



Confraternity of Saint James

Bulletin



September 1999

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Confraternity of St James

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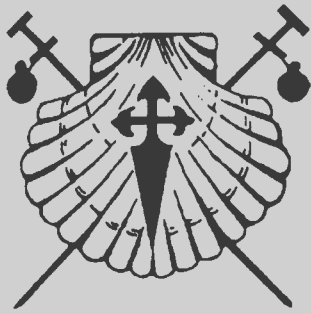
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Bulletin

N° 67 September 1999

Editor:
Anthony Brunning

The *Bulletin* is published
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Cover: The *Phoenix*
PHOTO. Marcus Tate.

About this Issue

During May 1999 an intrepid band of pilgrims walked across Cornwall, sailed across the Channel and bay of Biscay, in appalling weather and reached Santiago de Compostela, some by coach and others on foot. The pilgrimage was reported in the media and two articles appeared in the *Tablet* one by Confraternity member Frances Nieduszynska. In *Pilgrim Sea Voyage 1999* Hilary Shaw, organiser of the pilgrimage, gives an account of this revival of pilgrimage by sea. The cover photograph, taken by Marcus Tate, shows the *Phoenix* one of the sailing boats chartered for the pilgrimage.

In *Approaching Elmsted* John Revell provides an account of two Confraternity events in June – Christabel Watson’s talk on the cathedral of Santiago de Compostela and a walk in Kent organised by Andrée Norman-Taylor.

Celebrations of St James’s Day 1999 in Dublin and Périgueux are chronicled by Aileen O’Sullivan and Howard Nelson while Marion Marples contributes a piece on the Radio 4 broadcast of a service for St James’s Day. *Bulletin N°68* will not be too late for accounts of other celebrations to mark the day.

In October the restored tower of the church in Rabanal del Camino, towards which many members of the Confraternity have generously contributed, will be blessed by the Bishop of Astorga. Walter Ivens gives fuller details of this occasion.

Bursary Award 1998 winner William Purkis concludes his *Pilgrimage to Santiago de Compostela: “The Past as a Present”* and this is followed by a brief account of their pilgrimage to Canterbury and on to Walsingham by Doris and David Bonnick.

Reflections on pilgrimage by Swiss psychologist Bruno Kunz, originally published in the St Gallen Diocesan magazine *Pfarrei Forum*, translated by Hilda Hilton and with an introduction by Howard Hilton, provide an echo of passages in Nancy Frey’s *Pilgrim Stories* reviewed by Patricia Quaife. Marion Marples gives a short review of *Pilgrimage to Rome in the Middle Ages* and William Griffiths of two CDs of the music for the Mass of St James from the *Codex Calixtinus*. The review section also includes notices about books of interest to members one by Confraternity member Alison Raju.

The *Bulletin* concludes with the usual pages giving details of Events, notices from the Chairman and Secretary and Items of Interest.

Many thanks to all who have contributed to this issue.

Pilgrim Sea Voyage 1999

Hilary Shaw

This is one account of our pilgrimage to Santiago, our adventures, problems and progress, from the time that we set out from Padstow, after enjoying the generous hospitality of Prideaux Place the evening of Friday 7 May.

Inevitably this is written from the perspective of one pilgrim on the brig *Phoenix*. Many other stories of the pilgrims' adventures are being recorded. All of them can offer fresh, authentic insight into the reality and significance of the pilgrims' experience which in our various ways we were seeking.

Saturday 8 May dawned with blue skies as we gathered in St Petrock's church for an ecumenical service taken by Canon Boxall with the Rev Roy Dunstan and the Rev Glyn Lister. While we sang Bunyan's pilgrim hymn: "one here will constant be, come wind come weather," clouds were already massing to challenge us with whatever the weather might bring. The two-day walk from Padstow to Lanivet and Lanivet to Fowey, led by Rod Pascoe, was frequently wet, often very windy, but an exhilarating twenty-seven miles.

Over fifty pilgrims took part in the walk. In Bunyan's words "they made a pretty good shift to wag along." Our special angels were the drivers of support cars who generously transported baggage and gave lifts to exhausted and footsore pilgrims. The benefits of modern technology are not to be despised! A constant companion was Ted Chapman with his video camera popping up at just the right moment to take those really significant shots which will create a permanent record of the whole event.

Our Saturday evening Mass, said by Father Dennis O'Gorman, concluded with the singing of the "Salve Regina" around the candle-lit medieval statue of Our Lady of Bodmin. On Sunday morning the Rev Brian Coombes gathered us around the tall Celtic cross in Lanivet churchyard for a blessing before we set off on the day's walk.

On arrival at Fowey we said good-bye to the walkers who were going to Plymouth to catch the Brittany Ferry to Santander. Some intended to walk the *Camino Inglés*, others were joining the Companions of St Guenole for a coach pilgrimage along the *Camino Francés*. All aimed at reaching Santiago at about the same time as ourselves.

The Sea Pilgrims had a special welcome from Fowey Town Council. We walked through the street singing a pilgrims' song, tune composed by Mary Remnant, led by photographers of Westcountry TV. A cup of tea was

available at N° 9 South Street, the original medieval pilgrim hostel, and a chance to relax and change out of walking boots in the Church Hall. We were guests of Fowey Town Council at a tasty buffet supper, then the Town Crier led us down to a civic ceremony on the Town Quay, with a speech from the Mayor, Mrs Anne Boosey, and a blessing from the Rev David Maddock, Vicar of Fowey, the Rev Robert Draper from St Austell, and the Rev Dr Stephen Dawes who had walked all across Cornwall with us.

Even as the water taxis took us upstream to where the vessels were moored, we began to experience the tremendous force of the weather that was driving into the mouth of the River Fowey. Once on board *Phoenix*, our captain Topsy Toner broke the unwelcome news that with the Atlantic surge driving up the Channel, and gale-force winds blowing straight into the harbour mouth, there was no way that our sailing vessels could hope to leave the harbour next morning as planned.

“There’s no discouragement shall make him once relent his first avowed intent to be a pilgrim...” Disappointment at this set-back was intense, but the suggestion that we might go on by ferry to Bilbao was unanimously rejected. Our intention was to voyage to Spain by sailing vessel, the two vessels chartered.

On Tuesday we sailed for Falmouth, into the big Atlantic swell running up the Channel, but into a wind that was slightly less adverse. Next day we sheltered in Falmouth harbour, alongside other yachts that had attempted the Channel crossing but turned back. We might ruefully recall the embassy sent by Henry VII to Castile in 1488, when the Ambassador of Castile, the Herald of Scotland, and Richmond King-at-Arms, after being delayed two weeks in harbour at Plymouth, spent ten days at Falmouth waiting for the wind to change and grant a ‘window’ for sailing ships. In 1506, King Philip I and Queen Juana were delayed some weeks in Falmouth, where the Venetian Ambassador reported: “We are in a very wild place, which no human being ever visits, in the midst of a most barbarous race...”

We were aiming to replicate the sea pilgrimage after a gap of nearly five centuries, but we did have the benefits of some modern technology, in particular an auxiliary engine that could take us out of harbour. On Wednesday afternoon, *Carrie* sailed for the bay of Camaret on the Brittany coast, braving heavy seas and a very rough crossing. *Phoenix* sailed next morning at 8 o’clock, making for the channel between Ushant and the Brittany coast that requires very careful navigation and attention to wind and tide direction, especially on the night passage. On the morning of Friday 14 May, *Carrie* came out of Camaret to join *Phoenix*, but here fate intervened again, in the shape of a huge floating nylon rope like a sea-serpent that twined itself around *Carrie*’s propeller and immobilised the engine. *Carrie*

was able to continue under sail, in light airs, and *Phoenix* turned back to accompany her and to help with a tow into a sheltered bay off Belle Isle, where both dropped anchor. Next morning Ben Dunnett, bosun on *Phoenix*, donned his wet suit and dived to untwine the pernicious rope from the propeller – a dangerous menace indeed to any small vessel relying on engine alone.

Next day we were still at sea, into the Bay of Biscay. Rupert, the fabulous cook on the *Phoenix*, regaled the pilgrims with an enormous birthday cake decorated with the Pilgrim Sea Voyage logo! This was the day we had planned to arrive in La Coruña, but we were now learning the hard way about the chances and changes involved in a voyage under sail alone.

We reached Santander on 16 May, and here we had to make the tough decision to leave the two vessels and proceed overland immediately to Galicia in order to meet up with the Ferrol walkers at Ordenes and to complete the programme as planned, within the time constraints imposed by modern living.

It was indeed a bitter disappointment not to be able to sail into La Coruña, but the coach arranged for us so kindly by 'Mac' in La Coruña meant that everyone would have the opportunity to take part in the final day's walk into Santiago. No doubt, in such an emergency, King Philip and Queen Juana would have had a relay of horses available. We could take advantage of modern technology, a comfortable coach ride of some seven hours, following the coast road which is one of Europe's most magnificent scenic routes, with the sea to our right and the snow-covered mountains of the Picos de Europa to the left. Blue skies shone down on Cantabria and Asturias, but as we neared Galicia the clouds thickened and the rain closed in. This was the day we had planned to meet the Ferrol walkers at Bruma. They had a very wet walk!

We met them as they came into Ordenes, where we were able to enjoy the hotel accommodation that Pat Quaipe had arranged for us long before. Next day was the final walk into Santiago. Some pilgrims decided to go on by public transport. A group of six brave walkers determined to go to La Coruña and complete the whole three-day walk as planned. So they went back, to start their walk to Santiago from the church of St James in the old city, as was originally intended.

Most Sea Pilgrims and Ferrol walkers set out on Tuesday to complete the twenty-nine kilometres to Santiago. It was wet overhead and the paths in some places were running with water, but (as Bunyan described the crossing of the Slough of Despond) "they looked well to their steps and made a shift to get staggeringly over."

At about 6.30 pm the group entered the Cathedral through the Holy Door.

This was just the end of a very crowded evening Mass, and right on cue, as if to greet them, the *Botafumeiro* censer was being swung. Then it was on to comfortable accommodation, a warm wash and dinner.

The next day was one for rest and relaxation. Santiago was crowded with ten thousand senior citizens who arrived by coach. The square in front of the Cathedral was set out with chairs, a high platform was erected in the centre for an altar. Meanwhile, our thoughts were with the pilgrims who were plodding through the rain on the second day of their walk. Word came through that they were getting on bravely. Those in Santiago gathered for a celebratory meal in the handsome Comedor Monumental at San Francisco.

We had planned to go next day as a group to the Pilgrim Mass, but the crowds were so great that we could not keep together. After the swinging of the *Botafumeiro*, many of our pilgrims gathered in a side chapel for a simple ceremony, led by Bill Mitchell, when we remembered the names of those for whom we had specially promised to pray when we reached Santiago.

The English-speaking priest who allowed us to use the chapel also offered to say Mass for us next morning. Then at about 6.30 pm the walkers from La Coruña came through the Holy Door, dripping wet but triumphant – a moment of great emotion! Not only was there a hug for St James, but a great deal of hugging all around. And once again, as if in their honour, the *Botafumeiro* was swung almost to the ceiling.

The six who walked from La Coruña have a story all their own. They were able to gather next morning amongst the small group for the English-language Mass in the Chapel of Our Lady of the Pillar. The legend of St James tells how he had such bad success preaching the Gospel in Spain that he was on the point of giving up. Then he had a vision of Our Lady, standing high up on a pillar, encouraging him to continue. There before us, on the reredos behind the altar, knelt St James, looking up at Our Lady of the Pillar, an encouragement to pilgrims to face all difficulties and not to despair. This special Mass in English was an occasion of great emotion for all those present.

Next day we were scheduled to return to the ships. The coach took us back to Santander, and the captains decided to sail before midnight, anticipating problems because of the weather forecast.

Very weary pilgrims took to their bunks, and some did not emerge for over twenty-four hours. Apart from some turbulence as we came out into the Bay of Biscay, the seas were kind to us, but with continuing contrary winds it was necessary to rely a good deal on the auxiliary engines. Medieval pilgrims would not have made much progress!

A day ashore at Camaret gave us some relaxation and a chance to look at the Breton coast from the landward side. Then the vessels had to thread their

way through the channel, very well marked with buoys and lighthouses, between the Isle of Ushant and the rocky coastline of Finisterre or Pen ar Bed. With the threat of further rough weather impending, both captains decided to enter harbour on Wednesday, a day ahead of schedule, *Phoenix* into Charlestown, *Carrie* into Fowey, then sailing on to Falmouth. And well that they did so! Next day's gales and rain were horrendous – a final reminder of the realities of a Sea Pilgrimage, and all that the weather can fling at you in your small craft.

Many accounts of this venture have already been recorded and are still to be recorded giving different peoples' viewpoints in many different ways. From facing so many challenges, and the need to overcome difficulties and discouragements on the way to our goal, there can emerge a new and deeper understanding of the meaning of the Pilgrimage to Santiago.□

'Peregrino' Stamps

Marie Blanchfield writes from Australia: "Enclosed please find a Vatican City stamp. Perhaps you could enlarge it a little and share with others in the Bulletin. Perhaps more 'Peregrino' stamps will be found."



