



Confraternity of Saint James

# Bulletin



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# Confraternity of St James

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# Bulletin

Nº 72 December 2000

Editor:  
Anthony Brunning

The *Bulletin* is published quarterly  
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- 2 The Development of the *Camino Inglés*  
*Patricia Quaipe*
- 12 Six Indispensable Elements for Pilgrims
- 13 "He who would valiant be"  
*Ranjeet Guptara*
- 23 William Wey in La Coruña  
*Francis Davey*
- 26 Ultreya Santiago  
*Alan Sheppard*
- 28 Sceilg  
*Michael Houlihan*
- 31 Visit to Belgium 26–29 October 2000  
*Marion Marples*
- 33 Trends in CSJ Membership  
*John Hatfield*
- 34 Reviews  
*Heather Colman and Alison Raju*
- 37 Events
- 39 Letters  
*Commander W. T. Blunt and Alan Sheppard*
- 40 From the Secretary's Note Book
- 44 Items of Interest
- 49 New Members Autumn 2000

Cover: St James the Great in St  
Laurence, Combe Longa,  
Oxfordshire.

Photo. Anthony Brunning.

# The Development of the *Camino Inglés*

(CSJ AGM Lecture, 22 January 2000)

Patricia Quaife

I first learned of the *Camino Inglés* in late 1991 when I was invited by the Xunta de Galicia to give a presentation on the Confraternity and its links with Spain to Galician journalists and others in Santiago. Towards the end of this talk I mentioned the 'so-called' *Camino Inglés* from La Coruña to Santiago which had been followed by so many sea pilgrims from northern Europe and France in the Middle Ages – and the fact that the Confraternity was intending to organise a walking pilgrimage along it to celebrate the forthcoming Holy Year of 1993.

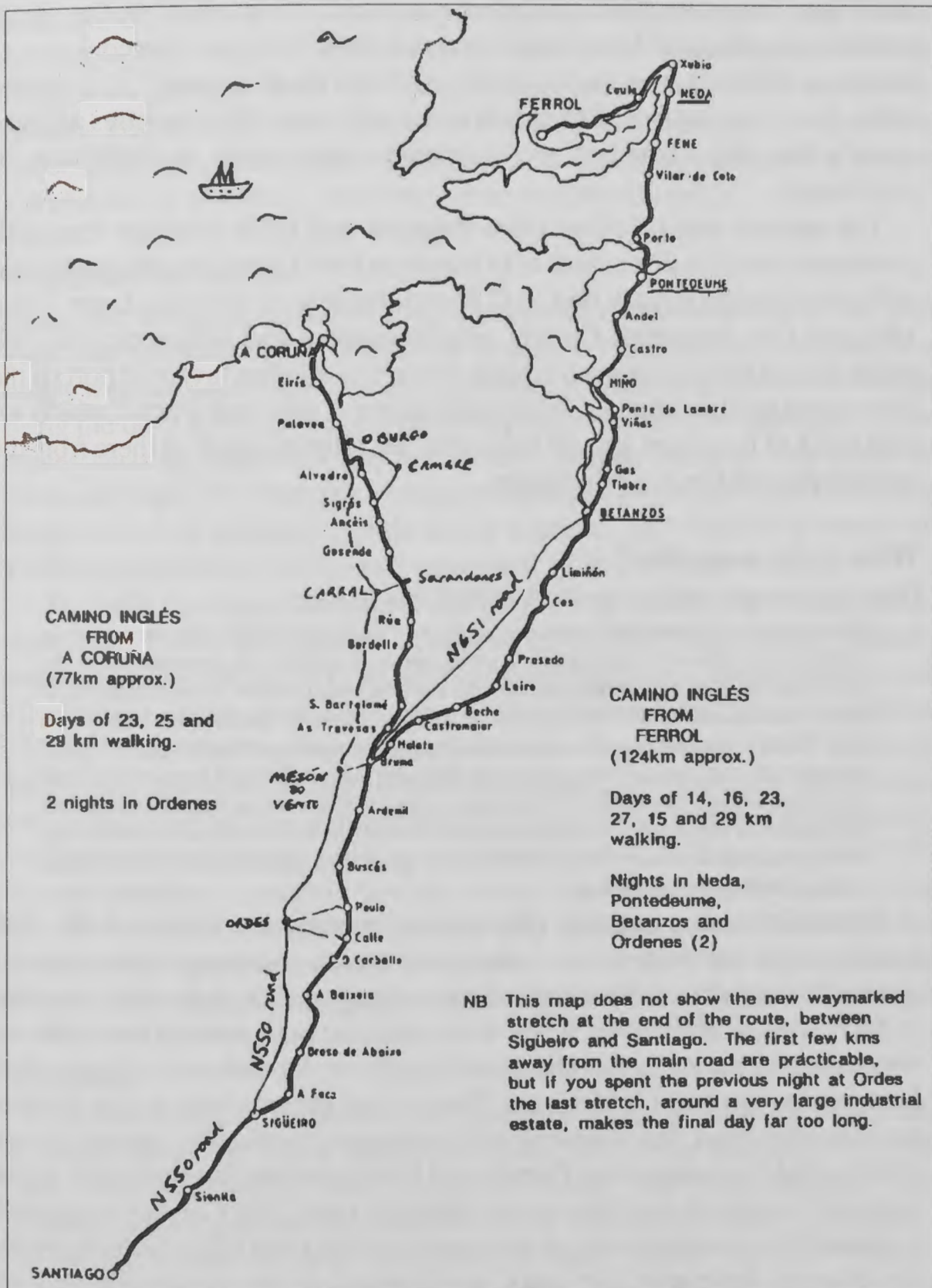
After the talk I was approached by a tall, youngish man who thanked me most warmly for referring to the *Camino Inglés* publicly – apparently it was rarely mentioned in the early nineties – and offering his help with the 1993 walk preparations. This happy encounter was with Joaquin Vilas, a parishioner of the church of Santiago of La Coruña, who has since contributed to the modern development of the route, and who has also been a member of the Confraternity for some years.

Since then, encouraged by the enthusiasm of Joaquin and other Galician friends, I have spent time in Galicia most years route-finding, exploring and occasionally getting lost. Subsequently I organised the two Confraternity Holy Year pilgrimages to Santiago, from Coruña in 1993 and from Ferrol in 1999.

Firstly, what is the *Camino Inglés* and how does it relate within Galicia to the other pilgrim routes to Santiago? One map of Galicia frequently found in pilgrim literature shows the city of Santiago as the sun from which different routes radiate out.

- 1) The *Camino Inglés*, the forgotten and marginalised route (until recently)
- 2) The Camino del Norte, coming into Galicia at Ribadeo
- 3) The Camino Primitivo, from Oviedo to Santiago via Lugo
- 4) The traditional Camino Francés from the east
- 5) The Via de la Plata – the Ourense variant
- 6) The Camino Portugués from the south
- 7) The Ruta Marítima up the Ría de Arousa, to Padrón
- 8) The Camino de Fisterra/Muxia, starting from Santiago and going west.

## The Development of the *Camino Inglés*



*Camino Inglés* from La Coruña and Ferrol



## The Development of the *Camino Inglés*

The *Camino Inglés* itself consists of two arms, one starting in La Coruña or, in the 11th and 12th centuries from O Burgo, and the longer, easterly arm starting in Ferrol (or Neda in earlier centuries). They come together in the emblematic village of Hospital de Bruma from where one route continues to Santiago. Pilgrims who start from Coruña will cover around 75 kilometres while those starting from Ferrol will cover well over 100 kilometres and thus qualify for the Cathedral of Santiago's *compostela* or certificate of pilgrimage.

The earliest sea pilgrims from England and other northern European countries tended to disembark at O Burgo on the Coruña arm, the population of Coruña having largely fled to O Burgo, for fear of invasion. Later, in the 14th and 15th centuries, Coruña with its harbour and walled city, was the major port of arrival for sea pilgrims. Neda was another favoured port on the Ferrol arm until it silted up in the 16th century, although Ferrol, which we now think of largely as a naval city, also saw pilgrims landing there from the earliest days of the sea pilgrimage.

### What is the route like?

George Borrow writing in 1835–6 had this to say:

To this place [St James of Compostella] I travelled from Coruña with the courier or weekly post, who was escorted by a strong party of soldiers, in consequence of the distracted state of the country, which was overrun with *banditti*. From Coruña to St James the distance is but ten leagues; the journey, however, endured for a day and a half. It was a pleasant one, through a most beautiful country, with a rich variety of hill and dale; the road was in many places shaded with various kinds of trees clad in most luxuriant foliage. Hundreds of travellers, both on foot and on horseback, availed themselves of the security which the escort afforded: the dread of *banditti* was strong. During the journey two or three alarms were given; we, however, reached St James without having been attacked.<sup>1</sup>

If *banditti* were a threat to pilgrims and travellers in Galicia in the 19th century, then our modern equivalent must be the motorways and industrial estates that cut across the route or have sprung up alongside it in a way that is fairly walker-unfriendly. It has to be said that both arms of the route are very urban in nature at the start, and equally at the end as one approaches Santiago on the main N550 road. Even in the intermediate stages there is considerable road development with *poligonos* (industrial estates) being constructed. In contrast both Coruña and Ferrol provide fine seascapes, while some of the central stretches are delightfully rural. The *Camino Inglés* still gives walkers the opportunity to see aspects of the rural life of Galicia, which has changed little over the years, and features of the countryside such as *horreos* (raised grain stores built of granite), fountains, stone *lavadeiros*

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<sup>1</sup> *The Bible in Spain* (London: Dent, 1931), pp. 244–5.

(washing places), ancient bridges and wayside shrines. While the villages and towns, with a few exceptions, are not pretty they are always interesting, with their characteristic *cruceiro* (calvary), and Romanesque or later church or chapel. Two villages have houses where an exterior plaque announces that Philip II stayed there on his way from Santiago to La Coruña in the mid-16th century. Walkers will experience a variety of terrain, from quiet footpaths to major highways, and plenty of ascents and descents, particularly on the Coruña arm. It also helps not to be concerned about mud.

### **Names for the *Camino***

Given the turbulent nature of English/Spanish relations over the last 400 years and the raids on La Coruña by Drake in 1589, not all Galicians are happy with the name *Camino Inglés*, especially as the English were far from being the only pilgrims making their way from the ports to Santiago. Other names used by historians and researchers include *Antiguo Camino Real* (Ancient Royal Way) for the Coruña arm only; *Camino de Faro* (referring to the Tower of Hercules lighthouse at Coruña; and *Camino Francés de Poulo* (a reference to the French settlement at Poulo, near Ordes).

The 1993 Confraternity pilgrimage group, which included French, Irish, American, Polish and Maltese members, as well as Cornish and English, rebelled against the name *Camino Inglés* and proposed *Camino Irlandes* or *Camino Irlo-Inglés*. It also felt appropriate to be walking along the *Antiguo Camino Real*, *real* having elements of both 'royal' and 'real/true' in it. However, *Camino Inglés* does now seem to have become the accepted usage, certainly in the Galician press and by the autonomous regional government, the Xunta de Galicia. In addition Magdalena Stork de Yepes, another CSJ Coruña member, considers that the name was 'latent in the mass of the people' for many centuries. She also tells me that it was customary for people of the generation born in Coruña around 70 years ago to make a private three-day religious pilgrimage along the *Camino Inglés* to Santiago.

### **Language**

In the main towns of A Coruña and Ferrol the national language, Castilian, is largely spoken in shops and in the streets. Elsewhere and particularly in rural areas Galician is more commonly heard. Officially Galician and Castilian have equal status in Galicia and placenames and saints' names may be shown in one or other language or both, e.g. O Burgo/El Burgo, Ordes/Ordenes, San Paio/San Pelayo. Foreign pilgrims who ask for directions or help in Castilian may well be answered in Galician, while in bars and restaurants English may be spoken by the owner or a family-member who worked in England for many years. Those interested in



## The Development of the *Camino Inglés*

Romance languages could have a fascinating linguistic pilgrimage. For pilgrims with little Spanish the new yellow arrows painted along the route in 1999 make life very much easier.

### **Development of the *Camino Inglés***

With many potential *Camino Inglés* pilgrims within the membership, it might be helpful to start with the present and examine what has happened in Galicia with regard to the route in recent years. What do we mean by 'development' and is it necessary for a pilgrim route that is so short compared with the *Camino Francés* and others to be 'developed'?

In one sense the answer is 'no': hotel accommodation has long existed on the N550 road which runs parallel to the Coruña arm as well as in the towns on the Ferrol arm; and also basic route information for Spanish speakers. But any pilgrim route is more enjoyable and more accessible if three matters are addressed: waymarking of the route, availability of an up-to-date guidebook (in English) and provision of refuges/*albergues* en route for people who prefer to avoid hotels. In 1993 when we walked from Coruña, hardly any of these things existed, although there was some idiosyncratic waymarking in two areas. It was very much thanks to Joaquín Vilas, mentioned earlier, that we didn't get lost on days one and two. On day three St James himself was hovering in dense woodland where to our great relief we found notes and/or red and white ribbons had been left on trees by an earlier group from Ferrol. In 1999, thanks mainly to Manuel Grueiro of Neda and his pot of yellow paint, the *Camino* from Ferrol to Santiago was well waymarked with yellow arrows, his draft guide, translated into English, with maps, was quite invaluable, and we used a cold, half-finished refuge in Hospital de Bruma for a picnic lunch, although we slept only in hotels. At the time of writing there is also a Xunta de Galicia refuge in Mino, on the Ferrol arm; both these refuges now receive pilgrims.

It may seem that given the relatively short distances involved it has taken a surprisingly long time for this kind of basic infrastructure to develop. I suspect there are two main reasons for this: the overwhelming emphasis, until recently on the *Camino Francés* for reasons connected with tourism and the development of the Galician economy, and secondly the multiplicity of organisations in Galicia that have an interest in, and a contribution to make to, the *Camino Inglés*. I have identified ten such organisations and my list is not necessarily exhaustive.

- 1 The Xunta de Galicia** made a huge promotional effort in 1993 that concentrated almost solely on the *Camino Francés*, which was already well developed, and built or converted a network of *albergues* or refuges



## The Development of the *Camino Inglés*

from O Cebreiro to the infamous Monte del Gozo development a few kilometres outside Santiago. The Xunta's 1993 map leaflets did not show or mention the *Camino Inglés* although the text referred to maritime routes. However by mid-1999 the Xunta had produced a detailed 44-page booklet on the *Camino* as well as opening the two refuges and undertaking some initial way marking using blue ceramic plaques. At the mid-point between the two Holy Years, in 1996, the Xunta's annual conference on Jacobean studies was held in Ferrol on the subject of the Atlantic Pilgrim Routes. Most of the papers dealt with sea routes, but there were also some interesting communications on hospitals and hospitality on the *Camino Inglés*.

- 2 **Provincial Diputación de La Coruña** (second tier of local government). The Diputación held an exhibition in 1993 entitled *Camiños a Compostela* and included a full section on the *Camino Inglés*. In 1999 they sponsored the publication of the guide-cum-credencial produced by the Asociación Galega do Camiño de Santiago (see below).
- 3 **Local municipal councils, the *concellos***. These vary widely in their support for the *Camino* which traverses their area. That of La Coruña itself has not shown signs of special interest compared with Culleredo, immediately to its south, which produced a series of leaflets in 1993, and in 1996 called on the Xunta to do more to promote the *Camino Inglés*. Based in O Burgo, Culleredo also rebuilt the medieval pilgrim bridge there and erected various pilgrim monuments on and near the bridge. Further south the mayor of Ordes, has always been enthusiastic about the *Camino* and in 1993 invited the Confraternity group into the town hall where he signed and stamped our *credenciales*. The *Concello* of Ordes also waymarked the route in that year with neat blue and white Camino de Santiago signs, which unfortunately were all too easily vandalised. On the Ferrol arm, the mayor of Neda has also taken an interest and regards the promotion of the *Camino* as part of Neda's cultural tourism programme. The librarian and archivist of Neda, Manuel Grueiro, has spent considerable time researching the *Camino* and its historic route, being largely responsible for the Amigos's guide and the Xunta's 1999 leaflet/guide. Foreign groups of pilgrims are warmly welcomed on the Ferrol arm, with the 1999 Ferrol walkers enjoying civic receptions in Ferrol, Neda, Pontedeume and Hospital de Bruma (the latter being part of the *Concello* of Mesia).

- 4 The Catholic Church.** Because the Coruña *Camino Inglés* route is less than 100 kilometres, pilgrims are not eligible for the *compostela* from the Santiago Cathedral Pilgrim Office. Despite the historic nature of the Confraternity's 1993 group pilgrimage on the *Camino Inglés* it received no recognition from the Cathedral and did not feature in the long list of group pilgrimages listed in the Archicofradia's publication *Compostela*. Those who follow the Ferrol route are eligible and in 1999 all nineteen Ferrol walkers received their *compostela*.

The attitude of individual parish churches and priests in Galicia varies enormously. The most positive and welcoming church is that of the Church of Santiago in La Coruña, where the Coruña route traditionally starts. The parish priest is always willing to arrange a special Mass for a group, or to welcome them to a normal Mass at the church. In 1993 Joaquin Vilas welcomed us in English at a special Mass, after which we were able to enjoy the different depictions of St James, including a statue which like the one above the high altar of the Cathedral can be hugged by (in this case) pilgrims at the start of their journey. We were also given a special *credencial* designed by Joaquin and a leaflet about the church. As always so much depends on the interest and enthusiasm of individuals: a past parish priest of O Burgo, for example, was most welcoming to *Camino Inglés* pilgrims compared with a successor who appeared to know very little about it. On the Ferrol arm, the priest at Santa Maria de Neda welcomed the 1999 group during the Mass and invited us to look around the church afterwards. Among the images was a life-sized English Tudor statue depicting Christ in Chains, which was brought to Galicia around 1535 from Old St Paul's to save it from destruction.

