish, dotted with minuscule hamlets, are interrupted only by small townships which are, however, rich in history and artistic reminders.

But en route, properly so called, we encounter Arras, Laon, Péronne, Reims, Langres and Besançon, with their cathedrals, their towers, their fortifications and other remains of the Roman occupation and culture. Of very special significance to us was our visit to the Cathedral of Reims. This was generally regarded as the spiritual centre of the French nation from 1027 up to the French Revolution. It was here that, with rare exceptions, the Kings of France were crowned. From that distant Christmas Eve of 496, when St Remigius baptised Clovis, King of the Franks, exactly 1500 years have passed and the anniversary was celebrated with cultural commemorations under the general title, "Clovis and the Birth of France" – the birth, that is, of modern Europe.

On the evening of our arrival in Reims the Bishop celebrated Mass in the Cathedral for us. The readings included the passage, "The ways of the Lord are always straight, and the just shall never stumble in them". The prelate remarked, during the homily, "To make a pilgrimage is not simply to put one foot in front of another. It should signify a journey of the heart, an acquisition of knowledge and an enrichment of the spirit." These were words of deep resonance for us and marked a peak moment of our trek.

To walk along the *Via Francigena* entails a daily encounter with history. The territory of northern France is flat and without natural barriers. Hence, throughout the ages, it has provided the natural way through for all invasions from northern Europe as in the Franco-Prussian War and the First and Second World Wars. Each such invasion was characterised by burning and destructions followed by the work of reconstruction. But it is the events of the First World War,

the battles fought out along the Somme and Mame rivers, that have left their deeply embedded records along the way our route led us. Expeditionary forces from Canada, South Africa and New Zealand made their contribution to the struggle and their dead, along with those of the French and the Germans, are commemorated here with the white crosses of the many military cemeteries which lined our route and had the effect of making our pilgrimage partly a journey through the history of human nature.

And daily also were our encounters with the old Roman overlordship, like the consular route through Gaul which links Langres with Boulogne-sur-Mer and which later formed the basis of the medieval highway. One need only glance at a route map to become aware, for example, of the extraordinary individuality of the famous *Chausée Brunehaut*, which is an almost completely straight line of some fifty kilometres, linking Théroutanne with Arras in the direction north-west south-east. It is true that today asphalt has covered the ancient surface, but the line has remained unaltered for centuries – at least from when, as tradition has it, in the sixth century, Queen Brunilde (whence ‘Brunehaut’) decided to restore the original Roman road. Sometimes the new carriageway diverted a little in order to leave the ancient line running perfectly straight even if reserved for excavation work or narrowed to a mere sheep track.

But without any doubt the most evocative sector of our trek came after Châlons-en-Champagne (the new name for Châlons-sur-Marne) when the *Via Francigena* heads for ‘Dry Champagne’, the barren, chalky plateau which still reveals long stretches of the old Roman way followed by Sigeric. It was with a certain emotion that we walked this long track, white with the chalk which is the geological feature of this area. Apart from an occasional gentle rise and fall, the going is quite flat, skirted by cultivated fields which stretch to the horizon on either side and disappear from view in a veritable palette of coloured geometric shapes – vivid yellows of soya and ready-to-harvest wheat, light brown of chick-pea fields, green stretches of peas, sugar beet, potatoes, the blue flowering of bulbs for medicinal drugs.

Nor must we forget the meetings with local people, above all the inhabitants of the little villages where the lack of hostelry accommodation obliged us to seek hospitality in their homes. Amazement at the length of our pilgrimage and curiosity as to why we were doing it on foot mingled with their delight in discovering the historical importance of the route lined by their humble homesteads.

Walking La Via Francigena Today

Our conversations then became studded with remembered traditions, legends , customs, authentic testimonies of ‘minor history’ which give life and flavour to academic researches in archives.

La Via Francigena

Stage 39 — Crossing the Po

John and Shirley Snell



It was while we were on our 1999 cycling pilgrimage from Canterbury to Rome that we met Umberto Battini in the tourist office in Fidenza but we little knew where this chance meeting was to lead us. This was a particularly helpful office and it had lots of useful information about the route. Umberto told us about an organisation called the Compagnia di Sigerico with which he was involved and gave us a copy of a magazine called *Il Corriere Romeo* which was all about pilgrim routes, especially the *Via Francigena*, but it also included a fair amount about Santiago. Much of it was written in English.

The influence of the Compagnia was very evident in this part of our route as the area around Fidenza was the only stretch where any attempt had been made to provide way-marking.

Accommodation in Pavia had been impossible and the nearest hotel with any vacancies had been at Broni — some 14km to the south. This resulted in our crossing the river Po by the Tornello bridge which in fact spanned both the Po and the Ticino and placed us on the southern side of the Po. We continued our journey, eventually reaching Rome

as detailed in our article in *Bulletin* 68.

It was not until we arrived back home that we had the opportunity to read the magazine that had been given to us and we learned that in 990AD Sigeric, the Archbishop of Canterbury had crossed the Po (the 39th stage of his return journey from Rome) at the village of Corte Sant' Andrea. The magazine article said that pilgrims could obtain *sellos* from the deputy mayor of Senna which is a village quite close to Corte Sant' Andrea. We wrote asking for a couple of stamped impressions to add to our pilgrim passports and the reply came from Pierluigi Cappelletti, a schoolteacher and local historian. He told us that in the autumn of 2000 a new ferry service was to be introduced so that future pilgrims could cross the Po at precisely the same place that Sigeric had some 1000 years previously. There was to be an historic procession with soldiers, horsemen, music and dancing with the deputy mayor of Senna (Giovanni Favari) acting the part of the Archbishop. We were invited to the event as special guests and further correspondence resulted in our being cast as English pilgrims accompanying Sigeric. The proceedings were to be centred in the nearby larger village of Oria Litta, where Pierluigi lives and where we had been told we could park our motor caravan.