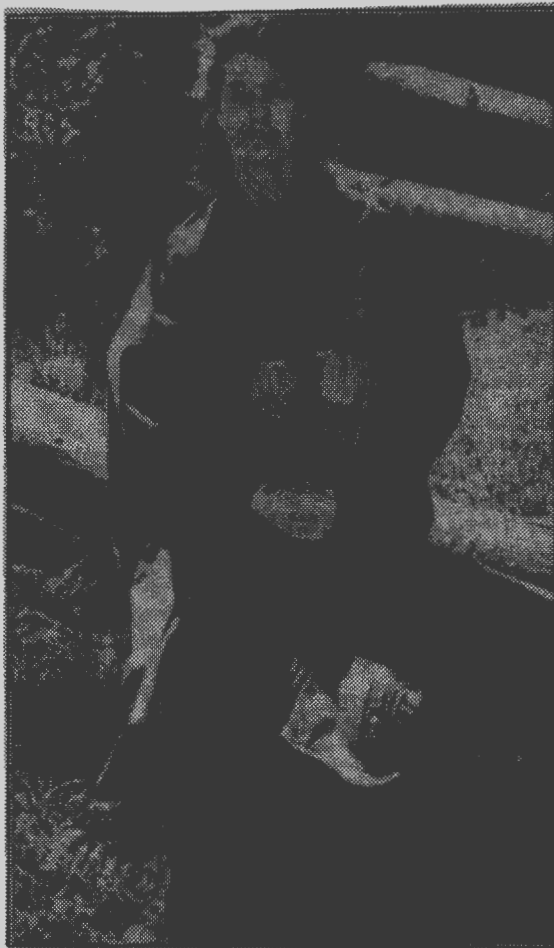
The stamp was issued by the Vatican City in 1960 as part of a set of eight depicting the 'Corporal Works of Mercy'. The design is based on the large Robbian frieze that occupies the space between the portico and the upper storey of the Ospedale del Ceppo in Pistoia. Some authorities attribute the frieze to Giovanni della Robbia (1469–1529). However according to archives in

Florence and Pistoia, they were made by Santi Buglione (1494–1529) between 1526 and 1529.

The other stamps in the set are: 5 lire Feeding the hungry; 10 lire Giving drink to the thirsty, 15 lire Clothing the naked, 25 lire Visiting the sick, 35 lire Visiting the imprisoned, 40 lire Burying the dead and 70 lire Pope John XXIII between 'faith' and 'charity'.

Editor

Pilgrim sets out to help Emmaus



Plotting her course . . . Anna Yandell, who will follow in the wake of medieval pilgrims to Spain.

Photo: Daniel Jones

A CITY businesswoman will set out on a once-in-a-lifetime pilgrimage in a bid to raise money for the homelessness charity Emmaus.

Anna Yandell, 55, who runs Cottage Antiques, in Leasfield Road, Cambridge, will be travelling to the shrine of St James at Santiago de Compostela, in Spain, next month.

The pilgrimage will start on May 10, when Mrs Yandell will set off from Fowey, in Cornwall, aboard the *Phoenix*, a replica of a medieval sailing ship.

The *Phoenix* has a crew of just ten people and instead of hugging the coast will be taking a course right out in the Atlantic Ocean – a route not taken by a boat of its kind since the middle ages.

After five days at sea, the boat will dock at La Coruña from where the crew will complete a 50-mile trek over three days to reach the shrine on May 18.

Mrs Yandall said: "This journey was undertaken by thousands of people before the Reformation.

"Many people left England from Canterbury and walked through France. It was a very dangerous route and you were lucky if you made it. Going by boat was a much safer and quicker way to travel."

She added: "Although I am somewhat apprehensive of the journey ahead, it's something which I have been planning for a couple of years.

"I have been a long-time supporter of the Emmaus project and felt that as well as making a personal pilgrimage it would be nice to be able to benefit others, too." □

Cambridge Free Press

Approaching Elmsted

John Revell

Those members of the Confraternity who visited the exhibition *Approaching Santiago* at St Etheldreda's church in London in May will recall the imaginative photography which was a focal attraction of the associated publicity brochures. The lower part of the feature picture shows a pilgrim family, staffs in hand, walking through a forest glade. As the eye of the viewer is carried upwards the tree trunks of the forest transform themselves into the slender bas-relief columns supporting the carved figures of the Pórtico de la Gloria at the west end of the cathedral of Santiago de Compostela. Nature and art are combined in an original concept of time and space.

On 12th June, a month after the exhibition, an extended 'family' of pilgrims found themselves in east Kent under the able guidance of Andrée Norman-Taylor. From Farthing Common on Stone Street – the Roman road leading arrow-straight to Canterbury – we walked the North Downs Way to a diversion point which took us in the direction of the church of St Mary the Virgin near Hastingleigh. The canopy of trees which led us to the church stirred memories – and with no great stretch of the imagination I could conjure up the vision of our group as the pilgrim family in the lower part of the exhibition photograph. What then of the upper half? Those carved figures grouped around St James, the intercessor, with the figure of Christ above him. Another leap of imagination was required – again not great, or certainly not great in time because it involved less than 48 hours.



Stained glass in a south window of St Mary's Church, Hastingleigh.

photo: Anthony Brunning

Two evenings prior to our day in Kent the Confraternity's first Holy Year Lecture had brought Christabel Watson to St Etheldreda's church to give us the benefit of her researches into the western parts of Santiago Cathedral. Using dual projection screens she outlined the two opposing schools of thought relating to the work of Master Mateo in his creation of the Pórtico de la Gloria in the twelfth century. Was he responsible for the creation of the complete west front of the cathedral, or did he work

Approaching Elmsted

within the existing confines of an earlier construction? Did “the ghost of Gelmírez”, an earlier bishop of Santiago, hover over the later work of Master Mateo? As an art historian Christabel Watson is well placed to debate the issues and her conclusions have been previously summarised in *Bulletin N° 62*. She favours the opinion that Mateo was working within a previously existing framework and her arguments were presented with conviction. Amid the to-and-fro of architectural debate there were mind’s eye cameos of an ardent researcher, camera poised, waiting at rooftop level for the sun to co-operate from the correct angle; or, miner’s lamp clamped to forehead, corkscrewing through dark and inaccessible places with the likelihood of never emerging!



Marion Marples leaving St James's Church, Elmsted.

photo: Anthony Brunning.

These thoughts added to the joys of an early summer's day as we came to Hastingleigh church. The setting is so ancient and serene that it would be a pity to weigh it down with detail, except to say that we were intrigued by one of the Early English lancet windows in the south chancel. Only two of the south windows contain stained glass, and in one of them, even though St James was not present, his scallop shells certainly were. The twentieth-century memorial window featured as part of its central design two scallop shells separated by a Jerusalem cross, and the roundel in which they were displayed was surmounted by a representation of the pious pelican rending asunder her breast not with her beak but against the rough

edges of a further scallop shell.

The village of Bodsham provided a suitable stopping place for lunch. Seemingly we paused at a 5th century inn called Batts, until we made provision for overhanging ivy and revised our reading to a fifteenth-century inn called the Timber Batts! Then to the focal point of our day – the parish church of St James the Great at Elmsted. The external aspect of the building has immediate charm and the tower at the west end is hung with wooden tiles. Random buttresses lend support from odd and asymmetrical angles.

The interior is perfectly plain – and plainly perfect! – with Norman origins playing hide-and-seek with later additions. Our onward path criss-crossed with Stone Street and led us back in the late afternoon to Farthing Common. The delight of our day's progress lay largely in the advance planning of the walk which knitted together a series of random footpaths and bridleways to show us rural Kent at its very best. Our warmest thanks to Andrée Norman-Taylor.

From a sunny afternoon in Kent we again backtrack in thought to the rains of Galicia. The serenity of the garden of England is placed in contrast to the crossfire of informed art historian thought serving and returning opinion and conjecture in finest Wimbledon style. Within the 48 hours covered by this article the lay pilgrim has had the opportunity to experience the range of the Confraternity net from a variety of perspectives. This richness is surely one of the achievements for which the Confraternity aims. In retrospect, our warmest thanks to Christabel Watson.□

St James's Day 1999 – In Ireland

Aileen O'Sullivan

This year the Society of Saint James celebrated the feast day in Dublin, so I was able to attend the events there. The day started with Mass at 11.30 am in the Carmelite church in central Dublin, and the Carmelite Father who celebrated the Mass welcomed Society members who had come from all over Ireland for the day.

After Mass, we took an open top bus, for a tour of Dublin, our first stop being St James Gate, which is now the headquarters of Guinness, where we were expected and given vouchers for free samples of that smooth black liquid, nothing like it is to be had in any other place in the world.

Boarding the coach we passed down the quays by the Liffey into our huge and famous Phoenix Park home of the President, the American ambassador, the Zoo and herds of free roaming deer.

A photo stop at the place where Pope John Paul II, during his visit to Ireland, said Mass. The place is now marked by a huge cross. Back down the quays again, where we saw part of Ireland's millennium project, a new Bridge to span the Liffey, and which has at present a huge flying pig – no we were all sober and not seeing things that day. A group booking had been made for us in a new and very smart Belgium restaurant, which boasts it has 120 different beers for sale, so good spirits were enjoyed by all.

After Dinner speeches were made by the President and Secretary. As a

member of the English Confraternity, I was welcomed and asked to say a few words, so I was delighted to tell them about the London Office and the wonderful work done there and the huge interest shown this year by people wanting to join for Holy Year and the annual bursary award. After mentioning Refugio Gaucelmo in Rabanal, I heard that a young girl present had just returned from Santiago, and that she had stayed in Rabanal. All this information was a source of amazement to most people.□

St James's Day 1999 – In Périgueux

Howard Nelson

Although a smaller copy of Justinian's mighty Hagia Sophia in Constantinople, the twelfth-century cathedral of St Front in Périgueux was nevertheless put to full and dramatic use on St James's day. Its bare granite walls and cruciform shape can seem to create a space hard to use, difficult to comprehend: but when that space is full of light and music, and the four arms of the cross are filled with people and clergy gathered to celebrate a great liturgical occasion, we seem to hear an echo of ancient magnificence.

The occasion, initiated by the *Association des Amis de Saint Jacques et d'Etudes Compostellanes de Dordogne*, and with the full support of the bishop of Périgueux, was a solemn mass for the dedication of a chapel (newly restored in one of the oldest parts of the building) to St James, and the blessing of a statue of the saint, carved in walnut by a local sculptor.

The day, which began with a procession from the outskirts of the city along a route freshly marked with bronze scallop shells inlaid into the pavement, was the culmination of many months of work by the local Association, under their very active president, Mme Monique Chassain – a period which has also seen the publication of their guide to that part of the Vézelay route which crosses the Department (see *Bulletin N° 66*, p. 53). The inauguration of the chapel not only revives Périgueux as a high point on the Vézelay route; it also gives us a new monument *jacquaire*. For me, invited to represent the Confraternity (the Swiss and Belgian associations were also represented), the high point of the day was in the little chapel, as the ceremony of dedication came to an end. Mme Chassain turned to me and said quietly, "at this moment I'm thinking especially of the Confraternity." I asked her later why, particularly, she had said this. She explained, "this chapel is not for people dressed as you and I are today. It's for pilgrims, in

their boots and rucksacks. When I spoke about the Confraternity, I had in mind all the pilgrims who will come here from France and beyond, to gather spiritual strength for their onward journey."

Lunch (for 160) was laid on in the nearby Abbey at Chancelade where, we learned, a small community of Augustinian regular canons is now installed (since October 1998). Reviving the old tradition of their order, they offer hospitality (a night's lodging and a shared meal) to passing pilgrims.

The day's programme ended with an organ recital, back in the cathedral. Once again, the great space was filled with sound. The Vézelay route is coming back to life. It needed pilgrims; they in turn need an infrastructure, both spiritual and material. The two develop together. We are all greatly indebted to the *Amis de Saint Jacques de Dordogne*, both for their guide (the route is now described in published guides all the way from St Léonard-de-Noblat to St-Jean-Pied-de-Port) and for the leap of the imagination which has led, not just to the commissioning of the statue, but to the dedication of the chapel. Surely this is a "first" in the modern life of the pilgrimage; and in any case, a truly dramatic celebration for Holy Year 1999. □

St James's Day 1999 – On Radio 4

Marion Marples

Radio Four's Sunday Worship on 25 July was broadcast from St James's Cathedral in Bury St Edmunds. The theme of Pilgrimage was illustrated by words from Canon Martin Shaw and pilgrims in a group of 14 from Bury who walked from León earlier this year. Music came from the cathedral choir and extra sound effects had been recorded en route. The pilgrim group which included the producer Stephen Shipley has joined the Confraternity. The ecstatic effects of the *botafumeiro*, the scrunch of the stones of the Cruz de Ferro and the bells of the Cathedral complemented an honest presentation of the pains and conflicts, joys and reconciliations experienced by the group. Giving thanks at the Pilgrim Mass and praying in the reliquary chapel ended the pilgrimage, but released new energies for renewed lives. □

Rabanal Church Tower Inauguration



Work in progress on the tower at Rabanal del Camino in April 1999.
Photo: Howard Nelson.