- 5 Asociación Galega de Amigos do Camiño de Santiago.** Chaired by Anton Pombo, this association has played a key role, through the work of Manuel Grueiro, in developing the Ferrol arm of the route. Over the past few years, Manuel and colleagues have explored the route thoroughly and produced a fold-out, light-weight guide which doubles as a pilgrim *credencial*. The Association has kindly made copies available to Confraternity members. Equally important, the route from Ferrol is now waymarked with the famous yellow arrows, as is most of the Coruña arm. Francis Davey and I piloted the route in March 1999 and were accompanied by Manuel from Ferrol to Neda. As well as painting numerous arrows he also arranged for us to be looked after by other members on the next stages. In May 1999, at the time of the Confraternity's Ferrol pilgrimage, the Association organised a study weekend for future refuge wardens, with the *Camino Inglés* in mind.



- 6 **Cofradia del Apóstol Santiago de la Coruña.** This confraternity, based at the church of Santiago, was set up in 1997 and since then has worked to publicise the *Camino Inglés* and to help intending pilgrims. In 1999 it issued no fewer than 2,500 pilgrim *credenciales*, mainly for the *Camino Inglés*. Other activities include a study of the *Camino* on the ground, policy meetings with mayors, and collaboration with the Xunta de Galicia. Their first official pilgrimage to Santiago took place in September 1999 so that members could gain the Holy Year Jubilee.
- 7 **O Camiño Inglés** is an organisation/pressure group set up by Barry McGinley Jones (Mr Mac), an Australian teacher of English who has lived in Coruña for many years and who also set up the Amigos de Sir John Moore. Mac is a Confraternity member who was very helpful with the 1999 pilot walk and later acted as an invaluable communication link for the sea pilgrimage from Fowey.
- 8 **La Coruña en Bici**, a cycling group with an interest in the *Camino*, and one of the Xunta de Galicia's registered *Camino* organisations. As well as acting as a cycling and *Camino Inglés* pressure group they also supported the Confraternity in its successful application to the Xunta for the inaugural Elias Valina Prize for our work at Rabanal.
- 9 **The local press.** Galicia enjoys a very active regional press, with the *Voz de Galicia* and the *Correo Gallego* in particular carrying numerous articles on the *Camino Inglés*. In 1993 the *Correo* published a series of articles by Anton Pombo on the route while the *Voz* had a similar series on all the Galician pilgrim routes in 1999. This publicity has done much to raise awareness of *Camino Inglés* locally.
- 10 **Local political parties.** The Bloque Nacional de Ordes recently brought out a useful descriptive map leaflet of the *Camino Inglés* in its passage through the Ordes area. On the 1999 Ferrol walk Janet Davies had a copy thrust into her hand by an enthusiastic Bloque member as he drove along beside her.

### **Pilgrimages along the *Camino Inglés***

The *Camino Inglés* is ideal if you have only a short time available: three days from Coruña or five or six days from Ferrol, or indeed both arms over eight or nine days. Public transport (buses) is frequent, easy and inexpensive and is necessary for the Coruña arm at the end of day one, where neither the

## The Development of the *Camino Inglés*

village of Sarandones nor the town of Carral has accommodation.

However, walking the *Camino Inglés* is a very different experience from the better-known *Camino Francés* or the *Via de la Plata*. Cities feature only at the start and finish of the route. Neither are there monasteries or cathedrals, apart from the monastic church at Xubia between Ferrol and Neda. However there are two attractive and historic towns, Pontedeume and Betanzos on the Ferrol route, both with fine churches, river and bridges. Mention has already been made of the features found in rural Galicia but in contrast pilgrims have to grit their teeth for the last half-day of the route as they follow the main N550 road into Santiago. On the outskirts of the city they are welcomed by a great bronze pilgrim statue, and follow the traditional northern way into the Cathedral and the shrine of St James.

The *Camino Inglés* has changed in a number of ways, for better and for worse, over the last ten years. What is unchanged is the weather – be prepared for continuous rain and deep, sticky mud in places. This is not pleasant at the time but the sense of achievement on arrival at Santiago is all the greater.

**What of the future?** More refuges are planned for 2000: at the old hospital in Pontedeume, at an old convent in Betanzos and a third in Sigueiro, the medium-sized town fifteen kilometres north of Santiago. A refuge has also long been planned for Neda, but administrative problems have so far prevented its being set up. These refuges will complete a network of *albergues* provided by the Xunta de Galicia and will enable walkers to complete a pilgrimage on the *Camino Inglés* (Ferrol arm) in the traditional way. For the final stretch, which is common to both arms, two refuges are also planned in the Ordes area, one of which may be at Poulo. In addition, there has been talk of converting the former hospital at Sigras, early on the Coruña route, into either a refuge or even a museum. It is expected that way marking in the towns of La Coruña and Ferrol will be improved, and for English-speaking pilgrims a Confraternity guide will be available in a few months' time.<sup>2</sup> This, plus the fact that in the year 2000 Santiago has been designated a European City of Culture, is yet another reason to follow in the footsteps of our many pilgrim forebears.

I am not putting the *Camino Inglés* forward as any sort of blueprint for developing a pilgrim route. Because it's short it's affordable, with or without refuges. But the existence of a network of refuges will encourage younger

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<sup>2</sup> This 36-page guide, *The Camino Inglés*, by Patricia Quaife and Francis Davey, can be obtained from the CSJ office for £3.50 (including postage).



## The Development of the *Camino Inglés*

pilgrims and not only from Britain and Ireland. The development of an infrastructure and organisations to help pilgrims reflect in part how a society operates and I hope I have demonstrated how this is occurring in Galicia with the *Camino Inglés*. Do please go and enjoy what Galicia has to offer between Ferrol and La Coruña and Santiago de Compostela.

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### Pilgrims to Rome

Congratulations to **Edna** and **Richard Taylor** on completing their walk to Rome. Leaving Canterbury on 1 August 2000 they reached Rome 77 days later (two days faster than Sigeric!) on 17 October 2000.

Richard reports that information about the route and accommodation is hard to come by but they did get a certain amount of help from the various tourist offices and especially from the Province of Parma who have waymarked their section of the Via Francigena and have published a very clear 1:25,000 map. The Province of Viterbo is making some effort to waymark the route and the tourist office in Montefiascone gave them a photocopied-map which enables walkers to get off the Statale Cassia.

The French IGN Serie Verte 1:100,000 maps are excellent and we managed very well with them in avoiding main roads and in fact walked for nearly nine days on the towpath of the Marne/Saone canal which was peaceful, level, and easy to follow.

Finding, accommodation was a constant problem, more so in Italy but we had two strokes of good luck. At the Hospice at the Grand St Bernard we were lent a copy of *La Via Francigena, 1000 Anni Dopo* by Gianfranco and Claudio Bracci. It was useful and interesting not only as a guide to the route, but also because it contained lists of accommodation. Another stroke of good luck occurred near Pavia, where we met the only other walking pilgrims we saw during the whole of the journey. They were an Italian couple, possibly members of the Italian equivalent of the CSJ, who gave us a list, prepared by their organisation, of parishes, monasteries and convents offering accommodation for pilgrims; we made very good use of this and stayed in 14 or 15 of them varying from really luxurious rooms to the floor of the parish office in La Storta.

Edna and Richard will be happy to provide information and advice to any members contemplating a pilgrimage to Rome.

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## Six Indispensable Elements for Pilgrims – and one more

*Advice from one who knows well the Pilgrim Way.*

**D**erived from my experience as a pilgrim (and each will have their own) I would like to suggest some elements, not one of which should be omitted on the Way to Santiago, if you wish to penetrate to the essence of this Journey, not only physically – but spiritually.

**SILENCE:** The Way is not a place for talking but for listening. Listen to the world of creation which surrounds us, listen to the murmurs of your soul, listen to God. Follow the Way in silence, even if you are in the company of others.

**THE ABSENCE OF HASTE:** All along the Way, it was impressed upon me that this world does not believe in God, that it has no sense of the sacred, for it cannot cease its noisy chatter, its rush and hurry. The Mystery moves forward slowly, without haste, pacing to a human rhythm.

**SOLITUDE:** You alone, in your unique single being, facing the sky, facing the earth, facing the sea beyond, facing God.

**EFFORT:** March on, march on. In the name of all the true and valiant pilgrims, do not make of this route an easy pathway. To lose one's way upon a mountain track, to sleep upon the ground, is meet and right. The spirit refines itself through toil, and in the sweat and snores of the *refugio*.

**MODERATION:** Do not indulge yourself; it is right to feel hunger and thirst. This is not masochism, but allowing primacy to the spirit.

**FREE GIFTS:** Free lodging, a free smile, the free sunshine, God and the gift of life – free! These are the riches of the Way which cannot be lost or stolen.

**THE ROMANESQUE:** Art as symbol and expression of a different reality. Not art of the reason, the mind, but art of the spirit, sacred – like a liturgy. It should not be organised, studied, too much. If we clean it up we shall sweep away the anguishes and the prayers of the many people who have knelt, and prayed, and wept among these stones.

The above piece was submitted by Patricia Quaife, former Editor of the *Bulletin*. Unfortunately, we have not been able to trace the author. Editor.



## “He who would valiant be”

Recovering Pilgrimage Biblically: A Challenge for the 21st Century.

Ranjeet Gupta

Bursary Winner 2000

*“Blessed are those whose strength is in You, who have set their hearts on pilgrimage... They shall go from strength to strength, until each appears before God in Zion...” (Psalm 84:5)*

Looking back, almost a year older and perhaps a little wiser, cycling 2,000 kilometres in eighteen days seems more in the spirit of a sprint than a pilgrimage. Normally, the culmination of pilgrimage covers all the planning beforehand, the preparation for interview, the generous award of the bursary, months of maps and thinking, and in our case, the painful ascent from Konstanz in Germany, over the Alps and Pyrenees to finally and joyfully reach our goal.

Santiago, was indeed, finally and joyfully reached after much pain. However, the greatest discovery of a year of contemplation puts this worldly achievement in a very different light, and has reversed all my previous notions of pilgrimage. It is not during the journey, but since, that those three weeks, have turned a journey into a pilgrimage, or certainly the starting point of pilgrimage.

The question my friends asked, as they left for highly lucrative summer placements with investment banks was: “Why Pilgrimage?” I was a little perturbed when even my (highly religious) Grandmother seemed to agree, saying, “This is foolishness”, urging my sister and me to go at least somewhere “worthwhile”, like Jerusalem. At the time, like earlier bursary-holders, I confess to remaining a little doubtful about the sincerity of most of the pilgrims we would meet. So, sceptically, I used to explain to my friends that it would be a physical challenge, crossing three of Europe’s greatest mountain ranges; a historical trail rich in culture; almost a marvellous sports and arts holiday on superb cycle routes with pretty signposts.

During the progress, I determined to attempt to convert this glorified holiday into something like the spiritual quest it used to be; partly as a revolt against the helpful plastic signs with shells on, which made the route so much easier. Perhaps I was rebelling, in Dietrich Bonhoeffer’s phrase, against “cheap grace”, feeling that there should be more struggle involved, “When Christ bids a man, he bids him come and die”. This view of the

pilgrimage that James himself followed provoked me to find out more about the Jesus that James loved enough to die for, reading Matthew’s Gospel, as well as the Psalms of Ascent (121–137) from the Old Testament, morning by morning and every evening. And it surprised me that the question that had been troubling me: “What is pilgrimage?” was fully answered at least two thousand years ago.

I hope this study also demonstrates the same result to you, as it did to me, and that we find a truly valid definition of pilgrimage that will make us pause and take time to reflect. This definition, taken mainly from the Old Testament, should also serve to strengthen the future of pilgrimage itself.

### **1. Lack of satisfaction with existing definitions**

First, a literary quest began because the Oxford English Dictionary seemed, at the time, so unsatisfactory. All it could offer was “One who wanders from place to place, a wanderer, a sojourner.” Or, “One who journeys usually a long distance, to some sacred place as an act of religious devotion.” This seemed empty compared to Chaucer’s definition: “Pilgrimes are they all that toward Caunterbury wolden ryde,” although the colourful characters whom he describes often fail to make even the pretence of religious devotion.

### **2. Independent Quest**

Second, I actually started thinking for myself. Why should those who wished to ‘qualify’ as a pilgrim conform to a stereotype? Could they not rather break the categorisations of the people who hand out certificates at the desk in Santiago itself and ask – “Primarily sporting or spiritual?” In a similarly radical frame of mind, I wondered what, if anything, made Christian pilgrimage different from those of other religions.

There are simple differences. For example, non-Christian pilgrimage seems different because it is often occasional instead of continual. The mind immediately springs to the famous *Hajj* of Islam. From AD 632, Mohammed’s farewell pilgrimage, until 1950, there were around 250,000 pilgrims. This has increased rapidly; last year two million Muslims went to Mecca. *Hajj* is the communal pilgrimage, while there is a further category of *Umrah*, which is individual pilgrimage at any other time of year. Another media-worthy event is the passage of druids to Stonehenge for the summer solstice. Again, there are continuous pilgrimages, for example, the constant stream of Hindus to the Ganges, or that Holy City to many religions, Jerusalem, a place to which our discussion will return.

If we are willing to break open the mould of this potentially fascinating phenomenon, we find that all pilgrimages do share certain criteria. They all involve movement – normally physically – which should be accompanied



more particularly by a growth in faith or in personal development. Healing, mystical revelation or forgiveness of sins may occur, but this is less a devotion to place, than to method. To what extent can life be pilgrimage without the focus of the end, the destination? Without the Holy Grail of Santiago, can *life* be the journey? Instead of a merely physical progression, a continual spiritual growth then takes place. If this is the case then we all have the opportunities to be pilgrims through life. With this same motivation in mind, a trip to the supermarket can be as much a pilgrimage as crawling on your knees to the most elevated statue of Buddha. This idea, which previously I thought was radical, is in fact the earliest notion of pilgrimage that we have. Consider Genesis 47:9, a very striking passage, where Pharaoh, being blessed by Jacob, asks how old he is. (Remember, in those times when age was **valued** this was a question of respect and interest, unlike the break of etiquette it would signify today!) Jacob answers, “The years of my pilgrimage are a hundred and thirty. My years have been few and difficult, and they do not equal the years of the pilgrimage of my fathers.”

### **3. Old Testament Investigation**

Third, by examining the Old Testament, we rediscover what allows Jacob to make the extravagant claim that his whole life was a pilgrimage. Yet even this is not the first instance of a pilgrim narrative in the Bible. Around 2091 BC Abraham was called out of Ur of Babylon, at that time probably the peak of world civilisation. (Archaeologists have excavated ziggurats, distillation, aromatherapy and massage oils in the area from as early as 5000 BC). From there he was called to a land away from his fathers, living as a nomad in tents. This is a fact that his descendants were never allowed to forget, being urged to repeat at the temple, at the festival of first fruits: “My father was a wandering Aramean...” (Deuteronomy 26:5). This theme is amplified by Israel as a nation, journeying to the holy mount Sinai in fulfilment of Exodus 3:10–12, where God promises to Moses that he will return to worship on that very mountain. We must remember that the entire history of Israel is in some senses one of pilgrimage. First of all, it is a story of wandering geographically, through Abraham from Babylon, Canaan, to Egypt, through the wilderness of Sin to the Promised Land. It is also, second, a psychological picaresque, as God acts in and through history to guide and demonstrates his love for his people, while they demonstrate their disobedience by consistently failing to trust him and turning to idols of their own making. It is the same principle of rebellion, of failure to trust God that led to grumbling in the wilderness “why didn’t you leave us to die in Egypt, at least we had graves there”, and failing to trust God for their daily bread, in Jesus’ phrase, even though God showered Israel with quails and manna,

and in thirsting for water, instead of the water of life. Pilgrims can't travel if they don't have adequate water, as Israel reminds us. It is the same rebellion that caused Israel to make the Golden Calf and perform cultic prostitution on the Plains of Moab, so that God's good Law was broken. The Decalogue, inscribed with God's finger upon the obverse and reverse of the two tablets of Moses, which underpinned the golden mercy – seat of God between the Cherubim in the Temple – this same law of righteousness then gave way to what God describes in Jeremiah as a “bad law”. For a similar reason, Jesus ascribed to Moses the permission of divorce, “because of the hardness of your hearts” (Matthew 19:8). It had never been God's intention for humanity. If only Israel had succeeded in a true and consistent pilgrimage from the slavery of Egypt to the liberation of the Promised Land, Jehovah would not have needed to pass on this constraining law. In Israel's history, the prophets were sent to prick the hard hearts of those who resisted God's law of love. The prophets were sent to recall Israel's consciousness but they failed, so the likes of Nebuchadnezzar physically recalled Israel to the place where Abraham's journey began Babylon, in exile, with Jerusalem destroyed and Israel's hopes in ruin. We turn now from the implicit pilgrimage to the specific one commanded in the Torah.

The Feast of Tabernacles, otherwise known as the *Hag hassukot* or the ‘Festival of Booths’ – so vividly portrayed in last year's film *The Miracle Maker* (Derek Hayes, 2000) – was also known as *hag has asip* or the ‘Festival of Ingathering’, linked to the crown of the year, the harvest (see Leviticus 23:42). However, this is no fertility festival in the pagan sense of the term, as Dr. Freeman points out: “This is not evidence of the conversion of the agricultural festival to a historical one. Rather it points to the truth that Israel's life rested upon redemption, which in its ultimate meaning, is the forgiveness of sin. This fact separates this feast from the harvest festivals of the neighbouring nations whose roots lay in the mythological activity of the gods.” (p. 1235 in the *New Bible Dictionary* (InterVarsity).

