

The Confraternity of Saint James



BULLETIN

May
1996

No. 56

President
H.E. The Spanish Ambassador

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

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

NOTE TO CONTRIBUTORS

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

CONFRATERNITY EVENTS

SUMMER/AUTUMN 1996

Tuesday 25 June - 'The Pilgrimage and Legends of the Road, illustrated by the Altarpiece in the Indianapolis Museum of Art'; a lecture by Professor Marilyn Stokstad of the University of Kansas, author of *Santiago de Compostela in the Age of the Great Pilgrimages* (1978). 7pm at St Etheldreda's Crypt, Ely Place, London EC1. Entrance: members £3-00, non-members £4-00. Light refreshments will be available. (Note revised date)

20 to 27 July - Pilgrimage from Southampton to Marlow (Le Walk), with the Amis de Saint-Jacques of the Pyrénées Atlantiques. This 120km walk is now fully subscribed; any member interested in being on a waiting-list in case there is a cancellation between now and departure day should telephone the office on (0171)-403 4500.

Thursday 25 July - St James's Day 1996

A full day's programme, as described in the Spring Newsletter, has been arranged for St James's Day, starting at 10.30am with a service in St James's Catholic Church, Reading and followed by a boat trip on the Thames from Caversham Steps (12.45) to Marlow, Mass at St Peter's Catholic Church, Marlow (7pm), with the relic of the Hand of St James on display, and a barbecue supper at 8pm. Costs for day participants are £7 (boat trip) and £9-25 (supper, including wine). Trains back to Reading are as follows: dep. Marlow 21.09, arr. Maidenhead 21.31, dep. 21.40 to arrive in Reading at 21.54, then an hour later at the same minutes past the hour. If you would like to participate please complete the form at the back of this Bulletin. If you have already completed the Spring Newsletter form but did not send any money you are requested to send a cheque to the office, made out to the Confraternity, for the relevant amount.

Saturday 27 July - Celebrate St James's Day (nearly!) in Clapham, Yorkshire, with the Northern Group

The Northern Group is meeting for a day of spiritual, gastronomic and physical activity. Clapham, a village in the beautiful Dales country, has a church dedicated to St James and

a medieval charter that authorises a street market on the Saturday nearest to St James's Day. This will be in full swing from 10am until 4pm. Clapham is easily reached by road (A65 Leeds/Kendal road) and by rail. Train times are as follows:

- depart Leeds 10.17, arrive Clapham 11.28;
- depart Lancaster 10.44 or Carnforth 10.55, arrive 11.21.

Return journey: - dep. Clapham 17.34 or 20.01, arrive Leeds 19.04 (change at Hellifield) or 21.13.

- depart Clapham 18.02, arrive Carnforth 18.29 and Lancaster 18.37. The station is 20 minutes walk from the village but cars will ferry members if requested.

Programme:

- 12 noon: meet at St James's Church, Clapham for a service;
- 12.45: lunch; a picnic is recommended as the cafés will be busy with marketeers!
- 14.00: walk led by Simon Clark, and/or other activities
- 17.00: tea, if the marketeers have gone

For further information please ring Ann and Simon Clark on (0113)-266 2456. In order to give the organisers an idea of numbers, particularly those coming by train, members who hope to attend are asked to complete the form at the end of the Bulletin.

Saturday 28 September - CSJ Walk from Basingstoke to Alresford (Hampshire)

Continue the Reading to Southampton St James's Way with Rosemary Clarke. Full details will appear in Bulletin 57.

20 to 27 October - Study Visit to the Maragatería, based in Rabanal del Camino

There are still a couple of places left on this study-cum-walking visit, which coincides with the 5th anniversary of the inauguration of the Refugio Gaucelmo. This will be celebrated on Friday 25 October. Some useful reconnaissance work was done in April in Rabanal and Astorga and the programme is taking shape. The hotel accommodation seems very satisfactory, with all rooms, including several singles, having their own bathroom. The cost for the week is: £395 (staying in the Refugio Gaucelmo), £550 for people sharing a double or twin in Antonio's Hostería el Refugio and £570 for people choosing a single hotel room. These prices include return flights to Oviedo, all ground transport, accommodation for 7 nights and all meals. If you would like to

take part please complete the form at the back of the Spring Newsletter or telephone Pat Quafe on (0181)-883 4893 (after 7.30pm). If the visit is over-subscribed a waiting-list will be established.

Thursday 14 November – a Confraternity evening presentation in the crypt of St Etheldreda's Church, Ely Place. Please note the date in your diary and full details will appear in Bulletin 57.

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OTHER EVENTS

7 to 9 June – Jornadas Culturales del Camino – a weekend of visits in the province of Burgos organised by the Federation of Spanish Associations. Participants will see Covarrubias, S. Pedro de Arlanza, Santo Domingo de Silos, Quintanilla de las Viñas etc. For further details contact the PEREGRINO magazine office, tel: (0034)-41-34.33.90 or fax: (0034)-41-34.25.42.

Saturday 8 June – The Virgin Mary: Representation and Devotion in Great Britain – a one-day conference to be held at Sarum College, Salisbury, from 10am to 6pm. Papers will be presented on ten topics including 'The Wilton Diptych', 'The Virgin's Intercession in Popular Medieval Art', 'Modern pilgrimage to Walsingham', 'The Marian poems of Gerard Manley Hopkins' and 'Virgin Types and Anti-types in Nineteenth-Century Literature'. The fee for the day is £15. For further details and booking, contact: Dr Sarah Boss, Marian Study Centre, LSU College, The Avenue, Southampton, Hants SO17 1BG. Tel.: (01703)-228761, fax: (01703)-230944.

**Sunday 16 June – Bredereth Sen Jago visit to Padstow and
Prideaux Place, Cornwall**

Prideaux Place was originally part of St Petrock's Priory at Bodmin. For details of the day please write to Hilary Shaw, The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ, enclosing a stamped, addressed envelope.

21 June to 2 July - The Sights and Sounds of Spain - the Peterborough Cathedral Festival

Spain comes to Peterborough this year in the context of the Cathedral Festival (patron: H.E. The Spanish Ambassador) and for ten days there is a wealth of music, dance, drama, art and photography to be enjoyed. Some events of special interest include a talk on Katharine of Aragon by Lady Antonia Fraser (7.30pm, Cathedral Nave, Monday 24 June, £5); a concert of early music by The English Court Wind Musick with St Peter's Singers, including Vittoria and Joan Cereols (7.30pm, Cathedral - under the tower, Sunday 30 June, £7); and a photographic study by Dr Edward Cooper, *The Sentinels of Aragon*, in the Cathedral Lady Chapel. For a copy of the Festival Brochure, and bookings, please write to Peterborough Cathedral Festival, Chapter Office, Minster Precincts, Peterborough, Cambs PE1 1XS.

Wednesday 3 July - Summer Symposium of the University of Reading's Graduate Centre for Medieval Studies

This is the 30th anniversary session of the summer symposium and consists of four lectures, starting at 9.30am and finishing with tea at 3.30pm:

Professor Christopher Holdsworth: 'Were the sermons of St Parnard ever preached?' (9.30)

Mr Keith Bate: 'Twelfth-century writers' views of their position and production'; (11.00)

Professor Wolfgang van Emden: 'City and other walls in some works of Old French literature'; (12.00)

Professor Richard Marks: 'Patronage, power, and piety in the parish church: the glazing of Stanford-on-Avon, Northants'; (2.30).

Venue: The Palmer Building, Room 109, University of Reading, Whiteknights, Reading, Berks RG6 6AA. There is no charge for attending the lectures (lunch is available at £7-50) but members who wish to attend are asked to complete the form at the end of the Bulletin and return it direct to the University of Reading by 24 June.

Saturday 6 July - Bradwell-on-Sea Pilgrimage

Leave the Essex village of Bradwell at 11am and walk to the Chapel of St Peter-on-the-Wall for a 12.30pm service. This pilgrimage commemorates St Cedd who came to the area in 653 and who built the chapel of St Peter. Bring a picnic and enjoy the

activities and stalls. Further information from Alan Shadrack on (01245)-251088.

6 to 7 July - Bredereth Sen Jago Walk Round Land's End

This is a leisurely, two-day walk on which pilgrims will see places mentioned by William Wey in his description of his sea voyage from La Coruña in 1456. A delightful itinerary, further details of which can be obtained from Hilary Shaw (address above); please enclose an s.a.e.

Sunday 7 July - St Birinus Pilgrimage to Dorchester Abbey

NB This is the correct date. Start with a picnic at Churn Nob, near Blewbury, Oxon, then leave at 1.30 for Brightwell, tea at Dorchester, procession to the Abbey at 6.15 and a Pilgrimage Service at 7pm. The preacher will be the Rt Revd Lord Runcie. The evening ends with a barbecue. The Rector is CSJ member, John Crowe, who will be pleased to welcome visiting members. Further details on access, parking etc can be obtained from the Pilgrimage Office, 4 Samian Way, Dorchester, Oxon, tel.: (01865)-340044.

Saturday 20 July - The Herefordshire School of Sculpture

A coach visit organised by Rural Rides on behalf of Through the Church Door (see also Notes and News) which starts at Worcester, with a second pick-up at Hereford Cathedral. For further details please send a s.a.e to Mrs Sandy Marchant, Through the Church Door, The Hay Loft, The Old Vicarage, Church Lane, Stoulton, Worcestershire WR7 4RE.

25 to 28 July - St James the Great - 760 Years Celebration 1996

The village of **Winscombe** in Somerset is celebrating the 760th anniversary of their church of St James the Great. A number of events will take place in and around the church, including the following:

Thursday 25 July - Choral Evensong, followed by a birthday party with barbecue and bonfire.

Friday 26 July - Treasure hunt and children's party followed by an evening Brass Band Concert.

Saturday 27 July - Mediaeval Fayre (daytime) and Patronal Concert in the evening.

Sunday 28 July - 10am St James Patronal Festival

Service with the Bishop of Taunton. 6.30pm Service:
Songs of Praise.

For further details contact John Matthews on (01934)-843376.

**Saturday 26 July – St James's Day Mass at St James's Burial
Ground, Winchester**

10am, opposite the prison in Winchester. The burial ground is served by Canon Doyle from St Peter's, Winchester, who may be wearing his St James chasuble.

**26 to 29 August – Pilgrimage from Rabanal to Ponferrada, via the
'Valle del Silencio'**

For the first time the Spanish Federation of Associations is organising a pilgrimage on foot in the Bierzo region to include the remote and beautiful Vale of Silence and the village of Peñalba de Santiago with its Mozarabic church of Santiago. This new activity is designed for past pilgrims as an introduction to the spirituality of the pilgrimage. For full details contact the PEREGRINO office: Apartado de Correos 60, 26250 Santo Domingo de la Calzada, La Rioja, Spain. Telephone and fax numbers as above.

**Wednesday 11 September – The Musical Road to Santiago de
Compostela**

Dr Mary Remnant is giving her celebrated lecture/recital at the 1996 Rye Festival – 7.30pm in Winchelsea Church. For ticket prices and full programme telephone the Festival office on (01797)-222661.

**12 to 15 September – 2nd International Conference of Jacobean
Studies: Atlantic Pilgrimage Routes to Santiago de Compostela**

This conference, organised by the Xunta de Galicia is to be held in El Ferrol (La Coruña) starting point of the longer branch of the Camino Inglés. We are waiting to hear if simultaneous translation into English will be provided. Members interested in attending should send a decent-sized s.a.e to Marion Marples at the office and further details will be sent as soon as possible.

**19 to 22 September – 4th International Conference of the Spanish
Associations 'de Amigos del Camino de Santiago' – in Carrión de
los Condes (Palencia). The theme of the conference is: *Peregrinos
a Santiago ... mil años de historia, ante un nuevo milenio* and the
main venue the newly restored Monastery of San Zoilo. The**

programme includes lectures and shorter communications, round tables, a concert of medieval music, a visit to the Roman villas of Palencia and a folklore festival. The proceedings will almost certainly be entirely in Spanish. For further details nearer the time, please send a s.a.e to the office.

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From the Secretary's Notebook

Office Overload – there has been a small explosion in the number of enquiries to the office this year and thus a considerable increase in work for the Membership Secretary, the volunteers who deal with publications orders, telephone calls and visitors, the Pilgrim Record Secretary and the Honorary Secretary. We try to deal with requests speedily and efficiently but I would ask members to bear with us if they do not receive a reply as quickly as they would like. It is daunting to be confronted by 10 orders for books, all to be sent 'by return' when there will not be another volunteer session until Tuesday. It is always helpful if you order publications in good time!

