



Confraternity of Saint James

Bulletin



March 2000

N° 69

Confraternity of St James

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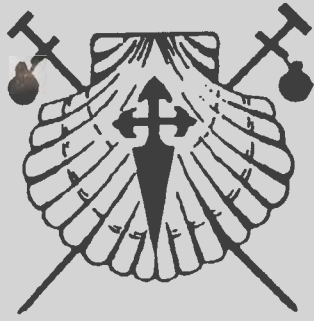
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The *Bulletin* is published quarterly
during March, June, September and
December.

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Cover: Jesus as *Jacobspilger* on
the road to Emmaus. Relief
in the cloisters of San
Domingo de Silos ca.1100.

Photo. Heinrich Wipper.

About this Issue

It is, I think, appropriate to start the new year and dawn of a new millennium with the fine appreciation of Elías Valiña Sampedro, which formed the topic of the third Holy Year Lecture. Shining through Laurie Dennett's appreciation is the inspiring example of a pilgrim wishing to enable others to experience the Camino. The hours Elías spent tramping the route, marking the way, writing guides, drawing maps bore fruit in publications which enabled many of us to make the pilgrimage to St James. Beyond this, at O Cebreiro Elías provided hospitality and spiritual support to pilgrims.

The Confraternity can be proud of its achievements in all these areas. Our guides are sought after and Refugio Gaucelmo, as Mike and Anja Mannion's letter testifies, is greatly appreciated by pilgrims. This success depends on the hard work of many volunteers and its continued success depends on others coming forward.

In this issue there are appeals for volunteers to lend a hand particularly in the Confraternity Office. Could you possibly lend a hand? If the answer is yes, and I hope it is, please let us know by a call to the Confraternity Office. Many thanks.

Besides the appreciation of Elías Valiña Sampedro this issue contains the homily preached at the service held during the Cheltenham Conference in January. Francis Davey provides further information about pilgrim ships and the activities, some less worthy than the carriage of pilgrims, of their masters and Pat Quaife provides a fascinating account of the ancestry of a member who can trace his family back to a pilgrim of the year 1201. John Hatfield gives details of waymarked pilgrim routes in Southern Germany and across Switzerland which link to the route from Le Puy. From Germany comes an interesting piece about a link between the meeting of disciples with Jesus on the road to Emmaus and pilgrimage to St James and from the Italian walking magazine *La Rivista del Trekking* information about *La Via Francigena*. For the record the Chairman's Report for 1999, given at the annual general meeting in January, is included.

I ended up with far more material than I could publish in this issue. Several articles have been held over for a future issue and I regret there are no book reviews in this issue. I hope that will be remedied in *Bulletin 70* due out in June.

Editor

Elías Valiña Sampedro and the Camino de Santiago: An Appreciation

Laurie Dennett

It is an honour, and a deeply satisfying but humbling experience, to speak to you this evening, in this third and final Confraternity Holy Year Lecture, about Don Elías Valiña Sampedro. To some of us, it hardly seems possible that the tenth anniversary of his death on 11 December 1989 is only a month away, so vivid are our memories of this diminutive man with the gigantic soul who was the scholarly and tireless defender of the Camino de Santiago, the “friend and brother to all pilgrims”, as the words on his grave attest. To us, and to his many friends in Spain and in the other Jacobean associations of Europe, he was – and is – quite literally, unforgettable. Some of you here this evening will never have met him, though if you have used one of his guidebooks to the *Camino Francés*, you may feel that you have; while to others, especially to our newer members, he may be a name and nothing more. The coincidence of his tenth anniversary and this Compostellan Holy Year seemed a fitting moment, not only to remember him with profound respect and affection, but to survey his many contributions to the revival of the Camino in recent decades, and to paint for a new audience a word-portrait of a most remarkable man.

One of the challenging aspects of this is that his life and work and vocation as a priest were so inseparable, each interpenetrated by the others to such a degree that it is impossible to give a purely chronological account of, for instance, what he did for the Camino, without bringing in the reconstruction of his beloved O Cebreiro, or the priestly dedication that underlay and impelled both of these and more. But common sense dictates that one should begin at the beginning, and so perhaps a brief biography, at least up to the point when the Camino de Santiago became such a dominant part of his life, would be in order.

Elías Valiña Sampedro was born on 2 February 1929, not in O Cebreiro, as many people have assumed, but some forty kilometres away in the hamlet of Lier, situated in the depths of the countryside a few kilometres from Sarria in the Galician province of Lugo. He was the fourth of five children. (Some

of you who have stayed in O Cebreiro will know his older sister, Amelia, and younger brother, Eladio, as well as Pilar, the daughter of another sister, María). His outstanding intellect was apparent at an early age. He was sent to the school and college run by the Mercedarian Brothers in Sarria, and then to the Diocesan Seminary in Lugo. It was on an outing as a sixteen year old student that he first saw O Cebreiro, and felt the strong presentiment that his future was somehow linked with that windswept cluster of ancient and ruined buildings on the path worn over the mountains by the centuries-old pilgrimage to Santiago de Compostela. The romance of the Camino, part of which he walked to get to school each day, was a constant element of his childhood and youth. Then, in the mid to late-1940's, came the epic, three-volume study of the pilgrimage by Vázquez de Parga, Lacarra and Uría Rúa, which fanned what had been up to then one adolescent interest among many into an all-devouring flame. As a seminarian he read voraciously, and to the extent that he was able, travelled. We must recall that the Spain, and particularly the Galicia, of the 1950's was still materially very poor compared to the rest of Europe, and money did not go far abroad. When Elías spent a summer in Paris studying French so as to be able to converse and read on a scholarly level in that language, he lived in one shabby room and survived on fruit picked up at the end of the day when the street markets closed. Luckily he was naturally austere of temperament, and as many friends will confirm, virtually indifferent to physical comforts, whether food, sleep or possessions.

Following his ordination at the age of 24 in 1953, Elías embarked on a degree in Canon Law at the Jesuit University of Comillas near Santander, which would ordinarily have set him, by the standards of the time, on the fast track for high ecclesiastical office. But this was not then – or ever – to be his destiny. On finishing the degree, he spent some months in Buenos Aires where he had family. On his return, he was appointed priest of O Cebreiro – reputedly after three other priests had turned it down because of its lonely situation and endless winters. From his arrival there in 1959 until his death thirty years later, he would refuse many more comfortable livings to remain in this tiny village that he came to call “el Alma de Galicia” – the soul of Galicia. It was there that a famous transubstantiation mystery had occurred in the fourteenth century, the *Santo Milagro* that gave its name to the romanesque chalice and paten still kept in the church. The same church also housed an image of the Virgin said to have inclined her head at the sight of the Miracle, and which was, and is, the subject of great devotion in this part of the *alta montaña*. These features gave O Cebreiro, sited at the most arduous point on the mountainous Roman road into Galicia, a unique place

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in the history of the pilgrimage to Santiago. Some authorities date the foundation of the original church to 836, a bare 20 years after the discovery of the tomb of St James itself, and after a great deal of study, Elías came to support this view. But for him, as he often said in later years when he was asked, “O Cebreiro is a place of faith, of simple pilgrimage, in which our sacrifice and penance are readily accepted. God has infinitely multiplied the faith of the peasant of the Holy Miracle!”

Which came first: Elías’s fascination with the Camino de Santiago, which led him to one particular historic halt on it, or an unshakable identification with O Cebreiro, which gave him a unique vantage point on the millenarian route that passed through it, westward to the tomb of the Apostle, and back some 700 kilometres to the border with France and the rest of Europe? He could never separate the two. In terms of immediacy, O Cebreiro and the villages around it had the prior claim on his pastoral attention, but for Elías the Camino was always, first and foremost, a Way sanctified by a thousand years of pilgrim faith, a road that ultimately led, by way of the tomb of Saint James the Great, to God. His day-to-day ministry was to O Cebreiro and the scattered villages of this mountainous area, or *comarca*, that bore the same name, and to the pilgrims – in those days, only a handful in any given year – who toiled up the gruelling incline from the valley below. But beyond, above and alongside the pressing day-to-day concerns that faced him in these early years in the parish, there was always the vision of the Camino as a once-mighty highway, down which 100,000 pilgrims a year had poured in the twelfth century, linking Spain and Galicia with the farthest reaches of the European Continent – and the longing to see it once again alive with pilgrims of every nation and condition

What did Elías Valiña find when, as newly appointed parish priest in that autumn of 1959, he took possession of the tenth-century church of Santa María La Real, one of the most venerable monuments on the Camino de Santiago? What he found would have made a lesser heart sink, a lesser mind reel. The nave lay open to the elements, the roof fallen in, the stairs to the belfry unusable, the floor awash with every rainfall, the plaster dropping from the walls with creeping damp, the chalice and paten of the Holy Miracle preserved from theft only by the infrequency of passers-by. (A friend from Santiago recently told me of visiting the church in the dead of winter as a girl of 15 in 1957, two years before Elías arrived, and encountering a heap of snow in the nave that was taller than she was). The state of the church reflected a century’s neglect, for no repairs had been undertaken since the last few Benedictines were evicted following the sequestration of church property in 1853.

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Just as daunting was the condition of the former monastery, linked to the church by a passageway whose roof had long since disappeared. What is today the dining room and kitchen of the Hospedería was then given over to mules and cows. In the absence of any other source of heat, Elías's predecessor had wisely chosen to inhabit a semblance of a room immediately above, reached by means of a rickety staircase and careful negotiation of the rotting floorboards. In places the metre-thick walls admitted the light of day, the rain and the unceasing mountain wind. The chimney and the roof housed colonies of bats, and a vast manure-pile would eventually take three men a week to disperse.

Even this was only part of the panorama. Enclosing the complex formed by the church, the former monastery and its abandoned garden, was a wall in a state of semi-collapse. Beyond this, then as now, lay the eight or nine dwellings, each occupied by a family, that comprised the village. These, as you all know, were no ordinary dwellings, but the oval granite-and-thatch *pallozas*, or Celtic survivals, for which O Cebreiro has acquired a certain fame among anthropologists. While these fascinating buildings had provided centuries of weatherproof shelter in an inhospitable climate, in the 1950's the people that inhabited them lived, according to their own testimony, in a state of poverty so abject as to be almost inconceivable forty years later. The *pallozas* had earth floors, and housed livestock in one half, people in the other, with smoke from the hearths escaping through the open doors. Apart from bread and the products of the annual *matanza*, or hog slaughtering, the diet consisted of root vegetables grown on the small plots owned by each family – the age-old minifundia system of land tenure still held in Galicia – and the plots were tilled using implements that had not altered since the Middle Ages. Clothing and bedding were made from linen, also cultivated, or from wool, carded, spun, and woven or knitted. Most of the adults could neither read nor write. In the entire village there was no electricity, no running water – or indeed, any source of water nearer than a spring at Liñares, 3 kilometres away. There was no telephone or other means of communication, no medical attention, no access apart from the legendary Camino de Santiago, since the road that today links O Cebreiro with Piedrafita and Samos did not yet exist. In winter, which at an altitude of nearly 1,300 metres can be both long and cruel, it was common to be snowed-in for weeks; the burial of anyone dying in this season had to wait until spring. And people did die, of cold, of epidemic diseases such as typhus and diphtheria, and of just plain starvation. I have been told by more than one reliable source of children reduced to such extremes of hunger that they ate grass.

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Some of you may feel that I have dwelt over-long on the state of O Cebreiro prior to 1959, but I confess to having done so for a reason, and that is to show, by contrast with what came after, the scope of what Elías Valiña accomplished in his first half-dozen years there. What, or whom, did he have to work with? The families living in those nine *pallozas* who were his parishioners: clannish and initially suspicious, but his to minister to, body and soul, and to love with the charity of Christ? The people of the other villages within the parish – Barxamaior, Fonteferreiros, Foxos and Piedrafita – of whom, though somewhat more prosperous, much the same could be said? Fellow-seminarians, university friends, members of his own family? The answer, within a very short time, would be “all of the above”, together with all the influence he could muster through bombarding with letters and visits the officials of the local government or “Diputación” in Lugo, the Xunta in Santiago, various government Ministries in Madrid, and anyone else in Church or State that he thought could help lift O Cebreiro out of its dereliction.

It took three years to secure a commitment from the Dirección General de Arquitectura in Madrid to restore O Cebreiro. This was to include the *pallozas*, and the offer of a house to each of the families living in them. During that time Elías sought sources of materials and expert local workmen, and enlisted unemployed men from the area for them to train. He too learned some of the skills that would be needed, such as stone-walling, and began to plant native trees wherever it seemed they might survive. Up to now there had been only one tree in this windswept spot – the rowan in front of the church, which is still there today. The locals watched, guardedly at first, as he set about all this. He was laying not only the foundations of the work to be done, but of the mutual regard that would spring up between him and almost all his parishioners. What had become a passion for the place included them, and he sought their well-being with equal tenacity. He gained their trust through the breadth of his disinterested kindness. He sent a promising youngster to the seminary at his own expense, bought an old woman a set of dentures, and after much wrangling with the powers that be, procured a small pension for O Cebreiro’s sole incorrigible alcoholic on the grounds that he was – *an incorrigible alcoholic*. The eve of the Epiphany feast of *Los Reyes Magos* always found him hard at work in the freezing sacristy, not on his homily for the following day, but in making up a bag of sweets for every child in the parish.

In 1962 the work of reconstruction commenced. Archaeologists soon discovered the existence of an earlier, pre-romanesque church beneath the foundations of the existing one. The findings were widely publicised and

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helped generate further interest in O Cebreiro. Then houses were built and furnished for the village families. Wells were sunk and water tanks installed to provide running water and sanitation. Electricity and telephone lines were extended from Piedrafita. Once the villagers had abandoned the *pallozas*, the latter were rethatched and nominally taken over by the national Departamento de Belles Artes, one becoming a small museum of rural life that can still be visited. During all this, to save time and transport in O Cebreiro's frequent bad weather, Elías and some of the workmen slept under tarpaulins in the upper floor of the derelict monastery. Elías's elder sister Amelia was persuaded to take up residence, to cook for the men working on the project, and the stories about this, at least until water and light were available, merit a lecture in themselves.

The final stage of all this restoration turned the derelict monastery into what we know today as the Hospedería San Giraldo de Aurillac. It was named for the 9th century saint and count of Aurillac who had founded a Benedictine monastery in that town. From there a small community of monks had been sent in 1072 at the request of Alfonso VI to minister to pilgrims passing through O Cebreiro. The Hospedería opened in 1966. It had eight rooms and a spacious dining room, with a wonderful ingle-nook built by Elías himself, which I would venture to say has probably absorbed more fascinating conversations than any other spot on the entire Camino de Santiago. Amelia took on the kitchen, and thus there began the reputation for solid home cooking that the Hospedería has enjoyed ever since.

Elías saw all this merely as the recommencement, after a long gap, of the building's original function of providing hospitality and spiritual care to pilgrims. Over the 20-odd years that followed, it became clear that this was not just theory, and that his aim far exceeded that of providing pilgrims with a bed and a meal virtually at cost. These simple comforts were a God-send after the long day's trek from Villafranca, but they were only part of the formula. To get a flavour of the rest, I would like to quote one of the many later impressions penned on the subject. It is by Don Antonio Viñayo, the Abbot of the Monastery of San Isidoro in León, writing now of the early 1980's:

"We have seen Elías surrounded by pilgrims – they were his family – by the fireside on those chill days of fog and sleet, or chatting amicably with them in the *plaza* in the long summer evenings. He used to prepare the soup in the kitchen, or do the washing-up. An unforgettable image was that of his slight figure appearing in the doorway of the Hospedería at mealtimes, and how he would clap his hands together sharply a few times and shout 'Pilgrims! Pilgrims! time for soup!' Unforgettable, too, the sight of him crossing the *plaza* with a mug of camomile tea in his hand, heading for the *refugio* to attend to someone who was ill."

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The *refugio* referred to here was the largest of the now empty *pallozas*, filled with straw as summer overflow accommodation, but on chilly nights until the late 1980's pilgrims were often invited to doss down on the floor of the Hospedería's dining room, warmed by the blazing fire. There was always a welcome and meal for those, either pilgrims or local folk, who had no money, just as the Hospedería routinely dealt with blisters, sprains and tendonitis out of the resident medicine chest. While Elías was usually busy with pastoral matters during the day, he made a point of spending time in the dining room and *refugio* in the evenings, eager to hear about the pilgrims' journeys, the lives they had come from and would return to. Their experience, particularly the experience they had of O Cebreiro, mattered deeply to him. Wherever they came from, the aim of what he had tried to create was the transcendence of mere nationality, a fraternity that sowed the seeds for service to fellow-pilgrims on the journey, to neighbour and community on the return home. It was as though, as one friend put it years ago, "what was preached in the church was lived in the Hospedería".

But apart from that undeniable fact, why has so much attention been centred on O Cebreiro? For the simple reason that it became not just a beloved home and the place above all others where Elías's vocation was to be exercised, but the 'headquarters' for the one-man campaign he would wage to revive the Camino de Santiago, and the setting in which he wrote nearly all his scholarly work. It is to his scholarly work, particularly that relating to the Camino, that I will now turn.

It is almost unbelievable, to me at any rate, that at the same time as the restoration of O Cebreiro was being undertaken and the people of four scattered villages attended to, Elías was also writing a doctoral thesis for the Pontifical University of Salamanca. This was his ground-breaking legal-historical study of the Camino de Santiago, which won national honours in gaining the *Antonio de Nebrija* Prize in 1967. It was subsequently published by the highest academic authority in Spain, the Consejo Superior de Investigaciones Científicas, in 1971. Two articles that appeared at about the same time in the scholarly journal *Compostellanum*, one on the Camino in the Valley of the Valcarce and one on the Camino in Galicia, were derived from the thesis. But it was the painstaking research for the thesis, both in archives and on the ground, that underpinned the first of Elías Valiña's guides to the Camino, written especially for pilgrims. This was the deceptively simple *Caminos a Compostela*, published on the press belonging to the *Faro de Vigo* newspaper at Elías's own expense. It was the distillation of a great deal of information into the size and weight he felt pilgrims

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needed, but no-one knew better than he how much more there was to say. It was, as he put it, “what was possible at the time”.

