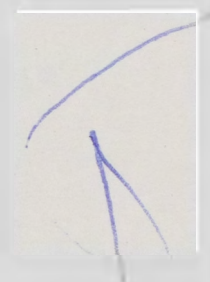




**Confraternity of Saint James**

# **Bulletin**



**June 1999**

**N° 66**

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# Bulletin

Nº 66 June 1999

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Anthony Brunning

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Cover:  
Work in progress on the tower  
at Rabanal del Camino in April  
1999.  
PHOTO. Howard Nelson.

# About this Issue

This issue of the Bulletin has a strong content from Scottish pilgrims. I am glad to publish Willy Slavin's talk at the Practical Pilgrim day at Paisley Abbey on 20 March. Anne O'Donnell, from Falkland, Fife, provides an account of her pilgrimage last year from Ponferrada to Santiago giving some useful practical details and opportunities for prayer. Finally Richard Fawcett gives a review of the recently published *Pilgrimage in Medieval Scotland* by Peter Yeoman.

Readers who have enjoyed *Pilgrims and Pirates: Boscastle to La Coruña* (Bulletin N° 63) and *More Pirates and Pilgrims: the Julian of Fowey* (Bulletin N° 65) will be pleased to read a further article from Francis Davey in which he recounts the activities of mariners associated with the *Nicholas* of Saltash.

By now hundreds of Holy Year pilgrims will have passed through Rabanal and many will be appreciative of the sterling work done by the working party at Refugio Gaucelmo in March 1999. Shirley Snell describes their week and Walter Ivens records a meeting with the Bishop of Astorga.

In *Holy Year and Souvenirs* John Revell gives an account of the Confraternity study weekend at Aylesford in February 1999. The excellent papers presented will be published in due course.

Members planning to walk the *Camino* in July and August might find some useful tips in Paul Murray's reflections on his pilgrimage last year. Looking back to medieval times William Purkis, the winner of the Confraternity Bursary award for 1998, reflects on his experience as a pilgrim in the light of extant early pilgrim accounts, particularly that of the seventeenth-century pilgrim Domenico Laffi. From the United States is a contribution from John Blackwell about a village close to the Le Puy route in France. This article reached the editor by e-mail and is the first to be received entirely – text and photograph – by electronic means.

Since 1937 the Spanish Post Office has issued stamps to mark Holy Year. Janet Richardson describes the stamps issued for XACOBEO '99. John Villiers concludes the collection of articles with some additional notes on Porta de Santiago in Malacca.

Last but not least thirteen pages give information about coming events and news of interest to members.

My thanks to all contributors and hopes that contributions will continue to flow in.

*Editor*

# Pilgrimage and Spirituality

Willy Slavin

“Give me my scallop-shell of quiet,  
My staff of faith to walk upon,  
My scrip of joy, immortal diet,  
My bottle of salvation,  
My gown of glory, hope’s true gage,  
And thus I’ll take my pilgrimage.”

Sir Walter Raleigh (c. 1552–1618)

Recently I was asked by a family with a *spina bifida* member whether they could do the pilgrimage to Compostela together by car. What do you think? The answer to the family’s question may help determine what we think pilgrimage is.

My own first experience of pilgrimage was in India. There a great **Hindu** ideal enables older people, towards the end of their working life, to put their affairs in order while they have enough energy left to journey to the banks of the Ganges and to die there, after bathing in the sacred river. Among the **Muslims** the special title of *Haji* is given to those who have fulfilled the last of the Prophet’s commands to make the pilgrimage to Mecca. That instruction is probably related to the custom, in the Bible of the **Jewish people**, of visiting Jerusalem for the great feasts. These journeys inspired the famous *Songs of Ascent* (Psalms 120–134). One such occasion provided the only memory of Jesus’ childhood (Luke 2:41). And although Jesus died for describing himself as The Way (to God), a journey of spirit and of truth, Christians have maintained a tradition of pilgrimage not only to Jerusalem but to other places also, foremost among them Compostela, despite the evangelical warning repeated by St Bernard and others that God is to be found in the solitude of our own rooms.

The truth is that pilgrimage is a very human thing, common to all but not restricted to religious traditions. Amongst all peoples life has been seen as a journey. We all know that we have not here on earth a lasting dwelling place. So it is not surprising that among those who act out this sense of life’s journey do so from many different motives. Mao Tse Tung reportedly said towards the end of his life: “Soon I shall see God. It is inevitable. One day everyone must see God. I am a simple man, a solitary monk who travels through the world with a leaky umbrella.”

There are, I would propose, at least three different aspects to a pilgrimage which distinguish a journey as spiritual and therefore different from a regular holiday or tourist travel.

The first is the **cultural interest** related to the history, geography, art of the place to be visited. The *emphasis here is respect for the past*. Such pilgrimages can be almost theatrical with the participants encouraged to imagine that they are part of the ancient scene. Significantly, almost the first thing written in English is Chaucer's tales of the pilgrims going to Canterbury and the tomb of St Thomas Becket. This kind of approach has been enormously stimulated today by modern travel facilities.

Secondly, there is the **recreational aspect**. Today's emphasis on health and fitness has encouraged many to see a challenge in pilgrimage routes which they can follow on foot, by bike or even horse. This has offered, especially to younger people, a link with the past while allowing them to display *a commitment to present enthusiasms* such as sponsorship for a good cause. It also opens up an interest in the environment which is important for city dwellers. But most of all it emphasises the physical demands without which the human spirit can too easily be trapped in our contemporary comfort. And it offers time out of ourselves, away from what we too easily take for granted and a solidarity with others different from us whom we meet on the way. David Lodge's *Therapy* which ends in Compostela is but one best seller that testifies to the modern interest in this.

Finally, there is the **explicitly religious** which we might see as *a hope directed to the future*. The religious pilgrim may want to make up for a past life and/or change the present one. It is a search for something 'other', an offer of renewal, an opportunity for public witness in an often hostile world. Classically, this idea is symbolised in John Bunyan's *Pilgrim's Progress*. There is an almost infinite variety of possibilities for this. Catholic experience, for example, ranges from old devotions such as the *Way of the Cross* to the Second Vatican Council description of the church itself as a pilgrim body.

A French writer has recently written that people can be divided into two groups: **the convinced** and **the searchers**. The former are those who are happy with the way of life they have inherited or worked for or just find themselves in without hope of change. The searchers are the pilgrims, those who believe they can get out of the past and beyond the present, who follow a vision, hoping for a future that is different.

Last year in Compostela we had some who shared our journey by car and who strongly believed they were sharing also the pilgrimage. So for me the answer to the question at the beginning is that the family with the *spina bifida* member in the car could well be making a pilgrimage, instead of, or as well as,

## Pilgrimage and Spirituality

having a holiday. It would depend on how many of the above three aspects they are adding to their trip to Compostela. Last year I was quite struck how laid back were those responsible for giving out passports on the way and how at the pilgrim Mass the Bishop emphasised how it was more important what we took back than what we brought. This seemed to indicate a more tolerant attitude to the most famous of Christian pilgrimages and one which I believe is required if spirituality is to continue to flourish among those of us who continue to think of ourselves first and foremost as pilgrims wherever we find ourselves to be.

Those who find their homeland sweet are but tender beginners.  
Those to whom every land is as their native one are already strong.  
But they are perfect to whom the entire world is as a foreign country.

*Reflections on Exile by Edward Said, Palestinian writer quoting the 15th century mystic  
Hugo of St Victor*

---

*Psalm 121 is one of the Psalms of Ascent mentioned above. It seems an appropriate prayer for those setting off on their pilgrimage. (Editor)*

I rejoiced when I heard them say:  
'Let us go to God's house.'  
And now our feet are standing  
within your gates, O Jerusalem.  
Jerusalem is built as a city  
strongly compact.  
It is there that the tribes go up,  
the tribes of the Lord.  
For Israel's law it is,  
there to praise the Lord's name.  
There were set the thrones of judgment  
of the house of David.  
For the peace of Jerusalem pray:  
'Peace be to your homes!  
May peace reign in your walls,  
in your palaces peace!'  
For love of my brethren and friends  
I say: 'Peace upon you!'  
For love of the house of the Lord  
I will ask for your good.

Grail version

# The *Nicholas* of Saltash

Francis Davey

During the fifteenth century Saltash had a number of ships engaged in carrying pilgrims to La Corunna. These pilgrims, after disembarking at La Corunna, made their way along the *Camino Inglés* to Santiago de Compostella. If they were lucky with the weather, the whole trip could be done in fifteen or sixteen days, the passage from Plymouth to La Corunna taking about five days each way and the length of the *Camino Inglés* being about seventy-five kilometres, (forty-seven miles).

Constance Storrs, in her book *Jacobean Pilgrims from England to St James of Compostella from the Early Twelfth to the Late Fifteenth Century*, (1994) gives the names of the following Saltash ships which obtained licences to carry pilgrims to Spain during this period.

The brief details of these are:-

Ship's Name	Licence Holder (Owner or Master)	Year of licence	Number of pilgrims
<i>Christopher</i>	Roger Ames (m) or Nicholas Wandre (m)	1445	100
<i>Katherine</i>	John Maynard	1395	100
<i>Nicholas</i>	John Slug (m)	1428	60
<i>Thomas</i>	John Slug (m)	1434	60

While the pilgrim trade was important it only provided occasional employment for ships and their masters. Pilgrimages could take place in any year but pilgrims tended to go to Compostella in Jacobean Holy Years because of the extra indulgences granted at those times. Years were designated "Holy" when St James's Day, 25th July, fell on a Sunday, and only came round four times in a twenty eight year cycle.

Of course these vessels had other employment and occasionally one sights them in other documents of the time.

In 1451 King Henry VI was on the verge of losing Aquitaine with its highly important Bordeaux wine trade. In fact England did not finally lose the Duchy until two years later in 1453, but in 1451 the situation was already very grave. King Henry gave orders for a large expeditionary force under Richard



Wydeville, Lord of Ryvers, Seneschal of the Duchy of Aquitaine, to be collected at Plymouth in January 1451. Over eighty ships, from all the southwestern, southern and southeastern ports between Bristol and London were requisitioned. The vessels and their masters were kept in enforced idleness at Plymouth for five months from January until June, much to their annoyance. Apart from anything else 1451, was a Holy Year and the masters and owners of these ships were forbidden to undertake any other business except for the transport of Richard Wydeville's soldiers to Aquitaine. The King realised that he must compensate the masters and owners for the time they had spent tied up at the quay-side. On June 8th he published a list of vessels with their home ports, names of master and owner and the amount of compensation each would receive. This fascinating document is to be found in the Public Record Office in *The Calendar of Patent Rolls, 29 Henry VI*. As one would expect, a number of Saltash ships appear in it. They are:

Ship's Name	Master	Possessor, i.e. Owner	"Wages"
<i>Le Christofre</i>	Roger Amys	David Selly and Nicholas Lowe	£25
<i>Le James</i>	Nicholas Wandere	Roger Chambron and William Toweker	£40
<i>Le Kateryn</i>	Ellis Benet	Nicholas Lolle, Roger Amys and Richard Witehede	£25
<i>Le lytell James</i>	John Weryng	John Slugge	£20
<i>Le Nicholas</i>	Patrick Goudon	John Slugge, the elder, William Walter and Ellis Benet	£15

From this list of 1451 it is apparent that the *Christopher*, the *Katherine* and the *Nicholas*, which might have hoped for licences to carry pilgrims in 1451 since they had had them in other years, were not able to get them, having been requisitioned as troop transports. It is of interest that the amounts of the King's compensation payments, called "wages" in the *Calendar of Patent Rolls*, are in the same proportions as the numbers of pilgrims permitted in each ship's licence, so perhaps the size of the vessel is the determining factor in each table.

On that basis it appears that the *Nicholas* was the smallest of these ships. This did not prevent her from plying her trade widely as shown by other references to her in the *Calendar of Patent Rolls* in 1438 and 1443.

One of her voyages led to very serious trouble. The *CPR* entries read:

## The *Nicholas* of Saltash

19 November, 1438.

“Grant to John Hampton and Edward Hull, esquires of the body, of the ship called *le Nicholas* of Saltash, forfeited to the king for breach of certain statutes made in the Parliament at Westminster, and taken away from English rivers; on condition that when they be in possession thereof they make true report of her value, and the king will suitably reward them.”

What had the *Nicholas* been up to? The next entry enlightens us:-

2 February, 1439.

“Whereas divers merchants in a ship of Salt Asshe called *le Nicholas* having put in to the territory of the king’s uncle, the king of Denmark and Norway, elsewhere than at North Bergen where the staple for merchants is fixed, and shipped goods, and the king understands that a forfeiture accrues to him under the statute of 8 Henry VI, c.2; he grants this forfeiture and the ship to John Hampton and Edward Hull, esquires of the body, with power to arrest her and to execute the said statute in this matter; provided always that they report to the king in person how much they gain from the present grant, that the king may have as much thereof as he please.”

Perhaps the story has a happier ending than the men of Saltash expected. The last entry on this matter is:-

7 February, 1439.

“Pardon to William Pyke of Saltasshe, mariner, for having sailed to Fynmark last year in a ship called *le Nicholas* of Saltasshe, contrary to the statute relating to the dominions of the king’s uncle, the king of Denmark, Norway and Sweden. (Stat. 8 Henry VI, cap 2.)

The like to the following:-

John Walter of Saltassh, mariner

Geoffrey Stappe of Saltasshe, mariner.

John Taute of Saltasshe, mariner.”

The *Nicholas* appears once again in the *CPR* four years later. This time she has been to Bordeaux, where she was the scene of a quarrel which led to a man’s death. The entry runs thus:-

5 March, 1443.

“By a petition presented by William Creke of Saltayssh, co. Cornwall the king has understood that he and William Caysowe of Saltayssh, in the same company of late at Bordeaux in Aquitaine and divers times there for the defence thereof, fell to quarrelling and entered a ship called *le Nicholas* of Saltayssh, where William Caysowe assaulted him, and he in self-defence wounded the other, who after twelve days died:- and the king has pardoned him his suit and all trespasses, offences and felonies touching the same, and all actions, demands and forfeitures by reason thereof.”

These short, but tantalising, glimpses of four episodes in the life of the *Nicholas* between 1428, when John Slug sailed her to La Corunna, and 1451, when she was tied up at the quayside in Plymouth, give some indication of how far afield she went and the names of some of the men who sailed and owned her.□

# The 1999 Working Party at Rabanal

Shirley Snell

We all met in Rabanal on Sunday 21 March. Walter and Mary Ivens, Joe May and Peter and Eileen Fitzgerald had flown from Luton and driven from Madrid whilst John Bambridge was to join us later in the week. John and I had driven up from Alicante and we really felt that we were reaching home when we saw storks and nests. Why don't storks nest in the sunny South? The working party was rather small as various problems had, sadly, caused some



The working party at lunch with Alberto, Charo and Asumpta.

photo. John Snell.

'workers' to cancel. Although the Refugio was surprisingly clean after being closed up for almost five months, we rolled up our sleeves and set to work with paint brushes, varnish brushes, and loo brushes and soon had the place ready to receive pilgrims. With so much wet paint and varnish around we couldn't open at once but Peter and Eileen soon became acting wardens. We had so many offers of help from the pilgrims when they saw us all working. Once open, we were very busy with walkers who would reach Santiago by Easter if they were in Rabanal at this time. One night twenty-two out of twenty-four beds were occupied.

Each time I go on a working party, I am amazed by the amount of fun you can have, working hard with a group of friends. Peter regaled us at times with

## The 1999 Working Party at Rabanal

various tales of amusing misfortune on pilgrimage, and John Snell tried to bring out a joke over dinner each evening. Peter appeared with tiny white spots all over his face – someone decided that he had distemper! When Joe's scallop shell bobble hat went down with distemper too, things began to get serious. However, we decided that Peter didn't need medical help and he continued with the white emulsion painting, often assisted by Asumpta. We have all seen the photo of Joe on the barn roof – he is still at it. The mimosa tree in the garden was so heavy with blossom it was leaning badly. Up a ladder went Joe and the tree was fixed to the wall, upright and beautiful. The pear tree wasn't in blossom yet – it has been a cold late winter.

John and Joe worked hard getting an underground electricity supply to the well so that the trees in the meadow can be watered. Our Astorga electrician turned up, just when we needed him, to sort out the pump connection. I enjoyed varnishing the balcony balustrades and Eileen could have done with her border fork when she started on the garden. Mary made sure that the wooden seat in the hall was well polished whilst Joe (up the ladder again!) inspected St James. He is still firmly fixed in his alcove, keeping an eye on the comings and goings. Joe and John Bambridge put tiles on the kitchen wall above the sink – a big improvement.

The Fitzgeralds and Snells were residing in the Refugio and Peter wore his slippers this time, when bringing up the morning tea. He made porridge and even got pilgrims eating it, even though some had to lace it with Joe's home made loganberry jam to make it go down!!

On Thursday we had rain, which changed to snow by lunchtime. Pat Quaife and Francis arrived to spend two days in Rabanal before going on to Ferrol and La Coruña to explore the routes and to find accommodation for the sailing pilgrimage/walk to Santiago. They, like us, weren't really prepared for snow. We just wore two of everything and at least one gentleman took to wearing pyjamas under trousers! We even had a flash of Joe's longjohns!!

