



Confraternity of Saint James

# Bulletin



September 2000

Nº 71

# Confraternity of St James

Registered Charity N° 294461

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

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

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

*President:* H.E. The Spanish Ambassador

*Secretary:* Marion Marples

45 Dolben Street, London SE1 0UQ

Tel: (020) 7403 4500 (CSJ Office)

(020) 7633 0603 (Home: Emergency only)

*Bulletin Editor:* Anthony Brunning

140 Banbury Road, Oxford OX2 7BP

Tel: (01865) 311332

e-mail: anthonybrunning@compuserve.com

## **Trustees 2000**

*Chairman:* Laurie Dennett

43 Andrewes House, Barbican, London EC2Y 8AX

Tel: (020) 7638 2612

*Vice-Chairmen:* William Griffiths, Howard Nelson

*Treasurer:* Timothy Wotherspoon

The Three Horse Shoes, Cottenham, Cambridge CB4 8SD

Tel: (01954) 252108 e-mail: timwothers@aol.com

*Members:* Francis Davey, Francis García, Hilary Hugh-Jones,

Mark Hassall, Gosia Brykczynska, Alison Raju

*Copted (not trustees):* Aileen O'Sullivan, Willy Slavin, Mary Moseley

## **Refugio Gaucelmo Sub-Committee**

*Chairman:* Paul Graham

*Wardens' Coordinator:* Dr Alison Pinkerton

1 De Vaux Place, Salisbury, Wilts. SP1 2SJ

Tel: (01722) 329505

## **Research Working Party**

*Chairman:* Professor Brian Tate

11 Hope Street, Beeston, Nottingham NG9 1DJ

Tel: (0115) 925 1243

## **Other Office Holders**

*Membership Secretary:* Doreen Hansen

96 Queenswood Gardens, Wanstead, London E11 3SF

*Covenants Secretary:* Rosemary Wells

154 Rivermead Court, Ranelagh Gardens, London SW6 3SF

*Pilgrim Records Secretary:* Alan Hooton

Culver House, Sanderstead Road, Sanderstead, Surrey CR2 0AG

Tel: (020) 8657 4141

*Librarian:* Howard Nelson

*Slide Librarian:* John Hatfield

6 Vicary Way, Maidstone, Kent ME16 0EJ

Tel: (01622) 757814

**Information and Publications can be obtained from the Confraternity Office:**

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



# Bulletin

Nº 71 September 2000

Editor:  
Anthony Brunning

The *Bulletin* is published quarterly  
during March, June, September  
and December.

- |    |  |
|----|--|
| 2  | Medieval to Modern Symbols...                      |
|    | <i>Linda Spaulding</i>                             |
| 10 | The Good Sir James                                 |
|    | <i>Ian Tweedie</i>                                 |
| 12 | A Pilgrim's Tune                                   |
|    | <i>Barbara Swetina</i>                             |
| 14 | Supper with Friends                                |
|    | <i>Howard Hilton</i>                               |
| 18 | Pilgrims' Way?                                     |
|    | <i>Chris Masters</i>                               |
| 20 | St James from a Distance                           |
|    | <i>Tony Roberts</i>                                |
| 22 | When is a Pilgrimage not a Pilgrimage              |
|    | <i>Francois Delauzun</i>                           |
| 25 | Cork University Conference Report                  |
|    | <i>Christabel Watson and Aileen O'Sullivan</i>     |
| 28 | Reports of Confraternity Weekends                  |
|    | <i>John Revell, Marion Marples and James Maple</i> |
| 32 | Andrew Boorde                                      |
|    | <i>Peter Fitzgerald</i>                            |
| 34 | Reviews  |
|    | <i>Marion Marples and Donal ó Brolcháin</i>        |
| 36 | Events   |
| 38 | Obituary   |
| 42 | From the Chairman and Secretary's Notes            |
| 46 | Items of Interest                                  |

Cover: St James the Great and St  
Christopher, the Church of  
the Assumption of the  
Virgin, Beckley, Oxon..

Photo. Anthony Brunning.

# Medieval to Modern Symbols: Iconography Related to the Pilgrimage to Santiago de Compostela

Linda Spaulding

In conceiving of iconography related to St James and the pilgrimage to Santiago de Compostela, one assumes there are specific origins in the use of symbols, such as the scallop shell, and star and sun stylizations in depictions of St James and incorporated in landmarks along the pilgrimage trail. The shell, in particular, is widely recognized, but is not fully discussed in terms of its origin and significance. Why is the scallop shell apparent in so many depictions of St James whether he is shown as pilgrim, warrior, or saint? When and why were the star and sun symbols overlaid upon the shell on guideposts and in architectural details? How did the shell become incorporated in the flags of the Crusaders, and in European heraldry from medieval to modern times? How do similar uses of the shell symbol worldwide relate to St James?

To study the meanings of symbols associated with St James and his Road, is to study volumes of Spanish history, mythology and theology, along with the writings specifically centred on James and the pilgrimage, and to interpret metaphors which may or may not have been intended. To begin to answer the questions, we should first consider the man himself.

Thousands of pilgrims and scholars have expounded on the many faces of St James and the many roles he played in Spain's religious and military history. It seems that the multiple personality aspects of the saint are accepted, on blind faith, based on oral tradition, and even in the wake of many contradictions. Descriptions of St James are presented in the Bible, in dictionaries, in art references, in mythologies, in pilgrim diaries, and in historical accounts, and all place a slightly different twist on the character. An examination of such accounts attempts to answer the question: Who was James?

James is credited with many miracles, some related to pilgrimage, in which James rescues pilgrims from thieves, murderers, wild animals and demons. Many more miracles are associated with the battles between Christians and Moors, in which James appears astride a white horse, wielding a sword and trampling enemies of Christianity. The most notable miracle might be that of the body of the martyred St James being carried, in seven days, from Jerusalem to Finisterre, in a rudderless, stone boat, guided

by angels, around the year AD 44. The body was buried and forgotten for 700 years, when the hermit Pelagius sighted a flaming star, accompanied by angels singing over the tomb. When the tomb was excavated and authenticated as the remains of St James, the bishop of Compostela had the remains brought to the town and enshrined in the cathedral. Soon after that, the location containing the relics of the Saint was designated as a holy pilgrimage destination.

The Bible describes James as the son of Zebedee, brother of John, both fisherman by trade, who were the third and fourth apostles to be chosen by Jesus. Other verses tell of how the twelve apostles are named and sent forth to the farthest ends of the earth. James' mission may have been literally to "the end of the earth" at Finisterre. Alban Butler's *Lives of Saints* (1956), cautioned that everything there is to know about James is found in the gospels. Butler concluded that James probably never preached in Spain and that his relics do not reside at Santiago de Compostela.