We had planned to meet two non CSJ members in Pavia and before leaving home had all fashioned ourselves some suitable medieval pilgrim clothes from charity shop curtain material! Our friend Eve, was to be the Abbess of Owermoigne (where she lives in Dorset) whilst Shirley would be Sister Shirley of Sherborne. Their spouses David and I, were just common or garden pilgrims.

Upon arrival in the village of Oria Litta we were shown where we could park our caravan and motor caravan and invited to make full use of the facilities of the sports centre. Very soon we had been collected by Giovanni and were driven around the area and down the river to the recently constructed landing stage and pilgrim column.

The next morning – procession day – we were collected by Daniella (Pierluigi's wife) and driven to the landing stage. Very shortly Giovanni arrived with the archbishop's kit in his bag. Our outfits were in our Tesco bags!

The river taxi then turned up and proved to be one of those high-speed water-jet jobs that rear up out of the water and leave an immense spray trail. The ride was quite terrifying and we all had to hang on tightly. The crossing of the Po was a long diagonal of some 5km. And took about 15 minutes. The arrival point on the southern

bank was also equipped with a new landing stage and pilgrim column.

There was to be a delay of some two hours before we were due to re-cross the river, this time wearing our costumes, and to help pass the time we were treated to an impressive Italian meal with plenty of pasta and good red wine in the nearby restaurant. The building carried the legend that it was the headquarters of the Compagnia di Sigerico.

After lunch we reboarded the ferry for the return crossing and as we neared the northern bank realised that we were to be welcomed in some style. The bank was lined with some 200 people, cheering and applauding, with cameras flashing and videos whirring. Sigerico kneeled and kissed the ground and made a short speech. We formed up in procession and we were joined by several horsemen, medieval drummers, Robin Hood and Friar Tuck (historical licence!) and the large crowd. We headed the throng and felt quite important. The write up and photo in the next day's paper described us as "da Quattro veri pellegrini della Confraternita di San Giacomo" – not quite true but we may yet persuade our friends to become members.

We passed the ruins of an ancient church now forming part of a farm and we were told that Sigeric would have seen it – it certainly looked pretty old. The procession wended its way to Orio Litta (about 5km away) although the principal players (such as us) were whisked there by car. In the afternoon the arrival of the Archbishop into the village was re-enacted and his greeting by the King and Queen, all beautifully costumed. There was much speech making and performances by troupes of dancing girls. The evening was spent as guests at a medieval banquet, being taken to a bar by the mayor and being introduced to the local MP and MEP. All heady stuff.

Next morning we were taken on a cycle tour of the area and the arrangements had been made for several normally closed churches to be opened for us to visit. We planned a quiet evening but instead were taken to a pasta party where we were invited to sign the pilgrim visitors' book and were presented with signed copies of the history of Orio Litta, written by our host, Pierluigi Cappelletti. In return we were able to present a letter from our Chairman, Laurie Dennett, expressing fraternal greetings from the Confraternity with the hope for increased contact between our respective organisations. Also invited to the party were three Italian pilgrims en route to Rome who were staying in the Sports Centre which is equipped with folding beds and showers etc. The evening ended with an enthusiastic request being extended for us to visit them again. They were a lovely warm-hearted group of people

and we were fortunate to have met them.

We have had more recent correspondence with the village and have been invited to their second medieval event in June. On this occasion an event of 885 AD will be reenacted when King Carlo il Grosso gave 100 *jugera* of land to St Peter's Monastery. The monks of San Benedetto then arrived in Orio Litta and built Cascina S. Pietro. We understand that there will be a King and a Queen, the Bishop of Lodi, some servants and farmers and a lot of soldiers and monks. We haven't yet decided who we shall go as – it very much depends upon what curtain material we can get from the charity shop. Anyway, it all sounds like great fun.

For the benefit of members following the *Via Francigena*, the ferry crossing of the Po at Corte Sant' Andrea is free of charge to pilgrims and the ferryman can be contacted through Pierluigi Cappelletti (Tel 0377 944 436) or Giovanni Favari (Tel 0377 802 900)

In February 2001 there was a meeting in Fidenza of representatives from 30 towns and villages along the *Via Francigena*. A new Association of Comuni d'Italia sulla *Via Francigena* has been formed involving such places as Aosta, Ivrea, Piacenza, Parma, Lucca, Viterbo and Orio Litta. This bodes well for the future and no doubt we shall soon see a big improvement in the provision of pilgrim accommodation along the route – and maybe an Italian network of refugios. For those connected to the internet there are now several web site addresses available for further information. One of the best is the Swiss site www.francigena.ch – whilst another but not yet ready is giovannicaselli.com/francigena

Another useful contact discovered from the Swiss site is Adelaide Trezzini (e-mail adeltrezzine@tin.it) who is president of the Association Via Francigena. From this organisation one can purchase a copy of the *Vademecum dal Gran San Bernardo a Roma*. This is a guide listing distances, walking time, types of road, altitudes and reasonably priced accommodation in hotels, farm houses, campsites, youth hostels and religious orders. We have not seen a copy but it is reported to be “internationally understandable” and a pocket-sized, 44 page booklet. The price is 10 Swiss francs – about £4.20. Further information is available from the writers of this article on: (01935) 813171 or e-mail: JohnSnell@btinternet.com

We are sure that a very warm welcome will be extended to any member of our Confraternity should they have the occasion to visit Orio Litta – some 30km east of Pavia.