Inauguration
Wednesday
27 October 1999

The Holy Year Appeal, with the objective of restoring the Rabanal church tower, has been successfully completed thanks to the financial support of CSJ members, and the inauguration of the new church tower is planned to take place on *Wednesday 27 October 1999*.

The date has been chosen to coincide with the CSJ group visit to Santiago organised by Marion Marples, and the Bishop of Astorga (has kindly agreed to attend and say mass at 1.00 p.m. to allow time for the group to arrive by bus. Following the service, tapas and wine will be served at Refugio Gaucelmo, and the bus will leave at about 5.00 p.m. to return to Santiago.

The other participants will be from the village and from our sister association, Amigos El Bierzo, who also contributed to the restoration and will be helping in the inauguration.

In addition to the Santiago group, Gaucelmo Committee members will be making their own way to Rabanal for the inauguration, and similarly other members who wish to attend are cordially invited to come, making their own travel arrangements. If you are interested, please contact Walter Ivens know at:

Flat D, 1 Airlie Gardens, London W8 7AJ
Telephone: 0171 229 2624

Pilgrimage to Santiago de Compostela

“The Past as a Present”

Part II: Vega de Valcarce to Santiago de Compostela

William J. Purkis

“What will you find there?”

“The past as a present.”¹

“One feels, as nowhere else, wrapped about by the beauty of the Middle Ages ...”²

The day's walking up to O Cebreiro was very significant in the development of my thinking. Indeed, today, more than any other so far I felt that I was in the heart of the Middle Ages. The “steep and beautiful walk up to O Cebreiro”³ was just that and the track up through the forested mountainside was some of the best as well as the hardest walking so far. As we trudged up the side, following the same path that pilgrims and farmers with their herds of cattle have trodden for centuries, the sense of timelessness became all the more acute. Our Danish friend from El Acebo could not have put it better when, in sharing our day's experiences at the refugio of Hospital da Condesa, he said, “it seems like time has stopped here.” The village of O Cebreiro itself was one of the highlights of the road so far, with the simplicity of the focus point of the Church having a magical and very medieval feeling about it.

“After seeing the holy relic we went on our way through the mountains, passing through a number of small villages inhabited by shepherds ...”⁴

Association and identification was something that was also heavily drawn to my attention on this very pleasant day. In much medieval pilgrimage tradition, the journey itself is to visit a superior in the

¹ N. Brummer, ‘Pilgrimage’, in P. Henderson, ed., *A Pilgrim Anthology*, (Sheffield, 1994), p. 26.

² A. Kingsley Porter, *Romanesque Sculpture of the Pilgrim Roads*, (Boston, 1925), p. 71.

³ P. Quaipe, ed., *Pilgrim Guides to Spain: the Camino Francés*, (London, 1998), p. 69.

⁴ D. Laffi, p. 159.

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religious hierarchy. The esteem one feels for the saint whose remains the pilgrim is going to visit is because of the dizzy religious heights they have achieved, the ultimate goal of any faithful Christian. Whilst this is the case for most pilgrimages – for example, Chaucer's pilgrims were *en route* to Canterbury cathedral to visit the shrine of St Thomas Becket; whose religious commitment had been such that he had been martyred for his opinions – for me, it seemed that the Santiago tradition was very different. As the pilgrim travels along the *Camino*, he sees himself in close association with the saint himself, Santiago often being depicted as a penitent pilgrim in the many churches dedicated to him that litter the route, such as at Villafranca or Triacastela, as well as other images along the road itself. In particular, this was drawn to my attention by the great statue of Santiago which stands by the side of the road on the way out of O Cebreiro. The weary apostle struggles on, head bowed beneath all manner of inclement weather which faces him, boldly striding forward with only his staff as support. The pilgrim identifies with this figure, knowing that James has shared the same difficulties and hardships. This, in itself, must have been a constant source of inspiration as the pilgrim sought to emulate their apostolic hero.



The author on the *Camino* beyond Rabanal.

It was also interesting to note, particularly with villages like that of O Cebreiro and other rural areas where time has not left as great a mark as in the more industrialised urban developments, that religious observance remains central to the Catholic communities. We discovered that the evening before our arrival at the village, the celebration known as the

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Fiesta of O Cebreiro had taken place. During the festivities, the Virgin of the church had been carried out and paraded around by the villagers, surrounded by approximately eight thousand candles. The idea of the medieval cult of relics being dead was clearly disproved here by a display of incredible iconic devotion, as we had also seen elsewhere along our journey, whether it be the mannequin corpse of Christ at Ponferrada, or the 'Holy Grail' which O Cebreiro claims to hold in its relic collection.

The following day we encountered two of the most fascinating people of our journey. They were another Danish couple who had started their pilgrimage on 16 April, just under five months previously, having begun their walk in Copenhagen. I spoke to the man at length whilst we were walking in very unpleasant weather, which started with a thick mist and as we descended turned to increasingly heavy rain. He struck me as being the most religiously sincere man I had met so far; when asked why he was making the journey, and making it from such a great distance, he replied quite simply, that he had felt a 'longing in his heart'. His working background was that of a bank manager but he said he had felt a spiritual yearning since he was a child when he had overheard prayers at his sister's girl guide meetings. This yearning had led him to pray and one day he simply felt inspired to travel to Santiago.

His comments and observations were highly useful. Having come from a Protestant country, he said it was very interesting and novel to experience Catholic ritual. More significant however, was his outlook on the pilgrim lifestyle; living day by day, only being concerned for today rather than worrying about tomorrow. This was something I could relate to having felt this within days of being on pilgrimage. Like me, he had also been amazed by the reception he received because he was travelling as a pilgrim. He had also observed the central importance of religion to the communities through which he had passed, and how that religion was firmly embedded in their culture.

Perhaps the most significant thing he spoke of was, however, the significance of pilgrimage as a journey. The site of Santiago de Compostela as the burial place of the relics of St James was, for him, irrelevant – it was just a convenient goal. Pilgrimage, for him was a state of mind one achieved whilst travelling and having time for contemplation; he said it had taught him love, kindness and humility. He particularly stressed the idea of kindness and the importance of learning its significance whilst on pilgrimage and then taking a piece of that back to our everyday lives. The humility of the pilgrim was also important for him; all pilgrims were anonymous, all with the same status and the

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pilgrim knows nothing of his travelling companions or they of him, and their meetings may only be brief. He finished by saying as a summary that for him, pilgrimage was about the travelling, not the arriving.

One of his companions was a young Frenchman whom he had met whilst walking. This was his second visit to Santiago, having walked it with his family as a boy of 13. At the age of 23 he felt the time had come for him to do it again. He was of a very similar mind to his Danish friend; he saw the travelling as being important for learning about oneself. But even as a Catholic, the significance of Santiago was as a goal rather than the city containing the relics of St James. Indeed, when I asked if either of them had come across anyone who was going for this reason the answer was ‘Never!’. I was now confused. The cult of relics seemed alive and vibrant in rural Spanish communities, yet not in the heart of pilgrims. But pilgrims and villagers can be seen as two very different breeds, the former of course being completely out of their native community.

“After a long walk we came at last into a plain, where there was a village of some size called Triacastela ...”⁵

The next day’s walking took us to the Benedictine monastery at Samos. It is a beautiful building in a lovely setting. The road out of Samos was quite hard to find and our afternoon’s walk to Sarria was somewhat more taxing and the scenery uninspiring. “Above the town is a splendid, strong castle ... where the lord of the town lives ...”⁶ wrote Laffi. Sarria struck us as being similar to a hundred and one other European cities, and its only interesting features were sadly inaccessible, the Church of San Salvador holding a wedding and that same castle existing only in remains, surrounded by barbed wire and a barking dog!

Upon arrival at Portomarin the following afternoon we decided to abandon the very full and noisy refuge and decamp to the recommended *taberna*, where we were fortunate enough to have an *en suite* bathroom and the facilities to have a bath in water that was both warm and yellow. The events of the day’s walk had served to further highlight one of the significant contrasts between Spanish and English culture. As we sat having a mid-morning break at a café along the Way, I glanced over at the calendar that hung beside our table. Upon closer examination I realised that every single day was a recognised saint’s day. This was a fascinating discovery which again illustrated the deep roots that

⁵ D. Laffi, p. 159.

⁶ D. Laffi, p. 159.

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Catholicism has in Spanish culture, particularly that of the more isolated areas which have been less affected by the passage of time.

We were to be reminded of this again by the *hospitalero* of the refuge we stayed at the following evening in the small village of Eirexe. She was definitely the powers-that-be within the village, and with her desire to try out her English and my access to a little Spanish now, we had an interesting conversation which related back to the events we had heard of at O Cebreiro. She told us that every village in Spain has a Fiesta of the Virgin or Christo, but not necessarily every year. Being the key-holder of the village’s church, she took us there and allowed us to look around: the statue of the Virgin was one of the first things we saw.

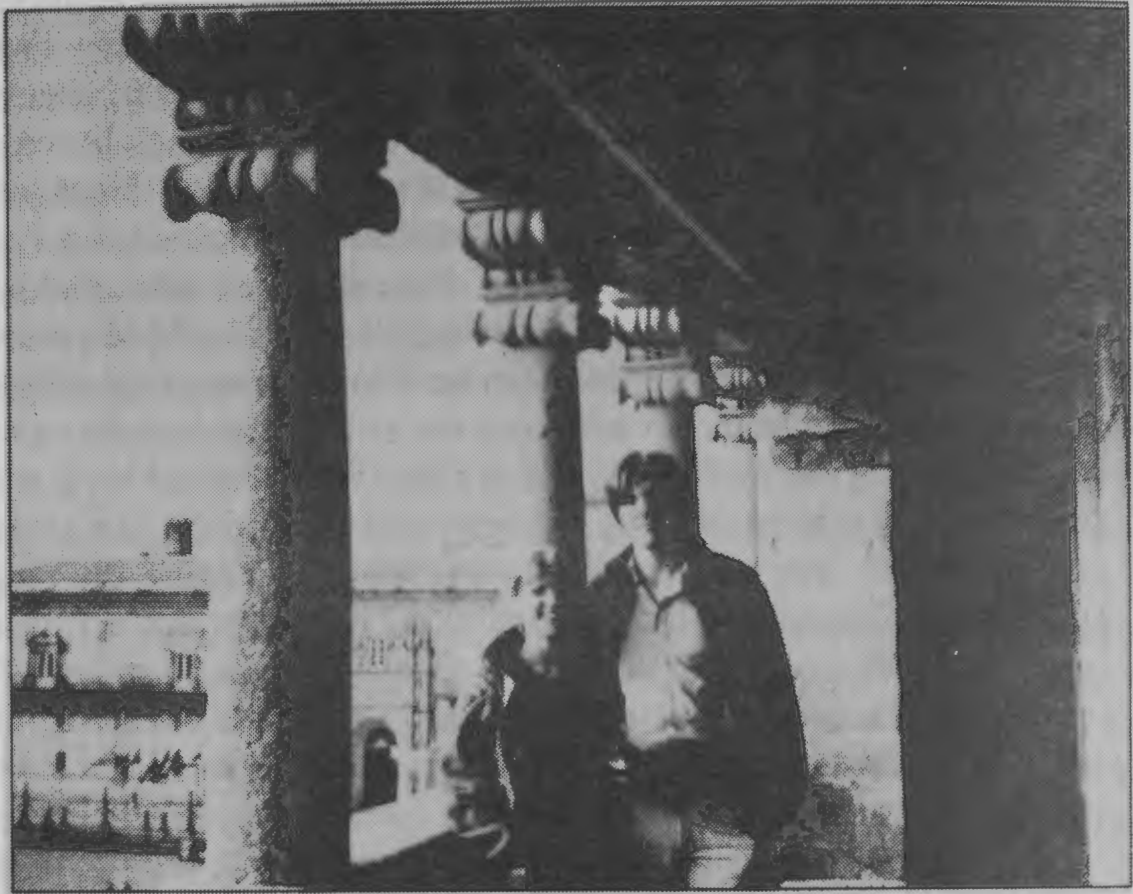
That night the *refugio* was only inhabited by ourselves and a couple of Norwegian ladies. I asked one of them why they were walking the *Camino*. Apparently, she used to live in Galicia and had often discussed the idea of walking the *Camino* with her son, who was tragically killed in an accident last year. Her walk saw her seizing the moment as well as the feeling that she was doing it for her son. When I asked her if she was religious, she said not but that she belonged to a church. She also made a point which was very important and served to bring my thoughts together once more and led me to thinking how pilgrimage, of sorts, is evident in all manner of society in many different manifestations – perhaps it is an inherent religious need. She stressed the unimportance of religious or denominational affiliation as she believed that everyone was praying to the same ‘force’ anyway. Her philosophy was interesting to listen to, as were her opinions on some of our fellow travelling companions. She believed cyclists were not in the tradition of ‘true’ pilgrims because they were still living at too fast a pace. When walking, the world just slows down and you live step by step and day by day. Once again, here was another individual who cited the pilgrimage as being a “personal spiritual adventure” for her.