At 6 am on Friday morning there were high jinks with two large gas cylinders. No gas would come out. So John rushed down to help Peter to change them in the snow. Then they realised that the late-eating pilgrims had obeyed Peter's instructions to 'turn everything off' even the gas at the two cylinders! So the cylinders were changed again – we were ready for porridge by then. In the afternoon Judy Foote brought her group in to see the Refugio – I think that they were quite impressed by it and by Peter's instructive talk. They drove on to the parador at Villafranca. It was just as well that they didn't come a day later, because we awoke at 6 am on Saturday to a thick blanket of snow followed by blizzards during the day. Luckily, most of the outdoor jobs were done by then. That was the one day in the week when I wasn't wishing

I was cycling the *Camino*. We were so pleased to have the lovely warm glass fronted fire in the salon, which also warms the dormitory above. We kept the fire in for days and the clothes airer went in front of it at night – full of pilgrim socks!

When we arrived, there was a new, long pine table with four benches in the salon. It had to go into the kitchen, so out of the window it went and back in through the front gate. The kitchen window had one and a half centimetres to spare, but how were the men going to lift it in? Just at that moment St James sent three cycling pilgrims, who had just come in to have a look around. They were enlisted and the job was done. Sadly, the general opinion was that the original round tables seated more and were more easily moved for cleaning so, later in the week, back to square one, in reverse – this time with two large Norwegians helping and the snow cleared away from the front of the building. It looks very nice in the salon and will be very useful there.

Joe, John Bambridge and Walter went to a meeting in Ponferrada on Saturday evening. They had to turn around at Foncebadón – not mad dogs but a very slippery road – and go by Astorga and the main road.

Alberto Morán joined us for lunch on two occasions. I had made a bread and butter pudding – without dried fruit as we had none. Alberto downed a second helping and asked for the recipe – England's answer to *paella*!!

Palm Sunday finally arrived, the last day. Some of us joined the village at church and had our bay branches blessed and sprinkled. We were waiting for Nellie and Etienne, the first wardens, to arrive before taking in any pilgrims that day. They arrived at about five in the afternoon so all was well. We were invited to Chonina's house for tea and it was so nice to see her smile as she had looked so sad in church. We had come to the end of another working party. What a good name – lots of working and lots of 'party' along with it. Everything that needed it was scrubbed, washed, polished or painted. Everyone knew what needed doing and just got on with it. We were a good team, I think. We said our goodbyes in semi-darkness at seven-thirty on Monday morning. John and I were driving to Calais and the rest to Madrid. They had problems with delayed flights but were still home the same day. We were home three days later and now, six days on, think of the week we had working together, giving something back to the *Camino* in return for the joys and experiences we have had on our own pilgrimages.

### **Meeting with the Bishop of Astorga (Walter Ivens)**

During the week we had important meetings with the Bishop in Astorga and with El Bierzo Association in Ponferrada. We were escorted by Alberto Morán, our friendly Priest and Honorary Member of the Confraternity, who

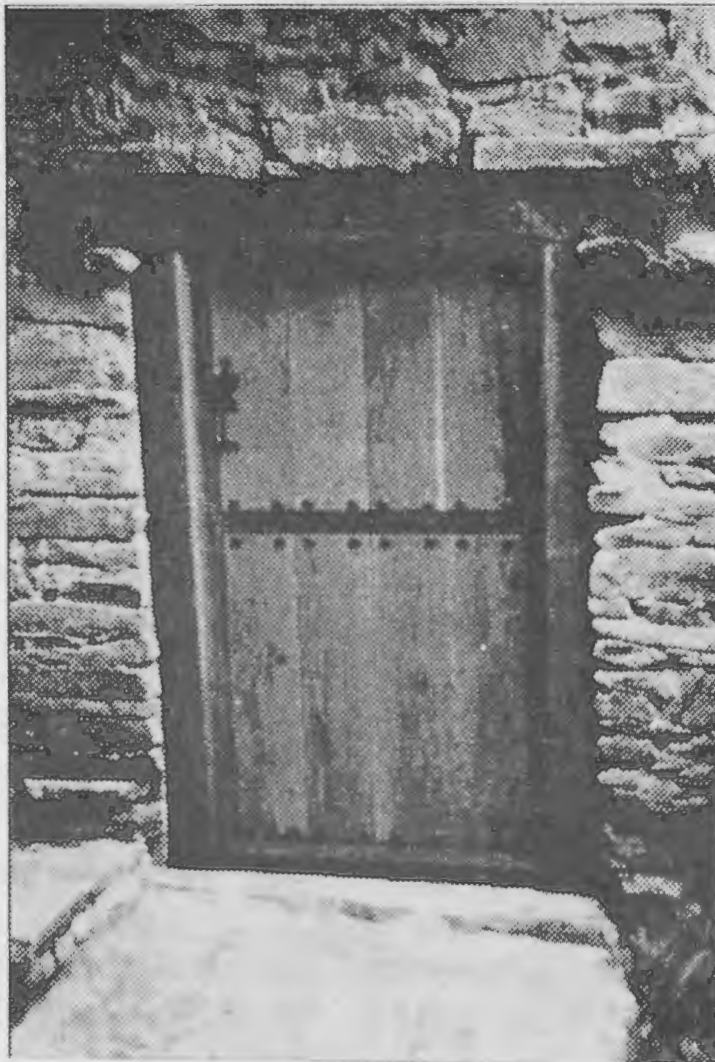
## The 1999 Working Party at Rabanal

was the driving force in Spain in the reconstruction of Refugio Gaucelmo and is now the "Vocal" or liaison between the Bishop and El Bierzo Association.

The Bishop was delighted to receive our cheque for the restoration of the Rabanal Church Tower. He remarked that it was a little early as work had not yet started during the winter, but he would keep it safely for when payment was due to the builders. Work has since started, in April, and it is hoped to complete the restoration in May.

The Bishop totally supported our plea that the church be open for pilgrims and intends to discuss this with the local Priest to see if church keys could be left with the wardens.

We had a good meeting with El Bierzo Association though we had difficulty in driving to Ponferrada due to snow blocking the road over Foncebadón. During the meeting the Church Tower Appeal was explained in greater detail, and they were very much in favour of a contribution being made from our joint Rabanal account in Ponferrada.



The new door at Refugio Gaucelmo designed and built by Howard Nelson. The story of the journey of the special nails to Rabanal is told by Pat Quaipe in Bulletin N° 63. photo. Howard Nelson.

# Holy Years and Souvenirs

John Revell

The Carmelite Friars first came from the Holy Land to their riverside site at Aylesford in Kent in 1242. For almost three hundred years they lived and worked by the River Medway until the Reformation brought about a break in their activities. But their absence was short-lived and they were back again in 1949 – and their historic setting provided the venue for the Confraternity's weekend school on Saturday 20th and Sunday 21st February.

As the Confraternity's first event for 1999 (apart from the AGM in January) the weekend's programme took place under the appropriate title of "Holy Years and Souvenirs". Residents and day visitors achieved a total of forty-four participants, among whom we welcomed two international visitors – Confraternity members Jane Weaver from Arlington, Virginia, and Mme Thérèse Franque from Lourdes.

The Saturday programme was chaired by Mark Hassall and consisted of four lectures. Themes varied but the common thread throughout was the high degree of dedicated research manifest in each presentation. First into the field was Dr Geoff Egan, of the Museum of London, whose chosen topic was "Pilgrim Badges" which he illustrated with a comprehensive selection of colour slides. Well might he be responsible for the development of a new pursuit devoted to mud-watching as the tidal margins of such rivers as the Thames seem obviously rich in treasure for those who seek it! For those wishing to tap his store of knowledge further, Dr Egan will be speaking at the British Archaeological Association's Annual Conference at Hatfield in July and the Renfrewshire Local History Forum's Conference at Paisley in September. Information on both events was circulated with our last Bulletin.

The second contributor of the morning was Laurie Dennett with what might be termed her view from the Chair of "The Origin of Holy Years and the Compostela". In a masterly address (regrettable for its enforced speed owing to the tyranny of the timetable) she created a panorama in time ranging from the Old Testament vision of the cycle of the seasons through to the Holy Years of our own day. From the early notion that one year in seven should be a fallow year for crops evolved the idea of the sabbatical, leading in turn to the concept of the Holy Year, intermixed with the Jubilee. We made our way to lunch with a vast canvas in our minds' eyes – and even at lunch we were not allowed to lie fallow in our seventh year because of the interest in our activities shown by other groups present at the Friars. Between the main course and the pudding

we fielded a variety of questions. Had we been to Compostela? Had we walked? How far? How long did it take? The custard cooled....

The afternoon programme brought Francis Davey to the rostrum to give us the benefit of his insights into the pilgrimage of William Wey to Santiago in the spring and early summer of Holy Year 1456. Francis's research on this topic has been wide-ranging in scope and is to be produced in published form later in the year. For her review of "Holy Year Curiosities" Pat Quaipe investigated and compared the Holy Years of two separate centuries – the fifteenth (which dovetailed with William Wey from the previous speaker) and the twentieth (which brought us up-to-date and into an ambience with which pilgrims-present could identify).

The late afternoon brought a nostalgic evocation of time past when Thérèse Franque introduced a film made by Monsignor Henri Branthomme recording his pilgrimage to Compostela in 1950. Who could deny the overwhelming charm of black and white photography as fleeting images were scanned by all present for points of contact with what we were able to recognise of the Way nearly half a century later? Supper at seven and Compline at eight brought us to what our programme blithely stated as "Evening free". Those tempted to further society gathered in the bar; those inclined to meditation on the day's events sought sanctuary in study bedrooms in the guest house. At this point it seems appropriate to record our appreciation of the simple and hospitable comfort of the accommodation provided at the Friars – conducive to reflection, and ideal for those seeking a suitable atmosphere for retreat purposes or for pausing on the way on foot to Canterbury.

Sunday offered opportunities for early morning worship and the programme resumed at 10 am with a video presentation of the ceremony of the opening of the holy door of Santiago Cathedral on 31 December 1998. The service was lengthy and it fell to the lot of Marion Marples to fast-forward us through some of the more prolonged sequences so that our day's programme was not too adversely affected. We felt for the Archbishop of Madrid there present in the video who did not have such technology at his command and who obviously feared for his next appointment! Another feature of the morning was the spontaneous – though enthusiastically rehearsed – rendering of a French round under the baton of John Hatfield. The words were conveyed by means of a flip chart edited at a moment's notice by Marion Marples – witness her triumph at the correct placement of the acute accent in Orleans after heavy prompting from one of the co-authors of the *Paris to the Pyrenees* guide (who, after all, should know). The whole tuneful entertainment was designed as a tribute to Thérèse Franque who responded graciously before wending her way back to Lourdes with a certain amount of help from the Channel Tunnel. In bidding



farewell to Mme Franque it may be of interest to pilgrims to record that she brought with her details of the existence of a gîte d'etape at Lourdes. For those walking from Arles, turn left after Pau! Pre-lunch activities on offer were a walk along the River Medway or a range of additional videos.

The final afternoon session was devoted to questions and answers from the four lecturers, and the weekend came to a conclusion over afternoon tea.

Footnote: To move from the general to the personal, the writer used the weekend as a spring-board for a two-day walk on to Canterbury in what almost passed for early summer weather. The route to Canterbury has been covered recently by the pen of Priscilla White in *Bulletin N° 64*, so I do not intend to repeat. Except.... to ask the question what is happening to Kent, the former 'garden of England'? Great chunks of countryside are being bull-dozed into extinction to form part of the Channel Tunnel rail link. I quote one site of devastation east of the A229 north of Maidstone which necessitates a long detour on the Pilgrims' Way. Another, between Bearsted and Thurnham, north of the M20, is less extensive but equally ugly. Will the pilgrims of the 21st century approach their final destination through a corridor county compartmentalised by motorways and railway lines and burdened with transit and storage dumps?□

VTH CONSTANCE STORRS MEMORIAL LECTURE

The Vth Constance Storrs Memorial Lecture: ROME – SANTIAGO – JERUSALEM: Tradition and Present-day Reality was given by Professor Paolo Caucci von Saucken on 24 April 1999. The Confraternity intends to publish an English translation by Laurie Dennett in due course. Turn to page 19 for a few paragraphs of this most interesting lecture.

**17 – 19 September 1999**

*International Pilgrimage of the Multiple Sclerosis Societies*  
XACOBEO '99

At the beginning of September a group of Boy Scouts will start the Pilgrim's way from St-Jean-Pied-de-Port on behalf of *Multiple Sclerosis Societies* travelling by bicycle. On *Saturday 18th*, starting at 10 am, there will be a symbolic pilgrimage walking the last 4 km from Monte de Gozo to the Cathedral of Santiago de Compostela followed, at 1 pm, by a Pilgrim's Mass at the Cathedral.

# Walking the *Camino* in July and August

Paul Murray

In no way would I wish to offer my advice on tackling the *Camino*, in what proved to be a particularly hot summer, as prescriptive, but some tips may prove useful to fellow pilgrims.



The author on the *Camino* above Castrojeríz at sunrise on 1 August 1998.

I left behind the Belfast of my childhood and adolescence some twenty-two years ago to settle in England with my interest in the *Camino* aroused initially by a brochure from the Spanish tourist office in London and subsequently by a thoroughly enjoyable year as an English language assistant spent in a school in La Coruña. The Spanish are renowned for their friendliness and hospitality but I was also to encounter much sensitivity and inner discipline from them last summer – much rarer traits among the inhabitants of Iberia. On the subject of nationalities, I was surprised at how few English speaking pilgrims I was to meet – a mere ten in five weeks, the predominant foreign groups being French and German.

My walking companion was Keith, a marathon runner with a great deal of knowledge of physical fitness, and we proved a good team as I was able to impart to him a little of my love of Spanish and the endearing customs of its people. When we were forced to split up after two weeks due to a muscle contraction in my leg slowing down my pace, we both felt sufficiently more knowledgeable to be confident we could complete the walk independently. Keith was now armed with the exhortation ‘qué

## Walking the *Camino* in July and August

aproveche' or 'enjoy your meal', so much more a part of eating in Spain than it is in this country – a lovely touch – and “adios”, as frequent a short greeting as it is a farewell.

We left Saint-Jean-Pied-de-Port at 6 am on Monday 20 July. My new 75 litre rucksack felt wonderfully comfortable but its very comfort had encouraged me to pack nearly 15 kilos, much more than I needed. I was to bequeath a sweat-shirt and a pair of tracksuit bottoms to the *refugio* at Logroño and a kind shopkeeper in Castrojeriz was to wrap up my sleeping bag and trainers and forward them to the main post office in Santiago to be collected at journey's end but not before the extra weight had taken a toll on my limbs. A reduction of 5 kilos in my case should have been even greater, however, as you are recommended to carry a tenth of your body weight and I had begun in the Pyrenees bearing a fifth of mine! Only light clothing need be packed. We even met one Portuguese pilgrim who was carrying a mere 5 kilos included in which was a sheet sleeping bag. In most cases, I was able to borrow a blanket from the *hospitalero* (warden) in the *refugios* but they were only really necessary when the temperatures dropped slightly in Galicia.

Another feature of walking the *Camino* at the height of summer – and it was most unusual for Navarre to experience temperatures in the mid 30s – was the extent to which your feet swell. Although my boots had been well worn in during the previous 18 months, I had not anticipated suffering from blisters when wearing my liners and loop stitched socks. Buying boots half a size bigger than normal is recommended and, in addition to wrapping animal wood round the 'hot spots', Keith proffered Vaseline liberally covering every conceivable part of the foot. This worked a treat and I continued the same routine every morning before setting out, the embarrassment at having to buy perfumed Vaseline in some chemists being readily overcome by blister free feet for the remaining 450 miles! Talking of foot wear, I was relieved I had not divested myself of my flip-flops as they were to prove essential in the daily recovery process for my swollen, aching feet.

We quickly established a routine of rising at 5 am, drinking a litre of water – Keith was more successful at this than me – and breakfasting on as much of our remaining provisions from the day before as possible, usually bread, cheese, biscuits and fruit – as much to lessen the weight we were to carry as to fill our bellies. A torch was essential for the first hour of walking in semi-darkness but the yellow arrows and the footprints in the dusty tracks all pointing in the same direction rarely let us down and we were determined to be off the roads and sheltered from the intense heat of the sun by one o'clock. The straw colour of our urine at our frequent toilet stops each morning confirmed that we were taking enough water on board and in the five weeks

there were no warning yellow signs that dehydration was imminent. The Spanish pilgrims we met assured us that there were no problems with drinking the water from the many way-side fountains on the *Camino* – they were more hesitant in recommending those of Andalusia – so we readily filled our water bottles. I found the extendable walking stick, which I had to buy in Burgos, held in one hand and my bottle in the other, provided a nice balance, the latter being my frequent treat rather as a baby would have recourse to its dummy. The only ‘*Agua no potable*’ warning we saw was at the fountain in Alesanco near Nájera and coincided with an early start when we had lost the path. The Confraternity guide had warned us that the longest stretch without a shop, café or fountain, was the 17 kilometres from Carrión de los Condes to Calzadilla de la Cueva. There was no hot water at the *refugio* in Calzadilla in the middle of the *meseta* and Fernando, the enterprising *hospitalero* from Málaga, had placed large plastic containers full of water to gently heat on the back patio in the midday sun and provide a soothing bathe!

