



Confraternity of Saint James

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Confraternity of St James

Registered Charity N° 294461

Office: 1st Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP

Tel: (020) 7403 4500 Fax: (020) 7407 1468

e-mail: office@csj.org.uk web site: <http://www.csj.org.uk>

President: H.E. The Spanish Ambassador

Secretary: Marion Marples

45 Dolben Street, London SE1 0UQ

Tel: (020) 7403 4500 (CSJ Office)

(020) 7633 0603 (Home)

Bulletin Editor: Anthony Brunning

140 Banbury Road, Oxford OX2 7BP

Tel: (01865) 311332

e-mail: anthonybrunning@compuserve.com

Committee (Trustees) 1999

Chairman: Laurie Dennett

43 Andrewes House, Barbican, London EC2Y 8AX

Tel: (020) 7638 2612

Vice-Chairmen: William Griffiths, Howard Nelson

Treasurer: Timothy Wotherspoon

The Three Horse Shoes, Cottenham, Cambridge CB4 4SD

Members: Francis Davey, Francis García,
Hilary Hugh-Jones, Mark Hassall

Refugio Gaucelmo Sub-Committee

Chairman: To be appointed

Coordinator: To be appointed

Enquiries to Secretary at the CSJ Office

Secretary: To be appointed

Wardens' Coordinator: To be appointed

Enquiries to Secretary at the CSJ Office

Research Working Party

Chairman: Professor Brian Tate

11 Hope Street, Beeston, Nottingham NG9 1DJ

Tel: (0115) 925 1243

Other Office Holders

Membership Secretary: Vincent Cowley

Bramble Cottage, Primrose Lane, Shelton, Norfolk NR15 2SJ

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: (020) 8657 4141

Librarian: Howard Nelson

Cataloguer: Liz Keay

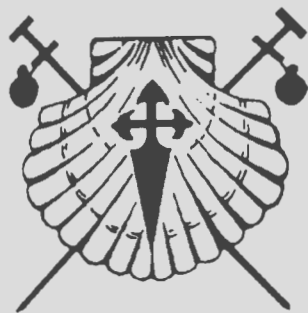
Slide Librarian: John Hatfield

9 Vicary Way, Maidstone, Kent ME16 0EJ

Tel: (01622) 757814

Information and Publications can be obtained from the Confraternity Office:

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



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Editor:

Anthony Brunning

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Cover: St James as a pilgrim to Compostela, from the church of St Mary the Virgin, Martham, Norfolk.

Photo. Anthony Brunning.

About this Issue

The cover this month depicts St James as a pilgrim from an early fifteenth-century stained glass window, thought to be of Flemish origin. The window can be seen in the church of St Mary the Virgin, Martham, Norfolk. This is a prayerful St James, a meditative St James, rather than the more frequent active, preacher or powerful St James. The image fits in better with the tone of the last *Bulletin* of the millennium.

The reflective tone begins with *Patterns of Pilgrimage – Pilgrimage Today* by Stephen Platten which is the second part of the Holy Year Lecture he gave in September. Pat Quaife follows with an account of the Ferrol to Santiago walking pilgrimage which complements Hilary Shaw's article on the Sea Pilgrimage in *Bulletin 67*. St James's Day was celebrated by a large group of members in Exeter and James Maple provides an account of that successful event and a photograph of the group. In October, the regular Confraternity visit to Spain took place to coincide with the blessing of the Church Tower in Rabanal. Linda Poulsen and Victoria Brown record the visit while Walter Ivens adds a note about the preparations for the day.

Refugio Gaucelmo has had another successful and very busy year. Joseph May presents his valedictory report as Wardens' Coordinator while Alison Raju gives insight into the work of the devoted wardens during this Jubilee Year. Mary Ivens recounts the background to the arrival of three Benedictine monks who will form a community, living in the house next door.

Some members will be thinking of future pilgrimages. In *Manciet and the Great Giovanni* John Blackwell writes about experiences on the Cahors to St Jean section of the Le Puy route. John Hatfield provides information about the route from Tillyschanz to Le Puy in *Jacobusweg* and gives details of a group, organised by Gerhilde Fleischer, to check the waymarking of the route in Germany in March and April 2000. Additional information about the Eastern Route is provided from Peter Robin's website. Moving north Eivind Luthen gives information about a pilgrim route in Norway. In *La Via Francigena: The Road to Rome* John and Shirley Snell give a brief description of their cycling pilgrimage to Rome in May 1999.

After the usual pages for letters and Confraternity information the *Bulletin* concludes with a *Hymn to St James* composed by P. A. Sutherland, a parishioner of St Etheldreda's, Ely Place, who was present at the Holy Year Lecture in September.

Editor

Patterns of Pilgrimage – Pilgrimage Today

Stephen Platten, Dean of Norwich Cathedral

The following article is the full text of the second part of the Confraternity of St James Holy Year Lecture II given at St Etheldreda's, Ely Place on Thursday 23 September 1999. The first part considered the Roots of Pilgrimage. A copy of the full text of the lecture can be obtained from the Confraternity Office.

When I was about eighteen or nineteen I was first enticed – perhaps it was even duped – into vicarious pilgrimage. Along with three or four other people of my age, I was invited around for coffee and cakes – possibly even a glass of wine – by a pious and enthusiastic lady in late middle age. Only when it was too late did I realise what was really on the agenda. She had just returned from two weeks in the Middle East and, as we arrived, the room was set up with a projector and a screen; there followed a slide evening. Admittedly it was not Uncle Fred on the beach at Benidorm, or Phyllida on the ferry in the fjords of Norway. Nevertheless it was still a marathon – from Jacob's Well outside Nablus to the Kidron Valley in Jerusalem, from the Garden Tomb to the Church of the Holy Sepulchre, from the Shepherd's Field to the Sea of Galilee; finally I remember a *pièce de resistance* of some forty slides of Petra. "That was the high point of my pilgrimage," Connie admitted. Like the holy nun Egeria in the late fourth century, Connie styled her journey to the Holy Land (note not Israel or Palestine) as a *pilgrimage*.

The use of the term pilgrimage is arguably more frequent now than at any time since the high Middle Ages. It is used variously both as a literal term relating to a physical journey and as a figure of speech. Why then has pilgrimage enjoyed a revival and when are we dealing with pilgrimage and when is it really something very different? There are at least two areas which it is essential to differentiate from pilgrimage. They are tourism and retreat. Both of these activities are highly significant in themselves but they are not the same as pilgrimage. Let me spend a few moments in distinguishing between pilgrimage, tourism and retreat:

(a) Pilgrimage and Tourism

I shall begin with some material from David Lodge, taken from his penultimate novel, *Paradise News*. The extracts are of an encounter between a tutor at a theological college and an anthropologist, specialising in Tourism:

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“You’re not a believer?” asked Sheldrake.

“No,” the other replied.

“Ideal,” said Sheldrake. “I’m interested in religion myself, obliquely,” he continued. “The thesis of my book is that sightseeing is a substitute for religious ritual. The sightseeing tour as secular pilgrimage. Accumulation of grace by visiting the shrines of high culture. Souvenirs as relics. Guidebooks as devotional aids ... I always hated holidays, even as a kid. Such a waste of time, sitting on the beach, making sand-pies ... later my *fiancée* insisted on dragging me off to Europe to see the sights. Bored the pants off me ... then suddenly it struck me: *tourism is the new world religion*. Catholics, Protestants, Hindus, Muslims, Buddhists, atheists – the one thing they all have in common is the importance of seeing the Parthenon. Or the Sistine Chapel or the Eiffel Tower ... But it’s never as they believe it will be – the objects of tourism and dream holidays never are – whoever, for example, found a deserted beach like this one in the brochure ... that’s what my next book is going to be about, tourism and the myth of paradise.”¹

Lodge’s ironic style always brings together a mixture of humour and profound seriousness. Beneath the surface here lie some real points for discussion. After all, cathedrals, great churches and monasteries remain much visited in the modern age; so often such buildings are the *main foci* for tourism. Outside Cambridge (if Cambridge counts as East Anglia) and excluding a theme park near Lowestoft, Norwich Cathedral is the most visited tourist attraction in East Anglia. If, however, we were to analyse our visitors into categories (which is a difficult exercise in itself) then how many would slot into each group, i.e. tourists, pilgrims, seekers, searchers for solace, etc. Certainly we would be less than self-aware were we to put the majority of our tourists into the pilgrim category. That tendency is always a danger in cathedrals – cathedral clergy romantically transform tourists into pilgrims if they are not careful in their analysis.

Picking up David Lodge’s narrative, however, tourism is not pilgrimage brought up to date plain and simple. Some of the human instincts which took people on pilgrimage in mediaeval times may at a subliminal level, now be interwoven – or perhaps better tangled up with the energy which fuels the vast contemporary tourist industry, and these instincts may surface in our later analysis. Tourism as an industry thrives for a number of different reasons, some of which are rooted in the consumer and others in the supplier. Publicity, boundless choice, and increasing standards of comfort and ease in travel are weapons in the armoury of

¹ David Lodge, *Paradise News*, (Penguin Books, Harmondsworth 1992), p. 75.

the supplier, that is those who run the contemporary tourist industry. More leisure time, curiosity about other cultures, the need to escape from the pressures of daily life and even a sense of adventure are among the varied motives which energise the tourist who is the consumer. Other motives rooted more deeply in the psyche of the consumer may resonate with those instincts which stood behind mediaeval patterns of pilgrimage, and to which we shall return.

(b) Pilgrimage and Retreat

Retreat has more generally been a religious term, but paradoxically enough in an increasingly non-religious age, (religion being seen in traditional terms) more people are heard to talk of retreat. They may speak of their 'country retreat', meaning simply a second home where they may escape the pressurised rhythm of their working lives. Interestingly enough, however, secular conferences and colloquia are now sometimes referred to as 'retreats', to discuss particular issues or to explore the development of new policies. The emphasis is on disengaging from quotidian patterns of life and going out towards the margins in an attempt (presumably) to place things in a more objective context.

Contemporary confusion of retreat with pilgrimage has, however, become a danger more for those caught up within the Church than for those referring to retreat in the secular context. The romantic attraction of pilgrimage has led people to see it as a sort of 'sub-set' of retreat. Movement away from one's normal base is something generally associated with both retreats and pilgrimages. Nevertheless this need not necessarily be the case. For those tied down by family or job, it will often be impossible at certain stages of life to go away from home to retreat. Hence there has been a great increase in so-called 'open door' retreats, and similar initiatives where people may retreat within their own homes, or for part of a day corporately in the home of someone nearby. Indeed there has been a tradition in some parishes and local churches to style Holy Week as an annual opportunity for a retreat. The Holy Week liturgies with their drama and theatre complement the spoken word heard in the addresses given during that week. The complete experience offers a focus for retreat, prayer and reflection upon one's faith.

In contrast to this, as I hope to illustrate later, pilgrimage, except when used purely as a figure of speech, does require a movement *away from*

the familiar toward that which is strange. It even implies an element of adventure and reaching out into a world, or a context, which was hitherto unknown. Pilgrimage also necessarily requires *movement*; that is what stands at the centre of the use of the image when applied as a metaphor to the development of patterns within the context of one's entire lifetime. Thirdly, pilgrimage has tended to imply some element of the *corporate* as an essential component. Geoffrey Chaucer's pilgrims did not choose their travelling companions any more than did Margery Kempe. An essential part of the experience was the learning that took place through the interaction within the pilgrim band.

Having explored these two areas of overlap and confusion, let us attempt to discover what might stand at the heart of pilgrimage as it has been rediscovered in the twentieth century. My intention is to investigate this under four main headings. They are Pilgrimage as – *a rite of passage, reconciliation and/or healing, a spiritual exercise* and, finally, *a seeking after meaning*. These are not meant to be mutually exclusive categories. Often an experience of pilgrimage will combine two or more of these components.

1) Pilgrimage as a 'Rite of Passage'

Social anthropologists have emphasised the importance for humanity of so-called 'rites of passage'. These rites often slot into particular stages of transition within our lives; birth, marriage and death are the most obvious examples. Most religions have developed rites for each of these stages within our lives and often rites have grown up which mark a person moving into mature adulthood. Although Christians argue about the integrity of the rite of initiation and some argue that confirmation in teenage years is a corruption of this, it is nevertheless clear that rites at puberty have crossed the barriers between religions. The adolescent Jewish boy looks forward with awe and excitement to his *bar mitzvah*.

Interestingly enough, even totally secularised societies have seen fit to develop rites of passage which parallel those of traditional religions. When I accompanied the Archbishop of Canterbury on an official visit to Georgia in the Caucasus, the venue for the state banquet, hosted by Edward Shevardnadze, in the new independent Georgia was the *marriage house, or wedding palace*. This had been set up in Soviet times as an official and symbolic venue for the celebration of marriages. In a recent book, James Thrower has argued that such rites formed the framework of a 'civil religion' which was a symbolic understanding of

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Marxism-Leninism. There was, for example, also a celebration for the birth of a child, often titled the *Day of Family Happiness*. Thrower notes:

“There was a community ceremony in which a number of parents of newly born children gathered together, along with relatives, friends and members of their local community, in a public ceremony where they were given certificates, memorial medallions, and other symbolical gifts laden with political significance, such as Young Pioneer neckerchiefs and Komsomol badges ...”²

It is likely that pilgrimage, in a more occasional manner, performs a similar function to those different rites of passage. The root of the word pilgrim is in the Latin *peregrinum*; the reference here is to the ‘other’, the ‘stranger’, the ‘one from abroad’. From this root, pilgrims and pilgrimage have also come to be used in the obverse manner. They refer, in other words, to our going into a strange land and offering us the opportunity to encounter ‘the other’ or to encounter ‘difference’. As with a rite of passage, then, pilgrimage becomes a liminal experience. We are offered the opportunity to cross a threshold into a new and strange land. It is this that should mark a pilgrimage off from ‘ecclesiastical tourism’. At the heart of this liminal experience is the possibility of encountering the ‘other’ in the sense used by Rudolf Otto in his classic work *The Idea of the Holy*.³ Pilgrimage may be a gateway to an encounter with the transcendent God.

In the Middle Ages this was often coupled with the focus upon a shrine with the relics of a saint. In our own age, the place itself may gain its sense of the *numinous*, to use another term beloved of Otto, simply through it being a great cathedral or abbey church, or by it having been prayed in over the centuries; T. S. Eliot, of course, made this point in his poem *Little Gidding*. Pilgrimage to holy places, then, allows the possibility of a liminal experience and the actual physical process of getting there increases further this sense of crossing a threshold. That realisation is clear in that quotation from David Lodge which I included in the first part of my lecture. The toughness of Maureen’s journey to Compostela was part and parcel of the experience. It was not just ecclesiastical tourism. The arrival at the great basilica was the climax of

² James Thrower, *Marxism-Leninism as the Civil Religion of Soviet Society*, (The Edwin Mellen Press, Lampeter 1992), p. 64.

³ Rudolf Otto, *The Idea of the Holy*, (Oxford University Press, London 1923, and later editions).

the pilgrimage and participation in the liturgy in the basilica similarly so.

2) **Reconciliation and Healing**

On one level, this is that contemporary component of pilgrimage which has closest continuity with mediaeval patterns. Pilgrimages of penitence were made in order that the individual might be reconciled to God viz. Henry II's pilgrimage to Rome after the murder of Becket. Similarly, visiting shrines with potent relics was a key ingredient in the pilgrimages of the Middle Ages viz. the miracles at the tomb of St Thomas Cantilupe at Hereford, or at the shrine of the Holy Blood at Hailes Abbey in Gloucestershire. Without a doubt elements of those traditions remain in some manifestations of contemporary Christian spirituality.

The decline of magic in Europe, however, catalogued most vividly in Keith Thomas' classic analysis⁴ meant that enlightened Christians were less happy about the more exotic forms of such piety. Furthermore, sceptics have always been fearful that such piety was really nothing but pagan magic given a thin gloss of Christian doctrinal varnish. The tradition of reconciliation remains but again in a rather more refined form. The practice of sacramental confession or the rite of penance as it was known is now re-styled as the sacrament of reconciliation. This has placed a more positive and forward-looking slant upon an essential Christian sacrament. Individual confession has receded in significance even within Roman Catholicism, but the importance of reconciliation on the corporate level has increased. Between churches, there has grown up a realisation of the need for the 'healing of memories' between traditions such that reconciliation may take place. An emphasis on reconciliation, picking up those resonances, lay at the heart of the pilgrimages in 1997, hence the importance of ending the journey in the previously strife-torn city of Derry.

The importance of physical healing and its links with pilgrimage remains and is focused most poignantly in the tradition of pilgrimages to Lourdes in south-west France. Pilgrimage to Lourdes is a relatively modern phenomenon; St Bernadette received her visions of the Blessed Virgin Mary only in 1858.

⁴ Keith Thomas, *Religion and the Decline of Magic*, (Penguin, Harmondsworth 1973).

Still more recent were the visions of the Virgin in Međjugorje in Bosnia-Herzegovina which first were reported in 1981. Healing has once again been associated with the visions there and pilgrimages have become an associated tradition. The patterns of piety which surround Lourdes and Međjugorje will not resonate immediately with the theology of all contemporary Christians, but they do suggest a continuity in that theological tradition which appropriately roots sacramental healing in reconciliation between God and humanity. A healthy emphasis on reconciliation, which is rooted in a theological anthropology where all humanity is reconciled to God in Christ, is something which draws strength from modern patterns of pilgrimage.

3) Pilgrimage as a Spiritual Exercise

It is in journeys to the Holy Land, where many modern pilgrimages find their focus. Again here there are strong historical continuities. We have already alluded to Egeria, the fourth-century nun who visited the holy places of Palestine as part of a spiritual discipline. The tradition, however, undoubtedly goes back much further, to the very beginnings of Christianity. Most scholars now believe that of the gospel narratives the first part to be brought together as a continuous whole was the passion – perhaps in two or three slightly different forms. This narrative was at first oral and based, it is believed, upon a dramatic acting out of the last days and hours of Jesus' life. In other words the gospel itself is rooted in a pattern of pilgrimage, a pattern which reflects upon a most powerful liminal experience, the crucifixion of Jesus.

When one visits modern-day Jerusalem, almost any journey down into the old city will mean an encounter with contemporary Christian pilgrims following the route along the Via Dolorosa, singing hymns and performing a liturgy; pilgrimage is a spiritual exercise. The broader aspects of modern journeys to Israel expand upon this theme. Significant sites in the New Testament narratives – the Mounts of Transfiguration and of the Beatitudes, the sites around Bethlehem and Nazareth, and other key places in Jerusalem became the centres of devotion. In the best traditions of modern pilgrimage such places become opportunities for teaching about theology and even biblical interpretation rather than acting solely as focuses for what is sometimes a sentimentalised and naïve piety. It goes without saying that a similar pattern may be established within the Old Testament tradition and here archaeological research can also effectively be brought to bear. Opportunities also often

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present themselves for linking Christian theology with the social and political tensions encountered in contemporary Israel and the Occupied Territories of the West Bank.