Two days later and we were at our final refuge at Arca, just a day’s walk from Journey’s End. The refuge is in a glorious setting of pine forests and eucalyptus trees. An overwhelming sense of anticipation filled me as I began to contemplate the final approach to Santiago. I awaited the moment of release but also had a sense of dread about returning to the stresses and rushing around of my ‘real world’. However, I also considered the fact that my return journey to that world would be nowhere near as lengthy or as contemplative as that of the medieval pilgrim.

After a good morning’s walk we eventually reached Monte del Gozo at around twelve-thirty and had our first view of the city: “From here we

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could discern Santiago, the city we had so much longed to reach ... we fell to our knees and, with tears of joy falling from our eyes, we began to sing ...”⁷ The urban sprawl was uninspiring to say the least, but we still had a feeling of excitement quashed somewhat by the final roadside stretch of the *Camino* to the cathedral. Some familiar faces urged us on and soon we were in the glorious plaza facing the cathedral.



Nicola Battle and the author in the Cathedral overlooking the Plaza de Obradoiro.

“... and at long last Compostela, the most excellent city of the Apostle, filled to the brim with plentiful delights. The city guards the precious body of the Blessed James, for which it is recognised as the happiest and the most splendid of all cities in Spain ...”⁸

The Cathedral of Santiago really is a marvellous building – albeit packed with tourists. The presence of the middle ages hung heavy alongside the commercialisation of the twentieth-century. I felt that one of the best descriptions was from a friend of ours who labelled it a ‘religious theme park’. Having queued before the Tree of Jesse and then touched heads with Master Mateo, people are ferried up to ‘hug the apostle’, regardless of tourist or pilgrim status: “Then we went behind the altar and climbed

⁷ D. Laffi, p. 161.

⁸ *Pilgrim's Guide*, p. 86.

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a few steps, where we could embrace the apostle's image ..." ⁹ The ritual is completed by going down the stairs to see (supposedly) the reliquary of the apostle.

"Then we walked round the church, marvelling greatly at everything ..." ¹⁰

Confessional booths line the sides of the church and the ambulatory and the aisles are littered with numerous side-chapels and the appropriate mock-candle vending machines (small prayers 10 pesetas, larger ones 100 pesetas). As for the Pilgrim Mass service itself, I was as suitably baffled by the words (in indecipherable Spanish) and ceremony (standing, sitting, mumbling / singing / praying) as any illiterate medieval Christian must have been when faced with the complexities of the Latin service.

"In the morning we went to St James's to say Mass and afterwards we obtained the certificates that are called 'compostelas' ..." ¹¹

It was a shame that the cathedral was obviously undergoing extensive repair work (presumably for the Holy Year of 1999) which meant that many of the chapels and much of the west façade were hidden from view. However, the building as it stands is magnificent as was the neighbouring Hostal de los Reyes Catholicos. The tradition of merchandising, outlined in the *Pilgrim's Guide*: "Scallop shells, the insignia of Santiago, are sold to the pilgrims ..." ¹² remains to this day, especially in the square outside the cathedral, and in the many salesmen and shops full to the brim with memorabilia of Santiago and the Pilgrimage.

Having seen many of the sights of interest in the city we decided to make excursions to the towns of Padrón and Finisterre, each playing an important part in the story of Saint James.

"This is the town and port where the body of St James the apostle landed when it was transported from Jerusalem to Spain ..." ¹³

Padrón was nothing like the village I expected. Wandering off the bus, I thought we'd find ourselves in a sleepy little village and even doubted whether the church would be open. Instead we found ourselves in a

⁹ D. Laffi, p. 163.

¹⁰ D. Laffi, p. 163.

¹¹ D. Laffi, p. 179.

¹² *Pilgrim's Guide*, p. 122.

¹³ D. Laffi, p. 183.

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bustling town on a very busy market day. The town of Padrón was named after the stone which the boat carrying James’ remains was supposedly moored to. The rock is kept as reverently as any other medieval relic, below the altar in the Church by the river. This church fell into my category of the grotesque – it boasted numerous gaudy statues of our Biblical heroes (including a classic of *Santiago Matamoros*, James the Moor-Slayer) – rather than my preferred model of simplicity.

A real adventure was also be found wandering up the hill behind the town to the spot where (supposedly) James had landed as an Evangelist and climbed to preach the gospel to the heathen Spaniards. The walk up to this spot is wonderful, and as I stood beside the statue of St James, I asked him if he realised what on earth he had started! In many ways Santiago has a very ‘Christ-like’ story, no doubt capitalised upon by regal and Catholic propaganda. This comes across none more clearly than in various statues where the fine line between Jesus and James is somewhat blurred.

The following day saw us travelling to the ends of the earth – at least as it was known in the middle ages. Finisterre in 1998, as we saw it appeared to be an off-season seaside town, but much of the atmosphere gave me a vivid picture of what it would have been like. Our coach left Santiago at eight in the morning, and as the sun was coming up we were travelling through mist and sunshine, but when we got about 25 km from Finisterre a huge blanket of fog descended upon us. For the God-fearing flat-world believing pilgrim this must surely have been a descent into the unknown and a truly terrifying experience. The town itself emphasised this. The rocky beaches stretched into endless sea on which thick clouds of fog sat. It would have been bleak, empty and no doubt incredibly frightening. Now housing a foghorn and lighthouse the solitude of the stroll up to this point helped to further add to the atmosphere. The top was completely covered by a rolling mist and we could only see a little way ahead of us and down to the cliffs below, let alone out to sea.

Having returned from Finisterre, we had our last day in Santiago. This was a time of reflection and consideration of all that had transpired over the past weeks. My study of modern motivations for pilgrimage seemed to have raised as many questions as it had answered; one thing that was apparent was that it was certainly not clear-cut and straightforward. “Even I cannot explain the force which impels me, the force which draws me; only He above knows

what it is!"¹⁴ If any, this seemed to be the best answer for the multifaceted reasons for journeying to Santiago. I was very pleased to find that the spiritual element of the pilgrimage, inherent to its existence in the middle ages, remains alive and well if in a slightly distorted form from that of the past.

All in all, my pilgrimage to Santiago was one of the most enlightening and uplifting experiences I have ever had. I set out to find the Middle Ages, and I feel that whilst walking in Spain I came as close as conceivably possible to both the sights and spirit of those bygone days, through what I saw in terms of scenery and ecclesiastical architecture, as well as the unique treatment I received from the locals, and the companionship of my fellow pilgrims. I shall never forget the *Camino* and have vowed to visit St James again, perhaps in a few decades, to see how things have changed. I hope that any change will not be too great!

Acknowledgements

I would like to thank the Confraternity of St James for providing me with this opportunity, and without whose financial contribution none of this would have been possible; Dr David Shotter, Dr Michael Mullett, and, especially, Dr Andrew Jotischky of the History Department of Lancaster University for their help, advice and encouragement; Professor Janet Nelson for overseeing the project; and finally, my close friend, Nicola Battle who was with me (quite literally) every step of the way. □

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¹⁴ Trans. of an anonymous poem painting on a wall near Canal de Najerilla, Spain; in Henderson, ed., *Pilgrim Anthology*, p. 14.

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Congratulations to William on the completion of his BA in History. In a letter to the Editor he writes:

“I am proceeding to undertake an MA in Historical Research at Lancaster which will build a bridge to doctoral research. My success in gaining this place and appropriate funding owes a debt, I feel, to the Confraternity of Saint James – the wonderful opportunity I was given has I think, played a significant hand in my success, and above all has served to give me a historical topic to get very interested in. It is, therefore, the medieval pilgrimage to Santiago, that will be my chosen research area, and I look forward to keeping in close touch with the Confraternity (and its Library!) for many years to come.”

Cover Photograph

The cover photograph for this issue was taken by **Marcus Tate**, 6 Benbow House, Benbow Street, Deptford, LONDON SE8 3HE. I am grateful for his permission to reproduce this photograph.

Editor



A Pilgrimage to Canterbury and on to Walsingham

by Doris and David Bonnick



In 1997 we had a “Shining and Wonderful” walking pilgrimage to Santiago St-Jean-Pied-a-Port, arriving home with the bit between our teeth we cast around for our next pilgrimage. We decided to follow the Pilgrims’ Way (Winchester to Canterbury) and thence to the Anglican Shrine at Walsingham a walk of about 500 km.

Finding books on Pilgrim Roads in the United Kingdom is difficult. Canterbury Cathedral provided us with a route from London and Canterbury to Walsingham¹. Fifty years after the Reformation the road from London to Walsingham was the major road in England. We found the Way from Winchester to Canterbury² and others). The Ely to Walsingham road³ runs just west of the London route.

Our accommodation included a medieval four-poster in Aylesford, a Georgian Hall House, in Great Chisell, where the landlady gave us *Stillwell’s National Trail Companion*⁴ (a must for long distance walkers), an American apartment motel, with a six-foot bed, at Brandon and a private house.

We left Portsmouth on a hot day in June for the walk over the South Downs to East Meon. Next day we walked up the Meon valley to Alton and a stay in an Old Pub.

The Pilgrim route to Canterbury follows the spring line south of the North Downs. Joining at Alton, the first “stage” we encountered was Holybourne where we attended communion. Other stages can be recognised – Farnham, St. Catherine’s Chapel (ruin) at Guildford, Dorking etc. The route was easy to follow using only the guide book. We enjoyed two rest days at Canterbury where the Chaplain of King’s School let us in the closed Cathedral. There are interesting echoes of pilgrimages to St Thomas à Becket.

We returned to Snodland (the Middlesborough of Kent) and walked to Gravesend where we took the ferry to Tilbury. In Tilbury we stayed at a

¹ L. E. Whatmore, *The Walsingham Way*, (1949).

² Alan Charles, *Exploring the Pilgrims Way Winchester to Canterbury*, (Countryside Books, Newbury, 1992).

³ Keith Sugden, The Green Way Ely to Walsingham in *Walking the Pilgrim Ways*, (David and Charles, Newton Abbot, 1991).

⁴ *Stillwells National Trail Companion*, (Stillwell Publishing Ltd, 1997).

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Rooming House, but accommodation in Gravesend may have been better. The crossing of Orsett Fen caused us problems with blocked paths. The next night was Great Warley, where there is a house called Wallets in which Canterbury Pilgrims deposited valuables before crossing the Essex fens. Our route through a stretch of green followed the M25 to Waltham Abbey, where we meet the London–Walsingham road.

This beautiful Abbey was influential in the middle ages in Suffolk and Norfolk and a compulsory stage for pilgrims heading from the south. King Harold's grave is here. At Waltham Cross we turned North and from there it was a good Pilgrim route – whatever direction you want to go in “Just keep straight on”. First we avoided the towns by going along the Lea valley, then like good pilgrims we avoided the intellectual fleshpots of Cambridge but stayed with the horses at Newmarket. We made a very worthwhile diversion to Ely and the Cathedral. From Ely we took the green road to get back on route at Brandon. It was a truly wonderful walk across the fens. The Hereward Way in Suffolk was impassable so we used farm tracks. Brandon was a welcome sight after walking 30km.

“Keeping straight on” the places we were passing through were so small that accommodation was difficult hence diversions were made to Great Chisell and Castle Acre, where we stayed at Allison's who remembered the 1997 Confraternity visit. The last day from Fakenham to Walsingham was a short walk which started with rain but we arrived in Walsingham in sunshine to the tooting of horns and a warm welcome.

A different Pilgrimage from that to Santiago, but we got a lot out of it and would do it again. Little kindnesses (which included a gift of sandwiches and having our washing done) showed that the spirit of the English pilgrimage is still alive. We only walked for four hours on major roads. Contrary to expectations rain seemed to fall only on our rest days! We met a pilgrim going to Lourdes by bicycle (having been to Santiago previously) and five long distance walkers during the four weeks of our pilgrimage. Canterbury Cathedral, Waltham Abbey and a bed and breakfast, “The Waltons” in Dorking, had good *sellos*.

An ancient prayer to our Lady of Walsingham

Alone of all women, Mother and Virgin, Mother most happy, Virgin most pure, now we sinful as we are, come to see thee who are all pure, we salute thee, we honour thee as how we may with our humble offerings; may thy Son grant us, that imitating thy most holy manners, we also, by the grace of the Holy Spirit may deserve spiritually to conceive the Lord Jesus in our inmost soul, and once conceived never to lose him. Amen

Attributed to Erasmus

On Foot to find the Meaning of Life

Howard Hilton writes: “Last month I was in Switzerland and had a few days cycling, from Zürich (the home of my wife’s family) eastwards along the lakes to the Rhine and then north and west along the river to the Bodensee. As I crossed the causeway at the eastern end of the Zürichsee I was intrigued to see small *Jakobsweg* signs on the lamp-posts (like the yellow *Wanderweg* signs, but brown). When I arrived at Rapperswil (the town at the northern side) and walked round the old town I was again intrigued to see a sign on the front of a house showing the distance in kilometres to Santiago. As I stood gazing at it, a young woman saw my interest and immediately rushed off to bring the householder, who was just walking up the street, and introduce me to him. It turned out to be a Herr Bruno Kunz, a psychologist and adviser on careers, who is a devoted pilgrim and leader of pilgrim groups to Compostela. We had an interesting chat, during which he showed me a copy of the St Gallen Diocesan Magazine, *Pfarrei Forum*, 3 July/6 August, 1999, in which there was the account of an interview with their reporter. The text, reproduced below, was translated by **Hilda Hilton**.