*The Golden Legend – Readings on the Saints*, Vol. II (1993), tells us that James and John were called 'Sons of Thunder' because of their impetuosity and tenacity. Supposedly, James also had a thunderous voice when preaching. The Spanish historian, Americo Castro, recalls Roman mythology, in which Castor and Pollux, the sons of Jupiter, were also referred to as 'Sons of Thunder,' suggesting that Roman myth was borrowed to enhance the heroes of early Christianity. *The Golden Legend* says that James preached in Judea, Sumaria and Spain, where he is said to have made a mere nine converts. According to *The Golden Legend*, James earned the title 'the Greater' because he was one of the first to be called by Jesus, was present at the side of Jesus during important events, and was the first apostle to suffer martyrdom in Christ's name.

Georgianna Goddard King, who travelled the Road alone in the early 1900s, and documented her experiences in her book *The Way of St James*, "...shows Santiago to be a product of pagan syncretism and Christian myth, a sun, fertility and war god all in one." (quoted from Edward Stanton, *Road of Stars to Santiago*, 1994, p. 97).

The eleventh century Muslim historian, Ibn Hayyan, offers this appreciation of the legend of St James: "Santiago is ... one of the sanctuaries most frequented, not only by the Christians of Andalus, but by the inhabitants of the neighbouring continent, who regard its church with veneration equal to that which the Muslims entertain for the Kaba at Mecca ... pretending that the tomb ... is that of Yakob, one of the twelve apostles ... They say that he was bishop of Jerusalem and that he wandered about the earth preaching ... until he came to that remote corner of Andalus; that he then returned to Syria where he died ... They pretend likewise that after the

death of Yakob his disciples carried his body and buried it in that church.” (Quoted from Joseph F. O’Callaghan, *A Medieval History of Spain*, 1975, p. 105).

Not only are the histories contradictory, but the different identities of James are difficult to reconcile. In one image, he is seen as a pilgrim with a gentle and loving countenance, shells on his hat and cloak, staff and gourd in hand, sometimes carrying a book, and wearing a traveller’s sandal. In the images as Moorslayer, the staff and gourd are traded for a sword and shield; there is no gentleness whatsoever, and more often than not, there is a decapitated enemy at his feet. It is likely that medieval priests, monks and scribes, with a talent for writing, created the saint and the images which were useful in strengthening the Christian mentality. Subsequently, St James was verbally recreated by soldiers, shepherds and storytellers who needed a different kind of hero. At any rate, the thousands of stories about the saint, his religious and military heroics, and the pilgrimage to his shrine, whether correct or conjured, have enraptured an entire nation and millions of pilgrims from other nations for centuries. How could those millions be wrong?

Consider Cervantes’ hero, Don Quixote, who is as real a character to readers of literature as St James is a hero to the Spanish nation. Don Quixote explains to his servant, Sancho Panza, why the name of Santiago is invoked as a battle cry: “Thou must know, Sancho, that Heaven gave to Spain this mighty knight of the Scarlet Cross for its Patron and Protector, especially in the desperate engagements which the Spaniards had with the Moors; and therefore they invoke him in all their battle encounters, as their Protector; and many times he has been personally seen cutting and slaying, overthrowing, trampling and destroying the infidel squadrons; of which I could give thee many examples deduced from authentic Spanish histories.”

In commenting on Spain’s historical process and the part St James played in it, Americo Castro stated “The boundaries between the real and the imaginary vanish when what is imagined is incorporated into the very process of collective existence.” (quoted from Simmons, *Santiago: Saint of Two Worlds, Reality and Myth*, 1991, p. 8).

### The Pilgrimage and the Symbols

Pilgrimage in the Middle Ages was usually associated with visits to holy sites and graves of martyrs. One form of pilgrimage that developed in Ireland and was introduced to Europe during the Middle Ages, was more along the lines of exile, and was imposed as penance. During the Inquisition, penitent pilgrimage was common as a punishment for heretics.

The pilgrimage to Compostela was the result of religious leaders’ attempts

to fortify the ideas of early Christianity by inventing a character or reviving a hero that the Spanish population could idolize. The discovery of James' burial place could not have come at a better time than during the height of the reconquest of the Iberian peninsula from the Moors and the struggle for Christianity over Islam. The indulgences, which included complete absolution of sin, offered by religious leaders to those who undertook the pilgrimage, must have been inviting to devout Christians and sinners alike, and the commerce possibilities of the road appealed to those who were out to make money.

The miraculous sighting of a bright star over the burial place of St James in AD 813, sensationalised a man who had been dead for seven centuries. It was just what the political and religious leaders of the time needed. What is most interesting is the fact that the spirit of the pilgrimage has endured to the present day, and continues to meet the needs of the religious, in terms of the true devotion that some pilgrims have for the saint, and the political, in terms of the lucrative tourist industry that has flourished around the pilgrimage.

A significant historical note on the pilgrimage is that it was a principal vehicle for communication of ideas from Europe, particularly France, not to mention the valuable trade and commerce that resulted, along with the introduction of new monasteries, convents, churches and townships that sprang up along the way to serve the pilgrims, while also building the Christian empire in Iberia.

If you have travelled any part of the pilgrimage route, you are, no doubt, familiar with the markers along the way. While most tourists, historians, and scholars study the mix of ancient architecture and magnificent bridges along the old Roman roads, I found myself more interested in the simple road markers, the symbols used, and the universality of them. I became so comfortable with the 'yellow arrow' system, that I often did not look at my guide book until after I had arrived at a *refugio* for the evening. A scallop shell carved into a stone marker or stylized upon a modern highway sign were equally recognizable and comforting.

It dawned on me toward the end of my walk, near Arzua, that the guideposts were all unique. I recalled that at the beginning of the walk in the French Pyrenees, some 700 km distant, and all along the way, the stone markers were similar, but some had painted shells on them, while on others, the shells were carved in the stone. Still others had moulded shells affixed to the marker. And there were a few in which actual shells had been set into the mortar. The wooden road signs bore carved spines of the scallop shell pointing the way. The newer, bright blue and yellow signs sported a modern, stylized shell, whose spines resembled rays of sunshine, or hands outstretched in the direction of the Road. There were houses with shells in

the walls. There were fences and gates displaying shell symbols in wrought iron. Many churches, convents and monasteries incorporate a shell motif in some fashion, forming a dome over an entry way, in the holy water fonts, and as decorations in every sort of architectural detail.

Of all the shell motifs along the way, the most remarkable display has to be the golden statue of St James in the cathedral at Compostela, bedecked with shells in the cloak and garment, and crowned with a large shell, inset with jewels. And of course, there were all the other pilgrims, some wearing the shells on strings around their necks, and others with shells pinned to their clothing or their backpacks. Whatever the representation, the unspoken message of the shell was always understood.