Book Reviews

The Pilgrimage – A Contemporary Quest for Ancient Wisdom, Paulo Coelho, translated by Alan Clarke. Thorsons Publishing, ISBN: 0-7225-3487-6

This is the strange tale of a pilgrimage from St-Jean-Pied-de-Port to Santiago de Compostela undertaken by the Brazilian author and his companion and guide Petrus, an Italian. Although the Journey takes place in the last quarter of the 20th. century it frequently feels as if we are in the middle of the dark ages. Prevented from reaching the highest order of a brotherhood in Brazil, the author is ordered to go in search of a sword and self –enlightenment on the road to Santiago.

Most of the chapters conclude with an exercise including the speed exercise – a 20 minute walk at half your normal speed, preferably after lunch, and the buried alive exercise.

This is ideal bedside reading as the chapters are short and the exercises only a few sentences long. Then settle down, shut your eyes, and as you drift off to sleep, continue reading between the lines.

Jocelyn Rix

The Camino: A Journey of the Spirit, Shirley MacLaine, New York: Simon and Schuster, 2000, 307pp, £17.99

Those who have enjoyed Shirley MacLaine's films and who expect an account of her journey along a Camino de Santiago that they recognise will be disappointed with this book. She does allude briefly, to places she passed through (though her geography is decidedly hazy at times), slightly more to some of the people she met along the way and in greater detail to the harassment she encountered from the Spanish press (though the fact that she told so many friends and associates about her project before she set out must surely have aggravated her situation very considerably). She embarked on her "Santiago

camino” as she calls it, as the result of two anonymous letters telling her to do so while on two separate visits to Brazil and her account is, as its sub-title indicates, “a journey of the spirit,” though not in the conventional religious sense.

The book is easy to read but the sort of readers most likely to enjoy and profit from it are those already interested in past-life therapy and recall or who have previously read Shirley MacLaine’s other books for reasons quite unconnected with the Camino de Santiago as a religious, cultural or sporting activity. For rather than being an account of the author’s walk from St-Jean-Pied-de-Port to Santiago it is, in effect, a series of “dream visions” which she experienced along the way, portraying the progression of a spiritual journey back thousands of years through past lives to the origin of the universe. It presents, plausibly enough, insights into the meaning of the cosmos, the ancient civilisations of Atlantis and Lemuria, human genesis and the path to Higher Love and this, for her, seems to be what her “Santiago camino” was all about.

It is well known that the physical path of the *Camino francés* runs along energy lines and that the esoteric has long played a part for many in explaining the forces and meaning of the camino. However, the casual, uninformed reader interested in the experiences of a famous person on what was obviously a difficult physical endeavour may well be misled into thinking that the pilgrim road to the burial place of St James is concerned solely with questions of this sort or, from the other category of person she met as she walked along, that it is only the goal of those in quest of a cheap outdoor holiday. While the author is, of course, perfectly justified in presenting the visions and encounters with her previous lives that her “Santiago camino” prompted it would seem, to this reviewer at least (and given the vast readership that Shirley MacLaine is likely to attract), to have been slightly more responsible had it all been set fairly and squarely in context: as just one of the many and varied types of experiences a pilgrim on the camino de Santiago might perhaps undergo along the way.

Alison Raju

Pilgrimage in Medieval England; Diana Webb, London, 2000. 317pp., illus., £19.95

Misdemeanours committed in the Middle Ages attracted a range of penalties, including penitential pilgrimage to one or more pilgrim shrines, with some miscreants fettered in iron bands. A certain miracle story tells of a wandering penitent who goes from one shrine to the next until, as Diana Webb tells us, 'the final chain is spectacularly shattered before the shrine of the most potent saint'. Later in the Middle Ages walking must have been less constrained as testimonial letters carried by pilgrims on imposed pilgrimages tended to replace the fetters, the majority of which were unlikely in any case to be subject to miraculous intervention.

Pilgrimage in Medieval England is an impressive study which lives up to its wide-ranging title and Diana Webb, who is Senior Lecturer in Medieval History at King's College, London, has delved deeply into the available primary sources, including the *Calendars of Close Rolls and Inquisitions Post Mortem*, Papal Registers, Rymer's *Foedera* and numerous others, to produce a scholarly and elegant narrative. The text is divided into ten chapters, followed by copious notes (42 pages) which act also as a bibliography. The approach to pilgrimage is a combination of the chronological and the thematic, rather than the geographical, so readers therefore, find references to individual shrines, including the major ones at Canterbury and Walsingham, spread throughout the book. The corresponding advantage of this method is the overall picture of pilgrimage in its political, economic and social context that is presented, the small-scale local journey to a healing shrine having its own significant place in the great jigsaw of medieval pilgrimage.

