

The Confraternity of
Saint James



BULLETIN

December 1997

N° 61

President
H.E The Spanish Ambassador

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

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

NOTE TO CONTRIBUTORS

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

Confraternity Events

Winter 1998

Saturday 17 January 1998

15th Confraternity Annual General Meeting

with concert of medieval music by Joglaresa.

See enclosed AGM papers for all details.

Saturday 7 February 1998

Office and Library Open Day

A chance to visit the CSJ office and library at:

1 Talbot Yard, 87 Borough High Street, London SE1 1YP

from 12 noon to 4pm.

Wine and fruit juice available but bring a picnic if you wish. Nearest tube stations: London Bridge and Borough (Northern Line, Bank branch). Talbot Yard is equi-distant between the two, off the High Street to the left coming from London Bridge, to the right coming from Borough. We are on the 1st floor, above Copyprints.

Saturday 7 March 1998

Practical Pilgrim Day in the North

(Venue to be announced in Bulletin 62.)

Saturday 28 March 1998

Practical Pilgrim Day in the South

(Venue to be announced as above.)

17 to 19 April 1998

*Weekend Visit to Somerset (Glastonbury) with
Belgian group*

1 to 4 May 1998

Long Weekend Visit to Herefordshire

Visit to include: Shobdon and the Herefordshire School of Sculpture.

Other Events

21 to 23 February 1998

4th Meeting of Hospitalité Saint Jacques Supporters at Estaing

A gathering organised jointly with the Frères Prémontrés of Conques.

The meeting is open to anyone interested. For further details contact:

Hospitalité Saint Jacques, rue du Collège, 12190 Estaing, France. Tel.: +33 5 65 44 19 00.

1 to 4 March 1998

Pilgrimage from the Abbey of Bonneval to the Abbey of Conques

An occasion for prayer, meditation and sharing of Lent. Details from address above.

5 to 8 March 1998

A Spiritual Retreat at Conques

To include community prayers, Bible readings, singing, walking, 'conviviality'.

Again apply to: Hospitalité Saint Jacques for further information and application form.

23 to 27 March 1998

'Pilgrimage Past and Present to Walsingham, its Shrines and Buildings'

A week of 10 lectures, together with concerts, walks and a visit to King's Lynn.

Cost: £115 per person (sharing twin room), £140 with en-suite facilities.

For further details contact: Centenary Coordinator, RC National Shrine, Pilgrim Bureau, Friday Market, Little Walsingham, Norfolk NR22 6EG. Tel.: (01328) 820217.

30 April to 4 June 1998

University of Reading Graduate Centre for Medieval Studies

Art and Architecture Lectures 1998.

As always the Centre is putting on a series of lectures in the spring, held at:

University's Faculty of Letters (Room 128), London Road, Reading. Tel.: (0118) 931 6653.

All lectures are on Thursday afternoons at 2pm.

The Cistercians

- | | |
|---------------|--|
| 30 April 1998 | The First Generations of Cistercian Architecture in Britain
Dr Nicola Coldstream <i>London</i> |
| 7 May 1998 | Pictures and Manuscripts for the Abbey of the Dunes at Koksijde in
the Fifteenth Century
Dr Catherine Reynolds <i>London</i> |
| 14 May 1998 | Stephen Harding and his Manuscripts I
Dr Anne Lawrence <i>Reading</i> |
| 21 May 1998 | Stephen Harding and his Manuscripts II
Dr Anne Lawrence <i>Reading</i> |
| 28 May 1998 | Abbey Dore, Normandy and the West Country
Dr Brian O'Callaghan <i>Reading</i> |
| 4 June 1998 | Cistercian Architecture in the Later Middle Ages
Dr Nicola Coldstream <i>London</i> |

In Memoriam: Stephen Badger, 1940-1997

It is with shock and deep regret that we have learned of the sudden death of Stephen Badger, at home in Dulwich, on Friday 14 November. Typically he had been loading his car for a complicated journey north to play croquet and to accomplish Confraternity book business when he felt unwell and died very shortly afterwards.

Stephen had been a Confraternity member from the early days, since mid-1983, and had always played a full part in all our activities. He was both Treasurer and Librarian and enlivened all meetings with generous doses of wine and laughter. For a number of years the Confraternity Library was housed in his and Katharine's home in Dulwich where they welcomed members who wished to borrow books and on one occasion put on a memorable Library open day.

His organising talents came to the fore when he organised the 1993 Holy Year walk from Reading Abbey to Canterbury Cathedral - the origin of the notorious 'Badger-mile' - and reached their peak with the master-minding of Le Walk in 1996 when 55 French and British pilgrims walked from Southampton to Reading and Marlow, sleeping on church-hall floors and taking a St James's Day boat trip along the Thames.

After the library's move to first the Stamford Street office and then our current base in Talbot Yard, he remained Acquisitions Librarian and just before his death was busy ensuring that the Confraternity would receive two generous consignments of books from James Hogarth and from Jocelyn and Paddy Rix.

A thanksgiving for the life and work of Stephen is being held on Monday 8th December at 2.30pm at Christ's Chapel, Gallery Road, Dulwich Village, London SE21. Members who knew Stephen are invited to attend but are requested not to bring flowers.

In the meantime our thoughts are with Katharine (also a member of long standing) and Penelope and Benedict in their sad loss.

MM

Changing with the Times

Members will be aware, from references in Bulletin 60 and this present number, that certain key functions within the Confraternity have been carried out by individuals for a long period of time. The increase in membership over the last couple of years has meant additional work on all fronts but particularly for the Secretary and Membership Secretary. Adding to our publications list and the annual production of guides, while rewarding, has taken time in 1997 which will not always be available in future years. The paragraphs below bring members up to date with current and planned changes.

1 Future of the CSJ Secretary

Conscious of the approaching Holy Year and probable increase in interest in the Camino the Confraternity Committee has decided that it is now time to recognise the commitment of the Hon. Secretary and offer her some remuneration. Charity trustees are not able to benefit financially from their work for the charity: it is therefore to be proposed to the Annual General Meeting that the Secretary cease to be a committee member and instead be employed by the Committee as Executive Secretary to oversee the running of the Confraternity, with a particular remit to encourage the role of volunteers in all its activities. The payment proposed will at first be for one day a week at a level related to the salary received by the Secretary in her present, part-time employment. This will not immediately mean that she will work more for the CSJ – however it will be a long due recognition of her regular commitment to CSJ activities.

2 Retiring Membership Secretary

Our most grateful thanks must go to Doreen Hansen for not only having undertaken the job of Membership Secretary at a time when membership was rapidly growing, but also for overseeing, along with John Hatfield, the computerisation of our membership database and the issuing of membership numbers for the first time. When she took on the job Doreen thought she would be leading a quieter life after retiring from the headship of St Luke's Primary School, Canning Town. Little did she know that her retirement job with the Diocese of

London's Board of Education would be just as busy. We thank Doreen for her two years of service to the CSJ as Membership Secretary (and longer as a committee member) and hope she will now be able to enjoy some of the travel and relaxation she had been anticipating.

3 *New Membership Secretaries*

From immediately after the AGM on 17 January 1998 Vincent and Roisin Cowley will become the new membership secretaries, in succession to Doreen Hansen. They are well versed in Confraternity matters, having been members since 1988 and acted as wardens at Rabanal on a number of occasions. Their address is: Bramble Cottage, Primrose Lane, Shelton, Norwich, Norfolk NP15 2SJ. Tel.: (01506) 530891.

4 *Editorship of the Camino Francés Guide*

This guide has been edited by Pat Quaife since 1983, a period of 15 years. She would like to pass on the editorship (from early 1999) to another member who knows the Camino well and who perhaps has some experience of writing and/or editing. Every year some 30 or so letters are received from pilgrims, with their amendments, additions, discoveries etc. which make the task easier than it might initially sound. Access to a computer or word-processor is vital. If you think you might be interested in taking on the *Camino Francés* please contact Pat on (0181) 883 4893.

PQ/MM

From the Secretary's Notebook

Volunteers

Following the death of John Davies, the CSJ's first volunteer, there have been some developments in the running of the office. Two new volunteers, Bernard Masson and Charles Francis, have been assisting the 'regulars', Alan Hooton and Alison Pinkerton, while John Pickering has changed to a valuable job re-organising the publications and sorting out

our information resources. In addition we now have a good team available for helping with Bulletin mailings. New volunteers are always welcome to come and 'learn on the job' alongside the regular Tuesday workers. This kind of assistance was invaluable this summer after the series of articles in *The Daily Telegraph* by Adam Hopkins when we were deluged with enquiries and membership applications.

Confraternity Bursary

The CSJ is pleased to announce the bursary for 1998. If you know a young person between 18 and 25 who would like to apply for the £750 bursary towards a research project devoted to the pilgrimage or the cult of St James, please contact the office for a leaflet and application form.

Recension of Letter to New Members

When new members join they receive a letter with some contact phone numbers for information and advice on walking or cycling the Camino. With the new Membership Secretaries I am revising this letter. If you would like to help fellow pilgrims please contact me at the office, stating the route you know and whether you are a walker or cyclist.

Attention Australian Members

New member **Rita D'Arcy** of Melbourne has recently published *Cruising the Camino*, a personal account of her journey along the Camino by public transport. She intersperses historical and descriptive chapters with appropriate prayers and readings for meditation. The book was launched on St James's Day by the Spanish Consul-General in the presence (amongst others) of four returned pilgrims, including CSJ member **Julian Nayar**. The book is available (post free within Australia) from Mansfield Courier, Mansfield, Victoria 3922, Australia, price A\$16-95.

Melbourne Amigos Set Up

Among those present at the launch of Rita's book were **Laura and Bill Hannan** who have set up the *Amigos del Camino* in Melbourne. Its purpose is mainly to provide a list of people whom prospective Australian pilgrims can contact. If you have not already been in touch, the Hannans can be contacted at 20 Shiel Street, North Melbourne, Victoria 3051, tel. (613) 9328 2909, fax (613) 9328 3211, e-mail: hannan@werple.net.au.

Jim Matthews

One of the new members listed in Bulletin 60 was Jim Matthews of London N6 who died on 12 September. Judith Bennett of Sturminster Newton (Dorset) writes:

"It was with mixed feelings that I read his name in the list of new members in the September bulletin: sadness that the Confraternity will not have the benefit of his wide-ranging interests and generous personality, but joy that, although suffering from a brain tumour, he was still looking forward, widening his range and possibly contemplating a pilgrimage on the Camino."

Missing Library Book

Howard Nelson reports that one of the two copies of Jean Bourdarias' and Michel Wasielewski's *Guide Européen des Chemins de Compostelle* (Fayard, 1996) seems to be missing. Would the person who has borrowed it please return it quickly and/or telephone Howard on (0181) 693 7252.

All Library Books

All library books should be returned to the CSJ Library not later than the AGM to allow for the annual check of the stock. There will be a box for returned library books at the desk at the entrance to the AGM, if that is easier than posting them back.

Santiago

This is the title of the newsletter of Bury St Edmunds Cathedral, which is dedicated to St James. In a recent issue mention was made of the first plans for a millennium pilgrimage to Santiago. (With thanks to Keith and Mary Bishop of Daventry.)

Marion Marples

Book News

A Journey to the West, by Domenico Laffi is CSJ member Jim Hall's long-awaited translation of the 17th-century Italian pilgrim's diary from Bologna to Santiago de Compostela. Published jointly by the Leiden-based Primavera Press and the Xunta de Galicia, *A Journey to the West* is being launched in London on 20 November at the Pyrenean passes

meeting of the Confraternity. Jim Hall himself is speaking about Laffi's crossing, via the Valcarlos pass and Roncesvalles. A copy of the book is being presented to our honorary President, H.E. The Spanish Ambassador, earlier in the day at the Embassy. The enclosed flyer gives more details of the work which can be ordered either direct from the Dutch publisher or from the Confraternity at a cost of £16-50 (inland post) or £17-50 (overseas surface).

New Publications in Stock

- 1 We have recently added Richard Barber's *Pilgrimages* (Boydell Press, 1991) to the Confraternity's publications list. One of the first books to bring together studies of pilgrimage in different traditions, *Pilgrimages* covers Jerusalem, Rome and other European shrines, including Santiago de Compostela. This paperback costs £12-95 (£13-50 inland post, £14-50 overseas surface).
- 2 *O Camiño Inglés* by Xosé Manuel Fernandez Costas is a pocket-sized 63-page guide to the *Camino Inglés* written in Galician. The text is not difficult to follow but the sketch-maps are too small to be really useful. The price of £2-95 includes postage.

The Scallop.. the Shell Trading Company's handsome 1957 publication on all aspects (including art historical) of the well-known bi-valve, is available again for members to purchase. We have three copies, each priced at £5 plus £1 for inland postage, for sale, the proceeds of which are going to the Rabanal Appeal Fund. (With thanks to Professor George Zarnecki for supplying one of the copies.)

If you wish to order any of these publications please use the order form at the end of the Bulletin.□

Refugio Gaucelmo News

Walter Ivens and Joseph May

Death of Miguel-Ángel in Rabanal

All the events of 1997 have been overshadowed by the tragic death of Miguel-Ángel, Chonina's son and husband of Pili, in a shooting accident on Saturday 18 October. This is a tragedy affecting the whole village. Miguel-Ángel married Pili in May 1995 and everybody was optimistic that this could be the first step towards a new generation living in Rabanal, which is so bereft of young people. Many of our members have known Miguel-Ángel since the opening of the Refugio Gaucelmo and back to the time when Chonina handed over the daily running of the bar to him. Though cossetted as the youngest son by his mother, Miguel-Ángel has always shown an independent and happy spirit, enjoying his work, including his farming, and playing a prominent role in the life of the village. He has been a good friend to us and will be sadly missed. October wardens, Alison Pinkerton and Ginny Lighton, represented the Confraternity at the funeral and have provided the report below.

About 20 men from Rabanal, Astorga and some from Madrid, had on the Saturday morning [18 October] gone out to hunt jabalí (wild boar) in the area to the south of the village. The news that Miguel-Ángel had been accidentally shot, dying instantly, reached Chonina and Pili as customers were being served lunch. Their grief was awful to witness.

The Guardia Civil was involved because of the nature of the accident and Miguel-Ángel's friend, who had fired the shot, was taken into Astorga. He was later released but clearly was absolutely devastated by the tragedy.

We went to give our condolences and those of the Confraternity the next morning, with many others from the village. We left a message from the Confraternity in the book of condolences. The church was packed for the mid-day mass. The burial service took place in the late afternoon; it was a grey day but the rain held off until the end of the funeral. Miguel-Ángel's body was carried by the pall bearers from the house, where it had rested overnight, first to the parish church where a mass was held, then down past the house again and along the road

to the cemetery of the chapel of the Bendito Cristo at the eastern end of the village. There were probably a thousand mourners present. A final mass was said in the chapel and then his body was committed to the grave, accompanied by a great many wreaths.

We were able once again to convey our grief to Chonina and Pili just before we left Rabanal; they were very grateful for the telegram sent to them from the Confraternity in London. We took them two very large chrysanthemum plants in full flower, one white and one yellow, from the Confraternity, for them to take to Miguel-Ángel's grave, as is the custom on November 1st.

New Kitchen at Rabanal (a report by Alison and Ginny)

Before we left England to spend October as *hospitaleras* in the Refugio Gaucelmo we heard from Walter Ivens that whilst we were there a new kitchen and sink were to be installed. We were very pleased to know that the Rabanal Committee recognised the need to provide a sink that better suited the average height of pilgrims. However, when we arrived we found that all was not quite as anticipated. While the kitchen units had already been ordered the supplier had not yet been to measure up. However after some persuasion they came out on the Saturday to do this and we then felt that there was a reasonable chance of sink and units arriving before we had to leave. In fact, Guillermo who did the measuring had some useful comments on the plans and we agreed to his recommendations. With some difficulty the plumber and supplier of the units were finally persuaded to coordinate their arrival during the last week of our duty; within two days we had a new sink fitted into a well-designed *granito* surround, with cupboards and drawers below and a draining and storage cupboards above. There was only one day when we had to ask the pilgrims not to use the kitchen and we managed to carry on providing them with breakfast throughout.

The Wardens' Year

This year has been a busy one in Rabanal. A total of 5,192 pilgrims from 44 different countries found shelter under the hospitable roof of Refugio Gaucelmo. Since it opened in June 1991 only in Holy Year 1993 were there more pilgrims. It is a very highly regarded refugio as the *Premio Elías Valiña* testifies as do the many letters that we receive. The central figures in making the Refugio Gaucelmo what it is are the

wardens. It is they who welcome each pilgrim, settle them in, help and advise them as required and send them on their way with a good breakfast. Interestingly, the comment that recurs repeatedly is the welcome and warmth that the newly arrived pilgrim feels.

This year the wardens we thank are:

- March: Howard Nelson, who was also on the working party.
- April: Etienne and Nelly van Wonterghem-Teirlink from Belgium, our very first wardens.
- May: Max and Ida Ritler from Switzerland.
- June: Nick Summerbell and Dave Burrows.
- July: Nancy Frey and José Placer, from La Coruña via the U.S.A.
- August: Vincent and Roisín Cowley.
- September: Irmgard Churchill from Beaconsfield and Willy Charren from Germany.
- October: Virginia Lighton and Alison Pinkerton.

When the Refugio Gaucelmo was inaugurated we said that it was to be an international refugio and that is certainly reflected in the nationalities of the wardens who have put in the hard work to make it what it is.

The other outstanding statistic of this year is that we welcomed our 30,000th pilgrim since opening. The pilgrim in question was Sra. Nekane Carballo Gutierrez from Pamplona. She is a very pleasant pilgrim who, so I am told, needed her spirits lifting and being identified as a landmark in the history of the Refugio certainly achieved that object. She was given a silver Confraternity brooch as a commemoration of the occasion and we can be sure that there was honey for tea. It was the intention of Ginny and Alison, the wardens, to mark the occasion with a fiesta to which the whole village would have been invited. It had to be cancelled on hearing of the tragic death of Miguel-Ángel that you will have read about above.

We must look now to the future. Our complement of wardens for 1998 is almost complete except for some additional help in June and possibly July. Our great challenge is going to come in 1999 the last Holy Year of this Millennium. We need to be sure that we have wardens in place for what will be a very busy year. The Refugio Gaucelmo Committee is shortly to discuss the need to open for the full twelve months of 1999 in order to cope with what is likely to be an unparalleled flood of pilgrims

to Santiago de Compostela. You may expect to hear more of this at the A.G.M. and in future issues of the Bulletin.

Sponsor-a-Tile Appeal

A lot of work has been done this year in and around the Refugio involving considerable expenditure. The re-tiling of the barn roof and the drainage in the meadow have been reported in earlier Bulletins. Incidentally, the 'tossed-up ocean of earth and mud' was eventually levelled in the summer when the earth was dry and Asumpta and Charo will be conferring this winter with the Astorga municipal gardener on ordering trees for the meadow. Finally the new kitchen was installed, as reported above.

Rather like the meadow, the Sponsor-a-Tile Appeal dried up in the summer (as can be seen by the short list of donors) but thanks to the Elías Valiña prize money, the bills have been paid without too much of a dent in the Appeal reserves. But we do depend on an on-going Appeal income to keep the refuge in good order, and the £50 Sponsor-a-Week promotion is now open for your chosen week in 1998.

Sponsor-a-Week at Rabanal

For £50 members can sponsor a week's running costs at the Refugio Gaucelmo, perhaps choosing a week containing a significant date (birthday, anniversary, arrival at Santiago as a pilgrim etc). After the week they receive a letter from the warden/s giving an account of that week, including the number of pilgrims, where they came from and any interesting happenings. If you would like to sponsor a week in 1998 please contact Walter Ivens at 1 Airlie Gardens, London W8 7AJ, tel.: (0171) 229 2624.

1998 Working Group Week

Every spring a Confraternity working group is organised to spend a week at the Refugio Gaucelmo, doing the jobs that have been identified by the previous year's wardens. The suggested dates for 1998 are Sunday 22 March to Sunday 29 March. Walter Ivens (details above) would be glad to hear from potential volunteers, either now or at the AGM.