The Cluniac monks greatly influenced Romanesque and Gothic art and architecture and are responsible for many of the motifs of birds and animals and fishes alongside images of saints and ordinary humans in allegorical representations of natural history, which were popular in the Middle Ages. Since the Cluny order was also instrumental in the organization of the pilgrimage to Compostela, they are sometimes mentioned as the originators of the use of the scallop shell as a pilgrimage symbol and badge.

The shell as a symbol of St James and the pilgrimage to Compostela can be traced to the beginning of the twelfth century, when the church and the government were in charge of blessing and distributing the shells to pilgrims. Tourists could buy shells made of silver or jet in the plazas surrounding the cathedral at Compostela. That trade continues to thrive today. The scallop shell, which was sold to pilgrims in Compostela to carry home with them as “the insignia of the Blessed James,” is compared to the palm frond which was carried home from Jerusalem. Visitors to Mont Saint Michel take a shell away with them as a commemoration of their journey to St Michael’s island. There are a few representations of St Michael that incorporate shells in similar ways to those used with St James. The shell has been used, not only as the badge of St James, but as an emblem for pilgrims, in general. The Crusaders, sometimes referred to as ‘pilgrim-warriors,’ adopted the shell in addition to the cross, on their flags, in the thirteenth century.

A Danish flag from the year 1427 displays Santiago holding a giant scallop shell and taking up more space on the flag than the Virgin Mary or the coats of arms of Sweden, Norway and Denmark. Pilgrim shells have been found in Scandinavia in churches and tombs, along with coins incorporating a shell and inscribed with ‘Sanctus Iacobus Maior.’

Swedish biologist, Carolus Linnaeus, (also known as Carl von Linne, 1707–1778), is known in the field of natural science as classifying and naming more than 4000 animal species, including humans – *Homo Sapiens*. Interestingly, he failed to distinguish between oysters and scallops and

coined the *Ostrea Jacobaea* or 'St James Oyster' actually describing a Mediterranean sea creature. Danish scientist, Otto Muller renamed the scallop found in Galician waters the *Pecten Maximus*, the one normally associated with pilgrims to Santiago.

Regardless of the name, the living scallop possesses some interesting characteristics, such as gregariousness, speed and agility, and the ability and instinct to undertake substantial migrations. Could these characteristics be related in any way to St James as warrior or pilgrim?

A passage in the *Codex Calixtinus*, the earliest known guidebook for the pilgrimage, describes the two valves of the scallop shell as two shields, and the ridges on the back of the shell as 'fingers' of a hand doing charitable works. A similar description likens the shellfish that protects itself with a double coat of armour, to a pilgrim who surrounds himself with the two rules of charity – love of God and love of neighbour. Analogies could be drawn again to connect these descriptions with actions and attributes of St James.

Two miracles related to James could shed some light on the origin of the use of shells as a symbol for James: One story tells of a bridegroom who is riding down the beach to his wedding when he is suddenly swept into the waves and disappears. The bride appeals to St James, who rescues the bridegroom from the depths of the sea. The bridegroom reappears, alive, on a huge bed of scallop shells, and his cloak is covered in shells. In another story, a heavily armoured horseman at Finisterre appears to be in danger of drowning. He is encountered by the disciples of James as they are landing on the shore with the saint's body. Before their eyes, the horseman is saved by a miraculous net of seaweed and scallop shells which support him until he safely regains the shore, supposedly by intervention of the dead saint. The horseman is said to have come from an important Galician family, which later incorporated five scallop shells into their coat of arms.

Heraldry, an art which appeared during the Middle Ages, was a way of identifying families and military orders and was also used as emblems for challengers in all sorts of tournaments. Several symbols combined on a herald or coat of arms sometimes told a romantic tale about the bearer. The symbols used for James always included a scallop shell, sometimes with two staves crossed behind it. The other common herald associated with St James is that of a shield bearing a red sword (red with the blood of the Moors), and a scallop shell at the base of the handle of the sword. This herald was used by the Knights of St James of the Sword, an order founded by King Ferdinand of Galicia in 1175, which was dedicated to the protection of pilgrims.

Returning to the miracles of the horseman and the bridegroom, both of which involve an intervention of St James, the following interpretation could

be applied: the drowning men represent non-believers (in Christianity); a saintly intervention and rescue represents salvation; the water and the shells represent baptism. Baptismal fonts and fountains are often in shell shapes. The scallop shell upon which Venus is born is another example of the shell and water motif as a symbol of birth or rebirth, as in baptism.

The Romans were known to wear scallop shells as amulets against evil spirits. James is credited with miracles in which he rescues men from demons of temptation. This may be a vague but plausible explanation for the shell as a symbol of salvation, again borrowing from earlier Roman ideology.

Could it be that the pure and simple elegance and symmetry of the shell itself inspired its use as jewellery or adornment, and it was later borrowed as a badge for pilgrims? It is possible that the origins of the use of the shell are not at all as romantic or symbolic as we would like to believe. Perhaps the shell was simply a functional item. The *Pecten Maximus* – the large, flat shell – may have been used by wayfarers as a plate or as a utensil for serving food. The related cockle shell, with its concave shape, could have served as a spoon or a drinking cup – all of these things being practical considerations for pilgrims.

Stars are sometimes seen on guideposts along with the shells. There is a particularly interesting stone marker at the junction of the French (Vezeley and Le Puy ) routes, at St Sauveur, which incorporates several incongruous elements, including a scallop shell in the base of the marker, supporting a wheel whose spokes resemble a five-pointed 'Star of David,' overlaid on a floral motif which is reminiscent of an old Celtic sun symbol, and a small cross in the hub of the wheel. A decoration of a dome in Oloron-Ste-Marie uses an eight-pointed star, with a sun symbol in the centre and scallop shells on the corners of each alternate point of the star.

Star motifs along the Camino de Santiago are somewhat easier to interpret than the shell symbols. The word Compostela derives from the Latin *campus stellae* or 'field of stars.' Pelagius supposedly discovered the burial site of St James beneath a field of bright stars. The Road is sometimes referred to as the Milky Way, the path of stars in the western sky, which can be used to navigate the way to St James' shrine. The Milky Way has been used in simile to compare the countless number of stars in the heavens to the numbers of pilgrims who have walked the Road. Some of the star symbols are incorporated as compass points, another metaphor of navigation or guidance. Seafarers believed that stars in the sky represented drowned men or lost souls, and that shooting stars were souls reborn. This reminds us of the miracles of drowning men saved by St James.

Amid the arguable discussion about the meaning of symbols for St James and the pilgrimage, one thing is certain: in Northern Spain, if you follow the

## Medieval to Modern Symbols

yellow arrows, the scallop shells, the stars in the sky, and the setting sun in the west, you may always find your way to Santiago de Compostela. The Spaniards will tell you “All roads lead to Santiago!”

