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Cover: The oldest image of Saint
James the Pilgrim, Santa
Marta di Tera, Spain.

Photo. Not known.

William Wey

Francis Davey

A slightly abbreviated text of the address given at the Annual General meeting of the Confraternity on 20 January 2001.

If William Wey had an entry in *Who's Who* the firm information about his career would fit comfortably on one side of a postcard, since most of it is gleaned from a few references in *The Itineraries* themselves, and William Wey was a modest man. He was born, probably, in 1407 and died in his 70th year in 1476. He was a native of Devon, became a Master of Arts and a Bachelor of Divinity. He was a Fellow of Exeter College, Oxford, from 1430 to 1442, and a Fellow of Eton College from 1441 until his retirement to Edington in Wiltshire, probably at the age of 60, in 1467.

We know he was a Devonian because for centuries there were eight Fellows of Exeter College, who by the Statutes of the founder Bishop Stapledon, had to come from Devon and he was one of these. The College records have two or three other references to him, notably mentions of gifts and bequests he made to the College, which I describe in my book.¹

Eton College, which was founded by Henry VI, was incorporated in 1442. The first Provost and the first four Fellows were appointed in October 1440. I have looked at the Eton archive and William Wey's name is seventh on the list of Fellows and he was probably appointed in 1441. Some writers on Wey have described him as a Foundation Fellow, and I suppose the fact that he was appointed before the incorporation of the College, although not in the very first cohort of Fellows, justifies this description.

While he was at Eton he went on three pilgrimages:- to Compostella in 1456, to Rome and Jerusalem in 1458 and to Jerusalem again in 1462. He had to get the King's permission to be away from Eton, and Eton still has the file copy of the King's letter of 1457 giving him leave "to passe over the See on peregrinage, as to Rome, to Jerusalem, and to other Holy Places". For at least fourteen of his twenty-five years at Eton he was one of the two Bursars elected by the Fellows from their number each year. The Eton archive for this period is incomplete so it is possible that he was Bursar for even more of these years with gaps for his pilgrimages, but, as it is, these fourteen years show that his colleagues thought he was competent at the job of Bursar. One

¹ *William Wey: An English Pilgrim to Compostella in 1456*, published by the Confraternity of St James, 2000, £5.50. Available from the Confraternity Office.

wonders if he was even head-hunted from Exeter College by Royal scouts when Henry VI was looking for men able to make a success of his new foundation at Eton.

It is interesting and significant that the very first chapter of *The Itineraries* is about money. Wey describes forty different varieties of coinage and gives all sorts of hints about the best places for pilgrims to change their money between England and the Holy Land. He also gives advice on which coins are accepted where. An example of the information he offers is:-

“When you change money at Bruges, get *guilders* with a round ball and a cross above; they will be good as far as Rome and are the best all the way. Do not take any English gold with you from Bruges because you will be the loser in the exchange. Indeed for most of the way they will not change it. All along the route they know Rhenish *guilders* well and with them you will suffer little or no loss.”

Wey's second chapter shows similar bursarial ability. It is entitled *Provision* and describes the provisions and kit a pilgrim should procure in Venice before embarking on the galley to Jaffa. It contains all sorts of practical, not to say homely, advice about the size of the chest and the barrel one should buy for dry and wet supplies. He tells you what sort of food and medicines you should take with you. Make sure you have a lantern and candles, bedding and cooking utensils and even a chamber pot in case you are too sick to go up on deck to use the normal facilities. He tells the pilgrim about the Chandler in Venice, just beside St. Mark's, who will sell you a feather bed, a mattress, two pillows, two pairs of sheets and a quilt for three ducats, and then buy them back from you, when you return, for one and a half ducats.

Perhaps at this point I should say a little more about the sort of book *The Itineraries* is. It contains fifteen chapters, three in fifteenth century English which is not too difficult to read:- Wey was writing about sixty years after Chaucer and just over a hundred years before Shakespeare. I have described the first two chapters already. Chapter 3 is a poem 352 lines long, in rhyming couplets, describing the sites in the Holy Land which the pilgrim should visit. To give you some idea of the flavour here is an example:

“Without the chapel door,
Right in the temple floor,
There is a stone, round and plain,
Where Jesus as a gardener met with Magdalene.
In that stone by Christ was made
An hole wherein he put his spade.”

I have selected these six lines because the rhymes are more obvious than

some of the others, but also because they illustrate one of the main objects William Wey had in making his pilgrimage. He was particularly anxious to see and, preferably, touch physical features which were evidence of Christ's time on earth. The sort of evidence Wey sought included imprints made by Christ's hands, feet and tears, and stones coloured by His Blood and by the Virgin Mary's milk. The mark made by Christ's spade in the garden on Easter Day is a good example.

After the three chapters in English there follow twelve chapters in Latin which include the three pilgrimage journals which give the whole work its traditional name of *The Itineraries*.

Chapter 4 is a truly curious composition. It is basically a set of mnemonic verses which form a check list for pilgrims of the things they ought to see during their thirteen days in the Holy Land. In the fifteenth century the pilgrimage to the Holy Land from Venice back to Venice was very much a package tour. You took one of the two pilgrim galleys from Venice to Jaffa, and there is a very great deal of information in the Venetian state archives about the regulation of these voyages. The authorities were diligent and fair in protecting the interests of both the pilgrims and the galley captains. Once you arrived at Jaffa the Franciscans took over and provided guides and arranged accommodation for the thirteen days the Saracen authorities allowed for the visit. The whole atmosphere, as shown in the accounts of other writers as well as in that by Wey, is strongly reminiscent of that in the Soviet Union pre-1989 when one could only make a visit under the auspices of *Intourist*. There are the same restrictions on movement, the same bureaucracy and the same feeling of being watched all the time by suspicious, if not hostile, eyes. There are many accounts of pilgrimages to the Holy Land by French, German and Italian travellers. Some of these journals were used by Rosamund Mitchell in her book *The Spring Voyage*, and other important descriptions are given by Felix Fabri who went to Jerusalem in 1480 and 1483 and by Canon Casola in 1494. They all describe a similar pattern. Wey's check-list is written in crude Latin hexameters in a sort of code. At first sight the words appear gibberish but then one can see that whole words are replaced by the initial letter or the first syllable of the place to be visited. An example of one line is:-

Lap, stat, di, trimum, flent, sudar, sincopizavit (Rox p. 20)

(Lapis; strata; divitis; trivium; fletus; sudarium; sincopizavit. Rox p. 33 and p. 60.)

Fully expanded and translated this line describes the first seven places to be seen on the Via Dolorosa, which pilgrims walked on day 5 of their visit, and runs:

1. The stone marked with crosses on which Christ fell with His cross.
2. The road along which Christ went to His Passion.

3. The house of the rich man who refused to give crumbs to Lazarus.
4. Where Christ fell with His cross.
5. The place where the women wept for Christ.
6. The place where the widow, or Veronica, placed a handkerchief on Christ's face.
7. The place where the Most Blessed Mary fainted.

It is worth spending just a moment on this section, which is dismissed rather summarily by the Roxburghe editor as “a record of medieval superstition and barbarous latinity”! One has to ask what William Wey had in mind when he wrote it. It is so skeletal and obscure he could not have intended it as a serious *vade mecum*, a handbook, for future pilgrims. In any case pilgrims were not allowed to wander at will in the Holy Land. They had to keep to the permitted route and they had a Franciscan guide to accompany them and to see that they did! Both of these circumstances mean that Wey's mnemonic would not have been particularly useful for other persons. I would suggest that Wey wrote this section as an *aide memoire* for himself. He actually uses it as a frame which he expands in the following Chapter which I shall come to in a moment:- this is Chapter 5 which is called *Ten Reasons for Pilgrimage to the Holy Land*, and then he uses it again in Chapter 7 which is the final account of his 1458 pilgrimage. I think that what we have in the Bodleian manuscript 565 are the various stages in Wey's composition of his book including his rough notes, his first draft and then the final, polished, version. This theory will be further substantiated when we come to Chapter 11. If it is true, it makes the Bodleian manuscript even more interesting in the same way that an X-ray photograph, which shows an artist's earlier version of a painting underlying the final work of art, illuminates his technique and thought processes.

In Chapters 5 and 6, *Ten Reasons for Pilgrimage to the Holy Land*, Wey quotes extensively, and accurately, from earlier writers, especially St. Bridget, St. Jerome, Pope Leo, Bishop Grosseteste and Bede. I have been able to track down the bulk of these writers in Lambeth Palace Library.

One of Wey's favourite sources is *The Revelations of St. Bridget* and on three occasions he quotes at length and *verbatim* from her writings. There is an intriguing link between Wey and the Bridgettines. Apart from the popularity of the writings of St. Bridget, there was one Bridgettine House in England in the fifteenth century. This was Syon Monastery which had a famous library which was used extensively by scholars. This monastery was originally built at Twickenham by Henry V, but it very soon moved to Isleworth. After the Dissolution it passed into the hands of the Dukes of Northumberland and over the years developed into the present Syon House. Some of the fifteenth-century buildings survive, however, notably a barn

which is now a garden centre. A magnificent catalogue, worthy of the medieval library, was made in the late fifteenth century. This recorded the names of donors to the library. The Librarian was required to recite an annual *Office of the Dead* to commemorate them. This catalogue was acquired in the sixteenth century by Matthew Parker, and it is now in the Parker Library at Corpus Christi College, Cambridge. It gives the name of William Wey and records his gift of two volumes of his sermons to Syon Monastery. I have tried, unsuccessfully, to discover if these Sermons still exist because, as describe in my little book, William Wey gives in *The Itineraries*, the Latin texts of four sermons and the locations where he preached them on his various pilgrimages. It would be splendid to find these two autograph volumes and read what Wey actually said in the House of the Franciscans in Corunna on 27th May 1456 or in the Temple in Jerusalem on 30th June 1458. We did track down three other books which William Wey owned and which he presented to Eton College where they still are. It was a rare treat to be allowed to handle them. Wey also left two of his books to Exeter College, Oxford, but, like the Syon Monastery volumes, they have disappeared. *The Itineraries* themselves, which I have consulted in the Bodleian, he bequeathed to Edington Priory.

Among the *Reasons for Pilgrimage* which form not only Chapter 5 but also Chapter 6 of *The Itineraries*, Wey notes the Indulgences and forgiveness of sins which may be obtained by the devout pilgrim during his journey. While the most important pilgrimage sites are those connected with Our Lord's Passion, Death and Resurrection, Wey also describes various places *en route* which the pious pilgrim should visit and which confer grace.

Chapter 7 is the full, and, I think, final, fair copy of the pilgrimage to Rome and Jerusalem. I will mention aspects of that when I show the slides. Chapter 8 is a synopsis of places and distances between Calais and Rome, Rome and Venice and Venice and Calais. The list is quite unembroidered but it does enable one to trace pretty exactly the route Wey followed. Chapter 9, like Chapter 7, is an Itinerary proper dealing with the second pilgrimage, that of 1462, to the Holy Land. This account, however, is different from the earlier one since approximately half of it is devoted to Venice. As luck would have it William Wey reached Venice in time to witness the magnificent procession of the Doge to St. Mark's on St. Mark's Day. A week later this same Doge, Pascale Malopero, died and so our pilgrim was present at his sumptuous funeral procession and the even more splendid coronation ceremony of his successor, Christophero Mauro. The *Serenissima* at the height of her glory in the quattrocento made an impression on Wey which he never forgot. This was the Venice of Giovanni Bellini and the Italy of Piero della Francesca, Botticelli, Mantegna and Donatello. One can still feel,

quivering beneath his narrative, the thrill of admiration Wey felt at what he saw and heard in Venice.

Chapter 10, is dismissed by the Roxburghe editor with the words “a very curious Greek vocabulary, which may exercise the ingenuity of the modern Greek scholar, but would not repay the space requisite for minute criticism”. This is a little harsh. There are in fact three word lists. The first contains 132 common English words or phrases and their Greek equivalents, which the pilgrim will need to obtain food, drink and lodging, there are also key words from the Lord’s Prayer, the Ave Maria and the Creed, and a list of the Greek numerals. The second list is a long one with well over 700 Greek words and their Latin equivalents. The final list contains ninety-two Latin words and their Hebrew equivalents. The chapter closes with the Hebrew alphabet

While it is true that a only a specialist linguist might be interested in seeing how William Wey transliterates Greek words and in observing his attempts at phonetics, the general reader might relish the information his lists give us about the items of food and the situations which he considered sufficiently important to be included. After such vital phrases as, “Where is the tavern?” and “Woman, have ye good wine?” Wey gives us an appetising list of comestibles starting with butter, milk and cheese, going on to pork, mutton, goose and oysters, with onions, garlic and parsley included to add flavour, and closing with apples, pears, grapes, figs and cherries. This menu, of course, does not mean that Wey dined in such luxury every day but it does show what he thought was worth asking for!

It is interesting that Wey inserts a fourth word list two chapters later, at the end of Chapter 13. This one contains ninety Latin words or phrases and their Greek translations, and almost all the items of food given earlier in the English-into-Greek list appear here as well. The fact that this duplicated list appears apart from the other vocabularies – almost as though Wey was filling in space at the end of a folio – may be further evidence that the book in the Bodleian contains preliminary draft notes as well as the polished final versions of Wey’s pilgrimages.