I am trying to improve the supply of publications so we are not out of stock, but with our own Pilgrim Guides we are necessarily dependent on the time and availability of the guide writers – and there may be times when guides are not available.

We try and run the Confraternity in a professional way, but do remember that everyone helps as a labour of love, some people also have full or part-time jobs and everyone needs to have some time off. The committee is currently reviewing the possibility of developing a post of Administrator to deal with the increasing workload.

Membership Secretary

Doreen Hansen reports only one day since 1 January 1996 when she has not received post about membership. Please note that she will not be generally available from 17 July to 24 August, so advise people thinking of joining to act quickly or wait until September.

Pilgrim Record Secretary

The new Pilgrim Record Secretary is to be **Alan Hooton** of Culver House, Sanderstead Road, Sanderstead, Surrey CR2 0AG, tel.: (0181)-657 4141. He takes over from **Rosemary Clarke** on 1 June and applications for pilgrim records to be issued after 15 June should be sent to him. We are extremely grateful to Rosemary for the hours of work she has put in as Pilgrim Record Secretary over many years, during which time the number of records issued has grown considerably.

The *Camino Porugués* - H.E. The Spanish Ambassador

A tape recording was made of our honorary President's highly enjoyable talk on the *Camino Portugués* which he gave at the AGM in January. A copy is available on loan to members, for the cost of return postage. Please write to the office if you would like to borrow this tape. (See also Confraternity Roundup of Events below.)

Le Puy to Navarrenx

For members who prefer to stay in hotels rather than *gites d'étape* we now have a hotel list available which covers the stretch from Le Puy to Navarrenx. Please note that it is not fully comprehensive in that it lists one hotel only for each place, either the only one or a satisfactory one. To obtain a copy of this list please send a good-sized s.a.e to the office.

Marion Marples

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Research Working Party

Seven members of the Research Working Party met on 8 May at the University of Birmingham. The main subject for discussion was the future programme of the Working Party. With the benefit of growing knowledge of the pilgrimage connections in distinct geographical areas, some members had expressed the view that the frequency and format of meetings might be altered. It was resolved that meetings should remain at two per year, one dedicated to work in progress, as at present, and one to become a 'study day' focusing on a group of counties. The first of the study days will take place in May 1997.

Several county coordinators have left the Working Party in recent months, and there is room for new members. Any member of the Confraternity who has an interest in research on local monuments dedicated to St James or on the history of the pilgrimage in their county is encouraged to become a county coordinator. Please contact the office to see if your county requires a coordinator.

Existing county coordinators are asked to submit their recent references for incorporation into the bibliography. Please send them to Laurie Dennett at 43 Andrewes House, The Barbican, London EC2Y 8AX.

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Bulletin Correspondents

I am always most grateful to members who send me interesting pieces of information for the Bulletin. However coverage of events which relate to aspects of the pilgrimage to Santiago such as lectures, study-days, weekend courses, concerts, festivals, museum and gallery exhibitions or books available at advantageous prices, has tended, with some exceptions, to be somewhat random. So it occurred to me that some members might be willing to be Bulletin correspondents, perhaps on a county or regional basis, and let me know of relevant activities in their area. If you are interested please drop me a line at 57 Leopold Road, London N2 8BG, or telephone (after 7.30pm) on (0181)-883 4893.

Hilary Shaw of the Bredereth Sen Jago is a most faithful Cornwall correspondent and Magdalena Stork de Yepes of La Coruña has agreed to be the Bulletin's Galician correspondent. Closer to home Peter Robins of Chester, who is Secretary of the Long-Distance Footpaths Association, has kindly offered to coordinate information on routes and walking, which he will pass on to the guide editors responsible and which will also form the basis of periodic Bulletin articles.

Many thanks to Hilary Shaw, Roger Cocks, the Revd Stanley Haworth, Liz Keay and David Lermon for sending useful information for this issue of the Bulletin.

Pat Quaife

Obituaries

It is with great sadness that we announce the deaths of three members of the Confraternity who have each, in different ways – scholarly, religious and practical – contributed to the life of our association and to the pilgrimage to Santiago de Compostela: the Marquis de la Coste Messelière, the Revd Fr John Rogers and Mrs Liz Masterson.

The Marquis de la Coste Messelière, whom the Confraternity was privileged to have as an honorary member since its foundation in 1983, died at the age of 77 on May 10th 1996 after a short illness. As President of the Société des Amis de Saint-Jacques de Compostelle since 1970, Director of the Centre Européen d'Etudes Compostellanes and author of numerous books and articles on the pilgrimage, René de la Coste Messelière was arguably the most important scholarly influence on pilgrimage studies in France and Europe for over 40 years. His research and writings, particularly on his beloved Poitou-Charentes, were a natural concomitant to his professional career as an archivist and palaeographer at the Archives Nationales in Paris.

But he was known not only for his devotion to St James and the *chemins de Saint-Jacques* and for his scholarly output but for his practical activities, which included a pioneering pilgrimage to Santiago on horseback in the Holy Year of 1965 and assistance and hospitality to Paris-route pilgrims in his splendid Chateau des Ouches, near Melles. Founder-member, Jocelyn Rix, on her way from Canterbury to Santiago in 1982, has vivid memories of her first ever *pineau des Charentes* at the Chateau and the kindness of Monsieur de la Coste Messelière who insisted on taking her rucksack on by car to Aulnay the next day.

Members who attended the Hengrave Hall conference in Suffolk March 1990 will remember his lively contribution to the round-table discussion and to the conference as a whole. He was not a frequent visitor to Britain but he expressed in his inimitable style his appreciation of the beauty of the Hall and its gardens and retained, one hopes, a happy memory of what was to be his last visit to this country.

His most recent general publication, the beautifully illustrated *Sur les chemins de Saint Jacques*, appeared in 1993, the last Holy Year, and will have inspired many a pilgrim to take up their staff and walk to Saint Jacques in Galicia. Later that year his discovery of a hitherto unknown, 16th-century map of the routes to Santiago was announced at a major international conference held in Santiago de Compostela and gave him much pleasure.

René de la Coste Messelière will be enormously missed in France and in Europe and the Confraternity extends its deep sympathy to its French friends in Paris for the sad loss of their distinguished President.

The Rev. Fr John Rogers, who died in November 1995 in Louvain, Belgium, was an American member of the Confraternity, who for the past twelve years was director of the Newman Center at Humboldt State University in Arcata (California) and who also taught comparative religion at the University. In 1993, the last Holy Year, he made a notable contribution to the pilgrimage by acting as an English language confessor at the Cathedral of Santiago de Compostela. He was fortunate to be there during July and wrote an article for the Bulletin (no.47) on the St James's Day Mass which he concelebrated as one of twenty-five invited priests. Prior to his confessional duties he had walked the *camino* from Ponferrada to Santiago as a pilgrim, along with other pilgrims. They would not have known of his participation in dialogue for peace in the Middle East, of his work in rebuilding orphanages in Mexico and Central America or the fact that he was a Papal Knight in the Order of the Holy Sepulchre.

Liz Masterson, who died suddenly from cancer on April 4th was a relatively new member of the Confraternity. Australian by birth, Liz had lived in East Anglia in the village of Rickinghall for the past few years. Widely travelled, she had a great love of Spain and twice acted as a warden at Rabanal, along with other East Anglian members. She had hoped to do so again in 1997, but it was not to be. PQ

The Scent of Rabanal

Alfred Peacock

Scent is the most evocative of senses; it brings back memories far quicker than sight or sound. If I get a whiff of the smell of oil on water my mind is taken back to Suez during the last War where we awaited escort down the Red Sea.

This preamble is to remind those who have stayed at Rabanal in cold weather of the fire in the lounge that put more smoke into the room than up the chimney. I was the warden in May of 1994, along with the late Liz Masterson and Charles Francis, and the weather was cold, with the snow-line not many hundreds of feet above the village; the fire was essential. All our clothing was impregnated with the smoke as were the maps and guidebooks I had with me.

The following year I lent these maps and books to a friend who was visiting Santiago. For various reasons it was not until May of this year that these were returned. Imagine my joy on taking them out of the plastic wallet when the smell of Rabanal came up to me. At once I was back in northern Spain, thinking of the good folk of the village, the pilgrims that came through, the market in Astorga and the various people who were probably surprised at some of the purchases that were made: large quantities of jam, margarine and coffee, with payment made in small-value notes and coins. I wanted to get on to a 'plane or train and return to that blest hostel as soon as possible.

Well, there is always next year. Unfortunately, Liz, who has been a warden with me twice, has now made her final pilgrimage

and is with Our Lord. Perhaps someone else would like to be a co-warden with me in 1997. You will not have the same scent from the fire in the Refugio Gaucelmo as an enclosed stove has now been installed, but you will still have the satisfaction of doing a very worthwhile job.

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Refugio Gaucelmo News

Mary Ivens

A working party consisting of John Bambridge, Mary Dickinson, Walter and Mary Ivens, James Maple and Maurice Morgan spent a week at Rabanal from 26 March to 2 April.

The *refugio* was warm and welcoming for our midnight arrival, with a pile of food and fruit waiting for us in the kitchen. Our wonderful neighbours, the Madrileñas, had lit the two fires and done some basic shopping.

Spring had not quite arrived in Rabanal and the mountain tops were covered with fresh falls of snow. It rained, but that didn't stop us doing what we wanted, even when the dry-stone wallers were ankle deep in rich *Maragato* mud. We didn't manage to eat outside as in other years, but we celebrated our arrival by inviting Alberto Morán, now parish priest in Dehesas, near Ponferrada, and Asumpta and Charo (from next door) to lunch. They told us the local news, described the hard winter and Alberto invited us to Ponferrada on Palm Sunday.

Our first pilgrims arrived, a German and his American wife, to be followed by many more. This was an increase on past years in the last week of March when the weather is normally cold and wet and the days comparatively short. They were able to dry themselves and their clothes in front of the new *salón* stove and sleep in some warmth above where the *dormitorio* is now heated by a hot air duct from below. We also welcomed our first animal guest of the year, which sat on the shoulder of his pilgrim owner from Belgium - a white rat! After consultation a compromise was



Alberto Morán and Charo Carrión at lunch in the Refugio Gaucelmo (photo: Mary Ivens)

found and they slept together in the *salón* with the door firmly closed.

The April warden, Alison Raju, soon arrived and took over her duties so that working-party members could concentrate on painting and touching up parts of the *refugio*, clearing out the barn and doing important stone-walling work round the meadow.

We ate our suppers at Chonina's and Antonio's bars where we met pilgrims and villagers, made necessary phone calls (the Gaucelmo telephone needed adjusting) and watched with half an eye the noisy TV, the backdrop to meals in all Spanish bars. Chonina's son and daughter-in-law, Miguel-Angel and Pilar, produced marvellous food and one evening served a school group of teenagers at the same time. Antonio's new hotel awaits the season's pilgrims and visitors, but we fear he had few guests in the winter months.

We had several discussions with the Madrileñas on how to level the meadow and on future plans for the barn, and reported our ideas to the El Bierzo committee. Once again Asumpta and Charo

came to our rescue and organised Juan, the new head of the village to bring his JCB to level the meadow, followed by Santos, their invaluable handyman, to repair the gates and to do other jobs to make the meadow more attractive.

Thanks again to the Madrileñas, a short interview was arranged with the new Bishop of Astorga, D. Camillo Lorenzo Iglesias who received us in the large seminary in Astorga. It is a many-storied, impressive building of honey-coloured stone and inside you see the fountains which play into the pools in summer, surrounded by cloisters. The Bishop had already visited the Refugio Gaucelmo and was complimentary and pleased with what has been achieved.

On Palm Sunday Maxi cut down small bay-tree branches for the morning mass (there are no palm trees in Rabanal!) which took place in the chapel of San José. (The parish church of Santa Maria, opposite the *refugio*, has disastrous dry rot in the beautiful new floor.) A pale sun shone and we hurried back to Antonio's bar to warm up, quickly followed by the rest of the congregation. In the early evening we drove westwards over the mountains, past the Cruz de Ferro to Ponferrada to watch a Passion Play. Alberto had written the words, composed the music, directed and produced the 100-strong cast from his parish and played the part of Christ. It was an impressive and moving performance by everybody from the youngest of 4 years old to the eldest of 71. Afterwards we were welcomed by Alberto's parents to his house in Molinaseca where we joined four generations of the family for a supper of large chops cooked over an open fire.

Our last day was filled with shopping for Alison in Astorga and completing jobs around the *refugio*. Dripping pilgrims arrived after lunch, grateful for the haven and security, and giving a lively start to the 1996 season which promises to be busier than ever.