### Bibliography

- Anderson, Mary Jo., Pilgrimage to the Stars in *Crisis*, February 2000, Vol. 18. p. 27–33.
- Attwater, Donald, *A Dictionary of Saints: based on Alban Butlers 'Lives of Saints'*, (New York, P. J. Kennedy & Sons, 1958).
- Barcia, Jose Rubia, ed. and Margaretten, Selma, trans., *Americo Castro and the Meaning of Spanish Civilization*, (Berkeley, UC Press, 1976).
- Beckwith, John, *Early Medieval Art*, (New York: Frederick A. Praeger, 1964).
- Castro, Americo, *The Spaniards: An Introduction to their history*. (Berkeley: UC Press, 1971).
- Clement, Clara Erskine, *Legendary and Mythological Art*, (England: Bracken Books, 1994). (First published in 1876.)
- Coleman, S. & Elsner J., *Pilgrimage: Past and Present of World Religions*, (Cambridge: Harvard UP, 1995).
- Connally, J. & Deyermund, A. & Dutton, B., *Saints and Their Authors: Studies in Medieval Hispanic Hagiography*. (Madison: UP. 1990).
- Cox, Ian, *The scallop shell: studies of a shell and its influence on humankind*. (London: Shell Transport & Trading Co., 1957).
- Davidson, Linda Kay, and Dunn, Maryjane, *The Pilgrimage to Compostela in the Middle Ages: A Book of Essays*, (New York & London: Garland, 1996).
- Hall, James, *Dictionary of Subjects and Symbols in Art*, (London: J. Murray, 1974).
- Hitt, Jack, *Off the Road: A Modern Day Walk Down the Pilgrim's Route in Spain*, (New York: Simon & Schuster, 1994).
- Jacobs, Michael, *The Road to Santiago de Compostela*, (San Francisco: Chronicle Books, 1991).
- Lozano, Millan Bravo, *The Pilgrim's Road to Santiago: A Practical Guide for Pilgrims*, (Leon: Editorial Everest, 1999).
- Medrano, Feliza, *!Santiago!* Oral presentation in conjunction with exhibit at the Museum of International Folk Art, Santa Fe, NM. July 23, 2000.
- Myers, Joan, and Pierce, Donna, and Simmons, Marc, *Santiago: Saint of Two Worlds*, (Albuquerque: UNM Press, 1991).
- Michener, James, *Iberia: Spanish Travels and Reflections*, (New York: Random House, 1968).
- Morton, H. V., *A Stranger in Spain*, (Great Britain: Dodd, Mead & Co., 1955, 1986).
- Nooteboom, Cees, *Roads to Santiago: A Modern day Pilgrimage through Spain*, (London: Harcourt, Inc., 1992, 1997).
- O'Callaghan, Joseph F., *A History of Medieval Spain*, (Ithaca: Cornell University Press, 1975).
- Pilgrim Guides to Spain: I. The Camino Frances*, (London: Confraternity of St James, 1998).
- Selby, Bettina, *Pilgrim's Road*, (London: Little, Brown, 1994).
- Shaver-Crandell, A., Gerson, P. & Stones. A., *The Pilgrim's Guide to Santiago de Compostela; A Gazetteer*, (London: Harvey Miller Publishers, 1995).
- Several authors and editions – Confraternity of St James Bulletins. (1998–99).
- Simmons, Marc, *New Mexico: An Interpretive History*, (Albuquerque: University of New Mexico Press, 1977).
- Stanton, Edward F., *Road of Stars to Santiago*, (University Press of Kentucky, 1994).
- Starkie, Walter, *The Road to Santiago*, (Berkeley: UC Press, 1965).
- Turner, Edith and Victor, *Image and Pilgrimage in Christian Culture*, (Oxford: Blackwell, 1978).

## The Good Sir James

Voragine, Jacobus, *The Golden Legend – Readings on the Saints*, (Princeton: UP, 1993). (Translated from the original by William Granger Ryan, originally written in the late 13th century.)

Whitehill, Walter Muir, *Spanish Romanesque Architecture*, (Oxford: Oxford University Press, 1941, 1968).

Winchester, Simon, "The long, sweet road to Santiago de Compostela", *Smithsonian*, February 1994, pp. 64–76.

---

## The Good Sir James

### Pilgrim (en passant) to Compostela

Ian Tweedie

Sir James Douglas, born about 1286, was a valiant fighter and a loyal supporter of King Robert the Bruce in the wars of Scottish Independence. He was knighted at the battle of Bannockburn in 1314. His loyalty was such that he became known as 'The Good Sir James.'

Although the Bruce had earlier asked his son to bury his heart in his beloved Melrose Abbey, he was concerned when dying in 1329 that he had not been able to fulfil an earlier vow to go on crusade to the Holy Land. Affairs and preoccupations at home had prevented him from doing so. He desired, as a pledge of his good intentions, to send his heart to Palestine for burial in the Church of the Holy Sepulchre. (Perhaps rather optimistically, since Jerusalem was at that time firmly in the hands of the Moslems.)

Douglas accepted this charge and, accompanied by Sir William Sinclair of Roslin and other nobility, sailed to Flanders. It may have been here that he heard of troubles in Spain and so resolved to divert there and offer support to Alfonso, King of León and Castille, who was fighting Osmyn, the Moorish King of Granada.

It would seem likely that the party continued south by ship and there is evidence, cited in V. & H. Hell's, *The Great Pilgrimage of the Middle Ages* (1966), that he visited the tomb of his patron at Compostela.

The party joined the forces of Alfonso and was involved in fighting in Andalucia. Generally, the Christians were successful but sadly, and despite their great military experience, Douglas, Sinclair and several other Scottish knights became isolated from the main force and were slain. This happened at Tebas de Ardales on 25 August 1330. On modern maps Tebas is shown as Teba and is about 40 kilometres north-east of Ronda. Some years ago

## The Good Sir James

(memory suggests about 1980) some Scots enthusiasts had a memorial stone erected – to the puzzlement of its inhabitants who seemed to remember nothing of the event.

Bruce's heart and the body of Sir James Douglas were brought back to Scotland some two years later by Sir William Keith who, because of earlier wounds, had not fought at Tebas. Douglas was buried in his own Border lands; the heart of Bruce was buried in Melrose Abbey though the site was not marked.

In 1921 archaeologists found in Melrose a cone-shaped lead container (not the rich reliquary of legend) and believed it to contain Bruce's heart. They sealed it in an outer lead container, took some photographs and reburied it. But, lamentably, they failed to mark the site.

Seventy-five years later, in August 1996, experts from Kirkdale Archaeology recovered a cylinder when excavating near the chapterhouse. The outer casing was carefully opened by Historic Scotland who, in respect and delicacy, refrained from exploring further. The relic would seem to be authentic.

After much delay, Historic Scotland promoted a competition to design a suitable memorial to mark the site of re-interment. This was won by Victoria Oswald from Kent and her design has been realised in sandstone by a Scottish craftsman. The installation ceremony took place on 24 June 1998, an appropriate date since this is the anniversary of the battle of Bannockburn, where Bruce soundly defeated the invading English.