This impression is reinforced by Chapter 11 which is, in some ways, my favourite. Just as on a medieval *Mappa Mundi* one finds small thumb-nail sketches around the borders of the map and tucked into the corners, which illustrate legendary creatures like the phoenix or mythical figures like the skiapod, so Chapter 11 is a patchwork, a common-place book, with little items which William Wey did not manage to incorporate into his main narratives. He talks, for example, of places like Patmos and Bodrum, Nuremburg and Constantinople, which were not on the routes he followed. He quotes a letter from Saladin to the Grand Master of the Knights Hospitaller and describes the Frankish kings of Jerusalem. One of his many

interests is botany. He notes the way Saracen women use Roses of Jericho in childbirth. In a longer passage he discusses the cultivation and harvesting of pepper. This paragraph alone opens up a whole new series of research topics since it was at this time that the Portugese were opening sea trade routes round Africa to India, a process which eventually led to the collapse of Venice's trading wealth and indirectly to the cessation of the pilgrim galley voyages to Jaffa. There is just the very slightest hint also of the legendary kingdom of Prester John. The arm-chair strategists of the Middle Ages hoped that somehow the Christian West could link up with his fabulous Christian kingdom in the East, beyond the Holy Land, and, by attacking the Saracens on two fronts, liberate Jerusalem. Wey does not mention the name of Prester John, but he does talk of a mysterious kingdom called Mynbar with two cities named Flandrina and Gynglyn. In Flandrina, he writes, live Jews and Christians who are continually at war. There is a grove there, full of serpents, where pepper is harvested like grapes. There is also a city called Polumbum where the finest ginger grows. The feeling that one is sailing around the very edge of the then known world grows even stronger.

Wey's interest in geography is amply proved by the next two chapters, 12 and 13. The sub-titles read, "In the following list are contained all the things in the Map of the Holy Land". Wey goes on to revise this, apparently haphazard list, which was presumably his initial rough draft, into a more formal 'fair copy' headed, "The names in Alphabetical Order, of the Cities, Towns, Mountains, Valleys and Seas on my map of the Holy Land", *In mappa mea de Terra Sancta*. This brings me to one of the most exciting discoveries which have been made about William Wey. When Badinel was preparing his transcription of *The Itineraries* in 1865 for the Roxburghe Club he naturally visited the Bodleian to consult the original, and only, copy of the work. While he was there, he writes, a Mr Coxe showed him a large, coloured map of the Holy Land. Badinel realised that he was looking at the map William Wey himself made and which is mentioned on the fly leaf of his book among the bequests he wishes to make to the Chapel at Edington. This map is now framed and hangs in the New Bodley at Oxford. It can be seen by the public, but only by appointment as it is in a store room. On the fly leaf listing his bequests he also mentions, in addition to the *Mappa Terrae Sanctae*, a *Mappa Mundi*. This opens another tantalising quest. Does this other map still exist? It was not, I think, in that splendid exhibition of *Mappae Mundi* held a couple of years ago at Hereford.

Chapter 14 is entitled *Indulgences in the Roman Curia*. Wey describes not only the seven principal churches normally visited by pilgrims to Rome but also a very large number of other churches and monasteries and gives the details of the holy relics each contains.

The final chapter, number 15, which is reproduced and translated in my little book deals with William Wey's first pilgrimage, the one he made to Compostella in 1456.□

The talk concluded with slide-show.

Refugio Gaucelmo – A Haven in 2001

Paul Graham

Refugio Gaucelmo stands silently, perhaps enjoying the sonorous habits of its new Benedictine neighbours. Soon, the patio will once again be a sea of blossom and pilgrims moved to write: "I feel a sense of the community of pilgrims, as we eat together, converse in the court-yard, lounge in the field. A lovely day."

Meanwhile, a working party is being assembled for the week beginning the 24 March. Painting, polishing, scrubbing, checking the beds and kitchen equipment, the post-cards and the gas canisters. This time, the generous volunteers include Pat Chambers, Alison Pinkerton, Jean and John Pearch, Donald Fromow, William King and Alison Qu. I am hoping that it will be both business-like and fun – it always is – and that our ever-faithful plumber, Sr. Puente, will be well on the way to finishing the installation of two new showers and WCs in the barn, as well as turning round the drainage system to travel downhill through the *huerta* instead of uphill into the square by our front-door.

We need to discuss with the Benedictines initial plans for the refugio's tenth anniversary in October and organise the construction of the proposed pergola in the *huerta* – hopefully in time for October. We shall give a party for the village on the Wednesday – a good way to renew some old friendships and hope that the weather will be good enough for a half-day walk on the Friday.

We had 7,590 pilgrims last (Jubilee) year. This year the municipal *refugio* in Rabanal should be open again, the new (small) *refugio* operational in Foncebadon and a full complement of wardens for Gaucelmo, so here's hoping I see that there are a number of 'hopes' in these paragraphs. Good: hope is the anchor of the soul.□

Following the Scallop Shell

John Revell

The Royal Academy's current exhibition *The Genius of Rome 1592–1623* provides some food for pilgrim thought in the layout of the final room. The work of Caravaggio dominates the exhibition as a whole although it would probably be too sweeping a statement to say that all else exists in his shadow. Gallery 8 houses his *Madonna di Loreto* in which two pilgrims kneel before the Madonna's house, miraculously transported to Loreto near Italy's Adriatic coast. Pilgrims were required to circle the house three times on their knees, and having observed the ritual these penitents are shown as being rewarded by an appearance of the Virgin and Child.

"Life itself is a pilgrimage and all mankind should seek to follow the example of this lowly couple." So states Dr Beverly Louise Brown, curator of the exhibition, in her gallery guide. In her introductory lecture for the Royal Academy on 12 February she went further and claimed facetiously that surely the pilgrim feet which face the viewer are the dirtiest in all of art history. But her claim was made with pride rather than with any measure of censure.

Three paintings to the right of the Caravaggio in a work by the lesser known Giovanni Lanfranco is our own St. James in robust pilgrim form. Depending on the viewer's perception his face presents a weatherbeaten aspect as a result of his journeyings, or is his appearance a reflection of the rays of light from the Madonna whom he contemplates? Completed in 1623 the painting is titled *Madonna and Child with ss Anthony Abbot and James Major*, and it is worth quoting the caption in full:-

"This altarpiece painted for Santa Marta in Vaticano contains a specific moral lesson. While the kneeling St. Anthony Abbot is already suffused with faith St. James symbolises the Christian pilgrim who sets out to find salvation. One stands for the life of prayer, the *vita contemplativa*. The other is an exemplar of the *vita activa*. Vigilance was necessary to lead either kind of life."

It is a large work, and only a steady gaze in the right direction can make out the scallop shell on the right lapel of the saint's mantle. Apart from the shell there is only the simple staff to complete the identification.

To illustrate its themes the exhibition has brought together works from venues near and far. The Lanfranco referred to above is normally to be seen in Vienna's Kunsthistorisches Museum, and closer to home London's

Following the Scallop Shell

National Gallery has contributed a number of works. However, the one painting which has not made the journey on this occasion is *The Supper at Emmaus*, Caravaggio's celebrated portrayal, which remains firmly located in Room 32 at Trafalgar Square. Christ, who is shown here as beardless, reveals himself as he shares a meal with some disciple companions, and why is it that the man at table on his left (the viewer's right) wears the insignia of the scallop shell? Is Caravaggio permitting himself some artistic and anachronistic licence, or is there some other answer to this riddle?

The Genius of Rome will continue at the Royal Academy in London's Piccadilly until 16 April 2001.

Aust Pilgrimage 2 June 2001

Richard Tucker writes to commend the annual *Aust Pilgrimage* to members. He writes: "The pilgrimage which commemorates the meeting of St. Augustine with the Welsh bishops in 603 is not well known outside the Bristol area and there may well be members from further afield who would be interested in attending. The walk is organised in an imaginative way, each year being based on a different theme. I have been on three occasions and thoroughly enjoyed myself each time."

The theme this year will be 'Journey of Hope'. There will be three Prayer Stations on route.

Points on the route where walkers can join in:

- 6:50 Meet in the Cloister Car Park at Bristol Cathedral (down the steps, to the right of the great West Door).
- 8:15 Outside the gates of St. Thomas More School, Stoddard Road, Horfield (off Muller Road).
- 8:45 British Telecom Tower (visible from M32) on Purdown.
(Access from Romney Avenue, Lockleaze)
- 11:00 Church of the Holy Family, Patchway, by the A38. This is a refreshment stop.
- 12:30 Cattybrook Brick Works, on the Over to Almondsbury road (B4055). Park in works car park.
- 16:15 Celebration at Aust Church.

Lifts back to Bristol Cathedral etc. will be provided.

- ▶ Stout walking boots and waterproof clothing are essential for this 12–15 mile walk.
- ▶ Please bring food and drink for the day.
- ▶ First Aid and mobile phone back-up provided.

For further information, ring Paul Denyer (01249) 750231.

The Camino and the Order of Saint James

Ruth Holtham

Ruth Holtham was the second Bursary winner for 1999. Bulletin N° 72, December 2000, contained the first Bursary 1999 report – Ranjeet Gupta's "He who would valiant be".

At university I laboured under the impression that medieval Spain was exceptional. I considered it to have been unique in Europe due to the Muslim presence and the internal focus upon reconquest, which surpassed fervour for the Crusades felt elsewhere. Spain was out on something of a geographical limb – beyond the Pyrenees and beyond the Albigensians, and I believed that this contributed to the differences between Spain and the other European nations. The climate was different, rule disparate: it was no wonder that the Italians, French and Germans who responded to the urgings of Pope Innocent III and Archbishop Toledo in 1212 and travelled to Spain to drive back the Muslims soon deserted their task. Spain, I thought, was a country alien to Europe in many ways, not least religiously – and so I continued to believe until I travelled to Spain this last summer.¹

My travels to Spain were largely focussed upon its religious identity. My expectation was, not unnaturally, that along the Camino this would be largely shaped by the Order of Saint James. In this I was not wholly wrong, and there were some fascinating examples of the Order intersecting with the pilgrimage. However, the consequence that I had envisaged, namely that this would differentiate Spain from the rest of Europe religiously, was not so valid. Rather, what I discovered was that the Camino and the Order had both provided a means by which a vast number of ordinary people could enter into a form of religious life and in so doing express their beliefs and faith. The Order of Saint James was, after all, the first Order to permit its members to marry. This mirrored the tertiary and secular movements growing throughout Europe, exemplified by the Beguines of Northern Europe. The Beguines, and the pilgrims who journeyed to Santiago de Compostela believed alike that each individual must work to redeem himself in the eyes of God. The old division between those who work, those who fight and those who pray was surpassed in Europe and Spain alike. The onus of salvation was moving to

¹ I remain most grateful to the Confraternity of Saint James for awarding me a scholarship to fund my travel and research.

the individual and, whilst Spain was focussed upon the infidel within, and Europe more generally concerned with the Crusading States, both alike felt the fervour of Urban II's message: the need "to march ... to free the Church of Christ."²

That Spain was not as unique as I had anticipated first became clear to me when I looked at the origins of the pilgrimage to Santiago, and of the Order of Saint James. There is an argument that these reflected a need peculiar to Spain; it is well known that the rediscovery of the burial place of Saint James by the hermit Pelayo provided a focus and motivation for the military campaigns of Alfonso II. The military identity of Saint James was developed by Alfonso III (866–910) and Sisnando, Bishop of Iria (880–920), and then adopted by the Order, which received a bull of confirmation from Rome in 1175. This development is evidenced within the cathedral at Santiago in the twelfth-century tympanum of the Battle of Clavijo, reflecting the legend that Saint James himself appeared (as he would do on some forty subsequent occasions) to aid Fernando I of Castile (1037–65) in his reconquest of the Portuguese city of Coimbra. The plurality of rule in the Iberian peninsula, which was in 1214 divided into the Kingdoms of Castile, León, Aragon, Navarre and Portugal, as well as the southern Almohad region, demanded that each king could justify his search for power over the rulers of other kingdoms, as well as against the Muslims. Saint James provided a crucial element in the ideology of León-Castile in particular, and it was with insignia shaped as a sword and the invocation of Saint James that the Order of Saint James of this region, went forth. However, it was naive of me to think consequently that the appeal of Saint James was limited to the Iberian peninsula, or that religion in other European countries was exempt from similar strategic considerations and needs.

The breadth of the appeal of Saint James to Medieval Europe is evidenced by the variety of pilgrims and routes to Santiago. The pilgrims were drawn from all over Europe, assisted by the first pilgrim guide, Book V of the *Liber Sancti Jacobi*. This guide provided its twelfth-century audience with practical advice on travel to Santiago, with commentary on the accommodation available, food and wine to be consumed, and the natives to be met along the way. The *Chanson de Roland* and the *Historia Karoli Magni* also fuelled an elite intellectual interest in the pilgrimage; the former linked Charlemagne to early crusades against Islam (with little basis), and the second linked him to the cult of Saint James. The twelfth-century

² The second canon of the Council of Clermont refers to the remission of penance resulting from such a march, albeit arguably with reference to Jerusalem. See Mayer, *The History of the Crusades*, p. 11.

pilgrims had, moreover, a lot to gain from the journey to Santiago.

The religious benefits to be drawn from the pilgrimage included the remission of sins; "Whoever has come in pilgrimage, at any time, to the church of Saint James son of Zebedee, to him is remitted the third part of all his sins, and if he should die going there, or while returning, having shown penitence for sins committed by him, all are remitted to him,"³ as well as personal spiritual inspiration. Thus Saint Francis of Assisi, whilst in Santiago in 1213, was inspired to spread his message of holy poverty throughout the world, despatching friars throughout Europe and himself travelling to Syria in 1219 to try to convert the Sultan, Melek-el-Kamel. The appeal of such a pilgrimage has not waned today; David Lodge's novel, *Therapy*, makes clear the deep meaning with which the journey is imbued, and it was clear from the pilgrims that I myself met, during the summer of 1999, that each was driven on by a desire to reach Santiago, to put their hand in the tree of Jesse and to hug the apostle. To imagine that this was a peculiarly Spanish tradition was naive in the extreme!