Rapperswil is an interesting place, not too far from the great pilgrimage centre of Einsiedeln, with its Black Madonna. It is in the Canton of St Gallen, and St Gall was, I believe, a Celtic missionary monk. Also, the Youth Hostel in Rapperswil is in a suburb of the town called Jona, which sounds very much like Iona.

The old pilgrim route to Santiago de Compostela has become again, today, a magnet for people who wish to become pilgrims. Here is an interview with Bruno Kunz (psychologist and careers adviser from Rapperswil) who has walked the way many times.

Forum: People say “To be a pilgrim is to pray with your feet”. Would you agree with that?

Bruno Kunz: To go on a pilgrimage is an experience for the whole human being; the person brings body and soul to the pilgrim path. The way to Santiago is long, and can be arduous. A couple of small blisters on a foot can make the walk a path of suffering, will slow the pilgrim down, and may even bring the journey to a halt. In such circumstances the body unintentionally forces the pilgrim to think about the path he has chosen. The grappling with the hardships and difficulties on the route soon takes on a spiritual dimension. On the other side of the coin, all the beautiful experiences on the

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pilgrimage (an unexpectedly warm reception somewhere for example) will not be taken for granted either. Being aware of, and accepting with gratitude, everything that happens to me on the *Camino* is for me the best form of prayer. The way of St James is a good place to learn this awareness and acceptance.

Forum: What makes the pilgrimage to Santiago so attractive?

Bruno Kunz: Going on a pilgrimage is an antidote to our flat, prosaic, technical world. Mankind has always looked for paths where he can discover traces of the essence of life; to centre himself on a spiritual goal belongs to his humanity and gives his actions deeper meaning. The *Camino* is such a path and leads to a destination with great symbolic power. Santiago means something different for everybody. For some it is the grave of St James, for many it has become a metaphor for a great longing which is impossible to describe.

To begin with, Santiago is geographically in a special place. It lies in the most north-western tip of Spain and here, at Cape Finisterre, the world ended for the people of the Middle Ages. Moreover, the knowledge that through the centuries hundreds of thousands of pilgrims have followed this path of great yearning makes us realise that the *Camino* has "stood the test" and that it is a special path.

Forum: How religious are the people who go on the pilgrimage?

Bruno Kunz: People go on pilgrimage for a variety of reasons. It is said that we each set off as a walker, a sportsman, an adventurer, an art historian, or simply as a lover of nature, but sooner or later we all become pilgrims. It is a fact that most people do not cite religion as their primary reason for choosing to walk the *Camino*, but most are moved by the pilgrimage. One makes new experiences of oneself, and also probably of God. I know several people who had no longer any contact with their church before their journey and who on their pilgrimage found a new, uncramped entry point into our western culture and their church. It is particularly good to see that what binds pilgrims together is not the particular creeds or denominations, but the shared experience of the *Camino*. It is also interesting to note that the idea of pilgrimage is being rediscovered in the Protestant Church.

Forum: What is the age range of people on the *Camino*?

Bruno Kunz: One meets people of all age groups. Often they are people who are starting on a new phase of their life, such as recently retired people, or those who have come to a crucial point in their life and want to give it a new direction. Also, numerous groups of young people from many countries walk

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single stages of the *Camino*.

Forum: What is your personal experience as a pilgrim?

Bruno Kunz: On the *Camino* I have rediscovered the oldest form of travelling and have learned to appreciate the slow, sometimes laborious way forward. To travel on foot is meditative and a recuperation for body and soul, and when these travels are also centred upon a spiritual goal there is an added dimension giving strength and energy. The *Camino* has influenced me so much that I feel again and again the desire to travel this path of meaning. Alone, and also with groups, I want again to be made conscious that we are all pilgrims on our journey through life.

Paul Höster, in his *Forty days long* (published by Georgs-Verlag) has said "The mystery of the *Camino* is the intensity of experience." I have not experienced anything spectacular on my way to Santiago, but on my pilgrimages I have become more open and more thankful for all the large and small signs and encounters that the *Camino* has revealed to me. Nothing is accidental there: not the course of the path, not the places where the churches and bridges are standing, not the people we meet. In everyday life we rarely have time to work through our experiences and, as Ignatius says, "to taste them in their profundity and make them a part of ourselves." On my long and above all slow and sometimes lonely course along the *Camino* I was given this time to penetrate more deeply into life and to better understand my personal path. The pilgrimage has led me to meditation itself, and to a more meditative life.

The Office National Suisse du Tourism (ONST) published a booklet, *Sur les traces des pèlerins de St-Jacques à bicyclette et à pied*, in 1987, which describes a pilgrim route across Switzerland. It begins in Konstanz (outside the Cathedral) and passes through Fischingen, Einsiedeln, Wilen, Neuhaus, Rüeggisberg, Fribourg, Vers-chez-les Blanc, Lausanne and ends in Genève. It is not known if the booklet is still in print.

Editor

A Pilgrimage to Santiago de Compostela

with Judy Foot and Alison de Candole

To take a group of twenty people on a visit to one of my most favourite and special places was both a privilege and great responsibility. Now, five months since our return I can happily reflect on the enormous success of our shared experience.

Three years ago I had made the Pilgrimage to Santiago and together with Blue Badge Guide and seasoned walker Alison de Candole had a great desire to make this experience available to people who perhaps neither had the time or desire to walk the 500 miles as I had. Alison and I had researched and organised a trip that would follow part of the route with a coach and offer optional days walking along the *Camino*.

We left Dorset at midday on Monday 22 March. Having picked up people en route with our minibus, we arrived at Heathrow in good time to meet the



remainder of the group who were coming from other parts of the country. After a good flight we arrived at Bilbao airport to be met by our coach and driver, Jesus. Thankfully my limited but enthusiastic Spanish held out and we were soon on the road heading for Burgos and our hotel, Norte y Londres. We stayed in Burgos for three nights and acclimatised ourselves to the Spanish ways of things. We toured the city and made an excursion to the Monastery of Santo Domingo de Silos where we heard the monks sing their

evening Gregorian Chant Vespers. Most of the group took the opportunity to walk some 7kms along the pilgrim route beyond Burgos, from the village of Tardajos to Hornillos del Camino. This section on the high *meseta* gave the first opportunity of really experiencing the *Camino*. As the group spread out, in accordance with the variety of walking pace, there was an opportunity to walk and talk with different members of the group at different times. I noticed that by walking side by side and without the presence of eye contact, conversations and thus relationships were easily established.

By Thursday the bright blue skies had given way to grey, but our main task of the day was to reach Astorga, via León, by coach, so the weather was not too important. The walking for pilgrims along this stretch is very much along roads, so I was anxious to cover this section with ease and in comfort. We did, however, make two diversions and breaks in the bus journey by visiting Frómista to look at the Church of San Martín and to Hospital de Órbigo. Here the bridge over the Órbigo is one of the most famous along the pilgrims' route, both for its history and architectural qualities. We walked over this long bridge and marvelled at the storks building their nests on the church tower. Our hotel in Astorga, the Gaudi, looked directly onto the neo-Gothic Bishops Palace, built and designed by Antonio Gaudi.

The next day a short bus ride took us to Santa Catalina de Somoza where we were dropped off to walk about 10kms to Rabanal del Camino where I had been a warden at Refugio Gaucelmo last year. Not surprisingly our reception was warm and the *hostal* bar provided us with a memorable lunch where we sat on long tables and ate good country Spanish food. The working party, who were making preparations for the coming pilgrim season, made us most welcome with coffee and a look inside the refuge. After a splendid drive over the mountains which were now white with snow, we arrived at the Parador at Villafranca del Bierzo for our fifth night.

Most of the group elected to make the steep walk up out of Villafranca the next day and were rewarded by breathtaking views and a profusion of early spring flowers. They also ultimately had to endure severe weather conditions; rain, hail and snow, but all felt justly proud of their achievements. We were met by Jesus and our coach at Trabadelo and driven through the snow to the mountain village of O Cebreiro. This was something of a highlight and we feasted well in the bar that night beside a huge log fire whilst the wind and snow howled and swirled around outside.

Sunday morning was in fact Palm Sunday and a member of the group who is a retired priest gave us simple prayers on the coach before we left. We drove down off the mountain and back into green fields. In the village of Triacastela we found a lively market and a squid bar where some folk had lunch. A long afternoon walk into Portomarín gave those who opted to travel

A Pilgrimage to Santiago de Compostela

by foot, a hint of the aches and pains that most pilgrims who walk the whole way experience at some time or another. The Pousada at Portomarín looked after us extremely well and by now this group had really come together as a supportive, friendly and happy band of pilgrims.

Two more walks through the gentle landscape and villages of Galicia brought us ever closer to Santiago, where we arrived late in the afternoon of Monday 30th. Those who had not been to Santiago and indeed, those of us who had, were thrilled by the sight of the Cathedral and somewhat overwhelmed at the prospect of staying in the magnificent Parador Reyes Catolicos right in the Cathedral Square.

We had two days in Santiago and were so very lucky to have the wonderful experience of the somewhat extended Pilgrim Mass which takes place every day at midday. At this Mass the oils were being blessed and I guessed that all the priests of the area were attending. Together with the choir and Cathedral Priests, some two hundred Priests in white albs processed down through the Cathedral Nave. The organ played and hymns were magnificently sung by both choir and a huge congregation. Then we witnessed to the sight of the swinging of the *botafumeiro*. This huge censer burning with billowing fragrant smoke from the incense swung up the full height of the roof and we were moved and thrilled by such a spectacle.

We flew home from Santiago and with lists of fellow group members and photos we said our goodbyes back at Heathrow. We have planned a reunion get together to swap photos and recall and reflect on the wonders of this group experience. In one letter received in thanks I was happy to read: "Our thanks both to you and to Alison are heart felt for a wonderful pilgrimage. It was just like being on holiday with one large family. You really shared with us in every way possible what it means to be a pilgrim."

Alison and I look forward to repeating the experience again next Spring. We will leave on Monday 10 April and return Wednesday 19 April 2000 and follow approximately the same route. The only change is that next year we will be staying at the Hostal San Fransico in Santiago which is integrated within a Franciscan monastery and close to the Cathedral.

Brochures can be obtained from: Judy Foot at Higher Ashton Farm, Dorchester, Dorset, DT2 9EZ, telephone 01305 889 229.□

A Surprise St James in Međugorje

Aileen O'Sullivan

I have recently returned from Bosnia-Herzegovina, and wondered if Confraternity members would like to share in the great surprise I found in



that remote country. On entering the parish church of Međugorje, I was dumbfounded to see a life size statue of Saint James, with his scallop shell on his right shoulder by the High Altar.

Having no idea of that country before visiting, I was amazed to learn that the church was dedicated – and I quote – “to St James the Pilgrim Saint”.

Neither the information centre, church members or guides could tell me how, when or why St James was venerated in this remote place as the old church was built over a hundred years ago.

I found the old church of St James. All that now remains is the three foot high stone wall outline of the outer walls, which measure 34 feet wide and from entrance door to high altar steps 63 feet with the steps to back of the altar wall 25 feet. I hope that a local

Guides will produce some more information later.

Since this region is subject to earthquakes the old church was declared unsafe in the 1930's and larger church was started. On account of difficulties with regime, the church was not finished until 1967.□

Reviews

Pilgrim Stories: on and off the road to Santiago, by Nancy Louise Frey. (University of California Press, 1998. 313pp, £11-99 (inc. postage))

Mon chemin vers Compostelle: manuscrit de voyage, by Véronique Choppinet (published by the author, 1997. 286pp, 100FF)

They probably never met, Nancy Frey from the United States and Véronique Choppinet from Belgium, but if their paths had crossed I'm sure they would have liked each other. Both are strong, determined and committed and each has written a fascinating book, in English and French respectively, on their very different pilgrimage experiences.

Nancy Frey's *Pilgrim Stories, On and Off the Road to Santiago* (1998) is a distillation of her University of California Ph.D. thesis in anthropology, itself entitled *Landscapes of Discovery: the Camino de Santiago and its reanimation, meanings and reincorporation*. Non-anthropologists should not take fright: *Pilgrim Stories* is a very readable account of the human side of the pilgrimage to Santiago, based on hundreds of encounters, interviews and exchanges of correspondence with pilgrims of many nationalities. Unlike so many books based on theses, the text flows along, with academic references and sources provided in the copious end-notes to each chapter. Both fieldwork and an account of the twentieth-century revival of the pilgrimage can be found in appendices, although it could be argued that the latter might well have been included in the main narrative. What are 'pilgrim stories' if not a manifestation of this pre-millennial reanimation?