### References

- R. Chambers, *Scottish Biographical Dictionary*, vol. II (Glasgow, 1833)  
*Dictionary of National Biography*, vol. XV, ed. L. Stephen (London, 1888)  
V. & H. Hell, *The Great Pilgrimage of the Middle Ages* (London, 1966)  
A. F. Murison, *King Robert the Bruce* (Edinburgh, n.d.)
- 

### **Patron Saint of air hostesses and flight attendants**

On the occasion of the beatification of Pope John XXIII (3 September) we recall that in 1962 he named St Bona of Pisa (1156–1207) as patron saint of air hostesses and flight attendants due to her pilgrimages to Jerusalem, Santiago and Rome.

---

# A Pilgrim's Tune

Barbara Swetina

*The Camino de Santiago, old road of pilgrimage leading to Santiago de Compostela in northern Spain, has called pilgrims for many centuries and still does today, quite a few of them coming from Findhorn. One of them is Barbara, inspiring and inspired musician, singer and music teacher who here tells of her adventures as a pilgrim.*

How did it happen? Two years ago Fabien came up with the idea of us going on an extended trip for maybe half a year, a kind of sabbatical to look at the world, get new inspirations and reorientate our lives. As my schedule of giving workshops is fairly full and usually, gets planned a year or more in advance, I decided to keep the space from September 1999 onwards clear for such an adventure.

Then, in the way things happen here, earlier that year Fabien was asked to chair the newly elected council and so I found myself with this massive amount of time in my hands and no plans. Wow, what an opportunity!

What was moving me was the idea of spending more time with God, to deepen that connection, to talk with him/her more frequently and maybe to get quiet enough to be able to hear the answers. So the final choice boiled down to meditation retreat versus going on a pilgrimage. After listening to enthusiastic reports from Johnny Brierley, Judith Bone and Robin Alfred with my need for more exercise and with five weeks available, I decided on walking the Camino de Santiago in Spain.

From that decision to my departure I had one week to get everything together. I carefully prepared my backpack, sleeping bag and rain gear, weighing each item and sticking to the absolute minimum.

So what was the experience? Somehow all the places, people, and landscape are etched into my mind so vividly. With the mention of a town or village I am there in my mind, walking through the streets, the squares, the country lanes, hearing the dogs bark, talking to people in my made-up Spanish, playing my flute. Is it because for weeks I never knew what each day was going to bring and so I was eager and alert? Or because the mind has nothing to chew on and so learns to be present with what is, day after day? Or because walking is such a natural thing to do and it slowed me down to

## A Pilgrim's Tune

a human rhythm that I have lost in our fast moving age? Whatever the answer, I feel that spaciousness within me now and hope to keep it for the rest of my life.

The little flute I carried in the bag around my waist was a powerful communicator. I played to myself on the path (only when it was even or downhill) to give myself courage or to lift my spirits. Over and over I heard how people loved to hear the whistle in the distance and how it brought joy into their hearts. Often when words failed in a Spanish dialogue, a quick gig or medieval tune would bring a smile to the faces and a sparkle to the eyes and we'd be immediate friends. Sometimes I played for the people working in the fields and was given grapes and other fruit. Or in the churches playing for the Virgin quickly made the priests forget that I was the 'wrong' religion and that they needed to convert me.

From the beginning, I put the whole trip into the hands of God, asking for guidance and protection, and from then on trusted that nothing, would happen by chance and all events and circumstances would be helpful. I had heard that through walking at similar speeds and doing roughly 20–30km a day, you meet up with people in a kind of walking family, who share the same challenges of physical strain, heat, rain and crowded dormitories with snoring travellers, as well as the joys, the beauty of the landscape, the satisfaction of arriving at the next *refugio*, the (hopefully) hot shower, a shared meal with lots of *vino tinto*, and exploring the new town. It is rather like Experience Week stretched over four to six weeks and 800km.

Here are a few snapshots: I am lucky as my shoes fit perfectly and apart from having to get used to carrying 8kg on my back and building up strength in my legs, I am fine. Others are not so lucky. Some people deal with four layers of blisters on top of each other, some suffer with huge 20kg packs, some run out of food and water on the mountain and consider dying there and then. So in the *refugios* where we sleep in bunk beds of 10 to 300 to a room, tales get swapped, blisters drained, support and advice are given. But after a week most people get the hang of it. By then they may be walking in gym shoes or sandals, they have posted the extra baggage to Santiago, and we learn how much food and water we really need to avoid excess weight. My walking family consists of Dutch, English, French, German, Brazilian and Spanish people.

On the second day I am looking up from my bed and see somebody reading *Opening Doors Within* in Spanish as their daily inspiration on the Camino! That makes me feel warm inside and we have a lovely talk.

In some towns we arrive just in time for a *fiesta*. It is harvest time and the churches are full of fruits and flowers and beautifully decorated maidens, and outside the cavalry parades in attractive old fashioned costumes and play

## Supper with Friends

trumpets on horseback. Then there is the *corrida*, the running of the bulls in the main street, with young men running before them. It is obvious that the bulls are needing all the courage and not the men! With my flute I join in the music making of two Spanish accordion players, we swap tunes, people sing along, and we move from bar to bar trying all sorts of *tapas* and wine. What a life, what joy, what freedom!

And there are the little miracles: asking for help and receiving it. Just when you think you've lost the path, someone looks out of a door and points you in the right direction. Or, after a night of constant rain and gale-force winds, nobody has the courage to take the first step out into the wet darkness at 6 a.m. So we hang around, have a long breakfast and pray for the rain to stop. I play a last little tune on my flute to wish us all luck, we summon our courage, open the door and – it is dry! Or we go through a village needing food, there is no shop, but we are told there is a new *refugio*. We happen to arrive just before a thunderstorm breaks loose. It is coming down with elemental force, transforming the landscape into a mud bath while we are warmly, welcomed and served the best breakfast ever. And on and on...

Now, being back, I feel a greater sense of peace and trust in God, knowing that I am never really alone; that when I ask, things are being taken care of. I hope to keep up the inner dialogue and stay more in a being space no matter how active life may become. And if I ever do something similar again, I would love to do it in the company of people who want to sing. God bless and see you soon.□

---

## Supper with Friends

Howard Hilton

Close to the end of the world, under a bright sun and slanting rain, smelling of the sea, with lobster and langoustine, octopus and squid, lies a granite city. At its heart are narrow streets and many squares, and the greatest of these is a bare expanse of brown stone paving, the size of Trafalgar square but without the clutter.