The growth of the pilgrimage to Santiago must, then, be seen within a wider European context. Its success was related to the demise of monasticism, and the rise of new approaches to salvation. It was part of a move towards individual salvation, personified not least by Saint Francis of Assisi. Saint Francis rejected the mercantile lifestyle of his father and chose to appear, in the phrase of Saint Jerome, naked before the naked Christ. He preached a message of Holy Poverty, and in so doing encapsulated a spirit of revolt against the burgeoning Italian monetary economy. This provided a new route to his own salvation, but also a response to the current needs and desires of the society which he inhabited. Just as Spain required a military leader to lead its fight against the Muslims, so the communes of Italy required a pacific leader and a mendicant focus to ward off the evils of the developing monetary world. Likewise, in France, the preaching and learning of the Dominicans was put to use to curb the Cathar heresy. This demonstrates that Spain was not so unique: the impetus for the pilgrimage and the Order of Saint James arose, like that for Saint Dominic and Saint Francis, from a very real situation.

The Order of Saint James was, moreover, not exempt from European influence. It was indeed modelled upon the bodies of the Hospitallers and Templars approved by the Papacy. These bodies arose in the Holy Lands to reconquer and hold land. These Orders were emulated by the Spanish after Paschal II forbade Spanish Christians to enlist in the war for the Holy Lands

³ p.18–19 'An English Pilgrimage to Compostela.' William Wey, trans. J. Hogarth, *Medieval World*, volume 5, 1992.

until the infidel had been rid from their own door. Moreover, just as the Hospitallers and Templars were sanctioned by the Papacy, so the Order of Saint James sought approval. Bishop Arnulf of Orleans may well have declared that “Spain knows nothing of papal decrees,” but the formal history of the Order of Saint James suggests otherwise. The Masters and Knights of the Order were received and confirmed by Hyacinthus of Acardo in 1172 when he came to Spain as legate *a latere* for Alexander III. Alexander himself further confirmed the Order in 1175, having accepted the viability of conjugal chastity.

Emphasis upon this context is, of course, not intended to betray the peculiar appeal of Saint James, which has endured long beyond the military requirements that it was established to face. However, it is important to acknowledge that the Order arose in a context of inter-relation, and not in isolation. Similarly, although the Order and pilgrimage can be differentiated in some respects, they intersected a great deal. Firstly, the Order and pilgrimage shared a basic religiosity based upon Saint James, who could rid the penitent pilgrim of his sins, and likewise reward the soldier with treasures in heaven. Secondly, the Order provided hostels for the pilgrims, and some protection en route to Santiago. Perhaps the finest example of their interaction, however, is the fourteenth-century church of El Salvador at Vilar de Donas, a short diversion off the Camino between Portomarín and Palas de Rei. This church contains the effigies of a number of the Knights who settled here from 1184. These are portrayed on the tombs in full military regalia, but an almost unique tranquillity pervades the building. This seemed to me to combine the harsh focus of the Order with its own spiritual motivation, and that of the pilgrims.

In travelling to Spain my preconceptions about religious history were undoubtedly challenged as I became aware of the synthesis between European and Spanish movements, and the Order of Saint James and the pilgrimage. Walking along the Camino I was reminded again and again of this, by the multi-national pilgrims and also by the different churches en route, demonstrating the breadth of the Catholic faith. I was fortunate also to witness this in Santiago, where a passion play around the cathedral detailed not only the history of the pilgrimage, but the different characteristics of the pilgrims from all over Europe. I enjoyed this immensely, my only sadness being that there were not more English pilgrims there; when the mad English character cried out “God save the Queen” at regular intervals, there appeared to be only my friend and I there to hold up the banner and return a resounding, “Here, here!”

A Visit to Rabanal

Wendy Ramsell

At last, over the brow of a hill, amongst pine trees, we caught a glimpse of Rabanal ahead. It took a long time to reach it and the day was drawing gently to its close when we passed the old Pilgrim's Oak in a glade on our left. It seemed to offer a friendly, protective presence. Then the church bells began their rhythmic tolling for Compline as we entered the cobbled Calle Real of this pretty village in the dusk and made our way to the Refugio Gaucelmo, very close to the church.

We were welcomed warmly by Marina and, having abandoned our backpacks and surrendered our pilgrim passports, without more ado went over the road to take part in the evening service. I enjoyed the plainsong very much but started chilling very rapidly. The little service was sung by four white-robed monks. Later, at a Confraternity meeting back in London, I learned that there were five Benedictines in the monastery at Rabanal Fra Antonio, the Prior, Xavier, Carlos and Eduardo and a novice. At the time, to me, they were disembodied voices offering a sacred song, which was very pleasing after our hard walk.

The silver thread of their voices rose harmoniously and seemed to speak of the holiness of all life as it wound out of the little window above the simple altar and into the clear evening sky beyond. I thought of my old father, who had been ill, and hoped that he was still with us and feeling comfortable. I thought of what this pilgrimage means to me in this millennial year – a kind of meditation on life and its multifarious meanings and a hope to keep on learning and understanding more; also a wish to continue making a useful contribution to society as a teacher. I felt a deep sense of peace and thankfulness that some people, like these monks, devote their whole lives to serving God.

The service over, the monks slipped away like shadows out of a side door, and we returned to our comfortable refuge to have much needed hot showers and organize our sleeping arrangements. Then we set out to find somewhere to have supper. I also had a mission to deliver a couple of postcards from a former pilgrim, Roger Cocks, to some local people in the village. It was not hard to find Antonio in the first bar we entered. He was the barman and looked surprised, then delighted, to have a communication from an old friend. Then I walked over to the other refuge to find Isobel. She was also busy dispensing 'pilgrim fuel' and was equally pleased to have been

A Visit to Rabanal

remembered by Roger in faraway England. Having completed my postal mission, I returned to join my friends in the first bar where we enjoyed a tasty supper and 'so to bed' as Pepys put it.

We were cosy in the large dormitory as the heating pipes were on. I think they were operated from the open fire in the reading room. It was a lovely touch to find a small library in this refuge. This hostel is hosted by people of many nations and at the time when we were staying, a French and a German girl were in charge.

Over night there were, unfortunately, two loud snorers in the dormitory and consequently some of us tossed and turned and only managed to sleep lightly. However no one succumbed to 'snore-rage' – a term we have coined for 'having a strong desire to smother a fellow pilgrim with a pillow!' The French snapped the lights on at 6.50 a.m. to a chorus of groans from the English! There was the usual morning cacophony of rustling, zipping, strapping and rubbing of joints as pilgrims got themselves into some sort of working order for the day ahead. The hosts kindly provided a breakfast of coffee and bread and marmalade between seven-thirty and eight in the little dining room. It was all rather jolly with most people speaking French. We did however encounter a couple of Englishmen, Roy and Alan from Gloucester.

It was a beautiful sunny morning and the countryside looked glorious for walking. One of our kind hosts was over-solicitous and went chasing up the road in her car with our bag of picnic food from the fridge! She thought that everyone had gone and it had been left behind, but we were still upstairs pulling on our boots. We sat outside in the court-yard hoping that she would return with it and fortunately she eventually did!

The three of us, Carolyn, Diana and I, were on the road by nine, with the morning sun getting stronger. It cast lovely, long shadows ahead of us, all with our staffs a-tapping on the rocky path amongst the gorse and broom bushes. The shadows portrayed us as mythical pilgrims and, indeed, we felt removed from ordinary life and cares. There were patches of purple ling and the little delicate upturned bells of autumn crocuses, sticking in colourful clumps straight out of the dried grass and the rolling Galician hills ahead for us to traverse. We all felt as happy as heroines in a folk tale, setting out on some timeless morning when the world was young. □

An Umbrian Mystery

Meinir and David Jowett

After a walking holiday in the Umbrian Appenines during the first half of October 2000 we ended with four days in Perugia, which we explored fairly extensively. At the southern end of the city stands the church of San Pietro and the adjacent former Benedictine abbey, now occupied by the University Faculty of Agriculture. In its grounds has been created a 'mediaeval' herb-garden such as would surely gladden the heart of Brother Cadfael.



A Jacobean milestone in Perugia.

As we were strolling round this garden we chanced upon a Jacobean milestone. The Latin obviously refers to Santiago de Compostela and Rome and the word milestone has been used advisedly. The figures cannot be kilometres as Perugia lies roughly 100 miles from Rome, so presumably they represent miles of some sort (Roman?, medieval Italian?). The question is: Is this a genuinely ancient pilgrim marker which predates at least the introduction of the metric system or a modern 'fake' put up for today's pilgrims along a Rome – Santiago Camino? What is certain is that, if it is ancient, it can hardly be in its original position, neatly planted as it is among the herbs. It stands, however, alongside the old route into Perugia used from Etruscan times until the building of the sixteenth-century Porta San

Costanzo and associated new road which runs parallel to the old but outside the grounds of the abbey. The old path enters the grounds by a medieval gate,

The Camino's Rough Winter

passes through them and emerges on to Corso Cavour, the road running north into the centre of Perugia. About 200 metres further on this road goes through the Porta San Pietro, sometimes called Due Porte because it consists of two separate arches (one facing south, the other north) with a space between. Here the plot thickens because, sandwiched between the two arches and thus alongside the road, is a neglected, locked and seemingly defunct church whose wall bears the legend DIVO IAGO (sic) DICATUM. The whole frontage of this building cannot measure much more than about ten metres. Even more intriguing is the presence of another about 100 metres up the road of a building with a wall-plaque identifying it as an Ospedale dei Pellegrini founded by the Dominicans in 1333 but without specifying which pilgrims.

Before leaving San Pietro we visited the church and asked a priest about the stone, but he knew nothing about it as he was prepared to accept the numbers as representing kilometres. Near the hospital is the Museo Archeologico Nazionale dell'Umbria. While there we asked if anyone could answer our questions. Nobody could, but a member of the staff suggested we call in at the adjacent church of San Domenico and find a priest. The only signs of life here, however, were some cleaners at work.

After arriving home we remembered that in a past CSJ bulletin was the address of a Compostellan Studies Department at Perugia University, so we wrote there but have so far had no reply. Do any Confraternity members know anything about this stone and associated pilgrim route? □

The Camino's Rough Winter

Laurie Dennett

Although I have spent parts of the past dozen winters in the *alta montaña* of the province of Lugo where the weather is at its most unpredictable, it took the recent experience of being a 'winter pilgrim' to bring home to me that while I had often worried about how exceptionally bad winter weather affected *pilgrims*, I had never seen how it could affect the Camino itself.

Last year's autumn and early winter were, as we all know, exceptionally wet and windy. In northern Spain and particularly in Galicia the storms that began in late October carried on almost without a break until mid-January. Above 800 metres the heavy precipitation fell as snow, leaving O Cebreiro completely cut off in the first week of November. While this early snowfall soon disappeared, by December Galicia looked more like Thailand, with all

the lowland pastures under inches of water. Along the Camino from Ponferrada onwards – in Cacabelos, Villafranca, Vega de Valcarce, Triacastela and Sarria – swollen rivers burst their banks, washing out bridges and flooding homes, and in the case of Triacastela, the pilgrim *refugio*.

Setting off from the snowbound Pyrenees in November, I enjoyed reasonably good weather as far as Santo Domingo. Once into the province of Burgos, however, the rain tipped down and the wind howled more days than not. On the *meseta* the combination of torrential rain and heavy tractors using the Camino as an access road was disastrous. Between Rabé and Hornillos, and from Hornillos to Hontanas, the track was deeply rutted and flooded, in places a virtual quagmire. Lifting each boot plus a kilo of mud at every step was exhausting, but more disheartening was the conclusion that the route, once damaged so badly, would not be much improved even after drying out. In León, on the long stretch between Calzadilla del Coto and Mansilla de las Mulas, four flooded *arroyos* (usually dry!) washed over the Camino, forcing pilgrims to wade across barefoot unless they had providentially supplied themselves with plastic bags and elastic bands. Most had not.

But the real shock was the state of the Camino in Galicia. Once past Alto de Poio parts of it had simply collapsed. On the steep descent to Biduedo and Filloval the torrents of the previous seven weeks had gouged deep irregular channels and washed away the earth, so that only an unstable layer of loose stones – of the same treacherous roundness as marbles – was left. In Samos, the river had so undermined the handsome *paseo* along its bank that sections of this – concrete pavement, handrail and all – had dropped by two metres. A week after I passed that way, part of the Camino between Portomarín and Palas de Rei was closed to pilgrims, cumulative weather damage having rendered it impassable. The same high winds that had devastated parts of Britain had also wrought much harm in the woodlands that flank so much of the Galician Camino, leaving it littered with branches and uprooted trees.

None of this, of course, came anywhere near the degree of devastation suffered along the Atlantic coast, but readers will be glad nonetheless to know that the damage done to the Camino in Galicia during December has been quickly addressed. On 29 December the route between Alto de Poio and Triacastela was walked and driven by the Amigos of Lugo to evaluate what repairs will be needed. Then on 3 January the *alcaldes* of the *concellos* or municipalities along the route met to consider the damage – of all kinds, not only to the Camino – in their respective areas. On 5 January they submitted a joint plan for repairs to the Xunta's Consellería de Cultura, with corresponding estimates for financial help. The aim is to carry out repairs before the 'pilgrim season' begins in the spring. Reports on whether and how they have been done will be welcome. □

Camino Catastrophe

Michael Walton

Having already walked the Camino from Le Puy to St Jean the stage for this year was to be Roncevalles to Burgos, starting on 12 September 2000. This would have left Burgos to Santiago for next year. The five hundred or so miles from Le Puy had been completed with no problems, no equipment lost, no accidents. This was the year when things were different.