A Sponsored Pilgrimage

Congratulations and sincere thanks to **John Revell**, Australian by birth and now living in Middlesex, who raised over £800 for the Refugio Gaucelmo through sponsorship in both this country and Australia of his pilgrimage on foot to Santiago. He reached his destination in early July having walked 854 kilometres from Navarrenx, in the foothills of the Pyrenees.

Donors – May to October 1997

We are most grateful to the following members who have contributed to the Appeal fund:

Joseph Cheer, Patric Emerson, Anthony Grant, Mr and Mrs McIntosh, Pat Quaife, John Revell, Rosie Slough, John and Shirley Snell, Margaret Walsh.

STOP PRESS: Walking and Cycling in Normandy 27 April to 4 May 1998

The Association des Amis de St Jacques de Compostelle (the French-speaking society in Belgium) has very kindly invited CSJ members to take part in a week's mini-pilgrimage in Normandy next spring. Each day will include a walk of 15 to 20 kms and a cycle-ride of some 50 to 60kms. A highlight of this week in the Cotentin area will be a visit to the church of **Canville-la-Rocque** with its medieval wall paintings of the legend of the cock and the hen (known in French as 'Le pendu dépendu'). A day trip to Jersey is also planned. Participants will be based at the beachside Eurovillage Residence at Portbail and the half-board cost will be 140 French francs per day/per person (sharing a room) and 170 francs a day on a single basis. It may be possible to go for a shorter period of time. If you are interested you are asked to contact Auguste Wéry (in English or in French) **immediately** at Lijsterbesslaan, 24, 3090 Oversijse, Belgium; tel. and fax: (0)2 657 1914.

The Return – When the Yellow Arrows No Longer Mark the Way

Nancy L. Frey

Seeing Robert Llewelyn's addendum in Bulletin No. 59 finally prompted me to write and share some of my conclusions on how the Camino continues to influence pilgrims' lives once they return home. As Llewelyn indicates, in my 1996 doctoral thesis *Landscapes of Discovery: The Camino de Santiago and its Reanimation, Meanings and Reincorporation* (which is in the Confraternity Library), I discuss not only the pilgrimage as the process of getting to Santiago but also as one of returning home. Curiously, despite the impact that pilgrims claim that the pilgrimage has on them while making the journey, both the academic literature and personal accounts of the pilgrimage to Santiago, rarely, if ever, mention the return. Instead, the end of a pilgrim's diary/account usually concludes with the arrival at the Cathedral, a hug for the Apostle, or a trip to the coast and Finisterre. As a result of my own personal experience with making the pilgrimage, as well as discussing and corresponding about the return with hundreds of Santiago pilgrims, I discovered that the pilgrimage rarely ends on an internal level once the physical or geographical goal in Santiago is reached. In the last chapters of the thesis, I discuss the arrival in Santiago and how pilgrims reincorporate the experiences of the way into daily life. I have since revised the thesis for publication and it will be available in 1998 (*Pilgrim Stories: On and Off the Road to Santiago*, Berkeley, CA, University of California Press).

For me one of the most gratifying aspects of writing is reader response. Thus, after I published a short article on the return home for the Friends of the Camino Newsletter (United States) last year, I was pleased to receive a letter from a 58-year-old American woman eager to share her experiences about her two-week pilgrimage to Santiago. My curiosity for knowing how people respond to the pilgrimage was precisely what inspired my original focus on the theme of the return. "Judy" was a self-defined housewife who, before making the pilgrimage,

had never been active outdoors, had recently begun a course in religious education, and knew nothing about Santiago (except for an article she read which inspired her to go). The pilgrimage became an idea which she tucked away until opportunity knocked a year later when she broached the subject with her husband who "immediately approved and affirmed, DO IT!". Describing her two-week journey from León as "extraordinary (most pilgrims probably think the same way)", she recounted to me her most impressive memories of landscapes, sensations, surprises, personal triumph, sense of the past, and communion.

The days of reaching O'Cebreiro, El Acebo - entire days in the mountains without seeing another living person and never feeling afraid; climbing with a 30lb. pack - for the first time and feeling as though I was pushing myself to the limit; kneeling in prayer with pack in an old dark church experiencing the 'presence' of the pilgrims centuries before; keeping uplifted by the 7:30 Mass of the Benedictine monks of Samos. When my husband, son and Spanish friends greeted me with a bouquet of wild flowers at the Alicante airport where I flew from Santiago - they met a different person housed in the same body!

Judy wrote me the letter six months after completing the pilgrimage and closed by remarking that "It's addictive - I'm leaving June - to walk two more weeks alone!" Feeling renovated and positive, she also sensed that in those two weeks (and what was really much more time since the idea to make the journey had come to her more than a year before) she was changed and continued to feel these changes at home.

Many things cause me to reach back and re-experience. Simplicity has become important. On walks here in [her hometown] I experience 'flashbacks', insights, ideas which I'd first had on the Way. My family and close friends respect me for my venture; I think it has motivated some people to go and "DO IT" even in other areas. I have been able to share personal and spiritual experiences - such as having 'angels' appear almost on a daily basis - that I wouldn't ordinarily share. The relationship between my husband and me has deepened; we have a far greater sense of appreciation for each other and our capabilities. My faith has deepened; what I thought was very central to my being is! I am delighted in my physical capability and continue to work on it. It has been an amazing introduction and/or bridge to many others.

Six months later in another newsletter I read that she was organizing a pilgrim's reunion in her hometown.

While her experience of the return is unique, as is each pilgrim's, it allows me to discuss some of the common threads that pilgrims experience once they return home. What she does not mention is the immediate post-return: pilgrims often feel a sense of let-down (mixed

with the triumph of finishing) at the prospect of going home after reaching Santiago (as Alan and Jean McKie express well in No. 58, p. 25). Many pilgrims often are disoriented in the first few weeks after arriving home — the quotidian does not seem as relevant as it did before going — i.e., the speed of the city can be disturbing, some feel isolated (that those around them do not understand their journeys) or restless with a desire to still be on the way. Many pilgrims must quickly return to work after a rapid mechanical return which often further enhances the sense of disorientation and distance one may feel from the Camino.

Despite the disorientation, memories, of a fully sensual nature, are often what remain most strongly with pilgrims — suddenly smelling the rosemary and lavender near Rabanal, or feeling the heat on the *meseta*, or the smile and welcome of the *hospitalero* or a new friend at day's end, the pleasure of water quenching thirst, a chilly breeze at Cebreiro. Judy, for example, first mentions the memories: how she has flashbacks, relives moments and remembers thoughts she had while on the Way. Pilgrims have recounted these types of vivid flashbacks occurring unexpectedly — at work, in the shower, while driving, etc. One of the interesting aspects of the pilgrimage is how it is incorporated into one's memory through a series of emotional and physical experiences with the Camino's landscapes, the self, and one's companions along the way (those with whom one travels and those who live along the route). The intensity of the Camino as a series of impressive daily experiences usually returns unexpectedly to the pilgrim once he or she returns home where distance allows a rehashing of the Way.

I have noticed three general trends in the ways that pilgrims reincorporate the pilgrimage into daily life; roughly labelled as, compartmentalization, integration, and a combination of the two. Briefly, some pilgrims tend to compartmentalize what they see as two realities: the Camino and home life. The Camino is often envisioned as an unreal oasis which contrasts with "real" or daily life. Either a limited attempt upon return is made to bridge these two realities or the pilgrim accepts the two as distinct and separate. In the latter case, rather than bring the pilgrimage home as a way, for example, to question one's materialism, develop one's spiritual life, be more generous, these attitudes are usually understood to be practised while on the Way and part of one's identity as a pilgrim. This compartmentalization does not imply that these pilgrims remain disassociated from the Camino — rather they often maintain contacts with pilgrim friends, participate in association

activities, plan future journeys — but it does not usually cause personal transformation. Some other “serial” pilgrims seem to be addicted to the Camino — they come to need the Way and continuously repeat the journey but not making a connection between the two realities nor feeling a concomitant appreciation towards others who made their journeys possible. Rather than becoming a humble, helpful pilgrim through repetition, for some the result seems to be an increased sense of pride, an air of superiority for their physical deeds and an attitude of ownership towards places of the Camino (I do not mean to imply that *anyone* who repeats the pilgrimage is addicted to it. There are many motives for repetition).

In the case of integrating these two realities, Judy’s experience serves as a good model. A sudden major transformation (a conversion, divorce, quitting a job) upon return tends to be the exception rather than the rule, though these may also occur suddenly or over the long-term. Some pilgrims actively attempt to incorporate the personal insights or strengths garnered while on the Camino into daily life. Judy, for example, consciously attempts to bring home the simplicity of the Camino, her awareness of her body and its strength, and her deepening confidence and development of a spiritual life that needed the Camino to flourish. She is also aware of how her actions also influence those around her — as a couple she and her husband are stronger and her friends have a new understanding of and respect for who she is as a person (more than a housewife). Some pilgrims feel renovated in various ways as Judy describes — spiritually, physically, emotionally. Others make decisions or find new resolution to complete personal goals. The major post-pilgrimage task becomes how to apply these experiences to the path of daily life when the yellow arrows no longer mark the way.

Finally, another group of pilgrims appear to attempt to integrate the pilgrimage into home life but find that work, personal, or social circumstances/pressures conflict with these desires. Several pilgrims described how they came to question the materialism of their lives, but their work required them to sell to others — encouraging others to be materialist. In this case, the pull of the stability of a job and family obligations overcame the value of simplicity. Many find that, in general, it is very hard to keep the pilgrimage actively alive other than as a memory.

I now turn to the reader who can use his or her own experience to reflect on what I have suggested. How can pilgrims bring these two

realities into greater congruence? Do you feel like you live your daily life as a pilgrimage? If so, how? and How do you think you could bring the Camino more into your daily life? Would you like to?

While some pilgrims continue on in their daily journeys alone, many others actively seek out other pilgrims to keep the memories or feelings of the journey alive — through correspondence, visits, repetition and participation in associations. Without going into detail, many pilgrims continue to re-experience and share the pilgrimage by maintaining the friendships made during the journey by crossing linguistic barriers writing letters or holding reunions. Other pilgrims find that once they return home they begin to understand the pilgrimage in ways that they could not while on the road and want to return, for example, to reorient themselves, to feel once again rejuvenated, to continue the process of inner search, to renew social relationships or to experiment by making the pilgrimage in a different way (alone, for a longer period of time, on a different Camino). Some pilgrims return to the way with their families to share the Camino and retrace their steps by car in order to give thanks to those who helped them along the way. A few feel a sense of debt and gratitude towards the Camino and decide to return as a warden or as a member of a working party to help others. Others become involved with other pilgrimages or charitable projects — channeling their sense of debt or being a pilgrim both “on and off the road” to other types of daily or humanitarian projects.

In addition, pilgrims may seek out a Friends’ association (many of which were formed like the Confraternity) to maintain contact with the pilgrimage, to develop friendships with other pilgrims, to help future pilgrims and give back to the Way, or to share and relive their experiences. Some Friends of the Camino associations take an active role in the return while others emphasize the departure. As you know, the Confraternity both prepares pilgrims with pilgrim preparation days (Practical Pilgrim) and allows some members to share their journeys at the Annual General Meeting or continue their connection to the Camino through participating in activities or taking on leadership roles. It has only been in the last few issues of the Bulletin, though, that members have begun to discuss the return outside the context of the journey itself. In contrast, the Flemish Vlaams Genootschap van Santiago de Compostela (Brugge) has, since its inception in 1985, held a number of rituals to ease the transition into daily life of the returning pilgrim. The association not only gives the homecomer a *terra cotta* scallop shell (one

colour for cyclists another for walkers), pilgrims are asked to submit a copy of the Compostela which is kept on file. Since 1995 the association has held a fall meeting for returned pilgrims to share their photos, slides, videos, etc. Last year more than 80 returnees attended. In addition, some members also write articles about the return in their bulletin "De Pelgrim" such as is common in the bulletin of *Los Amigos del Camino de Guipuzcoa (Actividades Jacobeas)*. The Italian Friends also conduct a rite of reincorporation for returned pilgrims who are inducted into the confraternity and given a cape and shell. Despite the existence of these activities within various associations most pilgrims return home with few, if any, rites of reincorporation to help navigate the pilgrimage of daily life.

A final note and thought for reflection. One of the trends of the pilgrimage in the 1980s and 1990s has been the development of the idea of the "authentic pilgrim". Generally, what is considered authentic centers not on the *why* of one's journey but rather the often superficial *how* one makes the journey (I do not mean the differences that exist between motorized and non-motorized pilgrimage, but the hierarchies of difference that exist between and among walkers and cyclists). I will not discuss this issue here at length, but I wholeheartedly agree with Alison Raju's comment in her article "Winter Pilgrim" (No. 58) that one's notions of the "proper" or "authentic" pilgrim ought to be questioned and not used to judge others' journeys. I mention this point in discussing the return because one of the characteristics of the "authentic pilgrim" links the amount of time/distance of the journey with the impact of the experience. It seems clear that time and distance, while important, are not the determining factors in how the pilgrimage can influence an individual. Rather the most important element appears to be what he or she brings to the Camino (the pilgrim's receptiveness to what the Way offers). Some pilgrims believe that their long journeys and repetition make them more "pilgrim" or more authentic than others. Looked at in the way, the Camino is at times reduced to a competition for "pilgrim-ness" (whatever that may be) based on fulfilling or complying with an image of the authentic constructed in the last ten to fifteen years. The pilgrimage is both an inner and outer way and it is impossible to equate distance travelled with one's feet with the amount of inner terrain that one covers. I make these statements after discussing the return with pilgrims who have both made long-term, long-distance repeat journeys and those who make the pilgrimage in stages from one year to the next

or choose, or can only afford, to make shorter journeys. Judy, for example, made a journey "of only" two weeks from León (neither doing the "whole thing" nor going for a month) yet found the pilgrimage to be deeply moving in large part because she was at an important stage of personal transition. Perhaps one of the most obvious, but also interesting comments she makes is that her experience is extraordinary. The majority of people who make the Camino return home with positive memories and stories, despite any hardships endured while on the Way. The pilgrimage is extraordinary and (stepping out of my academic objectivism) should not be governed by the hierarchical pettiness of "authenticity" which is so characteristic of daily life. For me one of the great ironies of the contemporary pilgrimage is the value of openness and respect for personal experience among pilgrims and the concomitant intolerance frequently found on the journey fostered by notions of authenticity. As one Spanish pilgrim commented in an article on authenticity he published for his Association's newsletter: "With almost complete certainty, one can say that there is no 'best' or 'most' authentic way. These ways change with time and the social, geographic and religious circumstances that revolve around the Camino".¹

¹ Pliego, Domingo. 1994. ¿Cómo debería de ser el "auténtico" peregrino? *Estafeta Jacobea* (Navarra) 22: 38-39.

Via de la Plata Companions for Spring 1998

Bill Brown, of 44 Eskfield Grove, South Melville Estate, Eskbank, Dalkeith EH22 3FA (tel. 0131)-663 1853, writes as follows:

'Having the refreshing experience of walking the Camino Francés (Roncesvalles to Santiago) this year, I am now planning to walk the Camino Mozárabe/Vía de la Plata, probably in spring 1998. I am keen to make contact with members with similar intentions. As I am now retired my timetable is fairly flexible, although my preference is March/April 1998. Please contact me if you are interested.'

Master Mateo's Musicians

Ernest G. Norris

Muy bien, amigos. Gracias. We need to come at it fresh. Take five. Now, Padre, you asked why a 'sceptic' should be taking *el Camino de Santiago*. One word answer, Master Mateo. You make medieval stringed instruments, vielle, rebec, 'figure of eight', fiddle, vihuela? No instruments remain. The only evidence is iconographic; statuary, manuscripts, paintings. All roads lead, in the end, to *el Camino de Santiago to el Pórtico de la Gloria*, and the best of all sources – Mateo.

Here is this mason/sculptor in a small province at the edge of the known world, sea north and west, mountains to the east, south a brilliant, tolerant, multi-racial, but religiously alien civilisation. The odds are that Mateo never travelled far, if at all, beyond the borders of the province, probably knew only his local churches, castles and palaces, though his professional training must have been thorough and solid. From which concatenation of vagueness and possibility can be deduced how little is known of Mateo — except through his work and documents related to it. Yet his work puts him among the greatest of all sculptors. What influences can we see in his work?

Living in Santiago Mateo cannot help hearing pilgrims' tales; the glories of French cathedrals, the porticos of Moissac and Oloron. He hears of integration of sculpture and scripture, of Christ Universal Ruler — accompanied by the Apostles and the Blessed — on the tympanum of the porticos, and on the semicircular arch, the archivolt, surrounding the tympanum, twenty four Elders playing cytharas, as in the Apocrypha. Just as well he did not see the originals. Twenty four po-faced Elders sitting bolt upright as if on the WC, an impression enhanced by phialas, resembling specimen bottles held in right hands, leaving the left for twenty four identical fiddles, are hardly inspirational. Competent craftsmen worked to a formula — and that is what the formula produced.

Mateo's new brief, a portico for the cathedral left by Esteban and his successors, fired an imagination fuelled by genius and discipline, unhampered by pedestrian precursors. The tympanum, of course, had to be static, hierarchic. There can be nothing informal about the majesty of the Universal Ruler — even more so if the portrait is to be in terms of

an idealised twelfth-century Spanish court. Sculpture, in this subject more than any other, must flesh out the eternal. Nothing must disturb the sense of timelessness. "As it was in the beginning, is now..." There must be no movement, no tension, no drama. Serenity is all. But an arch exists only in stress; tension and compression are built into the form. For Mateo to deny this would be departure from truth. Stress must be reflected in movement among the musicians, but must not detract from the majesty of the tympanum.



Two elders from the Victoria and Albert cast of the Pórtico.

Photo: Author.

Mathematics was an obsession running through all medieval education. Saint John of Ortega's monastery church is a beautiful example of that obsession applied. It is implicit in Mateo's training; for a mason it is the primary tool. Mateo's mastery shines in the proportion and precision of his work, but his genius is shown in such detail as the difference in height between the outer Elders and those in the centre, an acute awareness of perspective predating Uccello by three centuries. Being adjacent to Mozarabic civilisation, the centre of European learning of the time, probably helped. While the Crusaders were sacking Constantinople, destroying the libraries of a millennium in that last great Viking raid, here Greek and Roman learning was preserved and spread; Christian, Jew, and Moslem in academic brotherhood, each enhancing the studies of the other, and the learning of the past. The renaissance of Greek mathematics, (of which theoretical music was an essential part)

enlarged by Arabic invention, was one of the disciplines broadcast by the catholic nature of the Christian Church. And the work and pilgrim routes to Santiago came from the South, as well as from the West.

We can only conjecture about Mateo's wide experience of practical music, revealed in the archivolt. Much may be ascribed to acute observation. Mateo certainly possessed that to an extraordinary degree. Jongleur, minstrel, were everyday currency, but the poise of the musicians, the standard and variety of their instruments, point to an acquaintance very much higher on the ladder, say, household musicians in court or palace. Twenty four of them? Unlikely. Whether large bands (and large is, say, more than ten) as opposed to impromptu 'get togethers', existed in medieval times, and where and when, is still subject to argument. The way Mateo chooses and arranges his forces, the fact that no two instruments are exactly alike, the large number available to copy with all his will towards truth, argues large groupings, though not necessarily scripturally large. The Apocryphal reference to 'cytharas' restricts him to 'strings', but stretched to mean any kind of 'string', from organistrum, through bowed and plucked instruments, to harps and psalteries. In any case, the last cythara had probably perished five hundred years before, and it is doubtful whether Mateo would have recognised one if he saw it. Fr López-Caló's inspired conjecture about the shape and role of the *phialas* in Mateo's work, turning them from perfume holders to musical gourds (calabazas), certainly has a bearing on the size of the band of musicians Mateo could have encountered. A small, homogenous group of musicians needs no outside standard. For a large group a standard is essential — think of a modern orchestra tuning to flute or clarinet A. Twenty four Elders would have had no such standard, only stringencies of tuning. Multi-string instruments, harps, psalteries, took longer to tune and would have priority over instruments with fewer strings, rebecs, fiddles, vihuelas and organistra. Where would a common pitch have come from? López-Caló's idea of 'tuned' as well as percussive gourds fits perfectly. You tried them by the dozen until you found one with a satisfactory and agreed pitch — then treasured it. Your 'large' orchestra could tune, even to the drone fifths of the organistrum. Look at Elder number four.