One side is filled by a building of the seventeenth century, now the city administration, with the police station behind it. Beside that is the outer wall of the lecture rooms given to the University by Bishop Fonseca four hundred years ago. Those who enter find a garden courtyard, smelling of roses, but the outer wall to the square is blank. In the middle of the next side are the

## Supper with Friends

wide, four-fold stairs, left and right, turning outwards, pausing, turning inwards, to the great west door of the Cathedral, the Portico de Gloria.

At their foot are the hucksters: the light twinkles and flashes from scores and hundreds of silver trinkets – brooches, pins, pendants, crosses and rosaries – as dark eyes flick over the passing trade. Nearby, a figure in white robe and headdress, white gloves, face white with stage make-up, stands on a white draped box as a scarcely moving living statue – with a collecting bowl beside. A man in black doublet and hose and long black gown turns, and the floor length pink, white, blue and green ribbons stream from a rosette on his shoulder, flying and fluttering in the wind of his passing – as he goes to sell music cassettes and CDs.

Ceaselessly people pass up and down the Jacob's ladder of the stairs. The girl with blank eyes holds out her straw cup to them, wordlessly. The cripple sitting on the top step hitches up his trouser leg to show his artificial limb more fully, and holds out his hand. Above, like a Baroque cliff face, reach up the porticoes and pediments, columns and arcades, triforium and towers, domes and cupolas, finial upon spire, crocket upon finial, until, at last, against the wide sky, is a cross.

A line of visitors stands inside the portico, waiting to come to the column of Master Mateo's Tree of Jesse. Small, dark people, they shuffle silently forward in their poorly fitting jackets and sombre navy dresses. In turn, they cross themselves, put the fingers of their right hand uncertainly into the spaces in the stone, worn smooth over the centuries; they bow their heads, pause, and turn away. Behind them follows a line of taller people, light complexioned, better dressed; their ritual is the same. Above, a serene face looks down upon the unending line, always changing, always the same.

In the dim light beyond are countless shadows, passing and repassing, and above them all, in the far distance, a golden image of the Apostle shines out upon the mass filling the nave. From time to time a camera flash startles with its cold light, but, high above, the dusty air is undisturbed, sunbeams filtering through the great circles of the Romanesque, as it has for a thousand years.

There are others below; weather beaten and stained, hair unkempt, shirts and blouses tired and faded, their eyes have a look of the far distance, and they move uncertainly through the crowd as if they are as yet in a world apart, but deeply moved to make contact. They are like lone sailors, fresh ashore after crossing the curve of the ocean. On their knees, they make islands of still, silent prayer amid another sea, of tourist murmurs, children's questions, people passing, constant movement, as, in the fields they have passed, the wind moves the corn.

“For all flesh is as grass,  
and all the glory of man

## Supper with Friends

as the flower of grass.

The grass withereth,  
and the flower thereof falleth away.

Be patient, therefore, brethren,  
unto the coming of the Lord.

Behold, the husbandman waiteth  
for the precious fruit of the earth,  
and hath long patience for it,  
until he receive the early and latter rain.

Be ye also patient;  
for all flesh is as grass,  
and all the glory of man  
as the flower of the grass.

They that sow in tears  
shall reap in joy.

They that go forth and weep,  
bearing precious seed,  
shall doubtless come again with rejoicing,  
bringing their sheaves with them.”

Outside, one such man, recovered, smiling, comes from the Fonseca corner and walks the long diagonal towards the five star hotel which completes the square: the Hotel of the Catholic Kings. Its ornate facade is fronted by a line of international flags – red and gold, blue and white. A banner announces that it is hosting a conference of world physicians. The understated luxury of a limousine waits discreetly beside a tall, glass entrance door, its gold lettering gleaming in the sunshine; beyond the door was once a chapel, for this building was first a rest house for the many who visited the cathedral and had no other lodging. Now the chapel exhibits paintings the size of dining tables; a number bear the red spots showing that they have been bought.

The man does not enter by this door, but turns left down a slope to the cavernous entrance to the basement garage. He presents a sheet of paper to the man in charge, who motions him to wait. Another soul arrives, bearded and brown, nods to the official, and begins to speak in English to the waiting man; he has a severe speech impediment, but they manage a conversation. More arrive: a short, squat Belgian; a tall, big-boned young couple – Dutch, of course; a middle-aged German and his wife; a dark Brazilian girl, speaking English with an American accent; two Frenchmen, gesticulating – and so the group grows, and the chatter with it.

## Supper with Friends

The garage attendant looks at his watch, sees seven o'clock, and nods to the older German, who leads the group between the cars, past the neat cards of the clocking in point for the hotel staff, to a door in the wall. They emerge into a sunken garden, and follow a path to a door in the hotel wall. Beyond, all is white tiled – a corridor, a winding staircase, another corridor, another flight of stairs, until a final door opens into a huge kitchen, empty save for one chef moving among a range of gas cookers each with eight rings, extractor hoods above, crockery racks and workbenches stretching into the distance. The cool smells are from boxes and baskets of fresh fruit and vegetables; the warm smells come from the crackling and sizzling stove.

Those new to the procedure are shown a store of plastic trays, each divided into sections, and they stand in line, patiently, murmuring to each other in their different languages.

The chef has finished his preparations and motions them to come forward. One by one they present their trays and receive a plate of veal and fried potatoes, a bowl of salad, a piece of fruit, a chunk of bread, a glass of wine. The last one served, the chef motions to them to take with them whatever is left of the fruit and the cartons of wine, and wishes them a good appetite; those in the know lead the others to a dining room they had passed on the final stairs. No money changes hands, for this is a gift of Christian charity; for seven hundred years the hostel has provided three meals a day, for three days, to any pilgrim who asks.

The evening sun shines through the end window upon the long table around which they sit. They break the bread, sip the wine, polish the apples, savour the food, chat and joke, and toast each other. They share stories of bad weather in the mountains, of the heat of the plain, of the snores of heavy sleepers, of characters they have met, of help given and received. For each, the memory of a long journey comes alive again, each different, each the same; they are companions in the living of a metaphor of life.

The meal over, they tidy the room, return the trays, and retrace their steps. The hotel guests look down from the terrace where they are enjoying their after dinner coffee, and smile. Like personages painted on the domed ceiling of a Baroque church, they are in a loftier world. The group say goodbye to the garage attendant and climb the slope to the square, where the evening sun now falls on the cathedral, gilding its spires. They shake hands, bidding each other farewell, and split up to go their separate ways, across the square, across the continent, across the oceans, taking their story with them. It chances that they are twelve.

# Pilgrims' Way?

Chris Masters

This article was written as a tribute to my father-in-law, who although not a member of the Confraternity, took up the *coquille* for a brief time, and now rests on an ancient English road in the company of many other spirits of the past. My references stop at about 1950 and I would be glad to hear from any member who knows more of this road.