The journey to Roncesvalles began in Sherwood, Nottinghamshire, waiting for the National Express bus. We expect a bus to be a few minutes late but when it was over thirty minutes late it was time to check if I was in the right place at the right time. With the bus forty-five minutes late it was time to worry about the connection in London. The bus was fifty minutes late but the driver made up for lost time and we caught bus for Paris easily. At Dover we discovered that one of the seven passengers was an illegal emigrant whose French visa was out of date. The officials at Dover held us all up whilst they asked the French if they would admit him. I couldn't see the French doing this if he was trying to come here. After over half an hour the expected answer came back and the bus was told to leave the docks, put the passenger off and return. The driver, of course, spoke no English. When a vehicle is sent off the dock it goes down the lane to the search station, so we were pulled in and two customs officers appeared ready to search us. A few explanations later we were allowed off the dock and the illegal put off, still protesting and asking what he was to do next. But by now we had missed the boat and so were late reaching Paris.

The bus last year had also been late so I had been thirty minutes late at my booked hotel to be told that my room had been sold. This year I had booked and also paid in advance. I had a room for the night, a room but no key. It was not on the board and could not be found. A search in the hotel safe produced the only duplicate. I went off to bed to find the key in the door!

I was walking with a Belgian friend and was to meet him at Montparnasse to catch the TGV to Bayonne. When buying food for the journey the kiosk attendant seemed to think that 27Fr from 50Fr was 12Fr. There followed a quick maths lesson. I had decided that my angina would be happier crossing the Pyrenees in a taxi so we were in Roncesvalles by 6.15 p.m. We attended the mass and pilgrim blessing, very moving, had the pilgrim dinner, first of many, and then off to bed. Also in Roncesvalles was a horse and cart that had come all the way from Venice, one horse, two people and two dogs.

First day on the Camino, early morning mist and breakfast in the *panaderia* at Burguette. A mile past Burguette I realised that I had lost my hat, a companion of 500 miles. I retraced my steps but could not find it, so if anyone found it later I would be happy to have it back. As the weather was hot and sunny I really needed something on my head. We stopped in the next village and I bought a straw hat, 4 yoghurts and 2 cans of orange. We thought that 771 ptas for the food was a bit expensive until we realised that the hat was included. We stayed at Zubiri that night and Cizur Menor the next night. Here we shared a room with two American women. It was their first night in a refuge. They had left most of their luggage in a Hilton Hotel and had not known that men and women slept in the same rooms. They were not happy with this arrangement. I had bought a sleeping mat for Spain. Just outside Puente la Reina, on the way from Eunate, which was closed, it was attacked by brambles and had large pieces torn out of it. I never did have to use it. We stayed in the new refuge in Puente la Reina. I was not sure if it was a converted sports hall or a new barn. The dormitory was huge, and noisy.

After Los Arcos real problems set in. We left at 7.15 in torrential rain, the first of the trip. My new, cover everything type of poncho covered nothing. Legs and arms soaked in minutes. My own fault, should have tried it at home. The situation was not improved by seeing others going past in lovely long ponchos with humps for their rucksacks. The mud was what we in the Midlands call 'clarty'. Close to Viana my companion Chris slipped in the mud, fell down and broke his leg. He just lay there, said in a quite voice "I've broken my leg" and fainted. Another chap came along and we were able to take Chris's rucksack off and sit him up. Luckily we were in sight of the main road into Viana but Chris was the one who spoke Spanish. So, there I was, standing in the middle of the road, phrase book in hand stopping cars until I found someone with a mobile. SAMU was there in fifteen minutes and Chris was in Logroño hospital within half an hour of falling. We were both covered in mud and our rucksacks were little better. Chris's leg was set in plaster, given an ECG and then taken off to be manipulated. Apparently it was a bad fracture, both bone and ligament being broken. So there I was, in a strange city, with two lots of luggage, no accommodation and little Spanish. Incidentally, my new straw hat had not stood up to the rain very well and was now stuffed in my rucksack.

Leaving that day's un-eaten picnic in the hospital dustbin I took a taxi to the refuge. They kindly agreed to let me stay until Chris could travel and I could take him back to Paris. Next day I went to visit Chris in hospital. When I arrived he had already had a visit from two Spanish girls we had met on the Camino. On the second day of his stay he had a visit from another pilgrim and was sent a 'get well card' from a group of French pilgrims. Surely this

is part of the Spirit of the Camino. All those we had walked with were concerned about his accident and sent their best wishes. When back home he received a telephone call from a Canadian pilgrim we had met two years before. Chris was to stay in hospital that day but could be discharged on the day after, if all went well. That night in the refuge I met two Confraternity members who asked me to share their evening meal. This was very kind of them and I was very happy to accept their invitation. The next day was the start of the *fiesta*. Bands everywhere, shops closed and bulls running in the streets. I went to see the bulls running behind the barricades and then went off to hospital to see if Chris was to be discharged. He could go if I could take him home, to Versailles, by train and he would need a pair of crutches. These are not provided in Spain. This was no problem, they are sold in pharmacies, but it was *fiesta* and the shops were closed. Only two pharmacies were open in the whole city so off I went, map in hand. I thought £16 for a set of crutches was not bad.

The next problem was the train, and sleeping accommodation. With a leg in plaster, Chris would need to lie down on the journey. I booked an overnight train journey, changing at Burgos, with a bottom bunk for Chris. I now had two lots of luggage and Chris to put on the train during its short stop at Logroño. At the refuge I had to pack both rucksacks and make them as easy to carry as possible. My sleeping mat made my rucksack very unwieldy, and was a bit tattered after its fight with the brambles, so that was abandoned. My new hat ended up in a rubbish bin at the station. A taxi took me to the hospital and parked in a restricted area whilst I fetched Chris down in a wheelchair. Then it was off to the station. When the train came it was obvious that I could not cope with Chris and two rucksacks. The step up into the train was about two feet and there was a gap between train and platform. Luckily help was at hand as two Spaniards picked Chris up and slid him onto the floor of the train. I threw the rucksacks after him and we were off. At Burgos we had to change platforms so Chris staggered down one flight of stairs, with me in front in case he fell down. Then it was up the next flight, with me behind this time. Ten o'clock at night and the station buffet had no food! I always carry something for emergencies and this was an emergency! Dinner was orange juice, a Mars bar and flapjack. At least it was better than nothing.

At eleven the Paris train came in and the mounting procedure was repeated. Chris was taken away by an attendant and I was pushed into a dark compartment, with both rucksacks. Luckily the first place I put my hand was on an empty bunk. There seemed nowhere to put luggage so I left it on the floor and went to sleep. The next morning we arrived in Paris to be met by Nicole, Chris's wife and a taxi. I stayed with them for two days and then

Camino Catastrophe

started for home. Did things improve? No! Whilst queuing for the *Eurolines* bus my walking stick was stolen. When we arrived at Dover, despite three earlier checks, an illegal immigrant was found and we had to wait while he was seen to. Finally heavy rain on the M1 delayed our arrival in Sherwood by an hour. But I will return in 2001. Chris's leg has healed and he too will be walking. □

St Birinus Ecumenical Pilgrimage

from
Blewbury – Dorchester Abbey
will take place on

8 July 2001

The preacher at the 6.30 p.m. Service in Dorchester Abbey will be the Most Revd Vincent Nichols, Archbishop of Birmingham.

For full details of the 12 mile pilgrimage walk starting from Blewbury at 1 p.m. send a s.a.e. to:

Miss Dorothy Godfrey
4 Samian Way, Dorchester on Thames
WALLINGFORD
OX10 8JS
Tel: (01865) 340044

‘Pilgrim’s Progress’

From **3 July to 12 August 2001**, ‘Pilgrim’s Progress’, an exhibition of drawings and paintings from sketches, made by Edmund Blood during his 1999 and 2000 pilgrimages, will be shown at the **Upfront Gallery** near **Penrith**.

[An article on this exhibition by Edmund Blood will appear in the June 2001 Bulletin. Editor]

Chairman's Annual Report

We are at the start – this time genuinely – of a new millennium, and it is thus a time to look forward, to plan for the future and for new undertakings. Yet the Confraternity is, paradoxically, the promoter and guardian of a tradition more than a thousand years old, a precious heritage from the last millennium but one. This makes our small organisation – for although we may think we have grown very large, we are in the world's terms very small – a rarity these days, when it sometimes seems that only the new is newsworthy and the only standards those of the marketplace.

The pilgrimage to Santiago de Compostela, no less now than in other times, reassures us that there are alternatives to that. As we discover, the long journey to the tomb of the Apostle holds out other, timeless values that bring to our lives, and hence to the lives of those around us, something of the liberating simplicity of the pilgrimage road, something of its peace and fraternity. From this last word came the concept that gave rise to the *cofradías* and *confreries* of the medieval towns, and which would in time give our own Confraternity its name: that of a partnership between those who have gone on pilgrimage and those who have yet to go, that of sharing knowledge and providing support, in spreading the word of the good we have received through making this uniquely enriching journey. To me this attitude, with all its ancient precedents, is something that seems truly new and different in today's social climate.

The point of beginning my Report in this way is to reiterate the appeal that has been made on occasion in the past few years, but to make it a little more forcefully. Amidst the pressures of our environment the Confraternity can retain that essentially fraternal orientation only if we as individuals make it our own, if we try to see, in that phrase made memorable in the context of Refugio Gaucelmo, how we can “give something back”. As the date of our second International Conference approaches, the Confraternity has nearly three times the membership that it had on the eve of the first one at Hengrave Hall in 1990. We need volunteers: to help in the Office, to help with the Conference, to organise events, to write for the *Bulletin*, to act as wardens in Rabanal, to serve on committees and sub-committees and the Research Working Party, to take on front-line tasks, such as that of Membership Secretary, which require time and commitment, as well as those that are less demanding, such as organising a visit. More will be said later on in the Meeting along these lines. Please, in the interim, be considering how you help what is after all *your* Confraternity in the age-old but ever-lively tradition of lending a hand to fellow-pilgrims!

Chairman's Annual Report

As our Meeting this afternoon is really **two** meetings, and there is a lot to get through, I have kept my Review of the year somewhat shorter than usual. Our main activities during the past year included three Practical Pilgrim weekends in March, all of which, in London, Manchester and St. Andrews, Scotland, were well attended and seemingly much enjoyed. In May and August we had two Bank Holiday weekends in Dorset, visiting sites with pilgrimage connections. We marked St. James's Day by visiting Hertford and the Lee Valley, taking in a truly fascinating sequence of churches and sites of historical interest in the course of two days' delightful riverside walks. Then, in October, members made a return visit to the Vlaams Genootschap, our sister association in Belgium, and apart from getting caught up in train disruptions, had a most enjoyable few days. The subjects of our evening lectures this year included a focus on the *Via de la Plata* and the new Madrid routes to Santiago in July, our annual Storrs lecture on the role of Cluny in the development of the pilgrimage to Santiago in September, and a video evening in November. Finally, also in November, we held our first Warden's Workshop, for both experienced and aspiring wardens at Refugio Gaucelmo in Rabanal. Our thanks go to all those who spoke or helped in any way with these events, especially to Alison Pinkerton, who took over as Wardens' Co-ordinator this year, who organised the Warden's Workshop.

You will notice that there are a number of new publications on the Bookstall. David Wesson has again achieved the near-impossible to have the Confraternity Guide to the *Camino Francés* ready for this meeting, having incorporated updates from pilgrims as late as the first week of January – thank you very much. There are new Guides to the *Camino Inglés* by Pat Quaife and Francis Davey, and Alison Raju has produced an updated Way to Finisterre and Notes to the Nidaros route in Norway. We have updates to our existing Guides to the city of Paris, to the Vezelay and Le Puy routes and to the *Via de la Plata*, Part A. Also new this year is Francis Davey's book on William Wey, on which he is to be heartily congratulated. In the Research Working Party's County Guides series, guides for Lincolnshire, Cheshire, Warwickshire and York are nearing publication. Thanks are due to the guide-writers and to Ann Clark for a great deal of hard work.

I would, as usual, like to thank those who take a particularly active role in running the Confraternity: Marion Marples, whose job as Secretary seems to expand with every passing year and yet who somehow manages to give each person who rings or walks through the Office door her personal attention. Timothy Wotherspoon, who carries out an extraordinarily demanding task as Treasurer, which besides producing the accounts to the highest standard has also involved all the negotiations with the Charity Commissioners relating to our change of status this year. I would also like to thank Peter

Chairman's Annual Report

Tompkins for a great deal of work behind the scenes on the accounts. Howard Nelson, who with Timothy has been responsible for piloting us through the change of status from registered charity to limited company which was approved at the E.G.M. in September and which will be finalised this afternoon. I'd like to thank him too for his work in maintaining the Library, and the Confraternity website, which last year registered 6,000 visitors, and for this very week having got our on-line bookshop up and running. Anthony Brunning, the editor of the *Bulletin*, which requires such a generous commitment of time and which is so essential in keeping us all informed and in touch. Doreen Hansen, Membership Secretary, who bravely took on this Herculean task for the second time last year; this is job that is at the heart of the administration of the Confraternity and one that involves meticulous attention and a lot of time. Doreen has indicated that she will be stepping down in July; and so as well as thanking her personally, we are now looking for her replacement – please consider whether this is a job you **could** take on. John Hatfield, Slide Librarian, and maintainer of our database, both highly important tasks that are an essential part of the Confraternity's aim of informing the public about the pilgrimage. Paul Graham, Alison Pinkerton and other members of the Refugio Gaucelmo sub-committee, as well as all those who served as wardens last year. Alan Hooton, who sent out no less than 584 Pilgrim Records last year; Hilary Hugh-Jones, who looks after Publications, and William Griffiths, our other Vice-chairman, who fills all the orders for non-book items. Last of all, though only in this long list, I would like to thank the members of the Main Committee. I should particularly like to mention three of them, Mark Hassall, Francis Davey and Francis Garcia, who are not presenting themselves for re-election, for their individual contributions over the past several years.

Although St. James's Day is our usual time for recalling those members who have died during the year, I am going to make an exception in paying tribute to a long-standing member, **John Durant**, who died just before Christmas. John was the translator from German of the pilgrimage account of Hermann Kunig von Vach that was published as our *Occasional Paper N° 3*. After a varied career in hotel management and the Civil Service, John pursued his many Spanish interests with the dedication of the true scholar. We will miss him very much.