Mateo must, however, have brought more to his musical task than observation and dedication to truth. Prima facie, masonry and music are antipathetic. A lifetime wielding mallet and chisel, starting as a very young apprentice doing rough work, does not make for delicacy of

touch. But Mateo's depiction of tuning and listening, his awareness of the universal body language of string players, points to more than observation and knowledge. How many craftsmen have possessed both and yet made egregious mistakes in musical subjects? Mateo brings empathy to his work, surely born of experience. Could he have been a practising musician? Could this have been part of his inspiration?

So to the musicians. And musicians they are. Elders by definition and scripture, perhaps, but that stands for nothing beside the reality of the way they handle the instruments, their expression, body language, communication. They are musicians; professionals at that. And here is Mateo's prime act of genius. This is not the first depiction of everyday life. Much of Greek and Roman sculpture, the friezes of the Parthenon, the sculptures on arches and pillars of Roman triumphs, refer to life as lived. There, however, you face the two choices of antiquity and modernism, Ikon or Ideal. Ikon does not pretend to life; it abstracts desired features leaving you to fill the gaps. Ideal does not pretend to life as it is – no warts – looks to a Platonic heaven. Archetype Ikon sculpture would be, perhaps, Trajan's Column – cartoon adventures in stone; archetype Ideal sculpture the Athenian procession, youths, maidens, magistrates, animals, gods, all perfect of their kind. Sculpture had ever been thus. Mateo knows nothing of this. He is not concerned to abstract, or idealise, or even 'make real'. His concern is with truth. Truth starts with the relationship between pairs of musicians. If one, say, is 'giving a note', the other is listening intently; posture, the way instruments are held, heads placed, robes fall, all go back to this relationship. There are twelve of these relationships, none of them repeated. Truth must prevail to the smallest item. An instrument must be correct to the holes taking the strings to the back of the peg-holder, to the screw slot in the handle of the organistrum. The marvel of this dedication to truth in the hands of Mateo is that it does not become sterile. It enables him to maintain a rhythm from the ends of the arch to the triumph of the organistrum in the centre. It enables him to arrange his instruments in a pattern from simple to complex, and for variety, to break that pattern with instruments of different shape. And whilst movement is apparent and rhythmic it is not in any way violent. It must not be concerned with the whole. The tympanum is serene. The archivolt shows the equivalent of serenity in movement – it is relaxed.

Relaxation is very rare in sculpture. Ikon and Ideal cannot relax. Ikon must exaggerate to make its point, leaving you with too little information

to determine what happens next. This has to be stated explicitly, if at all, in the next ikon or frame, usually with the aid of words, external crutches for an inadequate work of art. Ideal aims to universalise the image; a god is a GOD; Venus, the perfect woman; David, the paradigm of youth, etc... These images have a present, but no past and no future. When the model stepped down from the rostrum, the god disappeared and an ordinary being with all the faults inherent in that estate put on the ragged dressing gown. Ikon and Ideal have only an eternal present. Mateo's refusal either to abstract or idealise his musicians, and his relaxation of them, produces something unique in sculpture; a parameter of time: a minute ago they were playing: a few seconds and they will start again.

In a fable about a medieval mason, at Wells, he is asked why he has carved a figure destined for the facade, completely in the round. "No one will ever see it," he is told. "Ah, but God will," he replies. This demeans both God, and craftsman, God as a kind of nagging foreman, and the craftsman as only working well under supervision. What Mateo achieved was truth, in all its aspects, truth to life, subject, spirit, and craftsmanship. This truth extended from the geometry of the Pórtico (even the laying out of that on the plaster floor of the drawing loft was a vast feat of intelligence and technique for the time and place — witness the inexactitudes in other projects of the era) to the ornamentation and mechanism of the organistrum. Add one further truth, constructional — the Pórtico stands almost perfect after 800 years — and you have an idea of the integrity of the man who hides himself behind the pillar. Not in fear of judgment on his work, not even offering it to God. In this work is integrated his every talent, imagination, intellect, spirit, feeling, and craftsmanship, all used to their fullest. "Here I kneel. I could do no other." It is what God intended.

Enough!

"Hola amigos. Listen now, I know you are used to entertaining in the Highest circles. Tomorrow, however, you come down from those perches and play for people.... Christ's people. Tomorrow you will play loud — big fff loud — and even then the pilgrims won't hear you. But they'll know you're there! Now, "Iacobe Sancte". From the top and let's HEAR it. After...□

The Confraternity Choir

Mary Remnant

Music has played an important part in the history of the Confraternity from its earliest days. When the six founder members met on January 13th 1983 they were entertained by the organistrum made in 1980 by Alan Crumpler and copied from the one sculpted at the top of the *Pórtico de la Gloria* in Santiago Cathedral.

At the first general meeting on March 6th the members present sang Aimery Picaud's hymn 'Ad honorem Regis summi' from the *Codex Calixtinus*. Since then that has almost become our signature tune, whether with its original words or with new ones written to celebrate special events. Some of the more memorable occasions when the original version was sung were:

- 1985: in Suso's bar at Santiago (to the consternation of the other customers who quickly vanished) and later outside the Cathedral at midnight, with Señor Ballesteros from the Tourist Office;
- 1987: unexpectedly in Santiago Cathedral when some French choirboys did not turn up to sing in a pilgrim service;
- 1994: on the Luxembourg Metro station in Paris.

More formal occasions go back to July 6th 1983, when the present writer did a lecture-recital entitled *The Musical Road to Santiago de Compostela* for a Confraternity meeting in the crypt of St James's Church, Spanish Place, and the audience joined in singing 'Ad honorem' when the journey arrived at Aimery Picaud's home town of Parthenay-le-Vieux.

The Choir itself, however, originated when a special version of the programme was performed at our international conference at Hengrave Hall, Suffolk, on March 17th 1990. At appropriate points in the journey pilgrim songs were sung in French, German and Spanish, and as no English one is known to survive the English members sang 'Sumer is icumen in' which comes from the abbey with Santiago connections at Reading.

Since then the nucleus of the Hengrave choir, together with later additions, has sung and played medieval instruments in many different versions of the programme, including:

- 1990: in aid of the Rabanal Appeal, in St. Joseph's Hall at the London Oratory;
- 1990: in the Purcell Room, at London's South Bank;
- 1991: in memory of Constance Storrs in the Gershom Centre at Great Ashfield, near her home at Badwell Ash, Suffolk;
- 1993: in the Purcell Room (based on the travels of Baron Leo of Rozmital in 1465-6 and Arnold von Harff in 1499);
- 1995: in aid of Rabanal at No. 11 Downing Street, by kind invitation of our member Gillian Clarke, in the presence of H. E. The Spanish Ambassador and Señora de Aza, who together played the organistrum to accompany the choir;
- 1996: for the Friends of Dorchester Abbey (Oxon.) and their Appeal, the Rector being our member Canon John Crowe;
- 1997: in aid of Laurie Dennett's *Fundación del Santo Milagro* for the preservation of El Cebrero, at St Etheldreda's Church, Ely Place.



Choir Members perform at No. 11 Downing Street.

Photo: George Grant.

Lecture-recitals on different subjects have included:

- 1995-6: *Minstrels in the Age of Rahere*, about the twelfth-century minstrel founder of St Bartholomew's Hospital and Priory; this was performed in the crypt of St Etheldreda's Church, in the Purcell Room and in the church of St Bartholomew the Great, Smithfield;
- 1997: *Music in Florentine Art* for the centenary of St Philip's Servite Priory at Begbroke, Oxon.

Other London events connected to St. Bartholomew's Hospital, when just a few members of the choir were needed, were:

- 1995: the musical play *Rahere and his vision of St Bartholomew* by Patricia Wharton, at the Mermaid Theatre, and
- 1996: a concert of words and music concerning the history of the hospital, at St John's, Smith Square.

Because the Confraternity Choir originated in a lecture-recital, that category of events has been considered first. However, much more important are the occasions when the choir has been singing and playing directly in praise of God rather than indirectly through another context. These include

- 1991: Mass at the Little Oratory, London, to inaugurate the first stage of Paul Graham's pilgrimage to Jerusalem by penny-farthing bicycle in aid of a hospice (each stage being for a different charity);
- 1993: a special service in the crypt of Canterbury Cathedral, led by our member the Very Revd David Stancliffe, then Provost of Portsmouth Cathedral but soon to become Bishop of Salisbury;
- 1993: a special service at St James's Church, Stoke Orchard, Glos., led by our member the Revd John Homfray;
- 1995: the nuptial Mass in St Matthew's Church at Rowde, Wilts., following the marriage of Paul Graham to Helena Harwood;
- 1997: outside Southwark Cathedral, while pilgrims who had arrived from Rome in the steps of St Augustine were eating their picnic lunches;

1997: Mass at St James's Church, Castle Acre, Norfolk, during the weekend to celebrate the feast of St James.

Besides these events there have been times when members of the choir were present and singing although the choir as such was not involved, for example:

1995: *The Musical Road to Santiago de Compostela* in the *Pilgrims and Pilgrimage Day Colloquium* of the Centre for Late Antique and medieval Studies, together with the Confraternity, at King's College, London, organised by our member Professor Janet Nelson;

1995: when some members of the Confraternity visited Roncesvalles and sang our own musical setting of the ancient poem 'Domus venerabilis' which describes the hostel there around 1200. Unhappily, the composer could not be present.

For about three months the choir has had a rest, but it is about to wake up. By the time that this Bulletin comes out we will have had a rehearsal and party on the feast of St Cecilia and made plans for the future, which will include the Santiago lecture/recital for the Catholic Writers' Guild (the Keys) on March 17th 1998.

ULTREIA!

La Coruña in London

Eugenio Raiz is Tourism La Coruña's London representative and will be pleased to give members planning to visit the city and/or walk the *Camino Inglés* as much help and information as possible. He is based at 8 Leigh Gardens, London NW10 5HP, tel. (0181) 968 1447. □

A Letter from France

Chris Masters



Cross marking the pilgrim road near Fougères. Photo: Author.

There are 6,600 roadside crosses in the Mayenne department, which is about one for every four families, or twenty people. They originate mostly from the latter part of the 19th century and from the middle part of the 17th century. Alain Guéguen, president of the Mayenne Comité Départemental de la Randonnée Pédestre, says that they reveal a certain state of harmony between man and the rural milieu and they represent an artistic expression which is local and communal. They are evidence of something more than this. The 17th century was a period of relative religious stability after the religious wars of the 16th, and the power struggles of the 14th and 15th centuries. By the 17th century France was the most powerful force in Europe. Stone seems to have been increasingly used in the countryside — most of the farms which are inscribed with a date belong to this period. Maybe the growing wealth of the nation would account for this, or the Great Fire of London had sent shock waves across Europe which effected the change from timber to masonry construction. Whatever the reasons, the present character of the countryside was being determined in this period.

While they were building the farms, the stonemasons were carving crosses. They were literate enough to apply dates to their work, but the community still needed its religious symbols. Here on the edge of Brittany, deep in rural France where life was determined by the seasons as it had been for thousands of years, signs and symbols were everything. A true likeness of the event was less important than the

symbol itself, their minds were still in 11th-century mode. The Renaissance had not touched them.

Then at the end of the 18th century another period of chaos. The Revolutionaries abused the old religion, tore the heads off the statues, hacked away at the symbols of the old authority — in their eyes a justifiable vandalism. In the countryside this was not always welcome. A local Mayenne hero, Jean Chouan, along with a band of young men, resisted conscription by the revolutionary authorities and hid in the woods for two years until he was discovered and shot by the National Guard. Today there is a museum in his name.

By the middle of the 19th century the old religion had re-established itself. More crosses were appearing the countryside. The local churches were being rebuilt, their spires enlarged sometimes in bizarre and intricate shapes. While in England Gilbert Scott was intent on replacing as many country church windows as possible and remodelling the interiors, the French villages competed with each other in the medieval way for the height and intricacy of their spires. Today this gently rolling landscape is characterised by these more than anything else. Even the liberation of France by the British and American forces in 1944, which devastated so many of the towns, left most of the churches intact.

The crosses which appeared in the 19th century have a different character. No longer crude, powerful, primitive and enduring, they are of a more realistic nature. Christ no longer looks like a plasticine figure in stone, but a figure of real anguish, a man of metal often painted blood red, nailed to a wooden cross. Yet while Christ hangs in agony in the most unlikely rural places, the cult of the Virgin Mary grows. As if His tortured masculine image is by itself too much to bear, Mary has been re-invented, the image of serenity and calm, pure eternal motherhood contrasting with His premature death. She looks down from hilltops, gazes from clumps of trees, watching and reminding, a perfect counterpoint to his suffering.

While I find myself applying conventional artistic judgements to these figures in the landscape, the way they are sited, their inherent energy, their power to hypnotize, I am aware that for some people they are part of a grander scheme of things and that the artistic judgements may be irrelevant. I am not prepared to dispense with my own critical faculties but suspect that they have little bearing on the religious experience of many people. For me, the perfect figure may induce the religious experience, and the addition of faith may make that experience sublime.

It's the art and religion debate again. I can imagine no religion without art. It is ironic that the Church itself has found it necessary to alternately condemn and harness these kinds of experiences down the centuries, unsure whether art is a threat to religion, or whether it is an essential part of it. In the 20th century, both art and religion have been put on the sidelines, as if waiting to be released for play in a new energetic form.

And what of pilgrimage? Whilst in this landscape Christ and the Virgin are always present, Saint James is harder to find. If we like to use symbols as pointers and reminders then for me he becomes one of the most vital. He represents the great journey, the journey through life to its logical end, the end of the earth, the end of life. Not for me the slayer of opposing forces, he is what I want him to be, the inner voice that reassures the traveller. He is more precious because he is less common. I find him in the corner of some churches, at Ernée, St Berthevin la Tannière, in a niche in a house at Jublains, and of course in the gift shops at Mont St Michel. And I have concluded that Mont St Michel was to medieval man in these parts what London has become to the inhabitants of the Home Counties, that place in the background which is always there. The crosses of the 17th century are at their thickest on the roads that lead to that heavenly city. My image of medieval life has to be the routine of work on the land, interspersed with visits to the market, the pleasures of fairs and feast days, with that astonishing islet luring those who wanted to make a slightly longer journey of a different nature.

Yet Mont St Michel was not the only centre of spiritual life. The Cistercians, that austere order founded in reaction to the excesses of religious privilege, have left their mark. We have wandered shivering through the empty remains of the Abbey at Clermont on one of the coldest winter days in fifty years wondering why an order preaching the virtues of austerity and silence should need such vast buildings for the purpose, and on a spring day at Savigny I have felt the enormous power of silence in the ivy clad ruins of another Cistercian abbey, the nearest thing to a Romantic ruin that I am likely to find in the 20th century.

And the fascination in all of this is that it is all related. Santiago de Compostela, Mont St Michel, the Cistercian abbeys and the Mayenne crosses have one thing in common; they are all part of the Christian religion. They capture my own imagination however because of the complex web and weave that they form in time and space, a combination of history and geography, and I know that it is the observation and explanation of this that grips many of us.□

The Last Gargoyle of the Reyes Católicos



The last gargoyle.

Photo: author.

Pat Quaife

The first thing I saw each morning last July from my Santiago balcony was a strange and terrible stone beast, a hairy gorgon, which guards the north-east tip of Spain's most luxurious hotel. My neighbours and I on the upper floors of the houses in the rúa de San Francisco enjoyed the sight not only of the Reyes Católicos with its long line of gargoyles but also the University's handsome Faculty of Medicine opposite, and a bird's eye view of our street along which nearly every car or

coach-borne pilgrim arrives, on foot, in the city of the Apostle. Occasionally I would catch sight of a hotel guest looking out at me from their room opposite and reflected with satisfaction that my monthly rent was roughly what they were paying for one night's luxury. Craning my neck to the left I could see one of the towers of the Cathedral, and to the right the monastery and hotel of San Francisco. This earthly heaven was completed, at the rear of the house, by the tiny pedestrian road known as Val de Dios and the massive bulk of the monastery of San Martín Pinario. We even had a handy back entrance on Val de Dios, surmounted by a Maltese cross.

Galician studies

It had long been an ambition of mine to spend more than the usual two or three days in Santiago; a summer course (the tenth) in Galician language and culture put on by the University's Instituto da Lingua Galega at last provided the opportunity for a longer stay. Back in May they had sent a list of possible lodgings and my eye had been caught by the San Francisco address. Luckily I found myself in Santiago in early June, having led a Waymark Holidays group there from Ponferrada, so with list in hand I took the opportunity of calling at no 4 (third floor), rúa

de San Francisco. My future landlady, **Adela**, was in and showed me her three student rooms, two of which, to my horror, had no natural light; the last one, with its balcony and views, seemed right and I booked it on the spot for July.

Seven weeks later and after a three-day journey by trains, ferry and Spanish buses, I moved in to no. 4, where I was delighted with my very own gargoyle opposite but less enthusiastic about sharing a tiny kitchen and bathroom with, initially, seven other people. However, we managed very amicably and one of the other residents, multi-lingual German Stefanie (aged 22) was also enrolled on the Galician course. Despite the disparity in our ages we got on well, sharing our linguistic problems throughout the month. After enrolment day and a walking tour round Santiago with our future tutors we settled down to four weeks of solid studies. The 100 or so students were divided into advanced, intermediate and beginners' groups - Stefanie and I were both beginners - with all classes taking place in the neo-Classical Faculty of Geography and History in the Plaza de la Universidad.

Sink, flounder or swim

My group consisted of 15 students, from 14 different countries and with 10 different mother tongues: Greek, Rumanian, Russian, Polish, Spanish, Portuguese, German, French, English and an obscure Neapolitan dialect of Italian. Our tutors - Raquel in the morning and Susanna in the afternoon, spoke rapid Galician from the outset, so it was a matter of sink or swim. It was noticeable that those who spoke Portuguese or Spanish as their mother tongue, or very fluently, had less difficulty than the rest of us, and it was only about half-way through the course that I stopped floundering and started to swim. The teaching was thorough but grammar based rather than 'communicative' (to use the current jargon for modern language acquisition methods). As well as our two daily classes there was a lecture for all levels between 12 and 1.30 given by a prominent Galician; these included the writer Alfredo Conde, the musician Manuel Rico (who got us all singing Galician folk songs), former Confraternity member Miguel Anxo Seixas who took us round the Cathedral, and the poet, David Otero. Among other topics were the landscapes of Galicia, an introduction to its history and pre-history and - most importantly - the poetry of the revered Rosalía de Castro, who

was instrumental in the late 19th-century revival of Galician as a literary language.

Excursions, Exams

Saturdays were notable for Institute coach excursions the length and breadth of Galicia, with an enormous lunch thrown in around 3pm. I visited, for the first time, the fine city of Ourense, the monastery of Oseira, the picturesque towns of Cambados and Combarro on the Rias Bajas coast and the splendid Museum of Pontevedra which is spread over a number of *pazos* (18th-century manor houses). One sunny evening in late July we were taken off for an open-air *sardiñada* in the woods near Sigueiro, some 13kms out of Santiago. There were no sardines but *tortillas*, *empanadas* and Galician wine were provided in abundance, followed by a three-legged race and a song from each national group. The Brazilians were outstanding in this last activity, the Britons, it has to be said, much less so.

Informal examinations at the end of the course tested our Galician to its limits but happily all my group managed to pass. Our efforts were rewarded on July 30th when we were presented with aptitude and attendance certificates at a formal closing ceremony presided over by the Rector of the University and filmed by TV Galicia. This was followed by a noisy and relaxed reception in the Bar Universal opposite, which had enjoyed considerable patronage from the students throughout the month.