Although pilgrimage to the Holy Land is a special case, with its focus upon the sites relating to Jesus and his ministry, and to the Old Testament background, nevertheless similar points about spiritual exercises and discipline may be extrapolated for other centres of pilgrimage. Assisi and La Verna have preserved a number of the sites of significance in Francis' life; again they are used both devotionally and as focuses for theological teaching. Pilgrimages to Walsingham and to Glastonbury have increased in popularity and vary from the Pentecost 'National' Pilgrimage at Walsingham, where the main emphasis is on devotion and celebration, to a variety of teaching days and pilgrimage retreats. The intersection of theology and spirituality is a common experience in the best of contemporary pilgrimages. Possibly the most celebrated example of all here is in the work of the ecumenical religious community at Taizé in Burgundy in France. Here a commitment to international reconciliation, and work for and amongst the poor has been combined with a profound devotional commitment and also a theological exploration of those crucial themes.

4) Pilgrimage and the Search for Meaning

The mid- to late-twentieth century has been marked by the popularity of existentialist philosophy and the rise of the cult of the individual. Ironically the increasing marginalisation of institutionalised religion has happened at the same time as an increase in a 'search for meaning' within the human community. Perhaps this is not as ironic as it might seem, since the demise of institutionalised religion leaves people, both individually and corporately, starved of spiritual nourishment. Furthermore the growth of consumerism can easily dull our senses to the more profound questions raised by human experience and particularly the problem of evil. This has, in itself, led to a search where often the final destination remains unclear. Robert Louis Stevenson's famous aphorism again comes to mind: "To travel hopefully is a better thing than to arrive and the true success is to labour."⁵ The emphasis is thus primarily on the search and the final answer is often left open. One of the most popular poems in the mid-twentieth century was this one by

⁵ Robert Louis Stevenson, *Virginibus Puerisque* (1881), *Crabbed Age and Youth*.

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Robert Frost:

“Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I –
I took the one less traveled by,
And that has made all the difference.”⁶

Again the emphasis is on the individual and his solitary pilgrimage. The existential choice facing the individual is vividly expressed and there is no going back to try the other road too. It carries resonances of the lonely existential decisions encountered in the philosophy of Jean Paul Sartre. Christians would, I think, want to moderate this extreme emphasis on the individual and place personal pilgrimage within the context of humanity's total pilgrimage. Chaucer's *pilgrim party* remains central. But that element of the unresolved in pilgrimage, of arriving at the destination and yet still being beckoned on captures something which lies at the heart of Christian theology. In 1997 when we reached Derry we blessed some oarsmen who set off for Iona; the journey began all over again. This theme is there in Mark, the earliest of the gospels, when Jesus is the elusive hunted one who wishes to keep his secret – even the final verses preserve this sense of mystery: “And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone for they were afraid.”⁷

⁶ ‘The Road not Taken’ from Robert Frost, *Selected Poems* (Penguin, Harmondsworth 1973), p. 77.

⁷ Mark 16:8.

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This sense of the unresolved somehow lies at the heart of pilgrimage; it preserves the mystery of God and his transcendence, whilst still offering the opportunity for that essential and liminal journey that can offer a glimpse of the transcendent. I leave you with Robert Frost, reflecting upon Mark and his picture of the elusive, enigmatic, utterly self-giving and God-bearing Jesus of his gospel:

“I have kept hidden at the instep arch
Of an old cedar at the waterside
A broken drinking goblet like the Grail
Under a spell so the wrong ones can't find it,
So can't get saved, as Saint Mark says they mustn't.”⁸

An Unknown St James



Can a reader identify this black and white line drawing? The copy I received was on cream card.

Please send any information to:
The Editor
140 Banbury Road
Oxford OX2 7BP.

⁸ Quoted by Frank Kermode in *The Genesis of Secrecy*, (Harvard University Press, Cambridge, Massachusetts and London, England 1979), p. xv.

The 1999 Walking Pilgrimage: Ferrol to Santiago

(in conjunction with the Pilgrim Sea Voyage '99)

Patricia Quaife

So many people have asked me how the two pilgrimages went that, following Hilary Shaw's account of the sea pilgrimage (and the Saints' Way walk across Cornwall) in *Bulletin 68*, I decided to write a brief report of the Ferrol walk along the *Camino Inglés* to Santiago de Compostela between 12 and 18 May 1999.

Fourteen of us met at the Plymouth ferry port on Monday 10 May for an extremely rough voyage to Santander. Many people retired to their cabins for much of the day. The wind abated slightly in the afternoon but the night was not comfortable and we were glad to arrive, albeit an hour or so late. Even the ferry's normal arrival time means that passengers miss the narrow-gauge FEVE train to Oviedo by a few minutes, so we booked on a 2.30 p.m. bus to Oviedo and amused ourselves in Santander in the meantime. At the bus-station we were joined by four more of the Ferrol pilgrims who had been visiting the Guggenheim in Bilbao. Between us we made up more than half the bus's passengers. Unfortunately we had the 'bus-driver from hell', the only dangerous one I have ever encountered in Spain, so it was a relief to arrive in Oviedo for our first night on land.

Francis and I went to check the location of the FEVE westward-bound station (there used to be two separate FEVE stations in Oviedo) and found to our astonishment no station, no railway line – just an overgrown building site. What had happened? Were we doomed to another hectic bus journey to Ferrol? A passer-by told us that earlier in the year both FEVE stations had been transferred to a brand-new single station situated behind the main RENFE station. The new station was resplendent in glass and aluminium and a helpful clerk confirmed the existence of the FEVE pilgrim card for 1999 whereby after the first 200km of travel there would be a 50% reduction. He didn't quite believe it when I asked for 18 pilgrim cards ("Diezeocho?" "Si, diezeocho por favor") but had them ready when we returned an hour later.

FEVE more than lived up to expectations the next morning – two neat little carriages were bound for Ferrol, with our group taking up most of the non-smoking carriage. The guard was mystified by our pilgrim cards and finally told us that his colleague would deal with them later on. We trundled

The 1999 Walking Pilgrimage from Ferrol to Santiago

along the north coast of Spain, stopping at every village and sometimes seemingly in the middle of nowhere. At each station a FEVE station-master was on duty to receive the train – he put on a smart red cap at this point – and to wave it on its way with his baton. There was a certain amount of competition among the female members of the party to photograph the station-masters, preferably with their caps on. After some three hours we crossed the regional border from the Asturias into Galicia, going down one side of an estuary and up the other to Ribadeo. Here a new guard joined the train, collected our 18 pilgrim cards and vanished. Much later he returned them to us, duly stamped and with details of our journey filled in by hand.

On arrival at Ferrol – an important naval and ship-building city – we were greeted by the 19th member of the party, Billy Browne from County Kerry, a quartet of musicians with bagpipes (Galician *gaitas*) and TV cameras and local reporters. This in fact was to be the pattern of our walk south – a musical reception on arrival and a TV crew from the Voz de Galicia's video unit who were using our journey as the basis for a video on the *Camino Inglés*. Later in the afternoon the Mayor of Ferrol laid on a reception in the ornate late nineteenth-century town hall and presented us with a magnificent (and very heavy) volume on Ferrol as well as booklets on the city and the fort of San Felipe.

The first two days of the walk were short ones, some 12km only (from Ferrol) to the former medieval port of Neda and 16km on from Neda to Pontedeume, another former pilgrim port. We were lucky that the rain held off on our first day until (Spanish) lunch-time at Neda, after which the heavens opened and soaked us later that afternoon and evening. Our friend Manuel Grueiro, Neda's archivist and librarian as well as painter of yellow arrows on the *Camino Inglés*, was waiting for us on the bridge at Neda. The town band joined us at our hotel and played enthusiastically – with some vinous lubrication in the bar – until lunch was ready. Neda is very conscious of its important position on the *Camino Inglés*, both now and in the past. In 1996 Marion Marples and I had each planted a small tree outside the town-hall, on the *Camino*, and this year the mayor, with Manuel's help, laid on a number of special events, including a display of lace-making by local women and a Holy Year exhibition of pilgrim dolls. The day (13 May) happened to be the feast of Our Lady of Fatima and we were invited to a special Mass in the eighteenth-century church of Santa Maria. The priest welcomed us publicly towards the end of the Mass and later talked to us about the Crucifixion statue, a Christ in chains, that had been brought to Galicia in the sixteenth century from Old St Paul's Cathedral by an

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Englishman, John Dutton. (A Madonna from the same source can be found in the Cathedral of Mondoñedo.) After Mass we walked wetly back to the impressive Casa de Cultura where the mayor was hosting a reception for us, with beer and *tapas*. Among those present were Marta Cereijo, a young English-speaking woman who had been very helpful on the pilot walk, and María-Jesús Millarengo, head-mistress of a girls' technical school in La Coruña whose family home was just outside Neda. The mayor presented each of us with an envelope containing leaflets on the different places of interest in and around Neda and in turn we presented him and Manuel with copies of Ada Alvey's book *Cornwall to Compostela*. (Hilary Shaw had given me a number of these and they were invaluable as gifts for people who welcomed us along the way.)

The walking initially was not too difficult: there were plentiful yellow arrows and thanks to the pilot walk in late March, Francis led us around the difficult bits, a motorway and an industrial estate, without a problem. Pontedeume means 'bridge of the Eume (river)' and in medieval times it had over a hundred arches and a pilgrim chapel at the half-way point. On our arrival at the bridge, another friend, Antonio Leira, a Pontedeume youth worker, escorted us to the town-hall where the mayor gave us a formal greeting in the council chamber. He spoke Galician so it was a relief that Antonio had arranged for an interpreter to be present. Later that afternoon we were given a guided tour around Pontedeume by Antonio and a young Englishman who was teaching English in the town, the highlight being a visit to the church of Santiago which dominates the town from the top of the hill. The knowledgeable and friendly priest stamped our pilgrim records (given to us by the Galician Association of Amigos del Camino de Santiago) and showed off his high-tech computer. We also made visits to the Augustinian convent, now the Casa de Cultura, where we watched Galician dancing and children learning to play tambourines. This was followed by an ascent of the Andrade Tower, which gave superb views of the estuary.

The third day of our walk, from Pontedeume to Betanzos, presented a much stiffer challenge. It was a good 25km over quite steep territory and as people got more confident the faster walkers went on ahead. However, from time to time they missed the yellow arrows – very easily done – and led us astray, although not seriously so. It was also easy to miss some of the small country churches en route, if they were just off the track such as San Martiño de Tiobre with its handsome Romanesque doorway. For the third day we were lucky with the weather, the rain holding off until late afternoon. For 'rain' read 'electrical storm' as the lightning flashed and the thunder

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reverberated around all too close to us. However it wasn't far to the comfortable Hotel Los Angeles where we found the fast walkers already ensconced in the bar.

Betanzos to Mesón do Vento turned out to be even more challenging – 28km, mainly in pouring rain. A steep ascent from the old bridge at As Cascas on the outskirts of the town led over the railway line and the motorway and eventually to the football pitch at Limiñon (where two of us had got lost crossing a rubbish dump in 1997). Now yellow arrows dispelled all doubts. The disparity in people's walking speeds became very apparent today and again the leading group, heads down, occasionally missed places of interest. This time it was Ernesto's bar, looking very like a private house. A pile of empty bottles gave us a clue, and a question to someone who turned out to be Ernesto confirmed the bar's presence and his willingness to serve us drinks. Our route continued on tiny roads sprinkled with houses and the occasional church. The only church of St James was Santiago de Meangos, just off our route and as the rain was now pelting down we didn't deviate from the *Camino*. By lunch time all nineteen had re-assembled and we looked in earnest for some shelter. The porch of a farmhouse provided minor relief from the rain and shortly afterwards an elderly couple emerged and offered us the use of their barn. We accepted with alacrity and somehow nineteen people found room to eat, sitting on boxes or a bench or two or leaning against a hayrick. We all found it difficult to understand the Galician spoken by our kind hosts but David managed to extract an address from them in order to send on some photographs.



Chapel of San Lourenzo, Hospital de Bruma

For the next few miles we walked uphill on tracks and lanes parallel with the main road, with plentiful yellow arrows to guide us.

Later that afternoon we were delighted to reach the Bar Julia where a copious Sunday lunch was being enjoyed by its patrons. The owner and his young son remembered the two who had piloted the way in March and could not have been more hospitable. On the wall was a framed newspaper cutting about the grandmother, well known locally for the many

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thousands of pancakes she had made as her culinary speciality. She was still alive at the age of ninety plus, but no longer serving pancakes.

Soon after the modern church of Santo Tomé de Vilacoba, a steep climb of 3km up the *monte* took us over the motorway again and on to a high plateau, dotted with large silos and long low white buildings – was this where some of Galicia's intensive veal rearing took place, well away from the public gaze? After crossing much mud and a couple of streams we finally (6 p.m.) reached the road leading to Hospital de Bruma. This emblematic village where the two arms of the *Camino Inglés* meet, with its chapel of San Lourenzo and the remains of the twelfth-century pilgrim hospital, was not actually on the itinerary for the day. The plan was to walk on to the main N550 road to Mesón do Vento and take the bus to Ordenes where hotel accommodation had been booked for two nights. By now, the fast walkers had disappeared completely and Francis was bringing up the rear with the slower ones. We agreed that two of us should 'chase' and bring back the vanguard while Francis would take the most direct route to Mesón with his group. Sue and I went into Bruma and made enquiries of local people. Yes, some pilgrims had been seen in the village, heading south, and yes, there was another road to Mesón at the end of the village. We gave up the hunt and decided to catch up with the slower group on their way to the N550. But no sign of them either – because Francis had urged them on so successfully that they just managed to catch the 6.45 p.m. bus to Ordenes, which we missed seeing by a whisker. In the end all nineteen arrived at Ordenes by one or other of the hourly buses, much to the relief of the anxious leader.

Another – and major – source of anxiety was the fate of the sea pilgrims whom we had hoped to be meeting up with at Bruma the next day. Thanks to Barry McGinley Jones (known as Mac) a La Coruña Confraternity member who had made all kinds of arrangements there for the reception of the sea pilgrims, we had learned that the bad weather and other delays had meant the ships could only make Santander and that the pilgrims would probably be bussed to Santiago instead of walking there from La Coruña. Given this information I had then cancelled their hotel accommodation in Ordenes, using Janet's invaluable mobile phone. But the next call to Mac brought news that in fact they would be arriving in Ordenes late the following day, and would walk the last day of the *Camino* with us into Santiago.

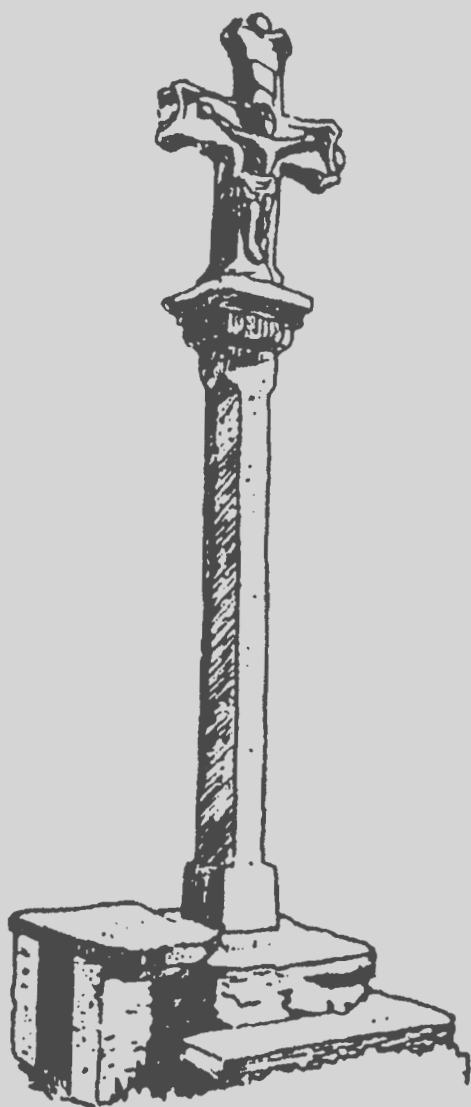
Our Ferrol group continued with the next day's programme, despite the fact that there would be no joyful pilgrim reunion at Bruma, which was a huge disappointment – and no civic reception. (According to Manuel three

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of the local mayors had planned a celebration at Bruma for the meeting of the two groups of pilgrims.) It was good to have an easier day and we spent the morning in Ordenes buying picnic food and getting our pilgrim records, supplied by the Galician Amigos, stamped at the local Guardia Civil office. We waited for the 12.40 p.m. bus back to Mesón under heavy skies; by the time we arrived fog had reduced the visibility to a few yards and the rain was bucketing down. Heads bent, we took the main road to Bruma, the paths being water-logged, and were delighted to find San Lourenzo open and ready to receive us, and the TV crew, looking almost as bedraggled as us, waiting to film events. Emilio and Escravitud who live opposite had opened

the chapel, despite the path to it being filled with several inches of rainwater. Unexpectedly the mayor of Mesía had turned out with his deputy and a group of Galician *gaiteros* to welcome us to Bruma.

Another visitor was Confraternity member, Magdalena Stork de Yepes from Santa Cruz, who had come with her friend Alicia, the niece of Escravitud. Inside the chapel the mayor presented us with a wooden shield bearing the coat of arms of Mesía and gave us a brief history of the area, which had been much fought over in the Middle Ages. He in turn received a copy of *Cornwall to Compostela*, which had survived the journey from Ordenes in a plastic bag. Outside, the band, in Galician costume, performed on a makeshift roofed platform, while we watched them standing in the rain. A vote of thanks brought the performance to an end and we adjourned to the half-built Xunta de Galicia pilgrim refuge for another picnic lunch in basic conditions. We spent the



Cruceiro at Cabeza de Lobo

rest of the afternoon walking on the *Camino*, in the rain, to Ordenes, via a number of villages: Seixo, Cabeza de Lobo, San Paio de Buscas and Calle de Poulo. By now we were fit and 15km along the flat posed no problems.

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On our return to Ordenes we were delighted to find that most of the sea pilgrims had arrived and that there was no problem over their accommodation.

After supper – a special *paella* for the Ferrol walkers at the Hostal Louro, organised by Christine – Francis and I met the sea pilgrims in the meeting-room of the Hotel Nogallas to plan the next day when we would arrive in Santiago de Compostela. The logistics were not easy. The sea pilgrims were down from twenty-five to twenty-two, one having left the *Phoenix* at Falmouth and two having chosen not to take the bus to Ordenes with the others. Five of the remaining twenty-two decided they would catch the service bus into Santiago. A further six were determined to complete their pilgrimage and to walk from La Coruña to Santiago even though it meant giving up their free days in Santiago. The remaining eleven decided to walk to Santiago with the Ferrol pilgrims. So at around 11 p.m. Francis and I gave an intensive briefing to the Coruña six, providing them with our draft guide (in English) to the route, and, thanks to the helpful owner of the Nogallas, photocopies of Manuel's sketch maps of the *Camino Inglés*.

Tuesday 18 May dawned in wet confusion. After seeing the Coruña six off on the 7.50 a.m. bus to that city, I organised taxis to take the luggage on to one of our five hotels in Santiago and more taxis to ferry the walkers to Calle de Poulo. Most of the morning consisted of a long, straight 10km roller-coaster track parallel to the motorway with no fewer than seventeen junctions. There were now thirty of us, well strung out, but we managed to meet at the outskirts of Sigüeiro, a growing town situated on the River Tambre. Earlier I had phoned the Mesón del Tambre to order thirty sandwiches, thinking we could eat them at the attractive picnic place down by the river. But we arrived early, it was still raining, the bar was already full and the owners not at all pleased to have thirty wet and muddy walkers, plus the TV crew, taking up any remaining space. In the end we ate our sandwiches in the nearby *polideportivo* (sports hall) to the deafening sound of a basketball lesson – with thanks to the local town hall but not to the Tambre, which proved to be distinctly pilgrim-unfriendly.