Israel knew how to party, and could teach us a few things with our half-hearted celebrations of a millennium – a millennium we are not quite sure why we are celebrating. Just five days after Yom Kippur, the Day of Atonement, a feast was prescribed, and the celebration lasted for seven days. This involved Israel making a sacrifice of up to thirteen bullocks, one ram and seven lambs. This fostered national community where everyone was on the same level, riches and hierarchy aside, lost in worship and rejoicing. The festival, apart from worship, highlighted the evanescence of existence, for the nation was told to live in temporary shelters, booths made from palm fronds: “all are to live in booths for seven days so that your descendants will



know that I had the Israelites live in booths when I brought them out of Egypt.” (Leviticus 23:43)

In giving thanks for the harvest, the Jews recognised rain as a gift from God. We recall Elijah praying so that it did not rain for three and a half years and then praying again so that it would rain. Water also contains the image of righteousness, which comes from heaven “Let justice stream like a river” (Amos 5:24). Ancient Israel was founded as a society that functioned under God’s law – a theocracy. This society functioned upon purity (to maintain health and distinctiveness from the surrounding pagan culture) and social justice (with, for example, the Jubilee and Tithe to eradicate poverty). Admittedly, it was a system that continually broke down because of human fallen-ness, and was continually called back by the prophets. One of the famous passages that sums this up is the word of the Lord to the prophet Hosea: “For I desire mercy and not sacrifice, and acknowledgement of God, rather than burnt offerings” (Hosea 6:6). Ultimately, Jesus quotes the same passage in Matthew 9:13.

#### 4. Old Testament Prescription

Fourth, we have one brilliant collection of material, which sheds light on the tradition of the feast of Tabernacles, from around the same time. The so-called Psalms of Ascent are fifteen psalms that were performed as the entire nation visited Jerusalem, the city of peace. They are simple, short poems and songs, which an entire community and nation could and did perform together. It takes only a few minutes to read them through quickly, which I commend you to do, as it will help with the rest of the argument. The German scholar Gunkel’s ground-breaking nineteenth-century work on the Psalms (*Introduction to Psalms*, Mercer University Press, 1998) gave us divisions of the psalms into what he called *gattungen*, or categories. He divided these into praise and lament, communal and individual, with various special genres, such as the Royal Psalm. This simple division is helpful, but does not always work, as psalms often include the individual and corporate aspects of worship, which could be rejoicing, having confessed sins, for example like Psalm 51. However, in this context, Derek Kidner comments (*Psalms 73–150: a commentary on Books III–V of the Psalms*, 1975): “Not every Psalm in the group was necessarily composed for this purpose. Psalm 120 for example, seems sharply personal, although in a pilgrim context it voices very well the homesickness of those who have settled among strangers and enemies.” (p. 430)

There is a natural progression in the collection, journeying from a distant land bringing us to Jerusalem in Psalm 122, “I was glad when they said unto me we will go into the House of the Lord, our feet shall stand in thy gates O

Jerusalem!” (v. 1–2) and by Psalm 134, to the Ark, the priests and the Temple servants who minister, by turns, day and night at the House of the Lord. Thus, even within the psalms, we have a sense of pilgrimage and movement within a literary genre.

This may appear utterly alien and difficult to reconcile today. Yet the worship culture aided daily life and reflected all the possible depths of the human condition, from praise to despair: “I call on the Lord in my distress, and he answers me.” Like the prophets, the Psalmist laughs at those who trust in humans for help – for Israel is not to be helped by foreign chariots, but by their God, who showed his strength through creation and demonstrated His faithfulness through the nation’s history. “I lift up my eyes to the hills, from whence cometh my help? My help cometh even from the Lord who hath made heaven and earth” (Psalm 121:1–2). The point that is repeated endlessly is the necessity of trusting in God. The refrain that runs throughout the selection is our help is in the name of the *Lord* the maker of heaven and earth.

Despite the tremendous rejoicing that the Psalms bear witness to, such joy could only come about because of the lack of egocentricity and the focus on God that the festival demanded. Israel was often tremendously conscious of their sin and failings, and yet their trust was in God’s mercy, as in Psalm 123:2–3 “As the eyes of slaves look to the hand of their master... so our eyes look to the *Lord* our God until he shows us his mercy. Have mercy on us, O Lord, have mercy upon us, for we have endured much contempt.”

Such dependence on God attacked Israel’s false security. Jerusalem had been a legendary impenetrable fortress. Generations passed before the Israelites even considered attacking it at the time the Jebusites occupied the city. When David took Mount Zion, the legend of its invulnerable status grew ever greater. Let us remember Melchizedek, High priest of Salem, the King of Peace of Hebrews chapter 13, who was of such a position that he could even bless Abraham, (Genesis 14:18) and Abraham gave him a tenth of all he had. Jerusalem had been in some ways an idolatrous hope of Israel, who trusted in a place instead of God. Psalm 125 reminds us “Those who trust in the Lord are like Mount Zion, which cannot be shaken but endures for ever” (v. 1–2). Psalm 126 furthers this image of Jerusalem as the idol and source of Israel’s hope – centred merely on a city “When the Lord turned back the captivity of Zion, then were we like unto men that dreamed, our mouths were filled with laughter and our tongues with joy” (v. 1–2). Psalm 125:4 begs: “Do good, O Lord to those who are good, to those who are upright in heart.” However, we must remember that goodness comes of God in the first place, as Augustine tells us, and it is God who rewards us with good. Any notions of Pelagianism, that is, being able to trust in your own



good works instead of God’s mercy, are utterly refuted even in these few verses. Nevertheless, we British seem especially insistent upon salvation by decency, or the shine of one’s shoes or how many cucumber sandwiches you make the rector. This seems to have always been the case, as perhaps the greatest theologian of the century, the logical, Swiss, Karl Barth, remarked in Lambeth Palace, 4 July 1956: “You are all Pelagians!”

Psalm 130 shows us the futility of purely human desire and self-opinion “If you, O Lord, kept a record of sins, O Lord, who could stand? But with you there is redemption, therefore you are to be feared” v. (3–4). It is this justification by faith that the Israelites understood – Luther was not the first! – as binding them together as a nation upon the promise of God – all they could do was to obey his commands and maintain his kingdom. Psalm 127 continues “Unless the Lord build the House, they that work labour but in vain, unless the Lord keep the city, the watchman waketh but in vain” (v. 1). Later on, the Psalmist writes that both sleep and children are a reward from the Lord. On the one hand, when we are calling out of the deep, we can be confident that the Lord will listen to our cry. The appropriate response that we have to make of this certainty is that of humility under God’s rule, as is expressed with such quiet confidence in the exquisite gem: Psalm 131. Psalm 132 is in some ways the most vital of the collection, because it contains the link to Kingship. Although one of the purposes of the yearly pilgrimage was to proclaim the ruler of the house of David king over Israel, “O Lord, remember David and all his trouble” and to bless the people “May the Lord, the maker of heaven and earth, bless you from Zion,” there was still a third more important purpose. This was to declare God king over Israel, in the Hebrew acclamation “YHWH Malak” (Isaiah 52:7, Revelation 19:6). Psalm 47 is one of the most exuberant expressions of this: “O clap your hands all you nations; shout to God with cries of Joy!” It goes on (v. 7) God is the King of all the earth, sing to him a psalm of praise. God reigns over the nations, God is seated on his holy throne.”

## 5. Since the Old Testament

Since that time, although there was no king on the throne of David after the exile (722 BC for the Northern tribes, 586 BC for the Southern kingdom) the Old Testament traditions were still maintained. It does not take a great imagination to see the problems this presents for the Old Testament cultic ritual. This is a problem that Jesus redresses by subsuming in his own person the liturgy, cycle, emptiness and lack of direction of much of the worship, by submitting to the just mercy and judgement of God (Philippians 2:6ff) to bring about his rule. Yet, not even tragic history can dent the oriental desire for a good party. John 7:37 refers to “that great day of the feast”, looking

back at the Feast of Tabernacles, which is kept to this day, as it was in Jesus’ time. Although in John, there are three visits to Jerusalem and three Passovers, the other Gospels view the whole of Jesus’ ministry as one long journey or pilgrimage to Jerusalem, and to his death. 1 Peter 2:11 instructs the followers of Jesus Christ today, as then, to journey on, seeking the heavenly Jerusalem.

Perhaps this, then, is how Jacob meant us to understand his saying “The years of my pilgrimage are one hundred and thirty.” Genesis 32:22–32 tells us the story of how Jacob wrestled all night with God, physically, at the river Jabbok, and how Jacob was renamed Israel, meaning he struggled with God and with man. Typically, we associate Jacob with the impatience and deceit of tricking Esau and his father, Isaac. Perhaps that is why the rest of Jacob’s life exemplified patience by serving fourteen years for his wife Rachel, and a further six years for financial stability! For us it is an example of a definition of pilgrimage in humility and seeking to make God king over our concerns and every thought and action through every day – proclaiming him *king* indeed.

As with many pilgrims over the centuries, this would result in a sense of haven from the world – as in Walter Raleigh’s echoing of Proverbs 17:1 “Give me my scrap of bread and my scallop shell of quiet.” The *Camino* to Santiago de Compostela was the perfect opportunity for penitence, the proclamation of the kingship of God over my life and the examination and rejection of a lifestyle that was incompatible with this, reminding me that I couldn’t serve two masters (Luke 16:13). Head knowledge is one thing, being convinced that it is commendable is a further stage, but the true glory lies in absolute submission. This sense of submission to the will of God through the pilgrimage of life seems to be what is aspired to, similarly, in the whole of the religion of Islam. (Islam literally translates as “submission to the will of Allah”).

## **6. Modern Pilgrimage**

We should not ignore the marvellous experience of a Grand Tour, while confessing that a Grand Tour is not a pilgrimage. While admiring the art exhibitions, constant exposure to history and the beauty of creation, sampling exotic foods and meeting wonderful people, we should recognise that what makes pilgrimage is the path of faith that it takes, alongside people of faith, through a community and road of faith.

## **7. Recovered proposition**

What then are the lessons from the past for the future? Five points:



- A. Concerning Abraham, if we are truly to seek out God’s intention and will for our life, we must be prepared for the necessity of leaving apparently green pastures, ivory towers and high civilisation to wander in the desert with only the memory and promise of lands of milk and honey. Armed with the knowledge that God’s grace is more than sufficient, we can embark on a similar pilgrimage. Whereas Israel was expected to make a physical sacrifice, the sacrifice that we are expected to make is sometimes outwardly visible, but in many ways less easy, because it comes from within. For my mother, this meant leaving England and boyfriends etc, to become a missionary secretary in India, where she met my father. I, for one, am glad she took that step of faith!
- B. By casting all our cares on the Lord, my sister and I learned that, as God promises in Isaiah 44, “Never will I forsake you, never will I leave you.” We never lacked for food, or company, or shelter, despite inhospitable conditions.
- C. Because there are no Old Testament prophets left, we will regain our social consciousness only if we become prophets to ourselves. For Huldrych Zwingli (1484–1531) prophecy meant speaking out of Scripture. By applying the words of the Old and New Testament to ourselves, the history of Israel becomes our history, their failure becomes a failure we recognise in ourselves, Jesus’ conquering of death and hate can become ours.
- D. If we return to the image of the Israelites living in booths, this realisation of the ephemeral was something that my sister and I experienced as we lived on the simple level of supermarkets and continental hospitality and charity on the way to Santiago. Some nights were spent in tin scout huts, others on the floor of generous Catholic clergy, or in huge seminaries with hundreds of other pilgrims. Perhaps the greatest change that resulted of these particular experiences was one of starting to overflow with thankfulness for the provisions we in the West take for granted – therefore, a purgation of dissatisfaction.
- E. The main purpose of pilgrimage, and life, as expressed through the psalms and the Old Testament, is the confession of the kingship and lordship of Christ over our lives. This conclusion is the same one that King Solomon came to in the book of Ecclesiastes. Despite the initial submission, the painful quest within ourselves to find areas that we have not yet given over to the sovereignty of God – the result is liberation. Pilgrimage can be a source of refreshment that you will not believe until you experience it yourself – either a purposeful decision to further your relationship with

## “He who would valiant be”

the Lord of life, or a physical one, probably at best both. It is only then that the true importance of life and consequent priorities come into focus, and it is only then that one’s thirst starts to be quenched – in a more lasting way than the refreshing wine provided by the Fuente del Pelerin at Irache!

What may seem foolish to humans is often the wisdom of God (1 Corinthians 1:24). Man’s sore legs can often heal the *sehnsucht*, the longing, of the soul and the pain of a heart separated from that with which it should be one. What did James intend by following Christ as he realised this? According to the Pilgrim Psalms: “Without a doubt he intended to show others like you and me how to have a personal relationship with the living Lord, he followed that path in order to show us how it is possible through the Spirit of Jesus to become true Children of God under his loving rule. He also intended to tell us that the risen Christ has the power to transform your life, my life, and the lives of all men just as James experienced. Get to know him by reading the Word of God and be praying to him daily. As in the days of old, God continues calling people like you and me to join the adventure of following the *Camino*.” It is the same God who calls us, who gathers all nations and tongues to see his glory, (Isaiah 66:18). It is the coming of the Servant King which Isaiah prophesied which allows us to redefine pilgrimage alongside and out of the original liturgical Old Testament definition to invite everyone on this Royal Journey. Thus the initial question has changed; no longer “Why pilgrimage?” – but why not, with whom, and how soon, before each of us appears before God in submission?

The author extends special thanks to Dr. Greg Glazov for such patient and expert teaching; the Stokesley Society of Magdalen College, Oxford, for hearing and debating this in an earlier form; and the Confraternity of Saint James for such generous support and provocation.

For further reading:

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Scott Hahn, *A Father who Keeps his Promises* (Charis Books, 1998).  
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## William Wey in La Coruña: the Pilgrim and the Jew

Francis Davey

*Deinde veni ad portum Grwne, ubi moram traximus per tres dies, quos expendimus in tribus, primo in communicacione cum Judaeo per illas dies...*

"Next I came to the port of La Coruña where we stayed for three days which we used in three ways. First in conversation throughout those days with a Jew..."

So William Wey describes what he did in La Coruña on Tuesday, Wednesday and Thursday, 25th to 27th May, 1456. He had gone to Compostella and attended Mass in the Cathedral there on Trinity Sunday. He then returned to La Coruña to take ship back to Plymouth. It appears that he regarded the meetings which he had with the Jew as of some importance as, a few lines after the remarks noted and translated above, he wrote: *Nec erat aliqua nacio, que habuit communicacionem cum Judaeo, processiones, missam et sermonem, nisi Anglici.* "There was no other nation which had a conversation with a Jew, processions, a Mass and a sermon except the English."

This is an interesting episode which arouses one's curiosity about the Jewish community in La Coruña.

There had been Jews in this part of Galicia for centuries before William Wey's visit. Fragments of Jewish tombstones of the eleventh and twelfth centuries bear witness to this. According to Isidore Loeb, (*Revue des Études Juives*, 1883, pages 118/9) three inscribed stones were found in the 1870's "in a place called La Palloza near the sea and a small brook still called *arroyo de los Judios* ... which was possibly a Jewish cemetery". In fact, as I am informed by my friend, Mr Barry McGinley Jones of La Coruña, the existence of the Jewish cemetery in La Palloza was confirmed "a few years ago when it was accidentally dug into when major road work was being done in the area. Bones were found and after the archaeologists studied the zone for a few days it was covered over again". There is another echo of the Jewish presence in La Coruña. In the Old City, not far from the church of Santa Maria del Campo, there is still to be found a street called Sinagogia. There is a story that there is a secret tunnel leading from where the old synagogue was, but that this has now collapsed in places. Mr MacGinley Jones writes: "No one has been down it for years; they think it comes out further along the coast." He adds further, "Another famous street is the Calle de la Estrella, (Star Street), which is said to have been famous for its Jewish

traders and guilds.” This street, however, lies outside the wall of the old city, on lower, level ground in the newer part of the modern city. It is tempting to connect the ‘star’ with the Star of David which was and is a symbol of the Jews, and the fact that their commercial area lay outside the walls is not an insuperable objection to the story.

As Jews moved north from the south of Spain the Jewish community in La Coruña began to grow and engaged in maritime trade with Castilian and Aragonese ports. (H. Beinart, *Encyclopaedia Judaica*). In 1451, just five years before William Wey’s visit, the Jews of La Coruña contributed three hundred gold pieces towards the ransom of a Jew of Murcia who had been taken captive. Twenty three years later, in 1474, a tax of one thousand eight hundred maravedis was collected from the Jews in the area by Jacob Aben Nuñez.

One of the most beautiful illuminated Hebrew manuscripts in the world, the Kennicott Bible, now in the Bodleian, (MS, Kennicott 1), was completed in La Coruña in 1476. C. Roth (*Gleanings*, 1967) has discovered some fascinating details of the two Jewish families responsible for this treasure, families which were living in La Coruña at the time William Wey visited the city.

The Kennicott Bible was produced for Isaac, the son of Don Samuel de Braga, by the scribe Moses ibn Zabara and the artist Joseph ibn Hayim. Mr Roth has shown, by a detailed examination of the miniatures, the borders and the illuminator’s colophon, that this book was copied from another, earlier, illuminated Hebrew Bible which is now in the National Library, Lisbon. The Lisbon Bible was written by the scribe Samuel ben Abraham ben Nathan and illustrated by Joseph Zarphati (the Frenchman) in 1299–1300. This, Lisbon, Bible was owned in 1376 by Don David Mordecai who recorded in it the birth of his son Samuel in La Coruña. Another note records the birth in 1439 of Mordecai ben David ibn Mordecai. It would appear that while this family was still living in La Coruña their Bible was seen by Isaac, the son of Don Samuel de Braga, who decided to have a copy made. This explains the meticulous replication of some of the Lisbon details in the Kennicott Bible.

La Coruña became an important Jewish centre during the fifteenth century as the Jews’ share of the commerce with the Netherlands and other northern countries increased. It seems probable that the di Braga family came from Braga in northern Portugal, the third most important city of that kingdom after Lisbon and Oporto. Braga had a very early tradition of medieval cattle fairs and became a famous textile centre in the fifteenth century – a trade in which the Jews played an important rôle. La Coruña too developed an extensive cloth industry, having the reputation of producing the best cloth and being the most active cloth exporting centre in Spain. It is possible that

the di Braga family were involved in the textile trade both in Braga and, later as cloth exporters, in La Coruña. Whatever the source of his wealth Isaac must have been both rich and well-known to be able to commission the artists who produced his Bible.