The handful of members of the Confraternity who visited us in France in September 1998 will remember my father-in-law, Dennis Barnett who, at the age of 76 had just cycled the major part of the way from his home in Surrey to our home in France. A spirited and generous man with a thirst for wandering, matched by his appetite for English beer and the English public house, as well as a love of the Surrey hills, we have just laid his ashes to rest on St Martha's Hill near Guildford. A place we loved to visit thirty years ago where in summer, England's abundance of greenery concealed virtually all signs of human life from view, as it still does. A place that was so obviously the right place for Dennis that we didn't even need to talk about it.

This place, St Martha's, undoubtedly lies on an ancient trackway which continues to be well trodden. Its origins are mythical but it seems the church was originally dedicated to St Thomas (presumably à Beckett) and that it may have been known as Martyr Hill, later corrupted to Martha. From here you can walk to Winchester or Canterbury, or connect with the South Downs Way, yet the interest in this road as a Pilgrim route seems to be a comparatively recent thing.

My sources of reference have been limited but seem to indicate that the belief in this ancient way as a pilgrim route stem from the early years of the Romantic movement in the late eighteenth century. Chaucer doesn't mention it, his pilgrims came from London via Watling Street. Camden's *Britannia* of 1586 doesn't either, and nor does Cobbett, who travelled and wrote of this area in his *Rural Rides* of 1823. Moncrieff, writing in 1906, at a time when the pilgrim idea if anything was gaining strength, writes with reservation and described it as part of a trackway stretching from Kent to Cornwall, the road by which the metals of the West Country were forwarded to the straits of Calais, which gained a new lease of life in Norman England because it lay between Winchester, the capital of the Throne, and Canterbury, the capital of the Church. Later, he says, when the shrine of Thomas à Beckett drew devotees from the Continent, who landed at Southampton, they may have

## Pilgrims' Way?

passed this way, encountering those who were travelling in the opposite direction to the older shrine of Saint Swithin at Winchester.

This line of thinking was echoed by Parker when he wrote a chapter for *Highways & Byways* in 1907. Parker was subsequently to re-examine the theory after doubts were expressed in the thirties by eminent Surrey historians. They could find no reference to a Pilgrim Way before a map of 1769, although it was to appear in further publications of 1779 and 1814. In 1854 Dean Stanley published the *Historical Memorials of Canterbury* in which a hypothesis was constructed beginning with Henry II's journey from Winchester to Canterbury in 1174 to atone for the murder of Thomas à Beckett, assuming that he travelled this particular route (rather than via London), thus establishing a tradition for later pilgrims.

A few years later, between 1861 and 1871, the Ordnance Survey were at work on their large scale maps, the officer in charge for Surrey being one Captain James, described as a man "who to his technical qualifications added a taste for archaeology and a whole-hearted enthusiasm for the pilgrim theory." Apparently James, to support his theory, used the fact that within Surrey and more or less on the route there had been a tradition of annual Fairs which may have been sequentially attended by (we have to say very slow moving) pilgrims on their way to, or returning from, Canterbury.

It thus seems that it is Captain James in 1871, a certain Mrs Ady in 1892, and Hillaire Belloc in 1904, who we have to thank for transforming this ancient trackway with absolute certainty into a Pilgrims Road.

I will follow Mr Parker's example and quote these persuasive words from Belloc, which express a mood as well suited to our modern times as they must have been to his:

"The Pilgrim set out from Winchester... 'You must pass by that well,' he heard, 'it is sacred'.... 'You must, of ritual, climb that isolated hill which you see against the sky. The spirits haunted it and were banished by the faith, and they say that martyrs died there'.... 'It is at peril of the pilgrimage that you neglect this stone, whose virtue saved our fathers in the great battle'.... 'The church you will next see upon your way is entered from the southern porch sunward by all truly devout men; such has been the custom here since custom began.'

"From step to step the pilgrims were compelled to take the oldest of paths."

Belloc, H., *The Old Road*

Having accepted the idea in 1907 that Pilgrims may have followed the same road, Parker in 1947 ultimately rejects it. Perhaps he failed to grasp the metaphor of pilgrimage. We all follow the same road to our ultimate destiny, all roads become one, nobody is the first to arrive, nobody will be the last.□

# St James from a Distance

Tony Roberts

**T**he cult of St James has survived for 1000 years and more, and during that time, thousands of references to him and likenesses of him, in one guise or another, have been found all over the world and, in particular, in western Europe. As a 'practical' pilgrim, I have tended to close my mind to the appeal of St James outside of the western half of Europe, notwithstanding the number of pilgrims from other parts of the world that I have met on the Camino.

This narrowness of view, however, took a very large jolt while I was holidaying in the Czech Republic in 1996 and in Poland in 1999, which latter included a brief visit to the former.

As I was to discover, there exists in Brno (Czech Republic) a church dedicated to St James (Photo. 1). Within the church, on the pulpit canopy, are statues of Matthew, Mark, John Baptist, Luke and, dressed in pilgrim garb, James. However, in 1996, I was perplexed to find that the likeness of St James had been given the Matthew niche and that he was still occupying that niche in 1999 (Photos 2 and 3).

Unfortunately, at the times of my visits, no-one in authority could be found to whom I could point out the error. Is there any way in which the Confraternity or any of its members can help put things to rights?

A few days on from Brno found me in the delightful city of Gdansk, the old town of which has been restored as far as is possible to its pre-1939 appearance with the aid of any plans, pictures, photos, films etc., which survived the Second World War. Included in these works was the restoration of St Mary's Church, which, in 1987, was given the title of Cathedral of Gdansk.

It was while I was strolling around the cathedral taking in the atmosphere and admiring the many items of interest, without having any specific thoughts towards St James, that I saw the wall painting. I first noticed the staff. Then the hat and scallop shell (Photo 4). They marked the location of a chapel dedicated to St Jacob, as the Polish authorities have translated his name.

I now paraphrase and quote from the English language Guide to St Mary's Church in Gdansk, written by Stanislaw Bogdanowicz and published by Mariola Malerek. The altar (Photo 5) was carved in a Gdansk atelier between 1430 and 1435. It is an altar-shrine and canopy depicting St James, with the

## St James from a Distance

Virgin Mary and Christ-child on his right and Mary Magdalene on his left. The figure in red at her feet is the Duke of Marseilles, whose wife and child she rescued on their pilgrimage to Rome. The base of the altar shows Christ with Peter and Paul on either side. The wall-paintings date back to the early fifteenth century. They were discovered post-1980 under several layers of whitewash (possibly applied during the Reformation) during work carried out by a team from the University of Torun. On the buttress (Photo 6) is St James in characteristic pilgrim dress. Above him “the dead rise from their graves and hide under the compassionate cloak of the Mother of God. Above this group, is the enthroned Christ-Judge of the dead and the living.”