The general reader, whether new to the pilgrimage or a veteran of many journeys along the Way, will find the accounts of pilgrims' motivation, life-changes and reintegration into 'normal' life of absorbing interest. Woven into the text are the origins and history of the pilgrimage, folklore, myths and legends as well as the great on-going debate of what makes an authentic pilgrim. Chapter headings and sub-headings give an idea of the direction taken: Learning New Rhythms; Landscapes of Discovery, which includes Getting Lost, Overcoming Fears, and Pain; Arrivals and Endings (Entering Galicia, the Ambivalence of Arrival); Going Home which includes Arrivals and Keeping the Pilgrimage Alive; and finally Arriving at the Beginning (Challenges of Reincorporation). Nancy Frey is particularly interested in what happens to pilgrims on their return to their own country (or town/city in the case of Spaniards) and the extent to which people's lives are changed by their experiences on the *Camino*. In Chapter 8, 'Going

Home', she devotes nearly 40 pages to this theme (which was also the subject of various CSJ Bulletin articles in 1997/8). Starting with the return journey itself, particularly the sense of shock at the speed of flight, rail or bus travel, she moves on to the arrival home, the retelling of the journey, the sense of disorientation, and unexpected outcomes, which have included in some cases 'a divorce, a pregnancy, or a new intimate relationship'. The chapter ends with a section on Keeping the Pilgrimage Alive, through membership of a confraternity, working in a refuge, returning to the *Camino* with family members or friends, to name a few.

The authenticity of *Pilgrim Stories* is rooted in Nancy's own experiences of the *Camino*. These include walking in the 1993 Holy Year with two US academics and five fellow students, spending nearly two years on her fieldwork, combined with a period spent living in Santiago and working as a warden in several refuges, including the Refugio Gaucelmo at Rabanal. Here and there in her book she reveals how she too was changed by the *Camino* and had hard decisions to make before finding a new route in life.

The well-chosen black and white illustrations of *Pilgrim Stories* enhance the text and bring the anthropological perspectives to life. I particularly liked the photos taken in pilgrim refuges at Burgos, Santo Domingo de la Calzada, Estella and Hospital de Orbigo. Rabanal is not forgotten with a sample page from the Gaucelmo pilgrim's book. Towards the end a Confraternity AGM and Practical Pilgrim day are illustrated, together with Maurice and Marigold Fox reviewing their photos after a pilgrimage. One of the two maps is less successful, with Bordeaux mis-spelled and some of the Latin names of the French routes inaccurately rendered, but these are very much minor quibbles. If you want an insight into why people of sound mind give up months of their lives to walk across northern Spain, then do read this book – you will be both entertained and enlightened.

Véronique Choppinet's pilgrimage would have fascinated Nancy Frey. A sculptor from a small town near Brussels, Véronique set out in May 1996 at the age of 49 on a solitary pilgrimage through Belgium, France and Spain. With very little money (a deliberate choice) she wanted to break away from her normal life 'in search of a different truth'. Not for her, at least in Belgium and France, the conventional walking pilgrimage with accommodation in gîtes d'étape or small hotels. Her route is an interesting one: she drew an almost straight line on the map between Limelette and Pamplona and followed that, keeping east of Reims and Troyes, before reaching Vézelay, then keeping east again of the Vézelay

route through the Dordogne, and in the far south of France following the Le Puy route roughly from Condom onwards. Eager to make contact with people at a deeper level than is usual on a journey she asks for accommodation from local residents including priests and farmers, sometimes also earning a few hundred francs to help her on her way. She receives many acts of kindness, and a few of unkindness, conquers her fears of being alone and by the end of her pilgrimage has learned to accept and receive without thinking of reciprocating. 'For me, who wish to discover the feminine side of God's love, is it not extraordinary to live this experience? To feel this tenderness which is given for nothing, simply because I exist. This is the essence of what I have learned on this way.'

How would Nancy Frey have perceived Véronique's return to Limelette? Relationships with husband and children changed, although it took her a little time to realise this. While she finds it impossible to appreciate the impact that her experience will have in her life (she was writing soon after her pilgrimage), certain activities have helped her to 'make a soft landing' as she put it. 'At Santiago I took the time to write to everybody who helped me on the route, so that they could share in my joy. How surprised I was when I received the first letters of friendship. Somewhere, the route goes on. Neither they nor I will forget our meeting'.

I commend Véronique Choppinet's book to readers of French and especially to those who may be relieved not to have a history of the pilgrimage to wade through or descriptions of churches on the way, just human relationships and one woman's search for her self, her spirituality, her God.

Patricia Quaife

Pilgrimage to Rome in the Middle Ages, by Debra Birch. (Boydell Press, 239pp. 1998, £40)

This useful and clearly written book explores many of the aspects of medieval pilgrimage in which we have interest with respect to Santiago pilgrims. Debra Birch uses the twelfth century Pilgrim's Guide extensively for additional evidence in building a picture of European medieval pilgrimage for the *Romipetae*.

With regard to routes she looks at the twelfth century itineraries of Sigeric, seventy-nine stages from Canterbury; Nikolas of Munkathvera from Iceland to Rome and then the Holy Land; Benjamin from Tudela, Spain and from accounts of Philip Augustus returning from Jerusalem via Rome. Later information comes from Wolfger, Emo travelling from Frisia, Odo from Rouen, Matthew Paris from London, and Giles of the

monastery at Tournai.

There are two comprehensive chapters on the Rome of the pilgrim – what they found and where they stayed and visited. There is good evidence for the provision made for pilgrims up to the ninth century but little on the hospitals etc. in the twelfth century. There is a section on the burial of pilgrims in S. Salvatore de Terrione and the dispersal of their property. She discusses the various theories about the relative popularity of the pilgrimages to Rome, Santiago and Jerusalem. The author concludes that the reopening of the Holy Land after 1099 and the vigorous promotion of Santiago and other shrines in the twelfth century did lead to the relative decline of interest in Rome. However, pilgrims did continue despite difficulties of travel, politics and weather to travel to Rome, promoted in 1300 as the New Jerusalem.

The book has been added to the Confraternity library. Marion Marples

Missa Sancti Iacobi and Codex Calixtinus (2 CDs)

Book 1 of the *Codex Calixtinus* contains the liturgy, with music, for the Mass and Divine Office of the Feasts of St James. The Confraternity has been privileged by Mary Berry's *Schola Gregoriana* of Cambridge in St Bartholomew the Great and Vespers sung in Cottenham church – but the *Schola* have yet to record them. Excerpts from the Liturgy are included in some of the best-selling compilations of Compostellan music, Philip Pickett's *The Pilgrimage to Santiago* and Anonymous 4's oddly titled *Miracles of Sant' Iago*.

Two recordings are now available of the complete Mass. *Missa Sancti Iacob* is a reconstruction by Paul Helmer of McGill University, Montreal, and appears under the McGill label (750037-2). As it is not readily available in British outlets, the Confraternity now has a copy in the Library. Soloists representing priest, deacon, subdeacon, and three cantors (appropriately positioned around the altar and pulpits) and a choir who process around the church (Montreal's Eglise du Gesù) sing with an austere beauty, unaccompanied by any instruments except bells.

Not so the Grupo Alfonso X el Sabio, under Luis Lozano Virumbrales, in their disc *Codex Calixtinus: Missa Sancti Jacobi* (Sony Classical (SK60075) £15.99. Their acoustics are equally splendid in the Cistercian monastery of Huerta, but their singers are accompanied by flutes, harp, strings, percussion, and organistrum. They justify this by referring to the account of pilgrims filling the Cathedral with the sound of their national instruments as they keep vigil before the Feast of the Apostle.

So penny plain or twopence coloured? Both recordings are soulful and scholarly, and can be recommended.

William Griffiths

The Way of St James – A Walker's Guide, Alison Raju, A Cicerone Guide, ISBN 1-85284-271-7. 200pp. 176 x 116mm 8pp colour, numerous maps 4 colour laminated cover. Published in January 1999. £11.99.

A walker's guide to the Pilgrim Road from Le Puy-en-Velay in southwestern France to Santiago de Compostela. It is the first original guide to the entire route in English, replacing the two separate volumes previously published by Cicerone Press. As well as giving directions for walking the route the book also provides information on places to visit along the way, the history of the pilgrimage and the availability of practical facilities such as shops, bars, restaurants and accommodation.

Unlike existing guides (in other languages), this one also contains details of the route from Santiago to Finisterre (75km), hints for walking the way in reverse and outlines of the variant along the Celé Valley in France (53km), the *Camino aragonés* in Spain from the Somport Pass to Puente la Reina (165km) and the *Camino mozárabe* or *Via de la Plata* from Seville to Astorga (738km). There is a list of suggestions for further reading and a glossary of geographical and other useful terms. Alison Raju teaches French, German and Spanish in a college of further education in Nottingham.

Available from: Cicerone, 2 Police Square, Milnthorpe, Cumbria, LA7 7PY Tel: (015395) 62069 Fax: (015395) 63417.

Camino Mozárabe: Vía de la Plata Der Jakobsweg des Südens, Alison Raju and Bernhard Münzenmayer, U. Nink Verlag. ISBN: 3-934159-02-8. Published in April 1999. Price n/k.

Available from: U. Nink Verlag, Rathenstrasse 29, D-42659 SOLINGEN, Germany.

Pilgrimages, Richard Barber, The Boydell Press. 16 b/w illus.; 168 pp. 216 x 138mm, ISBN: 0-85115-519-7, £16.99 (US\$29.95).

Pilgrimage, the journey to a distant sacred goal, is found in all the great religions of the world. It is a journey both outwards, to new, strange, dangerous places, and inwards to spiritual improvement. Throughout the world the idea of pilgrimage is understood and accepted as a natural activity. Pilgrims move invisibly in huge numbers around the world: the pilgrimage to Mecca can attract almost two million travellers a year, while the vast tide of men and women that flows to the Ganges at *Prayaga* for the great festival held every twelve years numbers over fifteen million – more than the entire population of one of the world's greatest cities.

This is the first book to offer a survey of pilgrimage traditions in all the great religions of the world. It outlines the history and nature of the different ideas and rites of pilgrimage, and brings together some of the common

Events

themes which emerge in the process. These reveal a surprising consistency of practice, often down to small details, among pilgrims of widely differing beliefs and times. Richard Barber's books includes *Tournaments, The Knight and Chivalry*, and biographies of Henry II and the Black Prince, as well as two classic Arthurian books, *Arthurian Legends* and *King Arthur Hero and Legend*.

<http://www.boydeH.co.uk/2668.HTM> 13/06/99

Events

23 September 1999

Holy Year Lecture II: 'Patterns of Pilgrimage'

The Very Revd Stephen Platten, Dean of Norwich

6.30 pm at St Etheldreda's, Ely Place, London EC1.

The Very Revd Stephen Platten helped to organise the Pilgrims' Way pilgrimage of 1997. His 1996 book 'Pilgrims' explores the links and contrasts between the Christianity of St Augustine and St Columba, between Rome and the Celtic world.

21 October 1999 to 26 February 2000

'Romei e Guibilei'

An exhibition to be held at the Palazzo Venezia in Rome. The name is that of the medieval pilgrimage to the tomb of St Peter from 350 to 1350.

8 November 1999

The Musical Road to Santiago de Compostela

Dr Mary Remnant

A new version of Mary Remnant's lecture-recital *The Musical Road to Santiago de Compostela* will be given in the *Purcell Room*, South Bank, London SE1 on **Monday 8 November 1999 at 7.30 pm**. She will be joined by the **Confraternity Choir**, and **William Griffiths** will declaim the fifteenth-century poem '*Men mei leve all games*' during the second half of the programme, which follows the route of 'Purchas's Pilgrim' during the same period.

All tickets are **£10**, obtainable from the Royal Festival Hall Box Office.

Tel: (0171) 960 4242.

11 November 1999

Holy Year Lecture III

Elias Valiña Sampedro and the Camino de Santiago: an appreciation.

Laurie Dennett

St Etheldreda's crypt, Ely Place, London EC1 at 6.30 pm.

Members free, non members £2.

Events

7 & 8 January 2000

A Light to the Nations: Jesus, Jerusalem and Pilgrimage Today Christian Perspectives on Contemporary Pilgrimage

The School of Theology and Religious Studies, Cheltenham and Gloucester College of Higher Education, in partnership with McCabe Pilgrimages, London, and British and Foreign Bible Society, invites you to a conference on pilgrimage.

The venue is Park Campus, Cheltenham and Gloucester College of Higher Education. Lectures cover biblical, theological and anthropological perspectives on pilgrimage. The plenary speakers are Dr Marion Bowman, Dr Simon Coleman, Rt Rev Kenneth Cragg, Dr John Eade, Rt Rev John Hind, Professor Andrew Lincoln, Dr Gordon McConville, Dr Steve Motyer and Dr Martin Robinson. In addition time is set aside on 8 January for Seminar Papers.

The Conference fee is £35 full attendance on both days or £18 for one day. Conference Dinner on the evening of 7 January is £14.10. The conference fee does not include accommodation or meals.