Before I close, I would like to refer to events in Spain. This year some 55,000 pilgrims received the *compostela*, a third of the number of the Holy Year 1999. The Spanish Federation's plans, to which I alluded in a recent *Bulletin*, have been somewhat delayed by events and so the only project which has so far got underway is a new Jacobean Library and Study Centre at the monastery of San Zoilo in Carrión de los Condes, which I urge any of

you who are passing by, so to speak, to visit. The Confraternity's own publications and books by Confraternity authors are included and we will be supplying new publications as they appear.

Just as the Federation hopes to involve the associations outside Spain in new ventures, so I am glad to report, that Confraternity members have strengthened with their presence our links with other St. James associations during the year – in particular in Germany, in the waymarking of the Nurnberg to Konstanz St. Jakobusweg last spring; Norway, in the celebration of the St. Olav's festival; France, where a new association marked the feast of St. James in Perigeaux; and Italy, at the celebrations in the Po valley surrounding the *Via Francigena*. I was also grateful that three members were able to represent the Confraternity at the splendid conference held in Cork, Ireland, last summer, which neither Marion nor I were able to attend. We are definitely developing broader horizons, which put our efforts in this country into the context of an international whole.

It remains only to invite you all to put two special events later this year in your diaries now: first, the International Conference at the University of Kent at Canterbury from 19 to 22 April, and secondly, the tenth anniversary of the opening of Refugio Gaucelmo in Rabanal in October. We have at long last thought up what we hope will be a fitting and useful commemoration of the work of those who did so much to bring the Refugio into being – but I will leave Paul Graham, to whom I will hand over now, to reveal what it is.

Subscription Increase

The present situation

The building housing our present office, just south of London Bridge, was (with all the others in the block) sold by Guy's Hospital to a developer in May 2000. There is little immediate danger of demolition, since leases on other parts of the block have up to ten years to run, and we anticipate that the developer will wait until all the leases have expired before rebuilding.

However, our own lease expires in November 2001, and the new landlord is bound to increase our rent. At present we pay £4,200 a year. This is certain to double, and might treble: we shall not know until later in the summer.

The problem

The problem was put to the AGM in January 2001, since we shall have to meet the new rent before there is another chance to seek members' approval for any increase in the subscription. The uncertainties we face (the size of the

rent increase, the size of any subscription increase, and the effect that any increase will have on membership numbers) were put to the meeting in terms of the proportion of our total income that we ought to spend on the two main administrative costs, salaries and rent. The current year's budget forecast, sent to all members with the AGM papers, shows that we planned to spend some 34% of our income on administrative costs. Sound financial management suggests that we ought not to allow administration to account for more than this – about a third of our income.

A solution for the present

The AGM was presented with figures showing the effect on this proportion of each possible combination of the variables we face, and it was pointed out from the platform that while we value our present central London location highly, there is a limit to how much we can afford to pay for it. A £10 increase in the subscription would cover a doubling of the rent, and – provided not more than 15% of our members fell away – actually improve on our present administrative ratio. On the understanding that if the rent goes above £8,500, we would probably move somewhere else, the AGM voted to authorize the Trustees to increase the subscription by up to £10 across the board, with effect from 1 October 2001, the beginning of our next financial year.

Looking further forward

The Trustees are grateful for the leeway this affords them, but remain acutely aware that our new landlords will want to extract the maximum return on their investment, and mindful in any case of the need to keep administrative costs as low as possible. At their first meeting following the AGM, they asked a sub-committee of Laurie Dennett, Howard Nelson, Timothy Wotherspoon, Brian Mooney, and Marion Marples to look at all the issues involved, and to recommend a way forward.

Howard Nelson, Vice-Chairman

Confraternity Treasurer

Invitation for expressions of interest in taking over as Treasurer.

Timothy Wotherspoon feels that after seven years in the job it may be time for him to hand over to someone else. As it stands, the role of Treasurer involves a considerable commitment, and in seeking a replacement the committee is considering options for splitting the workload. It is important to stress that you do not have to be an accountant! While some familiarity with an accounting software package would be an advantage, all that is required is a bit of basic arithmetic and a lot of patience. Here is the outline of the tasks currently performed by the Treasurer as presented at this year's annual general meeting. If you think you could help with any of them (not necessarily all) please contact the office. If you would prefer to discuss what is involved in more detail with Timothy Wotherspoon first he would be delighted to hear from you.

A Year in the Life of the Treasurer

The Financial Year

- 1 Draw up annual accounts, circulate to trustees for approval, have them independently examined.
- 2 Compose the annual report, obtain contributions from Secretary and others.
- 3 Prepare budget.
- 4 Get copy ready for distribution at the beginning of December. This takes a big slice of October and November.
- 5 Coordinate the subscription renewal mailing.
- 6 Present accounts at AGM.
- 7 Complete Annual Returns for Charity Commission and Companies House.
- 8 Issue subscription renewal reminders, one last year, two this year.
- 9 Review insurance cover.
- 10 Check standing order payments.
- 11 End of March draw up mid-year accounts. (This was first done in 1998 to keep an eye on the effects of subscription increase and salary.)
- 12 Beginning of April check covenant claim compiled by Rosemary Wells, now to be Gift Aid.
- 13 Make the Annual Return to Inland Revenue for PAYE and national insurance. Keep up with changing employment requirements.

- 14 Closely follow emerging charities law, regulations and practice, as well as other relevant developments such as Data Protection Act, Human Rights Act and Companies Acts.
- 15 Monitor Memorandum and Articles of Association, organic documents to be kept under review in light of experience and changing legislation.
- 16 Keep reminding trustees that the Confraternity is a charity not a club.
- 17 Negotiate terms of lease, a saga that has been running since 1996.
- 18 Check through El Bierzo accounts.

Day to Day

- 1 Process Credit Vouchers – at least two per week from the Office, others from Membership Secretary, sales of clothing items and Rabanal donations.
- 2 Check authorisation of payments.
- 3 Write cheques, get them signed, post them.
- 4 Maintain accounting records.
- 5 Keep daily track of current account balance.
- 6 Reconcile monthly bank statements.
- 7 Advise Trustees whether to rein in spending or notch up income.□

Cycling in Spain

The March 2000 *Bulletin* [N° 69 p. 53.] included a press release from the *Amics de la Bici* with the latest information on changes in the laws regarding cycling in Spain. Peter Hughes has sought further information and received the following reply:

Dear Peter,

The information in your bulletin is correct and still valid. It has proven impossible to set forth detailed rules for cycling on freeways, so this article [of the law] will also be remodelled in the near future.

A mini-reform of the traffic law is under way in Parliament, and supposed to be through soon. This re-opens the work on detailed regulations, which might be approved by summer.

So, for the two most controversial points, the legal situation is still the same:

- As there are no detailed conditions as to when and where a cycle helmet has to be worn outside town, you cannot be fined for not wearing one.
- You will not wish to use a freeway (*autovia*) for cycling, but in case it is necessary because there is no other alternative “it can be authorised” (whatever this means in practice).

In any case, the Pilgrims' Route is well used by cyclists, which improves their safety because they are not ‘strange’ to local motorists.

Please report us any incidents which you and your colleagues may have with Spanish traffic police.

Best regards,

Hildegard

Hildegard Resinger

Amics de la Bici

Mare de Déu de Port, 397, 17, 1

E-08038 Barcelona (Spain)

Tel/fax: (+ 34) 93 431 53 79 or e-mail: deritja@pangea.org

A Pilgrimage – In memoriam ...

Patricia Donovan

In June 1999 my mother died. At that time of deep grief, there had been a great deal of correspondence between my sister and I. 'Keeping unbroken the bonds which nature gives', our heart felt letters passed between us, expressing our loss. The letters continued until the start of our pilgrimage in early May 2000. So in gratitude to my Sister Jeanette these are my reflections on the pilgrimage.

To walk the way of St. James was my sister's idea, it came out of the blue, along with her invitation for my partner and myself to accompany her. My immediate response was apprehension. After reading a little on the Confraternity, I imagined a long, exhausting, and even tedious trip, through remote areas of Spain, which did not appeal to my unfit, overweight body. However my partner liked the idea, so we agreed to go.

My Sister's inspiration came from listening to one of her clients at work who was unable to go as yet, due to an unwell mother, after this she saw a television programme presenting the way of St. James in vivid technicolour the idea also occurred to her, that our mother's maiden name was James, also her ancestry Spanish, so perhaps her compelling desire to do this walk, was at the right time. So as the weeks followed our preparation to do this journey, allowed the mystery of the Way of St. James to root.

However after agreeing to accompany my sister, I became aware of some conflicting ideas around shrines and pilgrimages, similar to what Canon Robert Llewelyn wrote in his article *A light to the Nations Jesus Jerusalem and Pilgrimages to-day* when he wrote, "Christianity is the strangest of religions to have shrines, for the central place of our faith is an empty tomb 'He is risen why do you stand staring.'"

My grief in losing my mother had more of a profound affect on my behaviour than I had expected, after ferrying across the Bay of Biscay, then travelling by coach through the mountainous regions of central Spain we arrived in Sarria to start our Pilgrimage it was dusk by now, the *refugio* was quite full, after trying to make a telephone call, we made our way back to the *refugio* the lights were out, making our way to our beds off loading our rucksacks we managed to sleep until the early hours of the morning, when we were awakened by my Sister's need to get started.

We left the *refugio* in the early hours walking upwards out of the town in the mist, secured by attire, rucksack, stick, boots, the guide of St. James and the view of the yellow Camino arrow. The adventure had begun, the pace

was much too fast. The first few hours took me into the realms of fantasy – creative imaginings as often preoccupy my mind usually when I feel at my most inadequate, “I am never going to keep up the pace whose pace? My sister disappeared in front, my partner behind I felt the competitive spirit of my ancestry, stealing my moments, I need to keep up, my loss of control, fear, anger dulled my senses for a while I lost my ability to communicate either in front or behind, letting go was hard, but I was forced to come into the present – beneath my feet the gravel shone in the sun like stars. The granite grounded like sand by a thousand years of Pilgrims? The divine promise and covenant came to mind, when the God of all Creation spoke to Abraham in a vision, when taking him outside he said “look up and count the stars if you can, just so will your descendants be”, just at that moment I felt close to the God of our fathers.

The route from Sarria to Santiago took five days, in torrential rain, fork lightening, lanes turned into gushing rivers, rainbows, sunshine, all dispelled our differences at the end of each day, similarities drew us together with a sense of achievement accompanied by general fatigue, hunger, blisters, a hobbling trio would arrive at each village to enjoy the humble but luxurious facilities of the hostels, shops, and café bars, and some occasional *tarta Avocado*’s to celebrate, shopping being the main obsession for the next days journey.

We arrived to a cheery welcome at Monte Del Gozo, from pilgrims who had already arrived: “You are nearly there. Keep going!” was a great sound to my ears. The next day took us into Santiago to receive our *compostela*! We had made it! Although we stayed in Santiago for three days, sadly our visits to the cathedral was short, I felt bereft as we left for Finisterre, it was there my sister wanted to leave something belonging to our mother – Ruby Alice James. It seemed that this was the purpose of her journey, a time of bereavement, and great loss, a time to let go.

To continue I must admit my envy at those writers who can articulate their experiences of events during pilgrimages with such enthusiasm and integrity, giving historical and descriptive references of pilgrimages to shrines and relics both past and present. The confraternity *Bulletin* being a genuine example of such good authorship. However my pilgrimage will be taking me to Israel in January – my second visit to the Holy Land. A pilgrimage that began two thousand years ago ‘A light to the Nations’ Jesus Christ began his ministry walking the way of his Father, as far as I know he did not carry anything with him, until he carried the cross, which finally frees us from all those things we hold on to, in the way of people, places, and things, instead of Him.□

Obituaries

John Friend Durant 1924–2000

With sadness we report the death on 2 December 2000 of John Durant, who had been a member of the Confraternity since 1988. John had a great love of Spain and the Spanish language, and of the Camino in particular, although he spoke several other European languages and had worked abroad in several parts of the world. He walked to Santiago in 1989 with a companion following which he continued exploring in depth a variety of aspects of Spain, though all related to the Camino and its history in some way. These included a study of the Visigoths in northern Spain, following the route of the medieval pilgrim Hermann König van Vach and translating his notes, cycling the canals around Fromistá and following the route through the St. Adrian tunnel in the Basque country. John also made valuable contributions to Confraternity weekends held in Bristol over a period of several years, and he was a regular member of the early Rabanal working parties.

John's funeral was at Canford Crematorium in Bristol on 12 December where the order of service followed a strong theme of pilgrimage and exploration. Pat Quaife, Francis Davey, Ken and Lois Thomas and Maurice and Sue Morgan were able to go to Bristol both as personal friends of John and his wife Margaret and also as representatives of the many Confraternity members who will remember him with much appreciation.

Sue Morgan

I hardly knew John Durant, having met him on only five separate occasions, each of these meetings had only lasted for ten to fifteen minutes at the most. I knew nothing of his background or his home situation, but my brief friendship with him has been something which I will not forget easily.

My initial meeting with John was at my first Confraternity AGM in January 1995, when we each discovered that we had a common interest. This interest was the study of some of the alternative routes which led to Santiago de Compostela, especially those which lay to the north of the *Camino Francés*. Although my interest in the topic was relatively new at the time it was obvious that John had already spent a great deal of time researching the subject, both by reading and by making practical excursions along the routes themselves.

Each meeting, from that time onwards, he made a point of seeking me out to give me some additional tit-bit of information which he had gleaned during the previous year. Each time, usually whilst I was trying to deal with some enquiry or other at my stand in the St. Alban's Centre I would suddenly

Obituaries

become aware of John standing quietly in the background, waiting to have a word with me. Each time he would have something for me, such as a difficult to obtain guide book, some photographs that he had taken along one of the routes or some piece of information such as the sketch map which the monks of Sobrado dos Monxes had drawn for him.