PLEA TO PROSPECTIVE WORKING PARTY MEMBERS

Every spring it is essential for a group of members to spend a week in Rabanal to prepare the Refugio Gaucelmo for the coming season. Practical DIY decorating and repairing is done, both inside and outside, interspersed with coffee breaks, picnic

lunches, shopping in Astorga and helping the day's pilgrims. Everyone does what they want and can do at their own pace. The rewards are the welcome of the village and friends, the pleasure on the faces of the pilgrims and the satisfaction of doing a good job on the *camino* amid such beautiful surroundings. If you are interested to hear more, with a view to taking part in future years, please ring Walter or Mary Ivens on (0171)-229 2624.

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David Longrigg, *Reflections on the Santiago Pilgrimage, 1994* (xv, 98pp, £5)

Most pilgrims to Santiago keep a diary. David Longrigg's is probably longer than most and runs to 98 pages, in which he recounts the spring pilgrimage he made on foot in 1994 with his friend, John Rutherford. Both live in Oxford and through sponsorship raised over £3500 for the refurbishment of the Lady Chapel in St Giles's Church.

Reflections ... is an unpretentious, straight-forward account of their journey which prospective pilgrims will find gives them a wealth of practical information. Written in diary style its 32 sections correspond to their 31 walking days, plus one well-earned rest day in Burgos. It might have been useful to have included the number of miles (or kilometres) they covered each day at the beginning of the section, although this is sometimes found in the text. The book's great virtue is the author's description of and reactions to Spain and the *Camino*: the landscape, the changeable weather, Easter processions, staying in refuges, eating and drinking (always to the accompaniment of the ubiquitous TV), encounters with people and dogs on the way, obtaining stamps for their pilgrim passports, buying food, getting lost, dealing with their physical ailments and so on. All these give readers the 'feel' of the pilgrimage in general and their journey in particular - blisters, gout and overweight rucksacks included

Reflections costs £5 and David Longrigg still has a few copies left. He will be pleased to send one to members on receipt of a cheque (made out to him) for that amount. His address: 23 Norham Road, Oxford OX2 6SF.

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Editorial Note - lack of space prevents the inclusion of the round-up of Confraternity events which will be brought up to date in *Bulletin 57*.

The Way as an Inward Journey : an Anthropological Enquiry into the Spirituality of Present-day Pilgrims to Santiago ³⁰

Part 2

**Barbara Haab
(Translated by Howard Nelson)**

4. The Way as a journey of initiation.

In this section, I define the concept of initiation, and go on to examine its relevance to the Santiago pilgrimage. Derived from the Latin *initium*, initiation means start, beginning or entry. Thus all ceremonies which put the seal on an individual's entry into a particular group are described as initiation rites. The course of such rites can be divided into three phases: the rites separating individuals from their former condition are followed by a longer phase of transition, in which they are prepared for their new existence. The closing rites of reincorporation confirm the acceptance of the individual into the new group³¹.

An initiation is always a transition, signifying a broadening or a deepening of the individual's being. The idea of renewal is fundamental to all initiations. Eliade understands by initiations the totality of the rituals whose object is the fundamental alteration of the subject's previous religious and social life. Initiation therefore corresponds to an ontological change in the structure of being³².

Eliade is here laying emphasis on the moments of death and rebirth, which are imprinted more or less strongly on initiation

rites. Death expresses the end of a particular state of being, and anticipates the birth of a new person. Only one who has suffered a symbolic death can arrive, through the rituals of rebirth and ascent, at a new and higher form of being³³.

According to Turner, pilgrimage too has an initiatory structure, although it cannot be regarded as an initiation rite as such, since it does not cause the same irreversible, lasting, and visible cultural change in the subject³⁴. Against this I would argue that I know many pilgrims whose lives have been fundamentally changed by the Way to Santiago. If transformation is regarded as the most striking element in initiation, then the Santiago pilgrimage, at least for some pilgrims, can be seen as an initiatory experience.

The events which possess an initiatory character for individual pilgrims are, however, very varied. For some, the holy places along the Way are of central importance, and they try, as far as they can, to avoid profane surroundings and contact with others, in order to be entirely alone and in touch with such places. For other pilgrims, though, the initiation takes place entirely through the encounters and exchanges with people along the Way, and they hardly step inside a church. For others again it is exclusively the rhythm of the walking: they just walk, and have no time either for holy places, or for conversations with other people. For most pilgrims however it is a mixture of all three, the emphasis changing from day to day. Something which I have learned over these years of conversation with many pilgrims is that one should not classify any one form as more or less spiritual than any other. The most appropriate form for spiritual experience is as individual as the experience itself. Only the depth of personal experience is decisive, and this is unmeasurable.

In what follows I refer mainly to shamanistic initiations, partly because of their metaphysical emphasis, and partly because of their stress on the individual experience of the initiand, which makes them particularly appropriate for comparison with the

experience of pilgrims. Pilgrims and shamans travel in a real or metaphorical sense through strange worlds in their search for knowledge, insight, and change. For both the theme of the journey, especially the inward journey, is of central significance.

Various parallels between the pilgrimage to Santiago and shamanistic initiations can be drawn, especially with respect to the liminal phase, which involves a series of trials, possibly even including an initiatory death. During them or immediately after there follows the giving of instruction, which ends with the showing of the holy objects and the birth of the new person. Differences remain however in the purpose of the journey. The shaman obtains sacred knowledge, which serves later on for the healing of other people. For the pilgrim it is rather a matter of achieving his own integration, his own salvation. There may possibly be parallels in the case of former pilgrims, who because of their own experiences feel duty bound to do something for others. We know that the medieval hospitals were often founded on the initiative of former pilgrims.

Most of the scholars who have treated pilgrimage from an anthropological standpoint make the comparison, though at a theoretical level, between pilgrimage and shamanistic initiation. Until now however, as far as I know, none has looked for actual pilgrims whose personal experience provides a starting point for a concrete comparison. I should like to make this attempt, even if it is provisional and preliminary, touching on a thematic, not a chronological selection of the most important elements in the experience, since the initiatory progress of the individual pilgrim is only comparable in broad outline. Thus similar initiation-themes are experienced by different pilgrims, though not necessarily at the same geographical places. There are only a few places where the themes of individual experience coincide with the places where they arise; though where they do, I draw out the special significance of those places. In section 5 I go more closely into the connection between the geographical Way and the themes of

individual experience, but before doing so, I want to develop the comparison between aspects of the Santiago pilgrimage and the most important themes in shamanistic initiations.

4.1 The call

Physical illness, accidents, or psychic crises as well as dreams or visions are often taken as signs of a person's call to be a shaman. Such crises are the first steps in the shaman's initiation, and acceptance of his vocation may be the beginning of their cure.³⁵ Shamanistic initiation is thus in many cases a means of self-healing, by opening the individual consciousness to other worlds.

Illness or mental crisis is therefore a step towards the development of awareness. The same thing can be seen in many Santiago pilgrims. A good many pilgrims are going through a personal crisis, or find themselves at a turning point in their lives. Students at the time they graduate, wondering where to go next; people in middle life at a turning point in their careers, or at a marital or other emotional crisis; older people after retirement, or the death of a spouse: these are the most obvious examples. In such situations, people set off for Santiago, in the hope of coming to terms with or else changing them.

The common element between many pilgrims and shamans therefore is the experience of personal crisis, which starts them off on their inward and outward journeys.

4.2 Separation from everyday surroundings

Initiation demands that that the individual separate himself from everything which makes up his past. So it usually takes place far

from familiar surroundings, "out in the wilderness". In such lonely places, people's sense of the holy is strengthened. Or, in the words of the Caribou-shaman Igjugarjuk: "All true wisdom is only to be learned far from the dwellings of men, out in the great solitudes, and is only to be attained through suffering. Privation and suffering are the only things that open the mind of man to those things which are hidden from others."³⁶

In the Christian context too, the desert or the wilderness is the place for encounters with God, though also the place of dæmonic powers.³⁷

So too the more lonely places on the Way to Santiago such as the Pyrenees, some stretches on the meseta, the mountains of Rabanal and Cebreiro, are the places where feelings of fear, isolation, and menace, but also of the nearness of God, are experienced most strongly. *In der immensen Musik der Stille (der Meseta) spüren wir verwirrt, dass Gott nicht weit ist* ["In the vast music of the silence (of the meseta), we feel, bewildered, that God is not far off"]. At the same time, though, the meseta is also felt as threatening: many feel themselves oppressed by the nearness and the endless expanse of the sky and the landscape. Heaven and earth come so close together, that man becomes a tiny thing between them: he feels a part of both, overwhelmed by the consciousness of his own insignificance.

The way from everyday reality into the other world, both for shamans and for pilgrims, often leads over a bridge. The symbolism of the bridge as a passage to the beyond, or to death, is universal. It is related on the one hand with the myth of the bridge which once linked heaven and earth, and over which humankind and the gods freely travelled, and on the other with the initiation-symbol of the 'strait gate' or the 'perilous passage' at the beginning of the Way.³⁸

The ancient bridges on the Way to Santiago are experienced by many pilgrims as special passages, although they cannot define this experience more precisely. In this context, the bridge at Puente la Reina is particularly important. Maybe the thought comes into play that from here on, at least from a symbolic point of view, there is only one Way. Many sense an intensification of the Way, a feeling that there is now no going back, that here the real Way begins.

4.3 Trials and help on the way

Every initiatory Way, every journey to the other world, is marked by trials, alongside which, however, help usually appears. What pilgrims experience in this light varies once again with the individual. Some trials are linked, as already noted, with the topography or the climatic conditions of the Way, particularly in the Pyrenees, the Montes de Oca, the meseta, the mountains of Rabanal and Cebreiro. For some, this is the first time that they have walked on narrow paths in lonely places. They go astray in mist, lose their bearings, wander around for a long while before they find the Way again. This has actually become relatively rare since the recent improvement in the waymarking - I might almost say unfortunately, since getting lost, and living through loneliness, are part and parcel of the trials of initiation. Still, these sections of the Way are experienced now as before as hard, and some pilgrims, doing the Way for the second or third time, and despite their familiarity, experience on them - particularly the meseta - the same fear as before.

The blazing sun is also a trial, especially to non-Spanish pilgrims. To walk across the meseta in summer is to walk through purgatory. *Die Sonne brennt das Hirn aus, und die Gedanken werden von der glühenden Sonne verbrannt, noch bevor sie überhaupt entstehen können, die Erinnerung an die Vergangenheit wird ausgelöscht* ["The sun scorches your brain, your thoughts are burned away by the blazing sunlight, even

before they begin; even the memory of your past vanishes"]. The brightness of the light in the endless expanse of the landscape is so dazzling, that it can play tricks with one's sight, like mirages. For sheer light, you can scarcely see.

I take this alteration in one's view of reality as a metaphor for the essential change in perception during an initiatory journey. The physical experience of altered sight makes the pilgrim realise the need for a change in perception on his spiritual journey, and opens him up to it.

Going through the fire like this, much is burned away; you empty yourself inwardly. *Dejamos parte de nuestra alma en cada paso. Y en cada paso recobramos fragmentos de los que nos precedieron. Gracias camino por alimentar nuestros piés* ["With every step, we leave a part of our soul behind. And with every step, we take on a part of those who have gone before us. Thanks to the Way for nourishing our feet." - from the pilgrims' book at Villasirga]. As we empty ourselves, we become ready to receive the new. This corresponds with the symbolism of the initiatory death.

Receiving the new starts with the feet, step by step. Is it really chance that the sunbeams which, at the equinoxes, strike the capital of the Annunciation at San Juan de Ortega, travel slowly upwards, shining first on the lower part of the figures, before at last the heads are bathed in light ?

A further, and very real trial for most modern pilgrims - at least for those who do not avoid the difficulties of the Way - are those stretches where it coincides with a main road, where cars and lorries roar ceaselessly past you, often so close that you have to jump into the ditch to avoid being run over. You feel despair and anger, and sorrow for all that our civilisation 'runs over'. All the dead creatures on the roadside, from butterflies, lizards and snakes, to birds, dogs and cats ! I once saw a dead hawk, and only

a couple of metres away the rat which it must have been about to catch, dead as well. Inevitably, one is made aware of the transitoriness of this life, and most pilgrims find themselves dealing with thoughts of impermanence and death, including their own. Although I myself find this trial particularly hard, I still regard it as the most appropriate type of initiation-trial for our time. The trials of today cannot be the same as those of the Middle Ages, as both inner and outer realities have changed.