José Ramón Onega (*Galicia*) has described the position of the Jews in Galicia. In other parts of Spain they were under great pressure in the years leading up to their expulsion in 1492. There was a massacre of Jews in Andalusia in 1473 and, in 1476, the *Cortes* of Madrigal forbade them to wear luxury cloths and made it obligatory for them to wear a special badge. In addition there were royal decrees prohibiting Jews and Christians from having dealings with each other. Nevertheless, as Ramón Onega says, (*op. cit.*), the Galicians in general and the citizens of La Coruña in particular were traditionally better disposed towards the Jews, as also to many other minorities persecuted on account of their religion or race. Against this background, William Wey's statement that "no other nation held communication with a Jew," has extra poignancy, and does him credit.

While certainty in this matter may never be attained it is perhaps not too fanciful to suggest that William Wey, a connoisseur of fine books, who himself owned the splendid volumes now in the possession of Eton College, availed himself of the opportunity while in La Coruña to converse with one or other of these Jewish bibliophiles.

*The writer gratefully acknowledges the invaluable help he received from Mr Richard Judd, Hebrew Specialist Librarian at the Bodleian Library, Oxford, and Mr Barry McGinley Jones, President of La Asociación La Armada Invencible of La Coruña and D. Joaquín Vilas de Escauriaza of La Coruña in writing this article.*

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### **Société des Amis de Saint Jacques de Compostelle**

Warmest congratulations to our sister organisation, the Société des Amis de Saint Jacques de Compostelle, based in Paris, on the occasion of the 50th anniversary of its founding in 1950. The Société celebrated the anniversary with a number of special events on 28 and 29 November, including a lecture by Humbert Jacomet on *Paris, Miroir de Saint-Jacques*, a three-hour walk around Jacobean Paris, again with M. Jacomet, a 50th anniversary dinner and a memorial Mass, with pilgrims songs, at the church of Saint-Jacques du Haut Pas (rue Saint-Jacques), to remember both the founder members of the Société and pilgrims who have died during the last 50 years.

Newer Confraternity members may not be aware that the Société's Secretary-General, Mademoiselle Jeannine Warcollier, was instrumental in bringing together the six founder members of the Confraternity who first met in January 1983.

PQ



# Ultreya Santiago

I stand upon the road of time  
And see the path I have to climb;  
From valleys low to heights sublime:  
The way of Santiago!

This shrine for pilgrims from each age  
Has been writ large on history's page;  
And now I, too, will take the stage  
To play for Saint Iago!

I see the ghosts of pilgrims past  
Who to the challenge all held fast  
And reached their journey's end at last:  
The goal of Santiago!

I see them all as I look back,  
Who trod before this ancient track,  
And in their faith did nothing lack,  
With strength from Santiago!

The legends of Asturia say  
That pilgrim souls still walk The Way;  
I too believe that, from today,  
O mystic Santiago!

Their presence overwhelms me here,  
Those pilgrims who, in every year,  
Went forth without concern or fear,  
In hope of Santiago!

Yet what a strange thing it must seem  
To join a ghostly pilgrim stream!  
I wonder if it's just a dream  
Of ancient Santiago?

Have I, through time's machines and gears,  
Transported back a thousand years,  
To hear the early pilgrims' cheers  
As they reached Santiago?

Not so! I'm herein time and space,  
And on this path I take my place

## Ultreya Santiago

With those of every creed and race  
Who go to Santiago!

Then suddenly, so soft and low,  
I hear a voice from long ago,  
Within that timeless pilgrim flow  
En route to Santiago:

“Take heart, my friend, you’re not alone,  
Think not you travel on your own;  
Though we’re no longer flesh and bone  
We go to Santiago!”

The Field of Stars before me lies  
‘Neath Compostela’s blessed skies.  
To that fair place I lift my eyes:  
The sight of Santiago!

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That vision spurred me to the end  
And pilgrimage brought many a friend;  
I also learned how to depend  
On trusty Santiago!

But now that journey’s far behind  
I seek to help those who’re inclined  
To look for that same peace of mind  
I found in Santiago.

So come, dear friend, and take your turn,  
My ashes lie in funery urn  
Yet still my pilgrim spirits yearn  
To fly to Santiago!

Because in time I played my part  
And ‘El Camino’ won my heart,  
I wait to join you at the start –  
Ultreya Santiago!

ALAN SHEPPARD

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# Sceilg

Michael Houlihan

Off the South West coast of Ireland between the peninsulas of Dingle and Iveragh lies a craggy island, whose history is an anomaly to modern living. It contains within it an ancient spiritual centre, where men have struggled with their ideas of divinity since before Christ. This rock-island has seen violence and death, has harboured a long lost serpent cult, and on it are found the archetypal remains of an early Irish Christian monastery. Mostly however the island serves as a reminder of the gift of fortitude, of the suspension of the material for the spiritual and the belief that less does lead to more.

To find it one must leave the firm land behind and go to where the peninsulas point into the cobalt hued waters. Lying nine miles off the coast of Iveragh the giant crag rises 700 feet above the waves to hide the holy place dedicated to Michael the Archangel – Sceilg Mhichil. It is a barren uncompromising oratory, treeless and mostly devoid of grass and clay. One tiny cove on the sheltered East Side serves as entry point, which is difficult to breach even on the calmest days. To illustrate the ferocity of the winter storms that rage and drag at this pinnacle is to mention that in December 1955 the seas broke the glass of the lighthouse here that stands 170 feet above the foam.

Yet on this inhospitable, unforgiving rock men prayed and fasted and meditated without interruption, generation after generation, for 600 years. Finian, a disciple of Brendan of Ardfert, is credited with establishing the settlement, when using a rudderless boat, allowed tide and prayer to bring him and his group of hermits to their sea cathedral. No one can be certain of this beginning, except perhaps the inhabitants of nearby South Kerry, who still treat his name with reverence.

He and his fellow monks had pushed beyond the distractions of the secular world, still largely pagan, to arrive on Sceilg sometime in the sixth century. Their colonising of this harsh place was in keeping with the fervent ascetic tradition of the early Celtic church. These men were possessed by God. They suffered from an irredeemable cancer of Christ that nothing could cure, and that only constant closeness and converse with the Almighty could keep in abeyance.

Initially prayer needed to be mixed with more mundane matters. The island was desolate, with no soil for cultivation, no paths for mobility, no buildings to protect against the searing wind and the bitter sea-spray.



## Sceilg

Tongues of rock were placed on the steep ascent, 800 steps alone to the midway point called Christ's Saddle. On this plateau was placed a seven-foot cross, incongruous and beautiful, hinting at signs of an older world, by which it must have been influenced.

Here the path divides. To the left is the higher of the island's two peaks, wherein lies The Way of the Cross a traditional pilgrim's route. This pilgrimage culminated in the fearsome Spit or Spindle, a projection of rock jutting out over the sea, several hundred feet below, that had to be straddled, and inching forward, the cross at the end kissed to complete the penance.

To the right lies the slightly lower and flatter peak, which holds the monastic ruins. A hundred and fifty more steps upward one passes another cross, a beacon signalling that one is now on *tearmonn*, sacred ground. Passing through the gateway is to step back fifteen centuries. At the summit of this hill-in-the-sea stand the remains of the monastery, where one physically steps into sixth century Celtic Ireland. Around in orderly piles lie the habitations that were to serve as the spiritual and secular home of many brothers through the centuries.

Sceilg stands complete and undiluted. There are no outside influences here from Viking, Anglo-Norman or Planter. It is the essence of the early Celtic world. The beehive huts, the artwork on the cross slabs, the supporting cashel walls and the rock-hewn sundial contain codes that are as direct and decipherable as if placed there yesterday. One has a sense that the monks have merely stepped out for a minute and will momentarily return.

There are nine buildings in the complex, on three levels. The largest of these areas is known as the Monk's Garden. Analysis has shown that the garden was man made, with soil brought from the mainland. The activity is reminiscent of an earlier legendary race in Ireland, the Fir Bolg, 'the men of the bags', who formed fields by moving clay around in leather sacks. It was a characteristically Irish endeavour.

In the near centre of the site stands the finest and largest clochan or beehive building found in Ireland. Circular, with six-foot thick walls, it rises to sixteen feet inside from floor to ceiling, and is of corbelled stone. This corbelling technique required placing one stone on another, while moving in a section as the structure rose, until it terminated in an apex to which a capstone was fitted. Not a single crumb of mortar holds the building together, yet it is still weather proof today. Some of the other buildings nearby served as chapels and oratories. There are also two small graveyards here, populated by priestly remains; a well of brackish water and another imposing *leacht* or pillar.

Most major religions have a tradition that sensory and physical deprivation allows the spirit to grow and closes the distance between God

and man. On Sceilg one realises that this ritual was vindicated. The constant buffeting by the elements, the meagre diet and the isolation can only have somehow made men stronger. How else could they have endured for so long?

Oddly the Christian monks were not the first to use Sceilg as a religious outpost. There are clues that suggest early pagans once used the rock as part of a snake cult. It helps to explain St Michael's association, as he is frequently depicted as casting out demons in the form of serpents.

More kindly, if one were to accept St Augustine's premise that men have never not known God, but did not always know how to name him, then perhaps these pre-Celtic people used the isolation of Sceilg to further their own search for the divine.

Through most of the centuries the Sceilg community was allowed the privacy and silence necessary to pursue its avocation to prayer. Interruptions were few, except for the occasional pilgrim, often a local royal as Christianity became dominant on the mainland, or the arrival of new acolytes.

In 824 all changed. Sceilg was raided by Viking marauders, who took the abbot Eitgal, and for sport tied him to a rock by the sea. There they loitered in their longboats until the already emaciated monk starved to death. When they left, they destroyed all of the boats on the island.

The remaining monks now isolated, and with no means of fishing, were to starve to death one by one, until none remained.

New recruits from the mainland took their place, and the prayer customs continued. The little monastery kept up its role as a spiritual powerhouse, a steady unerring beacon through scandals and the politicisation of the church for three hundred more years.

Sometime in the twelfth century, monastic reforms ended the Sceilg institution. New religious orders, including the Cistercians and a little later the Augustinians, arriving in Ireland had difficulty with the Irish customs of rigorous penance and fasting. Furthermore the Celtic church had disagreed with Rome on matters of religious dress and the dating of important feast days. Sceilg was one of the last establishments of the native church to conform to Rome's authority. It followed then that the new religious orders loyal to Rome were ill disposed to Sceilg's rituals.

Should you visit this holy place? Here I am ambiguous. I think you must, but do so as a pilgrim. In the same way that too many feet crossing the shallow earth at the summit cause accidental damage and erosion, so too I believe, insufficient spiritual preparation somehow diminishes the still tangible aura of this sacred place.

So if you do visit, visit quietly. Listen more than you speak. Hear the cry of the gannet and the kittiwake, and the puffin. Then listen more closely for

## Visit to Belgium 26–29 October 2000

the great silence behind these sounds. Look more than you photograph. Go find a mantle of rocks high above the heaving seas, close your eyes and let Sceilg speak to you. You will have an experience unlike any other on offer in these lands.□

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## Visit to Belgium 26–29 October 2000

With the aid of our good friends in the Vlaamsgenootschap van Santiago de Compostela had busy and instructive Jacobean visit to Belgium at the end of October.

We were met at Brussels by Jan Vanhaverbeke who escorted us to our splendid, roomy and comfortable accommodation in the former seminary, now Diocesan Pastoral centre in Mechelen (Malines) north of Brussels. He took us on a quick tour of the town, introducing us to the Carillion school which trains carillion players from all over the world. We were met by the town archivist who had brought a copy of the deed establishing a Confraternity of St James in Mechelen in 1306. We were then amazed to find ourselves climbing inside the tower of Mechelen cathedral, the tallest in



The archivist of Mechelen and foundation deed of the local Confraternity of Saint James 1306 with William Griffiths and Susan Morgan.

Photo: Marion Marples.

Belgium, up 536 stairs in all, passing several levels of carillion machinery and learning about the bells on the way. We were nearly deafened when the quarter struck! The views to Antwerp in the north and Brussels to the south



in the evening sun more than justified the effort.

On Friday we visited Antwerp and would recommend visits to the SintJakobskerk where Rubens was baptised, married and buried, his two wives appearing in many of his religious paintings; the cathedral of Our Lady and the Plantin-Moretus museum of printing. A splendid collection of illuminated manuscripts showing the development of letter forms, and early printing presses complete with type foundry and early fonts is supplemented by a stunning collection of early maps.

On Saturday we met Dirk Aerts, Secretary of the Flemish association, and our old friend Berthe Marie Reichardt Bosch for a (wet) walking tour of downtown Brussels, seeing the newly regenerated areas around the church of Notre Dame de Bon Secours built on the site of a pilgrim hospital of St James. Outside the Walloon (French speaking Belgians) Association have created a shallow shell shaped fountain flowing into a channel in the paving stones. Two pilgrim water fountains complete the scene.

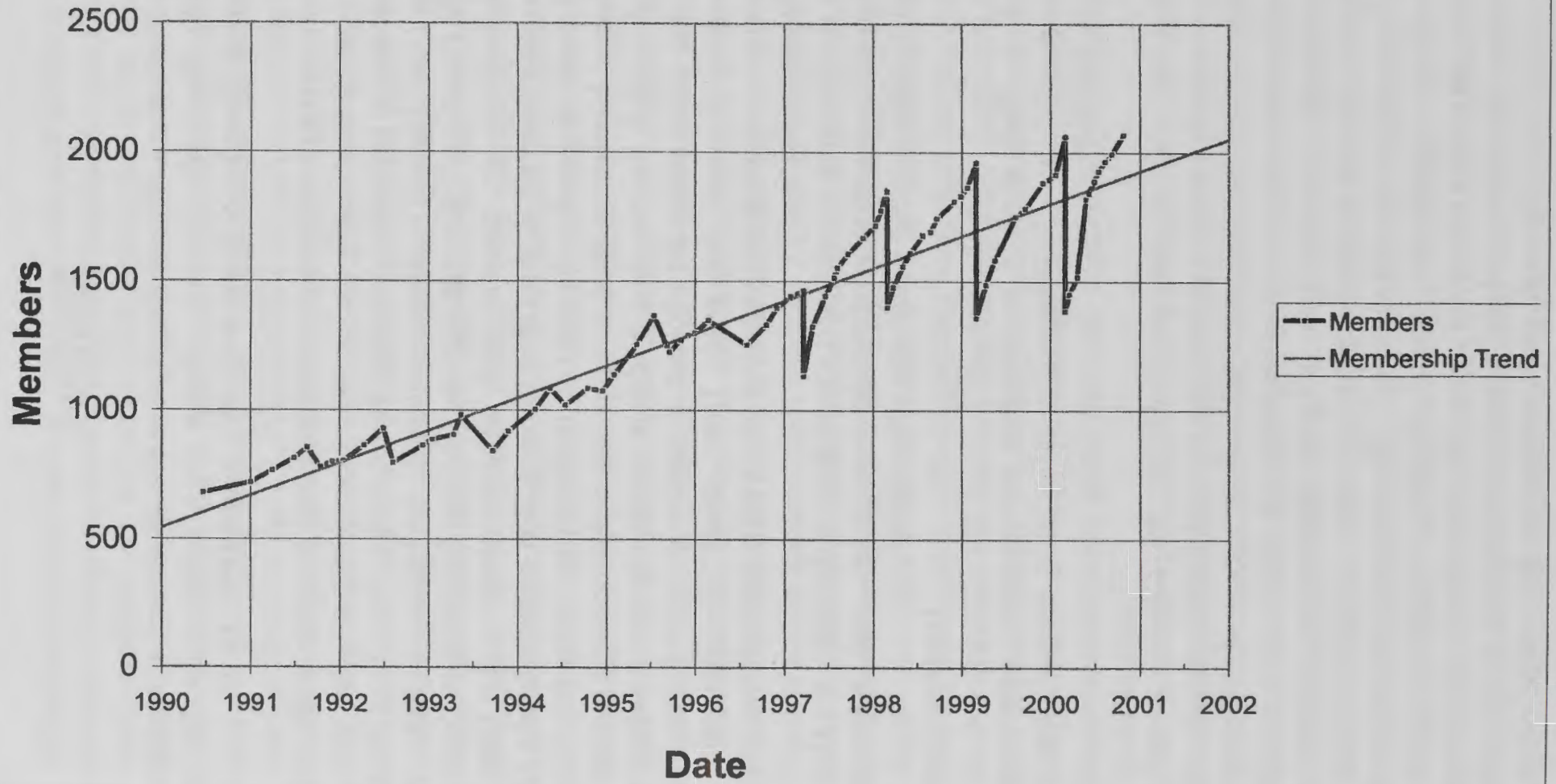
We then took off in three cars to the village of Le Roeulx, south of Brussels, which had its own well-preserved hospital of St James. In use as almshouses still and until recently run as a hospital by Augustinian sisters, the buildings have now passed to the local community who are hoping to develop the hospitality angle, notably with yet another Belgian beer. The chapel and cloister can still be visited and the Walloon Association hopes to rent some rooms as a meeting place and archive.

We had supper with several old friends from both Associations – Armand and Renée Jacquemin, Auguste Wéry, Pierre Genin and others in the Gallego centre in Brussels to celebrate our friendships in good *camino* style.

On Sunday Berthe Marie treated us to uptown Brussels, including a whistlestop tour of the Musée des Beaux Arts. After fond farewells and thanks and trying not to be thrown out of the gallery we sang *Ad honorem regis summi* quietly and set off again into the rain. We pursued our varied interests in the afternoon and some started for home. Those of us leaving on Monday morning on *Eurostar* made a short journey to Lille, and then returned to Brussels, learning that there was no way to reach England that day due to the exceptional storms. So we returned to our friendly accommodation and were able to visit Mechelen, Antwerp or Leuven as an added bonus. The climax for me was attending Mass for All Saints in Mechelen cathedral, alongside the ecumenical chapel commemorating the ‘Malines Conversations’ of the 1920s between representatives of the Church of England and Cardinal Mercier. These were enlightened forerunners of the modern ARCIC discussions. Sue Morgan and I were pleased to leave two candles burning to note the visit by the Church of England!