The 1970's saw the production of four enormous commissioned works: *El inventario artístico de Lugo y su provincia*, the first volume of the *Synodicum Hispanicum*, which was dedicated to Galicia, the *Inventario arquitectónico de interés histórico-artístico de la provincia de Lugo*, and the more than 900 pages of the *Catálogo de archivos parroquiales. Diócesis de Lugo*. Any one of these would be awe-inspiring enough, especially when one considers the countless visits to archives, the hours spent sifting through parish records in unheated churches, the treks across country when the snow was too deep to approach a village, and the battered portable typewriter on which all of these works were produced.

There is also the fact that Elías, while engaged on such projects, continued to hoard the hours and days that would allow him to explore some stretch of the Camino. He explored all the byways around O Cebreiro, all the secondary routes in the four provinces of Galicia. But his main preoccupation was the recovery of the *Camino Francés*. I quote Don Antonio Viñayo again:

“Elías sallied forth from the heights of Cebreiro to repair the Camino, and not just a short stretch, but rather the whole extent of it in Spain, from Ibañeta and Somport to Monte del Gozo and the streets of Compostela. First he studied the sources in parchments and bundles. Then he walked it, step by step, carefully annotating the out-of-the-way spots, spying out the track through the scrub, identifying ancient hospitals, complaining at times that industrial expansion and ignorance might irreparably destroy sections of the age-old route. And he didn't walk the Camino only once. How many times he did it I can't say, but without exaggerating, I believe it can be estimated at the same number, at least, as the thirty years of his residence in O Cebreiro, and I know he sometimes did it more than once in a given year.”

Don Antonio goes on to ask himself, as everyone who knew Elías did sooner or later, “when did he ever sleep?”.

These were the years when, having determined the course of the historic Camino, Elías embarked on the waymarking of it, from the French border to the tomb of the Apostle, with the bright yellow arrows that are still its best-known feature. Recently I was amused to note that the author of a photographic study published last year entitled *Las Flechas Amarillas* seemed neither to know nor care how the famous arrows of his title came to be where they are. The answer is that Elías, pot of yellow paint in one hand, fat paintbrush in the other, put them there. On at least one occasion in the Pyrenees he aroused the suspicion of the border police, who were convinced that he was marking out a trail for Basque terrorists or smugglers. Similarly, the sight of him, streaking yellow paint on the open ground, on rocks and

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fenceposts and the walls of urban alleyways, often brought the watchful Guardia Civil to a halt. Elías seldom dressed like a priest; and looked still less like one with yellow paint-pot in hand, but his eager replies to what must have seemed like ridiculous questions always prompted his questioners to let him go. He was quite prepared to talk about the Camino de Santiago as long as they would let him.

In 1980, having by now acquired a reputation second to none as an authority of the Camino, Elías managed to interest the Spanish Secretary of State for Tourism in commissioning a guidebook to the route, to include detailed cartography. It was in seeking collaborators in each of the provinces or regions through which the Camino passed that he sowed some of the seeds for the associations that he saw as necessary if the route, once identified and waymarked, was to be safeguarded. The guidebook, in an inconveniently large format, appeared as *La Guía del Peregrino. El Camino de Santiago* at the end of 1982. Though it credited a team of writers with responsibility for the book, it was in fact Elías who had conceived the idea, planned the work and drawn the maps, done the layout and prepared the text for the press, and carried on relations with the Ministry. The text is basically that of *Caminos a Compostela*, with some amplification in two of the seven sections. It found a ready audience, due to the publicity it received in a Compostellan Holy Year, and was reprinted. Two years and several trips along the Camino later, Elías transferred the publication of a revised edition to Editoriales Everest of León. The format was altered to roughly half its original size and the words of the title transposed, though the text and maps remained the same. This version, published in 1985, was the “big red book” beloved of pilgrims to this day. Elías was dismayed that the publisher would not pay for new maps to be drawn, since he accepted the criticism of the original edition that maps not drawn to scale could be misleading. No sooner was the Everest edition out than he began to plan a completely new guide and cartography which he intended to offer to another publisher, but as we shall see, the time he could devote to this was to be increasingly encroached upon by other Camino-related matters.

By now, as a result of his many journeys and meetings with all manner of people along the Camino, there were many to whom he had transmitted his passion for the its defence, for on this subject his natural reticence disappeared and his love of it shone out in a way that was completely disarming. In some places he was able to rouse the last officers of ancient confraternities from their slumbers; in others, it was a question of persuading the authorities at every level to be aware of the Camino, to reclaim it and protect it. He haggled with farmers who had planted over it; he begged local

alcaldes to preserve decaying buildings which he assured them were medieval pilgrim hospitals, he encouraged his fellow-priests to welcome pilgrims and provide *refugio*, he wrote hundreds of letters and made equal numbers of visits and telephone calls to people at every level on the social scale. Some considered him a nuisance, but most of those who met him found themselves strangely, if not altogether willingly, captivated by this small, serious-looking man and his mission. Gradually and not always easily the nuclei of associations of *Amigos del Camino de Santiago* – in Estella, where there had been a small group since 1962, in La Rioja, Burgos, León, and in his own Galicia – began to expand. When, in May 1985, their first joint meeting, or *Encuentro Jacobeo*, was held in Santiago de Compostela, it was hardly surprising that Elías was unanimously chosen as “Comisario-Coordinador” of the Camino and its fledgling associations.

The mandate Elías received at this pivotal meeting prompted him to launch several new initiatives. The first and most significant was a simple four or eight-page typed newsletter called *Boletín del Camino*. Over the next two years, until it was supplanted by the bigger and glossier *Peregrino*, it kept the associations in touch and steadily increased its circulation. The second venture was an itinerant study week, the *Primera Semana de Estudios Históricos*, along the Galician stretch of the Camino, beginning in O Cebreiro and ending in Santiago. Elías called upon friends who were historians, musicologists, anthropologists and iconographers to give lectures at the traditional pilgrim halts each afternoon and evening, the mornings being reserved for walking the distances between the stops. This novel form of summer school has been an annual event for the *Amigos* of Lugo ever since.

The third venture was altogether more ambitious. Elías had long been in touch with like-minded scholars in France (where the original *Société des Amis de Sainte Jacques* had been in existence since 1950) as well as Germany and Italy, and with organisations even farther afield such as our own Confraternity. He and the Spanish association of *Amigos* were now in a position to draw together some of these contacts and to focus on the international nature of the pilgrimage to Compostela. The arrangements for the *First International Conference of Jacobean Associations* that took place at Jaca in Aragón in September 1987 were almost wholly handled by Elías and a small team of local assistants. It is essential to mention, however, that by this time Spain had joined the European Economic Community and the campaign to promote and defend the Camino had suddenly gained considerable force, not only among enthusiasts, but at a provincial and regional level, where it was coming to be seen in political terms as a stimulus to tourism and job creation. In the spring of 1987, for instance, the five

Autonomous Regions that together covered the Spanish Camino signed a joint accord agreeing to work together for the recuperation and revitalization of the Camino, acting, among other things, to recover lost sections of it, to improve access to it, to restore its significant monuments to their glory and lesser buildings for use as *refugios*, to waymark the route adequately and uniformly, to mount cultural programmes relating to it, and so on. This might appear to have realised Elías's aims in one go, and superficially, of course, it did seem a triumph of sorts. But what had disappeared in translation from the way that he and the *Amigos* spoke and wrote, and the way the Camino was viewed by the 'políticos' was of course the motivating charity, the vision of the Way of Saint James as a gentle catalyst of personal and spiritual growth, whose end at the tomb of the Apostle marked a new beginning. The chilly phraseology of the 1987 declaration was an ominous, but perhaps an inevitable, cloud on the horizon.

Far more dangerous for the associations, and far worse for Elías, was the internecine quarrelling that marred some sessions of the Jaca Conference a few months later. The widening Jacobean movement, hitherto united by a common aim, was buffeted by gusts of pride emanating from language differences, geographical advantage and personal ambition. The most disinterested and apolitical of men, Elías was shocked and deeply hurt by the ease with which some members of the *Amigos* cast aside their founding ideals to pursue narrow interests. Besides some excellent scholarly presentations, some good did emerge from the Jaca Conference, such as agreement on the pilgrim *credencial* and on the norms for administering *refugios*, the occasion proved painful and disillusioning for the man who had done most to bring it about, though I am not going to elaborate here on the ugly manipulations that caused him such distress.

But these events, together with the adoption of the Camino by the Council of Europe as the First European Cultural Heritage Route in October 1987, persuaded Elías that, for better or worse, materially speaking, there was little more that he could do on an organisational level. From this point on he gently withdrew to work on his new Pilgrim's Guide and cartography, the whole of which he redrew after several forays down the Camino during 1988. One pleasing event of that year was that the ever-supportive Diputación of Lugo, at Elías's suggestion, set up beautiful stone markers that still direct the pilgrim across the province. He was, by contrast, appalled by the monstrous blue and yellow signs planted along the Camino by the Council of Europe, and by the first tour buses that stopped in O Cebreiro whose occupants were on too tight a schedule to allow for a visit to the

church and the chalice of the Holy Miracle. "They have turned the Camino into a race-course" he said.

There was still, and always, his beloved O Cebreiro, and the growing numbers of pilgrims who passed through it, by this time more than 3,000 a year, for whom he felt such a responsibility to provide the new guidebook. There were the members of his family, especially his niece Pilar, who helped him run the Hospedería; there were his parishioners, and his many, many friends. I realise that in a talk devoted to his role in the revival of the Camino I can give little idea of what he meant to all of them – as though anyone could – or of his humour, or of how happy a place O Cebreiro, and particularly the Hospedería, was while he was in it. By some outside this charmed domain, however, he was viewed less kindly. Since he observed politicians to be so eager to use the Camino for their own purposes, he challenged them to take similar responsibility for its defects. In a series of articles written for the Galician papers he urged the provision of decent *refugios*, the cleaning of fountains, the creation of rest-areas and the planting of trees. The Diputación of La Coruña received a tongue-lashing for its indifference to the pilgrim's truly horrid experience once past Lavacolla Airport: "abandoned to risk and confusion at the very gates of the City of the Apostle", as Elías put it.

By now, as "el cura de O Cebreiro" – "the priest of O Cebreiro" – and champion of the Camino, Elías had spent thirty years in the *alta montaña*, years in which he had pushed himself unremittingly, mentally and physically, in the service of those placed in his charge. By anyone's else's standards, he had achieved a great deal; by his own, there was still much to do. His optimism had bounced back and he was full of projects: not only the new guidebook with its beautiful hand-drawn cartography, but a new academic journal of Jacobean studies, a conference on the secondary routes to Compostela, a new refugio in O Cebreiro... He never counted the cost of all this in energy and effort, seeing only the potential doubling of light that such burning of the candle at both ends could realise. But though the mind and spirit may conceive matters in this way, the body is subject to other laws. Through the dark year 1989, when he had one operation after another, it was mind and spirit that kept him going, ever-hopeful of recovery so that he could see these projects into being. To the stream of visitors who came to see him, he talked only of the Camino, seeking to banish the spectre of illness from their minds and his own.

In the wake of his death, we were all left asking "How can one honour such a man, whose two overriding passions have borne such abundant fruit?" There have been all kinds of answers to this, which may convey some idea

Elías Valiña Sampedro and the Camino de Santiago: An Appreciation

of the esteem in which he was held. Thanks to the co-operation of the Bishop of Lugo, a request to bury Elías in his own church was made to Rome, and without much hesitation, granted. The members of the Commission of Experts on the Camino de Santiago, all of whom were among Elías's earliest contacts outside Spain, pressed the Xunta de Galicia to establish an annual prize in his name, for the organisation or person best realising the ideals of the Camino, and in 1995 this became a reality. The Diputación of Lugo republished Elías's award-winning thesis, and erected a monument to him in O Cebreiro. Dozens of the Spanish and European Jacobean associations sent plaques which are now mounted on a plinth in front of the Hospedería; people sometimes ask me why the Confraternity has not done this, and the answer is that our salute to Elías stands in a niche in the façade of our beloved Refugio Gaucelmo in Rabanal, in the form of Santiago Peregrino. Over the last ten years there have been more personal tributes than anyone could count. The feeling among those who knew him is of missing his indomitable character more and more, not less and less, and of remembering his wisdom, sometimes with a sad sense of irony at what he would have made of so much that been done to – and in the name of – the Camino in the last ten years. His place in the history of the Camino is unique, as I hope I have shown in what was bound to have been a very inadequate account of his life and work. Perhaps the words engraved on his tombstone best sum up the accomplishment, as well as the self-giving, of this very exceptional man: VIAE SANCTI JACOBI INSIGNIS RESTAURATOR ET OMNIUM PEREGRINORUM AMICUS ET FRATER. (He was distinguished for renewing the Way of St James, and to every pilgrim he was friend and brother).

Please would you consider any applause a tribute to him, as I shall. □

International Center of Medieval Art (ICMA)

Ronald R. Atkins, a New York member of long standing, continues to make the Confraternity an annual gift membership of the International Center of Medieval Art (ICMA), which is based at the Cloisters in New York. The Library receives ICMA's quarterly newsletter, which is packed with interesting art historical news: exhibitions, discoveries, research under way etc., as well as the annual issue of *Gesta*, its glossy review consisting of well illustrated articles on medieval art history. Ron's generous gesture is in memory of the late Professor William Melczer, a past Confraternity member, renowned for his travelling seminars along the Camino and for his scholarly edition of the 12th-century Pilgrim's Guide.

PQ

A light to the Nations

Jesus, Jerusalem and Pilgrimage Today

Canon Robert Llewelyn

The text of the sermon preached at Gloucester Cathedral Sunday 9 January 2000 on the occasion of a conference on Pilgrimage. The text was taken from the reading of the day for the feast of the Baptism of Jesus (Common Lectionary p. 413.)

Baptism is our theme. Do you know where you were baptised? Where is that church where you were held, or if in adult baptism, you stood as water was poured on your head in the name of the Father and of the Son and of the Holy Spirit, Amen? Have you been back there ever, made your pilgrimage there to that church where so much began for you of Christian belonging?

These last two days in Cheltenham some seventy or so of us have been in conference examining from many angles the nature of Pilgrimage. The main papers examined the theological and anthropological basis of the age long phenomenon; seminar sessions looked at actual pilgrimages historically and currently. One of these, led by Chris Crago, education officer here at the cathedral was about how a cathedral might give a genuine pilgrim experience to young people. The vicar of Tewkesbury similarly talked about how they make the Abbey a place of pilgrimage not just of tourism.

This cathedral, in its mediaeval heyday as an abbey had its central shrine, the tomb of Edward II, which of course you can still visit today in the North ambulatory. They flocked to it in earlier centuries as a source of miraculous healing power. The divine, the Holy, was believed to inhabit certain places in a specially numinous way – there is Old Testament warrant for that belief and sanctuaries throughout Europe thrived on the pious practice. As elsewhere with the shrines of saints, Edward was a gold mine for the monks of Gloucester and had it not been so we would not be here now, at least not in this spectacular building. The faithful made their offerings in unsophisticated faith and we, of more sophisticated faith, are the beneficiaries.

In essence is it so very different now when visitors, they would not call themselves pilgrims now, light their candles, happily make their offerings and leave their written intercessions for healing, not for themselves for the

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most part but for a loved one? Pilgrimage then is both a corporate activity but very much a personal affair with private prayers and aspirations. Let's return to the font of our baptism, a very precise spot in geographical space where the timeless mysteries of the Godhead took root in time for you. For me there is a small village church in Leicestershire where I was baptised. The font in that church means nothing to you; it is everything to me. You have your particular font – have you visited it in adult life? – and you will have other places which are your particular shrines, secular places maybe but ones of deeply held meaning for you. The grave of a loved one, the school you attended as a child, the place you met your partner, they are many and varied. They are places which are special for you because of the significance which you pour into them.

So, is a place of pilgrimage not so much where the numinous resides but more a locale resonating with personal potential? Certainly that must be so for what I am calling secular pilgrimage sites. Might the same be true, in part, of holy places? Is the power of a shrine not so much in any indwelling divine presence but in its ability to receive the individual aspirations and intentions of its visitors, an empty space in one sense but because of that pregnant with human and therefore divine possibilities, above all a place of corporate and private prayer.

T. S. Eliott, in the fourth of his quartets inspired by Little Gidding, went to the heart of this:

If you came this way,
Taking any route, starting from anywhere,
At any time or at any season,
It would always be the same: you would have to put off
Sense and notion. You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel
Where prayer has been valid.¹

The prayers of past generations meet at a shrine in a timeless community with the prayers of the present. Pilgrims on the *camino* to Santiago, the shrine reputed to be the burial place of St James, in far west Spain regularly report their strong feeling of what the scholars call *communitas*, a warm spontaneous identity with those who have trod that same labourious path for centuries before them. Where so much of our western Christianity is so cerebral, the feeling part of us needs opportunities for expression. Going on

¹ T. S. Eliot, *Collected Poems 1909–1962*, (London, 1966) p. 215.

a journey, shorter or longer, not having to think about anything in particular, but just travelling, can take us out of our normal thought patterns and open liminal possibilities and provide new experience.

Similarly, there is something beyond normal sense, space and time about the simple act of lighting a votive candle. Doubtless those who light their candle here and say their prayers have made their prayers in many places and, perhaps, constantly. They have a touching faith that their prayer might be particularly heard in this house of God where prayer has been valid for centuries. We would be insensitive to their needs to look down on such unsophisticated acts of devotion. Are you a candle lighter on your travels? Perhaps not in your own ecclesiastical backyard but at a cathedral in France or certainly at Bethlehem we find it easy to lose our structured controls. The first time that I ever lit a candle in prayer was the other side of the English channel. With a candle we go on our way believing that our prayer is still soaring to the heavenly places. We are much the same in our longings and practice as the mediaeval.