In the Pilgrim Office

While the course was demanding there was still time left over for other activities, including helping at the Pilgrim Office in the rua do Vilar on Wednesday afternoons – a time when there were no classes. The canon responsible for pilgrims, D. Jaime García Rodríguez, had two young men in the outer office, Antón and Antonio, who examined pilgrims' credentials and, after a certain amount of questioning, issued their *compostelas*. My role was to give information and advice in English or French, usually of a tourist nature, to pilgrims whose Spanish was minimal. Two other foreign helpers whom I had the pleasure of meeting were Guy Auguste from France (who had walked from Jerusalem to Santiago) and Pierre Genin, the new president of the Walloon Association (succeeding Dr Armand Jacquemin). Jeannine Warcollier,

secretary-general of the Amis de Saint-Jacques in France, appeared shortly before St James's Day and we met up several times thereafter.

Rest and relaxation

Seeing Galician friends and catching up with visiting Confraternity pilgrims filled the remaining moments of my waking life. One Sunday I caught the bus to La Coruña and then on to Santa Cruz to have lunch and a swim with Magdalene Stork de Yepes and her family. Later in the day Joaquín Vilas of La Coruña en Bici and also a member, came over to Magdalena's and we discussed an August walk on the *Camino Inglés* from Ferrol. Soon after my visit Magdalena with her husband, daughter, son-in-law and four grandchildren all went to spend three weeks in Bournemouth where they had tea with Marion Marples and her mother. A now retired José-María Ballesteros (formerly director of the Tourist Office) was in good form and gave me a diverting account of his recent visit to Moscow and St Petersburg. Needless to say this meeting took place in the Bar Suso in rúa do Vilar, with Señor Suso encouraging us in his inimitable way. Suso's was also the venue for a long coffee with Laurie Dennett on 23 July, after her morning stint on the panel of judges for the Xunta de Galicia's second Elías Valiña Prize (won by the Vigo-based Amigos de los Pazos). The Liverpool Metropolitan Cathedral Choir gave several recitals in Galicia in July and at the first of these, in the chapel of the Reyes Católicos, I found myself sitting next to Brian Tate, in Santiago for the summer meeting of the Xunta de Galicia's committee of experts. Earlier in the month I'd enjoyed several drinks and meals with Vincent Kelly and John Revell who'd finished their respective pilgrimages together and who were staying at the handy Hospedaje Santa Cruz, also in the rúa do Vilar. On one occasion we were joined by two overseas members, David Thorp from Georgia (USA) and Patricia Eastwood from Tasmania, who had both walked the *Camino*.

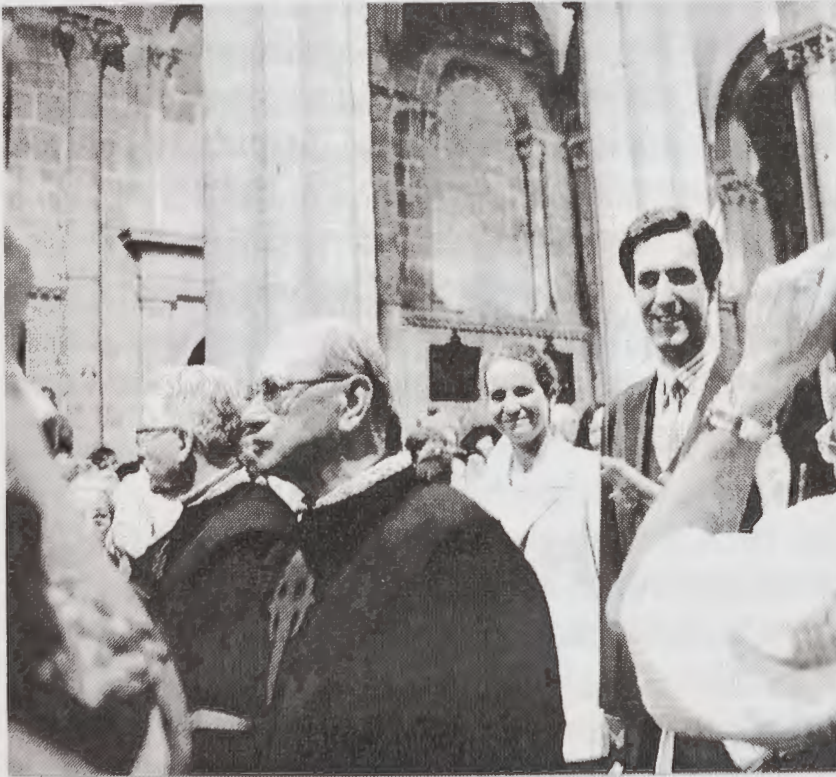
A later arrival was Christabel Watson, spending a busy week completing research for her MA thesis on the development of the Cathedral of Santiago. On St James's eve she took me on an enthralling gallery-level visit from where we looked down on ant-like pilgrims and visitors far below. Up here, more than ever, the Romanesque features of the interior – tall, rounded columns and arches – were starkly impressive and not over-shadowed, as they sometimes seem to be at ground level, by ornate Baroque features. We also stepped out on to the roof, with the

utmost care as the cables of TV companies from all over Europe were in place ready to relay the ceremonies of the Feast of the Apostle the following day. But what an amazing view, with the myriad church and monastery towers set against a brilliant blue sky and the surrounding roofs of the town's houses picked out in all shades of red and brown.

Earlier that same afternoon, from my 3rd-floor eyrie, I had heard someone talking softly to the cat next door. Thinking this was a decidedly un-Spanish custom I crept out on to my balcony and found the cat-lover to be none other than Anthea Hopkins, who had just arrived in Santiago after a taxing journey across France and Spain. She was suitably astonished to hear her name called from above - 'a minor miracle of St James' as she put it later, especially as Adela kindly let her stay at no. 4 for two nights.

25 July 1997

And what of St James's Day itself? This was not the first time I had been



The Infanta Elena and D. Jaime Marichalar in Santiago Cathedral.

Photo: Christabel Watson.

in Santiago in late July and this year, being no lover of either crowds or of fireworks, I wished I had a magic carpet to take me to the quieter Confraternity celebrations in far-off Norfolk. In fact the fiestas of the Apostle last a full two weeks and from July 17th onwards people had been streaming down the rúa de San Francisco into the city to attend the numerous entertainments laid on: bands, dancing,

concerts of all kinds of music, processions, the open-air market in the

Alameda gardens – and to visit the Cathedral in their thousands. Late on St James's eve Anthea, Mademoiselle Warcollier and I had had supper with our mutual friend, Maria Bárcena, who lives next door to the Casa Gótica (now the Museo de las Peregrinaciones) in the rúa San Miguel. After a brief altercation with a police officer who tried to bar our way, we moved on to the house of friends of Maria in the neighbouring rúa Vella, very close to where the famous fireworks are set off. They made a spectacular sight but (to me) an unbearable noise and I escaped back to San Francisco as soon as I could. Classes were cancelled on the 25th and I spent the early part of the morning on my balcony being entertained by the diversity of the crowds coming past my window into the Plaza del Obradoiro. This year it was the King and Queen of Spain's elder daughter, the Infanta Elena who, accompanied by her husband D. Jaime Marichalar, made the customary *Ofrenda* to the Apostle in the Cathedral at the 10.30 Mass. I lazily watched the processions and service on Adela's TV although Christabel managed to squeeze into the Cathedral and photograph the royal couple. I did attend the 1pm Mass though, invited by Mademoiselle Warcollier, as new members of the *Archicofradía del Apóstol* were going to be invested and presented with their medals. At this hour it was easier to get into the Cathedral and we were well placed in the north transept to see Gabriele Latzel (a German member of the Confraternity) inducted into the society by D. Jaime García. Afterwards there was a reception in an upstairs restaurant on the Plaza de la Quintana where I met up with Fernando López Alsina (Dean of History at the University and the 1997 Constance Storrs' lecturer), Jean-Pierre Renard, for many years Secretary of the Walloon Association, and Robert Plötz, president of the Sanktjacobus Gesellschaft and the first Storrs' lecturer.

Last things . . .

My month in Santiago was coming to its end: a hot Sunday afternoon visit to the town of Betanzos with Siobhan, an Irish student in my group; exams and the closure of the course; signing up at the Tourist Office for the inaugural pilgrimage walk to Finisterre and Muxía (another story for another Bulletin) and, on 31 July, a round of *despedidas* (farewells) to all my Santiago friends, acquaintances and fellow students who had made July 1997 such a memorable month. The last farewell of all came on Friday 1st August: to the last gargoyle on the roof opposite, my very own

peluda gorgona and (to quote a booklet on Santiago gargoyles¹): 'a strange and fearsome beast from Libia, of hideous appearance. It is said that it eats deadly and poisonous plants and when it meets a creature not to its liking its hair stands on end and from its jaws spews forth a hot and fetid breath which poisons the air around it ...' I am glad this one was carved in stone.

¹ This illustrated booklet *Gorjeos de gargolas*, published by the *Concello de Santiago*, is available free of charge from the municipal tourist office in the Plaza de Galicia.

Norfolk Pilgrims and Peddars

by Gosia Bryckczynska (with much help from members of the CSJ)

When St James' Day falls on a Sunday, Jacobean pilgrims in Santiago de Compostela celebrate the joys of St James for an entire year, in a style that is befitting one of the most senior of the twelve apostles. When St James's Day falls within a week-end however, the Confraternity makes an equally enthusiastic attempt to prolong the annual festivities and from all the corners of the realm, members congregate to rejoice together. This year, around fifty of us descended on the quiet village of Castle Acre in Norfolk, a settlement long associated with pilgrimage routes and ancient Roman tracks (Walsingham, Ely, Bury St Edmund's, Norwich, Peddars Way) and together with the parishioners of St James's Church in Castle Acre, proceeded to celebrate the magnificent feast of St James in Confraternity style.

The celebrations started on Friday 25th July, in King's Lynn, an ancient port town situated on the northern coast of Norfolk, long associated with shipping, the wool-trade, flourishing markets, banking and pilgrim stop-overs. King's Lynn, historically known as Bishop's Lynn, encircled by the sea and the estuary of the River Great Ouse, is still a fascinating place to visit, and after a leisurely lunch we were given a guided tour of the town by a most informative local historian who was also knowledgeable about St James. Among the architectural treasures of King's Lynn are the Church of St. Margaret, and Red Mount Chapel; and in the local museum are to be found a number of pilgrim badges. As

a wealthy port-town King's Lynn. started the English banking system as we know today, and a small group of us made a quick reconnaissance of the old merchant house belonging to the ancient Barclay family. The house has underground tunnels and cellars and visiting this old merchant dwelling and warehouse put us in an appropriate mood for afternoon tea in the old medieval Guild Hall. King's Lynn was also home to the famous mystic and controversial medieval writer, Margery Kempe, and indeed next year (1998) on the 23/24 July a group of King's Lynn actors from will put on a play based on her writings in Walsingham as part of its centenary celebrations.

We left King's Lynn in excellent spirits, in the knowledge that even more Confraternity members would be meeting up with us at the well tested, pilgrim drinking-holes of Castle Acre. At Castle Acre, after we had located our places of rest for the week-end, (many of us staying at the wonderful ancient hostelry The Old Red Lion), we slowly made our way to the Church of St James, beautifully decorated for the patronal feast, where the vicar and members of the congregation were awaiting us. The church is medieval, with 13th-century pillars, 14th-century glass and much 15th- and 16th-century carving. A 14th-century rood screen of which only the lower part remains, has a wonderful panel dedicated to St James. The splendour of the festive Mass for St James with the singing of the local choir and all the confraternity members joining in the hymns in praise of all the saints, made us feel very much at home.

The Confraternity Choir used the occasion to practice its singing, in the full knowledge that on Sunday morning it would be called upon to sing the praises of St James for the good residents of Castle Acre. Dr Mary Remnant, our choir mistress, was sorely missed, but John and Etain Hatfield were excellent supports. The Vicar in his sermon rightly stressed the gospel point about St James, who like us, initially wanted the power and glory but was unaware of the price that may need to be paid. It is the essence of the journey of our pilgrim lives, that we need to mirror the road taken by St James, from the rebuff on celestial etiquette in Galilee, to his wanderings in Europe and finally martyr's death in Jerusalem. As all pilgrims know well, it is a long road to travel. After the Sung Eucharist, the parishioners prepared an unexpected feast for us, with sandwiches, drinks and even a marvellous cake of St James. All of us were invited to take a blessed souvenir shell from a basket placed underneath the lovely modern wooden sculpture of St James the Fisherman. Two of us with birthdays on the 25th July (a young girl from

Castle Acre and I), and all those named after the Apostle, were invited to surround the table where the cake was to be cut. In true pilgrim fashion new contacts were made and once again St James cast his magical spell on all of us. We were hurried from the church however, to The Old Red Lion, where a formal dinner had been prepared for us. It was a unique feast of vegetarian surprises.

Saturday the 26th of July, the feast of St Anne and St Joachim, parents of Our Lady, started with an enormous breakfast for those staying at the Old Red Lion. We then visited Castle Acre Priory which is run by English Heritage. The Priory, which was founded in 1085 by William de Warenne, Earl of Surrey, was a monastic foundation from Lewes Priory. It is a splendid ruin full of great surprises. We also went around the village and inspected the ruins of the Norman castle. Many of us returned to Castle Acre Priory for a picnic lunch, and on the grass surrounded by the ancient walls and the Prior's lodgings, heard a folk group performing old English songs. Not to be out-done, a small contingent of the Confraternity Choir that had lingered behind, sang *Dum Pater Familias* for our entertainers. As we left the Priory, our attention was drawn to a splendid old elm tree of immense scientific interest, since it is one of only three surviving ancient elms in England known to have been exposed to Dutch Elm Disease and not to have succumbed. Genetic information from the seeds of the tree is being studied by botanists and horticulturists and there is much hope that a new generation of disease-resistant elms can be propagated from the seeds. Let's hope St James will come to the rescue.

In the afternoon two walks had been prepared for us by David Charlesworth who lives in Norfolk; one walk of 17km and another 10km, with a 'pit stop' which he kindly provided to take care of our every need. The walks were superbly marked with military precision and great attention to detail. Had some local ramblers not moved a few signs by a ford, there would not even have been the obligatory diversion that seems to be part of all Confraternity walks. This walk was wonderfully invigorating and even though it took some of us from 2 till 6 pm to complete — and it tried to rain several times — our spirits were far from low. We hurried back to The Old Red Lion for a splendid communal supper, where we celebrated yet more birthdays, after which those who thought that they might enjoy 'murder and still more murder' to quote William Griffiths, went off to be open-air spectators at a spectacular production of *Medea*. We were warned to dress warmly, and we dutifully

turned up in anoraks and multiple layers of sweaters; one trusty pilgrim even sat wrapped in his duvet. I trust the landlady of the Bed and Breakfast was not at the same performance, or there might have been murder and yet more murder.

Sunday was a fine summer's day, and after a hearty breakfast the Confraternity Choir went to St James's Church ahead of everyone else, in order to have a final rehearsal and sort out liturgical order with the vicar. The Sunday Eucharist formally closed the St James Triduum, with



St James in screen of Castle Acre Church.

Photo: Author.

the Confraternity Choir singing splendidly. After coffee and a break, the more hearty members made a short walk to the Saxon Church of St Mary and All Saints in the village of Newton. Lunch was taken in one of several inns in Castle Acre, including at the old Vicarage, where the local parishioners had organised a barbecue. It was a lazy, hot, summer, luncheon-feast, in a quiet spot of rural Norfolk.

I have many reasons to remember St James' Day this year, but even more than I anticipated, it felt good to be with fellow members of the Confraternity. As a Confraternity fellow pilgrim recently said to me,

in an old inn in Arundel, if it were not for St James, none of us would be sitting around the table that day. Likewise none of would have gone to Norfolk, to the country of the ancient Roman Peddars Way to celebrate St James's Day, if we had not been already captivated by Santiago. □

A note on Wildlife at the Castle Acre Weekend

Following on my bicycle one of David Charlesworth's routes devised for the Confraternity's 1997 St James's Day weekend (24 to 26 July) at King's Lynn and Castle Acre (Norfolk), I passed over a ford and rode onward through woodland. At the edge of the wood several birds were obviously agitated, I assumed by my presence. Looking up, I saw a large bird with broad square wings fly away accompanied by smaller birds who were mobbing it. The larger bird, as it gained height, let out a strange sound rather like that of a contented cat. It was not until later that I realised it was a buzzard, a bird somewhat rare in East Anglia.

However it is not the first time I have seen them in Suffolk and Norfolk. Food grew short in the Low Countries a few years ago and some flew over the North Sea and settled in here, but I had only seen them from a distance, never within twenty feet.

This sighting, combined with the great friendship of the Confraternity, the welcome at the Old Red Lion and the loveliness of the Norfolk countryside was a bonus added to a great weekend. My thanks to all who arranged it, including our patron, St James. However, I am not sure if my thanks are echoed by my friend, John Snell from Dorset. Cycling to South Acre, he was stung by a large insect and whilst exploring South Acre churchyard only just avoided treading on a large snake.

Alfred Peacock

Les Amis de l'Hospitalité Saint Jacques

French-speaking pilgrims who have enjoyed the hospitality of Léonard and Elisabeth and their family at Estaing are invited to become 'friends' of the organisation. Friends undertake to pray daily for pilgrims and for Hospitalité Saint Jacques, to celebrate the feast of St James on 25 July, to offer their services to pilgrims (by being a warden, by being an active member of a Jacobean association, supporting the poorest pilgrims ...) and to associate themselves with the work of Hospitalité Saint Jacques by joining the association. Normal membership costs 50 francs, supportive membership 100 francs (or more). Members enjoy an annual meeting in Estaing, copies of Hospitalité's regular bulletin and the possibility of sharing their community life by being a warden (from Easter to All Saints) or as a source of spiritual refreshment (from All Saints to Easter). Details from Hospitalité Saint Jacques at rue du Collège, 12190 Estaing, France.

SANTIAGO

ROMA

JERUSALÉN

III International Conference of Jacobean Studies Santiago, Rome, Jerusalem

CONGRESO
INTERNACIONAL
DE ESTUDIOS JACOBEO
III
CONGRESO
INTERNACIONAL
DE ESTUDIOS JACOBEO

Brian Tate

The third meeting from 14 to 16 September 1997, took place under the auspices of the Xunta de Galicia, in the attractive surroundings of the Hostal de los Reyes Católicos. This time the weather proved excellent, and in unusual contrast with the Mediterranean coast where there were floods and rainstorms. As there was no entrance fee, the conference hall in the Hostal was consistently packed. Over twenty papers were read with a strong presence from Italy, France and Germany, but no so many from Spain or other European countries. The conference was honoured by the presence of the Papal Nuncio to Spain, Monsignor D. Lajos Kada, the Archbishop of Santiago, Monseñor D. Julián Barrio Barrio, and the Italian ambassador to Spain, his Excellency D. Raniero Vanni d'Archirafi. The proceedings were launched by an exposé by Dr. Manuel Díaz y Díaz of the three main pilgrimages as seen from the standpoint of Santiago. Several main topics emerged in later papers, military orders (Klaus Herbers, Paolo Caucci), iconography (Mario d'Onofrio, Humbert Jacomet), crusaders (Renato Stopani - who could not be present - Ernst-Dieter Hehl), Holy Years and indulgences (Fernando López Alsina, Damiano Fonseca). Vicente Almazán gave a stirring account of the life of St Bridget of Sweden and Olivier Cebe discussed the *via Tolosana* in a way, he claimed, could not be publically advanced in France. The speakers from Britain included Bernard Hamilton, professor of Crusade History at the University of Nottingham, whose latest book on the dualist heresy in Eastern Europe will soon be out. He was talking about the main routes to Jerusalem from France and Germany during the period of the crusades. The other, Dee Dyas, a mature research student from the same institution, outlined, most appositely on this occasion, the main strands of the debate in fifteenth-century England for and against the physical pilgrimage to holy places.