Similarly Diana Webb succeeds admirably in later chapters in bringing to life the multitude of individual pilgrims who crisscrossed England in search of a cure, in fulfilment of a vow or as an obligation to a deceased member of the family. In 'The Pilgrim's Voice' (chapter eight), which is perhaps the most evocative of the book, the author uses information from wills and bishops' registers to highlight the network of traditions and obligations of the Kentish Culpeper family in the fifteenth century. Thomas Culpeper, father of Nicholas (who

himself died only six years later in 1435) added some pilgrimage bequests to earlier wills he had made: his son was to go to both Canterbury and Norwich to make offerings to St Thomas and Richard Caister respectively. In turn, Nicholas left four marks for his wife Elizabeth to complete 'my promised pilgrimages to the Blessed Mary of Walsingham and to Canterbury' (p.195). Means as well as ends come under the author's scrutiny, particularly in chapter nine which is entitled 'Pilgrims in a Landscape'. Roads, distances, monastic and other pilgrim accommodation, especially hospitals, are all examined, on the basis that pilgrims were one category of travellers who used preexisting roads and made use of facilities that were open to others. So at Eastbridge Hospital in Canterbury, for example, pilgrims shared a hall with those who were sick and destitute, while the numerous inns of St Albans and Glastonbury, to name just two medieval towns, accommodated pilgrims along with merchants and other types of traveller.

For Confraternity members interested primarily in pilgrimage to Santiago de Compostela *Pilgrimage in Medieval England* makes fascinating reading on two counts: firstly it provides a splendidly detailed picture of how pilgrimage to all kinds of shrines was practised in its heyday and under what conditions 'at home', and secondly it makes a number of references to St James and individuals who either went to Santiago or who made bequests linked to devotion to St James. For example Bishop Hamo de Hethe of Rochester (1319-52), who used pilgrimage as one penalty among others for miscreants, ordered a certain John Mayde to go to Santiago in 1325 'for the heinous offence of adultery with his godmother'. A couple of pages are devoted to the well-known Worcester Pilgrim, whose remains including staff, boots and cockle shell, were uncovered at Worcester Cathedral in 1986, but who may or may not be a Santiago pilgrim – one of the rare pieces of archaeological evidence used in the book. Diana Webb also makes an interesting comparison, using data from the *Calendar of Inquisitions Post Mortem*, of the age differences between English male pilgrims to Santiago and to English shrines, with the former being markedly older. Criticism of St James is not excluded either. In chapter 10, 'Penitents and Critics', where

the attitudes and activities of heretics and Lollards are examined, one Thomas Tailour of Newbury in 1491 ridiculed those who went to St James, for 'seynt Jamys had no fote to come ayenst them no hand to welcom theym'. He was by no means a lone voice in the late fifteenth century.

To return to English pilgrimage may I be permitted to express one or two minor regrets. Very few medieval shrines survived the depredations of Henry VIII's commissioners but there is no mention of one that did, the shrine of St Wite in the Dorset village church of Whitchurch Canonorum, which is very similar to the picture of that of St Edward the Confessor at Westminster on page 110. Although on a recent visit I saw no wax images plenty of prayer requests had been placed in the three circular openings, demonstrating that pilgrims, even if car-borne, still come to St Wite in the twenty-first century. My second regret is the lack of a simple gazetteer listing all the medieval shrines of note, with an indication of those which have become the focus of renewed attention in recent times.

But these caveats are indeed minor set alongside Diana Webb's achievement in bringing English medieval pilgrimage to life through skilful use of the available primary sources. While the early part of the book may be of more immediate interest to the academic reader, the later chapters will amply reward all who are concerned with pilgrimage, armchair travellers and long-distance walkers alike.

Patricia Quaife

From the Chairman

Laurie Dennett

Bulletin Editor

Anthony Brunning's resignation as Editor of the *Bulletin* has left us with an important position to fill and some overdue thanks to express. From the time Anthony became Production Editor three years ago, he drew upon his considerable desktop publishing skills to enhance the *Bulletin's* appearance by refining the layout and adopting the present cover design. Once he took on the overall editorial role, his sure touch in selecting material resulted in issues that reflected the diversity of members' interests and set a new standard for the Confraternity's most widely read publication! Thank you, Anthony, for your generous investment of time and a series of memorable issues.

Finding a new Editor now takes its place as a top priority. Since the Proceedings of our second International Conference in April will be circulated to all Confraternity members as the September *Bulletin*, we have a bit of leeway, but not much: would any of you with editorial and/or desktop publishing experience and about 40 hours to spare every three months please consider whether this is a job you could undertake? The *Bulletin* is the one CSJ publication that reaches all of us, and which both forms and reflects our consideration of matters relating to pilgrimage and the Ways of St James. The Editor is a thus key figure in the life of the Confraternity – would *you* enjoy the challenge, the learning experience, the contact with members, the creative satisfaction? If so, please contact me or Marion at the Office or by e-mail.

While on the subject of the *Bulletin* but by no means as an afterthought, I would like to acknowledge most gratefully the concerted help of Gosia Brykczynska, Pat Quaife, Marion Marples and James Hatts in producing the present issue.

Membership Secretary

Doreen Hansen, who has twice served as Membership Secretary, relinquished the post in April and is due a resounding vote of thanks from the Committee and the larger membership for a monumental task well done. This is a job that goes on behind the scenes throughout the year and its smooth running is essential if the Confraternity is to

function at its best. Doreen's dedication to ensuring this has been greatly appreciated. There are a very few CSJ office-holders whose commitments are particularly noteworthy because they are exercised every day, not just once or twice a year (although I am certainly not deprecating these more sporadic efforts!). Doreen's is a case in point and we have been most fortunate in having her in this central role.