One of the compelling values of pilgrimage for mediaeval people was the escape it provided from the narrow confines of their daily lives. Seldom would they stray more than a mile or two from home. Such limitation bound their religion. The parish priest ruled, even confession could only be made to him, through him functioned all the mechanics of salvation and eternal salvation was the dominant concern of all lives. Pilgrimage offered a release from this, providing the only reason for travel except for a few rich, noble or business people.

We travel so easily that it is difficult to enter into the mind of, say, a fourteenth-century man as he set off for Rome. One of the things he would have to do was to make his will for there was no certainty that he would return, such were the dangers of the journey. The church would figure in that will. He would have to receive the blessing of his parish priest and only then could the pilgrimage begin. We can get to the Holy Land in six hours from Heathrow, with breakfast in London and supper in Jerusalem. His foot journey from Gloucester might see him only in Cirencester for the first night, with several months to Jerusalem. The journey is easy but the reverse side of this is that it is within the reach of many, at any rate in affluent societies such as ours.

In former times the longer and more perilous the journey the greater was thought to be the reward of promised salvation. Jerusalem offered the greater certainty of complete remission of sins but lesser places had their pecking order for purgatorial remission. There was much opportunity for abuse and it seems strange to us that the rich could pay somebody else to make their

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pilgrimage for them. Pilgrimage was made as penance and as a punishment. If you were likely to die on the way it was not far removed from being a death penalty anyway. Rapacious inn keepers and robbers abounded and the pilgrimage routes of Europe were awash with travellers of uncertain motive, misfits of their generation. Away from the restraints of home, moral values were stretched, opportunities for dalliance, and more, abounded. Chaucer's *Canterbury Tales* shows us this. The Wife of Bath, whatever inhibitions she may have had at home, soon lost them on pilgrimage and she justified it to herself. Just as it was believed that a Saint's healing power diminished in relation to the distance you were from the shrine so the Wife of Bath persuaded herself that St. Thomas's judgmental sanction might similarly diminish the further she travelled from Canterbury. Would St Thomas mind if I met a young man on the way to Compostela?

In their discrediting of pilgrimage the reformers rightly inveighed against the moral values accompanying pilgrimage while their theology cut right across its claims to have any salvatory possibilities.

Which way did you approach this cathedral this morning? Did you have a distant view? There is one point half way along the Golden Valley when the tower comes prominently into view. From the Tewkesbury direction it is in your sight for most of the last five miles. Modern buildings hide it from most directions for the foot traveller.

Can you imagine feelings six hundred years ago of pilgrims, on the route to ports for Santiago, as Gloucester came into view. We would do well to recover the sensory awe which must have accompanied the approach then. It all so easy now to get in the car and drive right to its very portals.

It is relatively easy too to go to Jerusalem and for some more than once. In this millennium year about two hundred people from this diocese in four separate parties will be going on pilgrimage to the Holy Land. As part of their journey they will visit a small village near Nazareth called Raineh. *Pilgrimage 2000* is the name given to this particular project being undertaken by nearly half of the dioceses and other church groupings of this country. Some of you may remember Bishop Riah, Anglican Bishop of Jerusalem, preaching in this cathedral in 1997. That weekend when he was in Cheltenham and Gloucester, *Pilgrimage 2000* was launched with Bishop David of Gloucester the first diocesan to pledge his support. At Raineh there is no shrine from the past but the 'Living Stones' of a present Christian community. For the last two years this diocese has been collecting money to provide better facilities for the Anglican parish school at Raineh. Over £27,000 has been collected, with a sizeable contribution from this cathedral congregation.

So the *Pilgrimage 2000* visits will have this special purpose and it is one with a healing reconciling aim. Mediaeval pilgrimage regularly concerned itself with healing but took scant regard for those in whose land they were travelling. You could even say pilgrimage could be very selfish, certainly self concerned. This would be true of much current pilgrimage and not necessarily wrongly so. Now at least the question is often asked as to what is the effect of pilgrimage on the environment and what are the relationships with the people of the pilgrimage locations. As far as the Holy Land is concerned there has never been a time in the last sixty years when the possibility for lasting peace has been so evident. *Pilgrimage 2000* is playing its part in bringing tangible support and succour to the beleaguered Palestinian Christians.

It is the dream of most Christians to see and touch, again a very uncerebral activity, the very places of our Gospel and biblical narrative. Many groups in their visit to the River Jordan actually wash themselves in its waters in renewal of baptism vows. Because the no-man's land between Jordan and Israel is still in existence, though peace has come between those two nations, only small sections of the River Jordan can be visited, the neighbourhood close to the Sea of Galilee. Where John baptised was most probably further South nearer the Dead Sea and in the present no man's land. Exciting reports are emerging of excavations by Jordanian archaeologists of an ancient monastic site marking a more likely authentic site of baptism in biblical times. Perhaps Christians will soon be able to renew themselves in those waters. It will be important for them to remember that location has very little to do with the Grace of God. Baptism in the River Jordan is no more or less efficacious than the place where you or I were baptised. However potent a site, by association, the River Jordan shrine will inevitably remain an empty space.

Christianity is the strangest of religions to have shrines for the central place of our faith is an empty space. He is risen, why do you stand staring? And yet we can still go in faith to the Church of the Holy Sepulchre in Jerusalem, enter the small sanctuary where there is a plain marble slab. It is bare, there is nothing to see and that is the whole point. He is risen.

And so here there is nothing to see, a wonderful building, among the finest in Europe by any standards and we come fondly, longingly, dutifully sometimes, but there is nothing wrong with that. We come with our particular stories, some are sad and some are happy. It was the nineteenth-century philosopher Henry Thoreau who wrote, "The mass of people live their lives in quiet desperation".

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Consider the vast weight of human joys and sorrows poured out in this and many such places over the years, the vast repository of faith and devotion. Perhaps it is all the better for being something of an empty space for then the multi-variant cries of so many can have a place. After being here are not empty when we go out.

Perhaps the millennium celebrations like pilgrimages have something of emptiness about them. You look forward, you plan them, they come and go and then where are you? If on pilgrimage, as Mark Twain among others has commented, you receive from pilgrimage what you bring to it, then does millennium, or any other such celebrations feed us in the same way.

This is Epiphany and even if liturgically the Wise Men have already gone on their way we shall see them still at the crib, that lovely uncerebral gift for our devotions. Wise women and men have spent the last two days peering into the mystery of the pilgrimage phenomenon. Perhaps those of us there, and the wisest in particular, will want to recall Evelyn Waugh's tribute in his novel, *Helena*, to the first wise men.

Helena, the mother of Constantine, believed that she had discovered the remains of the true Cross. Helena in imagination addressed the three Kings.

Like me you were late in coming. The shepherds were here long before; even the cattle...

...How labouriously you came, taking sights and calculating, where shepherds had run barefoot! How odd you looked on the road, attended by what outlandish liveries, laden with such preposterous gifts.

...You came at length to the the final stage of your pilgrimage and the great star stood still above you...

...You are my especial patrons, said Helena, and patrons of all latecomers, of all who have a tedious journey to make to the truth, of all who are confused with knowledge and speculation, of all who through politeness make themselves partners in guilt, of all who stand in danger by reason of their talents.²□

² Evelyn Waugh, *Helena*, (Penguin, London, 1963) p. 144/5.

Landulph: Smugglers and Pilgrims

Francis Davey

On this day, (17th May 1456), six pilgrim ships set sail in convoy. One was from Portsmouth, one from Bristol, one from Weymouth, another from Lymington, one which was called the 'Cargreen' and one from Plymouth called the 'Mary White'. So William Wey describes his departure from Plymouth as he commenced his pilgrimage to Compostella. Cargreen is a village on the west bank of the Tamar, in the parish of Landulph, one kilometre north of the parish church.

Constance Storrs, in her book *Jacobean Pilgrims from England to St James of Compostella from the Early Twelfth to the late Fifteenth Century*, (1994), gives the names of ships and their masters which sailed from Landulph under licence to carry pilgrims.

Among those in her list are:-

The <i>Julian</i> ;	master	John Stubbe	1428	40
The <i>Mary</i> ;	master	Thomas Jandrell	1434	60
The <i>Mary</i> (again)	master	Thomas Jandrell	1434	60
The <i>Bartholomew</i> ;	master	John Kydeston	1434	50
The <i>James</i> ;	owner	Nicholas Lolle	1445	40
The <i>James</i> (again)	owner	David Selly	1445	40
The <i>James</i> (again)	master	John Stubbe	1445	40
The <i>Bartholomew</i>	master	Reginald Grigg	1451	40
The <i>Mary</i>	owner	Thomas Clement	1456	60

In every Jubilee year, therefore, from 1428 to 1456, ships from Landulph were involved in carrying pilgrims. (A Jubilee year is one in which St James's Day, 25 July, falls on a Sunday). When one visits Landulph today one finds a beautiful, but small, village on the banks of the Tamar, and it requires some imagination to envisage it as an important port in the mid-fifteenth century. But such it was.

In the *Victoria County History of Cornwall* (page 483) there is discussion of the Cornish ships which were taken up for the transport of troops in 1439, 1440, 1443, 1447 and 1452. The number of vessels provided by the various ports makes interesting reading. As one might expect, Fowey heads the list with nineteen, then comes Saltash with six followed by Landulph and Looe

Landulph: Smugglers and Pilgrims

third equal with five each. Penzance provided four, Falmouth, Marazion, Penryn, and Truro two each and Mevagissy one. The largest ship provided by Landulph was one of 120 tons. The *Exchequer Accounts (King's Remembrancer)* in the Public Record Office contain details of payments to mariners, and the name of Landulph appears in E101; Bundle 53; No 23.

The *Calendar of Patent Rolls* gives more information about Landulph mariners. On 29th June 1446, Henry VI issued a "pardon to John Smyth of Fowey, co. Cornwall, marchaunt, Stephen Marke of the parish of Seintclere, co. Cornwall, marchaunt, John Stapp of Landilp, co. Cornwall, mariner and Patrick Donne of Saltaysshe co. Cornwall, mariner, of all trespasses, offences, comtempments and misprisions hitherto and of all actions, demands, writs, executions and impeachments and of any forfeitures of goods incurred by them." (Given the vagaries of spelling at this time one might ask if the John Stapp named here is the same man as John Stubbe who appears twice in the Constance Storrs' list given above.)

The next mention of Landulph is on June 8th, 1451. The *Calendar of Patent Rolls* gives a list of more than eighty ships whose masters and owners are to receive compensation out of specified royal "customs and subsidies" because they had to "wait with their ships and the mariners thereof to carry to the parts of Aquitaine the king's knight, Richard Wydevile, lord of Ryvers, seneschal of that duchy". Among those named in this list is:- "John Clement, master of *le Bertylmewe* of Landhelp" who was awarded £28 as compensation. The 1451 list of requisitioned vessels contains the names of twenty five ships which in other years had had pilgrim licences. The *Bartholomew*, however, as noted above, but now with Reginald Grigg as her master, was licensed in that very same year to carry forty pilgrims to Galicia. This makes her the only known "pilgrim ship" which had been requisitioned for the proposed 1451 Aquitaine expeditionary force to obtain a pilgrim licence that year. It would appear that the expeditionary force never sailed. On 30th June, 1451, only three weeks after the mariners were compensated for their enforced idleness, the French occupied Bordeaux, the capital of Aquitaine. The events are described by Alison Weir in her book, *Lancaster and York* (1995). "Bayonne, another Aquitanian city, followed a few weeks later and on 23rd August the Duchy of Aquitaine itself surrendered to Charles VII." In 1452 some of the territory lost was recaptured but "on October 19th, 1453, Charles VII entered Bordeaux in triumph and graciously permitted the English to sail for home unmolested. Thus ended three hundred years of English rule in Aquitaine and thus ended also the Hundred Years War."

Landulph: Smugglers and Pilgrims

John Clement, master of the *Bertylmewe of Landhelp*, who received compensation in 1451, has the same surname as the owner of the Mary of Landhelp, Thomas Clement, which was licensed for sixty pilgrims in the next Jubilee Year, 1456, and which might just possibly have been one of the thirty two English ships William Wey saw in La Coruña harbour in May of that year. A considerable amount is known about the subsequent career of Thomas Clement who, later, in the early years of Edward IV's reign, became one of the more forceful, not to say ruthless, public figures in the Tamar valley.

At this period, however, he had his own problems. On 18th July, 1454 the *Calendar of Patent Rolls*, 32 Henry VI, describes "a commission to the mayor of Plymmouthe, Robert Fuller, John Page, John Shipleigh, John Facy and the customers in the port of Plymmouthe reciting the complaint of Thomas Clement and William Brandon that Robert Rokkeley of Plymmouthe and others took by night a vessel called a *karvile* of the said Thomas and William being of late at Cargrune arrayed with victuals and tackling to serve the king on the sea and brought the same to the port of Plymmouthe doing their will thereof and appointing the said commissioners to arrest the vessel and make restitution thereof."

Following the loss of Aquitaine, sanctions were imposed to prevent the import of claret. One assumes this hurt the English connoisseurs as badly as it did the French growers! Certainly the following entry in the *Calendar of Patent Rolls* indicates that attempts were made to beat the ban, even by persons of consequence. On 20th January, 1455 a commission was issued to William White appointing him "to arrest 15 tuns of Gascon wine pertaining to the Prior of St John of Jerusalem in England, bought of late by William Appulton, his servant, deceased, in the parts of Bordeaux, and put by him in a barge of Landylp and brought to the port of Pole; and to keep the same till further order."

There for the moment the story rests. We have the names, perhaps, of four vessels based in Landulph, but one must always remember that ships can be re-named or replaced by others of the same name. We also have the names of nine men, masters, owners or mariners connected with Landulph and it will be interesting to discover if we shall meet them again, elsewhere, in the records.□

Exhibition in Lincoln Cathedral Library

From 4 May to 12 August daily (not Wednesdays or Sundays) between 11am and 3pm there will be an exhibition: ***A living library for learning: a thousand years of history in Lincoln Cathedral***. Rare exhibits will include 1000-year old Bede Homilies and illuminated Psalters and Bibles.

A Pilgrim Forebear

Patricia Quaife

Few Confraternity members can boast a distant clerical ancestor – and a Bishop of Durham to boot – who went on pilgrimage to Santiago nearly 800 years ago in 1201.

But this is what inspired Patric Emerson, a long-standing Surrey member who has traced his family back to that time, to undertake his own pilgrimage – using local buses – in 1961, exactly 760 years after his famous predecessor.

Like some of the best-known medieval epics, an uncle and nephew are involved in his medieval family history: Philip of Poictou, Bishop of Durham from 1196 to 1208 and trusted adviser of Richard I (Coeur-de-Lion); and Aimericus or Aimery – the name became Emerie in the next generation – who was appointed Archdeacon of Durham thanks to Philip, and later High Sheriff of Northumberland.

For much of the twelfth century, Aquitaine was in the possession of the English, after Henry II had married Eleanor. Philip of Poictou, who had been married, was already clerk-in-attendance to their eldest son, Richard Coeur-de-Lion when the latter succeeded to the throne in 1189. Around this time Philip took holy orders. Richard sent him to England to visit the Exchequer, he had a licence to coin and he gave the Archdeaconry of Durham to his nephew Aimericus. In 1190 Richard left for the Third Crusade and was away from until 1194, the last two years being spent as a prisoner of Leopold, Duke of Austria. It would appear that during Richard's period of absence Philip became Archdeacon of Canterbury *c.* 1198/90 and subsequently Dean of York (according to Walter di Coventria's *Fasti Ecclesiae Anglicanae 1066–1300*). On Richard's return, Philip continued to carry out royal missions and, as recounted by the historian Gervasius in his *Gervasii Monachi cantauriensis opera historia*, vol. 1, p. 130, was elected to the bishopric of Durham in 1196. He then travelled to Rome on Richard's behalf and was consecrated there. On his way back he attended the Imperial election in Cologne, before meeting the King of the Scots and taking him to London where he (Philip) was present at the homage ceremony.

By 1201 he was less busy with royal missions and left Durham to go on a pilgrimage to Compostella, which is recorded in Roger de Hoveden's *Chronica* as follows:

A Pilgrim Forebear

p. 157 – 1201, February. That year after the feast of the Purification of the Blessed Virgin Mary, Philip of Durham went from Dover to Wissant on the pilgrimage to St James;

p. 161 – 1201, March 25: In that year Philip of Durham at Easter was at St Jean d'Angeli on the way to St James;

p. 174 – August/October: Philip of Durham returned to England having made the pilgrimage to St James.

Philip remained at Durham until he died in 1208. The See remained vacant until 1213.

Aimericus/Aimery now comes into the picture. Like Philip he had been married and had two sons. After a late ordination he was made Archdeacon of Durham in 1196 (see Waiter de Coventria's *Fasti* as mentioned above) and had the church of Accelet presented to him. In 1198 he quarrelled with the monks about Herserville Church, and his servants ejected them by force. The enraged monks excommunicated all their violent ejectors. Aimery then besieged the church of St Oswald in Durham, where the monks had taken refuge, cut off all food supplies and finally smoked them out. In 1214, while still Archdeacon of Durham, he was made High Sheriff of Northumberland for the year. He died c.1217.

Aimery left issue, born before his ordination. His son was Emerie de Sidgate who in 1217 held the manor of Sidgate. Emerie in turn had two sons, *Richard fil Emerie* and *Emerie fil Emerie*. This Emerie had a son, John Emeryson, born in 1290, and late in life John had a son called Robert Emeryson of Stanhope Park who became Parker of Stanhope Park and died in 1418. His sons, Thomas and Adam Emerson were both Parkers of Stanhope Park and in 1434 Thomas became High Forester of Weardale; the family became hereditary foresters and Parkers of Weardale. The Weardale Forest Records list the various Emersons as High Foresters until William Emerson in 1621. They were also Bailiffs of Wolsingham from 1608 and then settled in Durham.