We usually had time for a short chat, during which he might occasionally take a very discreet pinch from the small, elegant, little silver snuff box which he carried. One thing which summed John up for me was the time when he brought me the Alava guide book which he had used when he travelled the Tunnel Route prior to writing a description of it for *Bulletin N° 62*. As proof of ownership, it was obvious that initially, John had written his name diagonally across the inside corner of the cover page. When I received the book however, written, above his name, in a slightly different ink was the word "From", whilst below it, "to Eric Walker, with best wishes".

It was with great sadness that I came away from the year 2000 AGM. John had been to see me once again, only this time it was not to give me some welcome piece of information but was to let me know that this was probably the last time he would be seeing me as the cancer from which he was suffering had reached a very advanced state and he just wanted to say "Goodbye". He will be sadly missed.

Eric Walker

Peggy Harper 1919–2001

Peggy, with her husband Ted, had been an energetic and devoted member, notably of the Research Working Party, since 1987. They enjoyed the early Confraternity weekend visits, especially to Herefordshire, when Ted had the distinction of driving his car into a ditch in the Black Mountains on a wet and windy night. Young James Hatts, a passenger at the time, has never forgotten the anxiety of the moments before the car was towed out by a local lad, thanks to the availability of a towrope in the boot of caravan-owner Ted.

Ted and Peggy regularly travelled from Bushby to Birmingham for the twice yearly Research Working Party meetings and succeeded in completing the first of the Confraternity County Guides on their home county of Leicestershire. They were then able to revisit all their initial contacts with offers of the Guide for sale! They were also instrumental in organising a memorable Practical Pilgrim Day in Leicester and visit to St. Mary de Castro church.

Although Peggy's sight had been failing for a while and she was growing increasingly frail she always had a great zest for life. We send our love and condolences to Ted in his sad loss.

Marion Marples

John Stutter (1930 – 2000)

John, a staunch friend since our Primary School days, cycled with me from Bilbao to Santiago in May 1994 together with his wife Sophie and our mutual friend and Confraternity member, Nigel Wilkinson. A highly rewarding spiritual experience for all of us, our pilgrimage was also an enormously enjoyable adventure and an occasion of true companionship.

Sadly, John was diagnosed with a brain tumour at Easter 2000 and died peacefully on 28 December at his home in Wandsworth with Sophie and their three young children at his side. His funeral Mass was celebrated at the Church of the Holy Ghost, Nightingale Square, on 10 January and he was interred with his first wife, Jane, at Aldeburgh the following day.

Bryan Williams (1938 – 2001)

Bryan was a fellow walker whom I first met in 1980. In the years that followed, we became firm friends and undertook a number of long distance walks together. This culminated in our walking the Camino from St. Jean to Santiago in September 1998 in the course of which Bryan slowly transformed from someone embarked on a 450 mile recreational walk into a fiercely determined pilgrim to St. James.

Only a few months after our return, he developed non-Hodgkins Lymphoma and, nearly two years later, died on 15 January at the Sue Ryder Home in Nettlebed, South Oxfordshire. His partner, Janet, who was his constant support throughout this difficult period, was with him at the end. He was cremated at Reading Cemetery on 26 January.

I shall walk to Santiago again this year in tribute to these two good friends and fellow pilgrims, with this verse from Alan Sheppard's poem, 'Ultreya Santiago', published in *Bulletin N° 72*, ringing in my ears.

Take heart my friend, you're not alone.
Think not you travel on your own.
Though we're no longer flesh and bone,
We go to Santiago.

Kevin Corrigan

Events

Confraternity Programme for 2001

(The first two events are included for the record)

2001

March

Practical Pilgrim

Three meetings will be held on *Saturdays* in March 2001. Meetings begin at 10 a.m. and consist of talks, practical advice and question and answer sessions on all the practicalities of making the pilgrimage.

17 March

(Saturday)

Practical Pilgrim – St. James Coatbridge, Scotland

This meeting is being arranged by Fr Willy Slavin of Glasgow

19–22 April

(Thursday – Sunday)

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

University of Kent at Canterbury.

Please see separate form for programme details and booking.

12 May

(Saturday)

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

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

21 June

(Thursday)

Changes to the Camino de Santiago since 1974

An illustrated lecture by Linda Davidson and David Gitlitz, authors of *The Pilgrimage Road to Santiago: a Complete Cultural Handbook*

At 7 p.m. in the Crypt Hall, St. Mary Moorfields Church, Eldon Street, London EC2 (close to Liverpool St. Station).

Linda Davidson is the Secretary of the US Friends of the Road to Santiago. She and David will be in London for the 12th British Conference on Judeo-Spanish Studies and we are very pleased that we shall at long last have a chance to meet them.

21–22 July

(Saturday/Sunday)

Walk from Mortimer to Reading along the St. James's Way

Stay in Reading or Basingstoke if needed. On Sunday join the congregation of St. James's Catholic Church, Reading for 11 a.m. mass followed by a parish barbecue to celebrate St. James's Day.

25 July

(Wednesday)

St. James's Day

Arrangements to be announced

28–29 July

(Saturday/Sunday)

Walk on the Millennium Way

Walk on Saturday along a stretch of the Millennium Pilgrim's way from Winchester to Portsmouth (which continues to Cherbourg

Events

and Mont St. Michel), stay in Winchester or Portsmouth. On Sunday join the annual procession to Southwick St. James near Portsmouth.

21–28 October *Visit to Carrion de los Condes and Rabanal del Camino.*

(Sunday – Sunday)

There is one stretch of the Camino which has remained unvisited on our visits to Burgos and León. This visit will compare the starkness of the *meseta* landscape, with many Roman remains with the Montés de León and the Maragateria.

Fly to Oviedo, coach transfer to Hostal Real Monasterio San Zoilo in Carrión de los Condes, Palencia for three nights, visits to the Centro de Estudios y Documentacion del Camino de Santiago at San Zoilo, the city of Palencia, Roman villas at Quintanilla de la Cueva and Saldanas, visits to places along the Camino. Coach to Rabanal del Camino for four nights, to include the 10th anniversary of the opening of Refugio Gaucelmo and the Blessing of the Icon in memory of Stephen Badger. Accommodation in the refuge, or at Antonio's or the new hotel Gaspar.

Price £500 to £550 (approx), to include return flight, seven nights bed and breakfast, coach transfers and some meals. Please contact the Office as soon as possible if you are interested in joining this group to be led by Marion Marples.

Bredereth Sen Jago Programme for 2001

18 May

(Saturday)

Exploring Saltash, a medieval port on the Tamar from which pilgrim ships sailed; and Trematon Castle, the Duchy of Cornwall stronghold that guarded the western approaches of the river mouth.

10 June

(Sunday)

Visit to Linkinhorne and Southill, two early Celtic religious foundations; medieval churches with interesting architectural features, surviving wall paintings, holy well, 15th-century bridge, 6th-century inscribed stone with chi-ro.

30 Jun – 1 Jul

Weekend visit to South Devon, to Honiton on the Fosse Way. Fenny Bridges battle site, Branscombe valley with working forge, watermill, and old bakery, and surviving medieval houses; Ottery St. Mary Collegiate church; Beer quarry caves that supplied stone to medieval churches.

19 August

(Sunday)

Visiting Launcells and Poughill on the northern pilgrim route, two churches with features of exceptional architectural interest – wall-paintings, encaustic tiles, a wealth of carved bench-ends.

Further information, on the Bredereth Sen Jago events, from: Hilary Shaw, The Old Kiln, Port Navas, Falmouth, Cornwall TR11 5RJ (please enclose s.a.e. for your reply).

Other Events during 2001

18–26 April *A Journey to Santiago de Compostela along the Pilgrim's*
(Wednesday–Thursday) **Way** with Judy Foot and Alison de Candole.
Judy Foot, Higher Ashton Farm, Dorchester, Dorset DT2 9EZ

6–8 July *Irish St. James Weekend for 2001*
(Friday – Sunday) Visit to the Arran Islands

8 July *St. Birinus Ecumenical Pilgrimage -*
(Sunday) The preacher at the 6.30 p.m. Service in Dorchester Abbey will be the Most Revd Vincent Nichols, Archbishop of Birmingham. For full details of the 12 mile pilgrimage walk starting from Blewbury at 1 p.m. send a s.a.e. to Miss Dorothy Godfrey, 4 Samian Way, Dorchester on Thames, Wallingford OX10 8JS (Tel: 01865 340044)

University of Nottingham, Institute of Medieval Studies

Saturday 28 April 2001 One Day Conference: *Cathedrals in the Middle Ages*.

10.00 a.m. to 5.00 p.m. Cost £18.50 including lunch, £12.50 for postgraduates.

Lectures by: Professor Diana Greenway (Institute of Historical Research, London),

Cathedral Clergy: Jobs for the Boys?

Dr Lindy Grant (Courtauld Institute, London), *All the King's Men: the cultural patronage of the Angevin Bishops in Normandy*

Dr Tessa Webber (Trinity College, Cambridge), *The Beginnings of Cathedral Libraries*

Dr Jenny Alexander (University of Nottingham), *Lincoln after the 'Crazy Vault': reaction and response in the thirteenth century*

Further information: Dr Julia Barrow, History Department, University of Nottingham NG7 2RD tel 0115 951 4838 or e-mail: julia.barrow@nottingham.ac.uk

3rd International Conference of Medieval and Later Archaeology

10-15 September 2002, Basel Switzerland

The theme is *Centre, Region, Periphery*, and Session headings are 'Cultural regions, economic areas', 'Innovation, Communication, Interaction', 'Sovereignty and Territory', 'Structure and Topography of the Ruling Power', 'Identity and Demarcation' and 'Settlement in inhospitable regions'.

More details contact Medieval Europe Basel 2002, c/o Archaeologische Bodenforschung, Petersgraben 11, POB, CH-4001 Basel, Switzerland fax: +44 61 267 23 756, e-mail: info@mebs-2002.org and website: www.mebs-2002.org

French Exhibitions

Monday 5 March to Saturday 7 April 2001

Brigitte Breyton, a French pilgrim, has an exhibition of her Camino paintings at the Musée-Archives-Bibliothèque de la Grande Loge de France, 8, rue Puteaux, 75017 Paris, tel +33 (0) 1 53 42 41 41, open Monday to Friday 10.00–13.00 and 14.00–17.00. Métro: Rome.

Letters

Brigitte kept a delightful diary of her pilgrimage from le Puy in 2000, often sketching her fellow pilgrims. She met Keith and Maureen Young among others.
November/December 2001

In Périgueux Exhibition and Conference at the Bibliothèque Municipal about the Vézelay route.

Letters

From: Nancy Frey

I believe I can offer some insights into the question posed by Alan Sheppard in *Bulletin N° 72* regarding the *bodegas* in Reliegos (León).

While one meaning of the word *bodega* is wine cellar it can also be understood simply as pantry. In the arid climate of the *páramo*, where Reliegos is located, the solution the local inhabitants came with to create a cool storage pantry was to construct long and narrow caves into the sides of hillsides. The deeper and narrower the passages are the cooler they are that's why they don't have wide entrances which would accumulate heat.

Wine and other products wanting to be kept cooled would have been and are stored in these cellars. The fact that Reliegos isn't in a wine growing area doesn't have anything to do with whether or not people have wine; they would have imported it as they would any other product they didn't cultivate in the area. Also keep in mind that the area has changed significantly over the centuries. Nearby Burgo Ranero, now a dusty *burgh*, was once surrounded by lagoons and derived its name from the frogs that inhabited them. The security is also easily explained: people store precious goods inside their cellars and they don't want anyone pilfering the goods, so to speak.

On Foot In Spain
info@onfootinspain.com
<http://onfootinspain.com>

From: Peter Fitzgerald

I was interested to read about the pilgrim from Stoke on Trent who said that the local council were exempting members of the public from their Council Tax whilst they were away on pilgrimage. I spoke to a retired member of the local council's finance department about this suggestion. He laughed and thought it would not work here (West Sussex). However while on the subject of money. I do remember some years ago when at Rabanal talking to a member of the clergy who was on his pilgrimage to Santiago. He informed me that he intended to include his pilgrimage expenses on his income tax return, as a professional and business expense, essential to his work!

From the Secretary's Note Book

Pat Quaife Study Grant 2001

This is the second year that applications are invited for the *Pat Quaife Study Grant*. The Grant is for not more than £500. The Grant is open to Confraternity members only; there are no age limits but a member who has already received an award from the Confraternity or other research grant connected with the Camino de Santiago will not be eligible. Neither will those working towards academic qualifications.

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

There is no formal application form. Applicants should submit a clear and concise statement of their proposals, being sure to indicate what they wish to consult, where and why and what form the completed project will take. Recipients will be asked to report on their research for the Library, and possibly for the *Bulletin* or as a Lecture. Should no application be considered to be suitable, the judges reserve the right to make no award.

Please mark applications 'Pat Quaife Study Award' and send them to the Office by 31 May 2001.

Membership Secretary

Our Membership Secretary Doreen Hansen has decided that she must, for personal reasons, step down from the job of processing new applications and renewals. Originally she hoped to continue until July when there is a (slight) lull in activity, but now she feels that she must relinquish the post by the end of April.

So, in the long term we are looking for a methodical, careful, computer-literate person, with time regularly available (say once or twice a week, more in December, January and February) to process new members application forms and cope with renewals. The Membership Secretary needs to be in close, regular touch with the Secretary, Treasurer and Database manager but does not need to live in London. Training can be given on the current database and a lap top computer is available if necessary.

In the short term, after Good Friday (13 April) all Membership

Applications and enquiries should be sent to the Office, where I hope to initiate a Volunteer (new or old) into entering the data one day a week. If you would like to know more, please contact me at the Office in the first instance.