Marion Marples

## Trends in CSJ Membership



## Reviews

***The Black Madonna – Pilgrim Songs from the Monastery of Montserrat (1400–1420).*** Ensemble Unicorn – Naxos Early Music 8.554226 (CD) Stereo. Playing Time 56.55. Recorded 1996. Issued 1998. £4.99.

This inexpensive record contains twelve pieces in praise of the Virgin which most lovers of early music should enjoy, but it is not what the purchaser would believe is promised from the title. Four songs do come from the *Libre Vermeil de Montserrat* while the balance is made up by two of the *Cantigas de Santa Maria*; one from the *Las Huelgas Codex* and four troubador songs, together with an instrumental piece from the *Cantigas* as preserved in the *Libre Vermeil*. The purpose of the *Libre Vermeil* music as stated in the front of the book was “Since the pilgrims who come to Montserrat often want to sing and dance, and that during their night vigil in the church as by day in the church square, where only orderly and pious songs are allowed, a number of suitable songs have been written, to meet that need. These should be used with due consideration, without disturbing those who wish to continue their prayers and religious meditation.”

This is the first time I have heard a recording by the Ensemble Unicorn and I enjoyed it enough to want to hear more of their work. A booklet is provided with the original words and a translation.

Heather Coleman

***La Ruta de la Plata a pie y en bicicleta monumentos, gastronomía, refugios, etapas.*** Madrid: El País/Aquilar, May 2000. 193pp. 2,900 ptas. ISBN: 84-03-59537-9.

Following on from its previous guide to the *Camino francés* El País/Aquilar (with a team of authors) has now published one to the *Vía de la Plata* for walkers and (mountain) bikes. It has very good (and detailed) maps, with intermediate distances between both places and manoeuvres, nice photographs (though fifteen full page illustrations, plus the good quality paper the book is printed on makes it heavy to carry) and is spiral bound, hence easy to use “on the hoof.” The walking/riding instructions are not all that comprehensive, though the guide contains street plans of large towns, as well as indexes of places and monuments and a summary of the stages. It is clearly laid out, visually, thus making it accessible to those with little or no Spanish, gives alternatives for cyclists where the



walker's route is impractical, contains practical advice in the introduction on rucksacks, spare parts and equipment and is very good, in the limited space available, on the history and construction of the Roman road it follows.

The guide does, however, have some very serious drawbacks. In keeping with its title – *La Ruta de a Plata* – it begins in Mérida and describes the route as far as Astorga, i.e. the part that corresponds with the Roman road of that name. And this would be logical enough if the guide stopped there, especially since there is no reference at all in its title to either the *Camino de Santiago* or the *Camino mozárabe*, that is, to the pilgrim road from the south of Spain. It does, however, dedicate ten of its twenty-eight daily stages (and forty-three of its one hundred and ninety pages) to a description of the *Camino francés* from Astorga to Santiago, thus duplicating the information given in its companion guide but completely omits both the 200km of waymarked pilgrim road from Seville to Mérida and the almost 400km of (likewise completely waymarked) *camino* that goes directly to Santiago after Zamora via Puebla de Sanabria and Ourense. There is a certain amount of information about Jacobean influences along the way (but, curiously, no mention at all of either the church dedicated to St James in Salamanca nor the *two* such buildings in Zamora and its suburbs) and obviously a guide of this nature has limited space for discussion of such topics; a summary at the end, however, along the lines of its existing *Resumen de etapas*, of Santiago churches, chapels, statues and other evidence would fit the bill quite adequately. There is also no bibliography with suggestions for further reading. Another of the book's drawbacks is that it is divided into daily stages (not all of which end in places where the walking or cycling pilgrim can find a place to sleep either), thus making it more difficult to use for those with different requirements than a guide that runs continuously with distances from place to place.

It would seem, to this reviewer at least, that this guide was prepared in something of a hurry, to provide a companion volume to the second most popular *Camino de Santiago*, that was not ready for the 1999 Holy Year and that, as a result, maybe, the team preparing *La Ruta de la Plata* have not really thought out its purpose. A guide to a walk/ride along a Roman road? In this case why regurgitate a section of the *Camino francés* and why, if it is only this, give such detailed information about *refugios*, as these are strictly for *pilgrims*, with *credenciales*, not for opportunist adventurers on a *carreca ciclista* (p. 12) or sporting hikers on a *grande ruta de senderismo* (p. 8)? On the other hand, if this book *is* to be *pilgrim* guide, why not a) indicate this in the title, b) include the sections from

## Reviews

Seville to Mérida and Granja de Moreruela (Zamora) to Santiago through Galicia and c) direct users wishing to continue from Astorga along the *Camino francés* to their other excellent publication?

The answer may lie, perhaps, in the speed with which the book was very likely prepared. Most of the route from Mérida to Astorga can be covered quite rapidly on two wheels (if not, in many places, on four) and hence described and mapped fairly quickly (though the same would apply to the stretch between Seville and Mérida too). The *camino* through the western parts of the Galician route would be impossible to survey by these means, however, as well as being extremely fiddly to describe, with constant changes of direction, and would require a detailed and labourious reconnoitre on foot. The other possibility is that it is a guide intended – covertly, at least – for the growing market of mountain bikers; much of the route through Galicia is completely unsuitable for this mode of transport (and certainly for the ‘speed merchant’ category) while the photograph on the book’s front cover not of a walker but of a cyclist with laden machine adds fuel to the fire of this suspicion.

It is to be hoped that a sufficient number of the guide’s users will send in complaints to the publishers about the above-mentioned deficiencies so that they remedy them for the next edition. In the meantime it is perhaps as well that Cicerone Press already has a guide to the complete route (in English) in preparation, thus helping to redress the situation.

Alison Raju

**Lourenço José Almada, *O Caminho de Santiago: roteiro do peregrino*.**

Porto: Lello Editores, January 2000, 254pp, 4000 ptas.

ISBN: 972-48-1773-3.

This is a description of the monuments along the 80km of *Caminho português* from Barcelinos to Valença do Minho on the Spanish border, with accompanying maps (no scale given but distances given for each stage) and a briefer treatment for the route from Tuy to Santiago. It covers the churches, chapels, wayside crosses, bridges, fountains, shrines, etc. along the way in route order but does not include actual walking instructions (it is not clear whether or not this *caminho* is waymarked). It contains a bibliography, telephone numbers of tourist offices, town-halls, emergency services and so on but no information about shops, bars or specific sleeping possibilities on the Portugal section of the route (Galicia has a small network of *refugios*). It does, however, begin to fill a gap in the otherwise sparse information available about the *Camino de Santiago* in Portugal.

Alison Raju

# Events

## Confraternity Programme for 2001

2001

20 January

(Saturday)

### ***Annual General Meeting***

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

2.30pm AGM, Lecture and New Year Party

Lecture: William Wey given by Francis Davey.

This lecture will mark the publication of William Wey: an English pilgrim to Compostela in 1456 by Francis Davey, published by the CSJ, £5.50

Full details of the day are enclosed in a separate leaflet

March

### ***Practical Pilgrim***

Three meetings will be held on *Saturdays* in March 2001.

Meetings begin at 10 a.m. and consist of talks, practical advice and question and answer sessions on all the practicalities of making the pilgrimage. See back of AGM form, for the latest details.

3 March

(Saturday)

### ***Practical Pilgrim – Nottingham***

17 March

(Saturday)

### ***Practical Pilgrim – St James Coatbridge, Scotland***

This meeting is being arranged by Fr Willy Slavin of Glasgow

### ***Practical Pilgrim London***

(Saturday)

Date and venue to be confirmed.

19–22 April

(Thursday – Sunday)

### ***Body and Soul: hospitality through the ages on the roads to Compostela***

University of Kent at Canterbury.

Please see separate form for programme details and booking.

12 May

(Saturday)

### ***Spring walk to St James Church, Vine Cross, East Sussex.***

Meet at Rushlake Green, nr Battle for 10 mile circular walk led by Andrée Norman Taylor. Details and booking tel 01580 291 684.

## Other Events during 2001

23 January

(Saturday)

### ***The Pilgrimage to Santiago*** by Laurie Dennett

6.30 p.m. at the *Instituto Cervantes*, 102 Eaton Square, LONDON SW1W 9AN tel: (020) 7201 0753/4.



## Events

- 25 January** *The Secondary Routes to Santiago* by Marigold Fox  
(Thursday) 6.30 p.m. at the *Instituto Cervantes* as above.
- 30 January** *Two Months on the Road* by Paul and Cristina Spink.  
(Tuesday) 6.30 p.m. at the *Instituto Cervantes* as above.
- 31 January** *Two Months on the Road* by Paul and Cristina Spink  
(Wednesday) 6.30 p.m. at New Hall College, Huntingdon Road, Cambridge.
- 18–26 April** *A Journey to Santiago de Compostela along the Pilgrim's*  
(Wednesday–Thursday) *Way* with Judy Foot and Alison de Candole.  
Judy Foot, Higher Ashton Farm, Dorchester, Dorset DT2 9EZ
- 6–8 July** *Irish St James Weekend for 2001*  
(Friday – Sunday) Visit to the Arran Islands
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## Experimental Office Evening Opening

Thanks to members of the committee the Office will be open from 6.30 p.m. to 8.30 p.m. on Thursday **14 December 2000** for pilgrimage advice and planning, the sale of publications, the use of the Library, viewing of the statue of St James, banner and Santiago Peregrino icon as well as, no doubt, a little light refreshment! Returned pilgrims are also very welcome to share their advice and experiences.

It would be very helpful if you could leave a message at the office if you hope to attend this session.

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## For sale

1 pair (worn once) Trezeta lightweight ladies boots, dark blue and cream nubuck, goretex, water resistant, vibram soles. Size 6½. £50 ono. Phone Jacqui Roberts (Glastonbury) 01458 833329 for more details.

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# Letters

From: Commander W. T. Blunt RN Ret.

## ***Weights, Measures and Currency on the Camino***

In books upon the *Camino* I have often found reference to the scale of rations issues to pilgrims. Invariably they are expressed in metric terms. Clearly this must be guesswork or at best some informed estimate, as the Metric System was not formulated until Napoleonic times.

Has any work been done upon the measures in use at various times on the road? Similarly, information upon currencies would be of interest. Doubtless very many, or perhaps most, pilgrims would have lived from hand to mouth relying upon casual work and charity; but there will also have been wealthy pilgrims and doubtless money changing was a profitable business across the various kingdoms.

From: Alan Sheppard

## ***Bodegas in Reliegos***

I recently walked the *camino* with some friends and we have a question about the *bodegas* in Reliegos (just before Mansilla de Las Mulas in the province of León).

We were very puzzled about the caves all over the village and found conflicting information in various guide books. One reference that we were using said that the caves were some way out of the town, whereas they are actually in the very heart of it. Another (according to two Dutch pilgrims) said that the caves were long abandoned, whereas they are all very clearly in active use; indeed we saw one being visited while we were there (frustratingly, though, the chap disappeared into the depths and stayed there, so we never had an opportunity of interrogating him!). What puzzles us is this:

- a) Why are there wine caves in Reliegos at all, when it is along way from any of the main wine-growing areas? The economics don't make sense. If wine needs to be stored in this way, why not do it where the vineyards are, to save transportation costs?
- b) Why are they so small? All the caves have narrow entrances and the only barrels we could see in the dimness were quite small, nothing like the huge things one normally sees for storing wine.
- c) Is it perhaps not wine at all but some high-value spirit or brandy? This might explain the extensive security we saw, with heavy locks and steel

bars or doors on all the caves. The considerable handling cost of getting small quantities into these caves might then be justified, although it still doesn't explain the location, far from any vineyards. Nor did we see any evidence of distilleries in the area; it just seems to be a village given over to storage.

- d) Why the discrepancies in the guide books? The one was using (Lozano's *Practical Guide for Pilgrims*) makes no mention of the caves at all.

I'm sure there is a very simple explanation and even hesitate to raise the question, but don't mind confessing my ignorance if it means getting an answer!

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## From the Secretary's Note Book

### **Extraordinary General Meeting**

The minutes of this meeting are being circulated with the AGM Papers. However, we are very pleased to note that the meeting agreed to the formation of the Limited Company to be known as the Confraternity of Saint James and the transfer of the funds and assets of the existing Confraternity to it.

The Certificate of Incorporation was received from Companies House on 25 October 2000. This has always been an auspicious date for the Confraternity as it was on 25 October 1991 when the Refugio Gaucelmo was officially opened. (A number of members also have their birthdays on this day!)

Thank you to everyone who attended and for the support you have given this important change.

### **Membership Renewal**

With this mailing you will receive a personalised letter concerning membership renewal. Due to the new status of the Confraternity as a registered Company as well as a Charity we have to obtain a signature from all members signalling their desire to be a member of the Company.

Those UK members who have not yet returned a Gift Aid Declaration are requested a second time to respond.

At the same time we are complying with the provisions of the Data Protection Act 1998 and asking you to consent to details of your name and address being circulated among members of CSJ. We do not give names and addresses to anyone else without contacting you first, except where your



details are already in the public domain.

With these requirements in addition to coping with the many different categories of membership you will see that this is the most ambitious renewal we have run. We are indebted to John Hatfield, Doreen Hansen, and Peter Tompkins in particular for producing the letters. We should be extremely grateful for your careful and complete response to the requests of your letter. Thank you.

### **Lost Property**

Left after the Constance Storrs Memorial Lecture on 30 September: *L'Abbaye de Cluny, Centre de'occident médiéval* by Dominique Vingtaine, 1998. If this book is not claimed we shall add it to the Library collection.

### **Fifty Years On**

This year the Société des Amis de St Jacques de Compostelle celebrated its 50th Anniversary. Their Secretary, our friend Mlle Jeannine Warcollier has walked part of the Camino. As part of their celebrations, next year, from January 18–19, they are holding an International Conference on the Presence of St James in France. For details contact the Société des Amis de St Jacques de Compostelle, 8, rue des Canettes, 75006 Paris, fax: +33 1 43 54 32 90.

### **Gesta**

Ronald R. Atkins of New York has most generously continued the Confraternity's subscription to the International Centre for Medieval Art, from whom we receive a newsletter and the art historical review *Gesta*. Volume 39/1, 2000 contains a paper by Karen Rose Mathews of the University of Colorado at Denver on *Reading Romanesque Sculpture: The Iconography and Reception of the South Portal Sculpture at Santiago de Compostela*.

### **News of Members**

**Ian Larner** raised £2,000 for the Winchester Neonatal Unit through his cycle pilgrimage via Portsmouth, Tours, Poitiers, Saintes, Pons to the Pyrenees and Santiago. **Brigitte Hossly-Roots** has recovered and been well enough to travel to France. Professor **Brian Tate** (chairman of our Research Working Party) has had a number of operations and is still 'under the weather'.

### **Connie Burnas RIP**

We send our condolences to Robert van der Poorten on the death of his wife, Connie Burnas, and fellow pilgrim on 10 April this year.

### **Council Tax**

A recent pilgrim from Stoke on Trent (sorry, we cannot remember your name) told Alison Raju about a new scheme allowing exemption from payment of Council Tax for the time you are away on pilgrimage. This was originally introduced to help Muslims away on *Hadj*, but may be claimed by anyone on pilgrimage. If anyone has tried to obtain this exemption I should be very glad to learn more about it to pass on to other pilgrims, probably those starting on longer walking pilgrimages in France.

### **Feedback**

Thank you very much indeed to all those who have returned both feedback and copies of their Pilgrimage Accounts to benefit other pilgrims. Just after processing a recent bundle I was able to help a number of (very impressed) pilgrims visiting the office with up-to-the-minute information.

### **Internet News**

Good news at last: Stanford's map shop is now online and books and maps will be available for purchase. Find them at: [www.stanfords.co.uk](http://www.stanfords.co.uk)

Next March recent member **Charlie Ranald** will be making his pilgrimage from Le Puy. He will be sending regular reports to:  
[www.charlietocompostela.co.uk](http://www.charlietocompostela.co.uk)

### **2001 Tours**

Journey to Santiago de Compostela along the Pilgrim Way 18–26 April 2001 with Judy Foot and Alison de Candole. Price £850 per person, single room supplement £125. Meet in Bilbao, coach to Burgos. Stretches of walking of about 10km and coach travel, includes accommodation in twin or double rooms (Hostal de los Reyes Católicos in Santiago).

We have some brochures at the Office or contact:

Judy Foot, Higher Ashton Farm, Dorchester, Dorset DT 2 9EZ

Tel: 01305 889229

e-mail: [alisondecandole@btinternet.com](mailto:alisondecandole@btinternet.com)

### **Camino Tours**

Camino Tours offers long, medium and short trips along the Camino in May, June, July (for the Feast), August and September.

Contact:

7044 18th Avenue, NE, Seattle WA 98115, USA

fax: 001(206) 523 8256

e-mail: [caminotours.com](http://caminotours.com)

### **New Guides in the Library**

An excellent and detailed description of the Vézelay route by the couple who initiated the new statue in Périgueux cathedral last year. 173 francs post paid from Association des Amis de St-Jacques de la Voie de Vézelay, La Mairie, rue St Pierre, 89450 Vézelay.

CHASSAIN, Jean-Charles, and CHASSAIN, Monique. Itinéraire du pèlerin de Saint-Jacques sur la voie historique de Vézelay: de Vézelay à Saint-Jean-Pied-de-Port par Bourges et par Nevers en 36 étapes. - Vézelay: Association des Amis de Saint-Jacques de la Voie de Vézelay, 2000. - 108 loose leaves plus 115 maps, in a folder; with a waterproof map-case. (BKB)

A group of guides covering Paris-Tours; Paris-Vézelay; the Vézelay route proper; and Vézelay-Le Puy. Available from François Lepere, 3 rue Ferdinand, 94500 Champigny-sur-Marne at the post-paid prices given after each title.