Fortunately, our new Membership Secretary, Tim Siney, has been able to make a fairly gentle transition in taking over. It is a pleasant duty to welcome him to the post, and to thank him for coming forward in response to our appeal at the AGM.

Tim Siney introduces himself:

I am a recent member of the Confraternity having joined, like most people I suppose in order to get a *Credencial*, guides and as much information as possible before leaving for the unknown.

All I knew of the tradition was from a book I remember reading years ago about a couple who rode the route on horseback from southern France to Santiago. The memory of this suddenly came back to me last year, completely out of the blue, and I knew immediately that I had to make the journey myself. No doubt a fairly common experience.

I only managed half the route from St-Jean-Pied-de-Port before being called back to England. When I go again I will leave the mobile behind !

I worked for some time at the sharp end of digital communication and felt qualified to volunteer to help out as the Membership Secretary. I have an adequate grasp of the requirements and hope to be able to add my bit to the thousand year call of the Camino.

Matters Abroad

Several events planned by the *Hospitaleros Voluntarios* in Spain may be of interest to CSJ members who have already served, or would like to serve, as wardens in the pilgrim *albergues* along the Camino, including Refugio Gaucelmo in Rabanal. The annual Walk in the Valle del Silencio near Ponferrada will take place from 28-31 August.. The next weekend dedicated to "Días de Oración" – Days of Prayer – will be 21-23 September, at the Benedictine Monastery of Santo Domingo

From the Chairman

de Silos. Then, for experienced wardens only, there is the “Revision” weekend of 12-14 October. Anyone wishing to participate in these events is asked to contact Don José Ignacio Díaz at: Aptd.60, 26250 Santo Domingo de la Calzada, La Rioja, or e-mail him at hosvol@caminosantiago.org

Per Kristian Lund writes from Oslo advising us that he is organising an **International Pilgrimage** with a difference. In celebration of the declaration of the year 2001 as the “Year of Languages”, participants will learn and speak a new language called Interlingua, “the common language of Europe”. Interlingua has strong Latin roots and is easy to learn, especially for those who already know some Spanish. The pilgrimage will begin in León on 15 September and end in O Cebreiro on 20 September. There may be a choice of itinerary. For further details, write to Per Kristian Lund, Pilegrimen Kirkergt 34-A, 0153 Oslo, Norway.

The *Fundación del Santo Milagro de O Cebreiro* will hold its Study Day in O Cebreiro on Saturday, 28 July. This year the theme is “Los Santos de los Cumbres”, “The Saints of the Peaks”, and speakers will include Professor Paolo Caucci von Saucken, Dr Robert Plötz and Antón Pombo Rodríguez. For details contact me through the Office.

From the Secretary's Notebook

Marion Marples

2001 Bursary Winners

This year we have made a joint award of £500 each to Courtenay Alexander and Elizabeth Manton who are both studying at the Courtauld Institute. They will be exploring the pilgrimage routes in France, looking particularly at Romanesque sculpture, and walking part of the Camino itself, relating their experience of places and buildings to the medieval pilgrim.

Pat Quaike Study Grant

No applications have been received for this year, which is disappointing. Dr Katherine Lack, last year's winner, has been enabled to expand her research field and to travel to France in her work on the world of the Worcester pilgrim. See *Bulletin* 73, page 41 if you would like to make a late application by 31 August. Katherine Lack is the author of a recently published study of the life, travels and writing of 6th century monk St Columbanus. *The Eagle and the Dove*, ISBN 0281053235, is available from SPCK Mail Order, 36 Steep Hill, Lincoln LN2 1LU, price £6.99. Add £1.50 for UK postage, £1 for additional books up to maximum £4.50 (cheques or credit cards accepted.) Tel (0845) 7626747, fax (01522) 534484.

New CSJ Publication

We are pleased to announce that we are now expanding the information available for Los Caminos del Norte. The current booklet is in effect an index to the routes along the north coast of Spain and the linking routes to the *Camino francés*. We now plan a new series within Pilgrim Guides to Spain 4. Los Caminos del Norte

A: Introduction

B: Ruta de la Costa Pt. I Irún-Gijón

Ruta de la Costa Pt. II Gijón-Arzua

C: The Camino Primitivo: Oviedo-Palas de Rei

D: The Tunnel Route: Irún-Santo Domingo de la Calzada

Eric Walker has now prepared a comprehensive Guide to the route Gijón-Arzua, which will be available shortly, price £5 + postage £1. The route follows the coast to Ribadeo and then turns inland through

Mondoñedo and Villalba. It is mostly waymarked and there are several refuges. The other Guides will emerge in due course.

New Publication for Sale

Santiago de Compostela – the Way of St James is a compact booklet combining a description by David Baldwin of his pilgrimage last year with a succinct historical introduction and a very useful collection of devotional material. Published by the Catholic Truth Society it is priced at £1.95, with 41p (1st class) or 33p (2nd class) postage.

VI Congreso Internacional de Estudios Jacobeos: Lazo entre el culto Jacobeo y el culto de Carlomagno

Thursday 13 to Sunday 16 September 2001 in the Auditorio del Hostal de los Reyes Católicos. A Conference promoted by the Xunta de Galicia's International Committee of Experts (our representative is Professor Brian Tate) to explore the relationship between the Jacobean and Charlemagne legends, particularly as related in the Pseudo-Turpin. Places are limited but registration is free; pay for your own accommodation in Santiago. Fuller information and application forms available from the Office: send SAE marked 'Santiago Conference'.