We have been very grateful to Doreen for her years as Membership Secretary, which she has managed to maintain alongside a demanding job.

Office Matters

Early in February we had a Volunteers' Meeting at the Office and are pleased to welcome Gosia Bryczynska, Maggie Sweeney, Mary Ivens, Alison Raju and William King as new Volunteers to work alongside Alison Pinkerton, Charles Francis, Bernard Masson, John Revell and Pat Watson. However, all these people are quite likely to go on holiday at once, so please do still get in touch if you would be able to help. It is best to learn on the job, though I am updating our Office manual. Unfortunately most volunteers find there is little time to consult it!

At the meeting it was decided to change the regular opening of the Office from Tuesday to Thursday, as more people are available for the rota then. There is always work to be done on Tuesdays too, so do offer for either day. As you will see from the note about Publications, there are quite a few tasks to be tackled and mastered.

I have now given up my teaching job and am much freer to be in the Office more often, so if you would like to visit at a particular time apart from Tuesday or Thursday, please phone a couple of days ahead so we can agree a time.

Conference help needed

Is there a member with a car with a large boot who would be able to collect the 8 panels (139 x 89 cm) for the Exhibition to be shown at the Conference at the University of Kent at Canterbury before 19 April, deliver to the University on Thursday 19 April and collect and return to London on 23 April? Please phone Marion if you can.

Lost Property

After the AGM the following items were found: a beige shaggy waistcoat found on the balcony, a large clear plastic salad bowl and a round, clear food storage box with lid. Contact the Office if you can claim any of these items.

Information Available

FEVE and Euskotren

John Revell had a short visit to northern Spain early last month and travelled on the narrow gauge railway system between Santander and the French

border at Hendaye. He was able to obtain up-to-date timetables for the complete narrow gauge route as follows:

- ▶ El Ferrol to Bilbao Concordia (FEVE) and
- ▶ Bilbao Atxuri to Hendaye (Euskotren).

One set of timetables is held at the office for members who would like to consult them and a further set is held by John who may be contacted for information on (020) 8868 7016. The narrow gauge journey across northern Spain is recommended as a slow and picturesque return route for pilgrims heading home from Santiago. There is one proviso – you have to share your travel with non-stop muzak!

Walking with a trolley

We have had several enquiries from people wondering about walking with some kind of wheeled trolley. Keith Young is happy to pass on the benefit of his experience on (01276) 503000.

Publications

1. New Publications List

A revised *2001 Publications List* is enclosed with the *Bulletin*. There are two major changes and several additions.

Changes

- a) Prices: we have kept the prices of Confraternity Publications low and stable for several years. While believing that our publications should be practical and inexpensive, the price also needs to reflect the work of the Guide Writers in preparing the Guides and the gradually increasing costs of production. All the Guides, except the 2001 edition of the *Camino Francés* have been increased – please see the list for details.
- b) Postage: we have previously absorbed postage charges in the price. However, with the launch in January of our on-line Bookshop on our website, we are now charging net book prices and postage and packing in addition. You will see a table related to the order value on the *2001 Publications List*. We hope this will be fairer to all those who buy our Guides and other books.

2. On-line Bookshop

In January we launched our online bookshop on the website (www.csj.org.uk). You are able to buy our Guides using a secure credit card encryption service. There have been a few teething troubles which we hope we have sorted out; we are now receiving about five orders a day. Credit Card payments are now being processed on our new electronic

From the Secretary's Note Book

'pdq' machine with a direct line to the bank. This saves a lot of labourious hand writing of credit card vouchers.

New Publications

Confraternity Publications

1. *The Pilgrim Guide to the Camino Francés 2001*, price £5 (plus UK postage 44p). Congratulations to David Wesson who succeeded in preparing this edition for the AGM this year, using feedback from last years' pilgrims.
2. *Camino Mozárabe parts A & B*: Alison Raju and Bernard Münzenmayer have prepared extensive update sheets for both these Guides. Price now £5.00 each.
3. *Finisterre*: Alison has produced an new Guide for 2001 with extensive changes. Price now £3.00.
4. *Los Caminos del Norte*: a new enlarged edition is in preparation by Eric Walker for later this year. In the meantime it remains at £1.50.
5. *Camino Portugués*: a 2001 update sheet is available. New price £3.00.
6. *Madrid-Sahagún*: a 2001 update sheet available. New price £4.00.
7. *Camino Inglés, 2000*: new price £4.00.

French guides

1. Paris: The Foxes have prepared a 2001 update. New price £5.00.
2. Vézelay: New price £4.00.
3. Le Puy: New price £4.00. Update sheet to 2000 edition.
4. Arles: 2001 update available. New price £5.00.

For Updates please send an sae (*Bulletin* sized) marked with the Update(s) required and 1 x 19p stamp per single sheet and 2 x 19p stamps for other updates to the Office.

The Walking Pilgrim and *The Cycling Pilgrim* are repriced at £1.50 each.

William Wey: an English Pilgrim to Compostella in 1456

Francis Davey's Lecture at the AGM complemented his scholarly translation of Wey's *Itineraries* and discovery of the identity of the four West Country men who took part in the procession on Trinity Sunday in Santiago cathedral in 1456. Price £5.50 plus postage 54p.

For other changes see the new Publications List.

New books added to the Publications List

The Pilgrimage Road to Santiago: the Complete Cultural Handbook, 2000, 440pp, D. M. Gitlitz and L. M. Davidson: reviewed in *Bulletin 71*, price £19.50 plus postage £1.74.

The Pilgrimage to Santiago, Edwin Mullins, 1974, 235pp, price £9.99 plus postage.

This is a reprint in paperback of the classic early account of the history and experience of the Pilgrimage from Paris to Santiago. The historical background is concise and in some cases has been superceded. The sometimes negative experience of the Camino must be read remembering that Mullins made this journey before 1974 and the experience is dated.

However, it is very useful to have this book as regrettably the *The Pilgrim's Guide to Santiago* by Elias Valiña has now gone out of print in English and there are no plans to reprint.

Another reprint to look out for will be a revised edition of Michael Jacobs' book *The Road to Santiago de Compostela*, first published in 1991.

Itineraire du Pèlerin de Saint-Jacques sur la Voie historique de Vézelay, 2000, Jean-Charles & Monique Chassain, £19.50.

This is a comprehensive guide in French to the whole Vézelay route, with Itinerary and route descriptions, colour map extracts with see-through carry pouch. It is probably most useful for the cyclist or the tent carrying walker, as the problems with accommodation along this route persist.

Body and Soul: Hospitality through the Ages on the Roads to Compostela
19–22 April 200, University of Kent at Canterbury

Final arrangements are now being made for our second International Conference. We are very grateful to our Honorary President, the Spanish Ambassador for a generous contribution towards the running costs of the Conference and to the Cultural Counsellor, Don Ramón Abaroa, for agreeing to come and welcome our guests to Canterbury.

The programme has been slightly rearranged: Barney Sloane will speak on Friday and Alexandra Kennedy on Saturday.

Our speakers on modern hospitality will include Don José Ignacio Díaz, coordinator of Voluntary wardens in Spain, Don Juan Antonio Torres Prieto from Rabanal del Camino and Marie-Claude from the Hospitalité St-Jacques at Estaing.

The Round Table on Sunday morning will include contributions on the medieval hospitals of Cologne and Aachen from Dr Robert Plötz, Hospital de Bruma in Galicia by Patricia Quaife and the hospital of St. Mary

Rouncivall at Charing Cross by Marion Marples. Mlle J. Warcollier and Mme T. Franque will be representing the Société des Amis in Paris.

The Saturday afternoon programme will start with a visit for everyone to the leper hospital of St. Nicholas at Harbledown and St. Dunstons, both on the pilgrims' entry to Canterbury. The group will then divide; some will visit Canterbury on foot, looking at pilgrim inns and the Eastbridge Hospital, while a coach group will visit the Romanesque churches of Barfreston and Patricxbourne to the south of the city.

On Saturday evening we hope that the entertainment will be 'home-grown'. There will be opportunities for contributions from delegates about specific aspects of hospitality they have received or experiences along the *Camino Francés* or other associated routes.

If this has tempted you further to come to the Conference, either for the whole time or for day sessions, please contact Marion Marples at the Office immediately.

Der Heilige Apostel Jakobus Major : Leben und Legenge

The Deutsche St. Jakobus-Gesellschaft based in Aachen has sent to the Confraternity of Saint James library at Talbot Yard, a copy of a booklet entitled ***Der Heilige Apostel Jakobus Major : Leben und Legenge*** (Holy Apostle Saint James the Great – Life and Legend), which they have helped edit, finance and produce with the co-operation of the local historical society of the Turnau district, in The Czech Republic. The booklet is written in Czech with German translation and is an illustrated guide to the historical church of St. James in Letarovicich, a few kilometres to the north-west of Turnau, in the very northernmost corner of the present-day Czech Republic.

The church of St. James the Great in Letarovicich as it appears today is a late seventeenth-century village church with many interesting features, such as a highly decorated wooden gallery along three sides of the interior of the building, original old wooden pews and of greatest interest to the art historian and pilgrim of Saint James, a unique wooden panelled ceiling. The panelled ceiling depicts in seventy discrete pictures the life and legends associated with Saint James.

The wooden panels are quite breathtaking and most unusual. They are executed in vivid colours, and represent a unschooled folk art approach to church painting, which is not that uncommon in rural parts of central Europe, especially in wooden churches. Over a half of the wooden panels refer to the life of Saint James in Palestine that is, to the events in the life of Saint James during his discipleship of Christ and to the times immediately after the

Items of Interest

resurrection of Christ when he was bishop of Jerusalem. A quarter of the panels refer to Saint James and the transportation of his body to north-western Spain, and the development of the cult of Saint James in Santiago, Vienna and lastly in Letarovicich itself. The remaining panels refer to the various legends connected with Saint James, including the legend of the young pilgrim who was wrongly hanged, and its associated story of the baked singing cockerel. What is so wonderful about the panels, is the superb way in which they have been restored and the actual subject matter of the panels. They are a delight to look at and something all pilgrims of Saint James who happen to find themselves in that part of Central Europe should visit.

According to the local historian Vitezslav Kolomaznik, who wrote the Czech commentary to the splendid illustrations, the church had been in a most deplorable state of ruin for quite some time, but recently after the change in government and a concerted effort by dedicated people to find funding for restoration and conservation work, the church has been opened to the people and pilgrims once more. Apparently the cult of Saint James had never really died out in those parts of rural Czechoslovakia, even when the communist authorities closed the church to the faithful and it stood in neglect and ruin. The local Christians of Turnau kept alive the cult of Saint James and pilgrimages and fetes were held in honour of Saint James every July.

The restoration project of the church of St. James and the publication of the booklet by the local Czechs together with the Deutsche St. Jakob Gesellschaft are a lovely example of what modern pilgrims are currently doing to help preserve our common European heritage and to 'put back something into the Camino'... After reading the booklet, I am certainly inspired to go to Letarovicich myself some July 25, and admire with my central European friends of St. James the fine art work, which was produced over two hundred years ago in a small Czech village in honour of Saint James. Thank you St. Jacob Gesellschaft for sending us the booklet.

Gosia Bryckczynska

Items of Interest

Pilgrim for African Vision

Bill Davies writes: Following my letter in the June 2000 *Bulletin* and successful cycle pilgrimage during August from St-Jean-Pied-de-Port, I write to say **thank you** to those who so kindly sponsored me or gave donations. The final amount raised was £1,650 which is being allocated towards training eye care workers in Ghana through *Sight Savers International* and *Rotary International*. Further details about *Sight Savers (African Vision)* or cycling as a geriatric pilgrim please ring me on (01926) 614104.

A big thank you

As long ago as *Bulletin N° 49* and March 1994, the then Treasurer and Librarian, Stephen Badger, offered a reward of three years' free membership to anyone who could track down a copy of *The Cult of Santiago*, a sympathetic study, by the Rev James Stone, published by Longmans in 1927. Our avid bibliophile, *Peter Fitzgerald*, has finally earned that reward: he spotted a copy offered for sale via the Internet, and alerted the present librarian, who was able to order it online. It arrived this morning, and turns out to be signed by the author himself. Meanwhile, Peter has declined his reward – which the present Treasurer was entirely prepared to honour – asking only that others be encouraged to contribute in similar ways to the growth of our library. Peter – a very sincere thank you for your vigilance!

Howard Nelson

Companion Pilgrim for Summer 2002

Thinking a long way ahead, I know, I am looking for a female companion to cycle with me in the summer of 2002 from Vezelay to the Pyrenees – travelling South towards Vezelay and then back North from Biarritz by the bike bus.

I am a school teacher in my fifties, have done long distance walks on my own but the family are a little uneasy about my travelling in another country on my own – also it would be lovely to meet a fellow pilgrim and travel the route with her – with the prospect of doing the second half to Santiago the following summer.

If you are interested please contact me on barbara45@btinternet.com

Missing Library books

The following books are missing from the Library. If you have them, or have any idea where they might be, please let Marion know.

(#1052) *Midi-Pyrénées: Albi, Toulouse, Conques, Moissac*, Blue Guides. (BKA)

(#2008) *The ancient catholic cemetery of St. James in Winchester*, Bogan, P.P. (BKB)

(#1410) *Guide to Galicia*, Costa Clavell, X. (BKA)

(#2110) *Camino de Santiago: guía de la naturaleza*, Frechilla Garcia, L. et al. (BKB)

(#1743) *Chemins de Saint-Jacques*, Guides Gallimard. (BKB)

(#731) *The way of St. James: the pilgrimage route to Santiago de Compostela. Based upon the cartography created by Elias Valiña Sampedro*, Valina Sampedro, E. (BKA)

Items of Interest

(#734) *The pilgrim's guide to the Camino de Santiago*, Valina Sampedro, E. (BKA)

(#188) *Journey to Compostella*, Laffi, D. Vol 1 of James Hogarth's typescript translation has been missing since December 1998. (BKB)

We allow very liberal access to the Library, which is probably unique as a record of pilgrims' experience of the Santiago pilgrimage, past and present; but we cannot allow our trust to be abused. In the five years that I have been looking after the Library, we have only had to write off two books: otherwise all those unaccounted for at the annual stock-check have eventually been located. But this year's list is longer than all the past years' lists put together. I am alarmed, and appeal to members: if you remember consulting any of these books, please see whether you didn't also take them home.