LEPERE, François. *Guide du randonneur et du pèlerin sur le chemin de Saint-Jacques-de-Compostelle: Paris-Chartres-Tours. Liste des hébergements et des commerces sur les GR11, GR Vallée de l'Eure, Gr35 et GR 335 de Paris, à Tours.* - 1st ed.- Paris: François Lepere, 2000. - 36 pp. 62 francs.

LEPERE, François. *Guide du randonneur et du pèlerin sur le chemin de Saint-Jacques-de-Compostelle: Paris-Vézelay. Liste des hébergements et des commerces sur le GR13 entre la tour Saint-Jacques et Vézelay.* - 1st ed.- Paris: François Lepere, 2000. - 49 pp. 62 francs.

LEPERE, François. *Guide du randonneur et du pèlerin sur le chemin de Saint-Jacques-de-Compostelle: Vézelay-Limoges-Roncevaux. Itinéraire à suivre, commerces, hébergements et histoire du chemin de Saint-Jacques en France.* - 1st ed.- Paris: François Lepere, 2000. - 94 pp. 129 francs.

LEPERE, François. *Guide du randonneur et du pèlerin sur le chemin de Saint-Jacques-de-Compostelle: Vézelay-Le Puy-en-Velay. Liste des hébergements et des commerces entre Vézelay et le Puy-en-Velay.* - 1st ed.- Paris: François Lepere, 2000. - 47 pp. 62 francs.

Howard Nelson



## Items of Interest

### *Exhumation of monks begins*

*The Independent* reported the following on 13 October 2000 on page 8:

“Work has begun on exhuming 200 bodies, including the remains of Augustinian monks, from a graveyard found on the site of the **12th-century Abbey of St James** in **Northampton**. The remains were discovered by builders.”

In connection with the above, **Marion Marples** writes:

It turns out that only preliminary surveys have been made and the lift works buildings are still being demolished. The positions of the church and cloister have been established for the first time. The real dig will take place from December into the New Year and will include part of the lay cemetery (this is where the bodies come in). I hope to have more info for the March *Bulletin*.

*If any member has additional information about the find and exhumation the Editor would be pleased to have details.*

**Dirk Budka** has sent documentation about a recent pilgrimage – Le Puy to Santiago de Compostela. Starting on 25 August 2000 Dirk reached Compostela 52 days later on 15 October 2000. In France the average distance walked each day was 26.5 km per day while in Spain the average was 29.7 km. In all the pilgrimage was 1,529 km. Comments are given on the various *refugios* used and a comprehensive list of *refugios* in Spain is given. The brochure of the Confraternity of St James is up-to-date. The documentation, which includes a photocopy of the Pilgrim Record is available in the Confraternity Library.

Dirk now plans to write a novel about the old Celtic Road from Ireland to Cabo Fisterra in Galicia in German.

### **An Intrepid Pilgrim**

After 34 years in Her Majesty's service, and just after the Gulf War, **Major Tim O'Neill McCoy** looked forward to a new career with the Wine and Spirits Association. It was not to be. Robbed from behind at Euston Station he was seriously injured and became severely disabled. Recovery took a long time but by late 1995, after a spell in a rehabilitation centre in Devon, he was able to return to life in the community. To regain his bearings, and despite the difficulty for a disabled person, he decided to go on a pilgrimage. His first attempt, from Le Puy, was not a success and after a couple of hundred kilometres was forced to return home by train. But he had learned a great deal. In 1998, collecting funds for SCOPE, he set off again, this time from Chartres, and 64 days later on 30 April, after having met Laurie Dennett in

## Items of Interest

Cebreiro on the way, reached Santiago de Compostela. The last days of this pilgrimage were not, however, without incident. Two days before reaching Santiago he suffered what he thought was a painful attack of indigestion. It was only after gaining his *compostela*, on 2 May, that he was told that he had suffered a *myocardial infarct*! The following year he walked from Santander to Gijón and next year he plans to walk the last 140 km of *El Camino Portugués* hoping to reach the Apostle's Tomb in better style than in 1998! Best of luck, Tim.

### Tales of Tom

A few years ago I was given the knitting patterns for 'Tom and Jerry'. I made Tom and sat him on our settee. He became so popular with visitors that I found myself knitting many more Toms.

In 1998 I had the chance to enrol as a sea pilgrim to Compostela. In the summer of that year I went on a practice sail to the Scilly Isles in *Phoenix* (a



Tom with Laura Milbanke.

replica of Columbus' *Santa Maria*, fortunately with an engine). I shared a cabin with Hilary Shaw, and we decided that Tom must accompany us to Compostela as the pilgrims' mascot.

Another Tom was duly made for the voyage in May 1999. He was stowed at the top of my rucksack. He attended the service in St. Petroc's church,

## Items of Interest

Padstow, where the sea pilgrims from *Phoenix* and her sister ship *Carrie* (Columbus' *Pinta*) received their scallop shells.

We then made the two day trip along the Pilgrims' Way from Padstow to Fowey, the route used by Irish pilgrims of old. As it poured with rain most of the way, Tom remained in my rucsac.

Afer a reception by the Mayor of Fowey we processed to the town quay, preceded by the Mayor and the Town Crier. Tom peeped out when we received our blessing at the quay, but by the time the water taxis had arrived to take us to the ships, it had begun to rain again; Tom retreated hastily.

We had been warned that the pilgrims would be part of the voyage crew, working under the watch leader's supervision, though going aloft was not compulsory! Tom signed on as ship's mouser. During the four day voyage to Santander, which included bad weather delays, Tom sat in a corner of my bunk and, like his owner, survived the stormy seas.

From Santander, we travelled to Ordes by bus, and the following day, most pilgrims walked the route to Compostela in pouring rain yet again. Some of us, including Tom went by bus. The rain persisted during our stay in the city, so Tom remained in the hotel. Meanwhile, all the pilgrims attended High Mass in the cathedral where the Archbishop gave a special greeting to the pilgrims by sea. The next day we had a private mass in a side chapel. We were congratulated on doing something positive, and not just wandering round the cathedral, like so many tourists. While shopping for souvenirs, I was able to buy a small scallop shell of a size suitable for Tom, who wore it round his neck.

Favourable winds made the return voyage quicker. On the last day at sea, Tom was raffled. Owing to generous support from all the pilgrims and some of the crew, my sponsorship money was considerably increased. Half of the £400 has gone to Sunderland Minster and half to R.N.L.I. Many thanks are due to my sponsors, and of course, to Tom, who moved on with one of the pilgrims to his new home; where he will live until her granddaughter is able to appreciate a much travelled cat.

Laura Milbanke

### Slide Library

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

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



***Jakobusweg Pilgerwanderung Nurnberg to Konstanz: April 2001***

If you would like to join the group who are testing the *Jakobusweg* route from Nurnberg to Konstanz in April 2001 there are still vacancies. Details of the programme were given in *Bulletin N° 71* p. 48.

Anyone interested in taking part in all, or sections of the journey, should contact: Gerhilde Fleischer, Rainstrasse 11-3, D-88316 ISNY, Germany or by Tel/Fax: +49 7 5625 5385.

**International Karl Leisner Circle (IKLC)**

Karl Leisner (1915–1945) was a German Catholic priest who was imprisoned in Dachau concentration camp and later died of tuberculosis in August 1945 as a result of his imprisonment. In June 1996 Karl Leisner was beatified by Pope John Paul II. As well as preserving the memory of Karl Leisner the IKLC is trying to improve international understanding, peace and European unity. Other aims are to establish and maintain places of remembrance for his witness to the Christian faith, to collect documents about his life and to bring about international understanding of and recognition for Karl Leisner's work. Through the mutual corporate membership of the German Deutsche St Jakobus-Gesellschaft and the IKLC the idea of a united Europe and a new approach to the Gospels can be promoted especially among young people who, on a pilgrimage to Santiago, experience the spirit of community among nations. Membership of the IKLC is open to anyone over 16 at an annual cost of 25 German marks (€12.78) for an individual, 4 marks (€20.45) for a married couple and 10 marks (€5.11) for students (members of religious orders free). The Confraternity has a small number of leaflets available from the office on receipt of a s.a.e marked IKLC. Or interested members can contact the IKLC office direct at Leitgraben 26, D-47533 Kleve, Germany, tel. 02821/92595, fax: 02821/980331. (With thanks to CSJ member Gabriele Latzel of Munster for providing information about the IKLC.) PQ

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**Acknowledgement**

The membership statistics from which the graph and trendline on page 33 were prepared were kindly provided by Doreen Hansen and John Hatfield. The graph was prepared by the Editor too early to include the latest figure for membership – 2,101 as on 26 November 2000. With the latest figure the trendline is a bit steeper.

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## Items of Interest

### Editorial Note

The *Bulletin* has been produced in more of a rush than usual to ensure that the AGM papers which will accompany it reach members by the last date for notification. Apologies to any who was expecting an article in this issue.

A happy Christmas and blessings for the coming year to readers of the *Bulletin*.

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# New CSJ Members Autumn 2000

(Interests in brackets)

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

## LONDON

|       |                                                                                                                |                 |
|-------|----------------------------------------------------------------------------------------------------------------|-----------------|
| 00389 | Mr Simon Codrington<br>6 Limes Avenue, London SW13 0HF                                                         | 020 8878 0955   |
| 00402 | Mr Andrew Connolly-Murray, Mr John Connolly-Murray & Ms Heloise Osborne<br>1 Bonnington Square, London SW8 1TE |                 |
| 01047 | Ms Lyn Farr<br>42 Cumberland Street, London SW1V 4LZ                                                           |                 |
| 00405 | Ms Robin Fitzgerald<br>Morris House, Salisbury Street, London NW8 8QA                                          | 020 7723 792421 |
| 01056 | Mr Peter Gingold<br>51 Hyde Vale, London SE10 8QD                                                              |                 |
| 01007 | Revd Dr James Lawson<br>St Michael's Vicarage, St Leonard's Road, London E14 6PW                               | 020 7987 1795   |
| 01028 | Mr McGuinness<br>27 Woodland Road, Isleworth TW7 6NR                                                           |                 |
| 00398 | Mrs Nessa O'Byrne Healy<br>53a Hartham Road, London N7 9JJ                                                     | 020 7607 7771   |
| 01016 | Mrs Christine Rodgers<br>12 Cloudesley Street, London N1 0HU                                                   |                 |
| 01030 | Mr Crispin Speaight<br>75 St George's Avenue, London N7 0AJ                                                    | 020 7607 1933   |
| 00395 | Ms Maggie Sweeney & Ms Catherine Sweeney<br>26 Campbell Close, London SW16 6NJ                                 | 020 8677 1336   |

## HOME COUNTIES NORTH

|       |                                                                            |               |
|-------|----------------------------------------------------------------------------|---------------|
| 01036 | Revd Stephen Hartley<br>Cowley Rectory, Beauchamp Lane, Oxford OX4 3LF     | 01865 747 680 |
| 01060 | Mr Charles Hebditch<br>The Old Rectory, Fringford OX6 9DX                  |               |
| 01001 | Mrs Diane Isaacs<br>July Cottage, 2a Reading Road, Lower Basildon RG8 9NL  | 01491 671 784 |
| 01002 | Mr Richard Sale<br>23 Denmark Avenue, Woodley, Reading RG5 4RS             | 0118 944 8961 |
| 00391 | Mrs Fiona Wilmoth<br>2 Bould Farm Cottages, Bould, Chipping Norton OX7 6RT |               |

## HOME COUNTIES SOUTH

|       |                                                                               |               |
|-------|-------------------------------------------------------------------------------|---------------|
| 01008 | Mr Bob Frost<br>46 Victoria Road, Deal CT14 7BQ                               | 01304 362 451 |
| 01034 | Mrs Elaine Gibbs<br>Kennel Cottage, Fullers Wood Lane, South Nutfield RH1 4EF | 01737 762 152 |
| 00406 | Mrs Hilary Hepburn<br>21 High Street, Thames Ditton KT7 0SD                   | 0208 398 1303 |
| 00397 | Mrs Diana Hill<br>c/o Barnlands, 97 High Street, Lindfield RH16 2HN           |               |

For the use of members only



## CSJ New Members List Autumn 2000

|                      |                                                                                                              |               |
|----------------------|--------------------------------------------------------------------------------------------------------------|---------------|
| 01025                | Mr Christopher Packwood & Mr Peter Feltham<br>15 Anscombe Close, Worthing BN11 5EW                           | 01903 505 250 |
| 01042                | Mrs Erika Tedder<br>103 Shelters Way, Tadworth KT20 5QQ                                                      | 01737 350 657 |
| <b>SOUTH</b>         |                                                                                                              |               |
| 00409                | Mr Symon Elliott<br>The Old Rectory, Wherwell SP11 7JJ                                                       | 01264 861 021 |
| 01038                | Mr Patrick Kirby<br>Flat 6, 123 Lynchford Road, Farnborough GO14 6ET                                         | 01252 543 786 |
| 01009                | Capt Anthony McEwen<br>Great Down, School Hill, Soberton SO32 3PF                                            | 01489 877 448 |
| 01049                | Mr John Mill<br>4 Osborne Road, Petersfield GU32 2AE                                                         | 01730 263 467 |
| 01035                | Mr Conor Murphy<br>16 Old Gosport Road, Fareham PO16 0QR                                                     |               |
| 00393                | Mrs Philomena Parker<br>2 Victoria Close, Corfe Mullen BH21 3TX                                              | 01202 699 497 |
| <b>SOUTH WEST</b>    |                                                                                                              |               |
| 00390                | Mr Peter Battle<br>Porteath Cottage, St Minver PL27 6RA                                                      | 01208 863 864 |
| 01018                | Mr Peter Bouquet<br>Woodford House, Fore Street, Chulmleigh EX18 7BR                                         |               |
| 01005                | Mr & Mrs Ian Cann & Mrs Gale Cann<br>32 Mariston Avenue, Exmouth EX8 3JF                                     |               |
| 01055                | Mr Richard Cruttwell<br>15 Goose Street, Bath BA3 6SS                                                        |               |
| 00401                | Mrs de Estradas                                                                                              |               |
| 01225                | 421 465<br>2 Catherine Place, Bath BA1 2PR                                                                   |               |
| 01052                | Mr Martin Hicks<br>The Berea, Wambrook, Chard TA20 3EU                                                       | 01460 61494   |
| 01033                | Mrs M.P. Parsonage & Friends Christine Gaff & Pauline Pickles<br>Berwyn, West Pentire Road, Crantock TR8 5RZ |               |
| 01010                | Mrs Janet Skinner<br>38 Headweir Road, Cullompton EX15 1NN                                                   | 01884 34531   |
| <b>WALES</b>         |                                                                                                              |               |
| 01039                | Mr Bryan Dixon<br>19a Greenfield Terrace, North Cornelly, Bridgend CF33 4LW                                  | 01656 741 227 |
| 01026                | Ms Barbara Ind<br>The Brynny, Skyborrv Green, Knighton LD7 1TW                                               | 01547 529 047 |
| <b>MIDLANDS WEST</b> |                                                                                                              |               |
| 01053                | Mrs Gwyn Klee<br>32 Clerkenwell Crescent, Malvern WR14 2TA                                                   | 01684 562 114 |
| 01006                | Dr Richard Morris & Mrs Jennifer Morris<br>36 Southbank Road, Kenilworth CV8 1LA                             | 01926 856 624 |
| 01041                | Mr Charles Taylor<br>12 Beckett Drive, Worcester WR3 7BZ                                                     |               |
| 01004                | Mr David Williams-Thomas & Mrs Jane Williams-Thomas<br>The Manor House, Birlingham, Pershore WR10 3AF        | 01386 750 005 |

For the use of members only

## CSJ New Members List Autumn 2000

### EAST ANGLIA

|       |                                                                                            |               |
|-------|--------------------------------------------------------------------------------------------|---------------|
| 00388 | Mr Jonathan Castell<br>36 Station Road, Billericay CM12 9DR                                |               |
| 00404 | Mr Peter Harris<br>King's International Centre, c/o The King's School, Ely CB7 4           | 01353 653 600 |
| 00396 | Ms Margaret Phillips<br>1 Birch Close, Cambridge CB4 1XN                                   | 01223 424 268 |
| 00407 | Archdeacon James Rone & Mrs Mary Rone<br>Archdeacon's House, 24 Cromwell Road, Ely CB6 1AS | 01353 662 909 |
| 01031 | Revd Suddards<br>The Rectory, Church Road, Great Yeldham CO9 4PT                           | 01787 237 358 |
| 00387 | Mr Trevor Walker<br>Kilderkin, 7 Brewery Lane, Stansted Mountfitchet CM24 8LB              |               |

### NORTH EAST

|       |                                                                         |  |
|-------|-------------------------------------------------------------------------|--|
| 00394 | Mr Michael Griffin<br>25 Craigwell Crescent, Stockton-on-Tees TS19 0DU  |  |
| 01043 | Dr Nicky Hallett & Ms Rosie Valerio<br>6 Fulney Road, Sheffield S11 7EN |  |

### NORTH WEST

|       |                                                                               |               |
|-------|-------------------------------------------------------------------------------|---------------|
| 01048 | Mr Alan Clarke & Mrs Vanessa Clarke<br>262 Portland Street, Southport PR8 6LX | 01704 543 631 |
| 01027 | Mr David Tomlinson<br>4 Glentree Close, Greasby CH49 2RF                      | 0151 677 8104 |

### SCOTLAND

|       |                                                                                     |                |
|-------|-------------------------------------------------------------------------------------|----------------|
| 01023 | Mr Brown<br>Airlie Cottage, Broadlie Road, Neilston G78 3ZS                         | 0141 881 0256  |
| 01029 | Mr Michael Combe & Mrs Sandra Combe<br>Newton House, Boreland, Lockerbie DG11 2LL   | 01576 610 269  |
| 01054 | Mrs Dorothy Fyfe<br>41 North Meggetland, Edinburgh EH14 1XG                         | 01031 444 1979 |
| 00386 | Ms Julie McPherson & Ms Revel<br>Dorothy, 18 Yerton Brae, West Kilbride, Scotland   | 01294 829 262  |
| 01013 | Mr Jim Neill & Mrs Helen Neill<br>Grianan, 17 Craigenlay Avenue, Blanefield G63 9DR | 01360 770 493  |
| 01024 | Mr Scott Stirling & Mrs Doris Stirling<br>35 Primrose Street, Dumfries DG2 7AU      | 01387 249 901  |