At Sigüeiro's fine bridge over the River Tambre we were within some 15km of our destination, the majority of them on the main N550 road. The Galician Amigos had devised some alternatives, but we had found on the pilot walk that some of these were not practical, especially for pilgrims starting the day at Ordenes. Walking in single file we braved the N550 and its heavy traffic, the fast walkers having been asked to stop at the huge pilgrim statue near the Xunta de Galicia buildings on the outskirts of

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Santiago. In the event we all met up in a welcome bar just before the industrial estates and again at the statue. It seemed to me to be important to walk into Santiago together as one pilgrim group, despite the conditions. Arriving at the Holy Door of the Cathedral around 6.30 p.m. was a real achievement for the Ferrol nineteen, all of whom had walked every step of the way. It was also an achievement for the eleven sea pilgrims who had covered thirty long hard kilometres with no chance to build up their fitness. Our reward came as we entered the Cathedral and found the *botafumeiro* about to be swung at the end of Mass – an amazing experience for those seeing it for the first time and a fittingly dramatic end to a Holy Year pilgrimage.

Postscript: the following day we had intended to go to the noon Pilgrim Mass after collecting our *compostelas* from the Pilgrim Office. But we were not alone in Santiago on Wednesday 19 May – this was the pilgrimage day of 10,000 *mayores de Galicia* (retired people), with the Pilgrim Mass relayed into the Plaza del Obradoiro where thousands of chairs had been set out. So we postponed our attendance until the Thursday morning although it was still nearly impossible to find a seat in the Cathedral, let alone sit as a group. On our third and last day the six Coruña walkers made a triumphant entry into Santiago, having endured horrific weather, and were also rewarded by the *botafumeiro* being swung just as they arrived at the Cathedral. Sadly, one of the other sailors had a minor accident in her hotel early the next morning, concussed herself and ended up having neuro-surgery in Santiago Hospital, where she spent the next ten days. (She has now recovered.) For the Ferrol walkers the long journey home via La Coruña, Ferrol, FEVE, Oviedo and Santander was uneventful and sunny – the weather perversely improving soon after our arrival in Santiago.

My grateful thanks to all who helped us so much in different ways in Galicia, in both March for the pilot walk and in May for the pilgrimage proper: (Mr) Mac, Manuel Crueiro, Antonio Leira, Joaquín Vilas, Antón Pombo, Marta Gereijo, Santiago del Valle, María-Jesús Millarengo, and Magdalena Stork de Yepes (who kindly took the wooden shield of Mesía home for safe-keeping).

The drawings illustrating this article are by O Guía, from the *Guía do Camiño Inglés pola Comarca de Ordes* published by the Bloque Nacionalista Galego de Ordes.

St James's Day in Exeter

James Maple

It was glorious weather – too hot for some at times! On Friday afternoon I had a most enjoyable train journey from Waterloo through the beautiful countryside of Hampshire, Dorset and Devon. Some of us stayed in the splendid Short Course Wing of Exeter University overlooking the city. Excellent rooms and a hearty breakfast.

On Saturday we all – about forty of us – gathered outside the wonderful West front of the Cathedral with a fine St James looking down on us. At this point our guide greeted us. He had a guide's humour. ("Perhaps not very suitable for the ladies to look at!") The chapel of St James was bombed and it was rebuilt without much thought of St James, but it is the overall impression of this great cathedral that mattered. The Romanesque cathedral was demolished and about 1260 the existing Gothic was begun. However, the two Romanesque towers still stand triumphantly. We had lunch in the ancient Chapter House in their shadow.

We then divided and two guides took us round part of the city – full of good things. At the City Museum we were told about the seal matrix of Prior Thomas Dene of St James's Priory, Exeter in about 1419. In the centre of the seal stands St James as a pilgrim. Past several medieval remains, we reached the Quay and were shown a video about Exeter's history from Roman times at the Visitors' Centre.

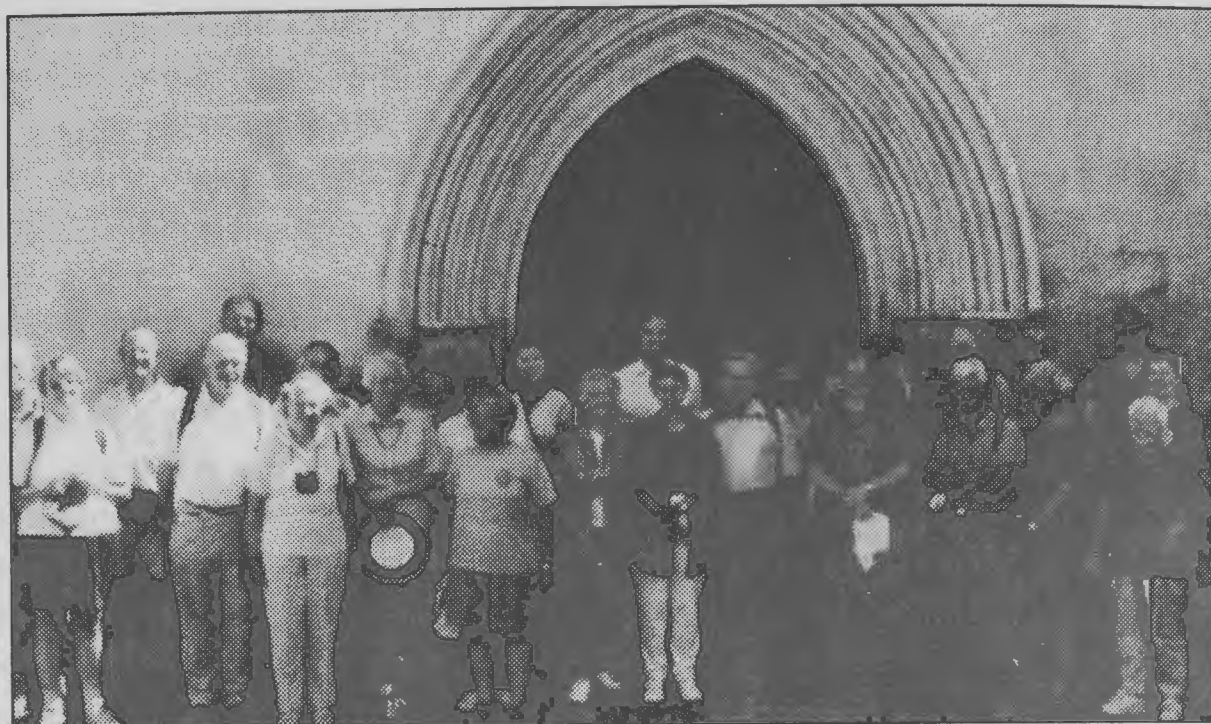
At this point the more stalwart members walked along the towpath and River Exe to Topsham. Some of us, however, had a leisurely tea! There was evening Mass at the Catholic Church of the Holy Cross at Topsham. The Deacon had made the pilgrimage to Compostela and told us about it. The evening ended with a meal at a pub on the River Exe in beautiful weather.

On Sunday, St James's Day, we were made very welcome at the Anglican Church of St James in Exeter, where there was a Sung Mass for the Patronal Festival with a sermon about St James and talks by Marion Marples and Mark Hassall. Very good missionary work! After coffee, a Confraternity choir sang 'Dum Pater Familias'.

Finally, in the true spirit of the Confraternity – always make the most of every opportunity! – we set off – in the hot sun, but in cars – for Powderham Castle, some way down the river. An interesting and well furnished building with no particular connection with St James. There was a Country Fair in the grounds, so we had lunch there.

St James's Day in Exeter

In the late afternoon, we made our farewells – standing in the shade of the Gatehouse – after what had been an excellent weekend which I am sure would have pleased St James.



The Confraternity group outside the Chapter House of Exeter Cathedral on Saturday 24 July 1999.
photo: James Maple

Missa Sancti Iacobi CD

Peter Robins writes to inform readers that although the *Missa Sancti Iacobi CD*, reviewed by William Griffiths (*Bulletin 67* p. 37), “is not readily available in British outlets” it can be obtained easily via the internet marketed by Polygram Canada. McGill’s website has full details and you can even download a couple of tracks. The address of the site is:

<http://www.music.mcgill.ca/newHome/mcgillRecords/classical/earlyMusic/html/missa.html>

Holy Year visit to Santiago and Galician towns

Linda Poulsen, Victoria Brown and Walter Ivens

Linda Poulsen writes:

As our plane approached Santiago spectacular clouds revealed the stormy conditions across Galicia. The weather was so bad that we discovered later that our pilot had even considered returning to Heathrow. In the event we kept on circling high above the clouds and were eventually rewarded with a wonderful view of the moon. It was almost full and the details of its mountain ranges and craters stood out with startling clarity; nevertheless we were all relieved when eventually we landed safely and in torrential rain we caught taxis to the welcome shelter of Hostal Mapoula.

That night Rodney and I walked through the deserted, rain washed streets to the cathedral. The floodlighting picked out architectural details and in the silence we could hear rain water still dripping from the gargoyles. We met Marion, who like us, was enjoying the ambiance and stillness of the night now that the storm had abated. We were bemused by a strange glass box which glowed, changed colour and emitted electronic sounds – a futuristic street sculpture incongruously surrounded by the ancient streetscape.

Sunday provided us with the opportunity to familiarise ourselves again with the city and attend the Pilgrim Mass. The cathedral was packed with pilgrims and local people crowded together in an act of worship, their singing led by a priest whose deep mellow voice was a joy to listen to. The restored Choir looked spectacular, its glistening gold leaf a stark contrast to the drab curtain which obscured much of its glory the previous year. Standing on the steps of the north transept we had a splendid view of the *botafumeiro*.

On Monday we met Laurie Dennett for a guided tour of Lugo, a Roman city and now one of the four provincial capitals of Galicia. Laurie took us to the cathedral with its stunning seventeenth-century carved walnut choir stalls and showed us examples of the architectural richness of the old town, many of which are now sadly derelict. Rodney and I joined forces with Terry Egglestone and Margaret Hughes to make a circuit of the second-century AD Roman walls which are almost intact, albeit restored.

After lunch we drove to Mondoñedo where a friendly and helpful priest gave us a guided tour of the cathedral, while James Hatts kept up a running translation. A statue of the Virgin Mary, alleged to have come from Old St Paul's shortly after the Reformation, is housed in a side chapel and aroused

Holy Year vist to Santiago and Galicia towns – October 1999

a lot of interest. At first sight it seemed an unlikely provenance, but if you imagined the statue without its elaborate crown and without the cherubs at the base, then perhaps it could be authentic after all.

At the village of Baamonde we were due to have a traditional Galician supper, but as the evening unfolded it became increasingly surreal. We were met by the owner of the restaurant, Juan, who promptly led us off up the lane to see the studio/museum of his brother, Victor Corral Castro, an accomplished sculptor in wood, stone and ivory. As darkness fell we stumbled back to the restaurant where we were served a delicious *paella*. Juan serenaded us throughout the meal and rewarded our applause by appearing in increasingly bizarre regalia. He is a small, short man, full of laughter and with a long white beard and hair. He first wore a Merlin wizard hat with wooden clothes pegs fastened in profusion around the brim and neatly edging his cuffs, the edges of his black frock coat and forming two sashes across his chest. This outfit was replaced by a jacket to which was sewn a miscellany of plastic dolls and on his head he wore a cowboy hat on which sat a very large cuddly toy in the form of a purple and orange rabbit with a surprised grin on its face. As Juan sang what appeared to be soulful songs, the astonished rabbit bobbed up and down.

Tuesday morning began with an excellent tour of Santiago led by Guide Manuel Ruzo who mentioned in passing that one of Santiago's last surviving factories – an umbrella maker – had just gone out of business. Given Santiago's wet climate, we thought he must be joking, but he assured us it was true. Fortunately the weather that day was sunny and warm as in the afternoon some of us caught the train to Padrón from where we walked to Iria Flavia, where Roman coffins still littered the graveyard. Here we joined the *Camino Portugués* to walk to the imposing chapel at Escravitude before catching the bus back to Santiago.

Unfortunately the sunny weather didn't last and our long coach ride the next day to Rabanal was misty and wet. The visit was very special as it was to celebrate the restoration of the church tower. The coach party was joined by Pat Quaife, Francis Davey, Janet Richardson and Donald Fromow to drive up to O Cebreiro, shrouded in fog, to pick up Laurie Dennett. We just had time for a quick coffee, a dash into the church and a brief glimpse of the interior of a palloza, now a museum.

Despite our best endeavours we arrived at Rabanal just after the Bishop of Astorga had begun Mass. Walter and Mary Ivens and Joe May helped us to ease ourselves as discreetly as possible into the church crowded with villagers for the simple and dignified service. Afterwards we all adjourned

to the Refugio Gaucelmo for *tapas y vino*. Even the rain could not suppress the party atmosphere.

After the excitement of Rabanal and the long coach journey, Thursday was spent in Santiago. We visited the markets and were fascinated by the rich profusion of fish, dairy produce and vegetables. Of all the museums we visited the Museo do Pobo Gallego was the most outstanding with excellent displays of social history and rural life.

On Friday we rejoined the *Camino Portugués* at Pontevedra, another of Galicia's provincial capitals. The eighteenth-century church of La Peregrina looked rather less like a scallop shell than we had anticipated, but the Provincial Museum was housed in two converted town houses and contained fascinating collections, including prehistoric gold torcs. After exploring the old town we went on to Poio, to the monastery of San Martín where spectacular modern mosaics depicting the places and people of the *Camino* line the walls around the cloister.

Our final destination was Caldas de Reis, to the church of St Thomas of Canterbury, a tall gaunt building surrounded by elegant palm trees. Other than its dedication there is nothing obvious to link the church with the Canterbury pilgrimage and the unusual dedication is probably a reflection of the proximity of the Portuguese routes.

We celebrated our final evening together with a splendid meal, followed by drinks at the Hostal de los Reyes Católicos, talking til late into the night about the places we had visited. The week had gone all too quickly and even the unpredictable weather had not prevented us from carrying out any of our activities. We are very fortunate that in the Confraternity there are people willing to dedicate so much of their time and effort to ensuring the success of such visits; their hard work is very much appreciated.□

Victoria Brown, 13 years old, in the group with her mother Sandra, writes: The whole programme for our visit to Santiago was so enjoyable that every day brought exciting discoveries and happy memories. We had such an interesting and busy week that it felt, at the end of the visit, as though we had been away for longer. Certainly we left longing to return, and to walk or cycle to Santiago along one of the *caminos* which we had seen a little of during the week. For Mum and I, this was our first visit to Santiago and the region. Dad made the journey, by bicycle, from Burgos, some years ago, and we want to return as a family one year soon. Mum and I both felt that the visit had whetted our appetites for the journey and given us a better understanding of what is involved.

There are so many good memories of the week that it is hard to pick out

the highlights for me. I think that, for everyone, the visit to Rabanal was really special. I shall remember the beautiful little church and the service, the *refugio* and its hospitality, and the wonderful local musicians, joined by our own Terry and Margaret! Our days in Santiago were terrific. On Sunday we attended the pilgrims' mass and saw the swinging of the *botufumeiro*. Then on Thursday we shopped in the market for local cheese and honey, and visited several museums – we liked the Pilgrimage Museum the most. Some parts of the Virtual Pilgrimage exhibition were fun, and we were glad we went to see it. There are so many magnificent buildings in the city that you can't see everything on your first visit. It's good to save some things for the next time! At teatime on Thursday, some of the party met Nancy Frey at Suso's. I took Nancy's baby Jacob for a walk to keep him amused.

Another highlight for me was to walk for a couple of hours along the *Camino Portugués* from Padron in gorgeous autumn sunshine. We felt like a band of pilgrims as we ambled along chatting and admiring the views. It was interesting for those who have not walked all the way along one of the routes to share the fascinating experiences of people who have.

Our bags were heavy on the way home, as we brought books and cards, cheese and honey, and of course a Santiago tart and some thick chocolate drink mix to remind us of a great experience. □

Walter Ivens adds a note about the preparation for the inauguration:

In typical Spanish fashion we (CSJ) had no real idea beforehand of what was being prepared for the church service and for the wine and *tapas* afterwards. Fortunately Alberto (our friendly priest and supporter from the earliest days) agreed to be at the Refugio on Wednesday 27 October and explained that the Benedictine monks would be organising the service and that El Bierzo's President, Domingo, had coopted the Ponferrada hospital chef who would come with his paraphernalia and do a *paella* on the spot. Not to worry!

Meanwhile, the English wardens, Howard Hilton, Mike and Anja Mannion were bravely preparing the *refugio* for an influx of possibly a hundred people, in rain or shine.

On the day itself all was perfectly arranged. The Benedictines had even prepared a printed programme for the service in Spanish and English. The chef had arrived with a cluster of El Bierzo committee members and their spouses. He had brought gas cylinders and a gas burner at least 2ft in diameter and an even larger pan. The resultant *paella* plus *empanadas* and *tortillas* were stupendous washed down with quantities of wine brought in boxes from El Bierzo. Not even the rain could dampen their ardour. □

The Wardens Year 1999

Joseph May

The Holy Year, 1999 was always going to be a difficult one for wardens, not only at Refugio Gaucelmo, but everywhere along the *Camino Francés*. When I made my own pilgrimage in June, on the *Vía de la Plata* from Seville, it was delightfully quiet until I reached Astorga and turned on to the *Camino Francés*. From there to Santiago I then realised the full impact of this Holy Year. Huge numbers of pilgrims, individually and in groups, filled the paths and at the end, filled the Cathedral as I have never seen it before.

The actual figures for the year speak for themselves. An astonishing 9,090 pilgrims from 47 different countries were sheltered at Refugio Gaucelmo. The number of pilgrims is almost 50% greater than in Holy Year 1993 and a significant proportion of the total since we opened in June 1991, which now stands at 45,210 pilgrims from a total of 78 different countries.

We had a foretaste during the visit of the Working Party in March. We opened the Refugio to pilgrims as usual and in that last week of March saw many more pilgrims than on any other Working Party. The first Warden of the year, Peter FitzGerald, coped nobly with looking after the pilgrims as well as all his other work with the group. After Peter in March, Etienne and Nelly Van Wonterghem-Teirlink were the April Wardens; May: Eddy and Dorinda Bonte-Vandermeeren and Bonita Thoms; June: Vincent and Roisín Cowley; July; Alison Raju and Rosemary Scott; August: Max and Ida Ritler, Lin Galea and Patricia DeGemmis; September; Judy Foot, Christine Durrant, Barbara and Claud Koenigs and finally in October, Howard Hilton and Michael and Anja Mannion who, with a full house every night, had to operate as usual together with all the preparations for the Inauguration ceremonies on 27 October and all the visitors on the day. We also had the very welcome help of a group of Spanish Salesians for short periods in July, Enrique Jiménez Forcada, Ana Arnaiz Retuerto, Mayi Iza Aguirre, Eli Urdangarín Lasa, Silvia García Lusa, Leyre Sáiz, Aitor Gutiérrez Rojo and in August, Luis Ballesteros Leal and Juan Gonzalez Martinez. There is no doubt that Refugio Gaucelmo is an international *refugio*, with wardens from Spain, Belgium, Switzerland, the United States of America and of course, Britain. They all deserve our most grateful thanks. They cared for a record number of pilgrims and it was very, very hard and tiring work.