Encounters with other people along the Way can be experienced either as a trial or as help. Because of the existential dependence of the pilgrim upon the inhabitants of the places he goes through, such encounters become particularly important, and whether he finds curt rejection or a friendly welcome, he feels them to a stronger degree than the encounters of every day. Both are clearly part of the Way, and all pilgrims experience them, though not necessarily at the same places.

The inhabitants along the Way are often helpers in a directly spiritual sense. I mean by this all the people who give pilgrims commissions for Santiago, sometimes with quite concrete requests to pray for them there. Such people often appear to pilgrims in moments of doubt or exhaustion, and their requests give them new energy, their journey new meaning.

Shrines or individual images of the saints, or of the Virgin, can also be experienced as forms of help, and as well by non-Catholic as by Catholic pilgrims. I prefer not to go further into this however, but only make brief reference to the fact that on tough stretches of the Way, helping figures from legend are generally available to the pilgrims: for example, the Virgin of Roncesvalles, who protects those crossing the Pyrenees.

4.4 The theme of the world's axis - the symbolism of descent and rising, or death and rebirth

The symbol of a tree as the centre or navel of the world, and forming an axis linking the different worlds, is widespread. The axis of the world can be a tree, a mountain, a stake, a pillar, or a ladder, and shamans can transport themselves along it into the different worlds. It serves equally for the descent into the underworld as for the ascent into heaven, and so becomes a "path for rebirth". It is "the means of achieving a transcendent vision of the culture by directing the spirit heavenward."³⁹ Christ's cross on Golgotha can be seen as such an axis ⁴⁰.

In an initiatory death the shaman is often carried to the end of the earth, and there placed on a high mountain or in the branches of a tree, where he is given instruction by the gods or spirits. Note the parallel with Santiago as the end of the earth! Turner too in his discussion of the liminality of pilgrimage emphasises the marginal locations of various important places of pilgrimage, "at the end of the world" ⁴¹. At the end of the world, origin and goal, end and new beginning, seem to merge.

In the iconography found along the Way to Santiago, especially on sarcophagi, the theme of the world-tree appears in various places. I should also like to refer to the legend of the battle of Sahagun, according to which the lances of Charlemagne's warriors, marked for death, blossomed.⁴² Both examples clearly illustrate the theme of the tree and its relationship with death and rebirth.

As far as experience of this theme goes, I can only speak for myself, for I have no material on this from other pilgrims. For me my pilgrim's staff became a sort of mobile world-axis, helping me with every step to centre myself, and, in coming to my own centre, to become conscious of myself as the link between Heaven and Earth. Sometimes, before I was ready for this, and the sky seemed

almost to oppress the earth, and me in between, my staff became the axis holding Heaven and Earth apart, so that I, a tiny human being, should not be crushed by their immensity. As a spot for an initiatory death, the Cruz de Ferro was for me a downward-pointing world-axis. I also experienced the central pillar of the Portico de la Gloria in Santiago Cathedral as a world-axis, but this was the axis along which my soul, led by St James, arose.

5. Pilgrims' experiences and the geographical Way

I have already listed the most important places along the Way. I shall only describe them here in order to summarise the experience of pilgrims in relation to the geographical Way. In doing this, I shall be developing the theory that there is an interaction between the geographical Way and the pilgrims' inward journey, and I shall try, on the basis of the themes which pilgrims experience at particular places, to draw some conclusions about the structure of that journey. My research here is not yet complete, however, and so I should prefer to regard the following remarks as a stimulus to discussion. They are based on the questions I put to various pilgrims - not only those who had walked the Way as a consciously spiritual journey - about their positive and negative memories, in the broadest sense, of places along the Way. For the sake of brevity, I deal only with the places to which nearly all of them referred; and I omit places which were remembered for purely profane reasons (good food or a good *refugio*). For clarity, I present this material schematically: the initiatory structure of the Way emerges clearly, even when the beginning- or end-point of a particular theme are not the same for all pilgrims.

The first part of the Spanish Way, from the Pyrenees to about San Juan de Ortega or Burgos, is experienced by many as a sort of "preparation for the Way". In most cases it is marked by initial difficulties, the struggle against the desire to give up, insecurity, self-doubt, and the leaving behind of one's previous life. On

average, this phase seems to last about a week. Interestingly, this phase becomes shorter, the nearer to Santiago the pilgrim begins. After this phase, there is greater assurance about being a pilgrim, and - this relates especially to pilgrims from foreign countries - readier acceptance of foreign ways, and greater willingness to abandon particular forms of security (eg. drinking from fountains instead of sticking to mineral water).

Most pilgrims refer to Roncesvalles as a place of more intense emotion in this first phase, particularly because of the pilgrim blessing in the church. Even many of the non-Catholics or non-practising Catholics are deeply moved by this ritual - perhaps all the more because they will have set out from home without a blessing or any ceremony of parting, and in some way missed it. This suggests the great significance of rituals of separation and incorporation in initiation ceremonies.

The next important place is Puente la Reina. The knowledge that here the four main routes meet arouses a special feeling in many pilgrims, the feeling that from here on the Way gains greater intensity. So the bridge at Puente la Reina becomes a crossing-point of a special kind. One woman pilgrim told me that here, in profound crisis, she was on the point of giving up. After a period of meditation on the bridge, she knew that she had to go on.

The next is San Juan de Ortega, which is referred to as a place of strong spiritual energy: it is an *Ort des Lichtes, ein Ort, der die Ruhe gibt, um sich zu finden* ["place of light, a place where there is calm in which you can find yourself"]. It is the first place of which the pilgrims whom I questioned used words like *light* and *energy*. Obviously the light is clearly perceptible here for the first time, even for those who do not experience it at the equinoxes. I too feel that something new, a new theme of the Way, begins here, which becomes visible in this light. It is like the annunciation of a possible illumination.

And so we come to the second part of the Way, whose outstanding feature is the meseta, the bare plateau between Burgos and León. You can regard it as beginning either at San Juan de Ortega or at Burgos. The meseta is seen by all as one of the hardest stretches of the Way, as the real initiatory trial. Many pilgrims reach their physical and psychic limits here. You are alone with the infinity of Heaven and Earth, with the burning sun, with the monotony of the Way. It is a *steiniger Alptraum mit ihren endlosen Ebenen ohne Baum, Strauch und Mensch, ein Gang durchs Fegefeuer, un passage par le vide* ["stony nightmare, an endless plain without trees, bushes, or people, a walk through purgatory, a passage through the void"]. Looking back at the meseta, many speak of purification or catharsis.

As for the individual places: interestingly enough, Burgos is experienced by most pilgrims as *allzu protzig* ["much too ostentatious"], as *aufgeblasen, aber kunsthistorisch imposant* ["inflated, though imposing from an art-historical point of view"] - while for most of the pilgrims who go by car, the word imposing is used in a positive sense. (I have not in fact systematically questioned any car-pilgrims, but those with whom I have talked described Burgos, unprompted, in enthusiastic terms.) In no other place is the discrepancy between the experience of walking and motorised pilgrims so great. Burgos is a city whose profane qualities are very much in evidence, which is hard to bear for pilgrims who, consciously or not, are seeking transcendence. Cities generally are experienced as difficult, and Burgos in particular.

At some stage in the crossing of the meseta, most pilgrims undergo a crisis. Most frequently, the stretch between Carrión de los Condes and Sahagún comes up in this context, with Sahagún as the lowest point of all. The crisis can take physical or psychic form, but mostly involves both. Last year [i.e. 1989] nearly all pilgrims described severe sickness and diarrhoea at Sahagún, which they took several days to get over. I suspected bad water at

first, but realised that pilgrims who drank only mineral water had also been affected. So what was the cause? Over and over again Sahagún was referred to in negative terms, without clear reasons being expressed. Several thought that it is only towards the end that you appreciate how tough the meseta actually is, it burns you up without your realising it, and in Sahagún the damage makes itself felt.

León comes next. Here, people refer to light again. In the cathedral you feel yourself *zum Licht emporgezogen* ["drawn up towards the light"], while the church of San Isidoro gives you the feeling of a cave or grotto. Thus in León both the theme of an ascent into Heaven, and that of a descent into the earth, appear. Both, though, are experienced as good and strengthening. I myself had the impression that the blinding light of the meseta was transformed by the cathedral's stained-glass windows into a gentler kind of illumination, without the burning quality of the sun on the meseta.

The third stage of the Way begins in the mountains of Rabanal. It is hardest to generalise about this part. This is why I begin with the mountains of Rabanal themselves. Interestingly, it was here that in several groups of pilgrims (of different types and sizes, including large ones) tensions which had been building up within the group for some time came to a head. In some cases, this led to the break-up of the group; in others, like a storm, it cleared the air. Various pilgrims experienced heightened feelings of impermanence and death, partly in connection with the tumbledown and half- or completely abandoned villages of the Maragatería, which *aus der Erde hervorkommen und wieder zu Erde werden* ["came from dust, and are returning to dust again"]. Many had a feeling of time-travelling, and of being transported back to a long-forgotten age.

Most pilgrims had a negative experience of the village of Rabanal del Camino, on account of its unfriendly and uncommunicative

people, its bad climate and the poor *refugio*.⁴³ All however were enthralled by the rugged beauty of these mountains. The great sheepdogs, which protect the flocks in these mountains from wolves, were experienced as a trial by several - especially the dogs belonging to María in Foncebadón.

And then the Cruz de Ferro, the first *amilladoiro* on the Way to Santiago. For some pilgrims laying down the traditional stone represents a great lightening, and they felt this to be a final leaving-behind of their old selves. This corresponds with the symbolism of the initiatory death. Others felt it as a powerful place, without according it any particular personal meaning. One Dutch pilgrim, on a long and difficult quest for clarity and light in his life, climbed up to the Cruz de Ferro in thick cloud. As he reached it, the clouds thinned, and the sun broke through; for him, it was a sign for his future. At least in a climatic sense, the Cruz de Ferro is evidently a threshold: a number of times I have seen storms approach from each side, to meet just there, and break.

I should like to add something about the meaning of *amilladoiros*: this is the Galician name for the cairns generally to be found at crossroads, and associated in Galician folklore with various ideas, nearly all to do with the cult of the dead. So it is believed for example that the stone one puts down on the pilgrimage to San Andrés de Teixido [on the north coast of Galicia] serves as proof in the other world of having completed the pilgrimage in this. For it is also believed that those who do not do it in this life will be obliged, after death, to do it in the form of an animal, running the risk that the soul will miss the way, and wander around for ever. In some areas people believe the same thing of the Santiago pilgrimage. Some also say that the stones are the souls of those who have gone this way before. Beside most of the *amilladoiros* there is a wayside cross or an altar for the souls of the departed⁴⁴. So too it is said of the Cruz de Ferro that an altar to Mercury lies under the stones. Mercury is the god of travellers, and also the one who leads souls to the underworld. I wonder if one might

regard the great dogs in these mountains, which so frighten pilgrims, as incarnations of Cerberus - or is it mere chance that they appear just here ?

Perhaps one can generalise by saying that the theme of these mountains is letting go or leaving something behind, whether it be the tensions in a group or the abandonment of the old self, as in an initiatory death. There generally follows a feeling of release, which is expressed by many pilgrims in quite concrete terms: they walk *unglaublich leicht* ["unbelievably lightly"] thereafter.