Howard Nelson

Pilgrimage in Medieval Scotland

Pilgrimage in Medieval Scotland by Peter Yeoman (reviewed in *Bulletin N° 66*) has been recognised as the second-best book published on an archaeological subject in the last two years, by being awarded the runner-up prize for the *British Archaeological Book Award 2000*. The prize was presented to Peter Yeoman at the British Archaeological Awards ceremony held in Edinburgh Castle on 16 November 2000, by H. R. H. Prince Hassan of Jordan.

The book, published in 1999 by Batsford/Historic Scotland price £16.99, describes the historical development of the principal shrines in Scotland, allowing modern pilgrims to gain insights into medieval pilgrimage practice at great reliquary churches throughout Scotland, from St. Magnus in Orkney to St. Ninian at Whithorn. Scots' pilgrimage abroad is also examined, with a special focus on the popular pilgrimage to Compostela.

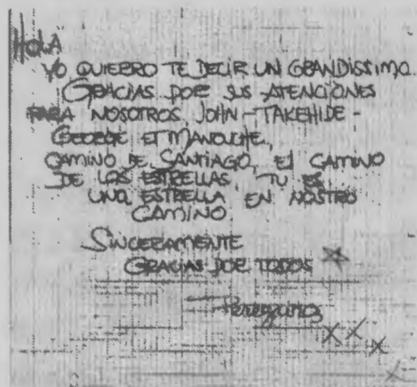
The Confraternity has bought copies of the book for re-sale which are available through the Confraternity Office or can be ordered on the website.

Editor

Language Learning Exchange

Would any Confraternity family with a young adolescent be interested in having a 12-year old boy from Cizur Menor near Pamplona to stay for about 15 days this summer? It is hoped that the British child could make a return visit to Navarre. The aim would be for both children to improve their respective foreign languages and to experience living away from home for the first time in a secure family setting. If you are interested please write to Laurie Dennett at the Office.

Pilgrim Message



A Confraternity pilgrim on the Camino this winter encountered a disparate group consisting of a Canadian, Japanese, French, and Brazilian who had come together by the chance of the Camino and then linked with each other.

Our pilgrim met them on various occasions and helped them in various ways. At the end the message was found pinned to a notice-board.

Spotted in *Saga*, November 2000

From – Letters to the editor, p.16

“...It was the highlight of my father’s life to arrive at the cathedral at Santiago de la Compostela. This was in 1952 and my father, legless from the Spanish Civil War, dreamed of the pilgrimage.

“The family were much too poor to own a car so my aunt and uncle made a joint effort and pushed him in a wheelchair the 550 miles, aided by the generosity of people from local villages and other walking pilgrims. It took them a long time and they made many lifelong friends. That is what I call a real pilgrimage.

“I should have liked to have seen a competition for a walking, cycling or horseback-riding pilgrimage for able-bodied *Saga* readers. Yes it takes a long time but that is all part of the spiritual road, enlivened by meeting other pilgrims on foot and the friendliness of the villagers en route.”

Juancita Jain, Castle Cary – Somerset

‘Los Bandaleros’

Sweet stay at homes, dear well-contents,
Who want for no strange Continents,
You have not felt your heart leap
From gentle movement within, so deep.
You have not ridden by Mediterranean seas,
Scented ‘herbs of Provence’ on every breeze.

You have not slept on mountain tops
With Pyrrean bears and forget-me-nots,
Or in Flanders meadows, poppy red

‘Los Bandaleros‘

Never ever made your bed.
Never passed by Nevers, Bernadette and Lourdes
Or climbed to Roncavailles, or gazed on Roland’s Sword.
Never scaled ‘Chaise-Dieu’ or the small steep steps of Puy de Dom
Nor crossed the wild Camargue where the black bulls come from.
Cicadas, white horses, flamingoes pink
And those biting mosquitos which make you think
Of cities, of Cannes, Nice and St Tropez
A much easier life style than that of ‘the way’.
Of Moors, Infidels, martyrs, Pedrofita, Foncebadón, Sahagún,
Time warped, centuries old villages, ’neath fierce Spanish sun.
O Cebreiro’s *pallozas*, miracles, the Holy Grail,
Ponferada’s Knight Templars, steel clad in chain mail.

This Pilgrim’s journey’s worth much more than gold
To fire the memory as the body grows old.
Brings thrills to a mind, still as curious as was
That yellow brick road to the Wizard of Oz.
Camino! Of wealth filled with legends of old
Camino! As future adventures unfold
Of walking, of riding, suffering and pain
’Neath that sun, wind and rain of Galician Spain.
In this new millennium nothing better
Than to plant your wooden cross on Ibañeta
And call out ‘St James’ in the distance so far.
Ask for his strength from the field of the star.
To cross mountains, *meseta*, and rivers of fame.
“James, give me strength, let me ride it again.”

Sweet stay-at homes, dear well-contents,
Who yearn for no strange Continents;
Maybe, perhaps one day you’ll ride
From Eastern Spain to the other side,
And feel in those hills the vibrations of
Paul, Simon and Terry – ‘Los Bandaleros’!

Terry Conboy

Parallels: Reflections of a Pilgrim returned

Yes, I will, yes – to herself or to him,
And as a journey of a thousand miles,
Starts with a single step, so any life
Begins, no turning back, for her, or for
That pulsing fragment of a guiding star.
About the way must, and about must go,
Weaving through Spring's shining flowers, and snow,
Dark woods and chasms – push, push,
Teeth grit and the sweat flow – Roncesvalles,
Valcarlos – reborn at the abbey Mass,
Baptised again in God's sweet rain, where wind
And spirit moves. March on, swing with me, lass,
In the strength of our youth, by the broad fields
And trout streams, 'til the faces and fields yield
To the traffic of life, and the spring of our back
Twists and sets to the many things,
Many things stuffed in our pack.

Still the way takes us, meanders and winds
Through the city's roar, and sharp slopes taking your breath.
Life's losses, stubbed toes, hard knocks leave their mark –
And so we learn to lean. Learn in our third age
Companionship. Across the meseta's long, level land
Learn to value most the soil and the birdsong.
No hues of fashion but the coloured earth,
No music but the skylark's song,
From village fountain take our water-wine.
Lumpen trivia of the world's wants put aside,
Packs lighter, lift our eyes to the star's guide.
March on, march on! Hear, on the other side
Of that blue mountain range the great sea's roar!

Howard W. Hilton

New Members Winter 2000/2001

(Interests in brackets)

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

LONDON

01105	Mr David Blunt	020 7700 0704
	First Floor Flat, 4 Huddleston Road, London N7 0RE	
01146	Mrs Alison Field	020 7350 2267
	17 Winfield House, Vicarage Crescent, London SW11 3LN	
01083	Dr Ian Grimble	020 8540 4500
	41 Merton Hall Road, London SW19 3PR	
01100	Mr Tim Moore	020 8659 5938
	17F Lawrie Park Road, London SE26 6DP	
01118	Ms Carol O'Brien	020 7485 4649
	7 St Mary's Crescent, London NW1 7TS	
01110	Mrs Jill Rock	020 7228 4239
	201 Latchmere Road, London SW11 2LA	
01093	Mr Sayers	020 7736 6427
	74 Waldemar Avenue, London SW6 5LU	
01068	Mr Paul Young	020 8946 2712
	25 Taunton Avenue, London SW20 0BH	

HOME COUNTIES NORTH

01138	Ms Hilary Kneale	01869 340484
	Rosemary Cottage, Somerton Road, North Aston OX6 4HX	
01071	Mr James Macrae	
	Flat 6 - Hill House, Berry Hill, Taplow SL6 0ET	
01137	Mr Guy Osborne	01462 683541
	52 Norton Road, Letchworth SG6 1AE	
01132	Mr David Robinson	07979 533223
	4 Grange Cottages, Luton Road, Kimpton, Hitchin SG4 8HA	
01061	Dr John Rutherford	01865 279159
	Queen's College, Oxford OX1 4AW	
01062	Dr Christopher Treves Brown	01923 857444
	30 Gills Hill, Radlett WD7 8BZ	

HOME COUNTIES SOUTH

01113	Mr Stephen Burbridge	01424 882583
	Chesil Cottage, Brede Hill, Rye TN31 6HH	
01102	Mr Alan Demain & Ms Justine Demain	01622 735215
	13A Yeoman Lane, Bearsted ME14 4BX	
01079	Ms Judith Hedges	01959 563339
	3 Colinette Cottages, Chart Lane, Brasted TN16 1LP	
01092	Mrs Ann-Mary Hills	01732 356570
	33 Yardley Park Road, Tonbridge TN9 1NB	
01134	Mrs Ann Lloyd	01483 415487
	12 Park Chase, Godalming GU7 1TL	

For the use of members only

New Members Winter 2000/2001

01073	Mr Philip Pendered 26 Cheviot Close, Tonbridge TN9 1NH	01732 506079
01095	Mr Greg Sodergren 5 Abingdon Way, Orpington BR6 9WA	01689 874252
01067	Mr David Southgate 5 Colebrook Road, Brighton BN1 5JH	01273 554524
01135	Mrs Dolores Villar Cambon 26 Tudor Road, Godalming GU7 3QB	

SOUTHERN

01069	Mrs Kathryn Boniface 45 Avenue Road, Highcliffe BH23 5QH	
01171	Mr Chris Day 12 Botley Road, North Baddesley, Southampton SO52 9DQ	02380 734126
01087	Mr Christian Jackson 8 Charfield Close, Winchester SO22 4PZ	01962 842104
01116	Mr Dave Potter & Ms Sylvia Lunn 5 Liss Road, Southsea PO4 8AP	02392 733603
01133	Mrs Frances Smithson McGowan & Bainbridge, 8 St Patrick's Avenue, Weymouth DT4 9EQ	01305 776837

SOUTH WEST

01159	Mr Houchin 21 Westbrook Avenue, Teignmouth TQ14 9EL	01626 775121
01085	Mr Jan Widera 73 Merrivale Road, Plymouth PL2 2RW	01752 607467

WALES

01112	Mr Brian Hilton 9 Claypatch Road, Wyesham, Monmouth NP25 3PN	01600 719428
01156	Mr David Wood 202 Bryn Celyn, Pentwyn, Cardiff CF23 7EJ	

MIDLANDS WEST

01152	Mrs Marian Phillips The Orchard, Coppett Hill, Goodrich, Ross-on-Wye HR9 6JH	01600 890282
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MIDLANDS EAST

01161	Mr David Gardner 32 Glenfield Drive, Great Doddington NN29 7TE	
01127	Mr Gerald Ginns & Mr Robert Barnes 172 Northampton Road, Wellingborough NN8 3PJ	01933 277865
01082	Mr John Hind 8 Leigh Lane, Bramshall, Uttoxeter ST14 5DN	01889 563822

EAST ANGLIA

01064	Mr Eshan Dias & Mr Viswajith Cooray Kings College, Cambridge CB2 1ST	0771 409 8158
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NORTH EAST

01106	Ms Callie Hemmings 19 Terry Street, York YO23 1LR	01904 647329
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New Members Winter 2000/2001

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- | | | |
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| 01108 | Mr David Kaye
3 Cranford Close, Swinton, Manchester M27 5LZ | 0161 793 4476 |
| 01075 | Mr Richard Theobald
Deepdale Cottage, Bridgend, Patterdale CA11 0NS | 0176 848 2379 |
| 01097 | Mr David Young & Mrs Ruth Young
38 Haycock Rise, Stalybridge SK15 2UD | 01457 765408 |

SCOTLAND

- | | | |
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| 01072 | Mrs Jean Buckingham
89 Cluny Gardens, Edinburgh EH10 6BW | 0131 447 5334 |
| 01139 | Mr Kennedy Howden
5 Kilkerran Drive, Troon KA10 6TN | 01292 314143 |

NORTHERN IRELAND

- | | | |
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| 01140 | Mrs Patricia Watterson
Fitzsimons & O'Baoill, 10 Kilbride Road, Downpatrick BT30 6JS | 028 4461 2963 |
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CHANNEL ISLANDS

- | | | |
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| 01125 | Mr Richard Williamson
Roch-Ar-On, Ruelle de la Perruque, Castel, Guernsey GY5 7NW | 01481 256040 |
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EUROPE

- | | | |
|-------|---|-------------------|
| 01111 | Mr Tim Clinch & Ms Lucinda Pryor
Bouchon, Moncrabeau 47600, France | +33 5 5397 0311 |
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3 Tara Court Green, Navan, Co. Meath, Republic of Ireland | |

USA

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18 Juniper Lane, Amherst MA 01002, USA | |
| 01086 | Mr Edward Carothers & Mrs Eileen Carothers
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| 01078 | Mr Floyd Tucker & Mrs Marilyn Tucker
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01145	Dr John Power & Ms Robyn Power	+61 3 9397 8206
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01122	Mr Guy Butterworth	+81 985 58 7448
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01074	Mr Simon Grenfell & Mrs Jane Grenfell	+65 889 2364
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Membership Statistics

at 5 March 2001

Total Membership	1,566	
U. K.	1,283	82%
Europe	124	8%
U.S.A.	86	5%
Australia, Middle East, Africa	73	5%

From statistics provided by John Hatfield, Database Manager.

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