We enjoyed our usual good relations with the other *refugio* in Rabanal,

Refugio Gaucelmo in July 1999

Nuestra Señora del Pilar. Serafin and Esperanza have always been helpful and particularly so this year. We had the benefit last year of their opinions of the likely impact of this Holy Year which was very helpful in planning 1999. Their view and ours is that 2000, the first year of the new millennium and a Jubilee Year of the Universal Church is likely to be very busy, but not to the frenetic extent that it was this year.

What of next year? Wardens are needed from April to October. If you are prepared for hard work looking after the pilgrims and the *refugio* and if you have a reasonable working knowledge of Spanish you may wish to give something back to the Camino de Santiago and at the same time enjoy a very rewarding experience. We have volunteers for May and September. All other months are open and it may well be that some extra help in May and September would be welcomed. As you may read elsewhere, I am retiring from my post as Wardens Organizer and so this is my final *Wardens Year* report, nevertheless please feel free to contact me until the end of the year if you would like to be a warden.

I am very grateful for the very ready help that I have had from all the Rabanal wardens, from my colleagues on the Refugio Gaucelmo Committee and from many members of the Confraternity as well as our many friends in Spain. I would like to wish my successor well and I would like to express my own gratitude for having been given a job that has enabled me to make a contribution to a place that is very dear to me.□

Gaucelmo's 200-seater sardine tin: Rabanal in July 1999

Alison Raju

Sardine-tin is no misnomer: over 2,000 pilgrims slept in 'our' *refugio* in July this year, a quantity that is normally spread over three to four months. 'In' our *refugio*, however, is strictly correct, as large numbers of them had no option but to sleep out of doors in the *huerta*, in the 'suite' (pronounced 'sweetie' in Spanish) of the 'hotel de las mil estrellas' or 'thousand-star hotel', as we jokingly referred to this accommodation. The other two *refugios* in the village had the same problem, too, as the vastly over-promoted *camino* had nothing like the infrastructure necessary to provide sleeping places for the veritable avalanche of pilgrims unleashed by

this year's Año Santo's advertising campaign.

The problem has been particularly acute from León onwards this year as a very large proportion of the people passing by, judging from the *credenciales* (pilgrim passports) they present, are only 'short-haul' pilgrims, starting in Astorga, Ponferrada, Villafranca del Bierzo, Cebreiro and as close to Santiago as Sarria (112km, thus fulfilling the required minimum of the last hundred kilometres a foot-pilgrim needs to qualify for a *compostela*). Many seemed to be *excursionistas* rather than 'real' pilgrims, too, and many of them were very ill-prepared – inadequately shod, no wet or cold weather clothing, unsuitable (or no) sleeping bags, unused to either walking or carrying a rucksack – and many were extremely exigent, expecting (preferably free of charge) beds, sheets and hot water and surprised to find that they often had to sleep on the floor, even on mattresses; the Refugio Gaucelmo has forty-plus bunks but we frequently had to find places for over 120 people a night. Our saving grace (though creating havoc with the village water supply) was that it never rained once in the entire month of July so that pilgrims could sleep outside in the field, albeit lined up like cars in a parking lot, some with, but many without, tents. In August, however, and still with the same enormous numbers, the wardens were not so lucky, as torrential rain set in...

How did we deal with so many people? We opened relatively early, 12.30–1.00 p.m., so that showers, clothes-washing facilities and kitchen were not all in demand at the same time later in the day, but there were often eighty to ninety pilgrims already waiting outside the door for us to let them in when we opened, with queues reaching round to the plaza on the Astorga road at times. We syphoned off anybody with a tent and diverted them straight to the field (the only cyclists we admitted) and once we hit the sixty-plus mark per day we reduced the breakfast to *café con leche* and *galletas* (biscuits), Spanish-style, and with no complaints from anybody. In their desire to be first in the queue at the next *refugio* some pilgrims left without breakfast, available from 6.00–7.30 a.m., but since we regularly served it to eighty to ninety people a day we eliminated the bread and jam (which takes much longer to eat) as otherwise it would have been impossible to accommodate these numbers in a small kitchen capable of seating twelve to fourteen at a time.

We did endeavour *not* to "just slot people in" but to talk to those who wanted to and "pass the time of day" with others but the welcome, with such huge numbers, was at times unavoidably only somewhat mechanical and regrettably there were a great many very fine people we didn't have a chance

Refugio Gaucelmo in July 1999

to talk to properly. We also noticed that the more pilgrims we took in, the less were the donations in terms of actual cash in the box. However, what probably helped more than anything else was not just that all the *hospitaleros* in our team were friendly, helpful and extremely hard-working but that *all* of them spoke Spanish – and fluently. That way all of us could do all the jobs involved and each of us could deal with a complicated situation diplomatically if necessary, something which never happens when there is only one such person (and who invariably comes in for all the ‘flak’ from disgruntled pilgrims). With such huge numbers many ‘crowd-control’ type problems inevitably arise, too, and which don’t surface with fewer people, and we were also lucky in having wardens who spoke fluent French (four of them), English (three), Basque (three) and German (one).

But who were the wardens in July? Apart from myself, there was one other English *hospitalera*, Rosy Scott, and a relay of Spanish volunteers from a Salesian order in Barakaldo (near Bilbao), two at a time for ten days each: Enrique, Ana, Eli, Mayi, Aitor, Sylvia and Leyre. Despite our very different ages, occupations and backgrounds we all got along extremely well together and despite being incredibly tired at the end each person seemed genuinely sorry to leave. Isabel, the owner of the El Pilar refuge, commented that we were all like one big family and that it was the first time she had encountered such a cohesive team.

Where did all these thousands of pilgrims come from, though? The vast majority from Spain, obviously, as July and August are the main holiday months, but apart from the other nationalities commonly encountered on the camino – French, Belgian, Dutch, German, etc. – there was an increasing number of people from the former Eastern bloc countries such as Poland and the Czech Republic. There was also a veritable landslide of pilgrims from Brazil, though none of them seemed to know quite why this was so; a combination, perhaps, of widespread ‘Jacobean’ publicity, the popularity of the books and articles of Paolo Coelho in Brazilian Sunday newspapers and television programmes about the *camino*, plus a very active pilgrim association in São Paulo. Whatever the explanation, however, a lot of them appeared to be both ill-prepared and disoriented, especially the many middle-aged (and middle-class looking) women, many of whom seemed as though they’d never even walked to the shops before, let alone set out on foot from points further back along the *camino*. Of the longer-term pilgrims in general, though, many had started in Roncesvalles, Saint-Jean-Pied-de-Port or the Somport pass but almost every day there was also at least one really ‘long-haul’ pilgrim who had started out from Le Puy or much

further afield, such as those setting out on foot from their own front doors in Holland, Belgium, Germany, Switzerland or other parts of France to make the three to four month journey to Santiago on foot.

What else happened in July, though, and on a more positive note? The film company that had already spent three weeks in Astorga making a drama series with Anthony Quinn, set against a background of the *camino*, invaded Rabanal one Friday at the end of the month. The chief protagonist himself was nowhere in sight but the entire village was awash with large trucks, mobile canteens and all the paraphernalia associated with filming on location. We bought enough firewood to keep both pilgrims and wardens warm in the chillier months for the next two or three years. Another day the lady from the *Sanidad* (health department) arrived on a routine inspection of all the *refugios* in the provinces of Castilla-León, overpowered by the smell of bleach that nearly knocked her over as she went from bathrooms to kitchen, a formality in our case, I got the impression, though she didn't actually say as much.

We watered the recently-planted trees in the *huerta* regularly, no easy task with fourteen or fifteen tents, thirty to forty people in sleeping-bags outside and kilometres of washing hung out to dry. The most encouraging activity of all though, were the pilgrims prayers held in the church at 7 p.m. every evening when there wasn't a Mass (also held at that time); Enrique and his Salesian colleagues organised these very effectively, with leaflets containing the text of the service, the hymns and songs, and these gatherings were very well-attended, the church frequently full. For although the *Camino Francés* is now well-supplied with places for pilgrims to sleep, eat and buy food there are as yet relatively few places along the route that take regular care of their spiritual needs. In future, however, pilgrims will be even better served in Rabanal, now that the three Benedictine monks from Santo Domingo de Silos have moved into Charo and Asumpta's former house next door to the *refugio*; they are converting it into a monastery and retreat centre and already hold three services a day in the church all the year round: mass, lauds or vespers and compline (with pilgrim blessing).

Next year? All indications are that the *camino* will still be as busy as ever so if you speak (good) Spanish, like meeting people, are used to hard work and would like to help keep the refugio running, write to the Wardens' Coordinator, via the Confraternity Office and volunteer your services for July or August in the year 2000.□

New Neighbours for Refugio Gaucelmo

Mary Ivens

The house adjoining the Refugio Gaucelmo had an uncertain future at the beginning of this summer as its owners, Asumpta and Charo our friends and neighbours for ten years, spent more and more time away travelling, and reorganising their lives in southern Spain. Would it be sold? Could it be let? How would it affect our Refugio?

Alison Raju, well known for travelling the various routes to Santiago, was our warden in Rabanal in July and there met three, young, Benedictine monks: Dom Juan Antonio (who speaks English) Dom Javier and a novice, José Carlos. They told her that they came from Santo Domingo de Silos (of Gregorian chant fame) and that they were looking for a place on the *Camino* to set up a monastery and a retreat-house. Asumpta and Charo had come to Rabanal for the 25th July celebrations and Alison told them the monks' story which gave them the inspiration to offer the monks their house and their second property in Rabanal as a starting-point for the monks' plans.

The monks were enthusiastic and with the permission of their Abbot they accepted the loan of the two properties for three years. With the agreement of the Bishop of Astorga they became the parish priests of Rabanal and the surrounding villages, moving into their new home in mid-August. The church is open with three services held daily and the villagers, the Refugio wardens and the pilgrims were delighted with the monks' arrival.

Asumpta and Charo came up from the south again for the church tower inauguration and through their introduction we had our first meeting with the Benedictine monks. They are happy to help us with the practical work on the maintenance of the Refugio, they have the keys and will ensure that it is properly closed down at the end of October, inspected regularly during the winter and in due course opened up again. They will look after the *huerta*, (the field at the back of the Refugio) and arrange any necessary repairs. In other words they will take over from Asumpta and Charo the task that they have fulfilled so devotedly for the last ten years.

It was the Benedictines who prepared and masterminded the recent church tower inauguration service which was partly in English, including a very kind address to the Confraternity visitors by Juan Antonio. Both the Bishop of Astorga and the Benedictines did us honour and our relationship could not have started on a better footing. Long may it last!□

Manciet and the Great Giovanni

John Blackwell

Last June Susan and I walked from Cahors to St Jean, thus completing the Le Puy to Santiago route. Our 1997 St Jean to Santiago walk brought us back for the Le Puy to Cahors section last year, and so our pilgrimage ended appropriately where it began, in the office of Madame Debril. (Not that it has really ended: for next year we are thinking seriously of Arles to Toulouse.) On the Cahors–St Jean section there were fewer walkers than we encountered last year. Other than at Moissac, there are relatively few major remains from the heyday of the medieval pilgrimage, and the rolling country full of corn, sunflowers and vines, attractive as it is, is more or less the same day in day out. We had our share of hot weather, with clear skies and 35°C in the shade: and some days there was precious little shade. I well recall seeing a tree by the path in the distance, and realizing that it would take us twenty minutes to reach it, whereupon we would be in the shade for all of three seconds. The terrain is not as physically demanding as early stages of Le Puy to Conques, but constant ups and downs let you understand the discipline of the medieval pilgrim going all the way to Santiago and back. The country changes after Aire sur l'Adour, as the mountains get ever closer on the left hand side. We thought that the walk south from St Palais toward St Jean was just remarkable, along what must be original path. Close to the end of our walk, the three routes from Le Puy, Vezelay and Paris converge at Ostabat, and the feeling at that point, of being part of the million who have passed that way, approached how we felt walking into Santiago itself.

We had our share of rain too, and it was a dull, wet Saturday when we stopped for lunch in Manciet, a small town on the GR65, half way between Eauze and Nogaro. Manciet has grocery shops which supplied our needs, and there is a bar/hotel for those needing accommodation. We ate our picnic near the main square, looking at the bull ring. On the outer wall of the grandstand is a memorial plaque inscribed:

“A la Mémoire du Grand Giovanni,
blessé mortellement à Manciet le 9.9.23”.

Bullfighting has always seemed to me a dangerous way to make a living. I am an opponent of blood sports, but I admit to watching occasional bullfights on television in Spain, when curiosity has overcome my revulsion. It seems like an elaborate ritual which, apart from a few minor but

Manciet and the Great Giovanni

apparently important details, is the same every time. Well, except on rare occasions, when the bull scores a few points. I recall seeing a matador felled after a sudden whack on the shin by the centre of the bull's horn, and spread-eagled with his nose in the sand, still clutching his sword and cape. He was rescued by well-drilled picadors, who distracted the bull while he was helped off and replaced by a colleague. A few minutes later exactly the same thing happened to this second matador, and the distraction drill had to be repeated. But it was only postponing the inevitable: a third matador was summoned, and he dispatched the bull after the obligatory passes. So off he went, acknowledging the cheers of the crowd, and the previous two fighters only had to deal with their shame and diminished job prospects. Le Grand Giovanni was much less fortunate.

Looking at the bullring, and the town of Manciet itself, it is hard to imagine that Le Grand Giovanni would recognize the place today. The oval bullring has a wooden grandstand, but only at one end, built over the pens for the bulls. Behind the rest of the fence there are foundations that indicate that until fairly recently there were tribunes all around the oval arena, so the Manciet bullfights must once have attracted fairly large crowds. One look at the town shows that they don't need those seats any more. One can walk down streets where less than 50% of the houses are occupied. We saw this depopulation even in the larger towns: in Condom, for example, a whole section of the town between the cathedral and the river is sparsely inhabited, and almost all the old shops stand empty. The towns that until recently served as markets for the farm produce are no longer needed. The farms look prosperous, but many are conglomerates formed from the small family farms of a previous generation. Transport is cheap and the owners ship their produce directly to Toulouse or Paris. The old farmhouses have been/are being bought and refurbished by middle class city dwellers and retirees – web pages are easily found full of property for sale in this area. Some of the small villages we walked through, such as Miramont-Sensacq, seemed to have been taken over completely like this, and renovated at great expense, even if the results were often rather sterile, like a theme park. In some restaurants the other diners appeared to be either second home owners or vacation renters. It brought back scenes from old movies about the second world war set in French cafés, with German officers with money buying the best wines while the locals seethed and harboured the resistance in the basement. But at least in the movies you know that the Germans eventually left. Well, now they are here again, albeit without uniforms, but this time they have brought their wives, and this time they are not going back. I don't

Manciet and the Great Giovanni

mean to pick on the Germans, because there are more English and Dutch, and still more Parisiennes with their 75 plates, and in Manciet they must all be indistinguishable. One can pass one renovated farmhouse after another, each with its swimming pool and terrace and vista. The new arrivals might well be able to buy run down property in Manciet for a song, but they are not interested in terraced houses in narrow streets without gardens, at least not until all the farm houses are gone. So Manciet and towns like it are declining rapidly. The young people have to leave home to find work in the cities, and in time become established there. Eventually their parents die and leave them their house, but it can't be sold because there is no demand whatsoever. So it stands empty, along with the growing number of others.

I don't intend to be sentimental here: the small family farms are not viable in south-western France any more than they are in North Dakota, and the days when a large fraction of the population was involved in agriculture are gone for good. But we who walk down the camino/chemin de St. Jacques focus so much on retracing the old pilgrim route of the eleventh to fifteenth centuries. At the same time we can't be blind to the wrenching transition now at its peak in these poor villages, both in France and all the way across northern Spain. Manciet is no longer the place where the Great Giovanni acquired his title, nor where he faced his last bull.



John Blackwell with Mme Debril

Jakobusweg

Help the development of the Ulm to Konstanz Jakobusweg

In 1999, the route from Tillyschanz on the German/Czech border to Le Puy and Santiago was completed, with the waymarking of the final stage from Nurnberg to Ulm. There is an old tradition that pilgrims set off for Santiago during Lent, but there is also a more practical reason: Gerhilde Fleischer, the project leader for the Deutsche St Jakobus Gesellschaft, is inviting friends of St James to join a group to act as 'guinea pigs' to test the route and replace missing waymarks at the start of the walking season. Road signs, stickers and paint will be provided.

The pilgrimage is divided into four sections of four, seven, five and three days with a rest day between. This will provide participants with the opportunity to walk one or several sections with the group. Daily distances are between 15km and 25km. Overnight stays will be at simple country inns B&B will be approximately DM40–50 in double rooms. Everyone will carry their own rucksacks and 6kg is considered to be sufficient. Because finding instant accommodation for a group will be difficult, you are asked *to make your reservation in writing, clearly indicating which sections you would like to walk*, by *5 January 2000* to *Gerhilde Fleischer, Rainstrasse 11-3, D-88316, Isny, Germany. Tel/Fax +49 7562 55385.*

Stages: 30 March – 20 April 2000

30/3 Nurnberg to Guzehausen (30/3 Schwabach, 31/3 Abenberg, 1/4 Kalbensteinberg, 2/4 Gunzenhausen), 3/4 rest day, probably in Gunzenhausen. 4/4 to 10/4 Gunzenhausen to Ulm (4/4 Heidenheim, 5/4 Oettingen, 6/4 Nordlingen, 7/4 Neersheim, 8/4 Giengen, 9/4 Nerenstetten 10/4 Ulm), 11/4 rest day in Ulm 12/4 to 16/4 Ulm to Weingarten (12/4 Oberdischingen, 13/4 Apfingen, 14/4 Muttensweiler, 15/4 Bad Waldsee, 16/4 Weingarten), 17/4 rest day, probably in Weingarten. 18/4 to 20/4 Weingarten to Konstanz (18/4 Brochenzell, 19/4 Markdorf 20/4 Konstanz).

For those with longer journeys home, the walk ends after lunch at Meersburg, otherwise at the Munster in Konstanz at approx 16.30.

Note: This is not a 'package tour' and each participant is expected to pay their own way as we go, get themselves to and from the start/finish under their own arrangements and take life as they find it – just like pilgrims!

Jakobusweg

The guidebooks by Gerhilde Fleischer are:

Jakobusweg I, (Nurnberg to Gunzenhausen)

*Jakobusweg I*₂ (Gunzenhausen to Ulm)

Jakobusweg II (Ulm to Bad Waldsee)

Jakobusweg III (Bad Waldsee to Konstanz)

and can be borrowed from the Confraternity Library or purchased from:

Verlag Manfred Zentgraf

in Boden 38

D-97332, Volkach, Germany

Tel: +49 9381 4492

Fax: +49 9381 6260

John Hatfield



Pilgerbrunnen am Cursillo-Haus St Jakobus,
Oberdischingen.

Cover picture of *Jakobusweg II*

Eastern route

Peter Robins draws attention to the fact that the information about a pilgrim route through Switzerland in Bulletin 67 on p. 29 is a bit out-of-date. There is now a completely revised brochure. Details of the route are given in his webpage at: www.biblioset.demon.co.uk/Caminos.html (and particularly [Caminos_east.html](http://www.biblioset.demon.co.uk/Caminos_east.html)). For the benefit of readers who cannot access the webpage the text follows. (Editor.)

This is now largely complete and waymarked from the Czech/German border at the village of Tillyschanz through Germany, Switzerland, and E France to Le Puy.