Although I had been tempted to buy glucose powder to supplement my drinks, I found this added too much to the rucksack weight so I opted for the occasional tablet to boost my energy levels. The cheap three course 900 peseta pilgrim menus, offered by so many of the cafés and bars on the route, obviated the need to cook in the *refugios*. Carbohydrates were usually plentiful in these dishes but my predilection for ‘*ensaladilla ruse*’ or potato salad was tempered when a number of my fellow pilgrims succumbed to salmonella after the raw eggs in the mayonnaise in one Galician bar took their toll.

By eight o'clock each morning it was hot enough to liberally cover ourselves with factor 25 sun-cream which we occasionally supplemented towards midday if areas of exposed skin showed signs of drying and burning. I was to suffer burns in two areas in the first week's walking in Navarre – my wrist where I had not removed my watch before creaming up and my lips which I had not thought to cover – the lesson was quickly learnt!

As regards head-gear I opted for a broad-brimmed hat but always wore a polo-shirt with the collar turned up, while Keith chose a baseball cap and a kerchief round his exposed neck. Walking due west each day meant the sun was always at our backs first thing in the morning and to our left by midday, so this helped in our decisions as to which areas of skin needed more attention.

After Keith and I had separated, I worked out a walking schedule that involved an average of 22 kilometres per day. To maintain this, I decided to slip out of two of the *refugios* in the province of León at 4 am but would not have risked walking for two and a half hours in the darkness had it not been for the cloudless sky and the full moon to the south which illuminated my path and warned me of most potholes. My trusty stick and boots with good ankle

support helped to lessen the danger of any sudden sprains.

Keith had shown me some helpful warm-up and warm-down exercises and these together with the three massages that I received at the *refugios* in Estella, Castrojeríz and Reliegos enabled me to finally reach Santiago on Saturday 22 August. The masseurs would take no payment so I gave a larger donation for my nights' accommodation and prayed for them at journey's end. I shall never forget their kindness and am indebted to them, to Keith and to all the wonderful pilgrims that I met, for their encouragement and companionship last summer. It was an exhilarating moment to be reunited with my wife and son in the Plaza del Obradoiro after the walk of a lifetime, a microcosm for the journey of life. Thank you God. Thank you Saint James. □

### **From: Vth Constance Storrs Memorial Lecture:**

“We can consider itineraries, which – in Italy and central Europe, at least – were frequently used by pilgrims to all of these three major destinations. Even in the twelfth century in Arconada, near Villalcazar de Sirga, a stone recorded that the Way of St James and of St Peter passed close-by. An even more emphatic example is the *Via Francigena* which, if it were travelled towards Rome, was a route for pilgrims to that city; if it were followed to the Apulian ports from which ships sailed to the Holy Land, it was also a route to Jerusalem; while for Italian pilgrims and those from Greece and the Slavic nations on their way to the shrine of St James, it was the northward itinerary that fed into the major Jacobean route through Provence. It should also be recalled that pilgrims travelled these routes both going and returning, and this may have implied many encounters with others en route to another of the major shrines.

“I hope that this company, in which many of you know the routes to Compostela very well, will grant me leave to speak about one itinerary which goes to Rome and to Jerusalem, and which demonstrates the points of contact and intersection which those going to Santiago. I am taking as a point of reference the narrative of the Icelandic monk Nikolas de Munkathevera who made the pilgrimage to Rome and the Holy Land from his far-off and chilly land in 1150 – around the time that the *Codex Calixtinus* was compiled. The account of his journey, besides indicating the significance of the *Via Francigena* as the axis of communications between northern Europe and Jerusalem, also shows us clearly the places where the route intersects those that went to Santiago.

“When the monk reached Piacenza he recorded that the itineraries leading to Saint Gilles branched off from there, and more explicitly, on his passage through Luni, near Lucca, he reports crossing the routes to Santiago. Munkathevera has, in fact, pointed out to us the roads that in Italy today we call the *Via delle Alpi* and the *Via de la Costa*. It is notable that the *Via Francigena* unites, in a practical way, the itineraries to Rome and Jerusalem to the south and that to Santiago to the west. But even more notable than its purely historic role, as the main route of pilgrimage to Rome, it has another, transcendent value as the symbolic, almost quintessential, pilgrimage route.”

*Professor Paolo Caucci von Saucken*

# Notes on a Family and Community *Camino*

Ponferrada to Santiago – July 1998

Anne O'Donnell

This was not our first experience of the *Camino*. In mid July 1996 our family of four, Ninian, myself, Christina (then twelve) and Francis (then eleven) had set off on the *Camino del Norte* from Ribadeo in Northern Galicia where we'd been staying with Spanish friends.

It was very beautiful, rolling green vistas, eucalyptus woods and marbled paths but very patchily way marked. We made a few false turns and met no other pilgrims – I think the children suspected the *Camino* was of only historical interest to a few eccentrics like us. That first day was long (as I remember about 40 plus kilometres) with nowhere to stay until a *hostal* in the market town of Villa Nova de San Lorezano, set in a valley with its fine old church.

For those who like a very peaceful pilgrimage, who have good maps and high fitness levels for long walks, the *Camino del Norte* can be wholeheartedly recommended but for us it seemed a rather solitary exercise and we decided to join the *Camino Francés*.

We took a bus to Lugo, another to Palas de Rei and set off again, this time with hordes of other pilgrims. We arrived in Santiago in good time for a wonderful fiesta and determined we'd go back, some day.

It came sooner than we thought when last year some friends, including some of us who had lived together in a Justice and Peace community in Glasgow, decided to do the pilgrimage, some by bike, most on foot and varying distances depending on work/holidays/fitness but all agreeing to spend some days together in Santiago over the feast.

Along with one friend, Bernie, from the community (others would join us on route) we settled on walking from Ponferrada to Santiago. After an all day train journey to Portsmouth, we took the very relaxing but not cheap ferry to Bilbao. Getting the 9.20 am train to Ponferrada meant a quick dash from the ferry at 8.15 am to the efficient local light train service in Santurzi, the port of Bilbao, into the large Abando Station in the centre of Bilbao. We bought our tickets there and then, having to pay full fare for the children since they were over twelve. Oddly enough we had seats next to Bernie who had reserved her ticket in Glasgow Central! At first there was no buffet car and seven hours without one seemed a long time but more carriages were added on including

a good, reasonably priced buffet.

In Ponferrada that afternoon the Pilgrim Office in the lovely old Plaza de la Encina was shut, but the local priest in the parish house on the other side of the square provided us with Pilgrim Records for the stamps of the various refuges. That first night we stayed in the pilgrim *auberge* also in the square, Conrad the volunteer warden asking us to wait till about eight o'clock in case any walking or cycling pilgrims appeared. There was no sign of the refuge mentioned on Page 64 of the Confraternity Guide.

At Villafranca del Bierzo the next day the Municipal Refuge was very clean and modern with hot showers if you went early enough. The private refuge still seemed to be under construction and service, was absent-minded, in a tent/marquee which was also a bar with long tables.

To Vega de Valcarce was, after the short spell on the main road with thundering vehicles, a beautiful, peaceful walk on cart-tracks with masses of wildflowers. The refuge was open in the early afternoon with people still sleeping inside; we capsized beside them in a welcome siesta after an early start to catch the cool of the morning. The refuge was not very clean and one of the two lavatories was out of order but the village has an attractive setting in the mountains and we swam in the river. At night the hilltop Saracen castle is floodlit.

Ninian and the children took the steeper but shorter la Faba route to O Cebreiro while Bernie and I decided on the tarmac. We all arrived before noon in time for Mass in the austere beautiful pre-Romanesque Church. It was a great Mass with lots of young people and gusty singing of new hymns. Outside afterwards a lady sold fresh fruit and vegetables, including delicious cherries.

The refuge was extremely busy and there was a mix up over passports, with Christina not registered and so not allocated a bed, but that was sorted out. The views from the O Cebreiro refuge must be competing for the most stunning panorama on the *Camino*. It's easy to see why it has been such a special place for so many over the centuries. On the way so many wild flowers and such variety – small lilies, scabious, gentians, poppies, rock flowers and of course frequently honeysuckle, scenting the clear air – it was a sense of colour and abundance. Inside, the ancient thatched *pallozas* have a uniquely aromatic 'outdoors' smell and I'd love to sleep in their comforting darkness one day. From old to new, we watched the final of the World Cup in a bar that evening!

A short, sharp climb to Alto de Poia is like ascending out of a well, a path which ends astonishingly at the top in a large café on the main road. The café has a *sello*.

Triacastela has a good refuge with six-bedded rooms but rather disconcertingly all the doors are saloon bar swing types including the

bedrooms, showers and loos!

At the monastery in Samos you have to speak to the infirmarian if you want to attend Vespers, or Mass, or Lauds followed by Mass at 8.30 am. This finishes at 9.30 am, which makes for a late start, but worth it for the wonderfully calm plain chant. A monastery door just along from the refuge door opens for a couple of minutes to let people in. Lauds is in a simple little side chapel while Mass is in the vast neo-Gothic church with a gruesome statue of Saint James, a decapitated Moorish head at his feet, its face with a fiendish grin. In these times it should really be in a museum rather than a Christian church. Having said that, the two cloisters are sun-dappled, tranquil spaces to pray in.

At Samos, the Oribigo river bank is another peaceful place, ideal for a siesta or a reflection on the beauty of dragon flies before the refuge opens. The Samos refuge is one enormous room which was in full use with the extra mattresses all out on the floor probably about sixty people in all. If snoring disturbs you, it would be useful to get in early – that number is quite symphonic! Added to that the sonorous bells sound out every quarter hour and hour. In the middle of the night it felt quite penitential.

A fine, clean, very new refuge at Sarriá was busy. It had lovely hot showers with glass doors. Nearby is a fine old church which has an evening Mass and a tree-lined square – good for a picnic. The municipal outdoor pool at Portomarín was such a treat on a hot day and only a hundred pesetas. In Eirexe the owner of the house next door to the refuge now sells meals too, with erratic but hospitable service. Melide has a fiesta on 18 July with folk dancing in the square at the crossroads.

In Ribadiso we saw no mice but there were hundreds of flies and a smell of sewage unfortunately spoiled what is a very picturesque small river bank. In Arzúa, the Don Manuel campsite has a very basic little cabin to sleep in with two single beds and a sofa for 4,000 pesetas. It has a pretty garden for small tents, Belfast sinks and best of all an outdoor swimming pool. In the Arzúa refuge, leaving aside its lack of lavatories and washing facilities and general griminess, bunk beds are packed in, pushed together in sets of four so that the effect is quite claustrophobic – it would help to be utterly exhausted!

Disappointingly, the very welcoming private refuge which we'd previously stayed at in Santa Irene looked completely closed, while the main refuge suffers from being right beside the busy main road. Arca on 21 July was so busy that the warden came out and announced that individuals would take precedence over groups, whatever their position in the queue.

An English school party thoroughly recommended eating in the restaurant at Monte del Gozo as opposed to the cafeteria. They said the food was superb



and not that much more expensive.

Arriving in Santiago with old friends and meeting up with more, catching up with news and what has happened on route, eating out together all adds so much to a sense of fiesta and of travelling together on the same journey. Some day I'd like to go home together too!

Once in Santiago it's useful to keep your *compostela* handy for free entry to the Cathedral Museum and the Museum of Pilgrimage. The Cathedral Museum has some wonderful pieces including an endearing, very pregnant, Virgin of the 'O', neatly translated as "Our Lady of Expectation"! It also affords excellent views of the Cathedral square and beyond.

The best view of the *botafumiera* is undoubtedly from the nave of the Cathedral but it's necessary to get in early if you want a seat – normally by eleven-thirty for the noon Pilgrim Mass. It must be one of the world's most splendid pieces of liturgical theatre with the swirl of incense, the swelling organ sounding and the sheer scale of its trajectory.

We stayed in the very cheap (only 2,000 pesetas per person) Hostal Estela in Travesia Rajoy and it has much to commend it. It couldn't be more central, just off the main Obradoiro square. Of lovely sandstone in a corner behind its dip of semi-circular stairs, and with *galerias* above (from which it is not possible to see the eve of fiesta *Son et Lumiere* playing upon the Cathedral), it's a dear little place. Its principal drawback is that of Samos, in bed for siesta or at night feels like living inside the Cathedral bells which sound out 120 times daily! Add in testing the sound system for the fiesta and its charms began to pall. Having said that, at fiesta time in Santiago all the *hostals* / hotels in the old city must be noisy unless they have air conditioning – even the excellent, modest Mapoula at 2,000 pesetas per person was noisy on a Saturday night in early August, being near the Plaza Galicia.

There is a walking tour of Santiago from the Information Bureau in Plaza Galicia which provides much useful background for the new arrival. Our Guide was Galician and it was interesting to hear her viewpoint. She would not have Santiago intervening against the Moors as a 'legend' – it was true! Certainly it has been more powerful than many facts in motivating people and changing history.

We had decided to finish our time in Spain with a visit to a beach resort and were lucky, indeed blessed, to have five days in a tiny Franciscan monastery at San Francisco near Muros, one of the fine old towns on the Rias and just a two hour bus journey from Santiago. Nearby are three fine beaches, the nearest fringed with pines, and the monastery has sunny baby cloisters, daily Mass in the chapel and generous meals in the refectory. It was very peaceful and the perfect place to finish a pilgrimage holiday. □

# Pilgrimage to Santiago de Compostela

## “The Past as a Present”

Part I: León to Vega de Valcarce

William J. Purkis

“What will you find there?”

“The past as a present.”<sup>1</sup>

One of my tutors once said to me that the greatest tool available to the student of History was a pair of walking boots, and such was the ethos I held as my research into the pilgrimage route to Santiago de Compostela began. This, then, is the account of an undergraduate historian seeking to understand the world of his studies by stepping into that world. The medium was the Pilgrim road in north-west Spain – perhaps one area of Europe that has changed the least since the middle ages. My aim was to follow the pilgrim road, living as medieval pilgrims would have done, in an attempt to empathise with them. My guide was to be Book V of the *Liber Sancti Jacobi*, otherwise known as the twelfth-century *Pilgrim’s Guide* of Aymery Picaud, as well as the words of some of the medieval pilgrims themselves. There are only a handful of extant medieval pilgrim accounts – largely due to illiteracy. My study was to be based around these, the *Pilgrim’s Guide*, the accounts of modern pilgrims and my own observations whilst in Spain, looking at the changes and continuities between the past and the present. I wanted to immerse myself in the middle ages and at the same time to gain some understanding of why people made this tortuous journey – and, indeed, why it is still made today.

Ostensibly, medieval pilgrimage was a penitential punishment imposed by ecclesiastical authorities. Serious sins would need a longer and potentially more dangerous pilgrimage to a religious site further away, the most popular three being Rome, Jerusalem and Santiago. But whereas Rome and Jerusalem were at the centre of the Christian world, Santiago was on the edge – it was of course in close proximity to Finisterre, quite literally the ‘end of the world’. A pilgrim could expect a long and dangerous journey, through hostile lands and

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<sup>1</sup> N. Brummer, ‘Pilgrimage’, in P. Henderson, ed., *A Pilgrim Anthology*, (Sheffield, 1994), p. 26.

indeed, on occasions, a war zone. It is therefore somewhat surprising that as the tide of religious feeling began to turn in the later middle ages towards a less mechanistic and a more spiritual-centred faith come some of our best surviving records of pilgrims to Santiago. Whilst these accounts are important for evidence of canonical punishments and so on, they also give us an insight into the reasons for undergoing the self-imposed hardship of pilgrimage.

Margery Kempe was often viewed suspiciously because of her immense piety; indeed, at one point in her often hilarious biography, she is highly inappropriately labelled a Lollard! Her journey to Santiago, undertaken in 1417, is recounted in Chapter 45 of that biography and is useful as evidence of the tradition of the vicarious pilgrimage – helping finance the pilgrimage of another, yet still redeeming some personal spiritual benefit: ‘And, he said to this creature, “Mother, I have here ten marks. I pray you that it be yours, as your own, for I will help you to get to Santiago with God’s grace”’<sup>2</sup>. Whilst the details of the mechanics and the financing of her journey are explicit the reasons for her pilgrimage are not quite so obvious. However, within the context of the rest of her story, it can be surmised that Margery Kempe sought to travel to Santiago to satisfy her thirst for piety and spiritual advancement.

A later English pilgrim to Santiago whose account is extant is William Wey, who wrote in the 1460s, having made the journey in 1456. Although his own motivation for making the journey is not made clear, his conversations with others are revealing as to some other late medieval motivations. These mostly deal with the nature of the miraculous healing properties associated with the shrines of saintly relics: “one from the country of Somerset who on account of his great infirmity had vowed to make the pilgrimage to St James”<sup>3</sup> or vows made to the saint on pains of fulfilment of a request: “one on our ship had his purse cut off his belt, losing his valuables and all his money; and at once he vowed to travel naked to St James if he recovered his possessions”<sup>4</sup>. Wey’s account is also very useful to historians searching for the nature of the indulgence granted to pilgrims of Santiago: “Whoever has come in pilgrimage, at any time, to the church of St James son of Zebedee, to him is remitted the third part of all his sins, and if he should die while going there, while there or while returning, having shown penitence for sins committed by him, all are remitted to him.”<sup>5</sup>

Before embarking for Spain, I also undertook some research into modern

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<sup>2</sup> *The Book of Margery Kempe*, trans. B. A. Windeatt (Harmondsworth, 1985), p. 145.

<sup>3</sup> William Wey, ‘An English Pilgrim to Compostela’, trans. J. Hogarth, in *Medieval World*, (vol. 5, 1992), p. 17.