### NORTHERN IRELAND

|       |                                                                            |               |
|-------|----------------------------------------------------------------------------|---------------|
| 00403 | Mr Duncan Burnett & Mrs Ruth Burnett<br>53 Lenaghan Park, Belfast BT8 7JB  | 028 9040 2595 |
| 01058 | Mrs Coleen McCoubrey<br>63 Donaghadee Road, Bangor BT20 4QY                | 028 9145 5802 |
| 01059 | Mrs Marie McCullough<br>3 Eleastan Park, Kilkeel BT34 4DA                  | 028 4176 3009 |
| 01015 | Mrs Linda Ross<br>61 Knock Eden Park, Belfast BT6 0JG                      | 028 9055 4259 |
| 01044 | Mr Patrick Wells & Mrs Terry Wells<br>Sheridan Lodge, Helen's Bay BT19 1TW | 028 9185 2655 |

## CSJ New Members List Autumn 2000

### EUROPE

- |       |                                                                                                  |                   |
|-------|--------------------------------------------------------------------------------------------------|-------------------|
| 00411 | Dr Angela Bergeret<br>7 Rue Alexandre Gabanel, Paris 75015, France                               | +33 6 16 58 10 83 |
| 01045 | Ms Bouwen Muub<br>De Feart 37, Ureterp 9247 CK, Netherlands                                      | +31 5 12 30 29 40 |
| 00410 | Dr Tara Marshall<br>Institute of Marine Research, PO Box 1870, Nordnes, Bergen<br>N-5817, Norway |                   |
| 00385 | Mr Sean Murphy<br>Shin-Shin, 45 Blenheim Heights, Waterford, Republic of Ireland                 | +353 5187 9477    |
| 01050 | Dr Robert Jenkins<br>Gran Via, 560, 1.1, Barcelona 08011, Spain                                  | +34 933 235 819   |

### CANADA

- |       |                                                                                                          |                 |
|-------|----------------------------------------------------------------------------------------------------------|-----------------|
| 01011 | Mr Donald Goodman & Mrs Sheila Goodman<br>903 Lockerby Towers, 256 Caswell Drive, Sudbury ON, P3E 2N3    |                 |
| 01003 | Ms Mary Lawton<br>5 Main Street N, Milverton, ON, N0K 1M0, Canada                                        | +1 519 595 2266 |
| 01057 | Mr Melvin Rippell & Mrs Mary Dawn Rippell<br>#54-100 Lewes Boulevard, Whitehorse, Yukon, Y1A 3W1, Canada | +1 867 668 3025 |
| 01046 | Mr Dennis Switzer & Mrs Margaret Switzer<br>#6 10030 Oakmoor Way SW, Calgary AL, T2V 4S8, Canada         | +1 403 238 2171 |

### USA

- |       |                                                                                      |                 |
|-------|--------------------------------------------------------------------------------------|-----------------|
| 01014 | Mr Norman Bone & Mrs Alea Bone<br>PO Box 8672, Portland OR 97207, USA                | +1 503 236 8754 |
| 01012 | Mr David Call & Mrs Shelly Call<br>1020 Baneberry Lane, Fairbanks AK 99712-1321, USA |                 |
| 01022 | Mrs Barbara Chamberlain<br>101 Hoke Road, Fly Creek, New York NY 13337, USA          | +1 607 547 5046 |
| 01037 | Ms Diva Hasan<br>2320 W Superior Street, Chicago IL 60612, USA                       | +1 773 292 6039 |
| 01019 | Ms Ann Howley<br>5304 Summertime Lane, Culver City CA 90230, USA                     | +1 310 306 1677 |
| 01017 | Mr David Loxterkamp<br>15 Salmond Street, Belfast ME 04915, USA                      | +1 207 338 5544 |
| 00392 | Mr Stephen Onisko<br>430 SW Woods Street, Newport OR 97365, USA                      | +1 541 574 7764 |
| 01021 | Dr Larissa Taylor<br>28 Quarry Road-Apt 32, Waterville ME 04901-4967, USA            | +1 207 873 0678 |
| 01020 | Ms Pamela Tweedy<br>2539 Polk Street-Apt 9, San Francisco CA 94109-1640, USA         |                 |
| 01051 | Ms Jennifer Vokoun<br>12511 Clifton Boulevard, Apt 31A, Lakewood OH 44107, USA       | +1 216 228 3960 |

### AUSTRALIA

- |       |                                                                                     |  |
|-------|-------------------------------------------------------------------------------------|--|
| 01032 | Mr Dominic Dowling & Ms Elke Sorhus<br>200 North Road, Eastwood NSW 2122, Australia |  |
| 00399 | Mr Michael Morgan<br>PO Box 491, Milsons Point NSW 1565, Australia                  |  |
| 01040 | Dr & Mrs John Pope Anne<br>230 Grandview Road, Pullenvale QLD 4069, Australia       |  |



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

**Contributions for *Bulletin* N° 73 must reach the Editor by  
*Thursday 1 March 2001 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



## Annual General Meetings

Please bring this booklet and the Accounts with you

### Notice of AGM

Notice of the 18th Annual General Meeting of the Confraternity of Saint James (the unincorporated association) to be held on

**Saturday 20 January 2001**

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 17th Annual General Meeting (22/1/00)
4. Chairman's Report for 2000
5. Report on the Refugio Gaucelmo
6. Report on the Slide Library
7. Annual Report & Accounts 1999-2000
- [7a: Option to make minor revisions to MAA of Company (details on day or from office in advance)]
8. Minutes of the Extraordinary General Meeting held on 30/9/00
9. The Winding Up of the Confraternity of Saint James
  - a) This AGM notes that the EGM assigned all assets and liabilities of the Confraternity as at 30 September 2000 to the successor Company and that the Directors of the Company accepted them on 25/10/00
  - b) This AGM adopts the 1999 -2000 Statement of Financial Activities and Balance Sheet as the final accounts of the Confraternity
  - c) This AGM resolves that the unincorporated association be wound up accordingly.
10. Any Other Business (to do with the change of status)

Notice of the first Annual General Meeting of the Confraternity of Saint James (the Company) to be held on Saturday 20 January 2001 at 3.30pm

1. Introduction & Explanation
2. Explanation of the duties and responsibilities (and opportunities) of Trustees "We need your help!"
3. Budget for 2000-1
4. Programme for 2001
5. Election of Trustees
6. Any Other Business



## Programme

|       |                         |                                                       |
|-------|-------------------------|-------------------------------------------------------|
| 11.30 | Doors open              | coffee available                                      |
| 12.00 | Ten Best Slides         | in Lower Hall                                         |
| 2.30  | Annual General Meetings | in Lower Hall                                         |
| 3.45  | Tea                     | served in Lower Hall                                  |
| 4.30  | Lecture                 | Lower Hall                                            |
|       | Speaker: Francis Davey  | William Wey: an English pilgrim to Compostela in 1458 |
| 6.00  | Party                   | food downstairs                                       |

The **Annual General Meeting** is the main event of the Confraternity's year. It is friendly and fun and a good way of meeting other pilgrims. 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.

### **Badges and Friendship**

Everyone attending the AGM is asked to wear their name badge given on arrival. Those attending for the first time will have a distinctive badge.

### **Ten Best Slides**

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**

As usual we ask people to contribute food rather than pay if possible. If you would like to help with the food shopping, preparation or serving please contact Marion Marples on 020 7633 0603. If you bring food to the value of £4 you do not have to pay for the party.

### **Sponsor-a Week**

Keep in touch with events at Rabanal by sponsoring-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 supporting the pilgrims. See Walter Ivens at the AGM for more details of weeks available.

### **Return of Library Books**

Outstanding Library loans can be returned to box near entrance.

### **Jiffy Bags**

If you have any surplus jiffy bags to recycle please bring them to the AGM.

## Upstairs

### **Publications**

Latest publications, including William Wey, the new Cultural handbook and some 2001 editions of the Guides will be on sale. Also some secondhand books (Library duplicates) and back Bulletins.

### **Sweatshirts**

William Griffiths will be selling and taking orders for sweatshirts/T shirts.

**Exhibitions** : East & West Seminar Rooms



John Hatfield 's display on the Vézelay route, Feedback and the development of pilgrim routes stretching back into Eastern Europe and Eric Walker's information on the North Coast Route.

## Minutes of the 17th AGM

held on Saturday 22 January 2000 at the St Alban's Centre, EC1

Present: about 200 members

Chairman: Laurie Dennett

1. Welcome: Members were welcomed
2. Apologies: 40 members had sent apologies
3. Minutes of 15th AGM: acceptance was proposed by Ronnie James and seconded by David Wesson; carried
4. Chairman's Report on 1999: the full Report will be found in Bulletin 69, p39. Laurie Dennett spoke of the challenges of ever increasing numbers of pilgrims and members, the need to update the Constitution and move to forming a Limited Company. She thanked the many who contribute generous time and energy to all activities.

### 5. Annual Report and Accounts

Timothy Wotherspoon proposed the acceptance of the Annual Report and Accounts. He spoke about the necessary changes and answered questions about an acceptable level of trustee indemnity. Concern was raised that there had been an apparent deficit for 2 years and should the membership fee be increased?: there is no need to do this at present. Any increase would be proposed by the trustees after consideration of the annual accounts and budget. Seconded by Heather Coleman, carried *nem con*.

### 6. Report on Refugio Gaucelmo:

Paul Graham spoke about the successful Church Tower Appeal. The Blessing by the Bishop of Astorga was on 27 October. 128 wardens, including some Spanish, had looked after more than 9000 pilgrims in the year. Alison Pinkerton is taking over from Joe May as Warden Organiser. There is a good relationship with the Benedictine monks from Silos next door.

7. Report on the Slide Library: John Hatfield said that 38 talks had been given by members, and 308 new slides donated.

8. Programme for 2000: outlined by Marion Marples

9. Election of Committee: Timothy Wotherspoon, Howard Nelson and Hilary Hugh Jones were reelected; Paul Graham, Alison Pinkerton, Alison Raju were directly elected for the Gaucelmo subcommittee; Gosia Bryckzynska was elected. Laurie Dennett, William Griffiths, Francis Davey, Francis Garcia and Mark Hassall remain. Willy Slavin (Scotland), Aileen O'Sullivan (Ireland) and Mary Moseley (Conference) were coopted.

### 10. Any Other Business

- 1) Peter Newsham is taking a walking/cycling group 10-30 July.
- 2) John Hatfield asked for helpers to take part in waymarking in Germany.
- 3) Alan Peacegood suggested a book about the history of the Confraternity.
- 4) Joe May expressed his thanks for all who had worked as wardens.

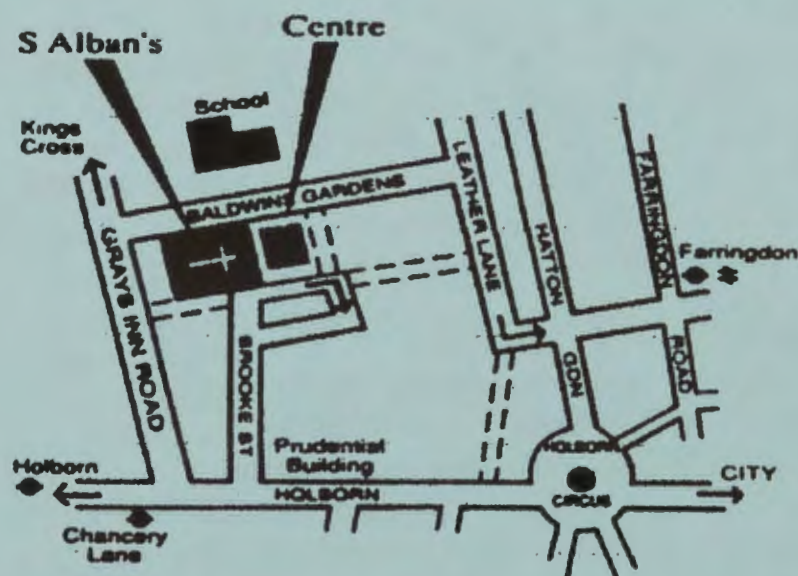


- 5) Anthony Brunning appealed for contributions of Bulletin articles.
- 6) Ronnie James proposed a vote of thanks to Laurie Dennett: acclamation
- 7) Doreen Hansen asked for Renewal forms to be returned immediately.
- 8) Mary Ivens introduced the recently purchased 16th c statue of St James.

**Minutes of the Extraordinary General Meeting held on  
30 Saturday 2000**

1. 26 members were present
2. Apologies were received from 20 members
3. The meeting noted the formation of a company limited by guarantee, having no share capital, under the Companies Act 1985 and 1989, by the name of Confraternity of Saint James (after clarification and questions answered by Howard Nelson).
4. Timothy Wotherspoon explained the Statutory Declaration to avoid the need to use the term Limited in the name.
5. The draft accounts for the year ended 31/9/00 were noted.
6. "This EGM of the Confraternity of Saint James agrees to the transfer of all the assets and liabilities as at 30 September 2000 of the Confraternity of Saint James to the Confraternity of Saint James ('Limited') and to the assignment of all contracts to which the Confraternity of Saint James is a party to the Confraternity of Saint James ('Limited'), proposed by Laurie Dennett, seconded by Mary Moseley, carried *nem con*."

Thanks were expressed to all present, especially to Howard Nelson, Timothy Wotherspoon and Peter Tompkins for all their work in preparation of the necessary formalities and documentation.



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.



# CONFRATERNITY OF SAINT JAMES

## Annual Report for 2000



### 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 | <a href="http://www.csj.org.uk">http://www.csj.org.uk</a> |
| Fax       | 020 7407 1468 | e-mail   | <a href="mailto:office@csj.org.uk">office@csj.org.uk</a>  |

### Trustees

Members of the General Committee are usually elected for two years, half being elected at each Annual General Meeting. At the Annual General Meeting on Saturday 22 January 2000, however, all Trustees wishing to continue serving offered themselves for re-election. The following twelve were elected:

|                   |                   |                   |                     |
|-------------------|-------------------|-------------------|---------------------|
| Gosia Brykczynzka | Francis Garcia    | Mark Hassall      | Alison Pinkerton    |
| Francis Davey     | Paul Graham       | Hilary Hugh-Jones | Alison Raju         |
| Laurie Dennett    | William Griffiths | Howard Nelson     | Timothy Wotherspoon |

Three others were subsequently coopted for special responsibilities: Mary Moseley (conference), Aileen O'Sullivan (Ireland) and Willy Slavin (Scotland). The Officers are appointed by the Committee at its first meeting after the Annual General Meeting: for 2000 Laurie Dennett, Chairman, William Griffiths and Howard Nelson, Vice-Chairmen, and Timothy Wotherspoon, Treasurer,

The Rabanal Committee is appointed annually by the General Committee: Paul Graham, Chairman, Alison Pinkerton, Warden's Coordinator, Alison Raju, Laurie Dennett, 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

The Confraternity has continued a steady programme of publications, information and meetings about the pilgrimage to Compostela, especially through the web site. Enquiries come from all over the English-speaking world, and membership continues to grow. The AGM and three Practical Pilgrim days were very well supported. The CSJ participated in the St Alban's Cathedral Festival Procession with our new banner, which was blessed at the patronal festival of St James's church, Spanish Place, London together with the recently acquired 16th century statue of St James and specially commissioned icon in memory of Stephen Badger. The CSJ was represented at the International conference on Pilgrimage in Cork. Members have visited St James churches in Kent, Dorset, Wiltshire and Hertfordshire and our sister associations in Belgium. The committee prepared for registration as a company limited by guarantee.

The Refugio Gaucelmo welcomed 7590 pilgrims from 49 countries this year, notably 1857 in July. The wardens are now able to work for two-week periods, which has increased the number of volunteers from the CSJ. They are supplemented by Spanish wardens at busy times. A successful wardens' training day, organised by the new coordinator, Alison Pinkerton, was held in London. Good relationships have developed with the Refugio El Pilar, the Benedictine monks (who say the daily office in the church) and the proprietors of the new hotel. Improvements to the drainage, showers and heating have been made.