For a brochure and further information please contact:

Mrs Patricia Downes, Pilgrimage Conference, STRS, Park Campus, Cheltenham and Gloucester College of Higher Education, Cheltenham GL50 2QF

29 January 2000

'The Road to Santiago'

University of Reading Department of Continuing Education 10.00–4.30.

£16 (£11 concessions) including tea/coffee

A study of the route concentrating mainly on art and architecture. To be held at The University, London Road, Reading. Tutor: John McNeill MA. Contact: The Department of Continuing Education, University of Reading, London Road, Reading RG1 5AQ. Tel: 0118 931 8347

Conference 15-21 July 2000

'The Christian Millennia in Northern Europe'

For further details contact: Tel: 01904 433994, Fax: 01904 433902

e-mail: york2000@york.ac.uk

Public Lectures 15-21 July 2000

Lectures on the archaeology of the Holy Land, The city of Jerusalem, The Church of the Holy Sepulchre, The Dome of the Rock, Bethlehem in history and today, The churches of Jordan.

More details: Tel: 01904 433907, Fax: 01904 433902, e-mail: jcg2@york.ac.uk

Also in York at the same time: York Millennium Mystery Plays, York Early Music Festival.

26–29 July 2000

Interdisciplinary Conference on Pilgrimage

Jerusalem, Rome, Santiago and Ireland

to be held at the University of Cork.

Further information from:

Dr Dagmar ó Riain-Raedel

Tel: +353 21 27 27 55

From the Chairman

The following letter, on the subject of the *Compostela* and the Jubilee Indulgence, was sent to the Confraternity by Don Jaime García Rodríguez, the Canon of Santiago Cathedral who is in charge of the Pilgrim Office. He asked that it be circulated as widely as possible. Punctuation and bold lettering are as in the original.

Laurie Dennett

Santiago, 6 July 1999

To: Diocesan Officials, Priests of the Camino, Refugio Wardens and Friends of the *Camino*:

Dear Friends,

At this point in Holy Year we wish to clarify certain matters so that you in turn can inform pilgrims:

1 The *Compostela*

In order for the *Compostela* to be granted it is necessary that in principle, pilgrimage be made from home to the tomb of the Apostle St James. Since this may imply great differences in distance, the requirement has been set at a minimum of 100 km on foot or horseback and 200 km by bicycle: **this means at least the last 100 or 200 km.**

People who do specific stretches of the *Camino*, for lack of time or for other circumstances, are not entitled to the *Compostela* every time they walk 100 km; the point is to make a pilgrimage to the tomb of the Apostle. We ask you to explain this to pilgrims, as lack of information sometimes creates difficulties for us here.

The *Compostela* used to indicate that a pilgrim had carried out some form of penance nowadays it certifies that he or she has made the traditional pilgrimage to Santiago de Compostela.

- 2 It is necessary to point out as well that the Jubilee indulgence is not linked to the *Compostela*. The Jubilee can be gained through any means of travel – it does not have to be on foot – and one can legitimately receive the *Compostela* without gaining the Jubilee; as you know, to gain the Jubilee it is necessary to
 - a) visit the tomb of the Apostle in the Cathedral and pray (attending Mass fulfils this condition);
 - b) receive the sacrament of Confession (in the Cathedral or in

From the Chairman

another church, within fifteen days before or after one's visit to the Apostle's tomb, with the same intention;

- c) receive Communion, preferably in the sanctuary. The Jubilee, in addition, can be applied to our personal sins or to those of the dead. According to Canon Law those who are sick or disabled can receive the Jubilee in their own churches without visiting the Cathedral by completing the other conditions (see 'Disposiciones para obtener la Indulgencia Jubilar', *Compostela* no 17, pp. 9–10).

3 The Jubilee Indulgence can be obtained by pilgrims by:

- a) attending a religious service in the Cathedral privately
- b) attending as part of a group (and if we are advised ahead of time we usually mention the group during the Eucharist;
- c) reading a prayer to the Apostle on behalf of the group; the prayer consists of the reading, after the Gospel, of a text submitted previously and which is no more than a page in length, to which the celebrant of the Eucharist replies.

Thanking you for your assistance in Holy Year, I send you an affectionate greeting,

Jaime García Rodríguez, Delegado de Peregrinaciones

Year 2000 Calendar

Our Holy Year calendar has from all reports been much enjoyed. We hope to produce another calendar for the year 2000, the theme of which will be "British images of St James". We think the variety of media in which St James has been depicted over the centuries will makes this a most instructive and interesting calendar. Do get your orders in by early November, so that we can get the calendars to you in time for Christmas. The price is the same as last year: £6 plus £1 post and packing – good value for a years' array of pictures of our patron saint! and an excellent way to spread knowledge of the pilgrimage.

Volunteer Wanted

Last year's despatch of calendars was dealt with very efficiently by our visiting Galician friend Arturo Lezcano. This year we need a volunteer, or possibly two, to process the orders, address the calendars and take them to the Post Office (the latter task is only for those with strong backs). If you'll have time to spare in November and could help with this, please contact the Office.

Caminante, Limited – see *Bulletin N° 66*

Members wishing to widen their experience of organising travel groups may be interested in becoming directors of Caminante Limited, the fledgling company being set up by the Confraternity to handle members' group visits abroad. Please contact Timothy Wotherspoon or Hilary Hugh-Jones via the office if you would like to be involved.

International Conference April 2001

In April 2001 the Confraternity will be holding its first international conference since the one held at Hengrave Hall in 1990. The theme of the three-day conference will be '*Hospitality and the Pilgrimage to Compostela*' and the venue will be the campus of the University of Kent at Canterbury. A Conference Sub-committee is needed to plan and administer this major project, and many opportunities will arise in the next few months to contribute at a less demanding level. Please contact me or Marion at the Office if you would like to participate.

Laurie Dennett

From the Secretary's Note Book

New Ambassador

We are delighted that the new Spanish Ambassador has accepted our invitation to continue tradition and become our Honorary President while he is accredited to the Court of St James's. His Excellency the Marques de Tamarón was received by the Queen on June 11. We do not know yet the extent of his interest in the *Camino* but the whisper is his name is Santiago.

News from Stoke Orchard Church

The long awaited survey of the wall paintings by Tobit Curteis will take place during September.

Conference 15-21 July 2000

Call for Papers for: '*The Christian Millennia in Northern Europe*'. There will be four themes:

- 1 Receiving the message: how Christianity was adopted by Northern European peoples
- 2 Expressing the message: how and why Christianity was expressed as material culture
- 3 Exporting the message: the influence of the northern European version of Christian expression in the rest of the world

4 Reconciling the message: the future of the Christian heritage.

For further details contact: Tel: 01904 433994
Fax: 01904 433902
e-mail: york2000@york.ac.uk

Pilgrim Sea Voyage

Christine Pleasants is organising a reunion for the *Sea Pilgrims* in Bristol on 20 November 1999. All participants will be contacted shortly.

News from America

After 10 years of running the 'Friends of the Road to Santiago' from Nebraska and Rhode Island Maryjane Dunn and Linda Davidson announce some exciting new developments for their organisation. It is gratifying that they hope to emulate the success of the Confraternity as 'an easily visible and tireless organisation'. More Americans having made the pilgrimage for themselves allows the possibility of at least annual meetings. An American credential is available for a donation to funds. An assistant editor has been appointed for their newsletter – Christopher Hewitt. Further ideas are currently being discussed. We congratulate Maryjane on her recent marriage to Joe Whitener and move to Texas – her new address is Maryjane Dunn Whitener, 302 Carriage Drive, Lufkin, TX 75901. The Friends' web site is:

<http://www.uri.edu/artsci/langlab/davidson.html>

and the email address:

davidson@etal.uri.edu or dgitlitz@aol.com

Holy Year Mailing

Earlier this year our heroic Treasurer, Timothy Wotherspoon, carried out a huge operation, posting 504 packages of 8 items, including a calendar and a book, to all churches dedicated to St James in the Church of England. In order to do this from home in Cottenham all the material was transported by bicycle from the Office, via Notting Hill and King's Cross station. There has been an interesting response with 15 churches sending appreciation and Church history leaflets for our Archive. I hope all the other churches will have noted the information and passed it on to their parishioners.

Rabanal Thanks

While he and Roisin were wardens at Rabanal in July Vincent Cowley received this touching note from a Spanish pilgrim:

Through this note I want to express my gratitude to the anonymous members of the 'Confraternity of St James' and to the *hospitaleros* that run this place full of inspiration, harmony

From the Secretary's Notebook

and sober good taste. I hope that the spirit of El Camino de Compostela will continue helping this amazing and wondrous effort of collective creativity that was and is El Camino de Santiago. Love and peace in the journey. Maria.

Giving something back

We have an increasing number of people wanting to work with pilgrims along the *Camino*. An address sheet with contact details for Rabanal, St-Jean Pied-de-Port and Spanish refuges is available from the office. Send an sae marked 'Helping'.

Slide Library

A reminder from John Hatfield that slides are available to illustrate any pilgrimage talks you may be giving in the UK this Autumn / Winter. He asks that you give him at least four weeks notice so that a catalogue can be sent and your choice made. Please contact him at:

9 Vicary Way, Maidstone, Kent ME16 0EJ
Tel: (01622) 757814.

Photo Competitions

The *Asociación de Amigos del Camino de Santiago de Zaragoza* is organising its fifth competition with the theme of the *Camino*, particularly the Aragonese section. The closing date is 8 October 1999 and photos should be 30 x 40 cms in black and white or colour. First prize is 50,000 pesetas. For full details about submitting entries please contact the Office with an sae marked 'Photo competitions'.

The *Asociación de Amigos del Camino de Santiago de la Comunidad Valenciana* is organising its third 'Vieiragrino' photographic competition on the theme of the *Camino* or the Valencia section. Photos should be 30 x 24 cms in black and white or colour, max three per entrant. For entry details contact the Office as above. Closing date is **31 October 1999**.

Book Shop

Due to the vigilance of our members we have two excellent first edition copies of Walter Starkie's *The Road to Santiago* (1957) available to *the highest bidders* by **23 October**. One has an intact dust jacket, the other does not. We also have two copies of *The Scallop* available for **£6** (good condition) or one copy (cover marked) **£4**, including UK postage. Also *The Pilgrimage to Santiago* by Edwin Mullins, Readers Union Edition 1975, **£6** including UK postage. Overseas postage extra.

Pilgrim Adventure

This ecumenical Christian group seems to flourish with walking pilgrimages to Celtic Britain, Ireland, Brittany and Northern Spain. They walk in groups of about 12 on average 8 miles a day, with simple accommodation and minibus backup. For full details of the 2000 Programme contact Pilgrim Adventure, 120 Bromley Heath Road, Downend, Bristol BS16 6JJ. Tel: 0117 9573997.

Getting to Spain

New airline *ERA (European Regions Airline)* has direct flights 3 times a week from Gatwick to and from A Coruña. Unrestricted returns £425 but a 7 day advance purchase, stay 1 Saturday night/max stay 6 months costs £152. For further details tel: 0171 393 1211 or fax: 0171 393 1230.

Ryanair have started a daily service to Biarritz from Stansted, fare about £80 return. Details on tel: 0541 569 569.

New Books Received

Camino de Madrid a Santiago de Compostela

A practical guide to the 320 km route from Madrid, Segovia, Valladolid to Sahagún for walkers, cyclists and horse-riders. It is spiral bound, has route and historical information, a list of facilities available, height profiles, maps in colour and photographs.

The guide costs 1,200 pesetas from the office of the Asociación de Amigos de los Caminos de Santiago de Madrid, Carretas 14 7° B-1, 28012 Madrid.

Santiago 2000

Compostela is among the nine cities chosen as *European Cities of Culture for 2000*. The others are Avignon, Bergen, Bologna, Brussels, Cracow, Helsinki, Prague and Reykiavik. As usual there will be a full programme of musical, artistic and architectural events.

Normandy News

L'Abbaye de Beauport, Brittany

Greg Littledale has kindly donated this guidebook for the Library. This abbey on the north coast of Brittany, west of St Malo near Paimpol offered shelter to pilgrims on their way to Santiago.

The Normandy Association of Les Amis de St Jacques is organising a walk on Saturday 9 and Sunday 10 October 1999 from Varengeville-sur-Mer to Dieppe, looking for Jacobean sites. The meeting starts with a meal at the monastery of Ste Margueritte de Varengeville-sur-Mer on Saturday evening, with an early start for the walk to Dieppe on Sunday. Free membership of the

Association will be given to anyone swimming in the sea at Dieppe! Please contact J-N Le Toulouzan, 94 allée R Wagner 76960 N D de Bondeville, tel: +33 2 35 75 41 93 or email: letoulou@aol.com for booking details.