After comments about the lack of public discussion at Ferrol, ample space was left at the end of each day for general observations. There were two 'entertainments' outside the conference, the *Ballet Galego Rey de Viana*, which had appeared before to much applause in Ferrol. The bagpipe occupied the stage, singly and en masse; the choreography (dancers not bagpipes) was exceptionally striking. There was also a conducted tour of an exhibition in the monastery of San Martín Pinario entitled *Galicia renace*. We heard with regret that Lucia Gai, who had welcomed some of us at the conference in Pistoia, in 1994, was unable to attend because of illness. The main weight of organisation fell upon Paolo Caucci and a small sub-committee. I would certainly like to congratulate all concerned for a smoothly run conference in which even the simultaneous translation system ran reasonably well. □

Pilgrim Round-Up 1997

Howard Nelson, CSJ Vice-Chairman, recently suggested that the last Bulletin of each year should record the pilgrimages accomplished by members during the year in question. It has not been possible to organise this fully for no. 61 but a strenuous effort will be made next year. This depends, of course, on members returning their pilgrim register form. However, a few letters have come direct to the editor as well as a gratifying number of observations on the *Camino Francés* guide.

Sid and Jean Leaker of Neath had an unexpected experience in Grañon, where the parish priest is Jose Ignacio Díaz, until recently editor of PEREGRINO magazine. They write:

We terminated last year at Logroño and returned this September to continue. The joy and spiritual uplifting that we experienced has been one of the most valuable of our lives. We have not yet reached Santiago and we are indeed in no rush to do so ... For us being on part of the Camino is what is important, even more so than reaching Santiago. However, providence did us a good turn. Having set off from Logroño, after some days we stayed at the refuge in Azofra where the priest informed us that there is now a refuge at Grañon.

So we decided on staying there instead of at Santo Domingo de la Calzada. The Grañon refuge is controlled by the parish priest, Fr José Ignacio. On arrival the hospitaleros explained that there is mass in the church at 8pm, the refuge being part of the church building. After mass we all ate together and then before retiring there was evening prayer for pilgrims.

But during the evening my wife twisted her foot on a small step in the church which necessitated a hospital X-ray at Logroño. On realising that she would be unable to walk for some time Fr José informed us that we could stay at Grañon as long as we needed to. The hospitaleros were due to return the home the next day, and informed us that we were to be the hospitaleros while we stayed. This threw a new dimension on our pilgrimage. Also, they were in the process of renovating the refuge and I, being a carpenter, could help them out.

So we were in at the deep end; fortunately I speak French and passable Spanish.

After lunch the next day we were alone and that evening were seven for dinner, including three French people and three Spanish. We managed and indeed managed well.

The next day I spent 'on the tools' as we say, finishing off some of the work, while Jean, my wife, saw to the food preparation, albeit on one foot. That evening there were no pilgrims so we spent it quietly with Fr José who always stayed for supper. But the next evening we were twelve, three women from Heidelberg, two men from Essex (John and Ken), two Spanish girls (Mile and Anna), a Brazilian (Alexander) and a Spanish man who was doing the Camino for the fourth time. All were on foot. We all enjoyed a candlelit supper, with the conversation in four languages. All in all the time we spent at Grañon was unforgettable. After a week Jean had improved enough to continue so we said our good-byes and left at day-break. Before having to return home we reached Carrión de los Condes.

Once again, the friendship one experiences on the Camino must be felt personally and it is almost impossible to relate. After the experience we have had my advice to future pilgrims is to do it at your own pace. Those who do it quickly will miss so much.

Dale and Karen Roberts of Sittingbourne (Kent) cycled from Artes in aid of Guide Dogs for the Blind. But this was after their original bikes were

stolen and it was thanks to **John Hatfield** that European Bike Express was persuaded to carry the (new) bikes free of charge to near their starting point. This made them determined to succeed and in the event 'the journey from Arles took 31 days and was an experience we will never forget'.

Christian Turner and Joel Burden walked from Le Puy to Santiago between May and July this year to raise money for the charity *Shelter: National Campaign for the Homeless*. They have now finished collecting all of their pledges, and have raised a total of £7,350. They would like to extend their warmest thanks not only to those who sponsored them, but also to all of the Confraternity members who offered them advice and helped to make their pilgrimage so enjoyable.

South African pilgrims are relatively rare on the Camino but three, **Gina Morris** (now of London) and **Ann and Alastair Mackay** from Gonubie, walked from St Jean to Santiago between 25 August and 29 September.

Camino Francés contributors (pilgrims by definition) to date include **Bonita Toms** (Hampshire) who walked in August/September; **Jack Lalor** of Reading who walked from Burgos to León; **Christian Turner and Joel Burden** (also mentioned above) who walked from Le Puy; **John Revell** who walked from Roncesvalles; **Barbara Cappuccitti** from Canada who walked the Vézelay route from 31 March to 14 June; **Eric Walker** from Bingley in Yorkshire who cycled from Santo Domingo de la Calzada (his 3rd pilgrimage) and who also did some research on the northern routes in Spain for his guides; **John and Audrey Timmins** from Derbyshire who walked the *Camino Francés* (again); **Billy Hoyne ofm** from the Franciscan College in County Meath who walked from León; **Mary Longhurst** from Exeter who walked in the spring; **Brian Bowman** of Haddenham (Bucks); **Alexandra Layman** of Edinburgh who walked from León; **Matt and Eileen Erskine** who completed their walking pilgrimage, this year from Hospital de Orbigo; **Stephen Croke** of Woking (Surrey) who walked in April/May; **Janet Davies** of Hampshire who walked from Estella in May/June; **Veronica Mathew** of London who cycled in the spring; and **G Proctor** of Liverpool who walked in the autumn.

Camino Inglés pilgrims, walking from Ferrol in both cases, were **Heather Coleman** of Brighton and **Hilda and Howard Hilton** from Cheshire.

Many thanks to all the pilgrims listed for sending in their observations on the 1997 *Camino Francés* guide. If you have not sent in your comments to the different guide-writers, please consider doing so as soon as possible, in time for the 1998 updates. PQ

Letters to the Editor

From the Revd Paul Denyer, Kington Langley, Wiltshire:

Dear Editor,

I should like to challenge the remark made by Nigel Elbourne in 'The Spiritual Dimension of the Pilgrimage' (Bulletin 60). He says, 'One of the things that originally attracted me to the Santiago pilgrimage was the fact that arriving is relatively unimportant - the journey's the thing'.

As my son and I travelled the Camino this summer, this was an opinion we often heard expressed and which led to a number of lively discussions! While the people you meet and the experiences you have on the way are, of course, important and precious, so too is the destination. Santiago is a specific place marked on the map - a holy place which has been touched by God. A great many of us were also aiming to be in Santiago on a specific day: July 25th, the feast of the holy apostle James.

For me, the importance of reaching this specific place on this specific day was crucial, and a powerful reminder of how God was incarnate in Jesus at a specific place and at a specific point in history. The 'scandal of particularity' makes Christianity an awkward religion, but it also makes it what it is. Likewise, the journey through life is important, but the place where we are going is important too. While I hope the Camino continues to attract people of varying beliefs and none, I do not think we should do anything to diminish the significance of Santiago as a destination.

The Revd Nigel Elbourne of Scholar Green, Cheshire, writes in reply:

Paul Denyer is, of courses right. Our destination, earthly or heavenly, is supremely important. I wrote in my previous article (which he may not have seen) of "a blissfully undisturbed half hour of prayer in the crypt before St James's silver casket" and of being able to "explore and enjoy the great city ... and to meet again many of my new friends from three months on the Camino". The talk I was asked to give at Ripon was entitled 'Spiritual Aspects of the Pilgrimage', so it seemed sensible to begin with an observation on the journey itself - endorsed by so much of my preparatory reading in French and English. I am sorry if that point, which he singled out, caused offence to him, or to others.

From **S. V. Crooke** of Woking, Surrey:

Dear Editor,

I am writing concerning the 'true grit' or 'downright understatement' as shown by you in the brief article in Bulletin 60 concerning your experience during the earthquake at O'Cebreiro. I know that it was much more frightening than described, as I was there at the time as well. I was staying at Mesón Carolo, just a few doors down from the hotel.

I lived in Tokyo for five years and I am fully aware and accustomed to earthquakes, but somehow, being in the misty rain and clouds, staying in a rickety old building, with many old, crying, superstitious Spanish folk along with other bewildered pilgrims who were unaccustomed to quakes, it all seemed a lot more scary than you suggest. Especially as the old lady of the house at Mesón Carolo had to go to hospital the next morning as she had badly hurt herself when she quite literally dived out of the house in panic after the first tremor!

It will definitely be a lifetime memory for me: the sight of various pilgrims sleeping outside the refugio in their sleeping bags, in the rain, along with elderly Spanish ladies dressed in their seemingly compulsory black garb lying in the street, in the wet, praying for forgiveness.□

Book Review

A Planet through a Field of Stars :Being a Spanish Pilgrimage
by **Andrew Patterson**. (Sacred Land Project, 1997, 292pp.)

Reviewed by **Rosemary Clarke**

This is an account of a pilgrimage to Santiago by old motorbike from Galloway in Scotland. Andrew Patterson worked as a minister in Scotland and was involved in the reopening of Ninian's Way in Galloway and the setting up of the Whithorn Pilgrimage Trust. The word 'planet' in the title refers to the fact that the word 'pilgrim' shares the same linguistic origin (in the sense of 'wanderer') with the word for planet in Greek. This book is the first in a series published by the Sacred Land Project, which aims to re-establish the spiritual and environmental significance of sacred sites such as shrines, wells and pilgrimage routes.

Andrew Patterson's aim was to visit the Celtic nations, to explore their relationships with their larger powerful neighbours and to see if there was a future for them in the new European Union. He also wanted to see how the pilgrimage route to Santiago de Compostela was developing following the decision by the Council of Europe in 1987 to promote it "as a gesture to underline the new internationalism that was sweeping through the continent" (page 18). His route took him through Ireland to Brittany, then south along the coast. He stayed with friends near Toulouse, then visited Lourdes before crossing the Pyrenees via the Col d'Aubesque. After following the Camino to Santiago his return journey took him to La Coruña then Santander, where he took the ferry to Plymouth. He visited St Cleer in Cornwall and Glastonbury then travelled home through Wales, stopping off at St David's and the Machynlleth Centre for Alternative Technology along the way.

A great deal of historical background is provided about the places visited and the author often adds comments linking the historical facts to the contemporary situation. An amazing range of subjects is covered, including: the attitudes of Celtic Christianity to the torture of animals (discussed in relation to the modern Spanish bullring); the origins of St James Matamoros and similarities with the story of St Andrew; the Cathars and their links with

Zoroastrianism; the life of St Martin and links with the Whithorn community in Scotland; the Boer War; and the Duke of Wellington's military strategy. From a discussion of cruelty on the part of ecclesiastical institutions throughout history – such as the burning of Cathars by the Inquisition – he brings in Auschwitz, then evolution and Neanderthal man's aggression towards wild animals.

No sources are quoted for most of his accounts and discussions, and there are no references or bibliography. I noticed a few errors: he places the huge equestrian statue of St James at Nájera, not Logroño; he calls Lavaur 'Lavour'; and he states that an octagonal tower in the churchyard at Fenioux, near Poitiers, "was built as a Muslim minaret from which Saracen muezzins had called the faithful to prayer" (page 132) whereas the guidebooks I consulted call it a 12th century '*lanterne des morts*'. In the last chapter there is a reference to "Tom Nairn's damning phrase" (page 292) but it is not clear what the phrase is or who Tom Nairn is. There are also several typographical and layout errors. I was disappointed that the organisers of the Sacred Land Project did not require a higher standard of editing in its series.

Through its style and the unusual route followed this book provides a different perspective on the pilgrimage to Santiago from that of many other accounts. There is some interesting information about the origins of the cult of St James and about the places he visits, particularly the Celtic areas. It would provide a stimulating read for those who would enjoy following the links made and challenging the author's assertions! Martin Palmer, the author of the foreword, describes Andrew Patterson as "one of nature's great idiosyncratic individuals" (page 7) and this is very much an idiosyncratic account of one man's journey and views. □

New Associations

News has reached us of the setting-up of two new Jacobean associations, one in Australia (for details see under Secretary's Notebook) and one in Austria. The Austrian one is the St Jakobs Brüderschaft, Stangastraße 7, A-2392, Sulz (Wienerwald), tel. +43 223 88270 and fax: +43 223 818 2704. □



PILGRIM SEA VOYAGE '99

Cornwall to Compostela



Project Director
Hilary Shaw

Project Treasurer
Pat Quaife

Old Kiln, Port Naves, Falmouth, Cornwall TR11 5RJ
Phone: (01326) 340 562

7 to 27 May 1999 – plans are now well advanced for a pilgrim sea voyage from Fowey to La Coruña on a 90-foot, two-masted schooner, preceded by an optional walk from Padstow to Fowey and from La Coruña (or Ferrol, for non-sailors) to Santiago in the next Holy Year. The voyage and walks are being organised jointly by the Bredereth Sen Jago and the Confraternity, under the overall direction of Bredereth Secretary, Hilary Shaw.

Letter from the Archbishop of Santiago

In reply to a letter from Laurie Dennett the Archbishop of Santiago, D. Julián Barrio Barrio has graciously agreed that pilgrims sailing on the ship and then walking the 70+ kilometres along the *Camino Inglés* to Santiago will be eligible to be granted their *compostelas* by the Pilgrim Office. Normally the distance walked has to be a minimum of 100 kms. A parallel walk is being arranged at the same time (13 to 18 May) from Ferrol to Santiago for those not sailing but who would like to walk in Holy Year and earn their *compostela* (it is around 104km from Ferrol to Santiago).

First Patron – D. Alberto Aza Arias, Spanish Ambassador and CSJ Hon. President

We are delighted to announce that D. Alberto has accepted an invitation to be a Patron of the Pilgrim Sea Voyage and thank him for his interest in the project. Approaches are also being made to other distinguished people in both Spain and Cornwall in the hope that they will also agree to become Patrons.

Further Details

A first newsletter, application form and booking conditions are now available from Hilary Shaw at the address above. If more than 12 people wish to take part in the sea voyage then a larger vessel may be chartered. A sailors' get-together is planned for the Confraternity AGM with the possibility of a weekend meeting in June in Charlestown, Cornwall, where the shipping company, Square Sail, is based. □

Members' Pages

Monasteries of London Walk

During February, on a day to be arranged, Gosia Bryckczynska and Liz Keay are planning to walk round the periphery of the City of London, starting at Temple Station and visiting about 18 former monastic sites. Sometimes there will be indications by street name or blue plaque, other times there may be a church or fragmentary remains. The walk will probably take a good part of the day and we hope to break it midway at a suitable hostelry. (A second day may be necessary if the weather is too cold/wet.) Any interested members should contact Gosia on (0181) 560 0120 during January when we shall make firm arrangements. Apart from the route itself, this will not be a guided walk and we hope participants will contribute their expertise on the subject en route.

Bernhard Münzenmayer writes: 'In Bulletin No 59 I announced an exhibition of Camino paintings in Santiago which would take place in the month of July. About a week after publication of the Bulletin I was told by the gallery that the exhibition had to be postponed to August. So I want to apologise to those who may have been in Santiago in July, looking for, but not finding, any of the promised paintings.

Janet Davies (63) who walked the Camino in May/June 1997 would love to return to the area in either May/June 1998 or September 1998, to revisit some of the areas and explore the villages, churches and monasteries at greater leisure and by car. 'Is there anyone who would like to accompany me and possibly some others and who has walked the route, or is planning to walk it sometime? Please write to, or telephone, Janet at 23 Church View, Hartley Wintney, Hants RG27 8LN, tel.: (01252) 844969.

Bénédicte Denizet, a French/American woman pilgrim heading for Santiago in the spring of 1998, is looking for walking/bicycling companions.

Preferred starting point: Tours or Vézelay

Preferred route: Tours, Poitiers, Saintes (Romanesque churches of the Saintonge), Périgord region, rejoining the Le Puy route in the Gers region.

Preferred starting date: early April.

Accommodation: gites (whenever available);

chambres d'hote otherwise
Average mileage/day: 15 to 20 miles on foot (? on bike)
Personal interests: Roman sites, the Middle Ages,
Romanesque churches.

I want to take the time to see, feel, listen, share, enjoy (no marathon!). I am an experienced walker on the French GR paths, would love company for part of all of the way and am open to discussion about it all.' Contact Bénédicte at 11 rue Robert Planquette, 75018 Paris, tel. +33 1 42 23 19 34.

Mr P Cafferty of Camborne, Cornwall, plans to *walk* to Compostela on his retirement next year. He writes: 'Walking requires flexible knees! For the past six months I have not had flexible knees. As I can no longer get down on to them to ask for a return of flexibility, could I enlist the prayers of the members of our Confraternity? I should be greatly obliged'.

Room to Let in London? A quiet Dorset-based member is interested in the possibility of renting a room in London on an occasional basis – up to a week at a time. If you have a spare room that might be suitable (possibly a bed and breakfast arrangement) please contact Roger Cocks on (01305) 260326.

Conques to Moissac (1998) is a 15-day walking holiday' mainly on the GR65, that Pat Quaife has organised on three previous occasions. She is proposing to arrange a 1998 walk from 13 May to 28 May provided there are sufficient participants; minimum of 8, maximum of 14. The itinerary covers Conques, Decazeville, Figeac, Marcilhac, Cabrerets, Vers, Cahors, Montcuq, Lauzerte and Moissac, with rest days at Figeac, Cahors, Cabrerets (in order to visit the Pech Merle caves & museum) and Moissac itself. Heavy luggage will be carried each day. The cost, to include return flight to Toulouse, transport to Conques and from Moissac, 15 nights half-board in (mainly) 2-star hotels, is: £735 per person in twin or double room, £795 single. For further details please write to Pat Quaife at 57 Leopold Road, East Finchley, London N2 8BG, or tel. (0181) 883 4893.□

New CSJ Members Autumn 1997

(Interests in brackets)

LONDON

- | | | |
|-------|---|---------------|
| 97298 | Hugh Nelson | 0181 670 6714 |
| | L'Arche (Lambeth) 15 Norwood High Street London SE27 8DP
(Ecumenical pilgrimage and community) | |
| 97318 | Mr Rupert Baldry | 0171 388 5107 |
| | 84 Albert Street London NW1 7NR (Former pilgrim) | |

New CSJ Members Autumn 1997

- 97333 Mr Jonny Boucher
10c Highbury Crescent London N5 1RN (Walking)
- 97316 Mrs Nicole Cooke 0181 852 7307
95 Belmont Hill London SE13 5DY (Walking)
- 97390 Mr Joseph Cox 0181 886 7533
37 Hertford Court Bourne Hill London N13 4DD (History and Catholicity)
- 97313 Mr Steve Edgell & Ms Sarah Lerner 0181 986 6287
120 Mildenhall Road London E5 0RZ (cycled part 1996)
- 97348 Mr Paul Jamieson
c/o Goddard 180 Dunstons Road London SE22
- 97309 Mr Jeremy Killick 0181 968 3074
Ground Floor 29 Felixstowe Road London NW10 5SR (Spiritual, cycling)
- 97396 Mr James Milne Home 0181 785 0903
55 Howard's Lane London SW15 6NY
- 97385 Mrs Monique Newby 0171 232 0363
South Dock Marina Lock Office Rope Street Plough Way London SE16 1TX
(Has walked the Camino)
- 97383 Ms Marjorie Paukner 0171 794 6420
94 Cholmley Gardens London NW6 1UP (Pilgrimage)
- 97312 Mr Jerry Peek
5A Sandwich Street London WC1H 9PL (Internet)
- 97304 Ms Susanne Radmann 0171 359 1802
54 Dixon Clark Court Canonbury Road London N1 2UR (Spiritual)
- 97297 Mr Pete Stone
2 Aldersbrook Road London SW12 8AL
- 97320 Mr Peter Tann & Ms Alexandra Tann 0171 222 2174
Flat 12 26 Medway Street London SW1P 2BD (Theology degree)
- 97300 Mr Julian Wedgwood 0171 622 5812
528 Wandsworth Road London SW8 3JX (Mediaeval and european history)
- 97340 Revd. Philip Wren 0181 455 8063
24 Monkville Avenue London NW11 0AH
- HOME COUNTIES NORTH**
- 97357 Mr John Arnell & Mrs Jenny Arnell 01279 777 239
Jersey Farm Little London Berden Bishops Stortford Herts CM23 1BD (history)
- 97354 Miss Anne Crosby
38 Park Lane South Harrow Middx HA2 8NB (art, architecture)
- 97332 Mr David Fowler & Mr Julian Fowler 01628 635 156
Orchard House Cox Green Lane Maidenhead Berks SL6 3EL (history)
- 97339 Mr Andrew Longhurst
5 John Barker House Pelham Road Ilford Essex IG1 1RE (religion)
- 97330 Mr Michael Mannion & Mrs Anja Mannion 01462 674 580
79 Pasture Road Letchworth Herts SG6 3LS (Pilgrimage)
- 97337 Ms Caroline Nicoll & Mr Sam Beeching
Portobello Farm Cottage Pulloxhill Bedford MK45 5HJ (architecture)
- 97377 Mr Graham Tucker 01582 840 479
The Smithy 49 Trowley Hill Road Flamstead St Albans Herts AL3 8DL (walking)
- HOME COUNTIES SOUTH**
- 97291 Dr Andrew Broadhurst 0181 397 6655
11 Leatherhead Road Chessington Surrey KT19 2HN