RIP

We have received notification of the death of the following members:

- W Fortune of Whitstable who made the pilgrimage last year, died on Christmas Day 2000
- Dr R J Walker of Dorking, died 2001
- The Revd Anthony Horne of Bristol, died 24 March 2001
- Lorna Newton, of London and Ipswich, died 19 June 2001. When she lived in London Lorna worked at the Repository at the Oratory and came on several of our visits to Spain.

Our condolences go to the families and friends of these members, and also to James Maple, Pat Chambers and Marion Marples, whose mothers have all died recently.

Volunteer honoured

Congratulations to Bernard Masson, one of our loyal office volunteers, who has been awarded the Légion d'Honneur, France's highest decoration, for his services to export. He has worked in the textile industry for 40 years and has been an active member of the Association of the Sud-Ouest of France, meeting regularly in London.

The medal, which will be awarded by the French Ambassador in the autumn, shows the head of Napoleon, who created the award in 1802, and is inscribed on the reverse with the motto HONNEUR.ET.PATRIE.AUSPICE.NAPOLEONE.GALLIA.

RENOVATA

Pilgrimage news

Congratulations to Fr Juan Antonio and the monks of Rabanal who recently transferred their congregation from the monastery of Santo Domingo de Silos to the Missionary Benedictine Abbey of St Ottilien, near Munich in Germany. The new Rabanal monastery of San Salvador de Monte Irago is devoted to the care of pilgrims, which is better suited to the more active spirit of the St Ottilien monks.

The Oficina de Información del Camino de Santiago has moved to C/rua Vieja 3, bajo Aptdo de Correos 315, 26001 Logroño, La Rioja. telephone 941 245674

Los Amigos del Camino de Navarre are holding their 9th annual photographic competition. The closing date for entries of black and white or colour prints on the subject of the *Camino francés* or the Via de la Plata is 15 October. Full details available from the Office.

Roncesvalles

We have received information that the monastery at Roncesvalles regrets that, due to large numbers of foot pilgrims, it will not be able to accommodate cyclists during July and August. Priority will also be given to those starting at St-Jean-Pied-de-Port. You are advised to carry a sleeping mat as well as a sleeping bag so you can be flexible about where you sleep. Cyclists may also find that they are increasingly unable to access the refuges during the peak months.

Lavacolla

Peter Robins warns that the Xunta de Galicia has approved the tripling of the size of Santiago Airport and the construction of a second runway.

Acceuil Saint Jacques in St-Jean-Pied-de-Port: 2000 Statistics

Of the 55,004 pilgrims gaining Compostelas at Santiago, 51,018 followed the *Camino francés*. Of these 10,416 started at St Jean and 22, 934 at Roncesvalles. Walkers are approx 82% of pilgrims, a change from earlier years when the proportion was roughly 66%. Pilgrims from France, Belgium and 'England' are more likely to start at St Jean while the Spanish, Germans, South Americans, Italians, North and South Americans, Dutch, Swiss, Portuguese, Austrians and Irish tend to start at Roncesvalles.

These and other statistics are available from the Office: send SAE marked 'Statistics' and 4 x 27p stamps.

New Gîte d'Etape

A new Gîte d'Etape in Le Puy recently opened at 29 rue des Capucins, 43000 Le Puy en Velay 04 71 04 28 74 kompas@waika9.com. The gîte, on the way out of the town, has 19 places, 80F per night. Other services include holiday apartments, parking and transportation of luggage.

Acceuil Saint Jacques in Chartres

The Association des Amis de Saint Jacques d'Eure et Loire have recently opened a welcome centre for pilgrims arriving in or starting their pilgrimages in Chartres. Enquire at the Office de Tourisme in Place de la Cathédrale (tel 02 37 18 26 26). If closed try Le Café Serpente, 2 cloître de Notre-Dame, open 0800 to midnight (tel 02 37 21 68 81) to find a gîte d'étape for pilgrims. The Association also offers pilgrims a replica 13th century pilgrim badge of Our Lady of Chartres.

At the Office we have a copy of notes (in French) on the route from Chartres to Tours: please send £2.50 (preferably in stamps) and an SAE marked 'Chartres' to the Office.

During July there is a fine photographic exhibition on the pilgrimage displayed in Chartres Cathedral.

The strange case of the The Apostles on TV

Last summer, around St James's Day, we heard from a team researching the lives of the Apostles for a series to be presented by Melvyn Bragg on ITV. We were able to tell them about the pilgrimage to Santiago, advise and lend resources for their short film on St James. The crew interviewed pilgrims along the camino and visited Rabanal where they spoke to wardens Hilary Monk and Fr Edward Linton OSB.

So we all eagerly awaited information about the screening dates and times of the programmes. The first, on St Peter, was shown at 11am on Easter Sunday, a time I guess when many of those potentially interested were in church. We were somewhat dismayed when Programme 2 was scheduled to be 2 weeks later around midnight. It proved impossible to get any definite times or dates from the LWT Press Office in London. Eventually I had a message from Sarah Presant-Collins, one of the main researchers and a CSJ member, that the St James film would be on Sunday 13 May at 11.50pm. So I and many others set our videos, having noted that the programme was to appear between a horror film and ghost investigation. We were infuriated to find that, in spite of checking in Sunday paper listings and the Radio Times, the schedule had been changed and the programme had been shown half an hour early.