<sup>4</sup> William Wey, ‘An English Pilgrim ...’, p. 17.

<sup>5</sup> William Wey, ‘An English Pilgrim ...’, pp. 18–19.

pilgrim accounts to lay some groundwork for a study of modern motivations. As I expected from a generally more secular Europe, many spoke of the pilgrimage as simply being a holiday. However, several accounts held the links with the medieval mind for which I had been searching: there were those who were fulfilling vows or taking personal prayers of appeal to the apostle. I read of people who were travelling to give thanks for the recovery of illnesses either of themselves or of loved ones, and of spiritual quests and journeys of inner reflection, such as an attempt to liken oneself to Mark’s gospel image of Jesus the pilgrim, as well as ‘finding oneself’ in a very historical context. One needs only to look at some of the material contained within *A Pilgrim Anthology* to gain an encapsulated sense of the wider material available in the Confraternity library: “I was touched irrevocably by the hand of God and such was my joy that I determined somehow to show my gratitude and love – I set out some months later to walk barefoot from Paris to Santiago de Compostela,”<sup>6</sup>. Such a beautiful sentence which could indeed have been written eight hundred years ago. This library was invaluable to my initial research and saw the basis for a lot of what was to be borne out by my personal travels.

**“And then to Sent James that holy place;  
There maie thou fynde full faire grace ...”<sup>7</sup>**

My personal pilgrimage took place in September of 1998. I was to walk from León to Santiago, accompanied by a close friend. Within minutes of arriving in Madrid we encountered one of the difficulties that must have faced many of those travelling to Santiago in the past and indeed still exists (for some) today: the language barrier(s). The taxi driver who took us from Madrid airport to Chamartin station laughed at our inability to speak his language and (no doubt) overcharged us for the fare. He was also our first Spanish informer as to our destination which seemed so far away – “Santiago has good food,” he said. Promising! The train journey from Madrid to León was slow and long. We passed through many stations that I had heard of at various points during my studies, such as Avila and Medina del Campo. The journey into the past had truly begun.

**“And then León, a royal and courtly city,  
packed with plentiful riches ...”<sup>8</sup>**

The first night at Hostal Central in León we found this lack of language

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<sup>6</sup> K. Simons, ‘Pilgrims International’, in Henderson, ed., *Pilgrim Anthology*, p. 5.

<sup>7</sup> Purchas’s Pilgrim Itinerary’, in R. B. Tate & T. Turville-Petre, eds., *Two Pilgrim Itineraries of the Later Middle Ages*, (Santiago de Compostela, 1995), p. 38.

<sup>8</sup> *The Pilgrim’s Guide to Santiago de Compostela*, trans. W. Melczer, (New York, 1993), p. 87.

more daunting – although we eventually negotiated ourselves a bedroom and an evening meal of *Tarta de Santiago*. Our first experience of the pilgrimage really came with the Cathedral of León being bathed in the setting sun.

**“We walked about the city again, and observed how very beautiful, prosperous and grand it is ...”<sup>9</sup>**

León itself is a beautiful city, with an ever-present aura of Santiago. Having had our passports stamped at the Hotel San Marcos, formerly the headquarters of the Knights of Santiago, we saw the sights of the city, including the Basilica of San Isidoro, which receives a mention in the twelfth-century guide (Chapter VIII: The Saintly Remains on this Road<sup>10</sup>). The Basilica held a sight which we would soon get used to – dozens of people engaging in Catholic ritual, whether that be bowed in prayer or hidden away in confessional booths. The neighbouring Pantheon building with its beautiful frescoed ceiling was also a highlight before we finally made our way to the Cathedral. Medieval reminders stayed with us throughout the day, the focus of these being the reliquaries contained within the Basilica (which itself held the remains of Saint Isidore). On show was a very decayed lower jawbone and the hand of a child, both presumably belonging to some saint of local importance.

The realisation of the long miles that awaited us hit home hard at the end of this first day proper; we did not leave Leon until three o’clock in the afternoon, by which time it was very hot and we were both tired after sightseeing. Within yards of following the golden shells we were in pain and the confusion over the seemingly haphazard yellow-arrow way-marking, that we were new to, did not help the situation. At least twice, however, we were cheerily shown the way by Spaniards who shouted and pointed, ‘Santiago!’. Such encounters reminded me already of the many that had gone before, and that the sight of pilgrims trudging through was a daily occurrence for these locals. As Aymery Picaud notes in his concluding chapter, ‘The Proper Welcoming of the Pilgrims of St James’: “Pilgrims, whether poor or rich, who return from or proceed to Santiago, must be received charitably and respectfully ...”<sup>11</sup> This tradition, alive eight hundred years ago, survives to this day.

Progress along the *camino* on this day was hard. We lost the way several times, and, due to fading light and spirits, opted to walk along the

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<sup>9</sup> Domenico Laffi, *A Journey to the West*, trans. J. Hall (Leiden, 1997), p. 149.

<sup>10</sup> *Pilgrim’s Guide*, pp. 96–118.

<sup>11</sup> *Pilgrims Guide*, p. 132.

main road. Cars and trucks buzzed by and the road just seemed to stretch ahead of us forever and ever. And of course there was the pain. In the feet. In the legs. And especially in the shoulders and back from carrying a ridiculously heavy rucksack. Thus two weary English pilgrims entered their first *refugio* to find a houseful of Spaniards – none of whom spoke English. We felt very isolated, very alone and very low. We spoke hardly a word of Spanish, were dazed and confused and did not know how to communicate with our fellow pilgrims or *hospitalero*. Indeed the cursory ‘humph’ of *inglés* that a Spanish pilgrim said as we walked through the door said a lot and stung then; the loss of identity and kin must have also hurt for the medieval pilgrim, although, he would, of course, have had the benefit of travelling in a larger group. However, after hot showers and a good night’s sleep the next day saw renewed, if somewhat resigned, pilgrims heading out into the early morning drizzle.

**“After passing through two small villages [we] came to Astorga ... It is a handsome place, situated on a slope, round which are great stretches of cultivated land, partly in the plain and partly on the slope ...”**<sup>12</sup>

The next day was, in hindsight, worse than the previous. Our aches and pains were added to and we got very, very lost at one point. However, our arrival at Astorga was very welcoming, particularly as a couple of Spanish girls (with some English), with whom we had shared a room the previous night at Villadangos del Paramo, spared us both some encouraging words. There was also an elderly Frenchman sleeping opposite us who tested my knowledge of his language to its limit – his vitality was an example and an inspiration to us both. These encounters engendered a feeling that the spirit of the *camino* was growing within me; it seemed to me to be a timeless sense of co-operation and mutual aid.

Our situation was also helped by a hearty meal and some rather more inspiring sights than those we had experienced since leaving León. “On the right hand is the cathedral which is very old and fine ...”<sup>13</sup>. The Cathedral of Astorga was more ‘medieval’ than that of León replete with grotesque ornamentation. “To the right of the cathedral is the bishop’s palace, and to the left the hospice, where they are very charitable to pilgrims”<sup>14</sup>. The very idea of the neighbouring ‘palace’ of the Bishop repulsed me somewhat and I was pleased to see that much of it was now devoted to a museum of the pilgrimage.

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<sup>12</sup> D. Laffi, p. 150.

<sup>13</sup> D. Laffi, p. 151.

<sup>14</sup> D. Laffi, p. 151.

**"So we left Astorga and went to Rabanal ... going through two or three small villages on the way ..."**<sup>15</sup>

The walk to Rabanal del Camino – one day's distance from León according to Aymery Picaud! – was good, and we maintained high spirits throughout the day. Our just reward was our arrival at the Confraternity *Refugio Gaucelmo* and its welcoming American *hospitaleros*. The major difference had been that we had left the city behind and made a gradual ascent through small villages into the stillness of the mountains. As you wander through the smaller villages in the isolated hilly areas of the *camino*, it really does feel as if you are stepping through time. As well as the cheery greetings from all one meets, at the village of El Ganso a local



The *Camino* through the mountains near Rabanal del Camino.

Photo. William Purkis.

bar-keeper treated us to some grapes and a drink; I can only assume that the reaction of locals to pilgrims would have been the same eight hundred years ago – welcomes and companionship are an essence of the pilgrimage.

The *refugio* was very pleasant and the breakfast we received gave us a good early morning start. But the road was gradually taking its toll on me – my hip was beginning to click out of joint and my entire right side was sore. This meant a slower pace and saw several people overtaking us, including the first English people that we had met walking along the *camino*. They had travelled from Le Puy and I asked them why they were walking. They said that a friend had walked it the previous year for what, it turned out, were very similar historical interests and reasons to me. In turn, they had become interested in it and, rather than getting stuck with a dull summer job, they decided to get to know Spain better.

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<sup>15</sup> D. Laffi, p. 151.

**“Then we went on through the hills, passing through several other small villages ...”<sup>16</sup>**

The walk through the villages of the mountains saw us again in what seemed a hangover of the middle ages, in particular the beautiful hamlet of Foncebadón. Having passed the Cruz de Ferro, we encountered a problem which our twelfth-century guide had warned his readers of earlier on their trail: “guard your face diligently from the enormous flies that greatly abound there and which are called in the vulgar wasps or horseflies”.<sup>17</sup> We both acquired a personal swarm of flies buzzing around us – our heads, rucksacks, legs, shoes and – most irritatingly – our faces. It was not until the descent that we shook them off, by which point we had learned that it was not just us that they were attracted to!

Walking in the mountains, for the first time, began to instil in me a sense of relaxation and peace. My back had accustomed to the weight of the bag and, although I had aches and pains, they seemed to feel ‘natural’ and did not trouble me. As one day rolled into another I began to realise several things about the pilgrimage – I became less worried about getting from one place to another, or finding a bed or a meal and just focussed on the walking, in time with myself and the world around me. Ambling through the mountains was magical. Rather than dreading the days to come, I felt excited at the prospect of the miles that waited me. If this was punishment in the middle ages, it seemed to make it almost worthwhile being a sinner! From an initial hatred of the ‘long and glorious miles’, I began to grow to love them. In fact, I now felt almost like a charlatan, and regretted not having started my walk at one of the four French starting points. I also contemplated the notion of life being a pilgrimage – a continual trudge onwards to newer sights.

**“So we kept on going through the hills, until the way began to descend on the west side ...”<sup>18</sup>**

The first village one comes to on the other side of the mountains is the quaint El Acebo, in whose *refugio* we met a Danish couple with whom we spent many days over the coming weeks. This was their third walk along the *camino*. They clearly love both the walk and the spirit of the pilgrimage itself, the resort to the basics of living and, as they put it, ‘improvising’ which they felt was just not part of the twentieth-century and its fast-paced lifestyle.

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<sup>16</sup> D. Laffi, p. 151.

<sup>17</sup> *Pilgrim's Guide*, p. 91.

<sup>18</sup> D. Laffi, p. 151.

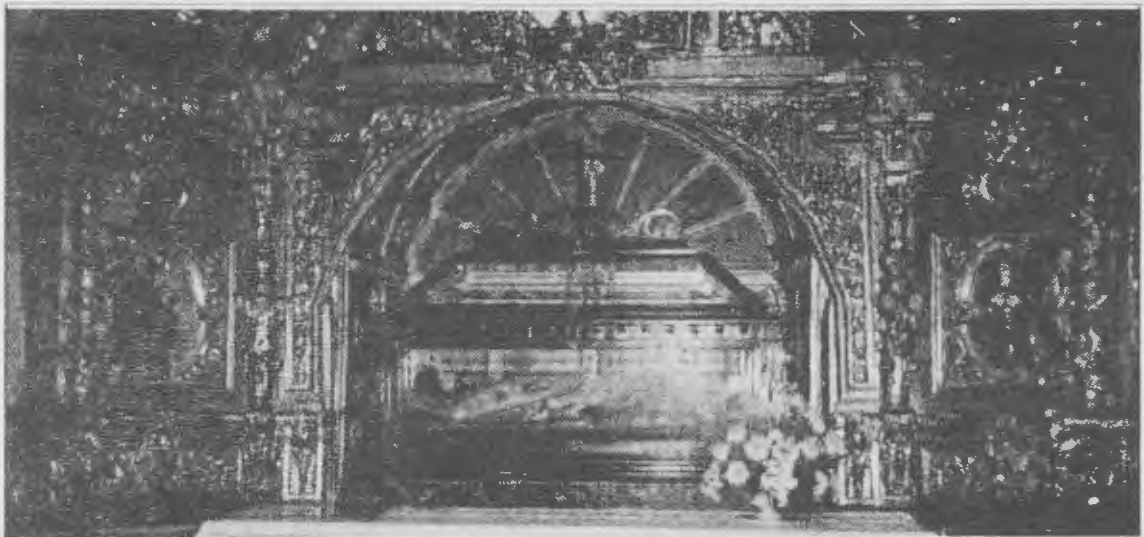


**"From here we went on to Ponferrada ... an excellent place that has plenty of everything ..."**<sup>19</sup>

Ponferrada offered us a significant problem as well as a very entertaining evening: the banks and shops all shut very early as a noisy town festival was about to happen. But Ponferrada itself had several beautiful sights, most notably the magnificent castle of the Knights Templar, employed in the middle ages to assist both the *reconquista* of the Iberian peninsula from the Moors, as well as protecting pilgrims to Santiago.

**"We went into the church to observe the local customs ..."**<sup>20</sup>

Ponferrada also held a church which fell into one of the two categories that I had now formulated. There seemed to me to be those that held all manner of richness and splendour, replete with stained glass and elaborate ornamentation and statues, and those that were far more simple and less



'Relics' in the Church of La Encina, Ponferrada.

photo. William Purkis.

decorated. It was these that I held a greater fondness for, as they seemed to be far more in the tradition of the pilgrimage road and the associations of poverty and simplicity that went with it. The Church of La Encina offered two incidents of note to my historical interest. The involvement of the local population as a Catholic community was clear as we witnessed what seemed to be the erection of a new statue of the Virgin Mary; the significance of this to local festivities we were to learn later on our travels. The Church also held what seemed to be the twentieth-century equivalent of medieval reliquaries: glass cases in the shape of coffins which held

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<sup>19</sup> D. Laffi, p. 152.

<sup>20</sup> D. Laffi, p. 152.

## The Pilgrimage to Santiago de Compostela: "The Past as a Present"

statues of figures from the Bible and Christian tradition; the most regular and upsetting at Ponferrada being that of Christ after the Crucifixion. The statue lay in its case, depicted as having experienced an agonising death. Its effect was enhanced by the use of real human hair, which made the corpse seem all the more 'real'. To the medieval as well as the modern Catholic such a site would have been the cause of much religious emotion and the existence of its healing properties were also possible.

**"We passed through many pleasant fertile places, and came to Villafranca ..."** <sup>21</sup>

After an exhausting journey the next day, we reached Villafranca, a lovely town with some very interesting churches. The journey had seen us again being transported through time as we passed through several farming communities. Their agricultural technology of horse-drawn plough was not even one step removed from their medieval forefathers, who had ploughed the land so many years before today in exactly the same way! As we sat at the *refugio* overlooking the town in the evening we were joined by two girls from New Zealand. They began to provide more of an answer to the deepening question in my mind as to why this pilgrimage, ostensibly religious in nature, was attractive to many non-religious individuals from a secular society. Neither of them really knew what had made them want to follow the Way of St James; they said they would only know after they had done it. It was not for 'Catholic' reasons, certainly, one said, but more of a 'personal spiritual quest'.

**"At this point you leave the river and begin to climb a great mountain called Monte Cebreiro ..."** <sup>22</sup>

The following day saw us begin our ascent up to the mountains which held the village of O Cebreiro at the summit. Having made good progress over the previous few days we decided not to attempt to climb to the top in one day, but instead to pause overnight in the village of Vega de Valcarce. Sadly, whilst this was a good decision for us (and our feet!) the refuge was the most uncomfortable we had so far experienced.

Our arrival at Vega marked the end of our first week in Spain. Thus far my experiences had been many and of great interest. As to my guides, I felt that I had grown closest to Domenico Laffi whose account I had been reading

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<sup>21</sup> D. Laffi, p. 153.

<sup>22</sup> D. Laffi, p. 156.

day-by-day as our journeys coincided. The *Pilgrim's Guide* had also been of some use, but I was expecting that to really come into its own upon arrival at Santiago itself.

As for 'spirituality', I remained unconvinced. There was no-one whom I had spoken to so far who seemed to be going to Santiago for 'Catholic' reasons; the closest we had come to this had been at the town of Molinaseca which we had reached some days before, where we had seen one of the pilgrims from the previous night's refuge come into the Church we were looking at sprinkle herself with Holy Water and collapse reverently before the altar. In fact the actual notion of pilgrimage seemed to be fundamentally at odds with that of Catholicism. A medieval pilgrim travelled because of an enforced penitential fulfilment or for personal reasons, living a life of poverty and simplicity, then arrived at the next church or cathedral *en route*, in all its glory, magnificence and grotesque expensive display. In terms of empathising with a medieval pilgrim by the end of this first week, I very much felt as if we were walking in the same shoes, if not sharing the same shoemaker. We had seen the same sights (especially when in the mountains, which would have changed the least over the intervening centuries), felt the same aches and pains, and endured the same emotional highs and lows.