Germany: Guides and/or leaflets are available for most stretches of the route. There are a series of small books by Gerhilde Fleischer, published by Schwabenverlag. An overview of routes is in *Der Weg nach Santiago: Jakobuswege in Süddeutschland* by Wolfgang Lipp, published by Süddeutscher Verlag, Ulm. For Nuremberg to Rothenburg-ob-der-Tauber, see [Rosstal](#) site.

Switzerland: The German route links from Konstanz to Geneva; there is also a spur from Rorschach on Lake Constance. For an overview map of the route, see St Jakob Zurich [website](#). The route is marked with diamond-shaped signs with a shell and 'Jakobusweg'. A guidebook in German, *Jakobswege durch die Schweiz*, and in French, *Chemins de Saint-Jacques à travers la Suisse*, by Jolanda Blum is published by Ottverlag of Thun, and the Swiss tourist offices produce an overview map leaflet, available in English as *Alpines Pilgrims: The Pilgrims Routes of St James through Switzerland*. For comprehensive information on the route, see the [Jakobsnet](#). There is a full description of the section from Flüeli-Ranft to Fribourg on the [Unterwegssein](#) site.

The Swiss have a program of documenting historic routes and preserving surviving sections, run by a purpose-built body called the [Inventory of Historic Paths of Switzerland](#). The Blum guide can be ordered online from this site.

France: The GR65 has been extended to link Geneva and Le Puy. A guidebook is published by the [Association Rhône-Alpes des Amis de St-Jacques](#).

This group has also waymarked and published a guide to routes from Cluny and Lyon to Le Puy.

Peter Robins

Pilgrim Roads in Norway

Eivind Luthen

In Trondheim lies one of the world's northernmost cathedrals. In the Middle Ages it was a major pilgrim shrine with the remains of St Olav. He was Norway's first martyr and became the country's patron saint. St Olav was known and revered well beyond the borders of his native country; of forty-five churches on the British Isles dedicated to St Olav sixteen still survive.



Pilgrims on the way to the Glass Cathedral in Hamar, Norway.

Photo: Knud Helge Robberstad

The pilgrim traffic lasted about 500 years but ceased after the Reformation which reached Norway in 1537. Despite the shrine's importance, this is a hidden chapter in Norway's history. Limited archaeological finds and lack of written documents can be blamed for this lack of knowledge.

Inspired by my first book, *In the Pilgrims' Footsteps*, the Ministry for the Environment in 1992 decided to retrace and waymark some of the most important pilgrim roads to Trondheim. Two routes were selected to be signposted; the Gudbrandsdalen valley from Oslo and a route

from Skalstugan in Northern Sweden.

The responsibility to restore the pilgrim roads was placed on the

Pilgrim Roads in Norway

Directorate for Cultural Heritage and the Directorate for Natural Heritage. The two directorates had, however, no experience in recreating spiritual routes like these.

An important part of the medieval pilgrim route from Oslo to Hamar was not implemented in the project, mainly since the landscape here suffered from heavy urbanisation and industrialisation. Parts of this area, the Groruddalen valley, is named 'Soweto' by the media because of its unattractive suburban developments.

More focused on the traditional aspects of secular hiking and tourism, the Directorate for Cultural Heritage decided to create a pilgrim road by a big detour west from Oslo into areas of more attractive scenery. In addition, the information from the authorities were misleading people to believing that this western route was once an important historical pilgrim route.

To us, this was unacceptable for several reasons. By depriving people in Groruddalen of their pilgrim history, we felt this was degrading an urban community with over 110,000 people of their cultural history.

Inspired by the ideas of the Sacred Land project we strongly pointed at the necessity to preserve the history and tradition whatever changes the landscape had undergone. We also stressed the necessity to preserve what is left of green plots. We managed to create a strong public opinion in our favour with the help of the local newspaper, national television and the former Minister for the Environment, Torbjorn Berntsen, who happens to be a native son of Groruddalen.

Eventual, our organisation has managed to receive an official acceptance to establish the medieval pilgrim route through Groruddalen northwards to Hamar (about 130 km). In this way we have preserved large sections of the original road and created a process of increasing awareness of the cultural and spiritual values of an area with an otherwise poor reputation.

Our project had a strong environmental and spiritual sense. We focused on matters making the pilgrimage relevant in today's society. Our next step is to create a network of pilgrim routes in the Oslo area.

Confraternity Calendar 2000

The Confraternity Calendar for 2000 is available from the Confraternity Office at £6 each. Postage is £1 per calendar for UK and Europe, £2 Airmail to US/Australia etc. £3 for 2 or more. Send orders to: CSJ Calendars, First Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP.

La Via Francigena: The Road to Rome

John and Shirley Snell

In the Autumn of 1997 whilst visiting our twin town, San Gimignano, with a group from Sherborne Twinning Association, we attended a talk by Luigi Grazioli who had walked from Canterbury to Rome along the Via Francigena. This route has been followed by pilgrims and others for more than 1,000 years since Sigeric, the Archbishop of Canterbury, visited Rome in 990AD to receive his *pallium* and kept a diary listing his stopping places on the return journey. This document is now in the British Library.

Listening to the talk excited our interest and we decided to cycle the route that the others had walked. Having cycled to Santiago on several occasions we were fairly confident that the journey was within our capabilities.

Several of our Confraternity friends have walked to Rome in recent years and we are indebted to them for their advice and for information regarding accommodation. In particular, we would mention Anthony Brunning, Peter Cox and Emma Poë. From the Italian Tourist Office in London we obtained a useful booklet about the Via Francigena and our friends in San Gimignano (one of Sigeric's stopping places in 990AD) invited us to stay with them en route.

We designed and made ourselves pilgrim passports and David Stancliffe, the Bishop of Salisbury and a Confraternity member, was kind enough to authenticate them.

On the 5 May 1999 we set off with laden bikes to Sherborne station and with only one change at Waterloo we were soon in Canterbury. Fortunately, John's brother lives in the city so we were assured of a bed for the first night. The crossing from Dover to Calais was calm and the tourist office found us accommodation a few miles along the route. During the ride we used all manner of lodging places – *gîtes d'étape*, youth hostels, hotels, *chambres d'hôte* and simple rooms.

Our route in France took us through Laon, Reims, Chalons-en-Champagne (formerly Chalons-sur-Marne), Chaumont, Langres and Besançon and into Switzerland through Yverdon, Montreux and Martigny. It came as a surprise to us to discover that Switzerland had a wine industry and we were struck by the extent of the vineyards on the northern shores of Lake Geneva.

We had planned to cross from Switzerland into Italy via the Grand St Bernard Pass (2,475m) however, the pass was still snow-bound and closed,

so we had to take a bus through the tunnel. We had deliberately chosen to ride our folding 'Bike Friday' cycles which made the use of public transport when necessary so much easier. Once into Italy the weather changed from being wet and windy to becoming very hot indeed and it was over 80°F every day from then on.

Much of the space in a pannier was taken up by maps (Italian large scale ones are quite bulky) and as soon as we had finished with them we would send them home together with any leaflets that we had collected en route. Our interest in Romanesque architecture was more than satisfied by the wealth of ancient abbeys, monasteries and churches along the route and the scenery was often breathtaking.

The roads in Italy were busy with lorry traffic, especially in the rice growing Po valley area, and we were often left with little space when the roads narrowed. Unlike the *Camino* in northern Spain there was usually no slow lane or cycle path. The cycles performed quite well apart from some niggling gear-changing problems and constantly loosening headset bearings – probably made worse by the cobbled road surfaces in most towns. Fortunately, we had no punctures.

In Italy our route passed through Vercelli, Fidenza, Aulla, Lucca, San Gimignano, Siena, Bolsena and so to Rome. We found tourist offices very poorly signposted and even the *carabinieri* often had no idea if there was one or, if there was, it's location. Often it was late in the evening before we eventually found beds for the night as hotel information was difficult to find and publicly displayed maps of towns and cities almost non-existent.

Signing of the Via Francigena was rare and only in the region around Fidenza did we find any serious attempt to indicate the route. This, we felt, was due to the existence in the area of the Sigeric Society or Compagnia di Sigerico whose publicity officer, Umberto Battini, we were fortunate to meet. He gave us several leaflets and told us that his home town of Calendasco was where Sigeric crossed the river Po. The Organization is planning to resurrect the ferry to enable future pilgrims to keep more closely to the traditional route.

Some of the churches we visited were of particular interest. In the village of Cuna, just past Siena, is a church dedicated to St James. The interior is beautifully decorated with fifteenth-century frescoes and one of these shows part of the legend of the *pendu-dependu* with the grieving parents dressed as pilgrims viewing their hanged son. This theme is similarly repeated in Canville-la-Rocque in Normandy as, no doubt, elsewhere in Europe. At Sutri, approaching Rome, we visited the church of S. Maria del Parto which

La Via Francigena: The Road to Rome

is underground and completely excavated from the tufa rock. It dates from pre-Christian times and is believed to have been an Etruscan tomb and later a Mithras shrine. The fourteenth-century frescoes include some delightful little pilgrim figures.

After 1,116 miles we arrived in Rome on the 11 June. We had cycled on 32 days – an average of 35 miles per day. Rome was hot and full of tourists and we had great difficulty obtaining a stamp for our passports. Neither the pilgrim office nor the tourist office could help but eventually we had success – albeit given ungraciously – in St Peter's sacristy.

Most of Rome's important buildings – the Colosseum, St Peter's, Constantine's Arch and many others were covered with scaffolding. They were being smartened up in preparation for the Jubilee in 2000 when (so we were told) 40 million visitors are expected. It was difficult to take satisfactory photographs due to the scaffolding.

We spent four nights whilst in Rome in a convent run hotel on the Via Aurelia and it seemed rather incongruous to see a nun serving behind a bar! By then we had seen enough of Rome and the heat and crowds were becoming tiresome so we headed for home. A 20 mile ride took us to Rome Airport and a two hour flight to Gatwick. An overnight stay with Peter and Eileen Fitzgerald in Chichester and we were home again – fitter and browner with a garden badly needing to be weeded.

Our final thoughts are that much work remains to be done in Italy with regard to the Via Francigena. At present there is no pilgrim accommodation like the *refugios* in Spain but in the province of Parma the *Amministrazione Provinciale* is restoring a few *Casa Cantoniere* (roadman's houses) along the SS62 (della Cisa) and converting them into hostel accommodation for pilgrims. The one at Tugo di Berceto overlooking the Val Manubiola is on the mountain ridge leading to Passo della Cisa. It will accommodate 30 guests and will most likely open in summer 2000. No doubt other provinces will shortly follow and make efforts to provide pilgrim accommodation for Jubilee year but time is running out. During the whole journey we met no other pilgrims but no doubt as the infrastructure is established the situation will change. Meeting and sharing with fellow pilgrims is one of the joys of pilgrimage. □

I hope to include some information about the Via Francigena in *Bulletin 69*.
Editor.

Letters

From: **John Hatfield** – *An invitation to collaborate in Germany*

I enclose a note for the *Bulletin 68*. I think it is quite significant that we have been invited to collaborate with our German friends. However there is some urgency with regard to our response. Gerhilde Fleischer needs responses by **5 January 2000** so that accommodation for the group can be reserved.

May I also draw your attention to the four *Jakobsweg* guides compiled by Gerhilde Fleischer.

Que St Jacques vous garde! John

From: **Mary Kelly** – *Kindness on the Camino.*

The article by William J. Purkis in the *Bulletin N° 67* September 1999 has inspired me to write to you. He speaks of the kindness met on the journey and its influence on us and that is something that certainly has brought a smile to my thoughts when I reflect back on our struggles.

In April of this year my husband, daughter and I spent three weeks walking from just east of León to Santiago. Neither of us is particularly fit, but it was an experience that I had got into my head I wanted to try. Although as I limped along the track that had turned into a stream bed in the torrential rain I did wonder what I was doing there, I think that, for all three of us, it has become a treasured memory.

One particular incident for me stands out. We were on our way up the footpath from Herreria to O Cebreiro, the day a mixture of sunshine and heavy showers. The path was winding its way up through the valley, leaving the small fields of pasture behind and about to go on up through the copse to the bare hills above. We had stopped beside the path for a foot breather when Dino came down the hill carrying a small axe. He stopped to talk and although neither of us spoke the other's language we managed basic communication about the weather, the beautiful scenery and our journey. Dino asked us if we would like sticks as we had not brought any with us. He chopped down three saplings each the right size for us and used his axe like a penknife to smooth them. We wanted to offer him chocolate by way of thanks but he shyly refused and just asked for us to pray for him in Santiago. I shall never forget the warmth and the smile on my face and on his, as we wound our way on up the path and looked back through the trees towards him. What he must have known, and we didn't at that stage, was that within a few hours we would be trudging through deep snow. Our sticks proved

Letters

invaluable that day and many other times on the journey. They are now stored by our front door, a special reminder of that kindness.

From: **Almis Simankevicius** – *An Australian view of the Camino.*

Hello Anthony,

We two Australians were intrigued about the pilgrimage to Santiago and so in September 1997, set off from Pamplona to walk this enigmatic path to the city of the Apostle. After returning, I had the desire to write of the journey and the historical landscapes involved.

So, here we are, two years hence with a self published book titled "SANTIAGO", subtitled – "Walking the pilgrim path. A journey through Spain from Pamplona to Santiago de Compostela."

It feels that in writing of our experiences and reflecting every time the book was re-written, that reaching Santiago was just the beginning of a continuing adventure of self discovery.

I would be pleased if you or your team could review the book in the *Bulletin*. I have sent you a copy in the post and please add it to the Confraternity's library when appropriate.

The cost of the book is \$20 Australian plus postage to overseas locations, and is available from:

GOODWALKING BOOKS
P.O. Box 1112 North Sydney
NSW 2060 Australia
email: caralm@one.net.au
website: web.one.net.au/~caralm

Thank you, and I hope you enjoy the book.

Regards, Almis.

The book arrived just too late to arrange for a review for this *Bulletin*. I hope to have a review of *SANTIAGO* in *Bulletin 69*. Editor.

Please note:

The price of Nancy Frey's book *Pilgrim Stories* (*Bulletin 67*) should have read **£12.95** (including UK postage), **£14.00** (overseas).

Events

21 October 1999 to 26 February 2000

'Romei e Guibilei'

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

6–10 January 2000

Visit to Rome

Telephone the Confraternity Office – 020 7403 4500 – for details.

7 & 8 January 2000

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

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

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

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

For a brochure and further information please contact:

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

Saturday 22 January 2000

Annual General Meeting

St Alban's Centre, Baldwin's Gardens, London EC1.

11.30 a.m. Doors open

12.00 p.m. Ten Best Slides

2.30 p.m. AGM

Presentation on the Development of the *Camino Ingles* by Patricia Quaife.

Videos on the *Camino Ingles* and Pilgrim Sea Voyage to be shown through the day.

The day ends with the Annual Party.

Full details in the AGM Papers circulated separately.

Events

29 January 2000

'The Road to Santiago'

University of Reading Department of Continuing Education 10.00–4.30.

£16 (£11 concessions) including tea/coffee

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

2 February 2000

British Archeological Association

Auxerre, Dijon and Clamecy: gothic architecture in Burgundy

Lecture by Dr Alexandra Kennedy

Society of Antiquaries, Burlington House, Piccadilly, London W1V 0HS.

Tea is served from 4.30 p.m., lecture at 5 p.m..

Non members welcome, please sign the visitors' book.

This lecture will also be given on **25 May 2000** at **2 p.m.**

in room 128, Faculty of Letters, University of Reading.

Saturday 12 February 2000

Office Open day

A chance for potential pilgrims to visit the Office.

Saturday 11 March 2000

Prayers and Miracles

A concert at **St Mary's Church, Putney Bridge, London SW15** starting at **8 p.m.**

Admission: £6 (£3 concessions) at the door.

The program features joyful songs and dances interspersed with prayers and will include music from the *Llibre Vermell* and Alfonso el Sasio's *Cantigas de Santa Maria*, a collection of some four hundred songs recounting miracles performed by the Virgin Mary. Performers include Faye Newton, Hazel Brooks, Catherine Fleming, Arngeir Haksson and Owen Morse-Brown.

13 to 19 March 2000

Conques: Spiritual Retreat and Walk for Past Pilgrims

Hospitalité Saint Jacques at Estaing (Le Puy route), the small Christian community set up to serve pilgrims to Santiago, is organising a week's walk and spiritual retreat at the abbey of Conquest next March. The week is destined for recent pilgrims, those who have completed their pilgrimage in the last two years. The retreat (16 to 19 March) will be preceded by a 3-day walk (13 to 15 March) from the abbey of Bonneval to the abbey of Conques. The purpose of the walk is to prepare for the retreat – the two are closely linked and cannot be undertaken separately. For further details contact:

Hospitalité Saint Jacques 8 rue du Collège 12190 Estaing France.

Tel.: +33 5 65 44 19 00.

Events

Practical Pilgrim Days

Practical Pilgrim days follow a similar pattern wherever the location, varied according to local circumstances. It is a chance for those planning to make the pilgrimage to learn from those who have recently returned. A general session of questions and answers leads into more specific groups for walkers and cyclists. A walk or visit allows people to get to know each other and a talk and meal together is organised for the evening. Usually there is a Sunday walk for those wanting to stay the whole weekend. It is helpful if people come prepared with some questions to ask from their own pilgrimage preparation.

Day 1: Saturday 11 March 2000

St Ann's Church, Manchester, starts 10 a.m.

Includes visit to John Rylands' Library, walk and tour of Manchester cathedral, illustrated talk by Andrea Higginson on her Pilgrimage Wallhanging. Sunday walk for those staying overnight.

Day 2: Saturday 18 March 2000

The Ark (next to Museum of Garden History)

220 Lambeth Road, London SE1 7SJ, 10 a.m.

Morning sessions on pilgrimage. Picnic lunch. Afternoon visit to be arranged.

Day 3: Saturday 25 March 2000

St James's Church, St Andrew's, Scotland, starts 10 a.m.

Includes visit to St Andrews Museum for exhibition and talk about Pilgrim badges found in Scotland, walk round St Andrew's and local shrines.

8 April 2000

Walk in Kent to visit the church of St James, Bicknor

Meet at 9.30 a.m. outside the church in Bredgar, Kent (not far from Maidstone) if coming by car, otherwise at Lenham BR to be picked up. A 10 mile walk, with pub stop, to visit the church of St James, Bicknor, a twelfth century church in the middle of Britain's largest apple orchard.

For further particulars phone Andrée Norman-Taylor on 01580 291684.

12 to 16 April 2000

Spiritual Retreat at Conques

This is a spiritual retreat open to all – past, present and future pilgrims – to enable people to discover the meaning of Christian pilgrimage. For further details contact:

Communauté des Prémontrés Abbaye Ste Foy, 12320 Conques, France.

Tel.: +33 5 65 69 85 12

Late May Bank Holiday weekend

Visit to St James's sites in Dorset

The visit to include Shaftesbury, Milton Abbey, Sherborne etc.

Events

9–15 July 2000

Journeying with Northern Saints I

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

Further details: Course Administrator, Ushaw College, Durham DH7 9RH
Telephone & Fax: (0191) 373 3499 Web Site: www.dur.ac.uk/Ushaw

Conference 15-21 July 2000

'The Christian Millennia in Northern Europe'

Further details: Tel: (01904) 433994, Fax: (01904) 433902,
e-mail: york2000@york.ac.uk

Public Lectures 15–21 July 2000

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

Further details: Tel: (01904) 433907, Fax: (01904) 433902, e-mail: jcg2@york.ac.uk
In York at the same time: York Millennium Mystery Plays, York Early Music Festival.