In 1566 one member of the family migrated to Gloucester and settled at Mangotsfield, near Bath. This was Thomas Emerson and his will was proved there on 31 October 1586. This branch of the family, who were millers, remained at Mangotsfield.

To bring this genealogy up to date, in 1814 another Thomas (from the Mangotsfield line) emigrated to the United States and a brother, William Emerson, came to London and lived in Spitalfields. In 1988, two Emerson descendants met in London by arrangement: the great, great, great-grandson of Thomas, and Confraternity member Patric, the great, great-grandson of William – the first contact between these two lines since 1814. Patric's

A Pilgrim Forebear

grandfather had gone to Uruguay and then Argentina in 1888 where many of his cousins now live. His father came back to this country before the First World War and died in 1928, when Patric was ten.

Seventy-two years on, in the year 2000, Patric Emerson lives in busy retirement in Kingston-upon-Thames, having joined the Confraternity in March 1983. I am grateful to him for supplying details of his research into the origins of the Emerson family and particularly for information about Philip's pilgrimage from Durham, via Dover, Wissant and St-Jean d'Angély, to Santiago in 1201.□

A possible change in the Confraternity's legal status

At present, the Confraternity is a registered charity, and those elected to, or co-opted to join, the Committee and the Rabanal sub-Committee are its Trustees. As such, they have joint and several liability for any debts incurred by the Confraternity; and as matters stand, this liability is unlimited. In these increasingly litigious days, such exposure has been causing the Committee increasing anxiety.

As Laurie Dennett announced at the AGM, we hope, with members agreement, to convert the Confraternity from a simple charity into a limited company with charitable status – a move currently being made by many similar bodies. Although this means, in legal terms, creating a new body, we intend that the transition should be seamless: neither the objects, nor the nature, nor even the name of the Confraternity will change.

Moreover, we do not want the transition to distract either the Committee, or the Confraternity as a whole, from its real business of fostering the pilgrimage, any more than is necessary. At the same time we shall welcome any members participation in the process of drafting the Memorandum and Articles of Association for the new body. Our plan is to discuss a first draft of what will be in effect a new Constitution at a Committee meeting at the end of March, and to make the second draft available to anyone who would like to see and comment on it soon thereafter.

We plan to arrive at a final version during July, and to put it to the vote at an Extraordinary General Meeting (as required by our present Constitution) on the afternoon of Saturday 30 September 2000. This coincides with this years *Constance Storrs Memorial Lecture*: we hope the choice of date will encourage more members to come to the EGM.

It also, by chance, coincides with the end of the Confraternity's accounting year, and provides the most practical moment for the transfer of our assets to the new body.

If therefore you would like to see and contribute to the drafting of the Memorandum and Articles of Association, please let Marion know now – by post or phone to the office, or by e-mail to marion@csj.org.uk.

Howard Nelson, Vice-Chairman

Routes in Southern Germany and Switzerland

John Hatfield

Southern Germany

1999 saw the completion of several projects in Southern Germany by the Deutsche St Jakobus Gesellschaft (based in Aachen), the Frankische St Jakobus Gesellschaft (based in Wurzburg) and various local footpath associations.



Six routes to Compostela through Southern Germany

1 EAST BAVARIAN ROUTE

Tillyschanz – Nurnberg

Opened: 1998. Length: approx 175 km

Routes in Southern Germany and Switzerland

- 2 MIDDLE-FRANCONIAN ROUTE
Nurnberg - Heilsbronn - Rothenburg o.d.T
Opened: 1992/1995. **Length:** approx 85 km.
- 3 FRANCONIAN SCHWABIAN ROUTE
Wurzburg – Rothenburg o.d.T. – Hohenberg – Ulm
Opened: 1999. **Length:** 266 km
- 4 JAKOBUSWEG I
Nurnberg – Gunzenhausen – Ulm
Opened: 1999. **Length:** 225 km.
- 5 JAKOBUSWEG II
Ulm – Biberach – Bad Waldsee
Opened: 1997. **Length:** 90 km.
- 6 JAKOBUSWEG III
Bad Waldsee – Weingarten – Konstanz
Opened: 1996. **Length:** 70 km.

A few years ago, the Jakobusweg between Nurnberg and Rothenburg o.d.T was reactivated and in 1992, the Protestant Parish Office at Heilsbronn issued a leaflet *The route to Compostela between Nurnberg and Rothenburg o.d.T via Heilsbronn — An invitation for a pilgrimage on the Middle Franconian Camino*. The interest in this subject was so large that this leaflet had to be replenished every year. (The 7th edition in Summer 1999 ran to 100,000 copies).

With the completion in May 1999 of the waymarking of the section from Nurnberg to Ulm, there is now an unbroken route from Tillyschanz on the Czech border, or from Wurzburg, to Santiago, via Konstanz, Einsiedeln, Geneva and Le Puy. However, the development of a modern pilgrim route can take many years. To influence the people on the ground to support passing pilgrims requires a patient evolutionary approach. In fact, it could be a generation before we see the further eastern development of the route as the former Eastern Bloc countries adapt and recover from the last 50 years.

Following the waymarking stage, the tourist accommodation (Gasthoffs, Youth Hostels, camping sites etc.) along the routes can be established, but the real pilgrim potential of the routes cannot be fulfilled without facilities for less affluent pilgrims e.g. pilgrims from the East and students.

John Hatfield has compiled a note with details of current available German guides and leaflets, those responsible for the waymarking and maintenance

Routes in Southern Germany and Switzerland

of each route, the sources of further information and the districts through which the routes pass. This is available in the Confraternity Office. There is also a copy of each of the main guides and leaflets in the Confraternity Library.

Note that information on those responsible for waymarking and maintenance has been given so that those who follow the routes may, if they wish, provide valuable feedback. Remember, those who waymark cannot always anticipate how others can misinterpret the signs or go the wrong way. To be invited to join a group of 'Guinea Pigs' to test the route at the beginning of the season is a great privilege and is of great value to future pilgrims.

Although the aim of the projects is for the waymarks to be sufficiently reliable to do without a map, the appropriate detailed *Wanderweg* maps may be purchased from Stanfords, 12-14 Long Acre, London WC2E 9LP. Tel: 020 7434 4744.

Switzerland

A new, well illustrated and erudite, guide of *Les chemins de St Jacques a travers la Suisse* (or Jakobuswegs) is available in French or German, edited by Jolanda Blum and published in 1999 by Ott Verlag + Druck AG, Thoun (Suisse). ISBN 3-7225-6416-6.

The Swiss Jakobuswegs take the pilgrims from Germany (Konstanz) or from Innsbruck, Austria (via St Gallen) to the monastery of Einsiedeln; then over the Col du Haggeneegg (1440m) to Schwyz and Brunnen, on the Stattersee. There, one has a choice of either taking the boat to Lucerne and then following the Oberstrasse to Ruggisberg or taking the southern Unterstrasse via the col du Brunig, Interlaken and Thoun to Ruggisberg; the route then goes to Fribourg, Romont and Lausanne and so along the northern shore of Lake Lemman to Geneva.

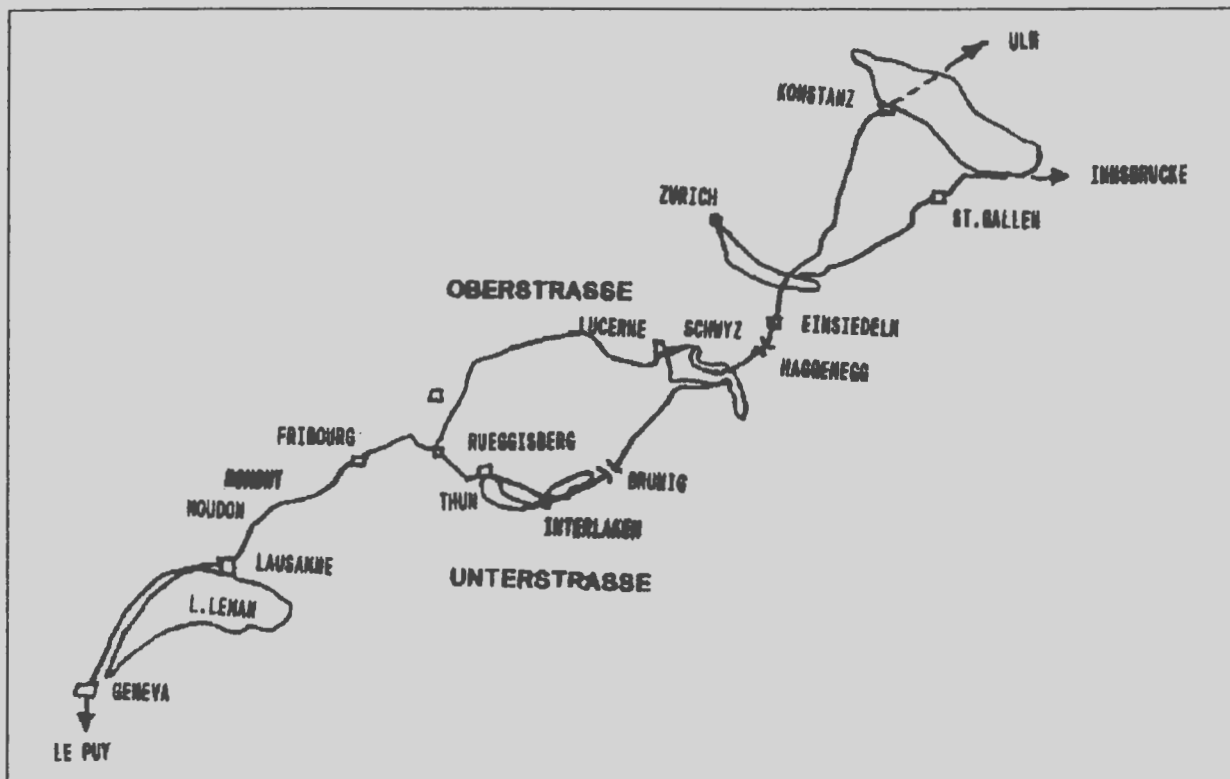
The stages of the guide take you safely along this breathtaking journey. You cannot get lost along the well marked Swiss *wanderwegs*, to which have been added the St Jacques scallop shell signs.

Between the descriptions of each stage, there are enlightened appendices giving the many historical influences of St James on the patronage, miracles and pilgrimages, St James in the devotion of the people, the festivals of St James in rural life, relics, St James in popular speech, the local confraternities, the hospices and hospitals.

Etain and I have followed the routes and we can recommend the guide.

Routes in Southern Germany and Switzerland

The guide costs 35 SFr plus post and packing and is available from: Madeleine Deshusses, Grands-Buissons 4, CH-1233 SEZENOVE, Switzerland. Tel/Fax: 022 757 1270.



Routes across Switzerland

Although the accommodation infrastructure is currently in the tourist domain, the Swiss Amis de St Jacques are having discussions with Caritas concerning the possibility in the future of doubling the function of the planned homes for the homeless along the Oberstrasse as pilgrim refuges. □

The Five Churches Hop Festival 23 – 25 June 2000

The participating churches are St Bartholomew, Munsley, St Bartholomew, Ashperton, St James, Canon Frome, Holy Trinity, Bosbury and St Lawrence, Stretton Grandison between Ledbury and Hereford. There are Flower Festivals at all churches except Bosbury. Tickets £5 each and information from: Herefordshire Tourism, PO Box 44, Leominster HR6 8ZD, email: ledbury.ministry@virgin.net.

Jacobean Pilgrim on The Road to Emmaus

Heinrich Wipper

Translated from the German by Lawrence Rice fsc.



Jesus as *Jacobspilger* on the road to Emmaus. Relief in the cloisters of San Domingo de Silos ca.1100.

There are quite a number of pictorial representations of the famous story of the journey to Emmaus, in which Jesus and his disciples are represented as Jacobean pilgrims. One wonders how this biblical account is connected with the great pilgrimage to St James the Apostle, in Santiago de Compostela.

Biblically seen, the text makes no mention of the apostle St James. Only later, in the Middle Ages, did a reference to the Saint appear in the 'pilgrim drama' which was performed on the second day of Easter. On that day during Mass, the Emmaus Story was read as the Gospel of the Mass. Earlier, people were not content with just this Gospel-Recitation, and in

the evening they played the Emmaus Story as a Drama, as if in a theatre. These dramas started towards the end of the eleventh century. The oldest received copy of the Play originates in St-Benoit-sur-Loire composed c.1200. In the Gospel account, Jesus appeared to the disciples as a 'stranger' in the Latin form of *peregrinus*. But in medieval Latin *peregrinus*, also meant

Jacobean Pilgrim on The Road to Emmaus



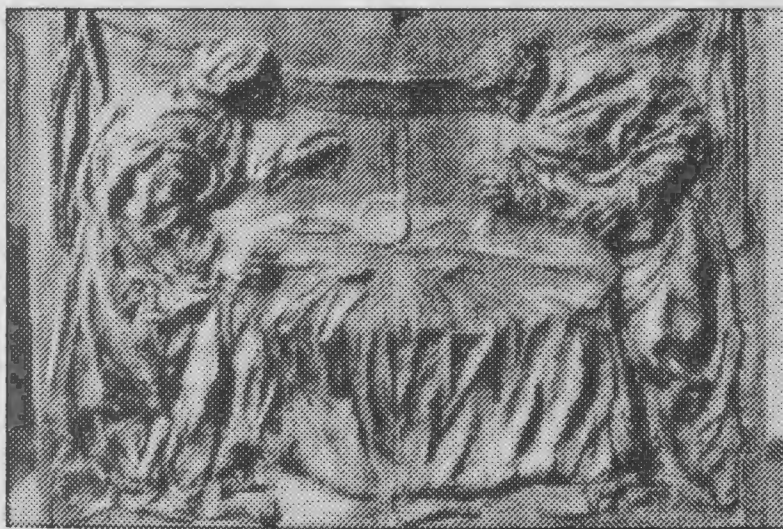
The Road to Emmaus. Tabernacle relief by Bert Gerrisheim (1994) in Jacobuskirche, Ratingen-Homburg.

'pilgrim'. In some versions of the Emmaus Drama there is the stage direction that Jesus was dressed as a pilgrim. But the prototype of the medieval pilgrim was that of the person on the road to St James's Tomb in far-away Spain.

These scenic performances of the Gospel Emmaus Story were also reflected in pictorial art. The earliest image, as also the best known, representation of Jesus in

pilgrim dress, adorned with shells of sea-fish, is to be found in a relief in the cloisters of San Domingo de Silos, south of Burgos, near the road to Compostela. This relief is dated to between 1085 and 1100. In later performances the two disciples on the road to Emmaus are also referred to as Jacobean pilgrims, for instance on an arch in the cloister of the Arles

Cathedral, which was completed in 1188. The traditional connection between the Emmaus story and the Compostela pilgrimage was taken up with a depth of intensity in the Jacobuskirche in Ratingen-Homburg (Bergischesland). There, the Düsseldorfer sculptor Bert Gerrisheim produced in 1994, a new Tabernacle



The Emmaus meal in the relief by Bert Gerrisheim.

which presents the Emmaus Story in two Reliefs, but in a third relief the People are shown on pilgrimage to the Cathedral of Santiago de Compostela.

The Emmaus Story is an 'on the way' (*unterwegs*) story where the modern Pilgrim can recognise himself. How often does one meet a *stranger* 'on the Road' who happens to sit at ones table in the Pilgrims' Hostel?

Jacobean Pilgrim on The Road to Emmaus

Notes on the Photographs:

1 Relief in the cloisters of San Domingo de Silos (ca.1100)

Jesus as a *Jacobspilger* (pilgrim to St James) on the road to Emmaus. In the picture Jesus goes ahead of the two disciples and at the same time turns round and back to them. This simultaneous forward and backward step is very well expressed in the picture by the feet which express something of a dance and which seem to point to the liturgical drama played in the evening of Easter Monday. The disciple in the middle points with his index finger to the stage reached by the sun at that moment: a reference to the Bible account of the Emmaus story: "It will soon be evening, the sun has already set". The disciple holds in his left hand a book, probably the Bible, pointing to what Jesus said to them: "He explained to them what Scripture had said about Him". Jesus himself holds with both hands the pilgrim's staff and he has a pilgrim's sack on his shoulder. On the sack in the middle a large shell (*Jakobsmuscheln*), and around the edges several smaller shells can be discerned.

(N.B. Parts of the Relief in which fingers and staff are mentioned above are broken or partially missing with wear and tear over the ages. L. Rice)

2 The Road to Emmaus in a relief

This is the left-hand one of three on a Tabernacle in Jacobuskirche, Ratingen-Homberg by Bert Gerrisheim (1994). Both disciples are on either side of the unrecognised Jesus (a stranger). Like them he carries a pilgrim's staff. A shell is attached to the hat of one of the disciples. Therefore the condition (of being 'on the way' (*unterwegs*)) of the Emmaus Disciples is redolent of the Compostela Pilgrimage.

3 The Emmaus Meal

A front relief of Bert Gerrisheim's Tabernacle. The relief shows the two disciples at the meal, during which the space in the middle of the relief is empty because the Jesus whom they had just recognised (interiorly) has already gone. Here is represented differently from the traditional images of Jesus (visibly present) the image of the unseen Jesus ever present in the tabernacle. The disciple on the right is recognised by the shell on his breast as a *Jacobspilger*.

La Via Francigena

Giancarlo Corbellini

(Translated from the Italian by Edwin Bannon fsc)

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Via Francigena: "The Road which starts from France". Such is the meaning of the name of one of the most important arterial routes of Europe, one which was known in Carolingian times when it became the most travelled route between present-day France and Rome. Prior to it there were the Roman consular routes, but with the fall of the Empire and the invasions of the barbarians the extraordinary network of roads which led from Rome to all parts of the Empire, having long ceased to be maintained, deteriorated so badly as to become impassable.