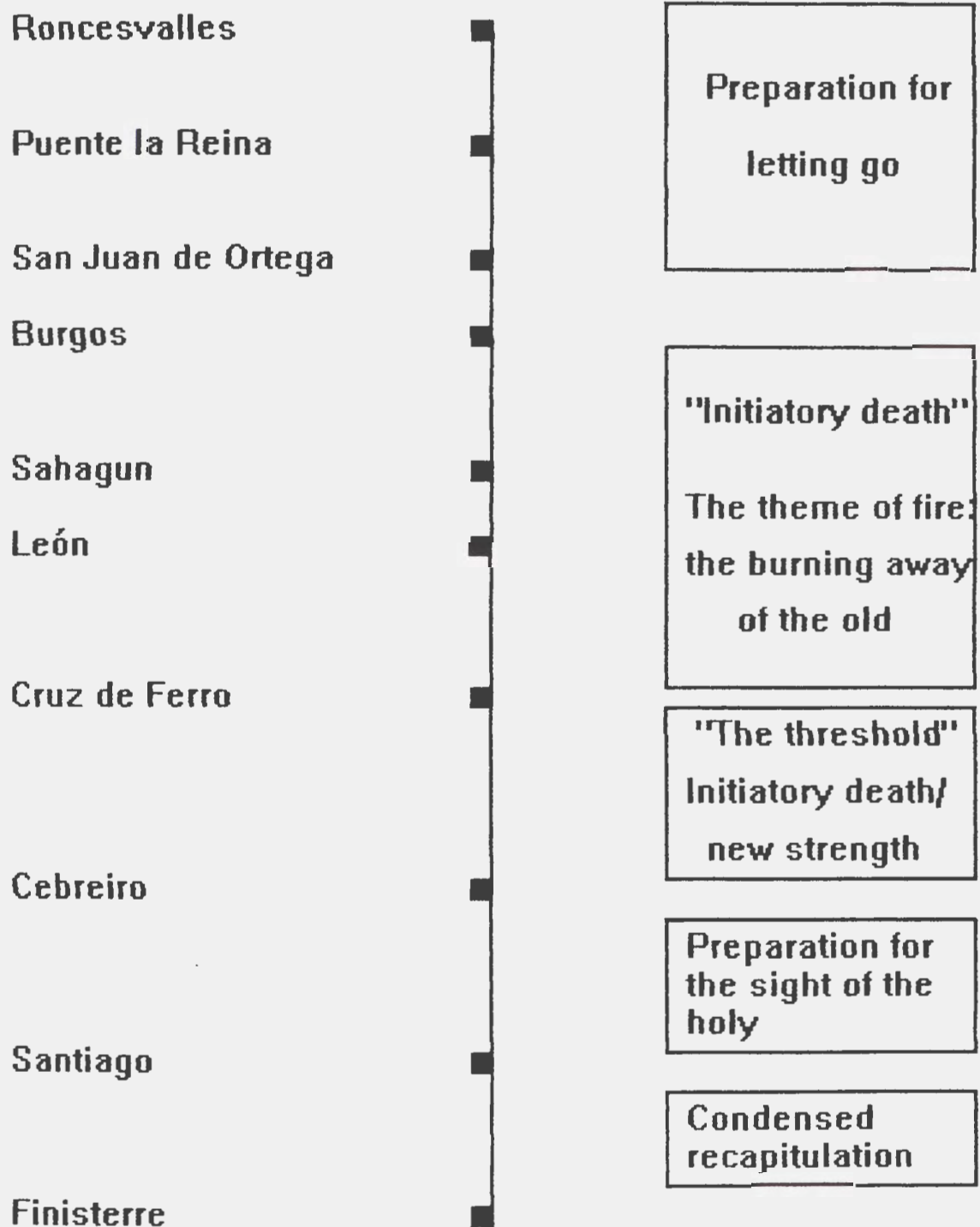
Cebreiro comes next. Most pilgrims experience it more clearly as a threshold than they do the Rabanal mountains. It is *ein Ort, um still zu werden* ["a place to become still"], a place *où l'esprit semble souffler en permanence* ["a place where the wind of the spirit is always blowing"]. I know of a number of pilgrims who have travelled by car, for whom the decision, one day, to walk the Way crystallised here. Many pilgrims cannot say exactly what makes the Cebreiro special, but without exception, they all describe it as such. I feel that the Way into Galicia goes over a double threshold: a negative one associated with abandonment and death, and a positive one, where one is filled with new strength. The first would correspond with the Rabanal mountains, the second with the Cebreiro.

Shortly before their arrival in Santiago, there are two quite different tendencies to be observed among pilgrims: some try to put it off, walking more and more slowly, and are troubled by the thought that their long journey is nearly over, their return to their everyday lives so close. Others can scarcely wait to arrive, walking faster and faster. Some weep as they enter the Cathedral, and are not sure whether it is with joy and relief to have reached the goal, or sorrow that the Way is over - perhaps also because now that the outward goal is reached, the longing for the inner goal becomes that much clearer, and the inward journey without its outward counterpart seems harder. The bustle of tourists in the Cathedral

(to p.34)



Diagram showing the initiatory structure of the Way



is experienced as a very great difficulty, and pilgrims are thrown back the more strongly upon their inner reality. Not all succeed in focussing on the inner reality amid the outward turmoil, and some leave Santiago the next day in disappointment. Others do manage to concentrate on the completion of their inward journey. I should like to put forward the theory that it is precisely here that it becomes apparent whether a spiritual transformation has taken place on the Way or not, and I regard the bustle in the Cathedral as a final trial.

Some set off again for Finisterre. To some extent the journey to Finisterre is experienced as a consolidation of what has gone before: the personal themes along the Way from the Pyrenees to Santiago, the good and the difficult experiences, seem often to recur in condensed form during the three days from Santiago to Finisterre.

The very last trial of the Way is the integration of one's experience into one's everyday life. I believe that we modern pilgrims experience this as all the more difficult, firstly because we return much too quickly, and secondly because for most of us, we have no ritual of reintegration into the society we live in. And with this I reach the end of my journey, although the theme of "pilgrimage as a journey of initiation" is not yet finished: more and profounder study is needed.

³⁰ This essay, part 1 of which was published in the last issue of the Bulletin, first appeared in *Symbolik von Weg und Reise*, hrsg. Paul Michel, Verlag Peter Lang AG, Bern, 1992 (Schriften zur Symbolforschung, Band 8), pp. 137-162, and later in nos. 13 and 14 of *Sternenweg*, the journal of the Deutsche Sankt Jakobusgesellschaft. It was written in 1990 as an overview of the field research conducted by the author, a cultural anthropologist, up to that point. Since the Santiago pilgrimage is continually evolving, and since the number of pilgrims has greatly increased since then, a number of the facts reported here have changed. The Confraternity is deeply grateful to the Verlag Peter Lang for copyright permission, and to Barbara Haab, both for allowing us to make this translation, and for her help during its preparation.

³¹ Elisabeth BIASIO/Verena MÜNZER, *Übergänge im menschlichen Leben* [Transitions in human life], Zürich 1980, p. 49.

³² Mircea ELIADE, *The Quest, History and meaning in religion*, Chicago 1969, p. 112.

³³ BIASIO/MÜNZER 1980, (as note 31), p. 49; Mircea ELIADE, *Schamanismus und archaische Ekstasetechnik* [Shamanism and early ecstatic techniques], Frankfurt, 6th edition 1989, pp. 43-45.

³⁴ V. and E. TURNER 1978 (as note 11 - see Part 1), p. 31.

³⁵ See ELIADE 1989 (as note 33).

³⁶ Joan HALIFAX, *Shamanic voices: the shaman as seer poet and healer*, Dutton, New York, 1979 (also Penguin, Harmondsworth, 1980), p. 6.

³⁷ Cf. LANCZOWSKI, 1982 (as note 21 - see Part 1), p. 64.

³⁸ ELIADE 1989 (as note 33), pp. 445-447.

³⁹ HALIFAX 1979 (as note 36), p. 15.

⁴⁰ Mircea ELIADE, *Images et symboles, essais sur la symbolisme magico-religieux*, reprint Paris, 1980, p. 55: "D'après le livre syrien 'La Caverne des Trésors', Adam a été créé au centre de la terre, à l'endroit même où devait s'élever plus tard la croix de Jésus [According to the Syrian book, 'The Treasure Cave', Adam was created at the centre of the world, on the very spot where later the cross of Jesus would be raised]."

⁴¹ Cf. V. and E. TURNER 1978 (as note 11 - see Part 1).

⁴² Hans-Wilhelm KLEIN, Karl der Grosse und Compostela, in : Klaus HERBERS, (ed.), *Deutsche Jakobuspilger und ihre Berichte*, Jakobus-Studien 1, Tübingen 1988, p. 142.

⁴³ N.B. this reflects the state of affairs at Rabanal up to 1989. Readers familiar with Rabanal since the opening of the Refugio Gaucelmo will be interested to reflect on the difference that this project has made - Trans.

⁴⁴ Fernando ALONSO ROMERO, *El peregrinaje a San Andrés de Teixido: su origen y paralelos Europeos*, Santiago de Compostela 1987 (unpublished paper presented to the Eighth International Congress of Celtic Studies, Swansea).

The Dancing Pilgrim

Desmond Herring

Many of you who have cycled or walked the Camino know that every pilgrim has his or her own reasons for the trip. I am a Morris dancer, in good health at 67, and still enjoy dancing, for which I wish to give thanks. In 1599 Will Kemp, an actor of Will Shakespeare's Company and a Morris dancer, danced his way from London to Norwich. Later he went on to dance across the Alps on his way to Rome; we hear no more of him. Will Kemp never went to Santiago but I felt it was a trip he might have undertaken.

I did the pilgrimage by bicycle, a lady's town shopper, with a basket on the front where my cold-bag rested and panniers with full camping gear at the back. In a bag on the front were my Morris bells, my Morris handkerchiefs and a small tape-recorder to provide my music. My local vicar at Barking Church in Suffolk provided me with credentials.

I joined the Camino at Burgos and my first night at a refuge was at Hontanas. After a swim, I returned to the village and danced outside the church; I was then invited to the bar to dance again for a beer. I sat outside the bar, drinking my beer, absorbing this medieval scene as weary pilgrims appeared over the brow of the hill at the end of the village. No-one had prepared me, however, for the next group who were leading pack horses; I assume this type of back-up is allowed.

My camp site at Carrión de los Condes where I spent the next night was next to 17 young cyclists from Holland, together with their back-up car, a van and nine tents. Their 27-gear mountain bikes were the peak of modern technology. I slept that night dreaming that Santiago was a long way off. This group I was to meet many times - they caught me up on the N120 when I was brewing my coffee in a lay-by, again while I was swimming at Molinaseca, and again while I was swimming at Portomarín. I think I detected a slight annoyance that 'the old man on the loaded bone-shaker was there first'. We did return from Santiago to Burgos on the same train.

The monastery at Sahagún was a superb setting for a dance, so under the 13th-century arch a Morris jig was re-created. This was followed by a swim, a fitting start to a very hot slog to Bercianos. Here, what road there was, had been dug up to bury water pipes. The work was clearly in progress, shovels and machinery everywhere, no clear passage for bicycles and no sign of any labourers. They were all to be found crammed in a small room at the bar, the only place in the village with a fan, I was told. I suspect the 'vino' was the attraction; it certainly was for me.

The refuge at El Burgo Ranero was excellent, but I opted for a quieter spot in my tent outside, that is after I had danced. Here I was to meet the first of the three English pilgrims I encountered during my trip. I will pass by León which was hot and very sticky, and for a Sunday the Cathedral seemed to lack atmosphere. I found atmosphere down at the market by the river where I bought some interesting Spanish folk-dance tapes.



Outside the refuge at El Burgo Ranero

As with most towns I made a mess of getting through Astorga and a police-car coming down a one-way street took a dim view of my cycling up it. At lunch time I met Michael Sadler and his wife, the other two English pilgrims; they live in Bristol, far away from my home in East Anglia. However, coincidentally we had all been to the same school in Swindon. Michael assured me that to meet my schedule we had to get over the top at Foncebadón that afternoon, despite the 39 degrees C temperature outside. Five hours later with two martinis inside me I regretted it. The swim in the river at Molinaseca that evening was bliss but camping in the field outside the refuge left something to be desired, there being no grass, just big stones.

Once again I lost my way in Ponferrada, but finally found the N6 and arrived at Cacabelos at coffee time. Each side of the cobbled street was lined with timbered, jettied houses as in medieval England. The village inn, La Moncloa, was timber built with jetties at the front and balconies surrounding the courtyard at the back. In England such courtyards were used by the minstrels and players. On my arrival the morning sun spotlighted this dancing stage in the middle of the

courtyard. Even at this hour weary pilgrims of many nations sat around on the wooden benches, packs abandoned as they concentrated on the red wine. This deep red liquid was brewed from grapes from the surrounding vineyards and dispensed from large wooden barrels.

As the quiet music of "Lord of the Dance" drifted into the air and my jig progressed, the balconies gradually filled with onlookers from above. This was a scene that could have been taking place in 1599, not 1995. The onlookers clapped and the landord rewarded me with a large glass of wine and 'tapas'.

I do not remember much about my arrival at the refuge at O Cebreiro as it was late and I was very tired. A climb of 1200 metres did not sound much; I was told later that it was 3800 feet and I understood why I had been so tired.

At dawn the next day I was in Hospital de la Condesa, contemplating the fact that the Knights Hospitaller had left my Suffolk village in the 1300s to make this same journey to Santiago. My next dancing was in the heat of the day at an imposing spot in the middle of the road outside the castle at Sarria; there was a drink waiting for me in the bar opposite.

The Spanish mountains always seem to have the last word, even when you think it's downhill all the way. Why did they build the Portomarín swimming pool halfway up a hill? It was very welcome even if I still had to climb up to the refuge.