In the week that followed I received bemused or angry phone calls- what had happened? Aileen O'Sullivan had alerted many of our Irish members who also suffered from a last minute scheduling change. In reply to letters to ITV, LWT and Ulster Television, each blames the other. If you too were frustrated and would like to join a protest, and a request for a repeat and earlier showing, please write to both: Steve Anderson, Controller of News, Current Affairs, Arts and Religion, ITV, 200 Gray's Inn Road, London WC1X 8HF, e-mail steve-anderson@itv.co.uk (who blames LWT) and the Duty Office, London Weekend Television, Upper Ground, London SE1 9LT.

The director of the film at LWT, Bob Bee, is also extremely upset and angry.

- We have now managed to obtain three copies of the film which are available for loan to CSJ members for a contribution of the return postage: please apply to the Office.

Pilgrim Doors

A new 'Pilgrim Porch' welcomes visitors to Southwark Cathedral. The doorway is on the north, river side of the Cathedral and is part of an exciting scheme which recreates part of the Augustinian cloister of the Priory of St Mary Overie.

The artist Wendy Ramshaw chose 'pilgrimage' as her theme. Glass panels surrounding the doors are engraved with parts of historic maps of the area including the priory church and inns of Borough High Street; the doors themselves are engraved with with the modern A-Z — again Talbot Yard is prominent.

Best of all the bronze door handles are made like pilgrim staves. "The staff is the support and the mark of the pilgrim traveller. The staff is grasped in the hand as the pilgrim both begins and ends the journey."



Nelson Mandela who opened the new building holds a replica door handle staff made in wood.

Photo: Southwark Cathedral

Pilgrim Snails

Ben Nimmo walked from Canterbury to Santiago in nine months last year, carrying his trombone and entertaining locals and pilgrims alike. He sent regular contributions to the Independent on Sunday; these have now given birth to *Pilgrim Snails*, so called after the nickname he and his group earned as the slowest pilgrims on the road. Ben made his pilgrimage in memory of his girlfriend Anna, who was murdered in Belize while working as a volunteer for Operation Raleigh. A proportion of the sales income from the book will go to a Trust Fund established by Operation Raleigh to support the nursery where she worked. *Pilgrim Snails*, published by Flamingo paperback, ISBN 0007104731, price £7.99. We have a copy for the Library.

From the Camino, June 2001

Marigold and Maurice Fox, indefatigable pilgrims over many years, have been rewalking the Camino from Maslacq (Le Puy route) to Leon. They report dreadful weather in France with the Chemin flooded to almost waist height by the Bidouze just before the stele at Gibraltar where three of the French routes meet. On a rare fine day they managed to cross into Spain by the Route Napoleon, encountered deep mud in Navarre but sun-baked mud in La Rioja. The camino they say "is very crowded, refuges full every night to overflow capacity, and hotels too. We have had to resort to booking ahead for the first time ever. The camino has changed a lot, with a vast amount of new building, some of doubtful taste." Rod Pascoe from Cornwall has recently rewalked the Camino Portuguese from Ponte de Lima (Portugal) to Santiago. He had no trouble finding accommodation en route but reported an interesting conversation over pilgrim lunch at the Reyes Católicos with a German pilgrim who walked the *Camino francés* every year. This pilgrim described a similar phenomenon of overcrowding on the Camino, with a specific grumble about the number of groups clogging up the refuges. Perhaps it is time to encourage pilgrims to use other routes, such as the *Camino portugués* and the *Camino inglés* (where refuges are little used so far) for short journeys and one of the *Camino del Norte* for longer pilgrimages.

Camino inglés guide update

A 2001 supplement is now available for the Confraternity's *Camino inglés* guide, based on notes supplied by William Bisset. Members who have the guide and who would like a copy of the supplement

should send a stamped addressed envelope (not too small) to the Office. Mark Hassall has walked the Ferrol arm recently and his notes will be available shortly. He found the way marking generally good, including areas of road building and industrial estates.

Andres Lopez Calvo, who teaches at the Instituto Teologico Compostelano, has kindly sent a copy of a recent scholarly article of his on pilgrims and hospitality on the Ferrol arm of the Camino inglés, specifically in the area around his home town of Pontedeume. Entitled *Peregrinaciones, hospitalidad y huellas jacobeanas en la comarca eumesa*, the article makes a very useful contribution to both the theme of hospitality and that of the Camino ingles in general. The article has now been placed in the Confraternity Library.

The Camino mozárabe or Via de la Plata, part B: Zamora to Santiago

A second update sheet for this guide is now available, providing a revised edition of the detailed walking instruction for the 114 km. Southern route from A Gudina to Ourense via Verin.

New Refugio in Santiago

The problem of where to sleep on the second day of the walk from Santiago to Finisterre has now been solved with the opening of the new refugio in Olveiroa, shortly after Ponte Ponte Olveira and before the climb up to Hospital, the village just below the big, belching carbide factory on the skyline. The refuge has 24 beds, opens on 30th June, and its first warden will be Confraternity member, Alison Raju.

New refugio on the Camino aragonés

A new refuge is now open in Monreal (Navarre), one day's walk before this route joins the *Camino francés* in Puente la Reina. It will replace the previous facilities in the parish rooms.

Pilgrims starting in Le Puy

Pilgrims should be aware that the Maison de la Providence (Diocesan Centre) referred to on page 13 of the CSJ Le Puy guide has now closed and thus no longer offers accommodation to pilgrims. However pilgrims are welcome to partake of a *pot d'amitie* offered each morning, by Lions International, at the *Relais Notre Dame*, 29 rue Cardinal de Polignac.