Then came the *Longobardi* and they, as their territorial gains multiplied, perceived the need to establish a secure link between Pavia, the capital of their kingdom, and Tuscia and the dukedoms of Benevento and Spoleto. That was the origin of the *Via del Monte Bardone* which passes over the Apennines at the *Passo della Cisa*, so avoiding the ancient consular roadways which were controlled, directly or indirectly, by their Byzantine rivals who were still masters of the Ligurian coast and of the Romagna.

After the Longobardi came the Franks who did no more than extend the *Via del Monte Bardone* from Pavia on over the Alps as far as the North Sea. Thus came into being the *Via Francigena*, a name which appears for the first time in documents of the ninth century, and thence comes to signify not so much one particular road as a route formed by a network of diverse lines reflecting the dispersion of the centres of power peculiar to the period of feudalism. It was a whole 'travel territory' a 'golden highway', meshed together from the various local sectors. These were often known by different names, and were more or less used over the centuries according to the prevailing situation and historical circumstances.

Sigeric's Journey

The earliest document which allows us to reconstruct, with sufficient precision, the line of the *Via Francigena* is a *Journal* for the year 990, kept by Sigeric, who was appointed Archbishop of Canterbury after being, for

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five years, bishop of Wiltshire. Like all his fellow-archbishops from the ninth century on, Sigeric was required to make a pilgrimage to Rome to be duly invested by the Pope with the *pallium* – a simple stole made of wool and embroidered with crosses. So we can imagine him making the journey, on foot and on horseback, towards the papal see, no doubt with a considerable entourage of prelates and functionaries.

Many people had travelled this route before Sigeric, and many would follow him, and this for the most diverse of reasons – itinerant monks, kings and emperors, business people, simple pilgrims. In the Middle Ages it was a phenomenon of the social scene to quit one's homestead and undertake the 'heavenly journey' in the direction of the holiest places of Christendom – St. James of Compostela, Rome, the Holy Land... Some made for Rome seeking redemption through the hardships entailed, or to gain the indulgences, or urged by conscience to rectify a wrong by penance.

The particular purpose could be gleaned from the kind of dress worn by the pilgrim, a specific kind of habit which was assigned and blessed at the start of the pilgrimage with a kind of investiture ceremony. There was a hat with wide brim raised in front, and tied under the chin; a voluminous mantle with 'pilgrim's cape', a knotty walking stick with iron ferrule (called 'the pilgrim's staff'); a leather satchel slung over the shoulder...

At this period the facility of movement was greater than might be supposed. Along with the pilgrims – the well-off on horseback, the poor on foot – went merchants' caravans of donkeys and mules, carrying raw materials, manufactured goods, and also – greatly prized – sacred relics which were a source of lucrative business.

Such a network of varied elements left traces along the *Via Francigena* in the language, in the place-names, in everyday customs, in secular and religious art and in local culture. It suffices to think of the many images of the Saints which show links with the history of roads, bridges and rivers, and which reflect why certain Saints (like Donatus, Christopher and James) came to be regarded as the patrons of pilgrims

At intervals along the route were found hospices, often strongly built (they were called 'hospitals' from the Latin word *hospes*, meaning both 'guest' and 'host'). These were administered in the first place by religious orders founded precisely for such caring service to the needy, such as the Templars, the *Jerosolimitani*, the Friars of Tau or of Altopascio. In such places pilgrims were welcomed free. Later came private entrepreneurs who established inns and hostelries which offered accommodation at a price, with especially the well-to-do pilgrim merchants in view.

With regard to Sigeric, we know nothing of his outward journey other

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than that, having reached Rome, he visited no fewer than twenty-three churches in two days and then was received in audience by Pope John VI. Immediately after his investiture ceremony, Sigeric started for home. For the return journey, however, he charged one of his secretaries with the task of detailing the successive stages of the route, these corresponding, perhaps, to the places where he and his entourage stopped for the night. The resulting sketchy journal was transcribed as an appendix to a list of Popes of the tenth century. The document is preserved in the British Library, London. It provides the earliest account of the line traced by the *Via Francigena* which, at least until the thirteenth century, would have constituted the principal route linking North West Europe with Italy.

The *Via Francigena* Today

At the threshold of the year 1000 Sigeric noted 79 halting-places from Rome to Canterbury ('de Roma usque ad mare'). At the threshold of the year 2000 we can cover the same distance in a couple of hours by air or in a couple of days by car – this almost without leaving the tarmac stretches of the motorways, and with the option even of using the Channel Tunnel. But such speed conflicts with the curiosity to discover and to know. And hence, the idea arose of undertaking Sigeric's journey at a steady walking pace with a view to recapturing that harmony of man, time and space which our civilisation has irremediably lost.

In April 1994, the *Via Francigena* was granted by the Council of Europe official recognition as a 'European Cultural Route'. This made it one of the 'Historic Highways of Europe', such as was already the St James of Compostela pilgrim route, in Spain

What then can we say about the *Via Francigena* today? First and foremost it is the great Pilgrims' Highway to St Peter's See, which, during the Jubilee Year, will be followed on foot by thousands of people coming from North West Europe. A survey will therefore be made covering its full stretch in order to make it logistically viable, on the model of the Santiago route, with halting places and official centres of hospitality. Such, in fact, is one of the prior objectives of the 'Confraternity of the *Via Francigena* Pilgrims' Route to Rome', a European association founded in 1995 at Sala Baganza.

Secondly it is a great trajectory of historical and cultural significance to be rediscovered and exploited by forms of minor tourism, travelled not only on foot but by bicycle and car. That is what has already been done so far in Italy itself by the provinces of Parma and Lucca.

The *Via Francigena* takes in major cities like Rheims, Laon, Besançon, Lausanne, Aosta, Ivrea, Parma, Lucca and Siena, but also small provincial

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places, scattered villages in the deep countryside, lacking even a bar to provide a break. It traverses the flat plains of France and Northern Italy, but skirts also lakes (Neûchatel and Geneva in Switzerland and Bolsena in Italy) and also rivers, (Marne, Rhone, Ticino, Po, Arno); it surmounts the Alps and the Appenines at the Great Saint Bernard Pass and that of Cisa, and winds its way into the extraordinary region of hillocks shaped by centuries of human labour, from Serra di Ivrea to the volcanic mountains of Lazio. Majestic Gothic cathedrals as well as small romanesque chuches, important archeological sites and more modest pointers to the past, prehistoric dolmens and *menhirs*, Etruscan tombs carved out of the *tufa*, stretches of pavement, ancient milestones, bridges enabling old Roman roads to continue uninterrupted – all are met with along the *Via Francigena*. Then there are artistic remains and signs of the pilgrims' devotions, with images of saints everywhere, from St James to St Roch, maze-like incisions in the rock, symbolising the difficulties of the journey, and engraven pieties inviting contemplation. And last, but by no means least, the daily way of life of people absorbed in their work, be it the harvesting of grain, care of the vines or the gathering in of tomatoes.

Along the secondary byways, following the line of the *Via Francigena*, there are endless and living traces of that kind of history inappropriately referred to as 'minor', with its local traditions and culture. Such has been the understanding of the inhabitants of many places met with in Italy, as in France and Switzerland, who, thanks to the passing through of the pilgrims and to the uncovering of the historical importance of a single highway, have unearthed also the very roots of their own community.

Travelled in this spirit the whole length of its 1,800 kilometres, the *Via Francigena* preserves intact, at this outset of the third millennium, the original historical function of particular places and of the mingling and interchanging of diverse cultures. It thus, all along its great stretch, makes a contribution to the unifying, not only political but also cultural, of the Europe of 2000.□

New CSJ Publication

A new edition of the *Guide to the Camino Mozárabe Part B: Zamora to Santiago* by Bernhard Münzenmayer is now available, price £4.50 from the Office. The route is significantly different from the previous edition and is waymarked by the Amigos of Galicia.

Chairman's Report for 1999

A little over a week ago, I attended a small gathering that marked the seventeenth anniversary, to the day, of the founding of the Confraternity. On past occasions, many of us have heard Dr Mary Remnant, one of the original six members, describe how that meeting on 13 January 1983 came about, and seen the slide that shows Mary and the other five, among them Jocelyn Rix and Pat Quaife who are with us this afternoon, on what they clearly hoped would be a historic day.

I am sure, however, that none of them, in their most ambitious hopes over the years, ever imagined that the Confraternity would become such a thriving national association, with nearly 1,800 members scattered all over the British Isles, much less an international one, with members all over the world. In January 1983, looking back on the Holy Year that had just ended, in which the pilgrims who received a *Compostela* at their journeys' end had totalled fewer than 1,000, could those six founder members of the Confraternity have imagined a Holy Year in which the *Compostela* was granted to 150,000 pilgrims from more than 70 countries? Or one in which an as-yet-unheard-of innovation called a Confraternity website received some 5,330 visits in nine months? I doubt whether they could have.

Yet this is the reality, exhilarating on one hand and challenging on the other, that today we in the Confraternity and in the wider Jacobean movement have to work with. It is exciting, thrilling, even, to hear of parts of the historic network of pilgrim routes in Germany and the countries farther east, being reclaimed, waymarked and made accessible to us all, just as it is to hear or read the work of a rising generation of scholars opening new areas for enquiry and research. It is challenging to adapt to change without losing sight of the original aims of our Jacobean associations, of the responsibilities for the physical defence of the *Caminos* we promote, or of the fraternal spirit of the pilgrimage, which must be manifest in all we do.

We on the Confraternity Committee seek to view our changing circumstances as positively as we can. A growing membership should also mean a wider pool of talents and experience, and I encourage you, as you'll have seen in your last two issues of the *Bulletin*, to get involved, to volunteer your services and time in whatever way you can. Nonetheless, quite apart from our rate of growth and the proportion of members who take an active part in helping to run the Confraternity, there are other factors, mainly legal and administrative, which suggest that the way the Confraternity has been

Chairman's Report for 1999

constituted up to now, as a Registered Charity with unlimited liability, should be altered during the coming year. As the Treasurer will be saying more about this shortly I will not dwell on it now, except to say that the question of limiting the liability of Committee members, who are trustees of the Charity and thus jointly and severally responsible for the Confraternity's affairs, has occupied our attention a good deal during the past year and it is one which clearly must be resolved.

As you will all be aware, 1999 was an extremely busy year, both on the *Caminos* in Spain and other countries, and here in the UK for the Confraternity. We marked Holy Year by undertaking the repair of the church tower in Rabanal del Camino, about which Paul Graham will be speaking later, and by quite an ambitious programme of talks and events at home. Several of the latter were new initiatives, and the level of interest shown was very gratifying. The first of these, and of the year, was February's Study Weekend entitled 'Holy Years and Souvenirs', held at Aylesford Priory in Kent, a wonderful venue for an equally wonderful weekend. In addition to some excellent presentations, who will ever forget the privilege of viewing the now legendary French film made on the *Camino* in 1949 by Monseigneur Brantome, and brought to Aylesford by the delightful Mademoiselle Therese Franck, the Archivist of Lourdes?

March brought our annual Practical Pilgrim days, the southern one in London and the northern one in Ripley, Yorkshire, both of which were well attended, London almost overwhelmingly so. But in addition, since there were by 1999 more than 70 Scottish members, we decided to cross the border and were pleased to welcome almost 50 people to the first Scottish Practical Pilgrim day arranged by our local member John Malden at Paisley Abbey. This proved a most interesting experiment, which will have its sequel on 25 March of this year at St Andrews. Some of you feel that regional groups of Confraternity members are something we should be aiming at, and Scotland may provide the first of such naturally evolving groups, depending on local organisation rather than organisation from London. Time will tell.

A few weeks later in April came the Fifth Constance Storrs Memorial Lecture, delivered by Professor Paolo Caucci von Saucken of Italy on the theme *Rome – Santiago – Jerusalem*. This talk was not as well attended as it deserved to be, mainly, I think, due to people's uncertainty about following a lecture given in Spanish using a printed English translation. I would emphasise for future occasions that this is not as difficult as it sounds, and that periodic exposure to the research being done abroad is one of the aims of the Storrs Lecture. (You may be comforted to know that on the alternating year basis we use, it's in English this year!)

Chairman's Report for 1999

The month of May saw the departure of the Holy Year sea pilgrimage organised by the Bredereth Sen Jago of Cornwall, in which most of the participants were members of the Confraternity, and the associated journeys along the *Camino Inglés* which Pat Quaife will be touching upon later on. Though not without their tribulations, these travels proved adventurous rather along the lines that so many medieval sea pilgrimages must have, and memorable for all who went. Our Holy Year Lecture series began in June with Christabel Watson's highly informative talk on redating the west end of Santiago Cathedral; the others in the series being the Right Reverend Stephen Platten, Dean of Norwich Cathedral on *Patterns of Pilgrimage* in September and my own appreciation of Don Elias Valiña Sampedro in November.

The in July some 40 members gathered in Exeter to celebrate St James's Day. This was a thoroughly delightful weekend visit, comprising a tour of Exeter and visits to the port of Topsham and to Powderham Castle. Around the country there were several other local St James's Day celebrations, including several walks and the reported cooking and consumption of a giant paella in the environs of Birmingham. These local initiatives are an excellent idea and very welcome. Please continue to give the Office and the *Bulletin* advance notice of them, so that they can be well publicised, and so that they do not inadvertently clash with any other event.

The turn of the seasons brought us a walk in Kent organised by Andrée Norman-Taylor, the second Holy Year Lecture and for me, attendance at two large conferences organised in Galicia. Our own Confraternity trip to Galicia took place in October, and the rededication of the by now restored church tower in Rabanal was scheduled so as to take advantage of the presence of the 22 members who went on it. As Paul is going to say more about this, I shall only mention what a completely enjoyable occasion it was, one on which great goodwill was evident throughout. In the presence of the Bishop of Astorga and the assembled villagers, the Confraternity was given a very splendid plaque (which you can see afterwards) by our friends the Amigos del Camino de Santiago de El Bierzo, with whom we have collaborated so closely for the past ten years. And to round off this review of the year I should mention that in December the El Bierzo Amigos once again honoured the Confraternity by awarding us their annual prize for the group which in their view had best expressed the spirit of the pilgrimage during the year. We were very touched by both these expressions of appreciation.

Turning now to other matters, I would mention the Confraternity Bursary, now entering its fourth year. In 1999 we have once again to congratulate joint winners: this time they are Ranjit Guptara and Ruth Holtham, both of Oxford University. As you know, the Bursary is a grant of up to £1,000, intended to

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encourage research on some aspect of the pilgrimage to Compostela among young people aged 18 to 25, and I would ask you all to do your best to promote it. Information on it is always available from the Office.

We have revised and republished a number of our Confraternity publications during 1999. Foremost among these is the *Pilgrim's Guide to the Camino Francés*, and I am very grateful to David Wesson for his editorial work on the information sent in by many of you, and for having this year's edition available for today's meeting. I would just like to emphasize how highly regarded this little book is on the *Camino*, by pilgrims of every nationality. It is something the Confraternity can be very proud of. There are also new editions of Guides to Part A of the *Camino Mozarabe*, otherwise known as the *Via de la Plata* (with Part B to be ready in March); to the *Finisterre* route, and a new Guide, the first in English, to the route from Madrid to Sahagún prepared by Marigold and Maurice Fox, which I can recommend very highly. Of our guides to the French routes, there is a new edition of the Le Puy one and updates to those for the Paris route and the Arles route. All these and the existing guides to other routes are available today. The Publications Committee is at present dealing with at least half a dozen other new publications which should be available during the next few months.

The Confraternity Library continues to be a much used resource. I would like to thank Howard Nelson for the new catalogue to it, which is of great use, especially to those members for whom a visit to central London is a major undertaking. Apart from the many donations of single items which we acknowledge in the *Bulletin*, the Library also received last year the research collection belonging to Ellen Feinberg, the author of *Following the Milky Way*, and a collection of books on Dorset and Wiltshire from long-standing member Joanne Land.

I come now to the almost the last item in this Review of the Year, but though it comes near the end, it is far from least in importance. As I am sure you are all aware, the officers who look after the day-to-day affairs of the Confraternity are very committed and generous with their time, and without them the Confraternity could not do as much as it does, or do it so well. At the top of the list of such people is Marion, who for most of you will be our organisation's most visible mainstay. But for all that she is the most visible presence, in the Office, at events or on trips, you should not think that she does everything. We are fortunate in having, in Timothy Wotherspoon, an exceptionally dedicated Treasurer, who spends, quite literally, hours of every day on Confraternity business, and who, because he is hidden away in the Cambridgeshire fens, is perhaps less well known to individual members than

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he deserves to be – apart from on occasions such as today's, when he comes into his own. The clarity with which our Annual Accounts are presented – and explained to the rest of us on the Committee – is very much appreciated.

Then there is the job of Membership Secretary, which has been carried out for the past two years by Vincent and Roisin Cowley. This is a position that has become ever more demanding in recent years as the Confraternity has grown, and I would like to thank Vincent and Roisin very warmly indeed, as they step down, for the quietly efficient way in which they have dealt with it. I am also most grateful to Doreen Hansen for offering to take it over – or rather, take it back! – as of this meeting.

You will all have enjoyed, I am sure, the variety and quality of the material in the *Bulletin* during the past year, three issues of which have been produced by Anthony Brunning who took over in the spring. The *Bulletin* is the single most unifying feature of the Confraternity, keeping alive our interest whether as pilgrims or armchair travellers, and I would like to express appreciation and thanks to Anthony, who took on this very challenging responsibility and has executed it so well.