St James's weekend: Saturday 22-Sunday 23 July 2000

Hertfordshire churches and the Lea Valley.

Visit churches in Hertford and Ware (St James on the font), walk the Lee Valley Path, attend St James's Day Evensong at St James's Church, Stanstead Abbots.

25 July 2000: St James's Day

Meet for evening Mass in London

26–29 July 2000

Interdisciplinary Conference on Pilgrimage Jerusalem, Rome, Santiago and Ireland to be held at the University of Cork.

Further information from: Dr Dagmar ó Riain-Raedel Tel: +353 21 27 27 55

6–12 August 2000

Journeying with Northern Saints II

In the Jubilee Year 2000 travel on pilgrimage to ancient sites associated with some of the most famous saints of our islands. Visit the Holy Island of Lindisfarne, Hilda's Abbey at Whitby, Wilfrid's churches at Ripon and Hexham, Bede's churches at Jarrow and Monkwearmouth and the tombs of Bede and Cuthbert in Durham.

Further details: Course Administrator, Ushaw College, Durham DH7 9RH
Telephone & Fax: (0191) 373 3499 Web Site: www.dur.ac.uk/Ushaw

From the Chairman

The Pat Quaife Study Grant

The creation of this Grant, to commemorate Pat's dedication to the Confraternity as Secretary (1983–1988) and Chairman (1989–1995), was announced at this year's Annual General Meeting.

In principle the Grant will be an annual award of not more than £500, to take effect from the year 2000 onwards. It is open to Confraternity members only. There are no age limits, but a member who has already received an award from the Confraternity or another organisation for research or another project connected with the Camino de Santiago will not be eligible. Neither will those working towards academic qualifications.

The purpose of the Grant is to assist a Confraternity member to carry out research on the pilgrimage to Santiago where this requires work in archives or libraries abroad or in a British centre at some distance from the applicant's home. Preference will be given to applicants wishing to study topics with a British dimension, (i.e. British pilgrims, British routes), and to those with a reasonable (i.e. good enough to carry out the research) grasp of the language of the country they propose to visit.

There is no formal application form. Applicants should submit a clear and concise statement of their proposals, being sure to indicate what they wish to consult, where and why, and what form the completed project will take. Recipients will be asked to report on their research for the Library, and possibly for the *Bulletin* or as a lecture. Should no application be considered worthy of the Grant in a given year, the judges reserve the right to make no award. Please mark applications "Pat Quaife Study Grant" and ensure that they reach the Office by **30 March 2000**.

Refugio Gaucelmo Subcommittee – Retirements and Thanks

After serving on this Subcommittee since its inception in 1988 and seeing both the Refugio Gaucelmo and the Church Tower projects through to very satisfactory conclusions, James Maple (Chairman), Walter Ivens (Coordinator), Joe May (Wardens' Coordinator), and Mary Ivens (Secretary) decided that it was time to make way for new members and formally stepped down at a meeting on 18 November.

To say that they will be missed would be a tremendous understatement. They have been the mainstays of all the Confraternity's efforts to serve pilgrims in Rabanal del Camino and to bring life back to what was, a dozen years ago, a dying village. What the Confraternity owes each of them is can

From the Chairman

be gauged by the exemplary success of all the fundraising, construction and good relations connected with the Refugio Gaucelmo. They have all been unfailingly generous with their time and resources, living, breathing and dreaming Rabanal for the past twelve years and doing all they could to build support for it outside the Confraternity.

I hope to have the chance of expressing more concrete thanks to James, Walter, Joe and Mary at the AGM, but meanwhile I am taking this opportunity to thank them on behalf of the Main Committee for all that they have done. And understatement or not, they *will be missed!*

Caminante Limited

Last call for volunteer directors of this proposed limited liability travel company, to be set up to manage Confraternity tours abroad. Experience of the travel industry, and/or accountancy, are obvious advantages. Please contact Timothy if you would like to know more

Volunteers needed for just about everything!

As we continue to grow in numbers, the ways to contribute to the life of the Confraternity multiply as well. Volunteer help is always welcomed, whether to staff the Office, assist with the *Bulletin* or Bursary mailings or lend a hand at events and the AGM. Please give us any spare time you may have: it's the fastest way to learn about the pilgrimage and meet fellow-members.

We still need people for new projects. **Caminante Limited** has been mentioned above, but members are also needed to help organise the **Conference** to be held in Canterbury in April 2001 (see *Bulletin 67* p. 43). The first meeting of the Conference Subcommittee will take place early in the New Year – please contact me or Marion at the Office if you would like to be involved.

This year, as every year, we remind you all to think of people to nominate for the **Committee** (obtaining their permission beforehand) in the run-up to the AGM. Those nominated should have been members for at least one year and have some knowledge of the pilgrimage (having made it is better still). It is **not** necessary that they live in London – far from it! Committee members coming to meetings from out-of-town can be put up for the night by others on the Committee, and travel expenses to attend meetings can be paid. Please let me or Marion have a note of any nominees.

Finally, there are still a number of vacancies for **County Coordinators** for the Research Working Party, which usually meets twice a year, in May

From the Secretary's Note Book

and November. To find out what being a County Coordinator involves and whether 'your' county needs one, please contact Marion at the Office.

I would also like to remind the existing Coordinators to let me have a note of any bibliographical items they have found recently, so that I can keep our bibliography up-to-date.□



The need is great ...

John Revell

From the Secretary's Note Book

Holiday Closure

The Office will be open on Tuesday 21 December 1999, but closed on 28 December 1999 and 4 January 2000. It will, however, be open on Thursday 6 January 2000 11 a.m. – 2 p.m.

New Associations

The creation of new associations and societies devoted to the pilgrimage continues apace. We have recently heard from Les Amis de Saint Jacques de Compostelle en Berry, based in Bourges on the Vézelay route.

Librairie, Place Cujas BP115, 18003 Bourges, France

Tel: +33 2 48 65 82 32

e-mail: stjacques.berry@wanadoo.fr

Sponsored pilgrims

The Depaul Trust with the Society of St Vincent de Paul are organising a second pilgrimage along the Camino from Mansilla de las Mulas to Santiago from 20–28 May 2000 to raise money for work with homeless young people. Participants are expected to raise at least £2,000 in sponsorship. Contact:

Pilgrimage 2000

c/o The Depaul Trust, 1 St Vincent Street, London W1M 3HO

Tel: 020 7935 0111.

Garlickhythe stamp

The church of St James Garlickhythe in the city of London has a new stamp depicting St James so that they can stamp Pilgrim Records. So far the greatest demand has been from German Lutherans.

Found Umbrella

A smart long black umbrella was left at St Andrews Courthouse on the evening of Laurie Dennett's Lecture. Please would the owner contact the Office.

Publications

We now have a number of new and reprinted publications for sale from the Office.

Postcard calendars

Views of the Camino and images of St James produced in German.

Can be used as postcards afterwards. £6.50 inc UK postage, £7 overseas.

Ada Alvey: In search of St James: Cornwall to Compostela, 1989

Author's account of a drive along the pilgrimage route with its Cornish connections. £3.50 inc UK postage, £4 overseas.

Judy Foot: Foot by Foot, a Pilgrimage to Santiago.

Judy's account of her sponsored pilgrimage, published in aid of Breakthrough Breast Cancer. £6.50 inc UK postage, £7 overseas.

Guide du Pèlerin de St Jacques en Perigord sur la voie de Vézelay, 1999.

This guide, mentioned in *Bulletin 67*, is now available from the Office, £7.20 inc UK postage, £8 overseas (in French).

Cycling Notes on Arles Route

Dale and Karen Roberts have produced a booklet for Cyclists along the Arles route which complements the walkers' guide written by Maurice and Marigold Fox. If you already have the Arles Guide and would like the supplement free of charge, please send an A5 stamped addressed envelope marked 'Arles-Cycling' to the office.

ICMA News

Thanks to the generosity of our member Ronald R Atkins we receive the Newsletter of ICMA, the International Center of Medieval Art based at The Cloisters, New York. In issue 1999/2 we learn that the restoration of the cathedral at Le Puy is now almost complete. The famous wall painting of St Michael in the north transept has also been restored.

They also note that 'portable finds' from British archaeological excavations are listed on the internet at <http://www.finds.org.uk/>. Some recent pilgrim badge finds are included.

Exhibition

Santiago Rediscovered – until 17 December 1999 – is an exhibition of photographs of Santiago by English antiquarians and photographers from the Conway Library, being shown at the Courtauld Institute of Art, Somerset House, The Strand, London WC2R 0RN.

These early photographs were taken as a deliberate step in the development of the study of the History of Art. Henry Cole identified a lack of resources in Spanish artworks and sent his acquisitions' curator to Spain to buy objects and photographs. The cathedral and Pórtico de la Gloria were of particular interest.

If you are not able to visit the exhibition in time the whole collection will be soon available for virtual viewing at: www.courtauld.ac.uk

Confraternity Events planned for September / October 2000

September 2000

Constance Storrs Memorial Lecture

Dr Alexandra Kennedy (University College, London).

The role of Cluny in the development of the Pilgrimage to Santiago (to be confirmed)

21–28 October 2000

Visit with walks to St James sites in Belgium

Items of Interest

Some Holy Year Statistics

In August, traditional Spanish holiday month, 45,680 pilgrims received their *compostela*, over 18,000 more than in August of the last Holy Year (1993). As one might expect the overwhelming majority, 91%, was Spanish with foreigners making up only 9% of the total. Men and women made their pilgrimage in almost equal numbers, 25,325 men and 20,400 women, the gap between the sexes being less than in 1993. Walkers were in a large majority too, 83%, with cyclists accounting for 16.5% and riders 0.59%. Over half the pilgrims were under 30 and only 1.67% over 60. The motivation of nearly three-quarters (74%) was stated as 'religious'. Madrid, Galicia and Cataluña were the autonomous communities which supplied most of the Spanish pilgrims, while Italy, Germany and France stood out among the foreigners. Which route did the August pilgrims take? Again as expected a large majority, 80%, followed the *Camino Francés*, 6% the *Camino Inglés*, 5% each the *Camino Portugués* and the *Camino del Norte* and 3% the *Via de la Plata*, the most testing route of all.

While interesting because August may well prove to be the busiest month of the year, the figures are unlikely to be typical of the 1999 Holy Year as a whole. We hope to be able to provide figures for the whole of 1999 in the *Bulletin 69*.

Source: *O Cruceiro*, agosto 1999.

Kosovo Crisis Appeal Pilgrimage

The **Revd Jonathan Sewell** of Oxford, who cycled to Santiago for the **Kosovo Crisis Appeal** with **Revd Richard Bellinger** of Guernsey, raised over £5,000 shared between for *Christian Aid* and *Guernsey Churches*.

Leukaemia Research Pilgrimage

Dr and Mrs James Hood have returned safely from their pilgrimage which raised over £8,000 for *Leukaemia Research*. They were very pleased with help given by the Confraternity and in particular for the *Pilgrims' Guide*.

Request for a Companion

Jeanette Butler writes: "At present we are a trio of females attempting to walk the pilgrimage, and wish to make it a foursome. We are 40–55 years old. If there are any females who wish to join us please write to me at: Uplands, Dousland, Yelverton, Devon PL20 6NN."

ST JAMES

P A Sutherland, b. 1943.

(Tune: St Sepulchre.)

- 1 O JESU, fount of hope and love,
We ask thy blessing from above,
That, in the footsteps of the Saints,
Our godly yearning never faints.
- 2 Thy staunch Apostle, James the Great,
Whose zeal a legend would create,
Thy glorious figure did behold,
And wondered at thy fate foretold.
- 3 E'er true to thee, he spread the Word,
That friends be saved and foes deterred,
Yet nobly drew his final breath,
When by the sword he met his death.
- 4 Now we who strive to do thy will,
Thy call to heed, thy charge fulfil,
Hail James a prince of holy guides,
Whose life a pattern meet provides.
- 5 So may that strong contender's prayers
Avail for all weighed down with cares,
That, pilgrims, we shall find his strength
Doth aid our journey all its length!
- 6 O God the Father, thee the Son,
And Holy Spirit, Three in One,
Vouchsafe to bring us, by thy grace,
To see thy glory face to face. Amen.

[Last verse reproduced and adapted by kind permission of Oxford University Press from *The English Hymnal*.]

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

**Contributions for *Bulletin N° 69* must reach the Editor by
Wednesday 1 March 2000 and earlier if possible**

(at the address given on the front inside cover)

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

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

If sending a disk it must be IBM-compatible.

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

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

BY CONSTANCE M. STORRS

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

Cheques payable to: Confraternity of St James

Confraternity of Saint James

All organisations need the active support of their members. Please think hard how you can best help the Confraternity during the year by becoming

- a member of the main committee (weekday evening c every 6 weeks)
- an Office Volunteer (Tuesdays 11am -3pm, about once a month)
- a Bulletin stuffer (weekday at the office, quarterly)
- meeting organiser (in London or elsewhere)

We also need a team of people to organise our international Conference in April 2001 at the University of Kent at Canterbury, subject 'Pilgrimage and Hospitality'

- developing the programme
- liaising with the venue
- organising speakers
- processing applications (IT database skills needed)
- organising translations
- producing documentation etc

Committee Nomination

I nominate _____ to stand for the Committee. (They have agreed to stand)

Signed _____

Helping

I would like to help with _____

Please return to the Office with AGM form



Confraternity of Saint James

Annual General Meeting

Saturday 22 January 2000

Please bring this booklet and the Accounts with you

News Update

Closed and Open

Please note that the Office will not be open on Tuesday 28 December or 4 January 2000. It will be open on Thursday 6 January from 11am to 2pm instead.

Office Open Day

Saturday 12 February: the Office will be open for advice, the purchase of publications and the use of the Library from 10.30am to 4pm.

Bursary

Please encourage any last minute applications from young people for our Bursary.

Notice of AGM

Notice of the 17th Annual General Meeting of the Confraternity of Saint James to be held on

Saturday 22 January 2000

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 16th Annual General Meeting
4. Chairman's Report for 1999
5. Annual Accounts & Report
6. Report on the Refugio Gaucelmo
7. Report on the Slide Library
8. Programme for 2000
9. Election of Committee
10. Any Other Business

Programme for the day

11.30	Doors open	coffee available
12.00	Ten Best Slides	in Lower Hall
1.30	Galicia trip reunion	in west seminar room
2.30	Annual General Meeting	in Lower Hall
3.30	Tea	served in Lower Hall
4.30	Lecture	Lower Hall

Speaker: Patricia Quaife, Hon Vice-President of the Confraternity of Saint James on *The Development of the Camino Inglés*

5.30 Draw for the Raffle

6.00 Party food downstairs

Videos: During the day videos will be shown upstairs of the Camino Inglés and possibly the Pilgrim Sea Voyage.

Membership Secretary

Vincent Cowley has been an energetic Membership Secretary for 2 years and now wishes to stand down. We are extremely grateful to Vincent and Roisin for undertaking this increasingly onerous task for us. We are very fortunate that Doreen Hansen has agreed to take up the position again and welcome her back to Confraternity activities.

Membership Renewal

This year we are sending 'personalised' subscription reminders so that you can ensure that you know what category of membership you hold and that we can remind you of the correct rate to be paid. If paying before the AGM, please send your form to Vincent Cowley. After the AGM please contact Doreen Hansen. See enclosed Renewal form for details. If you are a Honoured or Honorary Member, or have paid in advance until the end of 2000 or later already, you will not receive a letter. Doreen Hansen will be at the AGM for you to renew there too.

We ask you to renew your subscription by 28 February 2000 at the latest (so as to be sure of receiving the March Bulletin).

New Committee Members – a changing role

After recent developments in Charity legislation committee members are now deemed to be Trustees of the organisation concerned. They are responsible for the proper administration of the society and its funds, including the appointment of the Secretary for day to day affairs.

Our committee usually consists of 10 members and up to 2 coopted members. Under our Constitution half the Committee stands down each year. This year Timothy Wotherspoon, Hilary Hugh Jones and Howard Nelson stand down. They need to be renominated to stand again for the 2000 committee. Laurie Dennett, William Griffiths, Mark Hassall, Francis Davey and Francis Garcia provide continuity.

New members are always being sought for the committee. We pay travel expenses and offer accommodation for those travelling from outside London. There are many issues to be considered both domestically and well as along the Camino. The vastly increased turnover means that there needs to be careful stewardship of the funds and consideration of the charitable nature of the organisation. Meetings are held at the office approximately every 6 weeks. Please nominate someone, with their permission, whom you know to have the energy and dedication to make a good committee member, or offer yourself, perhaps for cooption in the first instance. The future progress of the Confraternity's growth needs every member to think about their contribution to our activities.

The **Annual General Meeting** is the main event of the Confraternity's year. As there is pressure on seating for the AGM itself, we do ask that you register in advance your intention of attending, so we can try to ensure enough chairs. People who end up with hand written badges (ie late applicants) will be asked to stand! The time before and after the business meeting allows old acquaintances to be renewed and new friendships to be made. If you would like to meet up specifically with someone 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 rendezvous.

Badges and Friendship

Everyone attending the AGM is asked to wear their name badge given on arrival. We shall try to identify those for whom this is the first AGM attended - and ask 'old hands' to introduce themselves and look after the newer members.

Ten Best Slides

This year the '10 best slides' will be a more formal event. The first item will be a short presentation by Christine Pleasants on the Pilgrim Sea Voyage, after which members are invited to show 10 slides relating to their pilgrimage, perhaps on a specialised topic or other route. A maximum of 10 slides is stressed to allow as many as possible to participate. Please let Alan Peacegood on 01494 563521 know in advance if you would like to take part.

New Year Party

The charge this year will be £4 per head. 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 Sally Grover on 01869 331306. If you bring food to the value of £4 you do not have to pay for the party.

Grand Raffle 2000

First Prize: 2 return tickets to Santiago (low season). There will be a number of other good prizes. If you have a very particular item you would like to offer for the raffle, or if you would like to help sell tickets (a good way of getting to know people), please speak to Hilary Hugh Jones on 0171 274 3040.

Sponsor-a Week

This is a great way to keep in touch with events at Rabanal. You can sponsor-a-week for £50 (or share with a friend), receive a letter from the wardens telling you of Gaucelmo news and know that you are continuing the CSJ support for this valuable work. See Walter Ivens at the AGM for more details of weeks available.

Return of Library Books

There will be a box near the entrance for you to return any outstanding Library books.

Jiffy Bags

If you have any surplus jiffy bags to recycle please bring them to the AGM. The AGM is our chief source of supply of jiffy bags for posting publications.

You are encouraged to explore the whole of the St Alban's Centre. Upstairs will be various exhibitions and meetings. The following take place upstairs.

Publications

A chance to see the latest publications and stock up your pilgrimage library. We hope to have some 2000 editions of the Guides ready and updating sheets where necessary. Some secondhand books (Library duplicates) relating to the Pilgrimage will be on sale too. We are also trying to reduce stocks of back numbers of the Bulletin and these will be available in return for a small donation.

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.

Santiago Visit Reunion

There will be a reunion for those on the visit to Galicia this autumn at 1.30pm in the West Seminar room to show photographs etc.

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 on the Vézelay route, Feedback and a new display of pilgrim routes stretching back into Eastern Europe in the East Seminar Room and Eric Walker will have information on the North Coast Route.