- 97323 Mr Stephen Burr
Richmond Cottage 10 Richmond Road Bexhill on Sea East Sussex TN39 3DN
- 97388 Mrs Anne Coleman 01273 465 434
Punt House 402a Brighton Road Shoreham by Sea East Sussex BN43 6RF
- 97311 Mr Peter Edmonson & Mr Alex Veel 017375 51578
Rumbolds Castle Cottage Outwood Lane Chipstead Surrey CR5 3NL
(History charity)
- 97324 Mr Geoff Keen 01273 698 090
Flat 6 Coastal Counties House Sussex Street Brighton East Sussex BN2 2RR
- 97372 Mr John McIntyre
Wheler House High Street Charing Ashford Kent TN27 OLS (walking)
- 97359 Mr David Pointer 0181 668 7384
5 Highclere Close Abbots Lane Kenley Surrey CR8 5JU (archaeology)
- 97378 Mrs Mildred Rowell 01435 872 479
Stocksfield Mayfield East Sussex TN20 6BW
- 97391 Mrs Pam Stone
9 Haven Court 39 Bromley Road Beckenham Kent BR3 5YB

SOUTH

- 97331 Mr John Broughton & Mrs Chris Broughton 01256 762 490
Woodside Tylney Lane Newnham Hook Hants RG27 9AJ (Spain)
- 97292 Mr Thomas Cole
Dolphin Cottage 31 Penny Street Portsmouth Hampshire PO1 2NN
(Spanish history)
- 97382 Mr John Culpan 01297 443 409
Springfield Woodmead Road Lyme Regis Dorset DT7 3LJ (Pilgrimage, history)
- 97345 Mr Dennis Keeble
116 Gloucester Road Aldershot Hants GU11 3SH (Architecture)
- 97367 Mr Peter Keene 01425 672 984
18 Hill Close Bransgore Christchurch Dorset BH23 8BP
- 97363 Mr Ian Lawson 01962 853 188
14 Hillside Road Winchester Hants SO22 5NW
- 97294 Mr John Quinlan
Manor Farm North Stoke Bath Avon BA1 9AT (Spiritual, physical challenge)
- 97351 Mrs Elisabeth Ransom 01892 664 4371
14 Chequers Way Crowborough East Sussex TN6 2RU (walking)
- 98387 Mr Bob Trayley & Mrs Gina Cunningham 01703 898 683
'The Wicket' 41 Church Lane Fawley Hants SO45 1DL (North Spain)

SOUTH WEST

- 97380 Dr William Bisset
3 The Pines Wormelow Hereford Hereford & Worcester HR2 8JN
- 97338 Mr Charles Bywater
The Limes 5 Church Lane Bitton Bristol BS15 6LH
- 97306 Sir Allan Ramsay
The Old Rectory East Street South Molton Devon EX36 3DF
(History of Arab occupation of Spain)
- 97328 Mr Derek Rogers 01752 830 364
'Casa Sant Jodi' Battisborough Cross Holbeton Plymouth Devon PL8 1JY
- 97394 Mr Chris Stowell 01989 562 322
27 Redwood Close Ross-on-Wye Hereford & Worcs HR9 5UD

New CSJ Members Autumn 1997

- 97365 Mr Tony Ward 01579 320 480
 Syracuse St Neot Liskeard Cornwall PL14 6NJ
 98361 Mrs Diana Willcox
 35 Salisbury Road Bristol Avon BS6 7AR (walking, cycling)

WALES

- 97326 Revd. Peter Bryant 01791 672 082
 Tyr Ynys Fach Rhadyr Usk Monmouthshire NP51 1PY (Reading, travel)

MIDLANDS WEST

- 97344 Miss Donna Blakemore 0121 444 1309
 18 Beechwood Road Kings Heath Birmingham B14 4AD (Spanish history)
 97386 Dr James Byrne
 Hawkyard House New Street Chipping Norton Oxon OX7 5LJ
 (Pilgrimage 1998)
 97295 Mrs Mary Lyle 01785 850 751
 6 Churchfield Road Eccleshall Staffordshire ST21 6AG (History)
 97293 Mr Peter Swinden 01902 850 069
 7 Johnsgate Brewood Staffs ST19 9HZ
 97310 Mr Richard West
 23 Oxford Road Birmingham B13 9BH

MIDLANDS EAST

- 97366 Mr Colin Cooke 01455 209 369
 Valley View Farm Stemborough Lane Leire Leics LE17 5EY
 97374 Mrs Dee Dyas 0115 903 2505
 St Jude's Vicarage Woodborough Road Nottingham Notts NG3 5HE
 (Ph.D. research (pilgrimage & medieval literature))
 97368 Mrs Jean Reid 0115 925 6355
 4 Beeston Fields Drive Beeston Notts NG9 3DB

EAST ANGLIA

- 97317 Mr Terry Darby 01440 704 649
 17 Cambridge Way Haverhill Suffolk CB9 9HL

NORTH EAST

- 97327 Mr Paul Armitage & Revd.Louise Armitage 01535 646 592
 Rosslyn House Cold Street Haworth W Yorks BO22 8AY (Walking)
 97353 Mr Harry Bell 01924 367 574
 12 Eastmor Road Wakefield West Yorks WF1 3SF
 97343 Mr Henry Blakemore 01484 681 937
 The Cedars Ash Grove Road Huddersfield Yorkshire HD7 1LR
 97381 Mr Stephen Buffrey 01430 431 939
 4 Orchard Way Howden East Yorks DN14 7DT (Spain and France)
 97315 Mr Alan Bullock
 185 Parkside Darlington Co Durham DL1 5TO (History, cycling)
 97375 Mr Thomas Fleck 0191 266 4166
 5 Cannock Drive High Heaton Newcastle upon Tyne NE7 7QD
 (spiritual & achievement)
 97384 Mrs Alison Parkes 01482 652 237
 9 The Vale Kirk Ella Hull East Yorks HU10 7PR
 (walking, historical and religious interests)
 97364 Ms Miriam Purcell 01904 413 714
 36 Peel House Heslington York Yorks YO1 5EN

New CSJ Members Autumn 1997

- 97360 Mr Robert Smeaton & Mrs Judith Smeaton
33 Middlethorpe Drive York YO2 2NA (history)
97342 Mr David Williams
Chancery Cottage Crooked Oak Shotley Low Quarter
Northumberland DH8 9BJ

NORTH WEST

- 97376 Mr Richard Bates 01624 824 291
Ballabee Cottage Grenaby Ballasalla Isle of Man IM9 3BD
(pilgrim September 1997)
97352 Dr Wendy Childs
15 Sedbergh Park Ilkley West Yorks LS29 8SZ
(medieval sea routes & shipping)
97314 Mr & Mrs Ciaran Fleming Maureen
41(b) Rainbow Road Macclesfield Cheshire SK10 2PG (Walking)
97321 Mr Andrew Glaister
6 Kennedy Way Manchester M34 2DR
97341 Mr David Johnstone 01282 458 499
260 Briercliffe Road Burnley Lancashire BB10 2DQ

SCOTLAND

- 97308 Mr Stephen Carroll & Mrs Denise Carroll
21 Burgh Gardens Dornoch Sutherland IV25 3BG
97301 Mr Thomas Malley
4 St Modans Court Cochrane Avenue Falkirk FK1 1AZ
97355 Mr John Massey & Mrs Priscilla Massey
43 Lomond Crescent Beith Ayrshire KA15 2EB
97350 Mr Nevin McGhee 0141 942 3566
5 Glenburn Road Bearsden Glasgow G61 4PT
97392 Mr Dael Wilson & Mrs Elaine Wilson 01592 753 219
85 Croft Crescent Markinch Glenrothes Fife KY7 6EL

NORTHERN IRELAND

- 97389 Ms Rosie Joyce 01232 209 905
268 Stranmillis Road Belfast BT9 5DZ (Walking 1998)

EUROPE

- 97336 M. Benedicte Denizet 33 014223 1934
11 rue Robert Planquette 75018 Paris France
(walking from Paris 1998, romanesque churches)
97307 Mr Peter Dunn 00 33 (0)5 5391 1515
La Geyrie Cercles Verteillac 24320 France
97322 Mme Sarah Hillier
Hausse Cambe 46700 Mauroux France (Romanesque churches)
97395 M. Jacques Mounier
Residence Clos de la Vigne 7 Allee de Provence Ozoir La Ferriere 77330 France
(Pilgrim)
97347 Mr Tim Foley
'Kinneigh' Temple Gardens Barrington's Avenue Cork City Irish Republic
(Travel)
97356 Mr Martin Smyth 01 842 2626
36 Willow Park Avenue Dublin 11 Irish Republic

New CSJ Members Autumn 1997

- 97319 Mr Pdraig Kennedy 677 0626
 10 George's Quay Dublin 2 Irish Republic
 97329 Mr Knut Larsen 625 26671
 Hulda Garborest 30 2300 Hamar Norway
 97334 Ms Trisha Goddard
 Casa Alcha Urb: El Chaparral Crta: De Cadiz 203 29648 Mijas Costa Malaga Spain
 (Cycling)
 97346 Dr & Mrs Tom Af Kklercker Maria 46142 57033
 Stralsnas Gard Boxholm 59015 Sweden

USA

- 97373 Revd.Larry Baxter & Mrs Lisette Baxter
 112 Lakewood Parkway Burlington VT 05401-2763 USA
 (complete walk by 2000)
 97302 Prof John Blackwell & Mrs Susan Blackwell 1 216 921 4339
 2951 Attleboro Road Shaker Heights Ohio 44120-1815 USA
 (1997 - St Jean to Santiago (May-June))
 97349 Professor Dr Elizabeth Boretz 541 962 7523
 Eastern Oregon University, Department of Modern Languages
 La Grande Oregon OR 97850 USA (Spanish literature)
 97305 Dr Cathryn Campbell 619 566 5505
 11570 Caminito Gustu San Diego CA 92131 USA (Internet, research)
 97303 Mrs Jaclyn Caselli 408 294 2253
 1528 Carmel Drive San Jose CA 95125 USA
 97325 Revd. Harold Clinehens & Mrs Molly Clinehens 707 745 5471
 716 Primrose Lane Benicia CA 94510 USA (pilgrimage 1997)
 97379 Mr & Mrs Alan Osborne 908 233 2564
 222 Kimball Avenue Westfield M.J. 07090 USA (pilgrimage 1998)

CANADA

- 97296 Ms Robbin McKinney 604 730 1247
 1-1816 McNicholl Avenue Vancouver BC V61 1A4 Canada

AFRICA

- 97335 Ms Lesley Harding
 Merc Medical CC PO Box 84331 Greenside 2034 Gauteng Republic of South Africa

AUSTRALIA & NEW ZEALAND

- 97362 Mr Bill Hannan 0061 3 9328 3211
 Amigos del Camino/ Aus 20 Shiel Street North Melbourne 3051 Australia
 97358 Mr John Hennessy & Mrs Joan Sims
 PO Box 234 Rutherglen Victoria 3685 Australia (cultural)
 97299 Mr Matthew Klugman & Ms Samantha Sowerwine 61 03 9876 5632
 21 Hexham Street Warranwood Victoria 3134 Australia
 97393 Mr Frank Phelan & Mrs Elizabeth Phelan 0249 7127 76
 97 Pelican Street Swansea NSW 2281 Australia
 97369 Sr Susan Richardson 03 9807 2124
 8 Bolwarra Street Jordanville Victoria 3148 Australia
 97370 Mr Peter Menzies 64 9 445 9609
 24 Hamana Street Devonport Auckland 9 New Zealand
 97371 Mr Gordon Nelson 64 9 524 8982
 112 Benson Road Remuera Auckland New Zealand

BOOK ORDER FORM

Please send me the following:

..... copy/copies of Jim Hall's *A Journey to the West*
at £16-50 (inland post) or £17-50 (overseas surface)

..... copy/copies of Richard Barber's *Pilgrimages*
at £12-95 (£13-50 inland post or £14-50 overseas surface)

..... copy/copies of *O Camino Inglés*
at £2-95 (all destinations)

..... copy of *The Scallop*
at £6 (overseas: £7)

I/We enclose a cheque for £.....
payable to the Confraternity of St James.

For Overseas orders only:

VISA/Mastercard No:

Expiry Date:/.....

Name:

Address:

.....

Please return this form to:

Confraternity of St James
1 Talbot Yard
Borough High Street
London SE1 1YP.



Confraternity Office Holders

Membership Secretary: Doreen Hansen,
96 Queenswood Gardens, London E11 3SF

Covenants Secretary: Rosemary Wells,
154 Rivermead Court, Ranelagh Gardens,
London SW6 3SF

Pilgrim Records Secretary: Alan Hooton,
Culver House, Sanderstead Road, Sanderstead,
Surrey CR2 0AG. Tel.(0181)-657 4141

Acquisitions Librarian: To be appointed.
Administrative Librarian: Howard Nelson,
Cataloguer: Liz Keay

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

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

Refugio Gaucelmo Sub-Committee

Chairman: James Maple,
12 Donne Court, Burbage Road, London SE24 9HH.

Coordinator: Walter Ivens, 1 Airlie Gardens,
London W8 7AJ. Tel. (0171)-229 2624

Secretary: Mary Ivens (address as above)

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

Publications: from CSJ office at: 1st floor
Talbot Yard, Borough High Street, London SE1 1YP.
Tel.: (0171)-403 4500

Contents

Confraternity Events	1
Other Events	2
In Memoriam Stephen Badger 1940-1997	3
Changing with the Times	4
From the Secretary's Notebook	5
Book News	7
Refugio Gaucelmo News	9
The Return - When the Yellow Arrows No Longer Mark the Way	14
Master Mateo's Musicians	21
The Confraternity Choir	26
A Letter from France	30
The Last Gargoyle of the Reyes Católicos	33
Norfolk Pilgrims and Peddars	39
III International Conference of Jacobean Studies	44
Pilgrim Round-Up 1997	45
Letters to the Editor	48
Book Review	50
Pilgrim Sea Voyage '99	52
Members' Pages	53
New CSJ Members Autumn 1997	54

1997 Committee

Chairman:	Laurie Dennett 43 Andrewes House, London EC2Y 8AX Tel.: (0171) 638 2612
Vice-Chairmen:	William Griffiths, Howard Nelson
Secretary:	Marion Marples 45 Dolben Street, London SE1 0UQ. Tel.: (0171) 633 0603
Treasurer:	Timothy Wotherspoon The Three Horse Shoes, Cottenham, Cambridge CB4 4SD
Members:	Rosemary Clarke, Mark Hassall, Hilary Hugh-Jones, Mary Remnant, Nick Summerbell
Bulletin Editor:	Patricia Quaife 57 Leopold Road, London N2 8BG Tel.: (0181) 883 4893
Production Editor:	Anthony Brunning 140 Banbury Road, Oxford OX2 7BP

A Journey to the West

BY DOMENICO LAFFI

The Diary of a Seventeenth-Century Pilgrim from Bologna to Santiago de Compostela

Translated, with a Commentary

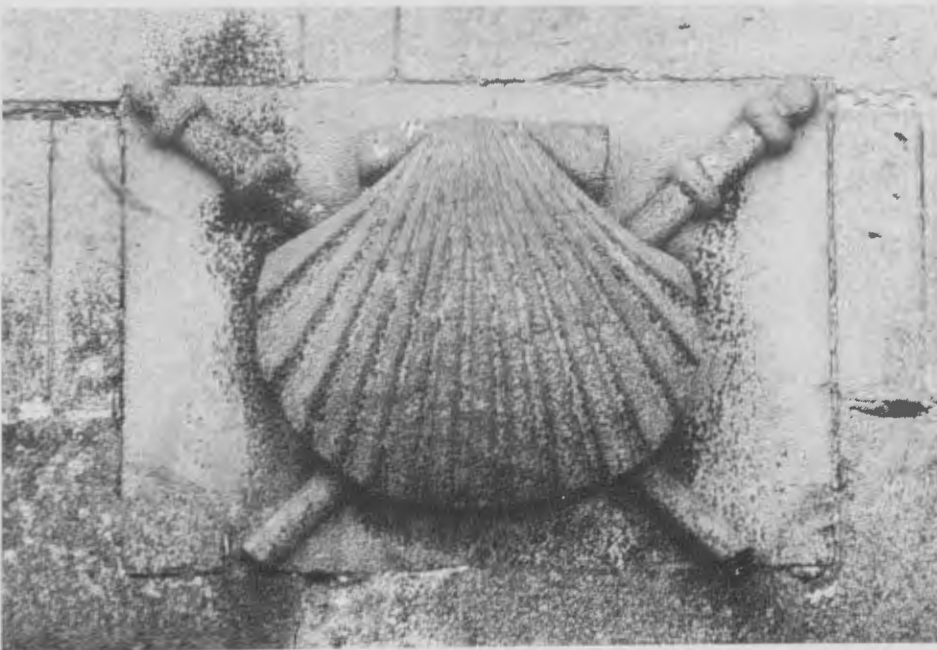
BY JAMES HALL

In Spain, while approaching Compostela, the pilgrims are still running risks. Near the village of Hontanas:

In the morning we rose early but these Spanish people told us that we ought not to leave too early because the wolves would kill us. We should stay as late as possible until all shepherds had gone out into the fields, just as they do in the desert near Burgos. So we waited a little and then continued to Castrojeriz, two leagues on, the road everywhere covered with those accursed locusts. They eat not only fruit and vegetation but vines and even trees. It is pitiful to behold because not only people die of hunger but also beasts because they cannot find pasture, all having been consumed by these creatures. We came upon a poor French pilgrim lying in the road. He was dying, and was all covered with locusts. It seems God must have sent us to help his soul, since hardly had we confessed him than he died. Those cruel little creatures had begun to devour him, and while we stayed with him we had great difficulty in protecting ourselves from their voracious appetites. Dead as he was we covered his face and hands with sand, so that the locusts might not eat him, and then continued on to Castrojeriz.

On seeing Compostela:

Our hearts were full and our unceasing tears made us give up singing, until finally, having unburdened ourselves and spent our tears, we resumed singing the 'Te Deum'. Singing as we walked, we carried on down to the outer suburbs of Compostella, a large, splendid district, which is all the while being built upon. We passed through and came to the gate of the town.



In 1988 James Hall, author of among others *Hall's Dictionary of Subjects and Symbols in Art* discovered in the British Library a seventeenth-century account of a pilgrimage. He translated the text, followed in the footsteps of the pilgrim and made an extensive study of local archives and libraries in order to reconstruct the world of this seventeenth-century wayfarer.

The pilgrim, Domenico Laffi, born in 1636 in the foothills of the Apennines not far from Bologna, first published his account in 1673 and called it *Viaggio in Ponente...*; three years later it was reprinted and a revised edition, from which this translation was made, appeared in 1681. At the time it must have been quite popular, for during the next sixty years it was reprinted another four times. After that the book seems to have been neglected.