There are a host of others, who give of their time in a variety of ways: the members of the 1999 Committee – a level-headed, highly conscientious Committee in whom I have had every confidence, in the security that you can have the same; the Office volunteers, especially John Revell and Pat Watson, and other officers such as John Hatfield, who will shortly be telling us about that very important resource, the Slide Library; Alan Hooton, who has dealt with an escalating number of Pilgrim Records; William Griffiths, who deals with the sale of Confraternity clothing and what we jokingly call 'designer shellware'; Rosemary Wells, who has dealt with Covenants and Liz Keay the cataloguing of Library books; and the various guide-writers, who invest so much of their travel-time and effort in making our pilgrim journeys more rewarding.

Finally – and every year I vow to shorten this review, but am unwilling to do so at the expense of expressing gratitude where it is due – there are four people who have operated in a context known to us all who at the end of 1999 decided that it was time to pass the lighted candle, so to speak, to other hands. The context has been the Refugio Gaucelmo Sub-committee, and the four are James Maple, its Chairman since its inception, Walter Ivens, Co-ordinator and great impulsor of the Refugio Gaucelmo project, Mary Ivens, Secretary of the Sub-committee and a considerable power *beside* the throne, and Joe May, Wardens' Co-ordinator. They have all given unstintingly of themselves over the years, both here in London and on countless Working Parties in Rabanal, and I recognise that anything I say here will fall woefully

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short. But if I may be permitted a moment's reflection, I would like to recall the reality that greeted Walter, Paul Graham and me on our initial visit, in the spring of 1989, to what was then the abandoned ruin of the parish house in Rabanal – and contrast that desolate wreck with the miracle of collaboration and goodwill that to date has welcomed more than 45,000 pilgrims. Most of us have had a hand in that transformation, but I would suggest that it is due in great part to the combined efforts of these four people that it was guided, and has continued to be managed, with such grace and in the spirit of the pilgrimage. Standing in the courtyard of Refugio Gaucelmo the words do come to mind: SI MONUMENTUM REQUIRIS, CIRCUMSPICE. As you can imagine, it was impossible to devise, much less vote, some fitting joint tribute at the last Sub-committee meeting, with these four present around the table. But I assure you, in thanking them most deeply on your behalf, that this will be on the agenda of the first meeting this year, and that you will hear about it in due course. □

Pilgrim Accueil at Barran, near Auch

We are sad to report the death of **Jeanine Verdale** in a car accident last November. Her husband, Marcel, was badly injured but continues to make good, though slow, progress. Jeanine had offered hospitality to pilgrims on the route from Arles, for many years. Her house, just before the town gate at Barran, was marked with a scallop shell. We stayed with her in September 1999, and were made very welcome in her comfortable home. Everything was put at our disposal, but she did our washing herself. Three French pilgrims arrived later, one of whom was accommodated by Marius, their friend and the mayor of Barran. There were eight of us, including Marius, for a splendid supper, most of it from the garden, that was served up by Jeanine. This was the first time on the Arles route we had met or eaten with other pilgrims and the atmosphere was wonderful.

It is hard to accept the death of this lovely, warm and welcoming woman. The Arles route is not as well provided with accommodation as that from Le Puy. However, there are some like Jeanine Verdale who have generously put their homes and themselves at the service of pilgrims. She was a true friend to pilgrims – may she rest in peace in the company of St James. We pray that Marcel will make a good recovery and find comfort in the memory of this truly Christian woman.

As far as we know there is not at present anyone in Barran able to offer hospitality to pilgrims.

Marion Clegg

Events

Confraternity Programme for 2000

27-29 May

Bank holiday weekend visit to St James's sites in Dorset

Meet in Shaftesbury for visit to Shaftesbury Abbey, where the body of King Edward, murdered at Corfe Castle, was brought in 978. Katherine of Aragon visited the Abbey on her way from Santiago de Compostela to St Paul's to marry Prince Arthur. His relics were more recently the subject of lawsuits as to where they should rest – the Abbey site or Barclays Bank Vaults in Woking.

Continue by car to Milton Abbey (entrance fee), home to the statue of St James shown in our 2000 Calendar. There will be a walk up to St Catherine's chapel. The weekend will include a visit to St Peter's church, Bere Regis, with its carved roof boss of St James, and other St James's sites in Dorset.

As there is poor public transport in this area we shall arrange car lifts from Gillingham or Sherborne rail stations and hope there will be enough cars for a 'car safari' around the county.

For a full programme and travel arrangements please complete the **Dorset Form**.

17 June

Pilgrimage to St Alban's Abbey for the Annual Albantide Festival

We have been invited to take part in the Festival Procession, Eucharist and Pilgrim Evensong at the shrine of England's first martyr. This will be a wonderful opportunity to use our banner ceremonially for the first time. We assemble at the lake by St Columba's College in the park below the Abbey at 11.30am and process up the hill to the Abbey. The preacher at the noon Eucharist will be the Bishop of London. Picnic lunches can be eaten in the Abbey Orchard and there is time for further exploration of the Church, the shrine, the market and the bookshops before Evensong at 4pm, when the preacher will be Bruce Kent. Please return the form if you would like more details.

6 July

Other Ways to Saint James

Illustrated talks by members on alternative routes to Santiago through Spain, including Alison Raju on the *Camino Mozarabe*.

6.30pm, St Etheldreda's Crypt, Ely Place, EC1. Admission: £3.

22/23 July

St James's Weekend in Hertfordshire

Hertfordshire churches and the Lea Valley. Visits to Hertford R.C. church (on the site of Hertford Priory), Ware, Bengo, Stanstead Abbots and walk along part of the Lea Valley path. Please return form for more details.

25 July

St James's Day

Meet for evening Mass in London at St James, Spanish Place.

30 July

Pilgrimage: From Portchester Castle to St James, Southwick, Hants.

Events

Details from William Griffiths on 020 8549 2080.

30 September

3.30 pm

Emergency General Meeting

called to discuss changes to the Constitution of the Confraternity

5.30 pm

6th Constance Storrs Memorial Lecture

Dr Alexandra Kennedy (University College, London)

The role of Cluny in the development of the pilgrimage to Santiago.

Both events at: **St Alban's Centre, Baldwin's Gardens, EC1.**

21-28 October

Visit with walks to St James's sites in Belgium

We had a good response to the original request for interest in the visit to Belgium. Another form is included for those who have not registered interest yet. You will be asked either to make your own way to Belgium, either travelling together on *Eurostar* or by ferry/train. Accommodation will be in Youth Hostels.

Lecture to be arranged in November or December.

Other Events during 2000

10 May

Trombone Pilgrim

We think that Ben Nimmo who reported his pilgrimage last year for the *Independent on Sunday* will be speaking to the Anglo-Spanish Society on 10 May. Please contact the Office nearer the time for details if you are interested.

26 May

Katherine Swynford and Margery Kempe: Mistress and Mystic, Professor Anthony Goodman (University of Edinburgh) at 3.30pm. Tickets £4 in advance from Lincoln Cathedral Library, The Cathedral, Lincoln LN2 1PZ

20 June

Spanish painting in London Collections, Dr Gabriele Finaldi (Curator of later Italian and Spanish Painting, National Gallery) at 6.30pm at the Instituto Cervantes, 102 Eaton Square, SW1W 9AN
Tel: 020 7235 0353; Web site: www.cervantes.es

9-15 July

Journeying with Northern Saints I

Explore the rich Christian heritage of Yorkshire, Durham and Northumberland. Visit York, the Hartlepool of Hilda, Oswald's capital at Bamburgh, the Carthusian Priory of Mount Grace and the tombs of Bede and Cuthbert in Durham.

Details: Course Administrator, Ushaw College, Durham DH7 9RH

Tel: (0191) 373 3499; Fax: (0191) 373 3499;

Web site: www.dur.ac.uk/Ushaw

15-21 July

Conference

The Christian Millennia in Northern Europe

Details: Tel: (01904) 433994, Fax: (01904) 433902,

e-mail: york2000@york.ac.uk

Events

- 15–21 July ***Public Lectures***
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.
Details: Tel: (01904) 433907, Fax: (01904) 433902.
e-mail: jcg2@york.ac.uk
In York at the same time: York Millennium Mystery Plays, York Early Music Festival.
- 17–21 July ***Courtauld Institute of Art: Summer School 2000***
Week 2 of this summer school includes a course by Dr Robert Maniura *In the Steps of the Sacred: Art and Pilgrimage in the Middle Ages and Renaissance*
Throughout the Middle ages and Renaissance people were motivated to travel long distances to visit places which they regarded as holy. The course will use this aspect of Christian religious experience to structure an approach to the arts. We will consider the notion of holy place and the role of art in the construction and articulation of the sacred. Various foci for pilgrimage activity will be studied, including sites in the Holy Land and the bodies and touch relics of the saints. Particular attention will be given to the phenomenon of pilgrimage to images of Christ and the Virgin. The course will include a visit to the shrine of Edward the Confessor. The collections of the Courtauld Institute and the V & A will be used to investigate the implications of pilgrimage for our understanding of a wide range of religious art.
Details: Development Office (*Summer School*), Courtauld Institute of Art, Somerset House, Strand, London WC2R 0RN.
- 26–29 July ***Interdisciplinary Conference on Pilgrimage
Jerusalem, Rome, Santiago and Ireland***
to be held at the University of Cork.
Details: Dr Dagmar ó Riain-Raedel Tel: +353 21 27 27 55
Web site at: www.ucc.ie/acad/classics/pilgrimage
- 6–12 August ***Journeying with Northern Saints II***
In the Jubilee Year 2000 travel on pilgrimage to ancient sites associated with some of the most famous saints of our islands. Visit the Holy Island of Lindisfarne, Hilda's Abbey at Whitby, Wilfrid's churches at Ripon and Hexham, Bede's churches at Jarrow and Monkwearmouth and the tombs of Bede and Cuthbert in Durham.
Details: Course Administrator, Ushaw College, Durham DH7 9RH
Tel: (0191) 373 3499; Fax: (0191) 373 3499;
Web site: www.dur.ac.uk/Ushaw

Books Reviews

Reviews of: *Santiago: Walking the pilgrim path* by Almis Simankevicius and *Pilgrimage Explored* ed. J. Stopford have been held over to Bulletin 70 due to be published in June 2000. Editor.

From the Secretary's Note Book

Publications

Enclosed with this Bulletin is the 2000 Publications List. There are some new publications to draw to your attention.

Pilgrim Guide to the Camino Francés 2000, ed. David Wesson, price £5.

This guide is as ever produced with the aid of feedback from last year's pilgrims. We are very grateful to David for working hard over Christmas to ensure that the Guide would be ready for the AGM. The main change this year is that the Cycling supplement with some alternative routes for cyclists has been taken out and added to: *The Cycling Pilgrim* (75p). The practical advice section includes useful advice for both walkers and cyclists.

The Camino Mozárabe, Part A: Seville to Astorga, Alison Raju, £4.50 appears in a new edition, with much fuller details. *Part B: Zamora to Santiago*, is currently being revised by Bernhard Münzenmayer. There are quite a few changes to this latter guide as different routes have been chosen from those he described in the first edition. We hope it will be available by Easter.

Alison Raju has also produced new editions of her *Guide to Finisterre* (£2.50) and *Le Puy to the Pyrenees* (£3.50).

Maurice and Marigold Fox have continued their energetic guide writing by producing the first English version of a new route developed by the Amigos de Santiago de Madrid, which covers about 320km from Madrid to the Camino Francés at Sahagún (£4.50). Everyone who has read it wants to hit the trail at once. We are indebted to the Madrid Amigos for their work and the help they have given Maurice and Marigold.

Updates to Publications

January 2000 updates are available for the Guides to the Paris and Arles routes. Please send an sae marked with the name of the update required to the Office if you would like to update your existing guide.

Annual General Meeting

Members attending the Annual Meeting were able to enjoy the first sight of two recent acquisitions by the Confraternity. The first is a late 15th-century 'Netherlandish' oak statue of St James. This 14-inch high statue now has his own travel and display box, made by Howard Nelson, and presides over events in the Office. The statue is both an investment and a much enjoyed

From the Secretary's Note Book

sculpture. The second acquisition enhances the Library in another case, also made by Howard Nelson. This is a splendid embroidered banner made by Moya Jolley, a friend of Gosia Bryckczynska. Originally a much more modest proposal, the idea grew 'like Topsy' and the result is for all to see and contemplate. The design represents three aspects of the pilgrimage concept – the physical with all its hazards and challenges; the psycho-spiritual journey of increasing self-knowledge and the developing mystical awareness and ultimate journey from death to Life. An illustrated article by Moya, showing the marvellous colour and variety of stitches used appeared in *Workbox* magazine, January 2000. We have some copies for sale from the Office, price £1.95, post free.

Committee Members

As the Confraternity continues both to grow and develop and various people have felt the need to hand over their responsibilities (notably Walter and Mary Ivens, Joe May and James Maple whose efforts have brought about the success of the Refugio Gaucelmo), the committee felt it necessary to ensure that the Rabanal sub committee should be directly elected as trustees by the membership rather than be appointed by the main committee as in previous years. The following people were elected onto the Committee for this year: Timothy Wotherspoon, Howard Nelson and Hilary Hugh Jones who stood down and were reelected. Four new places were available and nominations were received for Paul Graham, Alison Pinkerton, Alison Raju (with a view to forming the nucleus of a Gaucelmo sub committee) and Gosia Bryckzsynska (for the main committee). In addition three members will be coopted: Aileen O'Sullivan, Fr Willy Slavin of Glasgow, and Mary Moseley of London. These are in addition to Laurie Dennett, William Griffiths, Mark Hassall, Francis Davey and Francis Garcia who continue as trustees from last year. At the first meeting of the committee in February the officers were reelected: Chairman: Laurie Dennett, Vice-Chairmen: William Griffiths and Howard Nelson, Treasurer: Timothy Wotherspoon. Marion Marples was reappointed as Secretary.

Lost property at the AGM

Only one item this year – a paperback copy of a biography of Simone Weil by S Plant. Please let the Office know if you would like us to return it.

Membership Renewals

We should like to thank all those who have renewed their membership promptly for 2000. The marathon exercise performed with the mailing of the

From the Secretary's Note Book

AGM papers mostly went without a hitch. However, I should like to apologise to some Joint members in the UK (who were charged £25 instead of £20) and to those people who joined after October 1999 and were mistakenly asked to pay again – if you are in this category and did pay, we have extended your membership until the end of 2001. Bulletin 69 is being sent to all whose membership has been renewed by 28 February 2000. Selected members (longstanding or forgetful) will receive Final Reminders which they have to return to receive their Bulletins.

***Pilgrimage in Medieval Scotland* by Peter Yeoman**

Some members have reported difficulties obtaining this book reviewed in *Bulletin 66*. Unfortunately the publisher, Batsford, went into liquidation soon after our review appeared. We have now obtained a few copies at the Office, price £16.99 including postage.

Offers of Help

We had a fairly good response to our requests for help and are grateful to all who responded. A good group of people has met to plan the Conference and will put forward more details in the June *Bulletin*, provided that we feel enough funding is available. We have a long list of Volunteers for *Bulletin* stuffing, but we remain urgently in need of regular (e.g. monthly) help in the Office – this year looks as though it will be as busy as 1999.

Responding to Enquiries

It has been drawn to my attention that some long standing members may not know how the Office handles the many enquiries we receive by phone, post, fax or email from all over the world. The main response is with an 'Information Pack' which contains the CSJ leaflet and application form, publications list, annual diary, introductory letter and some replies to those 'frequently asked questions', information on obtaining a 'Pilgrim Record' plus any information on forthcoming meetings or events. Those wishing to join send their completed application form and fee to our Membership Secretary, Doreen Hansen, who enters the information on to the database, allocates a membership number and banks the cheques. At present she sends all the forms, a welcome letter and any outstanding requests (publications orders, information, credit card debits) on to me at the Office. I deal with anything necessary and send on the welcome letter with a copy of the latest *Bulletin*, or later in the year, the set of *Bulletins* for the year. This year (to the end of February) Doreen has processed over 100 new applications for membership already as well recording renewals.

Pilgrim Records

It is also clear that many who joined the Confraternity some years ago and are now able to make their pilgrimage do not know how to obtain a Pilgrim Record. Please contact our hard working Pilgrim Record Secretary, Alan Hooton, at Culver House, Sanderstead Road, Sanderstead CR2 0AG with your details, membership number, date and place of departure and whether you are a walker or cyclist. Please include a C5 (*Bulletin* size) stamped addressed envelope, with extra postage (for up to 100g) if you are requesting more than one Record, or two International Reply Coupons from abroad. Please note that Pilgrim Records are not normally available from the Office except in emergency or if Alan is away.

News of Associations

A *new* association has recently been formed in Brazil. It is the **Acadio da Paz**, R Carlos Oswald 230-BL III-903, Barra da Tijuca, RJ, Brasil.

Email: amigos-de-santiago@zipmail.com.br

Another *new* association is the **Association Vendeene des Pelerins de Saint Jacques**, 10 rue du Vrizon, 85490 Benet, France, tel +33 2 51 00 95 74. The President is Pierre Prénat.

The **Association des Amis de St-Jacques et d'Etudes Compostellanes de Dordogne** is now *extended* to include **Périgord**, i.e. most of the Vézelay route. President: Monique Chassain, 'Belcayre', 24290 Thonac, tel +33 5 53 50 73 21.

The **Saragossa association** has *moved* to: Plaza de la Seo 6, 3a planta, 50001 Zaragoza.

The **Nowegian Association** has *moved* to: Kirkegt 34A, N 0153 Oslo.

Pilgrimage 2000

Pilgrimage is becoming very popular. You may like to keep an eye out for reports on *European Pilgrimage 2000*, www.europeanpilgrimage.com. There will be five pilgrimages across Europe:

- To the South: Thessalonika, Greece 27–30 April
- To the North: Trondheim, St Olav's Fest 26–31 July
- To the West: St Andrews to Edinburgh 8–14 September
- To the East: Iasi, Romania, St Parascheva's Feast 10–15 October
- To Central Europe: Prague Pilgrimage into Renewal 6–8 July

Letters

From: Mike and Anja Mannion

Refugio Gaucelmo

My wife and I were the *hospitaleros* for the month of October 1999 together with Howard Hilton and I simply wish to put on record a number of outstanding acts of kindness we experienced in connection with our tour of duty.