Minutes of the 16th AGM

held on Saturday 23 January 1999 at the St Alban's Centre, EC1

Present: about 220 members

Chairman: Laurie Dennett

1. **Welcome:** Members were welcomed
2. **Apologies:** 32 members had sent apologies
3. **Minutes of 15th AGM:** acceptance was proposed by Howard Hilton and seconded by Heather Coleman; carried
4. **Chairman's Report on 1998:** the full Report will be found in Bulletin 65. Laurie Dennett spoke of the increasing publicity for and pressure on the Camino de Santiago in the last Holy Year of the Millennium. The membership of the CSJ now stood at 1808. She outlined the year's programme and publications and changes in the organisation, notably the employment of the Secretary one day per week, the departure of our Honorary President Don Alberto Aza Arias and the change of Editor for the Bulletin. Pat Quaife was thanked for all her work and presented with news of a Study Grant to be established in her name and a hand carved pilgrim staff made by Charles Francis.

5. Annual Report and Accounts:

Timothy Wotherspoon proposed the acceptance of the Annual Report and Accounts. His main target for the coming year would be to increase the income to be reclaimed from Covenants. In reply to a question from Ted Harper he explained that the £913 figure for 'Refugio Gaucelmo' related to working party costs. Seconded by David Wesson, carried *nem con*.

6. Report on Refugio Gaucelmo:

Paul Graham spoke about 'Sponsor-a-week' and the working party. He also spoke of the 36,000 pilgrims who had stayed at Gaucelmo since 1991 and the Church Tower Appeal which is a way to support the village further. Joe May thanked all those who had been wardens during the year.

7. Report on the Slide Library: John Hatfield said that 28 talks had been given by members. The collection now has 2220 slides

8. Programme for 1999: outlined by Marion Marples

9. Election of Committee: Laurie Dennett, William Griffiths and Mark Hassall were reelected to the committee. Francis Davey and Francis Garcia were elected on to the Committee for the first time. Aileen O'Sullivan was coopted. Timothy Wotherspoon, Howard Nelson, Mary Remnant and Hilary Hugh Jones remained on the Committee.

10. Any Other Business:

1) Judy Foot is leading a group to Santiago from 22/3/99

2) Bill Warrell said he had found members were unfriendly (see 4)

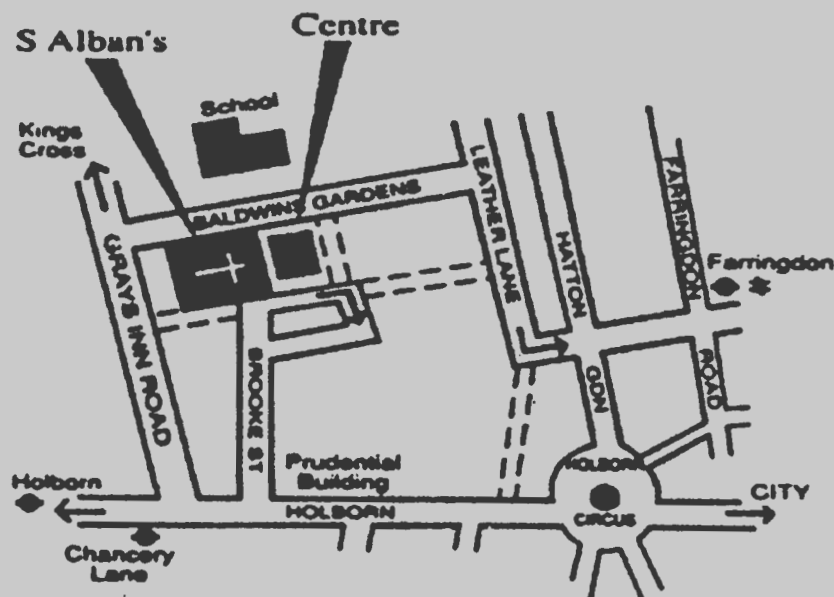
3) Vincent Kelly appealed for those living in the Reading area to continue pressure on the Council to retain the scallop shells in the town's arms.

4) Mary Moseley said she had always found great friendliness in the Confraternity.

5) Alan Hooton was concerned about the small number of applicants for the Bursary and asked the Committee to consider how its scope could be widened. Dale Roberts said he was speaking to student groups and promoting the award among those he met.

6) John Crowe announced the date of the St Birinus pilgrimage and suggested a CSJ display for publicity-11 July.

7) Joseph May mentioned that a meeting was currently taking place in San Francisco of the Friends of the Road in the USA.



You are strongly advised to travel to the AGM by public transport.
Underground Chancery Lane (Central line) or Farringdon (Circle, Metropolitan)

Buses serving Holborn Circus or Grays Inn Road

Practical Pilgrim Form

Saturday 11 March • St Ann's Church, Manchester

Saturday 18 March • The Ark, Lambeth Road, London SE1

Saturday 25 March • St James Church, St Andrews, Scotland

I / we am interested in Practical Pilgrim at

Manchester 11 March

London 18 March

St Andrews 25 March

and would like more details

I am a prospective pilgrim in 2000 other specify _____

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

Information Required Offered

specify _____

Visits, walks and talks may be arranged during the day

Please indicate if you would like information on accommodation

Name _____

Address _____

Postcode _____

Telephone _____

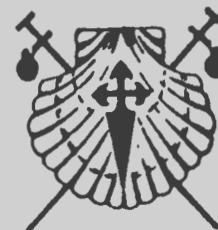
Please return this form with cheque and **SAE** to:

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

Please enclose a cheque for £2 payable to the Confraternity of St James . More details will be sent to you when available.

CONFRATERNITY OF SAINT JAMES

Annual Report for 1999



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 in the north-western Spanish province of Galicia and the related history, art, architecture and music. Activities 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 library are on the first floor of 1 Talbot Yard, Borough High Street, LONDON. SE1 1YP

Telephone

020 7403 4500

web site

<http://www.csj.org.uk>

Fax

020 7407 1468

e-mail

office@csj.org.uk

Trustees

Members of the General 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 1999:

Laurie Dennett	Chairman	Francis Davey
William Griffiths	Vice-Chairman	Francis Garcia
Howard Nelson	Vice-Chairman	Mark Hassall
Timothy Wotherspoon	Treasurer	Hilary Hugh-Jones
		Mary Remnant (resigned in February)

The Rabanal Committee is appointed annually by the General Committee:

James Maple	Chairman	Paul Graham
Mary Ivens	Secretary	Walter Ivens
Laurie Dennett		Joe May
Timothy Wotherspoon		

The Secretary, Marion Marples, attends meetings of both committees but is not a trustee because she benefits from partial remuneration of the time she allocates to this employment.

Review of Progress and Achievements

Six hundred Pilgrim Records were issued during 1999. The Confraternity marked the Holy Year by several special activities, including a weekend school on 'Holy Years and Souvenirs' and the organisation of a walking pilgrimage along the Camino Inglés from Ferrol to Santiago, in conjunction with the Pilgrim Sea Voyage from Cornwall to Compostela, which was arranged by our sister organisation, the Bredereth Sen Jago. Many visitors to the Office benefitted from advice given by our hard-working volunteers, as did those attending a record three Practical Pilgrim sessions including one in Scotland for the first time. The programme was completed by regular lectures and visits, notably to Galicia, Beverley, and Exeter. A photographic calendar was produced for the first time and all Anglican churches dedicated to Saint James were sent an informative pack about the Confraternity and the pilgrimage. The committee hopes to do a similar mailing to Roman Catholic churches during 2000. Other initiatives included the launch of our web site and a newsletter about the developing Jacobean interest in Normandy.

Thanks to the wonderful response by members to the Rabanal Church Tower Appeal, the tower has been reconstructed in good time for the bells to ring in the millennium. Meantime the wardens have coped nobly with the Año Santo influx of pilgrims at Refugio Gaucelmo.

CONFRATERNITY OF SAINT JAMES

STATEMENT OF FINANCIAL ACTIVITIES FOR THE YEAR TO 30 SEPTEMBER 1999

	Notes	Unrestricted	Restricted Funds (Note 2)			Total	1998
		General Fund	Rabanal (Note 3)	Bursary (Note 4)	Dickinson (Note 5)	(Note 1)	£
		£	£	£	£	£	£
Income							
Charitable Activity							
Subscriptions	6	27,664	-	-	-	27,664	23,905
Sales of books and publications	7	2,592	-	-	-	2,592	2,852
Visits	8	1,823	-	-	-	1,823	(89)
Sales of other items	9	137	-	-	-	137	294
		<u>32,216</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>32,216</u>	<u>26,962</u>
Donations	10	-	9,306	244	-	9,550	4,129
Investments	11	569	581	592	119	1,861	2,305
Total Income		<u>32,785</u>	<u>9,887</u>	<u>836</u>	<u>119</u>	<u>43,627</u>	<u>33,396</u>
Expenditure							
Charitable Activity							
Bulletin	12	10,230	-	-	-	10,230	9,993
Grants	13,14,15	500	6,087	1,000	-	7,587	2,058
Libraries	16	5,960	-	-	-	5,960	2,719
Communications	17	5,439	-	-	-	5,439	4,365
Speaker Meetings	18	1,623	-	-	-	1,623	1,270
Holy Year Mailing	19	1,609	-	-	-	1,609	18
Refugio Gaucelmo	20	-	828	-	-	828	913
		<u>25,361</u>	<u>6,915</u>	<u>1,000</u>	<u>-</u>	<u>33,276</u>	<u>21,336</u>
Fundraising	17	-	488	-	-	488	-
Administration							
Wages and Expenses	22,23	5,748	-	-	-	5,748	3,611
Office Rent and Insurance	24	2,230	-	-	-	2,230	2,230
Members' Meetings	25	706	-	-	-	706	337
Bank Charges	26	477	-	-	-	477	166
Depreciation	27	-	-	-	-	-	578
		<u>9,161</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>9,161</u>	<u>6,922</u>
Total Expenditure		<u>34,522</u>	<u>7,403</u>	<u>1,000</u>	<u>-</u>	<u>42,925</u>	<u>28,258</u>
Net Incoming Resources	28	(1,737)	2,484	(164)	119	702	5,138
Fund Balances Brought Forward		<u>16,598</u>	<u>10,425</u>	<u>10,164</u>	<u>2,077</u>	<u>39,264</u>	<u>34,126</u>
Fund Balances Carried Forward		<u>14,861</u>	<u>12,909</u>	<u>10,000</u>	<u>2,196</u>	<u>39,966</u>	<u>39,264</u>

CONFRATERNITY OF SAINT JAMES

BALANCE SHEET AS AT 30 SEPTEMBER 1999

	Notes	Unrestricted	Restricted Funds			Total	1998
		General	Rabanal	Bursary	Dickinson		
		Fund					
		£	£	£	£	£	£
Fixed Assets							
Library	16	-	-	-	-	-	3,000
Current Assets							
Balances at Bank:							
COIF Deposits	29	10,386	12,777	10,500	2,196	35,859	27,522
Deposit Accounts		-	132	-	-	132	296
Current Accounts		(2,749)	-	-	-	(2,749)	(462)
Cash		98	-	-	-	98	207
Books and Publications for Sale		7,111	-	-	-	7,111	7,664
Postage Paid Envelopes		2,774	-	-	-	2,774	1,942
Other Items for Sale		571	-	-	-	571	2,815
		18,191	12,909	10,500	2,196	43,796	39,984
Current Liabilities							
Subscriptions in Advance		2,580	-	-	-	2,580	3,570
Sundry Creditors	30	750	-	500	-	1,250	150
		3,330	-	500	-	3,830	3,720
Net Current Assets		14,861	12,909	10,000	2,196	39,966	36,264
Net Assets		14,861	12,909	10,000	2,196	39,966	39,264

Adopted by the Committee on 24 November 1999

Laurie Dennett

Laurie Dennett, Chairman

Timothy Wotherspoon

Timothy Wotherspoon, Treasurer

Accounts for the Year from 1 October 1998 to 30 September 1999

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.

Functional Analysis of Income and 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. In particular it is important to note that the Confraternity is a trust whose funds do not belong to the members.

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: issuing the quarterly bulletin; 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; operating a web site; maintaining text and slide libraries as educational resources; holding meetings and presenting lectures; sponsoring research and offering bursaries; supporting pilgrims; running Refugio Gaucelmo.

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".

Budget Forecast

The trustees are confident that the current level of income is sufficient to enable the objects of the charity to continue being accomplished. By writing off the Library in 1998-1999 and about half the stock of books and publications for sale in 1999-2000, the committee is bringing the assets of the General Fund into the same degree of liquidity as those of the restricted funds. These steps are being taken for the sake of avoiding the possibility that a misleading impression might be formed of the Confraternity's financial position.

There remains a need to build up the General Fund, the target being a reserve equivalent to six months' income to unrestricted funds, but the committee is also aware of mounting administrative pressure on the Office, and options for meeting this challenge are being actively explored.

Notes to the Accounts

1. Total turnover for the year amounted to £82,000.
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 mark 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.
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 membership and subscription audit was completed in September 1999. It turned out that fewer than a hundred members had paid less (or in one or two cases more) than they were supposed to have done. As part of the subscription renewal round over the turn of the year all members are being informed of the correct subscription rate for their own class of membership. As the result of a drive to increase the number of covenanted subscriptions, Inland Revenue tax refunds rose to £1,131 compared with £808 the previous year.
7. Sales of books and publications totalled £12,759 and their costs amounted to £10,167.
8. Receipts for visits totalled £11,868 and payments amounted to £10,045. The committee has decided to discontinue running visits abroad because of the undue commercial risks to which the Confraternity may be exposed.
9. Sales of other items (principally badges and sweatshirts) totalled £2,026 and their costs amounted to £1,889.
10. Donations were significantly higher in 1998-1999 than in 1997-1998 because of a special appeal to raise funds for restoring the bell tower of the church at Rabanal del Camino. The Belfry Appeal achieved a magnificent 100% return on outlay over all the projects undertaken in its promotion.
11. Investments consist only of deposits with the Charities Official Investment Fund and one interest-bearing account with Lloyds TSB.
12. Bulletin costs include editorial honoraria and expenses amounting to £700.
13. A grant of £500 was made to Pat Quaife towards expenses incurred in reconnaissance for the Ferrol pilgrimage and the overland section of the Pilgrim Sea Voyage.
14. One and a half million pesetas, the proceeds of a special appeal for the purpose, were granted to the diocese of Astorga towards the costs of restoration of the bell tower of the church at Rabanal del Camino. A favourable exchange rate between the pound and the euro made the cost in sterling lower than expected.
15. Two bursaries of £500 were awarded, to Ruth Holtham of Jesus College, Oxford, for work on the continued role and importance of the Order of Santiago, and Ranjeet Guptara of Magdalen College, Oxford, who will study "the divide between myth and reality for the post-modern pilgrim".
16. The value of the Stephen Badger Library of Pilgrimage was fixed at £3,000 at the end of 1996. This remains a conservative estimate of its residual value in the event of winding up the Confraternity. Nevertheless, because it now represents such a small proportion of our overall assets the committee has accepted the suggestion of the auditor that in the interests of prudence its contribution to the balance sheet should be treated as zero. A charge of

£3,000 has therefore been made in 1998-1999 in addition to the cost of accessions and the rent and insurance of the room that houses the shelves.

17. Communications comprise £2,425 for postage and telephone and £3,014 for 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 is divided between the Library and Administration.

18. Speaker Meetings are those held to further the charitable objectives of the Confraternity. They include the lecture at the 1999 Annual General Meeting and the concert at the 1998 Annual General Meeting. Half the hire of the hall on both occasions has, therefore, been assigned to Speaker Meetings. Receipts totalled £360 and payments amounted to £1,983.

19. As a special project for Holy Year 1999, every Anglican church dedicated to Saint James in England and Wales was mailed with a complimentary copy of the calendar, back issues of the Bulletin, our select bibliography and the book "Saint James the Apostle and his Place in History". (Our apologies to those churches whose James was the Lesser rather than the Greater but the mailing list supplied by the Church Commissioners did not specify which Saint was involved.) The expenditure consists mainly of postage and the production cost of the calendars that were issued.

20. Expenditure at Refugio Gaucelmo in 1998-1999 consisted, as in 1997-1998, of routine maintenance only.

21. Fundraising costs in 1998-1999 related to the Belfry Appeal, specifically preparation and printing of leaflets and renewal of the freepost facility. No one was paid as such to raise funds.

22. Apart from partial remuneration of the Secretary, the Confraternity has been wholly dependent on the goodwill of its volunteers. No trustee or any connected person receives remuneration of any kind for any service. The apparent increase in wages and expenses arises from the fact that the Secretary's remuneration covered only eight months of 1997-1998, compared with all twelve months of 1998-1999. Travelling expenses reimbursed to trustees amounted to £480, of which £220 was for trustees attending committee meetings compared with £79 in 1997-1998.

23. An ex gratia gift of £250 was made by the committee to Pat Quafe as a mark of gratitude for having edited the Bulletin from its inception to issue number 65.

24. Insurance at a cost of £260 covers contents of our premises, employer's and public liabilities. We have no trustee indemnity insurance.

25. Social gatherings in themselves do not count as charitable activity. The two Annual General Meetings and the party to bid farewell to the Spanish Ambassador in March 1999 fall into this category. Receipts totalled £1,083 and payments amounted to £1,789.

26. Almost all bank charges relate to processing costs of card transactions. Except for special services, such as foreign payments and clearing cheques with recourse, no fees have been raised for money transmission facilities. The Confraternity acknowledges with gratitude the contribution that Lloyds TSB has made to its charitable operations by waiving most of its standard charges. Faced, however, with an increase in the volume of transactions through the general current account of one third from 1997-1998 to 1998-1999 Lloyds TSB regrets that it cannot continue being so generous, and it is phasing in its small business tariff over the coming two years. On the basis of business during 1998-1999 annual current account charges are expected to reach £600 at the full rate. The committee has reviewed its banking arrangements in the light of this development but has decided to leave its business with Lloyds TSB because of the impeccable service that has always been provided and the relationships that the Confraternity has built up as a customer over the years.

27. Computer equipment was depreciated on a straight-line basis over four years.

28. Although the trustees have considered it prudent to declare a slight reduction in the General Fund Balance, the committee is satisfied that the underlying net cashflow is positive. With the loss of income from visits, which has historically been applied to subsidise expenditure on meetings, the committee is considering raising ticket prices for speaker meetings with the aim of bringing them closer to breaking even, subject to the constraint of not putting people off attending them. Apart from that, no other increases in charges or subscriptions are being contemplated in the near future.

29. The amount in the General Fund excludes £4,500 held in reserve for the Santiago visit in October 1999, and the total amount for 1998 excludes £3,000 held in reserve for the Galicia visit in October that year.

30. Creditors (amounts falling due within twelve months) consist of one of the Bursary recipients, the Constance Storrs Memorial Lecturer, and the winner of the 1999 Annual General Meeting raffle prize.

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 1999, which are set out on pages 2 to 7.