As I was sitting writing my journal on the patio of the *refugio* in the late afternoon, my gaze led up to a hill overlooking the other side of the town, atop of which sat a glorious silhouette of a ruined castle. After some persuasion (and promises of turning back if it looked too far) we decided to take a pleasant evening stroll up to the top. It was a hard uphill trek, especially in the sandals we were wearing, but definitely worthwhile. Although the ruins were, literally, just that, the commanding position it held gave us glorious views around us as the sun began to set and we saw what we thought was the route we would have to take on the following day which promised us our second mountain range. *(To be concluded)*□

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*A Journey to the West*

BY DOMENICO LAFFI

The Diary of a Seventeenth-Century Pilgrim

from Bolsena to Santiago de Compostela

Translated, with a Commentary

BY JAMES HALL

is available from the Confraternity Office price £16.50 (£17.50 overseas)

# The Joys of Bains

John Blackwell

**A**t the start of our walk from Le Puy, in July of last year (1998), we cautiously went no further than Bains on the first day. Susan and I had flown from the USA the day before, so we had six hours of jet lag. That and



Susan Blackwell in front of the church in Bains.  
photo. John Blackwell.

a morning visit to the Cathedral meant that we did not get going until after eleven o'clock. It was a fabulous day to start the pilgrimage, with a clear blue sky and great views back over the old town and the pinnacle of St Michel d'Aiguilhe. We felt excited to be back on the *Camino*. The year before we had walked from St-Jean-Pied-de-Port to Santiago, and now there was nothing else we wanted to do. So here we were starting from Le Puy, with the intention to go as far as Moissac, and to return there in 1999 to complete the rest of the walk to St-Jean. It was hot in the middle of the day, over 30°C, and mostly up-hill over the red dusty path. We were in Bains about 2:30 pm and had half a mind to press on and walk the 8 km to St Privat d'Allier. But tiredness due to

the heat and jet lag came over us as we discussed options, so we stuck to the original plan and looked for a hotel. The Confraternity booklet by Alison Raju mentioned two hotels, but one of these had gone out of business, and we were the only customers at the one that was still open. That didn't seem hard to understand: at first glance the village seemed to be a real zero. Why would anyone be staying here? People with cars would surely head for hotels in Le Puy, and Bains is 2 km off the main GR65 anyway, with most walkers going on at least to St Privat.

The previous year had been a real first for us, walking the *Camino* instead

## The Joys of Bains

of our usual rent-a-car tourism. The idea had grown on us slowly over about fifteen years, especially after we drove from St-Jean-Pied-de-Port to Santiago in a Volkswagen in 1989. Walking the route however was an enormous eye opener: the countryside, the birds, the flowers, the villages, the people, the friendship... How could we have been to so many places in the last thirty years and have missed what was really important? It was not so much that walking the route gave us more detail: it was the complete inverse of tourism. Frequently, we would arrive in a village, stop to rest by the church, and find it locked with no possibility of seeing the interior. If that had happened while touring by car, it would have seemed like a disaster, because we would have driven to the village specifically to see the church. But arriving on foot, it didn't seem to matter all that much. The tourist attractions were just an added dividend: it was the journey itself that really mattered.

After a shower and a nap we went to look around Bains. (The locals pronounce the terminal "s".) We needed to get a stamp on our passports, so we went first to the church. Unlike in Spain, the French churches are usually open, and in Bains a lady was in the nave, moving flowers after a memorial mass, so access was easy. The church is mainly twelfth- and thirteenth-century Romanesque, built out of a red basalt, and in the foundations one can see what look like the remains of an earlier more primitive building. There is relatively little in the way of statuary inside: probably any artwork that was not firmly fixed is long gone. The capitals have been restored, but the boss high up over the crossing looks original, and depicts the Madonna and Child. The Romanesque was not strong on three dimensional perspective, and here the artist had the added difficulty of creating a work to be viewed from below. This may explain the rather odd figure of the Child: one arm is extremely small, while the other is larger than either leg.

The lady moving the flowers had no knowledge of a stamp for the passport, so we proceeded to the Gendarmerie. Last year we acquired stamps from the *Guardia Civil*, so this seemed reasonable. The *Gendarme* was very agreeable, and took our passports into his office to stamp them. But then we could overhear his conversation with his superior, and he returned to say that his stamp was only for official documents and that we should go to the *boulangerie*. Exactly what he imagined we might be able to do with a passport once it had the official stamp is beyond us. But a stamp is nothing more than a means of establishing that we were in Bains on the given date, and for this purpose the *boulangerie* is just as effective as the *gendarmerie*, and seems somehow superior to the (fall-back) stamp from the hotel. The *boulangerie* was closed of course, and the *Gendarme* probably knew that, but the *pharmacie* was happy to oblige.

## The Joys of Bains

Probably the most remarkable thing about Bains for us was our first experience of houses built from unshaped boulders, which were to become commonplace over the next few days. These included the large, formerly fortified house with turrets opposite the church, which is probably the old chateau. The walls are constructed as a double layer of boulders, with a layer of concrete holding them together on the inside. Some of them have been repaired recently, with unattractive cement pointing as it would be in brick walls, but in most of them no cement is visible, and the result is quite striking. We examined one that was unoccupied and half derelict, with the date 1621 on the lintel and a circular cat-hole in the door, looking as though it would be gone before much longer unless it was 'saved' as a summer home.

We were the only guests at dinner in the hotel restaurant, and although there was a menu, the only option was '*viande au choix*'. The '*choix*' was '*bifsteak ou porc*', but Madame was very firmly set on our choosing the steak. This left quite a bit to be desired, but was compensated by the house red wine, a very economical Burgundy. After dinner we strolled out again, and looked back in the direction of Le Puy, now hidden in the deep valley. It was very clear in the evening sunlight, and we had a wide perspective from up there, across the remarkable terrain: a large number of extinct volcanoes, some with dips in their tops, from the activity that is not all that long ago on a geological time scale.

So Bains was not a zero: it was delightful. It took us an hour longer than we expected to reach St Privat the next morning, and we would have ruined the first day had we decided not to stay in Bains. The rewards of the *Camino* continue to be unexpected, even to us who should know better. □

*Editor's Note:*

*The foregoing article is the first to be received in its entirety, text and photograph, by e-mail.*

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**Congratulations** to **Christabel Watson** of Newbold-on-Stour who walked from Land's End to John O'Groats between 1 March and 18 April 1999. Her journey, which started on her sixtieth birthday, was to raise funds for the University of Warwick Foundation – Venice Appeal. Christabel covered 988 miles in seven weeks. Family members and friends accompanied her for a number of days, including a 17-month-old grandson who was carried in a special baby rucksack.

Donations can be sent to Christabel Watson, Tatton House, Newbold-on-Stour, Stratford-upon-Avon, Warwickshire CV37 8UB.

Pat Quaife



# The Spanish Post Office Commemorates Holy Year

Janet Richardson

Although Spain had issued commemorative postage stamps since 1905, neither St James nor Holy Year were so honoured until the Civil War. The uprising began on 17 July 1936 and by the end of July the Nationalist rebels occupied most of Northern Spain, including Galicia, Oviedo and the whole of the pilgrim road to Compostela. Their leaders were quick to adopt St James, patron saint of Spain, as a symbol to unite the as-yet divided rebel troops.

The first postage stamps commemorating Holy Year were issued in 1937 for use in Nationalist-held territory. There have been special issues for every Holy Year since except 1948. The first issues of 1937, 1943-4 and 1954 illustrate features of Santiago Cathedral. Thereafter the designs depict more varied aspects of the pilgrimage to Compostela.



As advance publicity for the 1999 Holy Year, the Spanish Post Office issued a 35 pta. stamp (for inland letters) in January 1998. It bears an *O Xacobeo '99* logo, in which the two nines represent the pilgrim staff

and calabash. A further four stamps were issued in February of this year, an attractive, delicately-coloured set illustrating monuments on the *Camino*. The 35 pta. value portrays the stone cross at Paradela between Sarriá and Portomarín (Lugo). The 70 pta. value (letter to Europe) shows the tympanum of the west door of the 12th-century church of Santiago, Sangüesa, midway between Jaca and Puente la Reina (Navarra). A



polychrome statue of the Apostle in pilgrim dress stands between two paintings of kneeling pilgrims. The cross beside the bridge over the River Sadar, by which pilgrims leave Pamplona on their way to Puente la Reina forms the subject of the 100 pta. value. The 185 pta. value (inland registered letter) depicts the elaborately-carved pillar, late 15th century, in Boadilla del Camino, near Frómista (Palencia). In former times such pillars were erected as symbols of local jurisdiction. □

# St James and the Malacca Fort

John Villiers

I enjoyed Emma Poë's article entitled "A Most Distant Link" and her fine drawing of Porta de (not 'di') Santiago in Malacca and the accompanying drawing (*Bulletin N° 65*, p. 48). However, it contains a number of errors, of which the following are the most important:

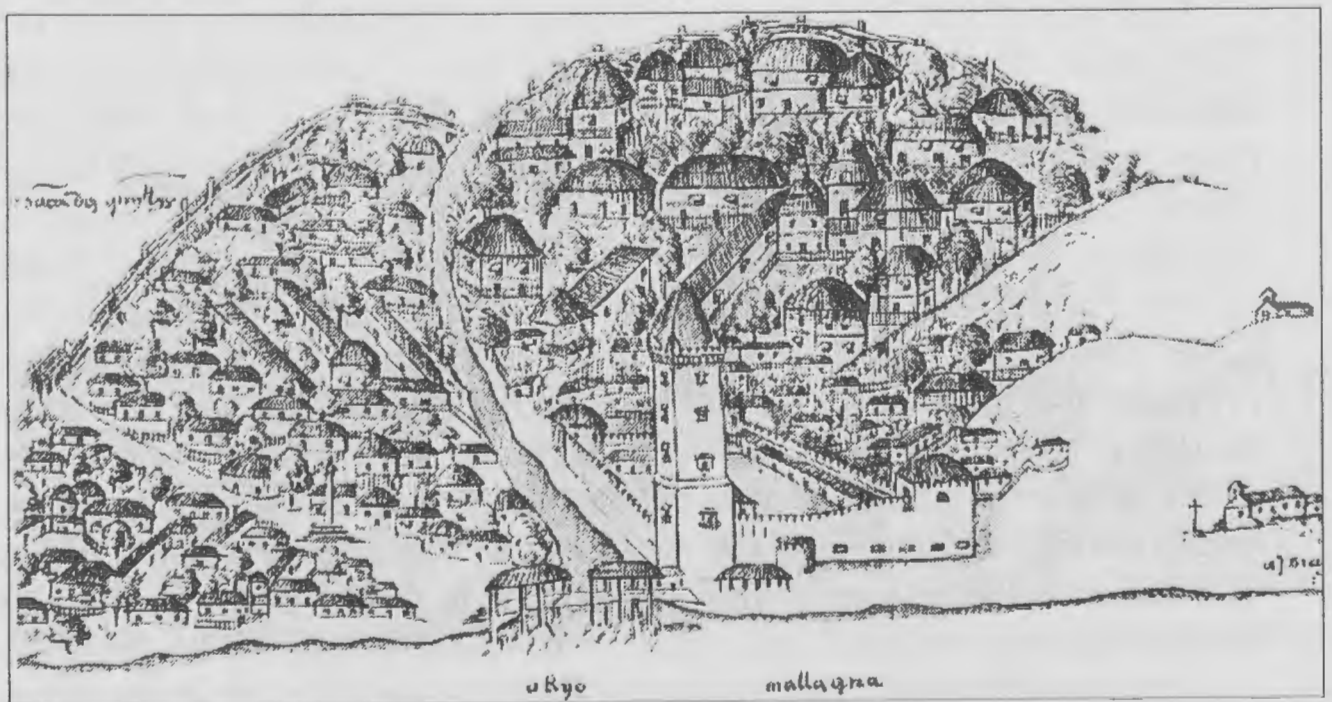
- 1 The Portuguese did not conquer the whole of Malaysia, which, in any case, did not exist in the sixteenth century, but only the small, albeit rich and powerful, sultanate of Malacca in the Straits of Malacca on the west coast of the Malay Peninsula. The conquest of the city, which was carried out by a small force of eight hundred Portuguese and two hundred Malabar mercenaries under the command of Afonso de Albuquerque, and which Emma Poë says took place 'about 1511', started on 25 July 1511, the feast of St James, to whom Albuquerque had so great a devotion that he deliberately delayed his attack in order to ensure that it began on that auspicious day.
- 2 The church of St Paul, which dates from 1521, was originally dedicated to Our Lady of the Assumption, although by the time St Francis Xavier first arrived in Malacca in September 1545, it was already known as Nossa Senhora do Monte.
- 3 St Francis Xavier was not martyred in China. He died of a fever on 3 December 1552 on the island of Sancian off the coast of China, near Macau. His body was kept in Malacca, where it remained incorrupt, for just over a year before being taken to Goa.
- 4 The Porta de Santiago was originally the southeastern gate of the Portuguese fortress known as A Famosa that Albuquerque built after his conquest of Malacca in 1511. Much of A Famosa was constructed using stones from the sultan's palace and mosques that had been destroyed during the attack on the city. It was surrounded by a wall over twenty feet high strengthened by six bastions. In January 1641 the Dutch took Malacca from the Portuguese after a long siege, during which the Santiago Gate was badly damaged. The gate was reconstructed in 1669–70, renamed Wilhelmus and adorned with a Dutch coat of arms and the cipher of the Dutch East India Company (VOC), which can still be seen today. The Dutch also added three more bastions to the fortifications and a moat



and a palisade on the land side. The Santiago Gate in its present form is therefore not, strictly speaking, the oldest building in the country: that distinction belongs to the Stadthuys (Town Hall) of Malacca, which was built about twenty years before and is the oldest Dutch building in Southeast Asia.

- 5 The destruction of the fortress by the British under Captain (later Colonel) William Farquhar, commander of the British garrison in Malacca, took place in 1807, not 'at the end of the eighteenth century'. In that year it was decided by the British authorities in Penang that Malacca, which the Dutch had handed over to the British, together with most of their other overseas possessions, after Napoleon's conquest of the Netherlands, should be demolished and all its inhabitants transferred to Penang. The Santiago Gate was only saved because it had a useful guardroom adjoining it and not, as is sometimes claimed, as a result of the personal intervention of Stamford Raffles. Raffles, who was then a young secretary on the staff of the governor of Penang, arrived in Malacca on sick leave in 1807, but he was too late to save the fortress, although the report he wrote did prevent the town from being demolished and its inhabitants evacuated.

Members may like to see this drawing of Portuguese Malacca in the mid-sixteenth century, showing A Famosa and the Porta de Santiago, taken from the *Lendas da Índia* of Gaspar Correia (c. 1495 – c. 1565).□



A Famosa and the Porta de Santiago from the *Lendas da Índia* of Gaspar Correia.

## Reviews

Peter Yeoman, *Pilgrimage in Medieval Scotland*, Batsford/Historic Scotland, 1999, £16.99.

Pilgrimage is an important feature of many of the world's religions. Undergoing the hardship of a journey to a distant shrine or holy place has always been regarded as one way of seeking either special favours or the forgiveness required for some great sin. For medieval Christendom the most important pilgrimages were to the places associated with the life of Christ in the Holy Land, though other places rose to almost equal prominence, such as Rome or Santiago, with their associations with the apostles Peter and James. For most pilgrims, however, a more local shrine was the goal, and in Scotland there were many of these to choose from.

In this fascinating book, Peter Yeoman painstakingly reconstructs the experience of Scottish medieval pilgrims from the wide range of evidence that has come down to us. The ultimate goal was reached by some, including Hakon, the twelfth-century earl of Orkney, who went to the Holy Land in expiation for his part in the murder of St Magnus. But it was a journey fraught with risk, and four hundred years later Archbishop Blackadder of Glasgow died in the attempt. For ruling monarchs it was difficult to leave their kingdoms for the length of time required, and both Robert I and James I chose instead to have their hearts sent to Palestine after their death, though in neither case was the goal achieved.

Both Rome and Santiago were reached by large numbers; indeed, for many senior churchmen periodic visits to the former, which had become the administrative centre of the Church, were an essential part of their life. Pilgrimage to Santiago was almost as common, and the scallop shell badge adopted as the symbol of the shrine came to be regarded as symbolic of pilgrimage in general. There were several well-established routes down through France, with great churches at suitable intervals, as well as regular ferries from many of the major ports. There is a tradition that King Malcolm IV made this pilgrimage in the mid-twelfth century. One of the most intriguing of recent archaeological finds, however, has been made by the author of this book, who discovered a skeleton with a scallop shell in its mouth during excavations at the priory on the Isle of May. Clearly it was very important to this particular pilgrim that it should be known he had been to Santiago when his body came to be raised again!

The greater part of Peter Yeoman's book is taken up with an absorbing discussion of Scottish shrines. Much fascinating information is provided on those at Dunfermline, Glasgow, Inchcolm, Iona, Kirkwall, Melrose, Paisley,

St Andrews, Scone, Tain and Whithorn amongst others. We learn about pilgrimage routes as well as about the shrines themselves and the ways in which pilgrims were conducted around the buildings that housed them. A particularly fascinating chapter is given over to the activities of James IV. That king appears to have remained troubled by his part in the death of his father, and he spent an inordinate amount of time in travelling around the Scottish shrines, making handsome offerings wherever he went. He may even have hoped to go to the Holy Land, though his premature death at Flodden prevented this.

This book is a fine demonstration of how a wide range of techniques can be employed to cast light onto an aspect of medieval life which is no longer readily understood by the majority of modern readers. Archaeological, historical, architectural, artistic, liturgical and topographical evidence have all been carefully considered in order to paint a picture that anyone with an interest in medieval life will find a great delight.