Firstly, before we set off from England I wrote a number of begging letters to major chocolate manufacturers. One responded positively, namely, **Thomas Tunnock Ltd of Glasgow** famous for its chocolate coated caramel bars and who sent me so many, 1500, that we were able to offer each pilgrim on arrival at the refuge not only a cool glass of water but a chocolate bar which seemed quickly to raise their spirits. If possible it would I think be nice to offer some public acknowledgement in the pages of the *Bulletin*.

Secondly there was the case of the pilgrim who on our last day drove all the way from León to present us with two home made *calabazas* (pilgrims' water bottles fashioned from pumpkins and thirdly the pilgrim who, incredibly, drove the great distance from Madrid returning the same day to make us a gift of a case of wine!

Finally, a group of pilgrims who had invited us to share their mushroom supper the night before made an immaculate job of cleaning the toilets and showers on our last day as wardens. We had no clue of their intentions and they had departed before we could thank them.

We think pilgrims are wonderful!

From: Edwin Mullins

The Pilgrimage to Santiago

As one of the founder members of the Confraternity I thought you might be interested to know that my 1974 book *The Pilgrimage to Santiago*, originally published by Secker and Warburg, is being re-issued in the autumn of 2000 by Signal Books, of Oxford.

Items of Interest

Spain passes laws for cyclists [Bicycle News Agency]

On 11 November 1999, the Spanish Parliament approved a law to adapt traffic regulations to cycling. It is meant to protect cyclists and promote cycling, but most of the articles are restrictive, even to the point of creating situations where cyclists will have virtually no other choice than fling themselves off the road or get overrun by a car.

Cyclists will:

- Art. 1) have to wear a helmet outside town, as will be detailed by decree, probably within three months;
- Art. 2) lose the right of way in most ordinary traffic situations, except on bicycle crossings and bike lanes and under some other circumstances, when a car turns left or right;
- Art. 3) be banned from major highways, (even roads below motorway standard), except when the authorities decide that there is no other alternative;
- Art. 4) have to wear reflective clothing when riding under poor light conditions;
- Art. 5) be allowed to ride two abreast under some circumstances to be developed by decree, most probably only bicycle lanes and hard shoulders;
- Art. 6) be obliged to submit themselves to alcohol controls.

Small Victory for Spanish Cyclists [Bicycle News Agency 01/2000 22 January 2000]

Right after the Spanish Parliament decided to pass a series of anti-bicycle laws – including a mandatory helmet law (not effective yet), and a law stating that cyclists would have to yield to all other traffic at intersections, one paragraph has been reversed.

The new law states that cyclists will have the right of way over motorists, when riding on a cycle way or cycle crossing. Also, motorists turning left or right must yield to any cyclists going straight. This is equal to the law used in many other countries, but cyclists in Spain are celebrating: “This is the first time that Spanish traffic legislation sets a positive signal for cyclists. For the first time, we are not obliged to ..., we are not restricted to ..., we are not allowed something as an exception to ..., we are entitled to a specific right”, says Hildegard Resinger from the *Amics de la Bici* (Friends of the Bicycle).

Further information can be obtained from:

Peter Hughes, 247 High Greave, Sheffield S5 9GS England

Telephone: +44 (0) 114 2451172. Mobile +44 (0) 973 705109

Amics de la Bici, M. D. de Port, 397, 17è 1a, E-08038 Barcelona, Spain

Telephone/Fax: +34 93 431 53 79. E-mail: deritja@pangea.org

Items of Interest

Could You Do It?

London SE1 is coming up in the world. Shakespeare's Globe Theatre has arrived, and the Tate Gallery is coming, together with the Millennium footbridge which will link it to the north side of the Thames at the foot of the steps from St Paul's Cathedral. Already well established in SE1 is the office of the Confraternity in Talbot Yard, off Borough High Street – a first floor penthouse (?) above an obliging firm of printers called Copyprints.

It is to this destination that the regular office volunteers bend their eager steps on a rota basis. The office duties on Tuesdays – and Thursdays as well this year – are a cross between those of a travel agent and a parcel post office. First time enquirers are provided with information and information packs, readers and researchers are supplied with publications, and a variety of questions are fielded and problems solved for telephone enquirers and personal visitors. A random sample of queries goes something like this: How can I get my bicycle from Bilbao to my access point on the *Camino*? (By train with difficulty, by bus with panache.); I don't have a sleeping bag, will a sleeping sheet do? (In France, yes; in Spain, no.); I am giving a talk on my pilgrimage and I would like to present it dressed in full pilgrim garb, where can I obtain it? (Um ... er ... refer to Marion, our ever-inventive Secretary). These sorts of questions are just part of the daily round for Charles, Bernard, Alison, Pat and John. The increased interest in the pilgrimage generated by Holy Year 99 has made us wonder what millennium year 2000 holds in store.

Would YOU like to join us in the challenge of flying the Confraternity flag from the mast-head in Talbot Yard? Do you like to recount your pilgrim experiences and insights to grateful newcomers? If you would, and if you do, Marion Marples would be delighted to hear from you on the office number at 020 7403 4500. Your call might even be answered in the first instance by an office volunteer!

John Revell

Camino del Norte

I hope to travel this route in May/June. If you have walked/cycled this way or used the FEVE railway recently I should be most grateful for hints/suggestions on 015394 32784 or maimepearcey@hotmail.com

Thank you for your help

A Thousand Hills to Santiago

Member **Brian Martland** of Keswick, Cumbria, has produced an audio-visual presentation of his cycle pilgrimage to Compostela together with the art, architecture, people and landscape on the way. He is very willing to

Items of Interest

show this and speak to groups of interested people in the north of England or southern Scotland. Please contact him on 017687 73848 if you are interested.

Call for Irish Pilgrims

Martin Smyth writes from Dublin: "I intend to walk the way of St James from St Jean-Pied-de-Port to Santiago in May/June and would like to hear from anybody in Ireland who has recently followed this route. My telephone number is +353 1 842 2626."

Johnathon Andrew RIP

Johnathon's birthday was on 25 July and he determined upon making the pilgrimage to the shrine of his saint. He was HIV positive and had been treated for cancer. However, he was in remission and wanted to give thanks.

He set off on foot from St Jean-Pied-de-Port early last summer with a friend James in the full expectation of reaching Santiago for the Feast.

Unfortunately, by the time he reached Pamplona a knee injury had become infected and he was not able to continue his *camino*. Instead, frustrated and angry, he was confined to hospital in Pamplona, alone as James had to return to London, in great pain and speaking virtually no Spanish. But here he had a real 'camino experience' in the shape of the friendship and regular visits from Maribel Roncal of the Navarre Amigos and Cizur Menor who speaks English, who was able to help him negotiate with the medical staff and who introduced him to the idea that his pilgrimage was continuing but from his bed. Johnathon recovered enough to return to England for his birthday and just before Christmas Maribel made a short visit to London. Together they visited Glastonbury and Stonehenge, which they had discussed at length in the summer. Johnathon died on 14 January. At his funeral his friends spoke of his tenacity of character, his gifts of argument and friendship, his strongly held passions, and included prayers for all pilgrims in the Intercessions.

MM

Clack's ride for the Children

I have recently retired and am currently planning a cycling pilgrimage from *Vezelay to Santiago de Compostela*, which has been a lifetime ambition of mine. I will begin the journey on Easter Saturday, camping or using the *refugios* when these are available. I expect to meet my wife in Santiago on Whit Sunday!

There are a number of personal objectives for the journey, the most important of which is to raise funds for *Demelza House*, a children's hospice which has recently opened in North Kent and is always short of funds. It is a

Items of Interest

very worthy cause. If anyone would like to help me achieve the stretching target I have set myself, I'd be very grateful if you would send your donations to: Demelza House Children's Hospice, c/o Dick Clack, 4 Medlar Close, Bredgar, KENT ME9 8EL.

Le Puy to Santiago for the RNIB

In April this year I will embark upon my Pilgrimage from *Le Puy to Santiago*, hoping to arrive early in July.

Friends and family who have long known of my plans, have urged me to seek sponsorship for my efforts. Having agreed to do so, it was not difficult to choose a charity very close to my heart. During 1999 my wife suffered a serious attack of glaucoma and the realisation of how nearly she lost her sight brought home to us both the difficulties blind people experience. I would therefore like to raise funds for the *Royal National Institute for the Blind*.

I do hope I can count on the support of members of the Confraternity.

If you would like to offer financial help with this venture you may do so by sending a cheque, payable to **RNIB** to: P Thomas, 9 Links Road, Kennington, Oxford OX1 5RU. Telephone: 01865 326802. Email: links.thomas@talk21.com.

Thank you for your support.

Addenda and Corrigenda

An Unknown "St James" [cf. *Bulletin N° 68* p. 12.]

William Griffiths writes: "Here is your 'Unknown St James' – actually just a pilgrim. He does not have the alarming tilt that the solo picture gives him. The illustration is from Paolo Caucci von Saucken's book: *L'Ordine di Malta e il Cammino di Santiago*."

CD: Missa Sancti Jacobi [cf. *Bulletin N° 68* p. 22.]

McGill have moved this site. It now lives at:

www.music.mcgill.ca/resources/mcgillRecords/classical/earlyMusic/html/missa.html

The Eastern Route [cf. *Bulletin N° 68* p. 38.]

Peter Robins has moved his site to: www.peterrobins.co.uk/camino and incorporated the information from John Hatfield's item in the German section.

The *Bulletin* of the Confraternity of St James is published quarterly in March, June, September and December.

**Contributions for *Bulletin N^o 70* must reach the Editor by
*Thursday 1 June 2000 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.

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Early 12th Century to the Late 15th Century*

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Sweatshirts, T-shirts and ties are only available from William Griffiths (see below). Please ensure you order from the correct address.

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Items may be unavailable from time to time. They will be sent when available.

Confraternity Publications

	UK	Overseas
PILGRIM GUIDES TO SPAIN		
1. The Camino Francés , 2000, 96pp, ed. David Wesson	£5.00	(£5.50)
Practical annual guide to the traditional route in Spain for all pilgrims		
2. The Camino Mozárabe part A, Seville to Astorga, 2000, 68pp, Alison Raju	£4.50	(£5.00)
part B, Zamora to Santiago, 2000, 48pp, Bernard Münzenmayer, illus	£4.50	(£5.00)
3. Finisterre: Guide for Walkers , 2000, 16pp, Alison Raju	£2.50	(£3.00)
4. Los Caminos del Norte , 1999, 8pp, Eric Walker (intro and map)	£1.50	(£2.00)
5. The Camino Portugués , 1998, 36pp, Rod Pascoe & Francis Davey	£2.50	(£3.00)
6. Madrid to the Camino Francés (Sahagún) , 2000, 36pp, Marigold & Maurice Fox	£4.50	(£5.00)
PILGRIM GUIDES TO THE ROADS THROUGH FRANCE		
1. Paris to the Pyrenees , 1998 + update, 88pp, Marigold & Maurice Fox	£4.50	(£5.00)
2. Vézelay to the Pyrenees , 1994 + update, 62pp, John Hatfield	£3.00	(£3.50)
3. Le Puy to the Pyrenees , 2000, 48pp, Alison Raju	£3.50	(£4.00)
4. Arles to Puente la Reina , 1996 + update, 66pp, Marigold & Maurice Fox	£4.50	(£5.00)
PRACTICAL PILGRIM NOTES		
The Walking Pilgrim: Advice on training, kit and itineraries, prepared by walkers	£0.75	(£1.00)
The Cycling Pilgrim: Advice on bicycles, loading etc, prepared by cyclists	£0.75	(£1.00)
CONFRATERNITY OCCASIONAL PAPERS		
1. St James in English Literature , 1990, 20pp, Patricia Quaife	£2.00	(£2.50)
2. The Order of Santiago , 1990, 13pp, Derek Lomax	£1.50	(£1.70)
3. The Pilgrimage and Path to St James , 1993, 24pp, H König von Vach, translated and notes by John Durant	£2.50	(£3.00)
4. Pre Reformation Pilgrims from Scotland to Santiago de Compostela 1997, 15pp, Phinella Henderson	£2.00	(£2.50)
CONSTANCE STORRS LECTURE SERIES		
1. Peregrinatio Ad Limina Beati Jacobi , 1997, 21pp, Robert Plötz	£2.00	(£2.50)
2. Romanesque Sculpture of the Welsh Marches , 26pp, illus, George Zarnecki (offprint from Medieval Art: Recent Perspectives ed by Owen-Crocker and Graham)	£3.00	(£3.50)
CITY GUIDES		
1. Paris Pilgrim , 1998, 36pp, Hilary Hugh-Jones & Mark Hassall	£4.50	(£5.00)
ENGLISH PILGRIM ROUTES TO SANTIAGO		
1. Droitwich to Bristol , 1989 (update 94), 13pp, Joanne Land	£1.00	(£1.20)
COUNTY GUIDES		
1. Leicestershire , 1995, 32pp, E & M Harper	£2.25	(£2.75)
The Pilgrim's Guide: A 12th Century Guide for the Pilgrim to St James of Compostella , 1992, 98pp, trans. James Hogarth	£4.95	(£5.75)
Conference Proceedings: Pilgrims from the British Isles to Santiago de Compostela in the Middle Ages , 1991, 60pp + booklet	£4.50	(£5.00)
A Pilgrim Anthology , 1994, 122pp, illus, ed. Phinella Henderson Poetry and prose on the pilgrimage to Santiago	£5.50	(£6.25)
CSJ Library Catalogue , 2000, 148pp, ed Howard Nelson	£4.00	(£4.50)
A Pilgrim Blessing , 1989, 4pp	£0.30	(£0.50)
The First English Pilgrims to Santiago de Compostela , 12pp, Derek Lomax (offprint)	£0.50	(£0.70)
Map of St James' churches in England & Wales , 1996, hand drawn & notes	£5.00	(£6.00)

Confraternity of Saint James

New Members

Winter 1999/2000

Issued with Bulletin N° 69

March 2000

New CSJ Members Winter 1999/2000

(Interests in brackets)

The name and address of new members are published to allow members to contact each other on matters concerning the Confraternity or the Pilgrimage. They should be used for no other purpose.

LONDON

- | | | |
|-------|--|-------------------|
| 00041 | Mrs Morella Cottam
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| 00057 | Revd Anthony Frain
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(Camino) | 020 7801 9040 |
| 00084 | Mr John Harding & Mrs Georgina Harding
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| 00045 | Mr John Maynard
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| 99466 | Mr Peter Newsham
54 Berkeley Court, Ham View, Shirley, Croydon CR0 7XA | 020 8407 0237 |
| 00047 | Mr Tim Siney
43 Rudall Crescent, London, NW3 1RR | 020 7433 1170 |
| 00092 | Mr David Stroll & Mrs Beryl Stroll
84 Cranley Gardens, London N10 3AH | 020 8883 7257 |

HOME COUNTIES NORTH

- | | | |
|-------|---|---------------|
| 00046 | Ms Patricia Carroll
104 Chatsworth Drive, Enfield, Middlesex EN1 1EZ | 020 8363 9748 |
| 00100 | Mr John Crabtree & Ms Judith Condor
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| 00117 | Mr Max Figueiredo
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| 00091 | Mr Chris Miles & Mrs Laura
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| 00104 | Mr Ian Miller & Mrs Ann Miller
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| 99463 | Mrs Bienchen Ohly
89 Park Road, New Barnet, Herts EN4 9QX | |
| 00088 | Dr Tony Pickup & Mrs Angela Pickup & Ben
The Old Chapel, Drury Lane, Mortimer, Berkshire RG7 2JN | 0118 933 2135 |

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00061	Dr Philip Rutter 15 Watford Road, Kings Langley, Hertfordshire WD4 8PD	01923 262 133
00085	Mr Paul Spink & Mrs Cristina Spink 6 St Lawrence View, Bradwell Village, Buckinghamshire MK13 9D (Iberian culture, history of pilgrimage)	01908 310 323
00113	Mr Steve Stuart & Mrs Fiona Stuart 51 Hillview Road, Oxford, Oxfordshire OX2 0DA	01865 242 797
00027	Mr Christopher Wilmott & Mrs Maureen Wilmott 10 Gainsborough Avenue, St Albans, Hertfordshire AL1 4NL	01727 869 256

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00054	Mr George Abrahams Meadow View, White Post Lane, Sole Street, Gravesend, Kent DA13 9AX	01474 812 622
00009	Mr Donald Bryant & Mr Maurice Illis 21 Windermere Way, Reigate, Surrey RH2 0LL	01737 762 382
99469	Mr Jonathan Butchers 50 Station Road, Lyminge, Folkestone, Kent CT18 8HP	01303 862965
00013	Mr John Merrigan 12 St Mary's Road, East Molesey, Surrey KT8 0ST (pilgrimage to Santiago)	020 8941 3470
00018	Mr John Pearch & Mrs Jean Pearch Old Swan Cottage, London Road, Westerham, Kent TN16 1BB (2000 April pilgrimage)	01959 564 518

SOUTHERN

00044	Mr John Barnaby 12a Wilfred Road, Bournemouth, Dorset BH5 1ND	01202 397 711
00053	Mr Nigel Bladon The Old Rectory, Godmanstone, Dorchester, Dorset DT2 7AH (Pilgrimage to Santiago)	01300 341 375
00001	Mr Richard Bradley c/o Sarum College, 19 The Close, Salisbury, Wiltshire SP1 2EE (pilgrimage)	
00102	Mr Michael Dicken 87 Kenilworth, Southill, Weymouth, Dorset DT4 9SJ	
00062	Mr Mike Gilbert 16 Brockley Road, Bournemouth, Dorset BH10 6JN	01202 514 706
00049	Revd Charles Hatton Little Bower, Campbell Road, Salisbury, Wiltshire SP1 3BG	01722 326 504
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00048	Mr Ian Lerner 9 Bramble Drive, Romsey, Hampshire SO51 7RJ	
00075	Mrs Carole Vose 151 Lower Road, Bemerton, Salisbury, Wiltshire SP2 9NJ	01722 332 178
00011	Mr Robin Walker & Mrs Lisa Walker Barham, 10 Stafford Road, Swanage, Dorset BH19 2BQ	01929 423 641