Next morning mist shrouded the track at Ligonde; I could visualise the story of Moses collecting the Tablets of the Law at such a place. This was to be my last dance spot before Santiago. I had intended to stay that night at Ribadiso, a refuge that had been recommended, and the temptation to stay was even greater when I arrived to find other pilgrims paddling in the river. But I had energy left, and I wanted to make Santiago by noon the next day, so I made the effort and struggled up the hill to spend the night at the campsite in Arzua.

I pedalled into Santiago on time and then, with no thanks to the signposting in the city, found the cathedral square, the Plaza del Obradoiro. Despite the bagpipes of the 'Tuna Universitaria Compostelana' I managed to dance in the rain outside the steps of the cathedral. Alas, I ran out of film and have no proof of this. If anyone saw me dance there and took a photograph I would be delighted to have a copy.

I ran up the cathedral steps, bells still in hand, in time to see the giant censer being swung as a prelude to the 12 noon Mass, the climax of my trip. As I sat and waited for noon I looked around at the assembled faces and tried to remember the many who had been my companions on the Camino. The Canadians who came every year, the Swiss girl with her friend from France, the New Zealander, the two German girls, the couple from Belgium, the many Spanish and Dutch, all of whom had their own reasons for following the road to Santiago. Here I was to kneel and thank God for giving me health and strength, my home and family, the dance, and the privilege to do this pilgrimage.

* * * * *

A First-Time Warden at Castrojeriz

Colin Jones

Anyone who walks the *camino* discovers something special. It may be the rich cultural and spiritual heritage of the pilgrim route or something of their own inner resources. As pilgrims toil through the countryside they also become aware that the *camino* is a living and dynamic tradition. Part of the contemporary experience is the *refugio* and its *hospitalero* (warden). By and large these are volunteers, drawn not only from Spain, but from many nations – a symbol that the *Camino de Santiago* is both the way for *peregrinos* and the *Camino de Europa*.

The sole purpose of the refuge warden is to provide a welcome to all who arrive at the *refugio* or *albergue* with the appropriate credentials. This extends from offering the newly arrived, and possibly very tired, pilgrim a word of welcome and encouragement, to ensuring that lights work and toilets are clean.

At least that is the theory. As I was to discover when I worked as a warden for three weeks last year (1995) there are, in fact, more dimensions to being a *hospitalero* than smiling at newcomers and wondering whether my opening gambit should be in Spanish, French or English.

For a refuge to be more than a mere building a warden must work to create and maintain an atmosphere that is both homely and also a reflection of the pilgrim ethos. As I was reminded constantly there are no set rules on how to do this - every warden must find their own style and manner of achieving this. Once my predecessor had left Castrojeriz it was somewhat disconcerting to realize that this was now all down to me!

During my three weeks I began to appreciate just how important it is to encourage each day's set of pilgrims to see the refuge as more than just somewhere to rest and sleep. Reputations of particular refuges are made or broken on whether those staying there have felt cared for. More than this, a good refuge and warden can help to enrich the experience of pilgrims and, perhaps, help those who see the *camino* simply in terms of a route to be travelled to appreciate some of its other riches. It was often necessary to strike the right balance between those who saw themselves as 'authentic' pilgrims and others whose motives were less focused. I used to find that when walkers or cyclists arrived they were either too tired or it was too late for them to bother about much more than showering, eating and resting. For this reason making a simple breakfast available of coffee and *magdalenas* was in ideal opportunity for the now refreshed pilgrims to have a chat with each other or with me. Many insights, experiences and words of encouragement were shared over the breakfast table.

On the other hand it was also necessary to allow everyone their own space and not to be too 'motherly'. So I never asked leading questions such as 'Why are you doing the *camino*?', or 'What are your impressions of the route?' even if many people did interrogate me about why I, an Englishman, was warden there and not at Rabanal. It often proved sufficient to ask, 'Are you tired?', or 'Any problems?' Then if they wanted to show me their blisters that was fine, or if they wanted to say something more, that was fine too.

So, to pilgrims new and old I would say: spare a passing thought for the warden. If the refuge is not open before 4pm it is perhaps because the poor warden needs time to clean the refuge and also have his own lunch. If he looks a little tired and strained maybe it is because he has just dealt with a group of effervescent youngsters or had to deal with a drunk who tried to gain admittance at 2am the night before. If he looks a little bewildered and harassed it may be because he is newly arrived and hasn't the faintest idea where the spare light bulbs are kept!

* * * * *

Le grand chemin de Compostelle by Jean-Claude Bourlès (Voyageurs Payot, 1995, 276pp), reviewed by Sally Grover

The additional effort required to appreciate a book written in a language other than one's own is generously rewarded in the case of *Le grand chemin de Compostelle*. Jean-Claude Bourlès and his wife Gisèle made their pilgrimage from St-Jean-Pied-de-Port in the Holy Year 1993 with the object of arriving in Santiago for the Feast of St James on 25 July.

An agnostic, Bourlès declines to wear the scallop-shell, regarding it as a symbol reserved for those who undertake the pilgrimage for explicitly spiritual motives. Throughout his pilgrimage, Bourlès seeks to identify his own motives, at times seeming almost to resent the strong influence that the *Camino* exerts upon him: 'Ce chemin est un piège. J'en suis convaincu ... (p.93) [This Way is a trap. I am convinced of it ...]. He seeks also to establish the nature of pilgrimage in the twentieth century, observing: 'Le pourquoi, l'analyse du fait irrationnel que représente le pèlerinage, en cette fin de siècle que l'on dit désacralisé, semble d'ailleurs échapper à la curiosité générale' (p.76) [The reason why, the analysis of the irrational phenomenon which pilgrimage represents, at the end of this century which we call secularised, seems to have otherwise escaped general curiosity]. He speculates that the resurgence of interest in the *Camino Francés* may not, as some argue, necessarily indicate an upsurge of spirituality, but rather reflect a current fashion for more adventurous holidays.

The author's uncompromising desire to strip away appearances and confront the essence is characteristic of his writing. He expresses disappointment at the banal terms of the pastoral letter from the Archbishop of Santiago and at the lack of criticism on the part of the Church for the use of the image of the pilgrim for inappropriate advertising. However his criticisms can be sharp and unqualified. For example, he condemns all cyclists as insufficiently considerate of walkers, and decrees that pilgrims travelling by coach cannot have the least conception of what constitutes pilgrimage. His distaste for the crowds and the celebrations in Santiago poses the question of why he chose to arrive at that particular time.

Yet one does not close this book with the impression of the author as a disagreeable individual. Rather one takes away from it the image of someone profoundly spiritual, humane and, above all, intensely committed to his pilgrimage. When he falls and seriously injures his arm in León he hysterically refuses to go to hospital for fear of being detained and unable to continue, yet he is acutely embarrassed whenever respect is accorded to him on account of his status as a pilgrim.

The book brings the landscapes of northern Spain vividly before our eyes and the people the author and his wife meet come alive on the page. Gisèle Bourlès describes the infinity of the *meseta*: 'De loin en loin, quelques pèlerins qui, aussitôt aperçus, disparaissent, mangés par l'horizon. Un horizon que nous ne faisons qu'imaginer, tant cela est immense' (p.122) [Here and there, a few pilgrims who, once spotted, disappear, devoured by the horizon. An horizon that we can only imagine, it is so immense].

Those who have themselves undertaken the pilgrimage by bicycle or on foot will find themselves face to face with emotions they recognise. The author speaks of 'un monde où les notions de passé et d'avenir perdent leur valeur intrinsèque face à un présent dominé par les actes primordiaux que sont, manger, boire et dormir' (p.54) [a world where notions of past and future lose their essential value faced with a present dominated by the fundamental actions of eating, drinking and sleeping]. Elsewhere he speaks of 'l'exaltation mêlée d'angoisse qu'est le pèlerinage'

(p.92) [the exaltation mingled with anguish which constitutes pilgrimage]. Reduced to tears when bidding farewell to a fellow pilgrim, he asks: 'Comment et pourquoi devient-on si fragile sur ce chemin qui devrait tant nous fortifier?' (p.156) [How and why do we become so fragile on this Way which is supposed to strengthen us so much?]. He recognises the difficulties of re-integration into everyday life after the pilgrimage: 'Difficile, après une telle expérience, de retrouver sa place à l'usine, au bureau et chez soi, quand on sait que, passé la porte, le monde est beaucoup plus grand et beau qu'on nous le laisse croire' (p.264) [Difficult, after such an experience to take your place again in the factory, at the office and at home, when you know that, outside the door, the world is much larger and more beautiful than we are allowed to believe].

During his pilgrimage the author finds partial answers to some of his questions and yet more questions. The turning point is his experience of the *meseta*. He speaks of it as 'the desert', the mythical region where the pilgrim is purified and takes on a new identity. He concludes: 'on ne sort pas d'un pèlerinage à Compostelle identique à ce qu'on était précédemment' (p.133) [you do not emerge from a pilgrimage to Compostella exactly the same as you were before] and finally: 'Le fait pèlerin n'est pas d'atteindre un corps-saint, mais de se mettre en marche vers soi-même' (p.258) [The phenomenon of pilgrimage is not about reaching a holy relic but about setting out on a journey in search of yourself]. He comes to accept that his questions have no simple answers as he asks: 'Comment traduire simplement la réalité complex, foisonnante du Camino? Comment exprimer l'inexprimable?' (p.272) [How can I translate simply the complex, abundant reality of the Camino? How can I express the inexpressible?]

Finally, the author expresses concern for the future of the *Camino* in view of the extensive work and restoration that is taking place along its length. If it becomes too comfortable it will be regarded as a holiday destination to the impoverishment of all who follow it, but how can it be protected from its popularity?

In writing this review, I would like to acknowledge the help received from Jean Poussard of Grenoble who drew my attention to the book and took considerable trouble to find me a copy.

A 10th Anniversary Meeting

John Hatfield

The Abbey of Floreffe, situated on a hill overlooking the valley of the Sambre river, 12km west of Namur (Belgium), was a splendid setting for the Walloon Association des Amis de St-Jacques de Compostelle to celebrate its tenth anniversary on 27 and 28 April 1996. Founded in 1121 and reconstructed in the Neo-classical style in the 17th and 18th centuries, the Abbey is now a small seminary. The meeting was presided over by the Association's President, Dr Armand Jacquemin, and attended by many Walloon members as well as representatives from the confraternities of Flanders, the Netherlands, Britain, Düsseldorf, and from France, Aquitaine, the Hautes Pyrénées, Brittany and Picardy.

On arrival each 'visiting guest' was given the honour of 'commanding' the firing of muskets by a squad of *tirailleurs algériens* dressed in colourful 'Beau Geste' uniforms. The unsuspecting and unprepared honoured guest had to raise a sword and shout '*tirez*' at the appropriate moment, when the muskets would go off with a loud bang, which brought conversation to a halt. The guest would then be offered a large tot of brandy to get over the shock. If these formidable weapons were used at Waterloo, it is a miracle that anybody survived.

On the Saturday afternoon, we took a 2-hour walk to the Church of St Roche and shrine of Ste Renelde on the hills surrounding the Sambre. A guided visit round the Abbey was followed by a Jacobean exhibition presented by members of the Walloon association. We were treated to two splendid audio/slide presentations by recent pilgrims: one along the *Camino Francés* and the other by a cycling group from Brussels who followed the Arles route having passed through the Ardennes, Vézelay, Le Puy and the Ardèche. Wonderful photos of a variety of picturesque scenery, for which the weather had been kind. A guided walk on Sunday round Namur, starting from the top of the Citadel, included three museums. This was followed by a special Mass at the Church of Saint-Jacques at Namur.

Sumptuous meals were provided at the 'Moulin Brasserie', 90 metres below the Abbey, so that we were well exercised oscillating up and down the hill. As we were all pilgrims, no-one had a heart attack! The ambience of Santiago was created at the Saturday dinner and the Sunday lunch by two Belgian groups of Galician bag-pipers who were much appreciated. Once again we greatly enjoyed a characteristically ebullient presidential speech by Armand Jacquemin.

I have fond memories of many friendly encounters, including some constructive discussions on the Feedback Project. My especial thanks to the Walloon Committee who worked so hard to make a most successful anniversary reunion.