Richard Fawcett, Principal Inspector of Ancient Monuments, Historic Scotland

*The Road to Compostela* [on disc, for Macintosh and Windows], Italica Press, New York, 1998. \$50.00

This CD consists of digitised pages of images of a miscellany of medieval texts relating to the pilgrimage, edited and translated Thomas F. Coffey, Linda K. Davidson, Maryjane Dunn, Jeanne E. Krochalis, and William Melczer: the Letter of Pope Calixtus, the Veneranda Dies sermon, the Miracles of St James, and the Pilgrims Guide from books I, II, and V of the *Codex Calixtinus*; two exemplary stories from Jacques de Vitry; Fulbert of Chartres' Mass of St James; William Wey's account of his pilgrimage to Santiago (1456); and two excerpts from Hieronymus Münzer.

These texts are supplemented with Melczer's Gazetteer of places mentioned in the *Pilgrims Guide*, his hagiographic register and bibliography. Four modern sketch maps of northern Spain locate the entries for the browser. The disc opens with a series of photographs of the present-day pilgrimage, with a short piece of music; and there is a very brief introduction. The whole is presented as a conventional book.

Apart from the hyperlinks between the table of contents and the texts, and between the texts and the supporting material, very little advantage has been taken of the possibilities of multimedia. Furthermore, much of the material is already available in book form, and there seems relatively little benefit to be gained from reading it on a computer screen.

The CD has been added to the Confraternity library.

Howard Nelson, Confraternity Librarian

# Events

**4 to 10 July 1999**

*Journeying with Northern Saints: Week One*

An opportunity to explore our Christian history, to see it in the world of *Aidan*, *Cuthbert*, *Wilfrid* and *Bede* and to celebrate it in prayer. Cost including residence, all meals and all trips from Ushaw College, Durham, £200. Application forms from: The Conference Secretary, Ushaw College, Durham DH7 9RH. Telephone: (0191) 373 1254.

**Sunday 11 July 1999**

*Annual St Birinus Pilgrimage to Dorchester Abbey*

At the AGM Canon John Crowe of Dorchester Abbey encouraged Confraternity members to take part in this annual pilgrimage, either a 12-mile walk from Blewbury or a 5-mile walk from Brightwell. It affords a real opportunity for us to encourage and inform other pilgrims about the Santiago pilgrimage. There are various parts to the day. A 12-mile walk begins at 1.30 pm from Churn Knob, Blewbury and a 5-mile walk at 3.30 pm from Brightwell cum Sotwell. Tea is at St Birinus church in Dorchester at 4.30 pm, followed by a procession at 6.00 pm to arrive at the Abbey for an ecumenical service at 6.30 pm at which the preacher will be Bishop Kallistos of Diokliea. The proceedings end at 7.15 pm with a barbecue.

For full details send an s.a.e. (reasonable size) to Miss D. Godfrey, 4 Samian Way, Dorchester-on-Thames, Wallingford, Oxon OX10 8JS or telephone (01865) 340004.

**Please contact Marion Marples at the CSJ Office if you would like to mount a display.**

**11 to 17 July 1999**

*Journeying with Northern Saints: Week Two*

An opportunity to explore our Christian history, to see it in the world of *Aidan*, *Cuthbert*, *Wilfrid*, *Hilda*, and *Aelred of Rievaulx* and celebrate it in prayer. Cost including residence, all meals and all trips from Ushaw College, Durham, £210. Application forms from: The Conference Secretary, Ushaw College, Durham DH7 9RH. Telephone: (0191) 373 1254.

**17 to 21 July 1999**

*'St Alban's and the Cult of St Alban'*

The British Archaeological Association's annual conference for 1999. To be held at the Hatfield campus of the University of Hertfordshire, the conference will examine the origins and setting of the cult of St Alban from the 3rd century AD to its restoration in 1991-3. Non-members of the BAA are invited to send an s.a.e. for further details to Dr Robert Gwynne, Conference Secretary, 44 Montagu Mansions, London W1H 1LD or tel. (0171)-486 1589.

**Friday 23 July 1999**

See page 44 for details of an *Open Air Paella*

## Events

**24/25 July 1999**

### *Confraternity Weekend in Exeter*

The Confraternity will be glad to meet members of the *Bredereth Sen Jago* who are joining us for this weekend. The visit will start with a guided tour of the Cathedral (including the shrine of Bishop Edmund Lacy, died 1455, a man of many pious works and a good filing system). An early light lunch in the Chapter House will prepare us for a walk around the Roman and medieval city to end at the Quay, where we shall rest at the Interpretation Centre. The walk then continues along the Exeter canal to the Topsham ferry where we cross by rowing boat to Topsham Quay. (Alternative: return to Exeter by bus and take bus to Topsham). Many pilgrims sailed to Compostela in the Margaret of Topsham from 1395 on. There will be a short visit to the parish church on the quay, an anticipated RC Mass in Holy Cross church at 6 pm before returning to Exeter for supper.

St James's day, July 25, will start with a Sung Mass at 10 am shared with the congregation of St James's church, Exeter. We have been invited to contribute a 12-minute presentation in place of the sermon (creative ideas to Marion, please). The church is an old foundation, but was rebuilt after war damage. It has a high Anglican tradition and I understand that it has a pilgrim weather vane, often pointing to the west. After coffee we shall go to the 14th century Powderham Castle, seat of the Earls of Devon, the Courtenay family. Various Courtenays were licensed to carry pilgrims to Santiago in 1395, 1397, 1411, 1412, 1413 and 1445. There will be a Food and Drink Fair in progress and we hope to be able to have a tour and talk on the Courtenays and their maritime past.

Accommodation: some single study bedrooms (not ensuite) are available for £12.95 (Bed and Breakfast) at the University Halls of Residence. Please indicate if you would like a room. Contact Exeter Tourist Information Centre for other accommodation on 01392 265700.

For times and prices please see the form at the end of the Bulletin, which should be returned by the end of June if possible. The detailed timetable is:

#### **Saturday 24 July**

- 10.15 Meet at Cathedral West Door (Inside)
- 10.30 Guided Tour of Cathedral (cost £2)
- 12.30 Light Lunch (sandwiches, quiche, salad) in Chapter House (£4)
- 1.30 Guided Walk around city centre of Exeter to include Roman walls, medieval churches, Priory of St Nicholas, medieval passages (£2.35)
- 3.00 Walk arrives at Quay Visitor centre for video on history of Exeter as a port. Walk along Exeter canal to ferry and cross to Topsham to visit church and quay, from where pilgrims left for Compostela in the 14th century.
- 6.00 RC Mass (anticipated) Holy Cross Topsham
- 7.30 Evening meal at Topsham or Exeter (return via car, bus or train) (£10-£12)

#### **Sunday 25 July**

- 10.00 St James's Church, Mount Pleasant Road, Exeter  
Sung Mass for the Patronal Festival, followed by coffee

## Events

Drive or bus to Powderham Castle

Group entrance ticket £5 per head includes admittance to Food and Drink Fair

Lunch in Cafeteria (£6)

Possible talk by Powderham archivist

### Friday 23 July 1999

#### *Open-Air Paella*

7.30 pm onwards all members welcome to celebrate St James's Day by watching a brave attempt to cook a *paella* in the open-air at the Vicarage, Church Road, Perry Barr, Birmingham. A simple telephone call about a week before hand to say that you will be coming (0121 356 7998) would be helpful so that the quantity of rice needed can be adjusted accordingly.

### Saturday 24 July 1999

#### *St James's Day Walk in Shropshire*

Meet at 9 am at Shipton (church of St James) on the B4368. Then 6 miles to Cardington (St James' church and well, plus pub) followed by a further 4 miles to Church Stretton. Enquiries to Terry Egglestone (tel: 01743 350038) or Colin Jones (0121 356 7998).

### Thursday 23 September 1999

#### *Holy Year Lecture II*

The Very Revd Stephen Platten, Dean of Norwich

#### **'Spirituality and Pilgrimage'**

6.30 pm at St Etheldreda's, Ely Place, London EC1.

### 9-12 October 1999

#### *Fin de Século, Fin de Milenio, Finisterre*

#### **Vth International Conference of Jacobean Associations**

This conference will take place in Cée near Finisterre, from 9-12 October 1999 and is being organised by the Amigos del Camino of Galicia. The theme is "Jacobean Pilgrimage and the Camino de Santiago in the Past 100 years." (The actual period given in the information sheet is 1879-1999.) There are five main areas of interest:

- A History of the pilgrimage;
- B Meaning of the pilgrimage;
- C The *Camino* – source of artistic creation;
- D Travel literature, guides and pilgrim narratives;
- E General considerations linked to the *Camino*;

and a general section entitled "Beyond Compostela: the Routes to Finisterre."

Anyone wishing to present a *ten minute* paper on any of the detailed topics should contact Laurie Dennet via the Confraternity Office.

## Events

### **23 to 30 October 1999**

#### *Visit to Galicia*

This visit is almost fully booked, although there is a place for a male to share and at least one more twin room available. The programme is taking shape, with a look at three of the four Galician provinces. In Lugo we visit Mondoñedo, an early cathedral with a decorated choir and a Madonna said to come from St Paul's London. Lugo's cathedral is modelled on that of Santiago, which will be interesting after recent Lectures on the history of the cathedral. Here we shall also look at a stretch of the *Camino Primitivo* and the *Camino Francés*. In Orense province we shall visit the excellent Museum in Pontevedra containing pilgrimage material and perhaps walk a little of the *Camino Portugués*. We shall probably make some visits in Coruña province and see the *Camino Inglés*. Please contact Marion Marples at the Office, using the form at the end of the *Bulletin*, if you would like to reserve a place or be on the Waiting List.

### **21 October 1999 to 26 February 2000**

#### *'Romei e Guibilei'*

is an exhibition to be held at the Palazzo Venezia in Rome.

The name is that of the medieval pilgrimage to the tomb of St Peter from 350 to 1350.

### **7 to 9 January 2000**

#### *Conference on Pilgrimage*

to be held at the Cheltenham College of Higher Education, including Gerard Hughes and Bishop Rowan Williams as speakers.

(Please note that this major conference has been brought forward to January 2000.)

### **26–29 July 2000**

#### *Interdisciplinary Conference on Pilgrimage Jerusalem, Rome, Santiago and Ireland*

to be held at the University of Cork.

Further information from:

Dr Dagmar ó Riain-Raedel

Tel: +353 21 27 27 55

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### **Concerts at *Instituto Cervantes***

'La herencia de Joaquin Turina', Juan-Luis Ruiz de Puerto and Emilio Calady, guitar and cello recital, Tuesday 22 June, 6.30 pm at the *Instituto Cervantes*, 102 Eaton Square, London SW1□

# From the Secretary's Note Book

## UNESCO declaration

The Camino de Santiago in Spain was declared a 'premier cultural itinerary' in 1993. Since 1994 the French Société des Amis de St Jacques have been working with their Ministry of Culture to identify monuments along the four main French routes. They presented a dossier to ICOMOS which finally declared the monuments of the Le Puy route to be a World Heritage Site in December 1998. This route was chosen because of its association with the walking route GR65. We congratulate the French Society for their perseverance, especially Mlle Jeannine Warcollier, who encouraged the formation of our Confraternity back in 1982. A photocopy of the list of monuments on the four routes is available from the office (enclose a stamped addressed envelope marked UNESCO).

## New Associations

We have recently received news of four new Associations

- Asociación Interregional de Amigos del Camino de Santiago, Arzobispo Guisada 44-8 D, 33008 Oviedo. Tel: +34 (98) 522 28 33. This covers the *Camino Primitivo* from Oviedo to Santiago.
- Asociación de Amigos del Camino de Santiago, Santander, Ruamayor 9-11, 39008 Santander. Tel: +34 (912) 21 32 00, fax +34 (942) 21 40 09. Based in Santander, it covers the *Camino del Norte*. They claim to be working on a Guide and that the route is 'perfectly waymarked'. A major project is to establish a *refugio* in Santander.
- Les Amis de St Jacques en Alsace, 2 rue de Holzgasse, 67440 Hengwiller. Tel: +33 3 88 71 46 10. This covers the departments of Haut-Rhin and Bas-Rhin.
- Association Normande des Amis de St Jacques, 18 rue du XXème Siècle, 14000 Caen. Tel: +33 2 31 86 66 43. Founded in March 1999 to cover the five Normandy 'counties' of Calvados (Caen), Eure (Evreux), Manche (Saint-Lô), Orne (Alençon), Seine-Maritime (Rouen). A new CSJ member, Hugh Watson, was present at the inaugural meeting while pioneering a pilgrim route from Winchester and Portsmouth to Mont Saint-Michel.

## French Information

A handy list of addresses of the French Associations (not including Normandy), footpath coordinators and tourist offices has been produced by the Association de Coopération régionale in Toulouse. Copies are available from the office (enclose a stamped addressed envelope marked FRENCH LIST).



### **Further Information on the Rhône-Alpes Association (see *Bulletin 65*)**

Peter Robins recently walked from Geneva to Bourg-Argental on the route towards Le Puy. There is some waymarking in the old town of Geneva, which only resumes at the Swiss French border alongside red and white GR markings. On later visiting Lyon he found a new edition of IGN map 51 with the *Chemin St Jacques* marked on it. Peter is offering to mark his route on old copies of maps 45, 50 or 51 for anyone wanting to explore the route.

Peter Robins

11 Cotswold Court, Sandy Lane, Chester CH3 5UZ

Tel: 01244 316517.

### **French Hospitality**

Some welcome news of pilgrim accommodation on the Vézélay route. The monastery of St Paul in 6 rue Bertran de Born, 24800 Thiviers, tel +33 (5) 53 62 07 51 is now offering accommodation free of charge (donations requested) in the ancient monastic tradition of hospitality. Attempts are also being made to encourage other parishes and municipalities to make accommodation available.

### **Calendar for the Year 2000**

As the Confraternity Holy Year calendar was a great success, we have decided to undertake a 2000 calendar. We should like it to contain images of St James, old and new, from the United Kingdom, to help promote awareness of the interesting material to be found in the UK. The Research Working Party has identified quite a few, but we are asking for good quality slides of representations of the Saint or works of art inspired by the pilgrimage. Please contact Marion Marples by mid-July if you have slides you would like to be considered.

### **Holy Door**

On the Feast of the Annunciation, 25 March, Cardinal Basil Hume sealed and blessed a Holy Door in Westminster Cathedral. The evocative symbol of the holy door, with which we are familiar at Santiago Cathedral, dates back in Rome to 1350. In his document *Tertio Millennio Adveniente*, which calls for a renewal of faith and a strengthening of Christian witness, Pope John Paul II invites each diocese to designate a Holy Door for the Great Jubilee of 2000. The door will be opened at the Midnight Mass on the Birth of the Lord and closed on 6 January 2001, the Solemnity of the Epiphany. The prayers used at the sealing include:

*Help us to open the door of our hearts, and live our lives to  
your infinite mercy and love.*

### **Tour Operators List**

I have at long last managed to prepare a basic list of Tour Companies offering holidays, tours or pilgrimages along the *Camino* in France and Spain. For a copy please write to the Office enclosing a stamped addressed envelope marked TOUR OPERATORS.

### **News from Spanish railways**

Bilbao: Passengers arriving at the P&O docks in Santurtzi can now catch RENFE line C1 and change at Amézola directly onto the FEVE network.

FEVE: The narrow gauge railway FEVE has introduced a Holy Year *Tarjeta del Peregrino* (Pilgrim card) designed rather like a 'credencial'. It costs 1325 ptas and allows 200 km of travel along the FEVE line. Pilgrims can alternate walking with the train along the route which more or less follows the *Camino del Norte* along the coast. If you travel more than 200 km on the train you are entitled to a 50% reduction on the purchase of further tickets to complete the outward or return journey. More information from +34 (902) 100 818.