Belgian Visit to London

I felt rather anxious as I met the group of 21 Belgians on a dark cold Friday evening at Waterloo Eurostar station. Soon, though, we had all relaxed as we walked to the nearby P11 bus stop and boarded a London double-decker (after trying to make sure everyone had change for the fare) and set off on the first sightseeing trip of the weekend all along London's South Bank down to the Youth Hostel at Rotherhithe. I left them there to for supper and to explore Docklands and London pubs. Joined by some CSJ members, we all met again the next morning at Tower Hill for a walk through the City expertly guided in two groups by Liz Keay and Susie Quarrier. All Hallows-by-the-Tower, All Hallows Staining, St Olave's Hart Street, diving down narrow lanes to yet new views gave great pleasure on a brilliant crisp day. At St James's Garlickhythe we were shown the best silver, including a modern silver baptismal scallop shell. Then on to lunch at the shiny Albangate Pizza Express, high above London Wall. Now we added the 'tube experience' and rode from St Paul's to Notting Hill Gate on the Central line, emerging to the completely different Kensington residential landscape. At St George's Campden Hill Walter and Mary Ivens had arranged for us to have a series of talks and tea. Pat Quaife and I spoke about 'St James in London' and Dirk Aerts and Berte-Marie Reichardt-Bosch told us about the pilgrimage routes from Belgium and Holland. Dirk told us about the small reliquary with arabic inscription belonging to Liège Abbey of St James which had contained a relic of St James and Berthe-Marie told us about numerous routes from Frisia with St James connections.

Then back to the tube to South Kensington for a whistle stop tour of the medieval treasury and cast court at the V&A (free entry after 4.30pm!). The gasps of amazement at the sight of the *Portico de la Gloria* were only rivalled by the incredulity at the sight of a famous pulpit the group had travelled long to see in Belgium last year. Our visitors were further stunned by the full Sung Mass with Mozart at the next door Brompton Oratory, where we gratefully relaxed for an hour. Our evening meal was in the unusual ambience of Movenpick in Victoria where each could choose his or her own meal, watch it being prepared and pay for it all at the end.

Sunday's programme was marginally less exhausting with a rendezvous and luggage drop at the Office and a Bankside walk led by Leigh Hatts. After Sunday lunch at the Mad Hatter (site of the former CSJ office) our guests

were allowed to explore a little – many visiting the nearby Globe Theatre. Then on the train from London Bridge to Waterloo for the *Eurostar* home.

I think everyone, English, Belgian and Dutch thoroughly enjoyed the visit. So much so that we have been invited by Freddy du Seuil from their committee to visit Belgium for a week next October. More details soon!

Marion Marples

Items of Interest

(With thanks to Pat Quaife, William Griffiths, Eivind Luthen, Marion Marples, James Hatts, Mary Remnant and Alison Raju for these contributions)

Edna Clare, 1925–1999

It is with great sadness that we report the death on 13 July of Edna Clare, a member of the Confraternity since 1987. Edna was one of our great hispanophiles, a fluent speaker of Spanish who taught for many years at Ealing College, and who was deeply knowledgeable about Spain and its many different regions. In her younger days she explored every corner of the country with her late husband, and for the last ten years participated enthusiastically in nearly every Confraternity visit to Spain, including the unforgettable stay in the monastery of San Isidoro of León. Even last October, when not at all well, she came on the visit to Galicia for what was to be her last trip – one that included Finisterre as well as her beloved Santiago.

Edna's funeral at the Mortlake Crematorium took place on 26 July, the day after St James's Day. Appropriately, the priest who conducted the service took pilgrimage as his theme, referring to Edna's membership of the Confraternity and well-known episodes from the life of St James. The previous day she had been remembered at the Confraternity's St James's Day service in St James, Exeter, along with two other members who died earlier this year. Pat Quaife and Michael and Jackie Upton, who travelled with Edna on certain visits, were at Mortlake to represent the Confraternity and to pay their respects on behalf of all those members who remember her with much affection.

Pat Quaife

Catholic Woman of the Year

Congratulations to **Rosemary Rendel**, who has been elected one of the *Catholic Women of the Year* for 1999.

Besides working for the Catholic Record Society for over thirty years, she has played a considerable part in the activities of the Friends of Thomas More, of LIFE and of Friends of the Holy Father. She was one of the earliest members of the Confraternity of St James and has represented it abroad. Her work for the Church was recognised some years ago when the Pope honoured her with the title of Dame of St Gregory.

Mary Remnant

Congratulations

to **Hugh Watson** and **Jean Margueritte** who walked together from Montebourg leaving on 30 May and arrived in Santiago on 24 July.

Flights: London Gatwick to La Coruña

ERA – *European Regional Airways* – is operating a direct service from London Gatwick to La Coruña 3 days a week on *Monday, Wednesday and Friday*. The return fare for the 7-day advance purchase ticket with a minimum stay of one Saturday night is **£152 + £20 tax**. Further information: **John James**, of *Chapman Freeman Travel*, on **0207 393 1211**.

Pat Quaife

New Pilgrim Bishop

There has long been a certain pilgrim quality to the Diocese of Salisbury, which has seen its see transferred from Old to New Sarum. Confraternity member Bishop **David Stancliffe** (remembered for the service he conducted for us in 1993 in the crypt of Canterbury Cathedral) is now joined by another Confraternity member as his suffragan, the Bishop of Ramsbury, **Peter Hullah**. Peter and Hilary Hullah are moving to Salisbury Diocese from Manchester, where he has been Headmaster of Chetham's School of Music. In recognition of their pilgrimages to Santiago a few years ago, Bishop Peter has used the scallop motif prominently in his pectoral cross and official writing paper. Bishop Peter was consecrated by Archbishop Carey and a throng of other Bishops in a most joyful liturgy in Southwark Cathedral on St John's Day, 1999.

William Griffiths

The Norwegian Pilgrim Society of Saint James

The Norwegian Pilgrim Society of Saint James: *Pilegrimsfelleskapet St Jakob, Norge*, was founded 28 September 1996. The increasing awareness of the ancient pilgrim roads to Santiago de Compostela and the re-opening of the pilgrim road from Oslo to Trondheim made it necessary to establish an organisation for people interested in all aspects of the pilgrimages. The organisation already has more than 450 members, and is still growing.

The main objectives of the pilgrim society, are to offer information about the pilgrim roads to Santiago de Compostela, to focus on Norway's cultural

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heritage related to Saint James and to renew the pilgrim traditions in today's society to show that history is still alive.

The society organises four annual meetings where art, architecture, history and music related to the pilgrim routes are presented. The quarterly bulletin aims to present pilgrim news and activities both in Norway and abroad.

For further information please contact:

Pilegrimsfelleskapet St. Jakob, Norge,
Kirkegata, 34^A, N-0190 OSLO, Norway
Tel: +47 22 33 03 11

Eivind Luthen

Internet News

The Confraternity website receives 20–30 visits per day. After a mention in a *Sunday Times* article on walking from Le Puy to Conques a record 114 visits were noted.

In the build up to 25 July the Pilgrim office published the figures for one day, Saturday 12 June. In addition to a diocesan pilgrimage from Mondoñedo more than 33 groups from all over Spain comprising more than 1,500 people attended the Pilgrim Mass. 14 pilgrims from Saragossa arrived on foot from Somport, 12 from Villalba on foot from O Cebreiro, 12 Madrileños on foot from León. There were two groups of walking pilgrims from Cologne and America. Over 200 individual *compostelas* were issued by the Office, mentioning some of the New Zealand party mentioned in *Bulletin N° 66*. Starting points were Holland (4), Arnéguy (1), Mont St Michel (1), Le Puy (22), St Jean-Pied-de-Port (22), Roncesvalles(28), Canfranc (2), Santo Domingo de la Calzada (3), Burgos (18), Fromista (2), Carrión de los Condes (1), León (23) Astorga (11), Ponferrada (8), Cruz de Ferro (2), Villafranca (9), O Cebreiro (33), Foz (6), Tui (2), Sevilla (4) San Sebastian (3), Madrid (3) and Ferrol (2)

104,000 pilgrims stayed in refuges on the *Camino Francés* during the first six months of 1999, three times as many as in 1993. 8,053 pilgrims stayed in refuges on other routes, including Padrón, Sobrado de los Monxes, Finisterre, Bahamonde, A Gudiña and Lourenzá.

The Xunta's web site www.xacobeo.es has received more than 15 million visits since it came on-line. Hits have come from all over the world including Bosnia, Vietnam and Zambia. In July there were 87,000 visits daily.

Marion Marples and James Hatts

The Flood's Endeavour to support Leukaemia Research

Dr James Flood and his wife Sue are cycling to Santiago in the first two weeks of October to raise money for *Leukaemia Research*. James's sister died of leukaemia last year. They have been much encouraged by local

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friends and CSJ members **John and Angela Page** and patients at Dr Flood's practice. Donations can be sent to **Leukaemia Research**, Littleton Pannell surgery, 78 High Street, Littleton Pannell, Devizes, Wilts SN10 4EX.

Marion Marples

May pilgrimage accounts

A full version of Pat Quaife's Ferrol pilgrimage account, together with a photocopy of Frances Nieduszynska's *Tablet* article on the sea pilgrimage in the issue of 24 July 1999, can be obtained from Pat at 57 Leopold Road, London N2 8BG. Please send her (not the CSJ office) 3 2nd-class stamps to cover the cost of photocopying and postage (no need for s.a.e.). Pat Quaife

Award to Mademoiselle Jeannine Warcollier

Many congratulations to Mademoiselle Jeannine Warcollier, Secretary General of the Société des Amis de Saint-Jacques de Compostelle (France), who was awarded the silver Medal of the Xunta de Galicia in Santiago on 25 July 1999. The Medals of Galicia go to people who have distinguished themselves in service to the Galician community in the social, cultural or economic fields. Mademoiselle Warcollier is a member of the Archbishop of Santiago's Holy Year committee and, at the time of writing, has just completed a visit to Santiago (26–30 August) where she organised the 'day of France' with a special ceremony at the 'Chapel of France' (or Capilla del Salvador) in the Cathedral. In the last Holy Year of 1993 the French society sponsored the restoration of the very fine 15th/16th century retable, in the chapel.

Pat Quaife

Casa rural "Raphanellos"

Calle real, s/n E-24722 Rabanal del Camino, Astorga, Leon, Spain

My husband I have recently spent a very enjoyable week at the above Casa rural at Rabanal. I think it could be of much interest to pilgrims who have already walked the *Camino* and who would now like to get to know the village and its surrounding countryside better.

I would be pleased to give further information to anyone who might wish to ring me on the following number: (01494) 672118 (evenings and weekends only).

Irmgard Churchill

The manager is Angela Prieto Guadarrama whose daytime telephone is +33 987 69 19 26 or in the evening +33 987 69 18 67. The building is a detached house of recent construction in traditional style on the *Camino* at the

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entrance of the village. The flat is light and airy, on the first floor, and has its own entrance. There is a well-stocked modern food shop on the ground floor.

The small village of Rabanal del Camino is one of the historic stages on the pilgrim route to Santiago de Compostela, 1200m high, in the beautiful countryside of the Maragata region. There is a small family hotel with bar and restaurant in the village. The nearest town, Astorga, is 20 km away.

Accommodation: Kitchen, fully equipped with fridge, gas cooker, washing machine and iron. Large living room/dining room with TV and telephone with stone fireplace with fan-assisted Rayburn-type stove. Electric heaters in all rooms. One double bedroom and one twin bedroom. One emergency double sofa bed in living room. Sheets and towels supplied. Bathroom with bath/shower, toilet and bidet. Prices are: 10,000 pesetas per day, 25,000 pesetas for a weekend and 55,000 pesetas per week.

Information and Publications can be obtained from the Confraternity Office:
1 Talbot Yard, Borough High Street, London SE1 1YP

The *Bulletin* of the Confraternity of St James is published quarterly in
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**Contributions for *Bulletin N° 68* must reach the Editor by
*Wednesday 1 December 1999 and earlier if possible***
(at the address given on the front inside cover)

Contributions to the *Bulletin* are welcomed from members. If typed, an elite or pica typeface scans best with line spacing set to space and half or double space. Copy should be printed on A4 paper, on one side only, with 1" margins all round. If possible, avoid the use of underline (use italic instead), and do not mark the final copy. Contributors using a word processor should bear the following style in mind:

Paper Size: A4 Portrait (8.27" x 11.69")
Margins: Top 0.75", Bottom 0.75", Left 1", Right 1"
Tabs: 0.25"L
Language: UK
Font: New Times-Roman 12pt

If sending a disk it must be IBM-compatible.

Contributions can be sent by e-mail. For short items a simple e-mail is sufficient. For longer contributions, particularly if they include accented characters or footnotes, it is best to attach a file to the e-mail. The Editor can accept WordPerfect 8 or Word97 files in their native format. Simply attach the file using the appropriate options. For contributors with other word processors save the file as a Rich Text Format (.RTF) file or an HTML (.HTM) file. Please indicate in the covering e-mail the name of the file, the word processor used and the format in which it was saved.

*Jacobean Pilgrims from England to St James of Compostella from the
Early 12th Century to the Late 15th Century*

BY CONSTANCE M. STORRS

Available from: CSJ Office price £7.00 (£8.00 overseas)

Cheques payable to: Confraternity of St James