In this new edition of the diary we experience the world of this extraordinary pilgrim. Laffi has a very lively style of writing – unlike most medieval pilgrims who described their journeys – and it is garnished with personal experiences and impressions. He has an educated taste and an inquiring mind. He writes with understanding about art and architecture and is well acquainted with Italian and Spanish history and literature. He describes in detail the daily life and folklore in the regions that he visits, voicing more often than not in a very frank way his surprise at the things he meets on his way.

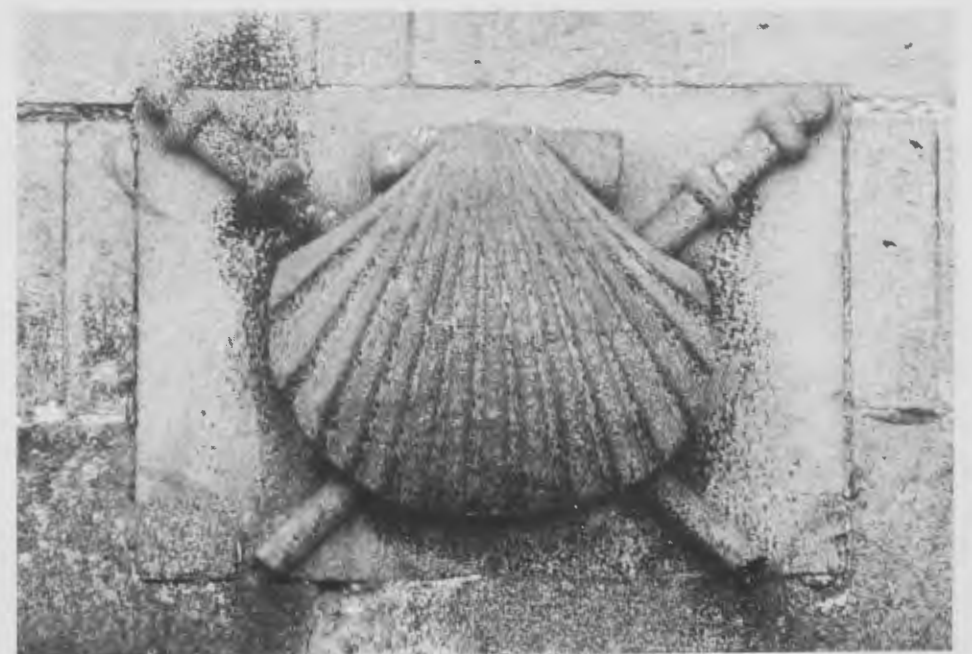


The regular pilgrimage roads between France and Spain were over the Pyrenees, either by way of the pass of Roncesvalles in the west, or over the much lower pass at the eastern end of the range, south of Perpignan. Laffi twice took another, more adventurous route across the central Pyrenees.

For the reader's pleasure and, even more, for the sake of the next people who want to make the same journey from Toulouse to Madrid, a road which has never been undertaken by the stage coach nor even by any wayfarer, I shall set it down here, together with the number of leagues from one place to the next.

In Spain, while approaching Compostela, the pilgrims are still running risks. Near the village of Hontanas:
In the morning we rose early but these Spanish people told us that we ought not to leave too early because the wolves would kill us. We should stay as late as possible until all shepherds had gone out into the fields, just as they do in the desert near Burgos. So we waited a little and then continued to Castrojeriz, two leagues on, the road everywhere covered with those accursed locusts. They eat not only fruit and vegetation but vines and even trees. It is pitiful to behold because not only people die of hunger but also beasts because they cannot find pasture, all having been consumed by these creatures. We came upon a poor French pilgrim lying in the road. He was dying, and was all covered with locusts. It seems God must have sent us to help his soul, since hardly had we confessed him than he died. Those cruel little creatures had begun to devour him, and while we stayed with him we had great difficulty in protecting ourselves from their voracious appetites. Dead as he was we covered his face and hands with sand, so that the locusts might not eat him, and then continued on to Castrojeriz.

On seeing Compostela:
Our hearts were full and our unceasing tears made us give up singing, until finally, having unburdened ourselves and spent our tears, we resumed singing the 'Te Deum'. Singing as we walked, we carried on down to the outer suburbs of Compostella, a large, splendid district, which is all the while being built upon. We passed through and came to the gate of the town.





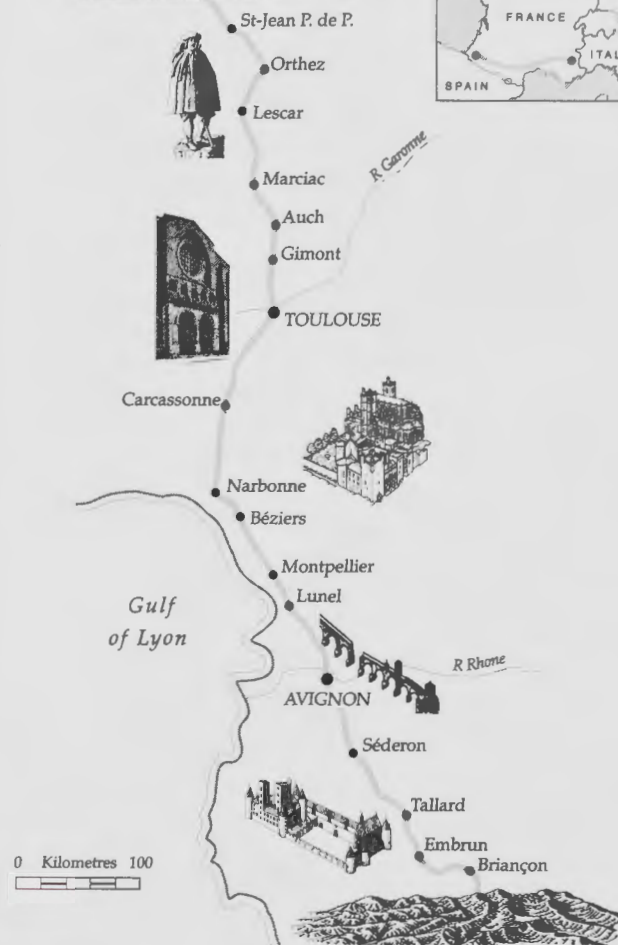
Domenico Laffi was born in 1636 in a village in the foothills of the Italian Apennines near Bologna. We know almost nothing about this early life, though he tells us he studied at Bologna university. He was ordained into the Church, but instead of settling down to the conventional life of a parish priest he acquired a keen taste for travel: 'I have no other joy but to travel'. He was indefatigable. Santiago de Compostela (or Compostella, as it is commonly known in English) is more than thirteen hundred miles from Bologna, yet he went there no less than three times.



You will discover, dear reader, that I have described this journey without any rhetorical flourishes; it is free from elaborate turns of phrase. Such ornate devices would not be appropriate to a pilgrim whose feet are in ceaseless motion, and whose spirit suffers a continual series of minor distractions. I want to describe it in ordinary language so that everyone can understand it. I, Domenico Laffi and Domenico Codici, a painter, both of us Bolognese, wearing the habit of pilgrims, departed from the city of Bologna on 16 April, 1670, in order to visit the glorious apostle, St James, in Galicia.

From Bologna Laffi's route took him westward through the Po valley by way of Modena, Reggio Emilia and Piacenza to Milan. From Milan he went to Turin, a distance of some 140 km, which he and his companion covered in four days walking.

His route over the Alps was one of the historic highways between Italy and France. The pass of Montgenèvre is one of the lowest in the Alps, ca. 6000ft. Italian pilgrims going to Compostela preferred to go that way instead of taking the road round the Gulf of Genoa. The coast road, although shorter, was, until the eighteenth century, continually threatened by Mediterranean pirates.



... and left Cesana in good spirits to begin the great climb to Montgenèvre. It is extremely dangerous. One goes between great crags and sheer rock faces which, by the look of them, are about to fall. The ravine is about two leagues long and indeed strikes terror in everyone, because of the many who have been killed by avalanches and broken fragments that are continually falling from the mountain.

Travelling through France Laffi informs us about the daily life in the towns and villages he visits. He is very surprised to see 'Catholics and heretics all together'. He describes monuments and works of art, and hears many curious stories, such as an unusual account of Petrarch's Laura in Avignon.

In Montpellier:

So we turned back and found an inn, outside the city walls, where we could lodge. Many local citizens came to this inn to drink. Among them was a merchant from just opposite who sold majolica. He was rather a good judge of art and he and the landlord began to chat with us. My companion, the painter, produced some examples of his own work. He also showed them many drawings of works by the Carracci, Guido Reni, Raphael of Urbino, and other pictures by the best artists which, clearly, they liked very much. We talked all that evening until supper time, and they then ate in our company. When we told them how we had not been allowed to enter the city, they promised to escort us next morning. They would take us through the whole city and show us the best sights.

ORDER FORM

The book is illustrated with 84 original black and white illustrations, from local archives or made on the spot. The various maps show the route taken by Laffi. A timetable (by James Hogarth) gives Laffi's journey in dates and distances. Thanks to an extensive index of subjects and places the reader easily can find the information he needs. The size of the book is 17 x 24 cm. It is a solid paperback. The total number of pages is 192.

A joint publication of Primavera Press and Xunta de Galicia, Consellería de Cultura e Comunicación Social, Xerencia de Promoción do Camiño de Santiago

Please supply ... copy/copies of:

A Journey to the West. The Diary of a Seventeenth-century Pilgrim from Bologna to Santiago de Compostela. By Domenico Laffi.

Translated, with a Commentary by James Hall. ISBN 90-74310-28-1

Price : £ 15.50 / NLG 49.50

Please add postage/packing: Holland NLG 8,50 / UK and Europe NLG 12 / outside Europe NLG 12

Total amount of the invoice (please fill in): NLG

Name: _____

Address: _____

Postcode/City: _____

Country: _____

VAT NO. (if applicable): _____

Signature: _____

Payment:

- After receiving an invoice I will send a Eurocheque, with the appropriate amount in *Dutch guilders only*. [We do not accept other cheques.]
- Please charge my Visa/Eurocard
Card no. and Expiry date:
- For British/German/Belgian customers: please send me an invoice in British Pounds/Deutsch Mark/Belgian Francs: I will transfer the amount to the British Girobank/German Postbank/Belgian Postcheque.
- For Dutch customers only: please send me an accept-giro.

You can also order from your specialist bookseller

PRIMAVERA PRESS | BURGGRAVENLAAN 7 | 2313 HM LEIDEN
THE NETHERLANDS

TEL. 31-71-5144482 | FAX 31-71-5144372



Domenico Laffi was born in 1636 in a village in the foothills of the Italian Apennines near Bologna. We know almost nothing about this early life, though he tells us he studied at Bologna university. He was ordained into the Church, but instead of settling down to the conventional life of a parish priest he acquired a keen taste for travel: 'I have no other joy but to travel'. He was indefatigable. Santiago de Compostela (or Compostella, as it is commonly known in English) is more than thirteen hundred miles from Bologna, yet he went there no less than three times.

You will discover, dear reader, that I have described this journey without any rhetorical flourishes; it is free from elaborate turns of phrase. Such ornate devices would not be appropriate to a pilgrim whose feet are in ceaseless motion, and whose spirit suffers a continual series of minor distractions. I want to describe it in ordinary language so that everyone can understand it. I, Domenico Laffi and Domenico Codici, a painter, both of us Bolognese, wearing the habit of pilgrims, departed from the city of Bologna on 16 April, 1670, in order to visit the glorious apostle, St James, in Galicia.

From Bologna Laffi's route took him westward through the Po valley by way of Modena, Reggio Emilia and Piacenza to Milan. From Milan he went to Turin, a distance of some 140 km, which he and his companion covered in four days walking.

His route over the Alps was one of the historic highways between Italy and France. The pass of Montgenèvre is one of the lowest in the Alps, ca. 6000ft. Italian pilgrims going to Compostela preferred to go that way instead of taking the road round the Gulf of Genoa. The coast road, although shorter, was, until the eighteenth century, continually threatened by Mediterranean pirates.

Confraternity of Saint James

The AGM Form 1998

Please return the whole form

Committee Nominations

I nominate _____ for the committee for 1998.
The person nominated should have agreed to stand for election.

Name of seconder _____

Signed _____

AGM, Concert and Party

I/we shall attend the AGM (please tick)
Concert
Party

I/we shall contribute some food YES NO approx value £ _____

Homemade speciality Quiche Dips Salad Tortilla Other _____
(please tick and indicate detail where appropriate)

I/we would like to help with the preparation and serving of the food YES NO
(phone Irmgard Churchill on 01494 672118)

Hospitality

Please indicate if you can offer need accommodation for the night of Saturday 17 January.

Type Double Single Twin

Payment

I/we enclose a cheque payable to the Confraternity of Saint James for the Concert (£2.50) and Party (£2.50 if not bringing food)

Total enclosed £ _____

Name _____

Address _____

Postcode _____

Phone _____

Return to

Marion Marples, CSJ, First Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP
by Monday 12 January 1998



Confraternity of Saint James

Annual General Meeting Papers

Saturday 17 January 1998

Please bring this booklet with you

News Update

Stephen Badger 1946-1997

Please see Bulletin 61. His family asks that any donations, if desired, should be made payable to 'The Friends of Stoke Orchard Church' and sent to Katharine Badger at 154 Burbage Road, London SE21 7AG or given to her on the day of the Thanksgiving Service. Stephen was the Confraternity's representative on the Friends of Stoke Orchard and was very concerned about the deteriorating state of the 12th century wall paintings depicting the life of St James, which are unique in the UK.

Fax Line

The Office now has its own fax machine and number: 0171 407 1468

Closed and Open

Please note that the Office will not be open on either Tuesday 23 or 30 December. It will reopen on Tuesday 6 January 1998 from 11am to 2pm. However, the Office will be open on Saturday 7 February from 12 noon to 4pm for members to visit, use the Library and meet others planning or recounting their pilgrimages.

Lost and Found

Those members who enjoyed our Lincoln weekend will be very pleased to learn that the two bicycles belonging to Liz Keay and Leslie Smith which were stolen from outside the Cathedral have been found and will shortly be reunited with their owners.

Cycling Coordinator needed

A new member planning a sponsored cycle pilgrimage from St Jean Pied- de-Port to Santiago in late August/September is looking for a Spanish speaking member who would like to join the group to act as an advisor for planning the journey and its logistics. If interested please contact me at the Office.

Notice of AGM

Notice of the 15th Annual General Meeting of the Confraternity of Saint James to be held on

Saturday 17 January 1998

at the S Alban's Centre, Baldwin's Gardens, London EC1 at 2.30pm

Agenda

1. Welcome and Introductions
2. Apologies for Absence
3. Minutes of the 14th Annual General Meeting
4. Chairman's Report for 1997
5. Annual Accounts & Report: Resolution to amend the Constitution- see below
6. Report on the Refugio Gaucelmo
7. Report on the Slide Library
8. Programme for 1998
9. Election of Committee
10. Any Other Business

Proposed amendment to paragraph 7 of the Constitution:

7 (i) Committee: ...the first meeting of the committee shall appoint a Chairman and Treasurer (ii) the committee may appoint a suitable person to act as Secretary who may be employed on such reasonable terms (including terms as to notice) as the committee thinks fit.

Programme for the day

11.30	Doors open	coffee available
12.30	Ten Best Slides	in Lower Hall
1.30	Pilgrim Sea Voyage 1999	Meeting in west room with Hilary Shaw
2.30	Annual General Meeting	in Lower Hall
3.30	Tea	served in Lower Hall
4.30	Concert	music from Galicia by Joglearesa
5.30	Draw	for the Raffle
6.00	Party	food downstairs

Activities and Attractions

The Annual General Meeting is the main event of the Confraternity's year. The time before and after the business meeting allows old acquaintances to be renewed and new friendships to be made. This year the theme of Bulletin 60 will be continued with music from Joglaresa, who specialise in Galician music. If you would like to meet up specifically with someone in particular please use the noticeboard which will be in the Welcome Area near the front door to leave a message on a post-it note to arrange a rendez-vous. Please also remember to check if anyone wants to meet you!

Return of Library Books

There will be a box near the door for you to return any outstanding Library books. Howard Nelson will be doing the stock check immediately after the AGM.

Exhibitions

The spaces upstairs are for the display of recent new information for pilgrims and for Feedback, as well as information about other pilgrim routes through Europe. John Hatfield will hold his usual exhibition about the Vézelay route and Feedback in the East Seminar Room and Eric Walker will have information on the North Coast Route.

Ten Best Slides

The slide show will be in the apse of the main hall which seems to be the darkest place! This is the occasion to share a particular aspect of the pilgrimage you have enjoyed or to pass on useful information to others. A maximum of 10 slides is stressed to allow as many as possible to participate. If you would like to take on responsibility for organising this part of the day or to participate yourself, please let Marion Marples know on 0171 403 4500. We should be grateful for help with moving chairs to the main part of the Hall afterwards.

Splendid Raffle Prizes

We are repeating last year's treat of 2 return tickets to Santiago (low season) with 3 nights accommodation at Suso's. There will a number of other good prizes. If you have a very particular item you would like to offer for the raffle please speak to Hilary Hugh Jones 0171 274 3040.

Publications

A chance to see the latest publications and stock up your library. New books on sale will include Pilgrimage to Santiago by Knud Helge Robberstadt and Jim Hall's translation of Domenico Laffi's 17th century pilgrimage (see enclosed flier). There are also a few tankards engraved with a scallop shell for £10 still available.

Sweatshirts

William Griffiths will be available to take orders for and advise on colours of sweatshirts and T shirts. He now has a stock of a variety of colours and sizes.

New Committee Members

Under the Constitution half the Committee stands down each year. This year Timothy Wotherspoon, Mary Remnant, Hilary Hugh Jones, Rosemary Clarke and Howard Nelson stand down. All except for Rosemary Clarke are standing for reelection. Laurie Dennett, William Griffiths, Marion Marples, Nick Summerbell and Mark Hassall continue on the committee. We always welcome new members to ensure the continuing vitality of the committee. Meetings are held at the office approximately every 6 weeks.

Membership Renewal

Thank you very much to the some 220 people who have already renewed their membership for 1998. We are sending reminders to those who have not renewed by 15 November this year. Doreen Hansen and the new Membership Secretaries, Vincent and Roisin Cowley, will be available at the AGM for you to renew your subscription for 1998 if you have not already done so. We do ask that you do this promptly as it makes a lot more work when renewals come in in dribs and drabs. Renewals should in any case be made by 28 February. Please pay by cheque or cash and not by credit card as this considerably increases the administrative load. Credit Cards transactions from abroad are, however, still acceptable.

Concert by Joglearesa and New Year Party

In order to pay our guests Joglearesa to perform for us the payment for this year's AGM will be a little more than usual and will include payment for the Concert and the Party. We shall therefore charge £5 per head, being £2.50 for the concert and £2.50 for the food. As usual we ask people to contribute food rather than pay if possible as we get a much better variety of food. If you would like to help with the food shopping, preparation or serving please contact Irmgard Churchill on 01494 672118. If you bring food you do not have to pay for the party, only the concert.