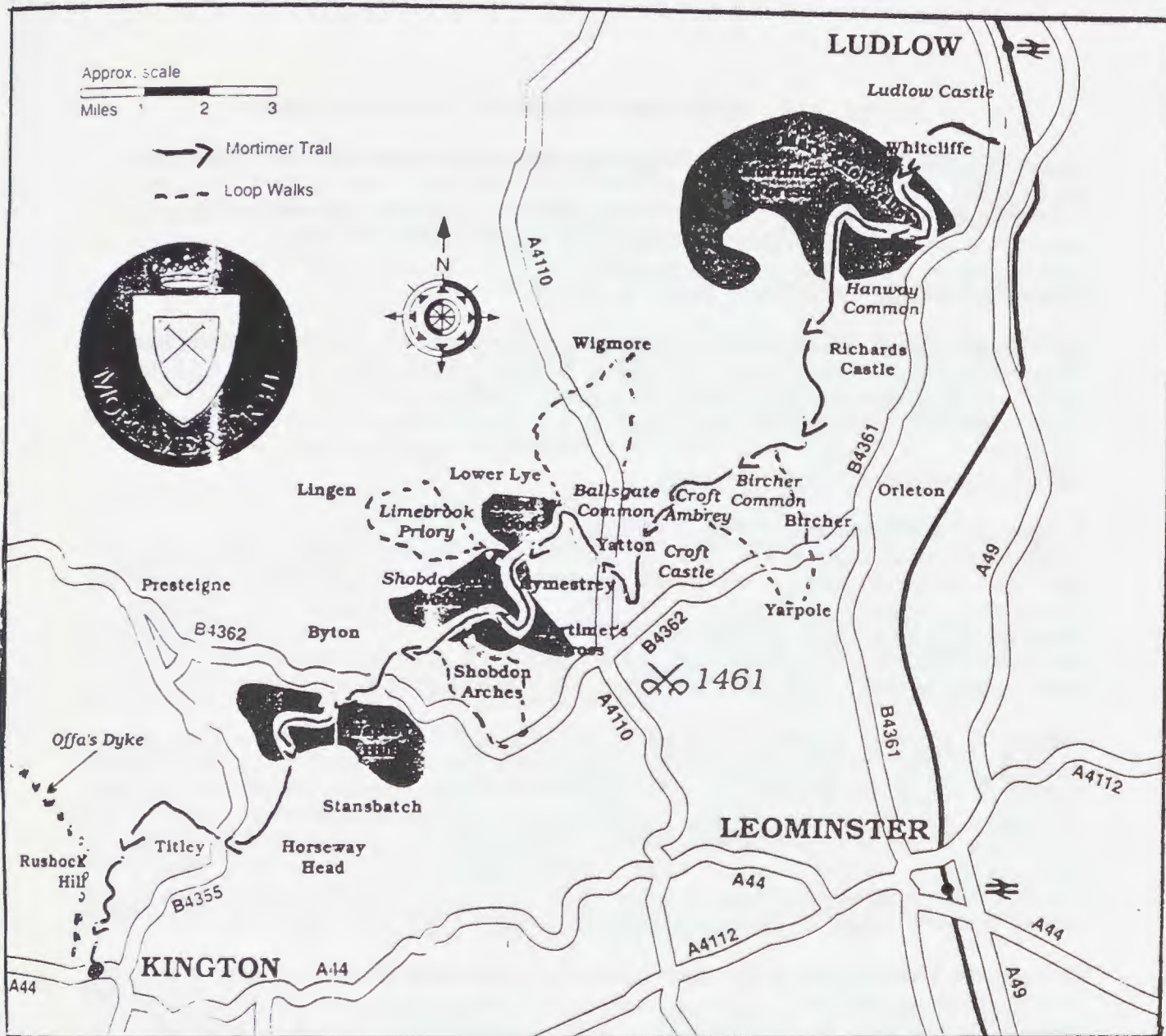
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Walking to Shobdon

Peter Robins

The Shobdon Arches have been mentioned in a couple of recent Bulletins, and for anyone interested in walking there (a mini-pilgrimage?), a new waymarked route called the **Mortimer Trail** was recently opened by the County Council. This 30-mile route runs along the ridge of hills from Ludlow to Kington, giving some very good views over the Mid-Welsh hills and to the Malverns. As the route passes no shops and only two pubs (I can recommend the Riverside Inn at Aymestrey), four additional circular loops have been developed, one of which goes past the Arches to Shobdon Church and village. The Shobdon loop adds another four or so miles, and Shobdon is about 19 miles from Ludlow, where there is a railway station. As the Trail is a bit circuitous in places, there is scope for shortening this somewhat. There is a reasonable bus service (not evenings or Sundays) from Shobdon to Leominster, on the same railway line as Ludlow.

Free leaflets on the Trail are available from local tourist offices, and a first-rate, ring-bound guidebook has been written, *Mortimer Trail Walkers Guide*, priced at £3-95, which can be bought at tourist offices and shops. There is also an Access and



Accommodation leaflet available from the Leominster Tourist Office at 1 Corn Square, Leominster, Herefordshire HR6 8LR; tel.: (01568)-616460.

The Welsh Marches are not unlike Galicia in that rain is not unknown and paths may well be muddy. So wear appropriate clothing/footwear and allow for the long gaps between places of refreshment. The route is generally well marked, though a couple of signs had already been removed when I walked the route a mere month after its official opening. Of course, if you don't fancy walking Shobdon also has an airfield ...

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NOTES AND NEWS and MEMBERS' ANNOUNCEMENTS

Denise Price reviews *The Miracles of Sant'Iago* (Harmonia Mundi, HMU9075156 (CD) HMU407156 (cassette))

This recording consists of a delightful programme of plainchant and polyphonic pieces taken from the *Codex Calixtinus*. Members will recall a concert of similar music from the *Codex* given in the Church of St Bartholomew the Great by the Scuola Gregoriana of Cambridge, directed by Dr Mary Berry, in March 1994.

The 'Anonymous 4' consists of four singers, Johanna Maria Rose, Susan Hellauer, Marsha Genansky and Ruth Cunningham, who have developed a formidable reputation with their recordings of medieval music. Their performance combines clarity and beautifully blended sound, especially in the polyphonic pieces. It is a splendid disc and the ideal present for any friend of the *Camino*. Best of all, it is available on cassette as well as CD, thus making it available to a wider audience.

Friends of the Venerabile and Palazzola Holidays

Members may be interested to know of the Venerabile English College, Rome, which, until 1995, received summer visitors and pilgrims, and of the organisation, Friends of the Venerabile, established on St James's Day 1985, which welcomes members. The annual subscription is £10 (family membership £15) and Friends receive a newsletter, a copy of the College magazine, *The Venerabile*, and a Palazzola Holidays newsletter. For further details please write to: Friends of the Venerabile, 16 Abingdon Road, London W8 6AF.

Palazzola is a former Franciscan monastery in a beautiful position high above Lake Albano in the Alban Hills, 18 miles from the centre of Rome. In 1920, after 500 years as a Franciscan House, the English College bought Palazzola as a summer retreat from the heat of Rome. Palazzola Holidays arranges holiday/pilgrimages based at Palazzola and other centres, eg Assisi, at very reasonable prices. Some examples of 1996 holidays include: Rome and Assisi (6 to 20 Sept., 14 nights, £850), Dominican Rome (14 to 21 June, 7 nights, £595), Holiday/pilgrimage to Assisi (9 to 16 August, 7 nights, £550). For details contact Anthony Coles, 18 Maresfield Gardens, London NW3 5SX. Tel.: (0171)-431 3414.

Through the Church Door is the name of the Unincorporated Ecumenical Association that runs the Through the Church Door project. It currently covers the counties of Herefordshire, Worcestershire, south Shropshire and west Warwickshire and, as a sustainable tourism project, aims to keep churches open to visitors and to provide them with information that will make a visit to a church and the surrounding countryside even more enjoyable. It produces an excellent guide to churches in its area, *The Country Church Visitors' Handbook*, which as well as describing the churches, suggests what else to see and do: walks, festivals, special events, parking, pubs and picnics. The theme for 1996 is: Discover the Stories in Church Stones. Through the Church Door is a membership organisation and for a minimum of £5 a year you can receive copies of its newsletters and the chance to be involved in its programme. The Handbook costs £5, including p. and p. and both it and further details can be obtained from: Mrs Sandy Marchant, Through the Church Door, The Hay Loft, The Old Vicarage, Stoulton, Worcester WR7 4RE. Please enclose an s.a.e for information. (The 1996 Handbook is in the Confraternity Library.)

Bicycles on RENFE – Rebecca Hughes-Parry and Kate Levy from the Perse School for Girls, Cambridge, have written with further information: bicycles are carried free on RENFE trains provided you are travelling at night in a couchette. It is possible to make your own bicycle bag from heavy-duty plastic, sold by the metre in Spanish hardware shops. Many thanks to Rebecca and Kate for their informative letter.

Binnie Mobsby of 114a Woodfield Road, Leigh-on-Sea, Essex SS9 1ET, would like to buy a copy of Brian Young's *The Villein's Bible* ... published in 1990 by Barrie and Jenkins. **Anthea Hopkins** has a brand-new Raleigh lady's bike for sale, all mod cons incl. new Karrimore panniers. Offers around £350? Telephone Anthea on (0839)-469620 (mobile).

LIST OF NEW MEMBERS

We welcome the following new members to the Confraternity and hope that 'older' members will consider contacting those who live in the same city, town, suburb or overseas country. A list of members by country, county or region is available from the Hon. Secretary on request to the CSJ office.

ABROAD

(interests shown in brackets)

- Mr Amon Killeen chez Mme Roussel, 24 rue des Carolingiens, 67200 Strasbourg, **France**.
Tel.: (0033)-88.29.15.89. (From 1/8/96: 111 Orchard Place, Ithaca, NY
14850, USA. Tel.: (607)-273 6615.) (To make a pilgrimage in general)
- Mr Christopher Russell Rua de Sao Juliao 32-5" - DTO, Lisboa, **Portugal**.
Mr Luke Bertorelli Tel.: (00351)-1-886 2129
- Brede Mordal Borkevn, 2380 Brumunddal, **Norway**. Tel. (0047)-6-234 2917.
(Priest in the Norwegian Church; to be a Christian pilgrim)
- Prof. Karl Molin Brantingsgatan 56, S-11535 Stockholm, Sweden. Tel: (0046)-8-663
Curator Berit Rönnestedt (History, art, religion) 8954.
- P.J. Coughlan P.O. Box 6358, Hay Street, East Perth, WA 6004, **Australia**.
Mr Robert Kingston RMB 6292, Wal Wal, Victoria 3381, **Australia**. Tel.:
(053)-596266. (Spanish culture)
- Dr Donald Tremblay (and group) Paroisse St-Eustache, 123 rue Saint-Louis, Saint-
Eustache, Québec, **Canada**. Tel.: (514)-472 2154.
- Miguel Ortiz-Lagunilla 21E 94th Street, Apt.#2, New York, NY 10128, **USA**.
Tel.: (212)-831 1541. (Architectural, historic, cycling,
walking, sightseeing)
- Col. Harold Morgan 70-200 Dillon Road, Desert Hot Springs, California
Mrs Patricia Morgan 92241, **USA**.
- Kristin Bedford 1512 Corcoran Street, NW, Apt.#24, Washington, DC20010, **USA**.
Tel.: (202)-986 6442. (On pilgrimage in May 1996)

NORTHERN IRELAND

- Mr Billy McBride, Mrs Edith McBride, 48 Fairfield Road, Bangor, N. Ireland BT20 4TT.
Mr Samuel (Uel) Tedford 43 Garnerville Park, Holywood Road, Belfast BT4 2NY.
(History, language, holidays in Spain)
- Miss Katrina Hartin 31 Torr Gardens, Larne, County Antrim BT40 2JH.
(Worked voluntarily at the 'Centre de Culture Européenne - St-Jacques
de Compostelle' in St-Jean d'Angély, and subsequently wrote disser-
tation on the pilgrimage. Hoping to do the pilgrimage shortly.)

SCOTLAND

- Dr Robert Young 5 Buckstone Road, Edinburgh EH10 6QF. Tel.: (0131)-445 1530.
Mrs Cynthia Young (Religious, travel and walking)
- Rev. Gary Scott St Peter's Rectory, 36 Wemyss Place, Peebles EH45 8JT. Tel.: (01721)
(Plans to make pilgrimage this year) 720571

ENGLAND, NORTH

- Mr David Byrom 127 Roseneath Road, Urmston, Greater Manchester M41 5AY
Mrs Shelagh Byrom Tel.: (0161)-747 8325. (Walking, church architecture)
- Mr Frank Granch The Old Schoolhouse, 105 Knowl Road, Golcar, Huddersfield, West
Yorkshire HD7 4AN. Tel.: (01484)-423622. (Cycling)
- Mr John Bryant 87 Victoria Road, Elland, West Yorkshire HX5 0QF. Tel.: (01422)-
(Hispanophile) 373774

Ms Patricia Dinnen 5 Garden Terrace, Lothersdale, via Keighley, Yorks BD20
Tel.: (01535)-633837. (Architecture, music, religion) 8ER.
Mr Brendan McKenna 14 Middle Hay Place, Gleadless Valley, Sheffield S14 1QG
Mr Joseph Tynan 343 Boothfield Road, Hessle, E. Yorks HU13 0NW.
Mrs Audrey Tynan (Historical)

Mr Douglas Inglesent 'Whinbrae', 3 Greenfield Avenue, Guiseley, Leeds LS20 8HG.
(Recent change to RC Church and thanksgiving for serious illness
recovery)

Mr Denis Foley 161 Oxford Road, Middlesbrough, Cleveland TS5 5EG. Tel.: (01642)-
818557.