Members' Page

Liz Keay, CSJ member from London, reports back from the British Library recent exhibition celebrating 1,700 years of Christianity, which was entitled *Treasures of the Ark*. The Armenian Cathedral in Jerusalem is dedicated to St James. St James is the patron saint of the Armenian Patriarch of Jerusalem and his feast is observed there on the 29 December. Of special interest to CSJ members was the exhibit of an embroidered altar front from the Armenian cathedral of St James in Jerusalem. As the item was described in the exhibition catalogue, it depicted "a hovering angel bringing the head of the martyred St James to the enthroned virgin, watched by St James himself and St John the Evangelist. The image is surrounded by episodes of the passion".

A West Midlands member would like to find a companion for some long distance walking practice (for the pilgrimage). Weekend trips would be best when the Foot and Mouth epidemic will be over. Please contact Gina Harris on (0121) 427 4316.

Congratulations to member the Revd Edward Farrow of Bournemouth who walked from León to Santiago and raised £1000 for repairs to his church of St Thomas, Ensbury Park.

A Pilgrim takes a Pause: can you help?

Charles Ranald writes: At the end of April I finished the first 360 miles of my pilgrimage walking alone from Le Puy to Santiago. The circumstances of my suspension are hard to explain, but if you look at my web site www.charlietocompostela.co.uk you will be able to read the full story of what it was like and what I am like. I now want to get going again early in September in the company of a kindred spirit. If any Confraternity member would like to talk about it I would be very pleased to hear from you either by e-mail – gesto@onetel.net.uk – or telephone (01962) 791162.

Accommodation on the way to Chartres

New member Patricia Bigot offers pilgrim accommodation at Le Boullay Thierry, a day's stage north of Chartres on the route from Dieppe. To reserve a place please call to book or e-mail prior to departure. The house is being renovated so there may be possible

discomfort but there will be a hot meal, a hot shower and a friendly place to stay. For pilgrims with their *credencial*: bed + evening meal + breakfast = 150FF, camping + evening meal + breakfast = 120FF. Patricia Bigot, 5 Grande Rue, 28210 Le Boullay Thierry, tel: +33-2-37 38 32 09, e-mail patbigot@wanadoo.fr

Please note the house has 2 entrances, one at 5 Grande Rue and big white gate opposite the church and that there is a dog, a young female boxer, she is not dangerous, but people have to be careful not to let the dog go out of the garden). Directions to the house are available from the Office: please send an SAE marked 'Le Boullay'.

Congratulations to four long-standing members who have recently completed degrees after five or more years of study:

- Gosia Brykczynska who was awarded her Ph.D. from the University of London for her thesis on the nature of wisdom.
- Sue Morgan who now has a BA from the Open University.
- Alison Raju graduated with a BA (Hons) in Hispanic Studies from the University of Nottingham.
- Canon Robert Llewelyn of Gloucester has been awarded a Ph.D. for his thesis on the anthropology of pilgrimage by the Cheltenham and Gloucester College of Higher Education. Although his work mainly concentrates on pilgrimage to the Holy Land, Robert has drawn on the theses of Ellen Feinberg, Barbara Haab and Nancy Frey for consideration of the Santiago pilgrimage. He is generously presenting a copy to the CSJ Library; it will be available from late September.

New Members

There is no list of new members in this issue. This is due to a confusion about the Data Protection statement on the 2001 Application Forms. Members who have joined this year and whose intention regarding publication of their address details is not clear from their forms will be contacted soon to clarify the position. A full list will be enclosed with *Bulletin 75*.

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The editors of our guides are always keen to receive feedback. If you have recently been on any part of the pilgrimage to Santiago de Compostela, have used one of the guides listed below, and wish to pass on the benefit of your experience to those who may come after you, please contact the relevant author/s:

Pilgrim Guides to Spain

- | | | |
|---|---------------------------------------|--|
| 1 | <i>Camino Francés</i>
£5.00 | David Wesson, Hield House, Holwick, DARLINGTON DL12 0NR
(01833) 622201 |
| 2 | <i>Camino Mozárabe A</i>
£4.50 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 2 | <i>Camino Mozárabe B</i>
£4.50 | Bernard Münzenmayer-Stipanits, Cumberlandstrasse 111/5, 1140-WIEN, Austria
+43 1 895 6508 |
| 3 | <i>Finisterre</i>
£3.00 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 4 | <i>Los Caminos del Norte</i>
£1.50 | Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559 eric@gawthorpe40.freemove.co.uk |
| 5 | <i>Camino Portugués</i>
£3.00 | Rod Pascoe, The White House, Pensilva, LISKEARD, Cornwall PL14 5NA
(01579) 362819 |
| 6 | <i>Madrid to Sahagún</i>
£4.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |
| 7 | <i>Camino Inglés</i>
£4.00 | Patricia Quaife & Francis Davey, 1 North Street, Topsham, EXETER, Devon
EX3 0AP |

Pilgrim Guides to the Roads through France

- | | | |
|---|--|--|
| 1 | <i>Paris to the Pyrenees</i>
£5.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |
| 2 | <i>Vézelay to the Pyrenees</i>
£4.00 | John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ (01622) 757814 |
| 3 | <i>Le Puy to the Pyrenees</i>
£4.00 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 4 | <i>Arles to Puente la Reina</i>
£5.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
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Practical Pilgrim Notes *for Walkers* £1.50
 for Cyclists £1.50

Contributions to these and other publications should be addressed to the Office.

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