### **Assisted Pilgrimages**

To avoid some of the pressure of finding accommodation each night in this Holy Year summer a 24 bed 'Motelbus' equipped with cooker and shower will leave from Roncesvalles on the 2nd of July, August and September, stopping on each of 30 nights at towns along the *Camino*. Average distance covered will be 23 km but note long stages Burgos – Castrojeriz (38 km), Carrión de los Condes – Sahagún (32 km), O Cebreiro – Sarriá (36 km), Arzúa – Santiago (35 km). Beds have to be booked in advance and cost 1,900 ptas per night. Please contact the Office for further information enclosing a stamped addressed envelope marked MOTELBUS or contact:

Haciendo Huella, José Abascal  
24 1st floor IZq, 28003 Madrid  
Tel: +34 (91) 593 04 41. Fax: +34 (91) 593 05 50  
e-mail: h.huella@arrakis.es  
web site: <http://www.arrakis.es/h.huella>

### **Holy Year Retreat**

Retreats beyond Dover have a retreat based at Poio, near Pontevedra from 18–25 September 1999. It includes visits to Santiago, the Cistercian Armenteira Convent, and the Trappist monastery of Oseira where Graham Greene made retreats. For more information contact:

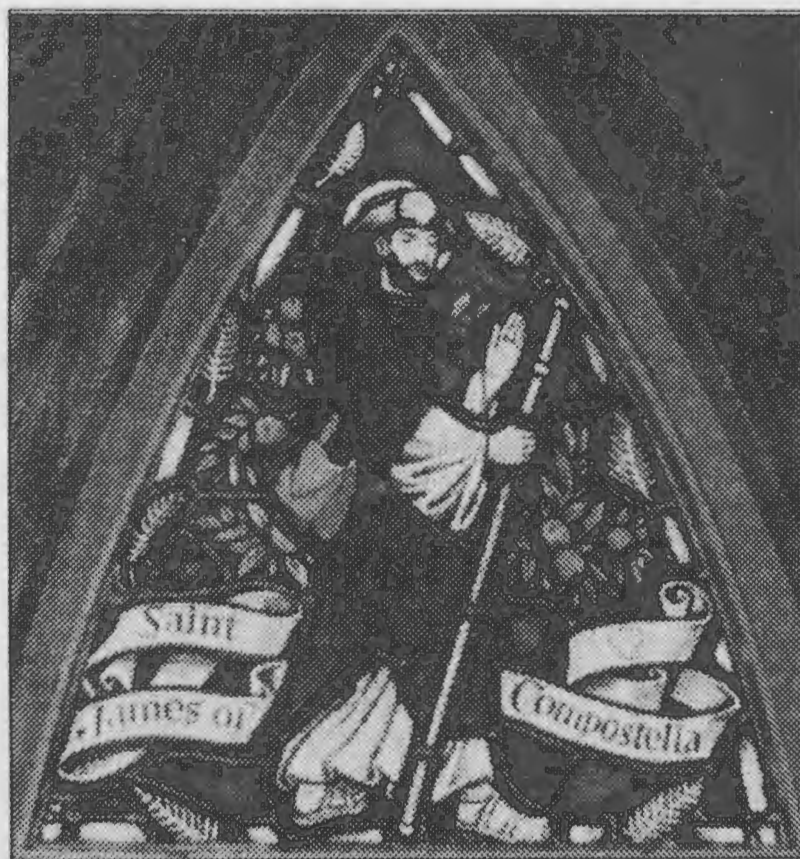
Retreats Beyond Dover  
c/o St Etheldreda's Church, 14 Ely Place, London EC1N 6RX  
Tel/fax: 0171 404 7919.

### **RIP Madge Kong**

Madge was a longstanding member who died suddenly aged 73 in April. She took part in an early car pilgrimage to Santiago, organised by Rosemary Wells, who represented the CSJ at Madge's funeral.

### **Office Volunteers**

With the departure of Arturo, new volunteers have started to help on Thursdays. At the moment John Revell and Pat Watson alternate, catching up with post the busy Tuesday volunteers have no time to complete. We apologise for anyone who called on Tuesday May 4 and found the office closed. Charles Francis had unfortunately sprained his ankle on the way to the tube station and was unable to contact anyone in time for a replacement volunteer. I am glad to say he is much recovered. Denis Briggs recently had a very busy Tuesday with two couples, each with six children, visiting from the church of St James, Kerikeri, North Island, New Zealand. They brought photographs and fraternal greetings from the church.



### **Filming on the *Camino***

To add to the large numbers of pilgrims along the *Camino* already this year recent pilgrims have encountered an Antena 3 TV film crew and international actors such as Gregory Peck and Anthony Quinn filming a drama series to be screened this autumn. Filming continues in various locations until mid September.

### **New Videos for the Library**

New acquisitions include two copies each of the BBC Everyman film, *Legendary Trails*, presented by David Lodge, made in 1993 and the Live TV film of the Mass of the Opening of the Holy Door in Santiago Cathedral on 31 December 1998. We are most grateful to John Revell and Joe Cheer for the loan of the originals and Pat Watson, a new Thursday office volunteer, for organising the copying.

### **Exhibition**

A new exhibition *The History of Souvenirs* will open at the National Museum of Scotland in Edinburgh in mid-July. It will include a section on pilgrimage and pilgrim badges.

### **1999 Confraternity Bursary**

The 1999 Confraternity Bursary is to be shared between two very strong applicants, who will each receive £500. **Ruth Holtham**, a student at Jesus College, Oxford and **Ranji Guptara** at Magdalen College, Oxford.

### **Pilgrims Needed**

*Walk: London to Walsingham 5-11 September 1999*

A group of pilgrims from the Edmonton area of the Diocese of London (Anglican) will be leaving Old St Pancras church, near King's Cross Station, on Sunday 5 September at 2 pm. There will be six overnight stops in church halls, daily prayers and Eucharist, minibus backup. Arrival at Walsingham will be on Saturday 11 September, 12 noon at the Slipper Chapel, followed by Sprinkling and Mass at 1 pm and Pontifical Benediction at 4:15 pm. Return to London by coach. Day participation is possible.

*Walk: Winchester to Portsmouth to Mont Saint Michel 15-30 September 1999*

Hampshire County Council and member Hugh Watson have developed a footpath walking route between Winchester and Portsmouth to connect with the Ferry terminal and on to Mont Saint Michel with routes pioneered by the new Normandy Association and the Association of Mont Saint Michel. An inaugural walk will leave Winchester on 15 September, led by Hugh Watson and waved off by Freddy Amory-Wallis, the Council leader, who will rejoin the group at Genêts to cross the sands to Mont Saint Michel. Accommodation will be B&B type. Day participation is possible.

*Please contact Marion at the Office if you would like more information on either of these pilgrimages. □*

## Items of Interest

(With thanks to Ann Clarke, James Hatts, Marion Marples,  
Howard Nelson and Anne O'Donnell for these contributions)

### **Mary Remnant in the North – Again!**

Members living in the north will be delighted to know that Mary is giving another of her unique lecture/recital evenings on Saturday 25 September 1999 at 7.30 pm at Leeds Parish Church. Although the *Camino* may feature, the title this time is Musical Angels in Medieval Art and is part of Angelfest, a month of music, art, poetry and much else besides. Further information and tickets £5, £3 concessions, cheques payable to Ann Clark, from Ann Clark, 49 Gledhow Wood Avenue, Leeds LS8 1NX, Tel. 0113 266 2456.

### **Help Needed**

Would any member who is skilled at drawing maps be willing to give some time to producing them for the County Booklets? It would amount to no more than one map per booklet, and the publication rate is not yet fast enough to be overwhelming – perhaps two or three maps a year at the most! They will be fairly simple location maps showing the churches mentioned in the text and minimal landscape features such as roads and rivers. If anyone thinks they might be able to help, please contact Ann Clark, 49 Gledhow Wood Avenue, Leeds LS8 1NX (Tel. 0113 266 2456) or Pat Quaife via the CSJ office.

### **St James in Beverley Minster**

During the recent visit of the Research Working Party to Beverley a lovely eighteenth century St James statue was found on the Choir stalls, carefully placed opposite a similar figure, clearly a palmer.

### **Some statistics:**

- in the first three months of 1999 there were 2 million visitors to Galicia, exceeding forecasts;
- the number of visitors to <http://www.xacobeo.es> site since its launch is now 7 million from nearly a hundred countries, including 1.7 million in March;
- 8,617 *compostelas* were issued in Santiago in April, 7% more than in April 1993. 90% were foot pilgrims, about 10% by bicycle with 206 horseback riders. Between 250,000 and 350,000 people have attended services in the Cathedral in April;
- in April about half the pilgrims were under 30, nearly half between 30 and 60, with 305 (3.5%) over 60.

**El Pais Digital** at: <http://www.elpais.es> the online version of *El Pais* has

launched *El Camino Digital* with information and news on all aspects of the *Camino*.

### **Museo de las Peregrinaciones, Santiago**

Throughout the year the museum will be exhibiting photographs of pilgrimages of other faiths.

Until 4 July there is *Camino de Kumano* (Japanese 8th century pilgrim road). From 14 July to 5 September there is *Peregrinación a Kimba Mella: pasos hacia la in mortalidad* (About Allahabad, where the Ganges and Yamuna rivers converge and Hindus bathe in the sacred waters).

From 24 September pilgrimage in the Jewish world, with a focus on Jerusalem today.

The museum is free.

### **Pilgrims from Brussels**

Belgian pilgrims can now mark the start of their pilgrimage at a new monument at the Porte de Halle made by Gallego sculptor Manuel Paz. Made in gallego granite, it is 6.5m high and is a menhir divided into three parts, giving a meeting point and a point of departure. It is inscribed with a text in Gallego, Castilian, French and Flemish.

### **St James and Football**

Last year wardens along the *Camino* noted a lull in pilgrim numbers during the Football World Cup. Now we learn that more than 80% of Spaniards (33 million people) have seen at some point during televised matches, the advertising campaign for the Ano Santo 1999.

### **Trombone Pilgrimage**

**Ben Nimmo**, who is not a CSJ member yet, is busking his way from Canterbury to Santiago, playing his trombone to keep himself and to raise money for various causes. His progress is being marked by a series of diary articles each week in the Independent on Sunday travel section or on <http://www.netplaycafe.co.uk/bonewalk> By the time this appears in the *Bulletin* he may have already arrived.

### **Amis de Saint Jacques de Compostelle**

New address for Association des Amis de Saint Jacques de Compostelle – French speaking Belgian group – is now:

Chemin des Ajoncs 2  
B 5100 Wépion.

### **Approaching Santiago**

As part of an international programme the touring exhibition, "Approaching Santiago" was on show at St Etheldreda's church, Ely Place, from 11–25 May. Containing documents and exhibits from various parts of Galicia and other nearby areas in northern Spain the display provided a view in a nutshell of Holy year perspectives seen from within and outside Santaigo. Augmenting the visual aspects of the exhibition a recital of early Spanish music, including a range of pilgrim songs, was given by the *Coro Cervantes* on the evening of Saturday 15 May.

*(Unfortunately the dates for the exhibition and concert were not received in time to notify the whole membership through the last Bulletin. Apologies to those who would have liked to know about it!)*

### **Guide du Pèlerin de Saint-Jacques en Périgord sur la voie historique de Vézelay**

The Association des Amis de Saint Jacques et d'Etudes Compostellanes de Dordogne has just (May 1999) published *Guide du Pèlerin de Saint-Jacques en Périgord sur la voie historique de Vézelay*, a substantial guide (in French) of 240 pp., with maps, covering the walkers' route from Saint-Léonard de Noblat, across the Périgord, and on to La Réole (and thus linking up with the guide published by the Pyrénées-Atlantiques group). The main route via Thiviers, Périgueux, Mussidan and Sainte-Foy-la-Grande is described, together with variants via Brantome, and via Bergerac.

It costs 60 francs plus 18 francs postage (this may be limited to postage within France), and can be ordered from Association des Amis de Saint Jacques et d'Etudes Compostellanes de Dordogne, Belcayre de Thonac, 24290 MONTIGNAC, France.

### **Pilgrimage for the children of Kosovo**

**Larry Boulting** has wanted to make a film about the *Camino* for many years. He realised that he needed to make the pilgrimage himself to recognise the true nature and heart of the journey. His latest efforts to raise finance failed but he has continued with his plans to make the pilgrimage on behalf of War Child's Appeal for the Children of Kosovo. He writes:

"Their walk in search of safety was not of their choice, but in flight from the terrors of war. Their suffering is beyond their comprehension and their pain and sorrow an infliction not of their making. Who now will 'walk' for them, these innocent victims, and lend them the help they so badly need?"

He has organised a lot of sponsorship for his journey. Donations, in any currency, can be made to *War Child*, marked 'War Child Pilgrim Walk' and

## Letter to the Editor

sent to 5-7 Angler's Lane, London NW5 3DG. More information on the Appeal can be found at: <http://www.warchild.org>

### **Pilgrim Priest rides for Kosovo**

Member **Jonathan Sewell** of Oxford is raising money for the Kosovo Crisis Appeal through sponsorship of his May cycle pilgrimage from Winchester. Donations can be sent, payable to *Christian Aid*, to the Revd Jonathan Sewell, St Mary's Vicarage, Bayswater Road, Headington, Oxford OX3 9EY.

### **The St Andrews Pilgrim Route**

Anne O'Donnell writes: "In February I walked, with some friends, on the old Saint Andrews pilgrim route in Fife, from the lovely medieval village of Ceres to Durie in Leven. It was a fine mild day, the farmers had been prepared for a group of about twenty by a small advance party and we walked on ridges and cart-tracks which were very like the *Camino*. There are plans afoot to open up this ancient and beautiful route once again."

## Letter to the Editor

from: Aileen O'Sullivan

The following newspaper clipping will interest those who were in La Coruña last year with Pat, as I laid a Poppy Wreath, from The Royal Hospital, Chelsea, on Sir John Moore's tomb.

### **The corporal's role**

SIR—I recently visited Sir John Moore's Tomb at La Coruña (letter Dec. 4). What made my visit really interesting was a gravestone that I came across early in the month placed in Tynemouth Castle's grounds in memory of Alexander Rollo, late Royal Artillery. It stated: "Corporal Rollo held the lantern at the burial of Sir John Moore at Corunna on January 17, 1809."

MICHAEL SIMMONS

Chepstow, Monmouthshire

I am seeking further information from the Royal Artillery about this.

Sincerely yours

Aileen O'Sullivan



## EXETER WEEKEND

24/25 July 1999

I / We hope to attend the Exeter weekend on 24/25 July and would like to be sent further details when they are available.

Name: .....

Address: .....

.....  
.....  
..... post-code: .....

Telephone: .....

I / we\* will attend for Saturday / Sunday.

- |                          |                             |        |
|--------------------------|-----------------------------|--------|
| <input type="checkbox"/> | Cathedral Tour              | £2.00* |
| <input type="checkbox"/> | Lunch in Cathedral          | £4.00* |
| <input type="checkbox"/> | Town Walk                   | £2.35* |
| <input type="checkbox"/> | RC Mass                     |        |
| <input type="checkbox"/> | Supper in Topsham (£10-£12) |        |
| <input type="checkbox"/> | Mass at St James's Exeter   |        |
| <input type="checkbox"/> | Visit to Powderham          | £5.00* |
| <input type="checkbox"/> | Lunch (£6.00)               |        |
| <input type="checkbox"/> | Tea                         |        |

\* pay in advance.

I / we shall travel by car and I / we can offer ..... car places.

I / we need accommodation at £12.95 per person in a single / twin room (as available) \*.

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

Please send the completed form and cheque to:

Marion Marples, 1st Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP.

## VISIT TO SANTIAGO

23 to 30 October 1999

\* delete as appropriate

- \* 1) I / We definitely want to take part in the visit to Santiago and enclose a deposit of £50 per person to secure a place.  
(Cheque payable to the *Confraternity of St James*.)

or

- \* 2) I/We would like to receive further details of the visit to Santiago when they are available, before making a decision.

Name: .....

Address: .....

.....

..... post-code: .....

Telephone: .....

If you have been to Santiago before, have you any suggestions for interesting activities there?

**Please enclose a stamped, addressed envelope for further details.**

The form should be returned to:

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

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

**Contributions for *Bulletin* N<sup>o</sup> 67 must reach the Editor by  
*Wednesday 1 September 1999***

(at the address given on the front inside cover)

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# Confraternity of Saint James

## New Members

Spring 1999

Issued with Bulletin N<sup>o</sup> 66

June 1999

# New CSJ Members Spring 1999

(Interests in brackets)

The names and address of new members are published to allow members to contact each other on matters concerning the Confraternity or the Pilgrimage. They should not be used for any other purpose.