COTSWOLDS AND MIDLANDS

Mr Barrie Hammond The Low Barn, Whites Forge, Appleton, Oxon OX13
Tel.: (01865)-863854. (Walking) 5LG.

Mrs Heather Salguero Madrigal Cottage, 78 The Heath, Dunchurch, Nr Rugby,
Warwickshire CV22 6RJ. Tel.: (01788)-810027. (Have already visited
Compostella four times and preparing for the fifth. Interested in
walking part of the route.)

Mr Matthew O'Reilly 176 Baginton Road, Coventry, Warwickshire CV3 6FT.
Miss Rachel O'Reilly Tel.: (01203)-413346.

Mark Moreton 90 Hall Green Road, West Bromwich, West Midlands B71 3LB.
Jane Moreton Tel.: (0121)-588 3698. (Pilgrimage, art history)

Mrs Freda Dutton 50 Southfield Street, Arboretum, Worcester WR1 1NH.
Mrs Cecily Lambourn (History, archaeology)

Mr Eric Austin The Croft, Main Road, Hallow, Worcester WR2 6PW. Tel.: (01905)-
Mrs Una Austin (On retirement: thanksgiving for employment and good health) 640260

Mr Terry Samson One Valley Park, Bamfurlong Lane, Staverton, Cheltenham, Glos. GL51
Ms Joyce Burke (Religious, cultural) 6SL.

Mr Jim Stevenson 4 Randolph Close, Cheltenham, glos. GL53 7RT. Tel. (01242)-518721.
Mr John Osborn The Castle, Munsley, Nr Ledbury, Herefordshire HR8 2SF. Tel.:
(01531)-670218).

Mr Terry Egglestone 12 Marton Drive, Shrewsbury, Shropshire SY1 3DE.
Ms Margaret Hughes Tel.: (01743)-350038. (Architecture, folkore, music)

ENGLAND, SOUTH AND SOUTH-WEST

Mrs Pamela Simcock Brook Cottage, Brooklands Farm Lane, Botley Road,
Bishop's Waltham, Hampshire SO32 1DR. Tel.: (01489)
(Walking) 895072

Mr Artur Da Costa Saiago Sanderling, School Lane, Hamble, Southampton, Hants
SO31 5JD. Tel.: (01703)-453523. (Interest from a
religious and ethnic point of view)

Mr Bob Eade Furnace Lodge, Furnace Farm Road, Felbridge, East Grinstead, West
Mrs Lin Eade Sussex RH19 2PU. Tel.: (01342)-713278. (Planning 1997 pilgrimage)

Ms Judy Pointing 36 Queens Park Terrace, Brighton, E. Sussex BN2 2YA.
Ms Elizabeth Humphries (Planning to walk the route)

Mr Richard Crean 33 Effingham Road, St Andrews, Bristol BS6 5BH. Tel.: (0117)-924
Mrs Liz Crean (Walking, religion, history, Spain) 3042.

Mr David Marwood 'Prospects', Cheriton Hill, North Cheriton, Templecombe,
Mrs Norma Marwood Somerset BA8 0AD. Tel.: (01963)-33266.
(Continental cycle touring; support for friend in his bereavement and spiritual search)

Mr Dave Walker 15 Eastwick Road, Taunton, Somerset TA2 7HU. Tel.: (01823)-270480
 Mr Peter Bunce Brocks Farm, Teigngrace, Newton Abbot, Devon TQ12 6QL.
 Mrs Jill Bunce (Architecture, walking, old customs, religious experiences)

Ms Susan Vaughan 18 South Street, Denbury, Newton Abbot, Devon TQ12
 Tel.: (01803)-812860. 6DJ.

Mr Peter Day Little Tristford, North Street, Denbury, Newton Abbot, Devon TQ12
 Tel.: (01803)-812752. 6DJ.

Mr Jerry Gates Spring Cottage, Egloshayle, Wadebridge, Cornwall PL27 6HT.
 Mrs Gilly Pawley Tel.: (01208)-813588. (Spiritual, religious)

EAST ANGLIA

Mrs Jane Fairhead Hill Farm, West Wickham, Cambridge CB1 6RT. Tel.: (01223)-290212
 (16th c. European history)

Mr James Catmur No.2 The Three Blackbirds, 41 Broad Street, Ely, Cambs. CB7 4BD.
 Tel.: (01353)-661663. (Romanesque churches)

Mrs Lisa Naudé 25 Greenacres, Peterborough, Cambs. PE4 6LH. (Walking)

Dr Jan Lelijveld Meadow Court, The Street, Little Bealings, Woodbridge, Suffolk IP13
 Mrs Ineke Lelijveld-Mulder Tel.: (01473)-626654. (Cultural, spiritual) 6LT.

Mrs Margaret Hall 224 High Street, Wickham Market, Woodbridge, Suffolk
 Tel.: (01728)-746837. (Walking, general) IP13 ORF.

Mrs Teresa Maybury 4 Masson House, 58 Westgate, Louth, Lincs LN11 9YD.
 Tel.: (01507)-606081.

LONDON AND HOME COUNTIES

Mr Peter Gerrard 40 Canonbury Park North, London N1 2JT. (Architecture)

Mr Christophe Patrice Jean Laurent 100A Playford Road, London N4 3NL.
 (Charity raising events, historical)

Mr Len Welson 67 Kelvin Road, London N5. Tel.: (0171)-359 1856.

Martina Vidal 69 Holly Lodge Mansions, Oakeshott Avenue, London N6. Tel.: (0181)
 348 5888.

Mr Toby Cann 2 Grove Terrace, London NW5 1PH

Mr Josh Jacobs (Transitional period)

Ms Elisabeth Wingfield 29 Belsize Park Gardens, London NW3 4SH. Tel. (0171)-
 (To make the pilgrimage, spiritual journeys) 586 8025.

Miss Vanessa Mallett 17 Queensbury Road, Kingsbury, London NW9 8LS.
 Tel.: (0181)-937 1292 (day). (Sense of adventure)

Miss Elizabeth Spence Flat 8, 99 Blackheath Park, London SE3 0EU. Tel.: (0181)
 852 8761

Mrs Sandra de Laszlo 63 Glebe Place, London SW3 5JB. (History, walking)

Miss Catherine Williamson 53 Ingelow Road, London SW8 3PZ. Tel.: (0171)-622
 9969.

Mr Justin McGowan (Historic, cultural)

Mr Walter Leonard Graveney School, Welham Road, London SW17 9BU.
 Tel.: (0181)-682 7006. (Walked part of Camino in '95)

Mr Fernando Plaza 33 Beaufort Road, London W5 3EB. Tel.: (0181)-997
 Mrs Maria Plaza (Intend to make the pilgrimage this summer) 6524.

Mr Chris Durlacher 143 Percy Road, London W12 9QJ.

Mrs Marie-Laure Durlacher (History, nature)

Mr Peter Butcher 42 Briar Crescent, Northolt, Middlesex UB5 4ND. Tel. (0181)-864

Ms Trudy Owens (History, walking, religion) 0484

Ms Katherine Thomas 120 Portland Road, Kingston-upon-Thames, Surrey KT1
 Tel.: (0181) 546 9100. (Church architecture) 2SW

Katharine Bonner) 'Woodlands', Woodlands Close, Cranleigh. Surrey. Tel:(01483)-277107
Michael Gardner)

Mr Keith Young 19 Old Acre, West End, Woking, Surrey GU24 9JT. Tel.: (01276)-
Mrs Maureen Young (Cultural, historical, walking the way) 857925.

Mr Tony Lyons 24 Dene Road, Guildford. Surrey GU1 4DD. Tel.: (01483)-577733
Mrs Morag Lyons (The walk and the experience)

John Dickson 29 Kidmore Road, Caversham, Reading, Berks RG4 7LR. Tel.:(01734)-
(Spiritual growth) 543115

Mr Tom Gillett 12 Chantry Close, Windsor, Berks SL4 5EP. Tel.: (01753)-869786
(Possibility of making pilgrimage)

Mr Terry Regan 115 Kenneth Road, Thundersely, Essex SS7 3AB. Tel.:(01268)-755765
(Spiritual)

Mrs Kim Grimsdick 39 Hollybush Lane, Harpenden, Herts AL5 4AY.
(Planning to cycle route this year)

Mr James Morrison 82 Mt Ephraim, Tunbridge Wells, Kent TN4 8BS.
Tel.: (01892)-511566. (History, art)

Mr Sid Stephens 42 Albany Road, Gillingham. Kent ME7 4HP. Tel.: (01634)-573426.
Miss Patricia Donovan 44 Epple Bay Road, Birchington, Kent CT7 9EW.
Tel.: (01843)-841935. (Historical, musical, spiritual)

Mr Gordon Haller 21 Hales Drive, St Stephen's, Canterbury, Kent CT2 7AB. Tel.:(01227)
Mrs Alice Haller (Cycling, culture, architecture) -761331

* * * * *

FORM FOR COMPLETION BY MEMBERS WHO WISH TO
TAKE TAKE PART IN THE READING/MARLOW ST JAMES'S
DAY ACTIVITIES ON THURSDAY 25 JULY 1996

Please tick as appropriate.

I / We intend to take part in the following activities on St James's
Day:

a) boat trip, Reading to Marlow - £7-00
..... place/s

b) Mass at St Peter's, Marlow

c) Barbecue supper at the Two Brewers - £9-25
..... person/people

Name/s

Address:

.....

Tel. (with code):

To make certain of your place/s on the boat trip and at the
barbecue supper, please enclose a cheque for the requisite
amount, made out to the Confraternity of St James.

This form should be returned to:

The Confraternity of St James,
First floor - Talbot Yard,
87 Borough High Street,
London SE1 1NH.

Office: please check whether reverse has been completed

UNIVERSITY OF READING
GRADUATE CENTRE FOR MEDIEVAL STUDIES
SUMMER SYMPOSIUM - WED. 3 JULY 1996

Name:

Tel.:

I would like to attend the Summer Symposium on Wednesday 3 July 1996. (There is no charge for attending the lectures or for tea and coffee.)

Please reserve place/s for lunch. The cost of the luncheon is £7-50 to include a glass of wine/juice.

Please make cheques payable to the University of Reading and send with this form by **24 June 1996** to:

Mrs E. Berry,
Department of History,
University of Reading,
Whiteknights,
Reading,
Berkshire RG6 6AA.

CSJ members: if you have completed both this Reading Summer Symposium form and our own St James's Day form overleaf, please send the sheet to the CSJ office, which will then send on the Symposium form to Reading University.

NORTHERN GROUP
ST JAMES'S DAY IN CLAPHAM, YORKSHIRE
Saturday 27 July

*I / We hope to attend the Northern Group day in Clapham on
Saturday 27 July:

Name/s:.....

Address:

.....

Tel.: (with code)

I am / We are travelling by car / by train and (train travellers
wanting a lift from the station) expect to arrive at:

I / We would like* / do not need a lift from the station to St
James's Church.

Please return this form to:

Barry Humpidge,
2A Kingsley Park Grove
Sheffield S11 9HL

Confraternity Office Holders

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Coordinator: Walter Ivens, 1 Airlie Gardens,
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Contents



Confraternity Events	p. 1
Other Events	p. 3
From the Secretary's Notebook	p. 7
Research Working Party	p. 8
Bulletin Correspondents	p. 9
Obituaries	p.10
The Scent of Rabanal	p.12
Refugio Gaucelmo News	p.13
<i>Reflections on the Santiago pilgrimage</i> ..	p.16
The Way as an Inward Journey (part 2).	p.17
The Dancing Pilgrim	p.36
A First-Time Warden at Castrojeriz	p.40
<i>Le grand chemin de Compostelle</i>	p.42
A 10th Anniversary Meeting	p.45
Walking to Shobdon	p.46
Notes and News	p.48
List of New Members	p.49

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