STOPPRESS

see pages 14 and 15 for information on
Practical Pilgrim 1998

STOPPRESS 2

if you have any surplus jiffy bags that could be reused please bring them to the
AGM

Minutes of the 14th AGM

held on Saturday 1 February 1997 at the St Alban's Centre, EC1

Present: about 170 members of the Confraternity

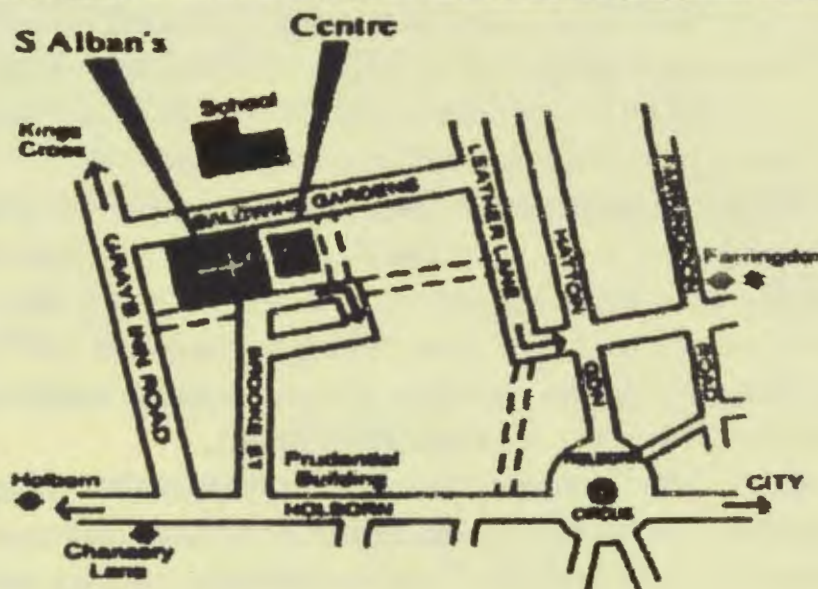
Chairman: Laurie Dennett

1. **Welcome:** Members from Austria, New York and Belgium were welcomed and introduced to the meeting.
2. **Apologies:** 25 members had sent apologies
3. **Minutes of 13th AGM:** acceptance was proposed by Rosemary Wells and seconded by Heather Coleman; carried
4. **Chairman's report:** see Spring Newsletter 1997 for full text. Laurie Dennett referred to the Confraternity's continuing prosperity and mentioned that the committee was considering how to best manage the workload of the Secretary and others. After a review of the year's activities she recounted the Confraternity's pleasure in winning the first *Premio Elias Valiña*..
5. **Annual Report and Accounts:** Timothy Wotherspoon reminded the meeting of the changes in Accounting Procedure coming into force for charities, explaining the new format for the accounts. He explained the need to distinguish between directly charitable expenditure, fundraising general administration eg half of the office rent is assigned to to Library (charitable) and half to administration. James Maple asked about the table of trustees expenses-these represent the reimbursement of monies spent by trustees on behalf of the Confraternity. The auditor had not yet audited the accounts but he felt that there was unlikely to be any problem. He thanked Rosemary Wells for her work in processing the Covenant returns. He proposed acceptance of the Accounts, seconded by Br Anthony Brunning and carried *nem con*. The Chairman thanked Timothy for the huge amount of work he does as Treasurer.
6. **Report on Refugio Gaucelmo:** Walter Ivens reported on a successful year with c 4000 pilgrims staying at the Refugio. He thanked Joseph May for organising the voluntary Wardens' rota and helping deal with dry rot in the barn roof which had now been treated. Plans for 1997 include improving drainage in the meadow for campers. A working party would visit in March to prepare for the 1997 season.
7. **Report on the Slide Library:** John Hatfield said that 17 talks had been given by members who borrowed slides. Members had contributed 250 slides during the year and the Camino Francés, Le Puy and Arles routes were now well covered. Donors include M Fox, V Kelly, C Laurent, M Roberts, T Roberts, B Mobsby.
8. **Programme for 1997:** outlined by Marion Marples

9. **Election of Committee:** Timothy Wotherspoon, Hilary Hugh Jones, Rosemary Clarke and Howard Nelson continued on the committee. Laurie Dennett, William Griffiths, Marion Marples were reelected and Nick Summerbell, Veronica Matthew and Mark Hassall were elected to the committee.
10. **Any Other Business:**
 - 1) **Jocelyn Rix** asked if the proposal to remove the shells from Reading's coat of arms had been activated. Vincent Kelly said that people were more aware but nothing had happened yet.
 - 2) **Bernhardt Münzenmayer** could give information about the Galician variant of the Via de la Plata and had a small exhibit of some of his 'earth' paintings on show.
 - 3) **Pat Quaife** referred to information in the Bulletin about Shobdon Arches Trust and said she would be able to take any individual donations.
 - 4) **Frank Taylor** asked about the propriety of one charity giving money to another- Timothy Wotherspoon said he would check on the regulations.
 - 5) **Joseph May** informed the meeting that the architect from Astorga was giving his services free with regard to the treatment of the barn roof.
 - 6) **Phinella Henderson** asked if the Ted Dickenson Fund had made any payments: Walter Ivens said 2 payments had been made amounting to £300-£400.

The meeting closed at 3.45pm.

How to find Saint Alban's Centre



You are strongly advised to travel to the AGM by public transport.

Underground Chancery Lane or Farringdon
Buses serving Holborn Circus or Grays Inn Road

Annual Report for 1997

Objects, Organisation and Activities

The principal objects of the Confraternity are to advance the education of the public in the pilgrimage to Saint James of Compostela and the related history, art, architecture and music. In particular these include promoting research, presenting educational programmes, identifying and preserving monuments, providing information on routes, establishing paths, maintaining hostels, and working in close co-operation with other bodies in furthering similar aims and objectives. The charity was established by constitution, inaugurated on 13 January 1983, and registered on 19 August 1986 as number 294461. The office and text library are situated in premises on the first floor of 1 Talbot Yard, Borough High Street, LONDON. SE1 1YP 0171-403 4500 Fax 0171-407 1468. e-mail can be sent to CSJLondon@aol.com.

Trustees

Members of the committee are elected for two years, half the committee being elected at each Annual General Meeting. The officers are appointed by the committee at its first meeting after the Annual General Meeting. For 1997:

Laurie Dennett (Chairman)	Rosemary Clarke
William Griffiths (Vice-Chairman)	Mark Hassall
Howard Nelson (Vice-Chairman)	Hilary Hugh-Jones
Marion Marples (Secretary)	Mary Remnant
Timothy Wotherspoon (Treasurer)	Nick Summerbell

The Rabanal sub-committee is appointed annually by the main committee:

James Maple (Chairman)	Marion Marples
Mary Ivens (Secretary)	Joe May
Laurie Dennett	Patricia Quaife
Paul Graham	Timothy Wotherspoon
Walter Ivens	

Review of Progress and Achievements

Interest in the Camino de Santiago continues to grow with a corresponding increase in membership, reaching a total of 1605 in September 1997. The committee has spent much time considering strategies for managing this growth, including the option of making a payment to the Secretary. This will involve making changes to the Constitution. We approved a donation to the Shobdon Arches Trust of £1,000 and made our first two awards from the Bursary Fund.

We organised a successful programme of lectures and visits to places connected with St. James. We have also reviewed the publishing and visits aspects of our activities. The Research Working Party met twice; once in Bristol with a special focus on the south-western routes. A conference on "Pilgrim Hospitality" is planned for 2000 or 2001.

The Gaucelmo committee met twice to plan the work at Rabanal. In March, we completed the major job of deinfestation and reroofing of the barn. We also drained and levelled the huerta (meadow). This autumn we are installing a new kitchen.

Accounts for the year from 1 October 1996 to 30 September 1997

Basis

The accounts have been prepared under the historic cost convention and in accordance with applicable accounting standards and the Statement Of Recommended Practice on Accounting by Charities. On the accruals basis they attempt to show the relevant income earned and expenditure incurred in the period shown, irrespective of the timing of the actual cash movements. Readers ought to bear in mind the distinction between a fund, which is a certain amount of wealth in the form of money, investments and property managed for a particular purpose, and the bank accounts employed for its accumulation and distribution. Four accounts are held with Lloyds Bank plc, East Dulwich Branch, and deposits are also held with the Charities Official Investment Fund.

Functional Analysis of Expenditure

The primary purpose of a charity is the provision of benefit to its beneficiaries rather than the corporate pursuit of gain for the profit of shareholders. Our duty as a charity is to care for the public at large rather than confine our attention to those who provide the funds. At a meeting on Thursday 5 December 1996 the committee recognised income arising out of charitable activity from the following:

- offering compostellan books and publications for sale;
- organising visits and providing other occasions for exchanging knowledge and sharing interests and experiences.

At the same time the committee allocated the costs of the following activities to directly charitable expenditure:

- holding meetings and presenting lectures, mostly free to the public;
- issuing the quarterly bulletin;
- maintaining text and slide libraries as educational resources;
- promoting the camino de Santiago, lobbying for protection of the path and against adverse developments, fostering European networking, making foreign-language jacobean scholarship available in English, being a source of practical advice and specialised information; [These are charged under the general heading "communications", comprising postage and telephone, printing and stationery. Strictly, a small part of these bills is generated by administrative activity, but it is materially insignificant to be worth the trouble of separating. Conversely, some proportion of the rent ought to be included, but to keep things simple all the rent has been divided between the library and other expenditure.]
- running Refugio Gaucelmo;
- sponsoring research and offering bursaries;
- supporting pilgrims.

Apart from fundraising there is an irreducible minimum of administrative costs that cannot be assigned to any directly charitable purpose. Basically, the costs of processing subscriptions, balancing the books, and just keeping the organisation ticking over, in other words providing association in general and the Annual General Meeting in particular, are counted as "other expenditure".

CONFRATERNITY OF ST JAMES

Statement of Financial Activities for the Year to 30 September 1997

		Unrestricted Funds	Restricted Funds (Note 2) Rabanal Bursary Dickinson (Note 3) (Note 4) (Note 5)			(Note 1) Total	1996
	Notes	£	£	£	£	£	
Income							
Premio Elias Valiña	6		4,000		4,000	-	
Donations		-	5,000	-	5,000	3,402	
Subscriptions		16,654	-	-	16,654	13,397	
Interest Income		362	410	523	1,482	1,585	
Sales of books and publications	7	2,520	-	-	2,520	2,267	
Sales of other items	8	509	-	-	509	497	
Meetings	9	537	-	-	537	930	
Visits	10	934	-	-	934	(1,395)	
Total Income		21,515	9,410	523	187	31,635	20,683
Direct Charitable Expenditure							
Bulletin	11	8,442	-	-	-	8,442	8,650
Library	12	2,763	-	-	-	2,763	2,758
Communications	13	6,071	-	-	-	6,071	4,381
Grants	14	180	-	1,032	355	1,567	1,005
Refugio Gaucelmo	15	-	9,897	-	-	9,897	561
		17,456	9,897	1,032	355	28,740	17,356
Fundraising Expenditure	16	-	344	-	-	344	-
Other Expenditure							
Office Rent	12	2,100	-	-	-	2,100	1,400
Insurance and Expenses	17	610	-	-	-	610	1,025
Depreciation	18	578	-	-	-	578	578
Bank Charges		258	-	-	-	258	139
		3,545	-	-	-	3,545	3,142
Total Expenditure		21,001	10,242	1,032	355	32,630	20,497
Net Incoming Resources		513	(832)	(509)	(168)	(995)	186
Fund Balances Brought Forward		13,622	8,146	10,272	3,082	35,121	34,935
Fund Balances Carried Forward		14,135	7,314	9,763	2,914	34,126	35,121

CONFRATERNITY OF ST JAMES

Balance Sheet as at 30th September 1997

		Unrestricted Funds	Restricted Funds (Note 2) Rabanal Bursary Dickinson (Note 3) (Note 4) (Note 5)			(Note 1) Total	1996
Fixed Assets	Notes	£	£	£	£	£	
Office Computer		578	-	-	-	578	1,156
Library	19	3,000	-	-	-	3,000	3,000
Books and Publications for Sale	20	7,735	-	-	-	7,735	2,621
Other Items for Sale		1,181	-	-	-	1,181	949
Postage Paid Envelopes		4,535	-	-	-	4,535	6,516
		<u>17,028</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>17,028</u>	<u>14,242</u>
Current Assets							
Cash		53	-	-	-	53	200
Balances at Bank:							
COIF Deposits		4,000	7,142	9,763	2,914	23,819	26,588
Deposit Accounts		11	36	-	-	47	342
Current Accounts		553	136	-	-	689	764
		<u>4,617</u>	<u>7,314</u>	<u>9,763</u>	<u>2,914</u>	<u>24,607</u>	<u>27,894</u>
Current Liabilities							
Subscriptions in Advance		4,510	-	-	-	4,510	2,515
Printing of Storrs Book		3,000	-	-	-	3,000	-
Reserve for Visit		-	-	-	-	-	4,500
		<u>7,510</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>7,510</u>	<u>7,015</u>
Net Current Assets		(2,893)	7,314	9,763	2,914	17,097	20,879
Net Assets		<u>14,135</u>	<u>7,314</u>	<u>9,763</u>	<u>2,914</u>	<u>34,126</u>	<u>35,121</u>

Adopted by the Committee on Thursday 13 November 1997

.....
Laurie Dennett, Chairman

.....
Timothy Wotherspoon

Timothy Wotherspoon, Treasurer

Notes

1. Total turnover for the year amounted to £47,978.
2. Each of the three restricted funds consists of expendable endowment, though it is intended that the Bursary Fund be maintained around the £10,000 figure and awards be paid out of interest.
3. The Rabanal Fund is for capital projects and upkeep of the fabric at Refugio Gaucelmo in Rabanal del Camino in the Montes de Leon between Astorga and Ponferrada. Day-to-day running costs are the responsibility of the El Bierzo Asociacion de Amigos del Camino de Santiago and are largely covered by donations from the pilgrims who stay there.
4. The Bursary Fund is for educational scholarships for young people. It was established by the committee in 1995-1996 and allocated an endowment of £10,000. The first two grants were made this year. Joel Burden of York was awarded £750 to widen his studies in Spain and Rachel Thomas of Thames Ditton was awarded £250 for work on stained glass relating to the camino. The rest was travelling expenses.
5. The Ted Dickinson Fund, raised by special subscription in memory of a member who died in 1994, is for helping pilgrims in financial hardship and associated purposes.
6. The Elias Valina prize of Ptas 1 million was paid directly to the builders for the new roof over the barn at Rabanal.
7. Sales of books and publications totalled £9,136 and their costs amounted to £6,616. A thousand copies of *St. James the Apostle and His Place in History: Ten Study Themes* were purchased for Holy Year 1993. The final instalment was paid this year and the remaining copies have been written off from stock. To the extent that further copies of this book are sold in coming years the Confraternity may benefit.
8. Sales of other items (principally badges and sweatshirts) totalled £1,744 and their costs amounted to £1,235.
9. Income from meetings totalled £2,253 and their expenditure amounted to £1,716.
10. Income from visits totalled £5,715 and their expenditure amounted to £4,781.
11. There were three bulletins and a newsletter during the year. The costs include editorial expense allowances of £400.
12. Since the library of books and periodicals fully occupies one of the two rooms that make up our office premises, the rent and insurance costs are split half and half with other expenditure. Monthly rent increased from £100 to £350 on our moving from 3 Stamford Street at the end of January 1996. [In fact no rent was paid for the period October 1995 to January 1996 because of the extended disruption due to the total evacuation of the building. Thus the total rent for 1996-1997 is £4,200, compared with £2,800 for 1995-1996.]
13. This comprises:

£4,091 on printing and stationery
£1,980 on postage and telephone.
14. A concert was held to raise money for the Fundacion del Santo Milagro for the protection of the historical amenity of O Cebreiro. After costs, proceeds of the event came to £145, and it was decided to make this up to £500 by a grant (of £355) from the Ted Dickinson Fund. The Xunta de Galicia made available a palloza to enable two Franciscans to dispense pastoral care to

pilgrims passing through the village.

15. Expenditure at Refugio Gaucelmo in 1995-1996 of £561 covered routine maintenance only. The 1996-1997 figure includes:
 - £1,254 for treatment of insect infestation and fungal infection of the timbers in the barn;
 - £4,272 for renewal of the roof;
 - £1,016 for plumbing and cupboards in the kitchen;
 - £2,138 for levelling and drainage of the meadow.
16. Fundraising costs relate to the sponsor-a-tile appeal for replacement of the roof over the barn at Rabanal, specifically printing postcards and renewing the freepost facility. No one was paid as such to raise funds.
17. Insurance covers contents of our premises, employer's and public liabilities, at a cost of £256. We have no trustee indemnity insurance. The Confraternity has been wholly dependent on the goodwill of its volunteers. No trustee or any connected person received remuneration of any kind for any service. Travelling expenses reimbursed to trustees amounted to £170.
18. Computer equipment is being depreciated on a straight-line basis over four years.
19. The library stock has been included in the accounts at a valuation of £3,000.
20. A liability of £3,000 has been incurred in reprinting the book by Constance Storrs. This is offset by a corresponding asset in the form of the stock value of copies for sale.

Budget Forecast

The effect of paying rent for our premises has been to clear the annual surpluses generated between 1992 and 1995. For 1995-1996 and 1996-1997 the Confraternity's general fund has demonstrated the admirable quality of achieving a close balance between income and expenditure.

The continuing growth, however, of interest in the pilgrimage and the number of enquiries for information has led the committee, after exhaustive consideration of alternatives, to propose the first increase in subscription rates for five years to pay for administrative assistance. The proposed increase of £5 across the board adopted by the committee at its meeting on Thursday 18 September 1997 should provide an increase in income sufficient to pay for the level of administrative assistance to meet our current needs. Any surplus would go towards rebuilding our reserves (which have fallen to only £1,000 cash) and enable us to postpone any subsequent increase in subscription.

Independent Examiner's Report to the Trustees of the Confraternity of Saint James

I report on the accounts of the trust for the year ended 30 September 1997, which are set out on pages 3 to 6.

Respective responsibilities of trustees and examiner

As the charity's trustees you are responsible for the preparation of the accounts; you consider that the audit requirement of section 43(2) of the Charities Act 1993 (the Act) does not apply. It is my responsibility to state, on the basis of procedures specified in the General Directions given by the Charity Commissioners under section 43(7)(b) of the Act, whether particular matters have come to my attention.

Basis of independent examiner's report

My examination was carried out in accordance with the General Directions given by the Charity Commissioners. An examination includes a review of the accounting records kept by the charity and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, and seeking explanations from you as trustees concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit, and consequently I do not express an audit opinion on the view given by the accounts.

Independent examiner's statement

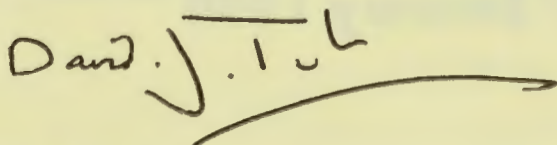
In connection with my examination, no matter has come to my attention:

(1) which gives me reasonable cause to believe that in any material respect the requirements

- to keep accounting records in accordance with section 41 of the Act; and
- to prepare accounts which accord with the accounting records and to comply with the accounting requirements of the Act

have not been met; or

(2) to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.



David Taylor
Chartered Accountant
60 Winchester Street
London
SW1V 4NH
13 November 1997

Practical Pilgrim 1998

Saturday 7 March Liverpool

Saturday 28 March Dorchester-upon-Thames

As usual both meetings will consist of sessions for walkers and cyclists and a general question and answer session, with experienced pilgrims available to give advice to those planning to set out for the first time. This is an excellent way to meet others who may be going on pilgrimage at the same time as you, buy the latest editions of our Guides, look at maps etc, learn about different routes, ask questions...

As there will not be a Bulletin published in time with forms to return before the earlier meeting we are offering two options:

① **return the form on page 15 and an SAE to the Office for more information and a booking form which will be ready early in the New Year**

② **collect a form at the AGM on 17 January 1998**

Practical Pilgrim Form

Saturday 7 March • Liverpool

Saturday 28 March • Dorchester-upon-Thames

I / we are interested in Practical Pilgrim at
Liverpool 7/3/98
Dorchester-upon-Thames 28/3/98
and would like more details

I am a prospective pilgrim in 1998 other specify _____

I am a returned pilgrim with advice to give on walking cycling

Information	Required	Offered	
Walking	<input type="checkbox"/>	<input type="checkbox"/>	
Cycling	<input type="checkbox"/>	<input type="checkbox"/>	
Planning	<input type="checkbox"/>	<input type="checkbox"/>	
Routes	<input type="checkbox"/>	<input type="checkbox"/>	specify _____
Maps	<input type="checkbox"/>	<input type="checkbox"/>	

Dorchester-upon-Thames is not served by the Railway. If you propose to travel by car and could offer lifts to people arriving by train at Didcot Parkway (approx 10.20) or Oxford, please indicate number of places: _____

Walks or cycle rides in the local area at both locations may be arranged for the late afternoon/evening of Saturday and on Sunday. Please indicate if you are interested:
walking cycling

Name _____

Address _____

Postcode _____

Telephone _____

Please return this form with an **SAE** to:

**Practical Pilgrim, Confraternity of Saint James,
First Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP**