## LONDON

- 99218 Mr Johnathon Andrew ..... 020 7221 5010  
39 Aldridge Road Villas, London W11 1BN
- 99213 Mr Phil Chase & Ms Maura O'Donnell  
175 Green Lane, Eltham, London SE9 3SZ  
(Pilgrim walks)
- 99203 Mr Christian Collett  
58A Townmead Road, London SW6 2RU
- 99197 Mr Dick Foster & Mrs Peg Foster ..... 020 8748 4198  
56 Cardross Street, London W6 0DR  
(Pilgrimage planned 1999)
- 99188 Mr Adrien Galy  
46 Cheyne Court, Royal Hospital Road, London SW3 5TS  
(Walking pilgrimage)
- 99174 Mr Larry Gurney ..... 020 8658 3731  
32 The Butts, Brentford, Middlesex TW8 8EL
- 99171 Mr Dan Harris & Mrs Barb Baker ..... 020 8925 1943  
63 Salop Road, Walthamstow, London E17 7HS
- 99145 Mrs Bridie Hynes ..... 020 8906 0443  
17 Victoria Road, Mill Hill, London NW7 4SA
- 99162 Mr David Kempton ..... 020 7370 5254  
18 Earls Court Gardens, London SW5 0SZ
- 99143 Miss Kay Mc Cullagh ..... 020 8203 1089  
217 Watford Way, Hendon, London NW4 4SL  
(Walking Pilgrimage)
- 99222 Mr Jack Skelton-Wallace ..... 020 8859 2964  
137 Glenesk Road, Eltham Park, London SE9 1RT
- 99104 Dr Jamie Standing ..... 020 8741 8409  
388 Goldhawk Road, London W6 0SB
- 99179 Mr Christopher Stobart & Mrs Diana Stobart ..... 020 8995 4769  
30 Acton Lane, London W4 5ED  
(Walking pilgrimage planned)
- 99154 Eileen Terry ..... 020 7828 6245  
6B Bessborough Place, London SW1V 3SG  
(Walking and history)
- 99167 Mr Christopher Thorn & Ms Kathryn Zamora-Benson ..... 020 7584 2463  
44 Harrington Gardens, South Kensington, London SW7 7JU  
(Pilgrimage planned 1999)
- 99151 Jan Treloar ..... 020 7622 4036  
48 Thorne Road, London SW8 2BY  
(Walked to Moissac)
- 99206 Mr Christopher Von Meister  
22 Hans Place, London SW1X 0EP

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99148 Mr David Whitten & Mrs Carole Whitten  
22 Ernest Gardens, Chiswick, London W4 3QU

### HOME COUNTIES NORTH

- 99107 Mr David Alner ..... 01865 863850  
8 Whites Forge, Appleton, Oxon OX13 5LG  
(Church, walking, religion)
- 99191 Mr Frank Armstrong & Mr Alan Carter ..... 01235 531122  
1 Crabtree Lane, Drayton, Abington, Oxon OX14 4HS  
(Pilgrimage planned)
- 99157 Dr Roger Aubrey & Mrs Judith Aubrey ..... 01438 717275  
18 Church Street, Welwyn, Herts AL6 9LX  
(Previous visit to Santiago)
- 99198 Mr Peter Cowan & Mrs Ann Cowan  
Casablanca, Wild Cherry Drive, Luton LU1 3UH
- 99146 Mrs Pamela Harris ..... 01920 871232  
77 High Street, Stanstead Abbots, Herts SG12 8AS  
(Walking)
- 99121 Mrs Ursula Robins ..... 01279 657288  
9 Bells Hill, Bishop's Stortford, Herts CM23 2NN

### HOME COUNTIES SOUTH

- 99141 Mr Steve Bowen ..... 01435 864338  
37 Geers Wood, Heathfield, East Sussex TN21 0AR  
(Cycling pilgrimage planned)
- 99216 Mr Paddy Boyce ..... 01243 527273  
Rushmere, 24 The Avenue, Chichester, West Sussex PO19 4PU
- 99172 Mr David Dickinson ..... 0196 422548  
13 Fairdene Road, Coulsdon, Surrey CR5 1RD  
(Cycle pilgrimage planned)
- 99183 Mr Fortune & Mrs Strong ..... 01227 261521  
34A Clover Rise, Whitstable, Kent CT5 3EZ  
(Walking pilgrimage planned)
- 99168 Miss Zoe Powell & Mr Graeme Roberts  
Wilby House, The Street, Detling, Kent ME14 3JU  
(Pilgrimage planned 1999)
- 99190 Mr Roy Putt ..... 020 8645 9166  
72 Beaumont Road, Purley, Surrey CR8 2EG  
(Pilgrimage planned)
- 99173 Mr Jeremy Smallwood ..... 01843 601677  
19 The Paddocks, Broadstairs, Kent CT10 3AG  
(Walking and cycling)
- 99184 Dr John Taylor ..... 01732 352685  
3D Ravenswood, London Road, Tonbridge, Kent TN10 3AB  
(Walking pilgrimage)
- 99122 Mr Danny Thomas ..... 01737 356632  
7 Tabarin Way, Epsom Downs, Surrey KT17 3NZ  
(Walking pilgrimage)
- 99193 Anna Van Zelderen  
8 Hoathly Hill, West Hoathly, Sussex RH19 4SJ  
(Pilgrimage planned)
- 99221 Mr Peter Vreede ..... 020 8224 9143  
3 Shaw Close, Ewell, Epsom, Surrey KT17 1JP  
(Walking pilgrimage)



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- 99215 Dr Rose Walker ..... 020 7848 2648  
 Boxhurst, Old Reigate Road, Nr Dorking, Surrey RH4 1NT  
 (Research into Spanish medieval art)
- 99142 Mr Nick West ..... 01634 818651  
 185 Beacon Road, Chatham, Kent ME5 7BS

### SOUTHERN

- 99163 Mr Andy Hill ..... 01929 550648  
 The Pound Stables, Melancholy Lane, Stoborough, Wareham, Dorset
- 99209 Mr Antony Morwood-Leyland ..... 07000 265395  
 61 Shooters Way, Basingstoke, Hampshire RG21 5PN
- 99150 Mr Nicholas Scorer ..... 01380 720168  
 The Maltings, Potterne Road, Devizes, Wiltshire SN10 5DB  
 (Cycling pilgrimage 1999)

### SOUTH WEST

- 99138 Sir Christopher Airy ..... 01984 623200  
 Whitefield Farm House, Wiveliscombe, Taunton TA4 2UW
- 99159 Mrs Gwen Foster  
 Penkester, 61 Swanborough Road, Newtake, Newton Abbot, Devon
- 99194 Mr Michael Golley & Mrs Susan Merritt ..... 01209 821528  
 15 Trevarth, Lanner, Redruth, Cornwall TR16 6AG
- 99106 Dr Robert Hardie & Mrs Clare Hardie ..... 01225 722209  
 The Old Post Office, 134 Winsley, Bradford on Avon BA15 2LB
- 99185 Mr David O'Hagan ..... 01179 506926  
 3 The Elms, Trynwood Close, Henbury, Bristol BS10 7AE
- 99116 Mr John Stephens & Mrs Patricia Stephens ..... 01275 333003  
 1 Silver Street, Chew Magna, Bristol BS40 8RG  
 (Pilgrimage)
- 99123 Mrs Greta Wills ..... 01548 856545  
 37 Knowle House Close, Kingsbridge, S. Devon TQ7 1AN  
 (Walking and spirituality)

### WALES

- 99136 Mr Barrie Hird & Mrs Eileen Hird ..... 01352 752418  
 23 Bryn Awelon, Mold, Flintshire CH7 1LT
- 99200 Mr Nigel Petrie ..... 01978 869193  
 Plas Eliseg, Llantysilio, Llangollen LL20 8DE  
 (Completed pilgrimage twice by cycle. Now going for the third.)
- 99220 Dr Phillip Rimell & Mrs Jill Rimell ..... 01267 236926  
 Steep-Holm, 108D Bronwydd Road, Carmarthen SA31 2AR
- 99137 Dr Sam Warburton ..... 029 2070 0725  
 1 Bittern Way, Penarth CF64 5FS  
 (Pilgrimage planned)

### MIDLANDS WEST

- 99196 Mr Jack Price ..... 01902 758947  
 7 Oak Green, Tettenhall Wood, Wolverhampton WV6 8JP
- 99108 Mrs Susan Foster ..... 01785 822452  
 38 St Lawrence Way, Gnosall, Stafford ST20 0H2
- 99178 Mr Chris George ..... 01694 724785  
 17 Hazler Orchard, Church Stretton, Shropshire SY6 7AL  
 (Christian pilgrimage and long distance walking)

# Confraternity of Saint James

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Spring 1999



Issued with Bulletin N° 66

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- 99181 Fr Gerard Nash ..... +353 65 863 7178  
 The Cottages, Corofin, Ennis, Co Clare, Republic of Ireland
- 99214 Miss Ruth Potterton ..... +353 14 93 14 39  
 91 Broadford Crescent, Ballinteer, Dublin 16, Republic of Ireland  
 (Walking the Camino)
- 99211 Dr Jan af Buren & Miss Siri af Buren ..... +46 8 34 76 66  
 Karlbergsvagen 59, Stockholm, S-11335, Sweden  
 (Mediaeval art and architecture)
- 99205 Mrs Fresia Bjorcke & Mr Martin Bjorcke ..... +46 40 93 75 22  
 Vattenverkstv. 36C, 212 21 Malmo S-21221, Sweden
- 99189 Mr Roland Broo & Mrs Eva Broo ..... +46 52 61 43 93  
 Hantverkaregatan 4, S-45235 Stromstad, Sweden  
 (History)
- 99182 Mr Nils Ferngren ..... +46 8 99 66 34  
 Liljestigen 14, Alvsjo S-12553, Sweden  
 (Historical)
- 99131 Mrs Eva Odman-Tonseth & Mr Arne Tonseth  
 Bangejordsgatan 5, Goteborg SE 41273, Sweden

### USA

- 99117 Jane Connell & Mr Steven Rosen ..... +1 435 755 6542  
 380 Spring Creek Road, Providence Utah 84332, USA
- 99113 Mr James Firmage & Mrs Jean Firmage  
 36 Carmelita Avenue, Mill Valley CA 94941, USA
- 99133 Mr John Meader ..... +1 253 593 4223  
 2316 N.8th Street, Tacoma WA 98403, USA
- 99125 Revd David Mickiewicz ..... +1 518 432 7041  
 465 State Street, Albany, New York 12203-1004, USA
- 99180 Mr Nicholas Zayatz & Mrs Kathleen Zayatz ..... +1 973 764 0425  
 8 Meadow Lane, Vernon, New Jersey 07462, USA

### CANADA

- 99186 Mr Paul Brinton ..... +1 604 531 0910  
 14548-18 Avenue, Surrey BC, Canada U4A 5V5  
 (Walking pilgrimage)
- 99175 Mr Derek Bullen  
 117 Patton Place, Calgary, Alberta, Canada T2V 5E1
- 99202 Mr Paul Cobban ..... +1 519 264 1029  
 21166 Muncey Road, Mt. Brydges, Ontario, Canada N0L 1W0
- 99177 Mr John de Jesus  
 1591 Pierard Road, N. Vancouver, BC, Canada V7J 1Y3
- 99164 Pamela Forsyth ..... +1 780 453 1779  
 11928 - 131 Street, Edmonton, Alberta, Canada T5L 1M4
- 99127 Mrs Aintzane Mio ..... +1 416 247 9673  
 333 Maple Leaf Drive, Toronto, Ontario, Canada M6L 1P4
- 99132 Mr Kent Woodruff & Mrs Lynne Woodruff ..... +1 250 374 1594  
 1441 Mt Dufferin Drive, Kamloops, British Columbia, Canada V2E 1A1  
 (History, hiking, culture)

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12 Gladstone Street, Sandringham 3191, Australia
- 99223 Mr Bruce Jaques ..... +61 7 38 41 00 47  
PO Box 2706, Runcorn 4113, Australia  
(Pilgrimage routes)
- 99119 Dr Paul Kotala & Ms Deborah Marks  
4/46 Harbour Street, Mosman, NSW 2088, Australia  
(Spiritual)
- 99217 Mr Denis Ladbrook ..... +61 8 93 36 29 24  
3 Pearse Street, North Fremantle, Western Australia 6159 Australia
- 99195 Miss Jo Lockhart ..... +61 93 19 34 24  
58 Cleopatra Street, Palmyra, Perth 6157, Australia  
(Pilgrimage planned)
- 99120 Mrs Jan Murdoch ..... +61 2 98 71 21 69  
29 Dumrossil Avenue, Carlingford, NSW 2118, Australia
- 99204 Rev John Robin & Mrs Jennifer Robin ..... +61 2 07 54 53 77  
9 Heron Court, Point Lonsdale, Victoria 3225, Australia

### AFRICA

- 99187 Messrs Gawie Groenwald & Toerie Van Der Merwe ..... +27 2 18 83 95 45  
PO Box 6202, Uniedal 7612, Stellenbosch, South Africa  
(History and pilgrimage)
- 99199 Mr Nicholas Southey ..... +27 1 23 43 76 99  
PO Box 1681, Brooklyn Square, 0075 Pretoria, South Africa

## CSJ New Members List Spring 1999

99129 Mr Gil Sillitto ..... 01782 626326  
 123 London Road, Newcastle-under-Lyme, Staffordshire ST5 1ND

### MIDLANDS EAST

99158 Mr Mark Andrews & Mrs Joana Cifre-Cerda  
 Crossroads Cottage, Starks Lane, North Willingham, Market Rasen, Lincs LN8 3RA  
 (Pilgrimage in September 1999)

### EAST ANGLIA

99144 Kelly Coogan & Ms Peggy Coogan ..... 01603 663128  
 6A Willow Lane, Norwich, Norfolk NR2 1EU  
 (Spirituality)

99161 Mr Alan Cutbush ..... 01473 687203  
 35 Waltham Close, Ipswich, Suffolk IP2 9DJ  
 (Pilgrimage in 1999)

99126 Sheilah Kerr ..... 01359 244313  
 Hedgerows, Ashfield Road, Wetherden, Stowmarket, Suffolk IP14  
 (Pilgrimage)

99169 Chloe Maguire & Mr Duncan Jones  
 Greensleeves, Gorse Lane, Reydon, Southwold, Suffolk IP18 6NN  
 (Cultural and spiritual)

99118 Mr Paddy McGrath ..... 0181 553 1601  
 8 Bengal Road, Ilford, Essex IGI 2EH  
 (Pilgrimage 1999)

99219 Revd Bill Taylor ..... 01480 473598  
 Lark Rise, 47A New Street, St Neots, Huntingdon, Cambridgeshire  
 (Pilgrimage planned)

### NORTH EAST

99105 Mr Peter Blaydes & Mrs Liz Blaydes ..... 01423 506500  
 The Mount, Killinghall, Harrogate HG3 2AY  
 (Cycling pilgrimage)

99139 Mr Michael Curran ..... 0191 2531992  
 90 Queens Road, Whitley Bay NE26 3AU

99176 Mr Michael Hall ..... 0191 4876832  
 23 Springfield Avenue, Eighton Banks, Gateshead NE9 7HL

99147 Mr Tony Smartt ..... 01729 825557  
 21 Yealand Avenue, Giggleswick, Settle, North Yorkshire BD24

99114 Mr Jerome Sullivan  
 67 Lightridge Road, Fixby, Huddersfield, West Yorkshire HD2 2HF

99207 Mr Patrick Thompson & Mrs Paula Mendez ..... 0191 2815973  
 56 Manor House Road, Jesmond, Newcastle upon Tyne NE2 2LX  
 (Pilgrimage by bicycle July 1999)

99128 Mr Bob Trippitt & Mrs Ann Trippitt ..... 01274 675244  
 329 Whitehall Road, Westfield, Wyke, Bradford BD12 9DX  
 (Pilgrimage)

### NORTH WEST

99155 Mr Ian Brewis & Mrs Dalas Brewis ..... 01228 576263  
 Spinney Corner, Bow, Great Orton, Carlisle CA5 6EW  
 (Cycling)

99112 Mr Sean Gallagher ..... 01204 302888  
 17 New Tong Field, Bromley Cross, Bolton BL7 9XV

## CSJ New Members List Spring 1999

- 99170 Mr Bryan Goude & Mrs Ann Goude ..... 0161 928 6618  
 Bromyhurst, Priory Road, Bowdon, Cheshire WA14 3BS
- 99192 Mr Chris Houghton ..... 0161 796 0398  
 22 Parkstone Avenue, Whitefield, Manchester M45 7QH  
 (Cycle pilgrimage planned)
- 99134 Mr Peter Ryan ..... 01925 811727  
 25 Kenilworth Drive, Padgate, Warrington WA1 3JT  
 (Cursillo in Christianity)
- 99135 Mr Jack Smith ..... 01204 651253  
 2 Cambourne Drive, Ladybridge, Bolton BL3 4QF  
 (Cursillo in Christianity)

### SCOTLAND

- 99212 Rev Fr Joseph Boyle & Rev Fr Patrick Hennessy  
 St Phillip's, 150 Drumlochy Road, Glasgow, G33 2RF  
 (Pilgrimage)
- 99153 Mr Billy Connelly ..... 0141 334 2205  
 41 Kensington Court, Glasgow G12 9NX
- 99115 Mr Thomas Davidson  
 27 Glencairn Drive, Pollokshields, Glasgow G41 4QP
- 99210 Mrs Catherine Fowler-Gray & Mr John Fowler ..... 01506 848144  
 15 Jock's Hill Crescent, Linlithgow, West Lothian EH49 7BJ  
 (Mediaeval music scholar)
- 99160 Mr Alessandro Gaj ..... 01786 463695  
 13 Viewfield Place, Stirling FK8 1NQ
- 99111 Mr Patrick Gilbride ..... 0141 423 3560  
 16 Ayton Road, Glasgow G41 5RN  
 (Pilgrimage)
- 99156 Miss Fiona Heath & Mr Neil Hargraves ..... 01383 725013  
 19 Scotland Drive, Dunfermline, Fife KY12 7SY
- 99109 Mr Ian Legg & Mrs Mary Legg ..... 01357 521159  
 40 Crosshill Road, Strathaven, Lanarkshire ML10 6DS  
 (Walking pilgrimage)
- 99152 Mr Peter Madigan  
 58 Woodwynd, Kilwinning, Ayrshire KA13 7DG
- 99165 Mrs Rosemary Meldrum ..... 0131 552 4366  
 62 Netherby Road, Edinburgh EH5 3LX
- 99166 Miss Janet Notman ..... 0131 552 2772  
 Boswall House, 19 Boswall Road, Edinburgh EH5 1RR
- 99208 Messrs Edward Thompson & David O'Brien ..... 0141 573 2964  
 47 Barony Drive, Baillieston, Glasgow G69 6TN

### EUROPE

- 99124 Mr Paul Convoy ..... +33 1 64 06 46 64  
 Residence Marilia, Batiment 1, Escalier A, 27<sup>bis</sup> Avenue Isaac Pereire  
 Grtez-Armainvillies 77220 France  
 (Interested in writing an account of the journey)
- 99140 Padre Johan Hettinga ..... +31 4 86 17 16 04  
 Nolensweg 8, Carmel Kloster, Oordrecht 3317 LA, Netherlands  
 (Pilgrimage in May)
- 99130 Mr Kjell Glomnes  
 Reistadjorde 8, 1394 Nesbry, Norway

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4/46 Harbour Street, Mosman, NSW 2088, Australia  
(Spiritual)
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