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00028	Mr Mike Harvey 23 Carew-Pole Close, Truro, Cornwall TR1 1QZ	
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00037	Mr Alan Mason The Withies, Meare, Glastonbury, Somerset BA6 9TQ (2000 pilgrimage)	01458 860 421
00014	Mr Alan Pyne Briers, 2 Grovsnor Avenue, Torquay, Devon TQ2 7LA (religion)	
MIDLANDS WEST		
99467	Mr Bill Davies 29 Neale's Close, Harbury, Leamington Spa, Warks CV33 9JQ	01926 614 104
00036	Mr Joe Duggan & Mrs Christine Duggan 25 Stonnall Gate, Walsall, West Midlands WS9 8HU (2000 pilgrimage)	01922 456 715
00040	Ms Gina Harris 64 Station Road, Birmingham, West Midlands B17 9LX (cycling, walking, history, Spain)	0121 427 4316
00083	Mrs Jennifer Hartley 42 Fields Road, Alsager, Staffordshire ST7 2NA (hill walking, history, architecture)	01270 877 707
00008	Mr Gareth Jones Whistlers, Tittensor Road, Barlaston, Staffordshire ST12 9DN (long distance walking)	01782 372 349
00055	Mrs Mary Lucy 22 Charles Street, Cheadle, Staffordshire ST10 1ED (Pamplona - Santiago April 2000)	01538 752 550
00012	Mr Ian Smith Quebbs Cottage, Cotts Lane, Lugwardine, Herefordshire HR1 4AB	01432 850 609
00043	Revd Robin Trew The Vicarage, Church Road, Snitterfield, Warwickshire CV37 0L (Vicar of St James the Great)	
00007	Dr Richard West 23 Oxford Road, Birmingham B13 9BH	0121 669 6700
MIDLANDS EAST		
99476	Mr Keith Davies & Mrs Delia Davies 45 Tilm Lane, Retford, Notts DN22 6SN	01777 702 487
00115	Mr Robert Delaney & Mrs Tracey Delaney Keepers Cottage, West Stockwith, Nottinghamshire DN10 4ET	01427 890 765
99477	Ms Felicity Sparling 36A Melton Road, Oakham, Rutland LE15 6AY	
EAST ANGLIA		
00072	Mr Brian Milner 15 Longacre Gardens, Bury St Edmunds, Suffolk IP33 2DX (Pilgrimage 2000)	01284 761 508
99483	Mr Brian Mooney & Mrs Gail Mooney The Cedars, Coggeshall, Essex CO6 1UB	
00089	Sr Gemma Simmonds & Sr Jane Livesey 8 Brookside, Cambridge, Cambridgeshire CB2 1JE	01223 302 449

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00076	Mr Leslie Bradley & Mr John Bradley 19 West Cliffe Grove, Harrogate, Yorkshire HG2 0PS	01423 527 783
00065	Mr David Bullock 2 Toppan Barn, Cracoe, Skipton, Yorkshire BD23 6LB	
99474	Mrs Jean Campbell 2 Hesketh Bank, Badger Hill, York YO10 5HH	01904 410 828
00038	Mr Philip Cunningham 32 Brompton Road, Sprotborough, Yorkshire DN5 7LL (walking)	01302 852 435
99471	Mr John Daley 18 Upsall Drive, Darlington, Co Durham DL3 8RB	01325 266 383
00015	Mr Victor Hamer 28 Scott Road, Selby, North Yorkshire YO8 4BL	01757 704 878
00052	Revd Andy Hawes The Vicarage, Church Lane, Edenham, Bourne, Lincolnshire PE10	01778 591 358
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00042	Ms Susan Joerning 72 Manor Drive, Bennetthorpe, Yorkshire DN2 6BT	01709 378 977
00020	Mr Michael Marsh 19 Harebell Close, Harrogate, Yorkshire HG3 2SL	01423 529 717
00108	Mr John Molloy 12 Marvell Rise, Harrogate, Yorkshire HG1 3LT	01423 522 941
00095	Mr Adrian Newman Nethercroft, Monkholme Lane, Threshfield, North Yorks BD23 5	01756 753 488
00112	Mr Brian Walker 16 Alexandra Court, Skipton, Yorkshire BD23 2RG	01756 799 514
00039	Mr Ian Walker 110 Tennyson Avenue, Harrogate, Yorkshire HG1 3LF	01423 547 083
00099	Mrs June Webster Burnbrae, 1 Hill Terrace, Middleton-in-Teesdale, Durham DL12	
00094	Mr Kevin Wharton 24 Rectory Lane, Skipton, North Yorks BD23 1ER	

NORTH WEST

00058	Mr Edmund Blood Middlegate House, Great Clifton, Cumbria CA14 1TU (Pilgrimage St-Jean-Pied-de-Port –Villafranca 1999)	01900 605 638
00096	Mr Julian Fraser & Mrs Elena Fraser Ormside Hall, Appleby, Cumbria CA16 6EJ	01768 351 265
99479	Mrs Ann Long 20 Cable Street, Formby, Liverpool, Merseyside L37 3LX	01704 873 787
00105	Mr John O'Boyle 53 Turnfield, Tanterton Cottam, Lancashire PR2 7DJ	01732 731 813
00079	Mr Chris Oswald 9 Sandon Court, Sandon Street, Liverpool L22 5NW	

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- 00050 Mr Alastair Cruickshank
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(pilgrimage 1997-98)
- 00024 Mr Christopher Dyos 01224 314 024
30 Duthie Terrace, Aberdeen, Scotland AB10 7PQ
(pilgrimage)
- 00098 Mr Robert Gannon & Mrs Margaret Gannon 01355 227 794
25 Belmont Drive, East Kilbride G75 8HB
- 00116 Mr Jonathan Gifford & Ms Joanna Gifford
19 Hulsidale, Hamnavoe, Shetland, Scotland ZE2 9LE
- 00066 Mr Cameron Hall & Mr Aaron Mellman 0131 553 3034
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- 00073 Fr Jim Lawlor 0141 554 5008
75 Millerfield Road, Glasgow G40 4RP
- 00074 Dr Paul Lyden & Mrs Pat Lyden 01436 679 582
Fistral, 30 Henry Bell Street, Helensburgh, Scotland G84 7HL
(pilgrimage July 2000)
- 00010 Mr Colin McAllister 01334 475 496
1 Alison's Close, 140 South Street, St Andrews, Fife KY16 9EQ
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46 Balmoral Place, Aberdeen AB10 6HP
- 00087 Ms Caroline Morris
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- 00067 Mr & Mr Richard Sidgwick Peter 07397 732 246
Inverlair Lodge, Roy Bridge, Invernessshire PH31 4AR

NORTHERN IRELAND

- 99470 Mr James McNally
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- 00051 Mr Peter Forsby & Ms Annette Bide 39 29 47 26
Otto Mallingsbade 11th, Copenhagen, 2100 Denmark
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- 99473 Mrs Verena Jensen 4580 4950
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- 00002 Ms Jean-Francois Janoueix
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- 99464 Fra Luis Padieme +39 6 683 755
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Santiani, Calle Campanet 29, Moscari 07314, Mallorca
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00078	Mr Brian Fitton c/o Venta Victoria, Cetra Casares Km8, Casares, Malaga, Spain	+34 952 894 325
00097	Mr Ingolf Eikland & Mrs Randi Eikland PL 540, SE-457 72, Grebbestad, SE-457 72, Sweden (Le Puy-Santiago summer 2000)	
00023	Mr Anders Ohlberger Repslagargatan 18, Stockholm, S-11846, Sweden (history, culture, has made Santiago pilgrimage)	
 USA		
00060	Revd Jim Anderson & Dr Lee Anderson 2692 Route 7, Copake NY 12516, USA	+1 518 329 3213
00016	Mr Eugene Bergeron & Mrs Florence (Betsy) Bergeron 69 Niantic River Road, Waterford Connecticut 06385, USA (pilgrimage 2000)	+1 860 447 2356
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00056	Mr Raymond Crerand Providence Medical Center, 500 17th Avenue, P.O. Box 34008 Seattle WA 98124-1008, USA	
00034	Mr Dana David 712 Azalea St, Lafayette Louisiana 70506, USA	+1 337 232 8175
00029	Mr Fred Exton 4323 Garfield Street NW, Washington DC 20007-1141, USA (early medieval period pilgrimage)	+1 202 363 2897
00003	Mr Donald Farkas 111 Mulberry Street Apt3x, Newark NJ 07012, USA	+1 973 642 1055
00030	Dr Scot Heisdorffer 2437 or ? 2737 Arlington Avenue, Davenport Iowa 52803, USA	
00059	Mr Sergei Iakovenko Polo-Rivera 812 Memorial Drive, Apt 1908, Cambridge MA 02319, USA (spiritual)	+1 617 354 9436
00103	Mr Art Krikorian PO Box 720966, San Jose CA 95172-0966, USA	
00033	Mr Rafael Martinez- Boucher 218 Windward Cove East, Niceville Florida 32578, USA (pilgrimage)	+1 850 897 5519
99480	Mr Trent Nicol 3419 North Elaine Place, Chicago Illinois 60657, USA	+1 773 871 8995
99472	Mr Robert Novotny & Mrs Jeanne Novotny 6317 Austin Drive, Ashtabula Ohio 44004-7727, USA	+1 144 997 7156
00032	Ms Deborah Payson 304 Orchard Way, St David's PA 19087, USA	+1 610 687 9554
00093	Mr Julian Peet & Dr Elaine Parliman 120 Porteous Avenue, Fairfax CA 94930, USA	+1 415 453 9842
00115	Mr Martin Porter 3430 Edison Street, San Mateo CA 94403, USA	

For the use of members only

CSJ New Members List Winter 1999/2000

00081	Ms Mary Porter Hall 760 West End Avenue, New York NY 10025, USA	+1 212 662 8298
00035	Mr Alwyn Powell 4701 Willard Avenue #216, Chevy Chase MD 20815, USA	+1 301 664 6724
00005	Ms Sharon Rosevear 480 South Marion Parkway #305, Denver Colorado 80209, USA	
00004	Fr Anthony Rosevear 56630 North Bank Road, McKenzie Bridge Oregon 97413, USA (culture of Spain, religion, language)	
00070	Dr Robert Spenger 1318 East Glenwood Avenue, Fullerton CA 92831-2845, USA (pilgrimage)	+1 714 441 1371
99484	Ms Linda Vanasupa & Ms Michelle Stevens 2000 Fixlini Street, San Luis Obispo California 93401, USA	+1 805 549 9484
CANADA		
00071	Ms Anne Knowlan 5853 Ryder Lake Road, Chilliwack BC, V42 1E2, Canada (pilgrimage)	+1 604 858 7089
99478	Mr Robert Nelder & Mr Peter Lakin 120 Rosedale Heights Road, #702, Toronto, Ontario, M4W 1P8, Canada	+1 416 926 0020
99475	Ms Gwen North 84 Fairbanks Street, Dartmouth, Nova Scotia, I3A 1C4, Canada	+1 902 461 2472
00069	Mr Robert Sibley 2150 Berwick Avenue, Ottawa, Ontario, K2C 3M4, Canada (journalist)	+1 613 225 1736
00026	Ms Debbie Sleeman 210 Holland Avenue, Ottawa, Ontario, K1Y 0Y5, Canada	+1 613 728 1148
00082	Mr Charles Snow & Mrs Laurie Snow 15 Ash Drive, Charlottetown, C1A 9AY, Canada	+1 902 892 9395
LATIN AMERICA		
00080	Dr Rodrigo Martinez Martinez Carrera 4 (2-38) Apt 305, Edificio Piedra Grande, Popeyan 44672 Columbia	
AUSTRALIA		
99468	Mr Bob Naughton & Mrs Joan Naughton 238 Amess Street, North Carlton, Victoria 3054, Australia	
NEW ZEALAND		
00022	Mr Thomas Cashen P.O. Box 51172, Pakuranga, Auckland, New Zealand	+64 9530 8735
00086	Rev Roger Hey & Mrs Kathy Hey 2/7 Tahuri Road, Epsom, Auckland 1003, New Zealand (pilgrimage 2000)	+64 9520 0154
00031	Mrs Margaret Kellett 4a Hiriri Avenue, Remuera, Auckland 5, New Zealand (2000 pilgrimage)	+64 9520 4839

Confraternity of Saint James

Registered Charity 294461

Meetings Form

Please indicate your interest in our forthcoming meetings on this form. Full details including cost will be sent when available – please enclose an sae for the reply – this saves us time! See the Bulletin and 2000 Diary for some more details.

please tick

Sat 27-Mon 29 May St James's sites in Dorset 1

Due to the large number of places to visit we plan to have two Bank Holiday weekends in Dorset – see August. We hope both will contain a great deal of interest. This one will include Maiden Castle and nearby Bronze Age sites, Abbotsbury, Milton Abbey, Dorchester Museum for a talk and visit to *Christianity in Wessex* exhibition, Whitchurch Canonicorum and Abbotsbury

Saturday 17 June Cloud of Witnesses procession

Thursday 6 July Other Ways to Saint James in Spain – Lectures

Sat 22-Sun 23 July St James's Weekend walk and visits

Tuesday 25 July St James's Day: Evening Mass in London

Sat 26-Mon 28 August St James's sites in Dorset 2

Based at Shaftesbury, visits to Ansty Hospitaller Commandery, Edington (William Wey), Wimborne Minster

Saturday 30 September Extraordinary General Meeting

Constance Storrs Memorial Lecture VI

Sat 21- Sat 28 October Visit to Belgium

Walks and coach travel around Belgium and St James connections

✂-----

Name: _____

Address: _____

Postcode: _____

return with sae to
CSJ Office, First Floor,
1 Talbot Yard,
Borough High Street,
London
SE1 1YP

Confraternity of Saint James

Registered Charity 294461

Jubilee Year 2000 Diary

- Saturday 22 January Annual General Meeting
Patricia Quaife: *The Development of the Camino Inglés*
St Alban's Centre, Baldwin's Gardens, EC1, 2.30pm
- Saturday 12 February Office Open Day
- Saturday 11 March Practical Pilgrim St Ann's Church, Manchester, 10am
- Saturday 18 March Practical Pilgrim The Ark, 220 Lambeth Road, SE1, 10am
- Saturday 25 March Practical Pilgrim St James's Church, St Andrews, 10.30am
- Saturday 8 April Spring Walk, Bredgar, Kent, 10 miles to 12c. St James,
Bicknor. Contact Andrée Norman-Taylor, 01580 291684
- Sat 27-Mon 29 May St James's sites in Dorset 1
Meet 11am Dorchester West Station for visits and talks
- Saturday 17 June Cloud of Witnesses
Annual procession to St Alban's Abbey, 12 noon Eucharist
- Thursday 6 July Other Ways to Saint James in Spain – Lectures:
Alison Raju: *The Camino Mozárabe*
Marigold Fox: *Madrid to Sahagún*
St Etheldreda's, Ely Place, EC1, 6.30pm
- Sat 22-Sun 23 July St James's Weekend
Hertfordshire churches & Lea Valley
Evensong at St James's, Stanstead Abbots
- Tuesday 25 July St James's Day: Evening Mass in London
St James Spanish Place, W1
- Sat 26-Mon 28 August St James's sites in Dorset 2
based at Shaftesbury, Dorset
- Saturday 30 September Extraordinary General Meeting 3pm
Constance Storrs Memorial Lecture VI
Dr Alexandra Kennedy (UCL):
Vézelay, Cluny and Santiago: an architecture of pilgrimage
St Alban's Centre, Baldwin's Gardens, EC1, 5.30pm
- Sat 21- Sat 28 October Visit to Belgium
Visit with walks to St James sites in Belgium
- Saturday 11 November Practical Warden day
- November/December Lecture to be arranged

For further information please contact:

Confraternity of Saint James 1 Talbot Yard, Borough High Street, London SE1 1YP
Tel 020 7403 4500 • Fax 020 7407 1468 • Email events@csj.org.uk • Web www.csj.org.uk



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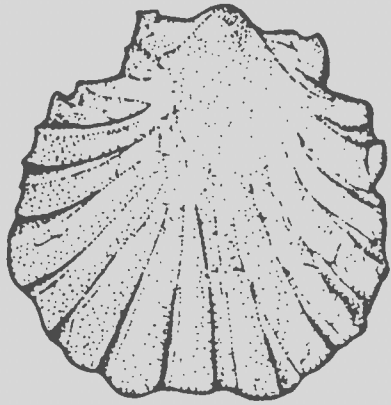
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Please allow 14 days for delivery.



A Scallop Pilgrim Badge Of St James

A Special offer of a unique replica from
St Andrews Museum

In 1996 a scallop-shaped pilgrim badge of St James was found in a field at Ardross, near Earlsferry in Fife. When conserved, it became clear that this was a silvered pewter badge with a pin on the back for fastening to a pilgrim's cloak or hat.

A visit to the 'Museum of Pilgrimage' in Santiago de Compostela by the Curator of St Andrews Museum in 1999 confirmed that this is a badge made by the 'concheiros' a group of 100 families who bought the licence to make metal scallop badges from the Bishop in AD 1230. These were sold on the northern side of the Cathedral where souvenir vendors can still be seen today.

A replica of this badge (actual size as above) has been made for sale, and can be ordered by completing the order form overleaf and sending it to St Andrews Museum. A leaflet for our exhibition 'Pilgrim Badges from Scotland', at St Andrews Museum until 26th March 2000, accompanies each pewter badge.