# CONFRATERNITY OF SAINT JAMES

## STATEMENT OF FINANCIAL ACTIVITIES FOR THE YEAR TO 30 SEPTEMBER 2000

|                                      |          | Unrestricted  | Restricted Funds (Note 2) |               |              | Total         | 1999          |
|--------------------------------------|----------|---------------|---------------------------|---------------|--------------|---------------|---------------|
|                                      |          | General       | Rabanal                   | Bursary       | Dickinson    | (Note 1)      |               |
|                                      |          | Fund          | (Note 3)                  | (Note 4)      | (Note 5)     |               |               |
| Income                               | Notes    | £             | £                         | £             | £            | £             | £             |
| <b>Charitable Activity</b>           |          |               |                           |               |              |               |               |
| Subscriptions                        | 6        | 32,332        | -                         | -             | -            | 32,332        | 27,664        |
| Sales of books and publications      | 7        | (3,384)       | -                         | -             | -            | (3,384)       | 2,592         |
| Visits                               |          | 944           | -                         | -             | -            | 944           | 1,823         |
| Sales of other items                 | 8        | 279           | -                         | -             | -            | 279           | 137           |
|                                      |          | 30,171        | -                         | -             | -            | 30,171        | 32,216        |
| Donations                            | 9        | -             | 2,628                     | -             | -            | 2,628         | 9,550         |
| Investments                          | 10       | 681           | 604                       | 592           | 115          | 1,992         | 1,861         |
| <b>Total Income</b>                  |          | <b>30,852</b> | <b>3,232</b>              | <b>592</b>    | <b>115</b>   | <b>34,791</b> | <b>43,627</b> |
| <b>Expenditure</b>                   |          |               |                           |               |              |               |               |
| <b>Charitable Activity</b>           |          |               |                           |               |              |               |               |
| Bulletin                             | 11       | 11,235        | -                         | -             | -            | 11,235        | 10,230        |
| Grants                               | 12,13,14 | 500           | -                         | -             | 200          | 700           | 7,587         |
| Libraries                            | 15       | 3,339         | -                         | -             | -            | 3,339         | 5,960         |
| Communications                       | 16       | 3,351         | -                         | -             | -            | 3,351         | 5,439         |
| Speaker Meetings                     | 17       | 266           | -                         | -             | -            | 266           | 1,623         |
| Holy Year Mailing                    | 18       | 223           | -                         | -             | -            | 223           | 1,609         |
| Refugio Gaucelmo                     | 19       | -             | 827                       | -             | -            | 827           | 828           |
|                                      |          | 18,914        | 827                       | -             | 200          | 19,941        | 33,276        |
| Fundraising                          | 20       | -             | -                         | -             | -            | -             | 488           |
| <b>Administration</b>                |          |               |                           |               |              |               |               |
| Wages and Expenses                   | 21       | 5,475         | -                         | -             | -            | 5,475         | 3,874         |
| Office Accommodation                 | 22, 23   | 3,535         | -                         | -             | -            | 3,535         | 2,230         |
| Running Costs                        | 24       | 1,998         | -                         | -             | -            | 1,998         | 1,874         |
| Members' Meetings                    | 25       | 284           | -                         | -             | -            | 284           | 706           |
| Bank Charges                         | 26       | 919           | -                         | -             | -            | 919           | 477           |
|                                      |          | 12,211        | -                         | -             | -            | 12,211        | 9,161         |
| <b>Total Expenditure</b>             |          | <b>31,125</b> | <b>827</b>                | <b>-</b>      | <b>200</b>   | <b>32,152</b> | <b>42,925</b> |
| <b>Net Incoming Resources</b>        | 27       | <b>(273)</b>  | <b>2,405</b>              | <b>592</b>    | <b>(85)</b>  | <b>2,639</b>  | <b>702</b>    |
| <b>Fund Balances Brought Forward</b> |          | <b>14,861</b> | <b>12,909</b>             | <b>10,000</b> | <b>2,196</b> | <b>39,966</b> | <b>39,264</b> |
| <b>Fund Balances Carried Forward</b> |          | <b>14,588</b> | <b>15,314</b>             | <b>10,592</b> | <b>2,111</b> | <b>42,605</b> | <b>39,966</b> |



# CONFRATERNITY OF SAINT JAMES

## BALANCE SHEET AS AT 30 SEPTEMBER 2000

|                                 |       | Unrestricted | Restricted Funds |         |           | Total   | 1999    |
|---------------------------------|-------|--------------|------------------|---------|-----------|---------|---------|
|                                 | Notes | General Fund | Rabanal          | Bursary | Dickinson |         |         |
|                                 |       | £            | £                | £       | £         | £       | £       |
| <b>Fixed Assets</b>             |       |              |                  |         |           |         |         |
| Works of Art                    | 28    | -            | 4,790            | -       | -         | 4,790   | -       |
| <b>Current Assets</b>           |       |              |                  |         |           |         |         |
| Balances at Bank:               |       |              |                  |         |           |         |         |
| COIF Deposits                   |       | 10,446       | 10,495           | 10,592  | 2,111     | 33,644  | 35,859  |
| Deposit Accounts                |       | -            | 29               | -       | -         | 29      | 132     |
| Current Accounts                |       | (383)        | -                | -       | -         | (383)   | (2,749) |
| Cash                            |       | 79           | -                | -       | -         | 79      | 98      |
| Books and Publications for Sale |       | 3,314        | -                | -       | -         | 3,314   | 7,111   |
| Postage Paid Envelopes          |       | 1,215        | -                | -       | -         | 1,215   | 2,774   |
| Other Items for Sale            |       | 894          | -                | -       | -         | 894     | 571     |
|                                 |       | 15,565       | 10,524           | 10,592  | 2,111     | 38,792  | 43,796  |
| <b>Current Liabilities</b>      |       |              |                  |         |           |         |         |
| Reserves                        | 29    | (2,400)      | -                | -       | -         | (2,400) | -       |
| Subscriptions in Advance        |       | 1,035        | -                | -       | -         | 1,035   | 2,580   |
| Sundry Creditors                | 30    | 2,342        | -                | -       | -         | 2,342   | 1,250   |
|                                 |       | 977          | -                | -       | -         | 977     | 3,830   |
| <b>Net Current Assets</b>       |       | 14,588       | 10,524           | 10,592  | 2,111     | 37,815  | 39,966  |
| <b>Net Assets</b>               |       | 14,588       | 15,314           | 10,592  | 2,111     | 42,605  | 39,966  |

*Laurie Dennett*

Laurie Dennett, Chairman

*Timothy Wotherspoon*

Timothy Wotherspoon, Treasurer

25 OCT 2000



## Notes to the Accounts

1. Total turnover for the year amounted to £53,000.
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. Partly as the result of a drive to encourage members not to allow their subscriptions to lapse, subscription income rose by 17% over the previous year. Income tax recovered under covenants amounted to £1,008.
7. Total cost of books and publications offered for sale was £9,827. In addition, the trustees incurred a cost of £3,955 for the prudent writing off of surplus stock and a £1,750 loss on the 2000 calendar, the remainder of which have been despatched to Roman Catholic churches dedicated to Saint James. Total sales were £12,148, giving an actual trading surplus of £2,321 compared with a surplus of £2,592 for the previous year.
8. Sales of other items (principally badges and sweatshirts) totalled £1,423 and their costs amounted to £1,144.
9. This year's donations include the embroidered banner, whose costs were only £200 but which has been valued at £500 in the Balance Sheet. Donations were significantly higher in 1998-1999 than in 1999-2000 because of that year's special appeal to raise funds for restoring the bell tower of the church at Rabanal del Camino.
10. Investments consist only of deposits with the Charities Official Investment Fund and one interest-bearing account with Lloyds TSB.
11. The Bulletin is published quarterly. Its costs include editorial honoraria and expenses amounting to £800, being £200 for each issue, number 68 of December 1999 to number 71 of September 2000.
12. A Pat Quaife Study Grant of £500 was made to Katherine Lack of Tenbury Wells, near Worcester. She is researching the life of Robert Sutton, who requested burial in Worcester Cathedral near the statue of Saint James in his will of 1454 and may have been the identity of the "Worcester Pilgrim".
13. No Bursary was awarded this year. £600 out of Running Costs was spent promoting its availability.
14. A grant of £200 was made to a warden at Rabanal.
15. Library costs include accessions and the rent and insurance of the room that houses the shelves. The annual rent of our premises is £4,200, of which half is charged to the Library.
16. Communications comprise £1,230 for postage and telephone and £2,121 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.



17. Speaker Meetings are those held to further the charitable objectives of the Confraternity. They include the lectures at the Annual General Meeting and the Special General Meeting. Half the hire of the hall on both occasions has, therefore, been assigned to Speaker Meetings. Receipts totalled £1,280 and payments amounted to £1,014. The reduction in expenditure is the result of an increase in receipts rather than a decrease in costs

18. 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". In the year 2000, spare Jubilee Year calendars have been mailed to Roman Catholic churches dedicated to the Apostle. The expenditure consists mainly of postage.

19. Expenditure at Refugio Gaucelmo in 1999-2000 consisted, as in 1998-1999, of routine maintenance only.

20. No fundraising expenses were incurred in 1999-2000.

21. 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. Travelling expenses reimbursed to trustees amounted to £710. Volunteers on Tuesdays and Thursdays are also reimbursed for their travelling expenses.

22. Office accommodation consists of rent, rates and insurance. Half the annual rent of £4,200 is charged to the office. An allowance of £1,282.50 has been made for 20% of rates from our occupation of the office at the end of January 1996. (This has not actually been paid but is included here as a contingency, and appears also in the Balance Sheet as a Creditor.)

23. Insurance at a cost of £306 covers contents of our premises, employer's and public liabilities. We have no trustee indemnity insurance.

24. Running costs include £600 spent on the preparation of leaflets promoting availability of the Bursary.

25. Social gatherings in themselves do not count as charitable activity. The Annual General Meeting and the Special General Meeting fall into this category. Receipts totalled £1,060 and payments amounted to £1,344.

26. Bank charges consist of £512 to Barclays relating to processing costs of card transactions and £407 (at half price) for a current account with Lloyds TSB.

27. 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 cash flow is positive. An adequate operating surplus is also expected next year, and therefore no particular increases in charges or subscriptions are being contemplated in the near future.

28. Works of art comprise a mediaeval oak carving of Saint James (valued at £3,400), an Icon of Saint James (valued at its cost of £890 covered by donations in memory of Stephen Badger) and an embroidered banner (valued at £500).

29. The amount in the General Fund excludes £2,400 which has been paid by the Confraternity on deposit for the conference at the University of Kent at Canterbury in April 2001. Likewise, at 30 September 1999 £2,580 had been excluded as having been received in advance for the visit to Santiago that year.

30. Creditors (amounts falling due within twelve months) consist of a payment to a Constance Storrs Memorial Lecturer (£310), the winner of the 2000 Annual General Meeting raffle prize (£500), half of the Pat Quaife Study Grant (£250) and provision for the possible charge for rates on the property which the Confraternity occupies. We have applied for 100% rate relief but it is only mandatory up to 80% of normal commercial levels and the additional discretionary 20% cannot be guaranteed.



## **Accounts for the Year from 1 October 1999 to 30 September 2000**

### **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 down about half the book value of the substantial stock of 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. This step is 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. The Confraternity's liability to rates on the office is still in the process of being decided, going back to our occupation of the premises at the end of January 1996. An allowance has been made in the balance sheet for 20% of the National Non-Domestic Rates on the property for the past five years. It is also likely that we will face a substantial increase in rent from the end of 2001 when our current lease expires.



## **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 2000, which are set out on pages 2 and 3.

### **Respective responsibilities of trustees and examiner**

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

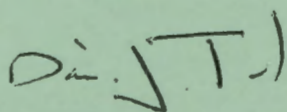
### **Basis of independent examiner's report**

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

### **Independent examiner's statement**

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

- (1) which gives me reasonable cause to believe that in any material respect the requirements
- to keep accounting records in accordance with section 41 of the Act; and
  - to prepare accounts which accord with the accounting records and to comply with the accounting requirements of the Act
- have not been met; or
- (2) to which, in my opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.



David Taylor, Chartered Accountant  
27 October 2000

# CONFRATERNITY OF SAINT JAMES

Budget for the Year to 30 September 2001

|                                      | Unrestricted | Restricted Funds |         |           | Total  | 2000    |
|--------------------------------------|--------------|------------------|---------|-----------|--------|---------|
|                                      | General      | Rabanal          | Bursary | Dickinson |        |         |
|                                      | Fund         |                  |         |           |        |         |
|                                      | £            | £                | £       | £         | £      | £       |
| <b>Income</b>                        |              |                  |         |           |        |         |
| <b>Charitable Activity</b>           |              |                  |         |           |        |         |
| Subscriptions                        | 32,000       | -                | -       | -         | 32,000 | 32,332  |
| Sales of books and publications      | 2,500        | -                | -       | -         | 2,500  | (3,384) |
| Visits                               | -            | -                | -       | -         | -      | 944     |
| Sales of other items                 | 250          | -                | -       | -         | 250    | 279     |
|                                      | 34,750       | -                | -       | -         | 34,750 | 30,171  |
| <b>Donations</b>                     | -            | 3,000            |         | -         | 3,000  | 2,328   |
| <b>Investments</b>                   | 700          | 600              | 600     | 100       | 2,000  | 1,992   |
| <b>Total Income</b>                  | 35,450       | 3,600            | 600     | 100       | 39,750 | 34,491  |
| <b>Expenditure</b>                   |              |                  |         |           |        |         |
| <b>Charitable Activity</b>           |              |                  |         |           |        |         |
| Bulletin                             | 11,000       | -                | -       | -         | 11,000 | 11,235  |
| Grants                               | 250          | -                | 600     | 100       | 950    | 450     |
| Libraries                            | 3,500        | -                | -       | -         | 3,500  | 3,339   |
| Communications                       | 4,000        | -                | -       | -         | 4,000  | 3,351   |
| Speaker Meetings                     | 500          | -                | -       | -         | 500    | 266     |
| Holy Year Mailing                    | -            | -                | -       | -         | -      | 223     |
| Refugio Gaucelmo                     | -            | 1,000            | -       | -         | 1,000  | 827     |
|                                      | 19,250       | 1,000            | 600     | 100       | 20,950 | 19,691  |
| <b>Fundraising</b>                   | -            | -                | -       | -         | -      | -       |
| <b>Administration</b>                |              |                  |         |           |        |         |
| Wages and Expenses                   | 9,500        | -                | -       | -         | 9,500  | 5,475   |
| Office Accommodation                 | 2,500        | -                | -       | -         | 2,500  | 3,535   |
| Running Costs                        | 2,000        | -                | -       | -         | 2,000  | 1,998   |
| Members' Meetings                    | 700          | -                | -       | -         | 700    | 284     |
| Bank Charges                         | 1,500        | -                | -       | -         | 1,500  | 919     |
|                                      | 16,200       | -                | -       | -         | 16,200 | 12,211  |
| <b>Total Expenditure</b>             | 35,450       | 1,000            | 600     | 100       | 37,150 | 31,902  |
| <b>Net Incoming Resources</b>        | 0            | 2,600            | 0       | 0         | 2,600  | 2,589   |
| <b>Fund Balances Brought Forward</b> | 14,588       | 15,314           | 10,592  | 2,111     | 42,605 | 39,966  |
| <b>Fund Balances Carried Forward</b> | 14,588       | 17,914           | 10,592  | 2,111     | 45,205 | 42,555  |





### Charges

Accommodation is in Single rooms only in University Halls of Residence

Ensuite study bedroom (limited number)  
£230 for 3 nights

Standard study bedroom  
£170 for 3 nights

(includes Bed & Breakfast, meals, tea & coffee and conference fee)

### Additional Costs

Saturday visits approx £8

Conference Dinner on Saturday night:

Additional charge for delegates £9

Day visitors £16

### Day rates

Friday £40, Saturday £30

includes coffee, lunch, tea, lectures

### How to get to Canterbury

**Train** from London Victoria or Charing Cross, Eurostar to Ashford

**Coach** from Victoria Coach Station

**Air** Airbus links from Heathrow and Gatwick to London

Frequent local bus or taxi from Canterbury stations to University

Car parking available at the University

### Exhibitions

**Santiago Trek:** prepared in 1993 by the Horniman Museum will be on display throughout the Conference

**Soutra:** an exhibition on the excavation

### Confraternity of Saint James

Registered Charity No 294461 • Company limited by guarantee, registered in England & Wales No 4096721

International Conference  
Thursday 19-Sunday 22 April  
2001

Body & Soul:  
hospitality through  
the ages  
on the roads to  
Compostela



University of Kent at Canterbury

Confraternity of Saint James  
First Floor, 1 Borough High Street,  
London SE1 1YP

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email [conference@csj.org.uk](mailto:conference@csj.org.uk)

web [www.csj.org.uk](http://www.csj.org.uk)



## Programme

### Thursday 19 April

*6.00pm Welcome Reception & Supper*

• **Laurie Dennett**  
CSJ Chairman

*The ological impulse for hospitality*

• **The Revd Colin Jones**  
Vicar of Perry Bar, Birmingham

### Friday 20 April

*Hospitality through monastic buildings*

• **Dr Brian Moffat**  
Director of excavation at Soutra medieval hospital  
• **Chris Thomas**  
Museum of London Archaeology Service  
Hospital of St Mary Spital, London  
• **Dr Alexandra Kennedy**  
Courtauld Institute  
Hospitals and Pilgrimage in Medieval France

*Benedictine tradition of hospitality*

• **Dom Aiden Bellenger**  
Abbot of Downside

*Hospitality of medicines and food*

• **Jo Castle**  
The Surgeon as pilgrim: how he would have  
doctored his fellow pilgrims  
• **Naomi Turner**  
Food for the medieval body

*Evening*

• **Dr Mary Remnant**  
Music, Minstrels and Instruments in the life of St  
Thomas Becket.  
Lecture recital illustrated by slides and  
accompanied by the CSJ choir

### Saturday 21 April

*When a pilgrim dies*

• **Barney Sloane**  
Museum of London Archaeological Service  
Medieval burial practice and rituals

*Modern hospitality on the roads in  
France and Spain*

• **Don José Ignacio Díaz**  
Parish priest at Grañon  
• Speaker from monastery at Rabanal del Camino  
• Speaker from Hospitalité St Jacques, Estaing,  
France

*Afternoon*

*Visits (coach & foot) to pilgrim sites in  
Canterbury and Romanesque churches of  
Barfreston and Patrixbourne*  
cost extra

6pm RC Mass in Canterbury (optional)

*Evening*

Banquet meal with speaker  
cost extra

### Sunday 22 April

*Round Table*

Short contributions on Camino hospital sites  
invited from delegates  
Presentations from European Associations

11am Eucharist at Canterbury Cathedral

*Disperse after Lunch*

**NB Programme subject to alteration**

## Form

Name:

Address:

Tel: (with code)

email

Number of rooms required:

En suite \_\_\_\_\_

Standard \_\_\_\_\_

Day visitors: state day \_\_\_\_\_

Saturday visits: foot \_\_\_\_\_ coach \_\_\_\_\_

please tick

Conference Banquet: Yes/No

Any special dietary requirements?

I shall arrive by train/ car/ coach from

Deposit of £100 now payable to

Confraternity of Saint James

Balance to be paid by 31 March 2001

Return form to CSJ Conference, First  
Floor, 1 Talbot Yard, Borough High  
Street, London SE1 1YP