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 Acthave 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
29 November 1999

CONFRATERNITY OF SAINT JAMES

ESTIMATE OF FINANCIAL ACTIVITIES FOR THE YEAR TO 30 SEPTEMBER 2000

	Unrestricted	Restricted Funds			Total	1999
	General Fund	Rabanal	Bursary	Dickinson		
	£	£	£	£	£	£
Income						
Charitable Activity						
Subscriptions	28,000	-	-	-	28,000	27,664
Sales of books and publications	0	-	-	-	0	2,592
Visits	1,000	-	-	-	1,000	1,823
Sales of other items	200	-	-	-	200	137
	<u>29,200</u>	-	-	-	<u>29,200</u>	<u>32,216</u>
Donations	-	2,750	250	-	3,000	9,550
Investments	500	600	500	100	1,700	1,861
Total Income	<u>29,700</u>	<u>3,350</u>	<u>750</u>	<u>100</u>	<u>33,900</u>	<u>43,627</u>
Expenditure						
Charitable Activity						
Bulletin	11,000	-	-	-	11,000	10,230
Grants	500	-	750	-	1,250	7,587
Libraries	3,000	-	-	-	3,000	5,960
Communications	4,500	-	-	-	4,500	5,439
Speaker Meetings	2,000	-	-	-	2,000	1,623
Holy Year Mailing	0	-	-	-	0	1,609
Refugio Gaucelmo	-	1,000	-	-	1,000	828
	<u>21,000</u>	<u>1,000</u>	<u>750</u>	<u>-</u>	<u>22,750</u>	<u>33,276</u>
Fundraising	-	-	-	-	-	488
Administration						
Wages and Expenses	6,000	-	-	-	6,000	5,748
Office Rent and Insurance	2,500	-	-	-	2,500	2,230
Members' Meetings	500	-	-	-	500	706
Bank Charges	1,000	-	-	-	1,000	477
	<u>10,000</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>10,000</u>	<u>9,161</u>
Total Expenditure	<u>31,000</u>	<u>1,000</u>	<u>750</u>	<u>-</u>	<u>32,750</u>	<u>42,925</u>
Net Incoming Resources	(1,300)	2,350	0	100	1,150	702
Fund Balances Brought Forward	<u>14,861</u>	<u>12,909</u>	<u>10,000</u>	<u>2,196</u>	<u>39,966</u>	<u>39,264</u>
Fund Balances Carried Forward	<u>13,561</u>	<u>15,259</u>	<u>10,000</u>	<u>2,296</u>	<u>41,116</u>	<u>39,966</u>

Confraternity of Saint James

New Members

Autumn 1999

Issued with Bulletin N° 68

December 1999

New CSJ Members Autumn 1999

(Interests in brackets)

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

LONDON

- | | | |
|-------|--|---------------|
| 99426 | Mr Eric Albada Jelgersma & Mrs Marie Louise Albada Jelgersma
27 Addison Road, London W14 8ED | 020 7605 6950 |
| 99449 | Rev Alan Bond & Mrs Joan Bond
167 Waller Road, New Cross, London SE14 5LX | 020 7732 8379 |
| 99411 | Ms Sue Burke & Mr Eric Arnold
37 Sarre Road, London NW2 3SN
(Via de la Plata.) | 020 7794 6059 |
| 99451 | Ms Catherine Cushion
c/o FCO (Madras), King Charles Street, London SW1A 2AH | |
| 99432 | Ms Veronique Dochain
37 Streatham Close, Leigham Court Road, London SW16 2NQ | |
| 99407 | Mrs Felicity Ellis
47 Queen Elizabeth's Walk, London N16 5UG
(Cycling pilgrimage 2000.) | 0181 800 6397 |
| 99421 | Mr Ross Fitzsimons
203B New King's Road, London SW6 4SR | 020 7384 2544 |
| 99444 | Mr Paul Hammond
Flat 5, 86 Southgate Road, London N1 3JD | 020 7249 6207 |
| 99375 | Col Simon Mayall
147 Alderney Street, London SW1V 4HD
(History.) | 020 7834 4443 |
| 99430 | Mr Russell McGuirk & Mrs Sheila McGuirk
646 Point West, 116 Cromwell Road, London SW7 4XF
(Spirituality via the Christian Path.) | 020 8835 0063 |
| 99452 | Mrs Eileen McLeish
Kingston Group Ramblers Association, 2 Albert Road, Hampton TW12 1LB
(Pilgrims way Winchester to Mt St Michel.) | 020 8941 3756 |
| 99405 | Mr Rory Milne
14 Cecile Park, Crouch End, London N8 9AS
(Walking the route 2000.) | 020 8341 4352 |
| 99413 | Mrs Serena Nuttall
49 Felden Street, London SW6 5AE
(Spiritual pilgrimage by cycle.) | 020 7736 6740 |
| 99362 | Mr Michael Paterson
15 Gwendolen Avenue, London SW15 6ET
(Completed Camino as far as Burgos.) | 020 8789 7893 |

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- | | | |
|-------|--|---------------|
| 99387 | Mr Robert Possnett
64 Kimberley Avenue, London SE15 3XH | 020 7732 5482 |
| 99364 | Mr Malcolm Potter & Mrs Angela Potter
40 Alwyne Road, London N1 2HW
(Walking.) | 020 7359 5576 |
| 99433 | Rev Harold Stringer
25 Ladbroke Road, London W11 3PD | |
| 99381 | Ms Hanna Tourmoche
61 Eastbury Grove, London W4 2JT | 020 8995 4036 |
| 99366 | Ms Liz Watts
64 Kimberley Avenue, Nunhead, London SE15 3XH | 020 7732 5482 |
| 99391 | Mr Anthony Weaver
St Etheldreda's, 14 Ely Place, London EC1N 6RY | 020 7831 2388 |
| 99376 | Mr Jason Whittle & Mrs Deborah Whittle
Flat 3, 24 Artesian Road, London W2 5AR | |

HOME COUNTIES NORTH

- | | | |
|-------|--|--------------|
| 99454 | Mr Jim Cassidy
7 Crosslands, Caddington, Beds LU1 4EP
(Cycling pilgrimage.) | 01582 404661 |
| 99370 | Revd Dr Brian Castle
3 College Field, Cuddesdon, Oxford OX44 9HL | |
| 99400 | Mr John Gardner & Mrs Margaret Gardner
12 Biddenham Turn, Bedford, Bedfordshire MK40 4AT
(Churches and countryside.) | 01234 346550 |
| 99354 | Mr Ranji Gupta & Miss Anjali Gupta
Magdalen College, The High, Oxford OX1 4AU | 07801 533041 |
| 99448 | Mrs Mary Hancock
Church Lane Cottage, Church Street, Appleford, Abingdon OX14 4PA
(Cycling pilgrimage summer 2000.) | 01235 848336 |
| 99388 | Mr Peter Mc Loughlin
Windy Ridge, Clifton Road, Chesham Bois, Amersham HP6 5PU | 01494 726796 |
| 99417 | Mr Gordon Newcombe
5 Corringham Court, Lemsford Road, St Albans, Herts AL1 3PQ
(Walked St Jean – Santiago 1998.) | 01727 830939 |
| 99389 | Rev Austin Smith
The Vicarage, Caddington, Luton LU1 4BG | 01582 731692 |

HOME COUNTIES SOUTH

- | | | |
|-------|---|--------------|
| 99419 | Mr David Agar
Flat 4, 14 Brunswick Terrace, Hove, East Sussex BN3 1HL | 01273 732914 |
| 99395 | Mr Richard Clack
4 Medlar Close, Bredgar, Sittingbourne, Kent ME9 8EL
(Cycling Pilgrimage.) | 01622 884421 |
| 99401 | Mrs Marjorie Davis
171 London Road, Ewell, Epsom, Surrey KT17 2BT | |
| 99424 | Mr Ivan Elliott
Marlowe Cottage, Royal Parade, Chislehurst, Kent BR7 6NW | |

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- | | | |
|-------|---|---------------|
| 99458 | Mr Bob Forsyth & Mrs Elizabeth Forsyth
22 Church Street, Burnham, Slough SL1 7HZ | 01628 665505 |
| 99355 | Mrs Jan Guinness Nicholls
Willow Down, Dental Street, Hythe, Kent CT21 5LH | 01303 264830 |
| 99368 | Mr Tim Mawby & Mr Cornelius Mawby
70 Birchwood Close, Morden, Surrey SM4 5NH | 020 7212 5656 |
| 99460 | Mr Geoffrey Murray
Limemead, Churchfields, Hurstpierpoint, West Sussex BN6 9TU
(Arundel and Brighton Diocese Pilgrimage.) | 01273 833207 |
| 99374 | Mr David Rickerby
41 Bourne Court, London Road, Patcham, Brighton BN1 8QQ | |
| 99371 | Miss Lucie Sutherland
Flat 4, 59 Stanley Road, Carshalton Beeches, Surrey SM5 4LE | 020 7773 8392 |
| 99406 | Mr Tyno Voors & Mrs Bons Voors
42 Bower Mount Road, Maidstone, Kent ME16 8AV | 01622 676406 |

SOUTHERN

- | | | |
|-------|--|--------------|
| 99447 | Mr John Aldred
20 First Avenue, Havant, Hampshire PO9 2QN | 01705 481337 |
| 99385 | Dr Judith Carson
28 Hatherley Road, Winchester, Hampshire SO22 6RT | 01962 869274 |
| 99384 | Ms Sue Fox
Embley Ashley, Embley Park, Romsey, Hampshire SO51 6DL
(Personal and reflective.) | 01794 390208 |
| 99425 | Miss Jacqueline James
9 St Margaret's Close, Salisbury, Wiltshire SP1 2RY | 01722 334885 |
| 99379 | Dr Tim Mason
42 South Street, Titchfield, Fareham, Hampshire PO14 4DJ | 01329 844426 |
| 99418 | Mrs Jane Murray & Mr Rick Murray
16 Elm View, Ash, Aldershot, Hants GU12 6AN
(History, wildlife, walking.) | 01252 318504 |
| 99359 | Mrs Janet Nightingale
192 Hanover Road, Rowley Regis B65 9EQ | |
| 99434 | Mr Michael Pengelly
3 St Nicholas Yard, Fyfield, Marlborough, Wiltshire SN8 1PP | 01672 861569 |
| 99386 | Mr Don Reeve
24A Petticoat Lane, Ditton Marsh, Westbury, Wiltshire BA13 4DG | 01373 864218 |
| 99436 | Mr Don Watts
158 Monmouth Road, Dorchester DT1 2DH | |
| 99383 | Mrs Rebecca Welsh
4 Downs Park Crescent, Eling, Southampton SO40 9GH
(Walking pilgrimage and History.) | 01703 861907 |

SOUTH WEST

- | | | |
|-------|---|--------------|
| 99351 | Mr Robin Anderson
Brook Cottage, Priston, Bath BA2 9EB | 01761 470339 |
| 99392 | Mr David Baldwin
4 Admiral's Mead, Butleigh, Glastonbury, Somerset BA6 8UE
(Prospective pilgrim.) | 01458 850476 |

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- 99435 Mr Rupert Blunt
74 Walcot Street, Bath BA1 5BD
- 99420 Ms Jennette Butler 01822 852624
Uplands, Dousland, Yelverton, Devon PL20 6NN
(History, walking.)
- 99455 Mrs Val Carter 01736 365822
Voundervour House, Voundervour Lane, Penzance TR18 4BE
(Walking pilgrimage to Santiago.)
- 99397 Mr Peter Colebrook 01392 861019
Ockero, Thorverton, Exeter EX5 5NL
(Pilgrimage 2000.)
- 99431 Miss Penny Cummins & Miss Patrica Donovan
8 Aplesey Road, Clifton, Bristol BS8 2SP
- 99438 Mr David Penberthy 01278 459149
21 Holford Road, Bridgwater, Somerset TA6 7NR
- 99422 Mr William Pope & Mrs Petrella Pope 01803 782703
Assisi, Vicarage Road, Stoke Gabriel, Totnes, Devon TQ9 6QP
(Pilgrimage by cycle via Santander.)

MIDLANDS EAST

- 99414 Mr Rick Lambert
24 Church Way, Weston Favell, Northampton NN3 3BT
(History and geography of the Way.)

MIDLANDS WEST

- 99377 Mr Bill Ford & Mrs Jean Ford 01926 312587
15 Knightcote Drive, Leamington Spa, Warwickshire CV32 5FA
(History, photography, Spain.)
- 99429 Dr Katherine Lack 01886 853286
The Rectory, Broadheath, Tenbury Wells, Worcs WR15 8QW
(15th Cent Pilgrims and routes.)
- 99423 Mr Tony Lyons 0121 454 6928
1 Leslie Road, Edgbaston, Birmingham BD16 9DX
- 99450 Miss Claire Morgan 01782 246838
Y19 Horwood Hall, Keele University, Keele, Staffordshire ST5
- 99402 Mr John Price 01242 262556
1B Oxford Street, Cheltenham, Glos GL50 6DT
- 99372 Mr Cecil Swan & Mrs Penelope Swan 01386 825543
Grange Barn, Kemerton, Tewksbury, Glos GL20 7JJ
- 99365 Mr Raymond Turner
103 Salisbury Road, Moseley, Birmingham B13 8LA
- 99427 Mr Vincent Warwick 01684 833443
Woodfield Cottage, Castlemorton, Malvern, Worcs WR13 6AP
(Pilgrimage Le Puy – Santiago.)

EAST ANGLIA

- 99440 Mr Alfred Wollcox 01263 761208
Erpingham House, Erpingham, Norfolk NR11 7QD
(Pilgrimages; History.)

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NORTH EAST

- | | | |
|-------|--|---------------|
| 99382 | Mr Patrick Commons
21 Muir Court, Sagar Place, Leeds LS6 3AP | 0113 274 3241 |
| 99415 | Mr Tony Gibbs & Mrs Ruth Gibbs
56 Green Lane, Dronfield, Sheffield S18 2LN
(Church, languages and hiking.) | 01246 410003 |
| 99378 | Mr Terence Walsh
9 Agbrigg Road, Sandal, Wakefield, West Yorkshire WF2 6AA
(Walking the way.) | 01924 255144 |

NORTH WEST

- | | | |
|-------|---|---------------|
| 99403 | Mr Ralph Henderson
31 Emesgate Lane, Silverdale, Lancs LA5 0RF
(Walking the route.) | 01524 701946 |
| 99453 | Mr Gordon Kay
7 The Pastures, Newton, West Kirby, Wirral CH48 9XT | 0151 625 9432 |
| 99428 | Mr Dale Langham
6 Curzon Mews, Wilmslow, Cheshire SH9 5JN | |
| 99390 | Miss Marie O'Donnell
28 Marine Drive, West Bank, Lancaster, Lancs LA2 6EB | |
| 99358 | Mr Edward Wilson
Kingsmead, 12 Moorway, Heswall, Wirral, Merseyside CH60 2TX | 0151 342 2003 |

SCOTLAND

- | | | |
|-------|---|---------------|
| 99404 | Mr Ron Addison
Newbay House, Newbie, Annan, Dumfriesshire DG12 5QT | 01461 2052281 |
| 99360 | Mr Jim Logan
Roebank, 32 Union Terrace, Keith, Banffshire AB55 5EQ | 01542 882531 |

NORTHERN IRELAND

- | | | |
|-------|---|--|
| 99357 | Fr Gerard Cassidy CSSR
722 Antrim Road, Newtownabbey, Co Antrim BT36 7PG | |
| 99356 | Mr Michael Mullan
10 Collinbridge Park, Glengormley, Co Antrim BT36 5SY
(Walker.) | |

EUROPE

- | | | |
|-------|--|-------------------|
| 99380 | Mr Chris Carlisle & Mrs Katherine Carlisle
Rue Pierre Very, 16390 Aubterre Sur Dronne, France | |
| 99394 | Ms Gill Cochran
Le Caire, 43390 Auzon, France
(Nature, walking, history, spirituality.) | +33 4 71 76 17 50 |
| 99459 | Mrs Julie Lees
Pegrillou, 24600 Celles, France
(History, art, travel.) | +33 5 53 90 19 08 |
| 99373 | Mr Philippe Pegeot
22 Rue Petie, 70000 Vesoul, France | +33 6 07 06 01 06 |

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- 99461 Mr Karl Haberland & Mrs Sue Haberland +49 7257 1872
 Am Kehrweg 6, 76646 Bruchsal, Germany
 (Walking pilgrimage.)
- 99409 Mr Jeroen Gooskens
 Redactie-adres van de Jacobsstaf, Baesjoustraat 19
 2273 KG Voorburg, Netherlands
- 99446 Mr Eamonn Cunningham & Mrs Anne Cunningham
 32 Meadowlawn, Raheen, Limerick, Republic of Ireland
- USA
- 99412 Mr Wayne Gomez +1 954 491 8199
 1729 E. Commercial #264, Fort Lauderdale FL 33334, USA
- 99352 Mr & Mrs Campy Camphausen Ski +1 760 872 2338
 2765 Sierra Vista Way, Bishop CA 93514, USA
 (Hiking.)
- 99399 Ms Mary Daniels
 #409, 117 Portland Avenue, Minneapolis MN, USA
- 99439 Ms Linda Davidson
 Friends of the Road to Santiago, 2501 Kingstown Road, Kingston
- 99437 Dr Bill Deutschman & Mrs Elaine Deutschman +1 541 882 3295
 455 Hillside Avenue, Klamath Falls OR 97601-2337, USA
 (Cycling pilgrimage Paris, Le Puy, Santaigo, Finisterre, Paris.)
- 99441 Mr Thomas Hoffman +1 310 545 7669
 584 30th Street, Manhattan Beach, CA 90266-2213, USA
- 99398 Mr Allen Munro & Mrs Pam Munro +1 310 545 5913
 2205 Pine Avenue, Manhattan Beach CA 90266, USA
 (Walking pilgrimage.)
- 99396 Ms Elaine Rehark +1 740 362 5808
 430 S. Sandusky Street, Delaware OH 43015, USA
 (Walking pilgrimage 2001.)
- 99410 Mrs Diane Rende & Ms Alison Rende
 177 Woodlawn Avenue, New Rochelle NY 10804-4324, USA
- 99361 Mr Richard Stone & Mrs Barbara Stone +1 301 579 6108
 14603 Baden Westward Road, Brandywine MD 20613, USA
- 99442 Mr John Wordsman & Mrs Patricia Wordsman +1 904 381 9290
 1496 Challen Avenue, Jacksonville FL 32205, USA
- CANADA
- 99408 Mr Howard Bender & Ms Marilyn DeFinney +1 819 467 3091
 Box 54, Kaza Bazua, Quebec, Canada J0X 1X0
- 99416 Ms Deborah Duffy & Mr Glen Bloom +1 613 562 2032
 1-10 Clarence Street, Ottawa, Ontario, Canada K1N 5P3
- 99393 Mr Michael Henry
 6 Sandringham Drive, Toronto, Canada M5M 3G3
- 99456 Mr George McGloin +1 905 988 5789
 66 Sovereign Drive, St Catharines, Ontario, Canada L2T 1Z7
 (Spiritual growth.)
- 99443 Mr George Plaxton & Mrs Toni Plaxton +1 519 657 2927
 150 Whiteacres Drive, London, Ontario, Canada N6G 4N2

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99457 Mr Peter Frood +1 819 684 1308
405 DES Navigateurs, Aylmer, Quebec, Canada J9J 2L6

LATIN AMERICA

99363 Revd Audrey Taylor de Gonzales +598 2 604 2577
Rambla Tomas Berreta 6725, Montevideo 11500, Uruguay

AUSTRALIA and NEW ZEALAND

99445 Mr John Hardwick +61 1 89450 1432
66 Roebuck Drive, Salter Point, Western Australia 6152, Australia

99367 Fr Tony Feeney
90 Buckley Street, Noble Park, Victoria 3174, Australia

99353 Ms Acey Teasdale & Miss Monique Choy +61 2 9868 4431
16C York Street, Epping, NSW 2121, Australia
(Warden at refuge in Najera.)