I was not able to photograph successfully all the paintings, so I quote from the Guide:

“In a niche on the east wall above the altar, is a series of paintings of the Passion. One of them is an interesting portrayal of the Trinity as three men sitting together on a throne holding hands. Their heads are surrounded by a single aura. They possess no individuality and are distinguished only by the colour of their garments. The Passion cycle begins with the scene of the last supper, which stretches over all three walls in the niche. Above are *Christ at the Mount of Olives* and the *Imprisoned Christ*. The following scenes are grouped in three strips: *Christ before the high priests*, *Christ before Pilate*, *the Exhibition of Christ*, *Christ before Herod*, *the Crown of Thorns*, *the Scourging*, *Bearing of the Cross*, *Crucifixion*, *Removal from the Cross*, and lastly above are the *Resurrection* and *Christ in pre-Hell*.”

Unfortunately, no documentary information on the paintings has been found.

The chapel is closed off by an intricate wrought iron fence fashioned in a Gdansk workshop around 1620.

Stepping away from St James' chapel still admiring its contents, I turned my gaze to the adjoining chapel dedicated to the Eleven Thousand Virgins. However, it was not a chaste multitude that met my gaze, but the Altar of St. Barbara (Photo 7).

This is a carved winged altar dating back to 1480/1500. In the centre is St Barbara holding an open book in her right hand and the Sword of Justice in her left. On the right side wing panel (to the left of St Barbara ) are Hedwig of Silesia, above, and our own Thomas of Canterbury, below. On the left panel are John Baptist, above, and James, again in pilgrim attire, below (Photo 8). When the wings are closed, painted scenes from life of Barbara are revealed, including her incarceration, her torture and her beheading and burial.

It is said that, once one has trodden the Way to Santiago, every journey becomes a pilgrimage. My travels this year were no exception. Not only did I encounter St James in the foregoing manner, but I was able to renew and strengthen friendships forged on the Camino by being able to visit, on the

## When is a Pilgrimage not a Pilgrimage?

road home via Berlin and Dusseldorf, some German pilgrims I had met on the Way in 1994 and 1995, respectively.

Members of the Confraternity who may be interested in the above are advised that slides of Photos 1–8 above are available on loan from the Confraternity's slide library.□

## When is a Pilgrimage not a Pilgrimage?

Francois Delauzun

Ever since I was a young man I have wanted to walk the pilgrims' route to the shrine of St James in Santiago de Compostela, in Spain. I am no longer a young man but, on a rainy morning in May 1999, I finally embarked on what I saw as the experience of a lifetime. The plan was to retrace the steps of medieval pilgrims from England to Santiago. It involved walking the Saints' Way across Cornwall, from Padstow to Fowey, then sailing across the Bay of Biscay on a square rigger to La Coruña in Spain, then walking to Santiago. It was billed as the first such pilgrimage on that route for 500 years, since the Reformation.

The experience of physical hardship is traditionally seen as an important component of such pilgrimages. This was on offer here, both through some days of hard walking and the spartan living conditions on board ship. There was also the added thrill, and risk, of the unknown through sailing on a 'traditional' ship (the *Phoenix* – a replica of a 1830s brigg). Therefore, if it was raining on the first day, who could complain? Everybody appeared well equipped and a true pilgrim travels by all kinds of weather.

The true test presented by weather conditions was however not to be the rain and the mud experienced in crossing Cornwall on foot. When we boarded the ship in Fowey, we learnt that the wind was exactly in the wrong direction and that there was no way we could sail the following day. Well, we – thought, tomorrow is another day and things may change. Anyway there was the excitement of being on board, so we retired to our bunks confident and happy to have made the first leg of the journey.

In the event it was another two days of adverse weather before we were able to leave England. The experience was, in some way, getting even closer to the true mediaeval pilgrimage. It was not uncommon, after all, for sea pilgrims to have to wait for days if not weeks for propitious winds. However, for most of us on board, this was not seen as an unexpected bonus.

For most, if not all, pilgrims to Santiago the pilgrimage is 'bracketed' within everyday life constraints and facilities. The pilgrimage time is

## When is a Pilgrimage not a Pilgrimage?

bracketed within holiday slots or 'time away from home' slots, the walking is bracketed within car journeys, the spartan conditions of the *refugios* are bracketed within the comforts of modern life, the loneliness of the pilgrim on the trail is bracketed within modern communication technology, and so on. In that context, it is not uncommon for pilgrims to conduct their pilgrimage within a tightly specified schedule. It is not unheard of for some to have planned their journey to the nearest day, with every stop identified in advance.

Therefore, the delays we were experiencing within time brackets which, for most of us, could not be extended, simply meant that we could not stick to the original plan and that something had to give. The possibility of abandoning the 'traditional' sea crossing to make up the time lost and catch up with the original schedule in Spain was briefly considered but unanimously rejected. It was eventually agreed that the ship would sail to Santander instead of La Coruña, i.e., drop us a lot further from Santiago than originally planned. Choices would therefore have to be made on arrival and lengthy conversations developed across the Bay of Biscay about which were the key elements of the pilgrimage which mattered most. No consensus was reached among the pilgrims on board but lively discussion took place on the following:

- Was it more important, as a true pilgrim, to get to Santiago (even if this meant sacrificing some of the intended hardships by, for instance, using an element of public transport because of time pressures), or to stick with the original walking plan and its implied hardships, at the risk of not getting to Santiago or not having any time to spend there?
- To what extent did risk play a part in a true pilgrimage? Was it better to embark on an uncertain journey at the risk of having to make some compromises on the hardship element in order to get to Santiago, or to stick to a well defined and established itinerary where the degree of hardship was guaranteed, albeit with limited risks? What was the balance between the hardship of a sea crossing by sail and the hardship of long distance walking?
- How important was it to allow sufficient space to fully experience Santiago, the destination of the pilgrimage, as opposed to the experience of the time spent on the journey itself?
- How much did it matter for the original group of pilgrims to stick together at the cost of individual compromises? Or was it ultimately better for each individual to choose the option which

## When is a Pilgrimage not a Pilgrimage?

best suited them, even if this meant breaking away from the group?

Discussions were further complicated by the constant awareness among all pilgrims of the conditions to be met in order to obtain a *compostela*, i.e., the need to be able to demonstrate that a minimum distance of 100 km had been covered by foot. It is fair to say that this question ultimately, if not always explicitly, overshadowed the others: would it be ultimately a proper pilgrimage if the *compostela* was not granted?

Eventually, on arrival in Santander, the sea pilgrims informally, and, on the whole, good-humouredly, splintered into three groups:

- some decided to go all the way to Santiago by public transport, have enough time to fully absorb the Santiago experience, and abandon the idea of getting a *compostela*;
- some decided to get to La Coruña by public transport, do the originally planned three day walk from there, therefore ensuring that they met the requirements for obtaining a *compostela*, and abandon the idea of spending any significant time in Santiago;
- and some settled for a further compromise which was to spend one day walking into Santiago (20 miles), have some time left to spend there, and keep an open mind about the *compostela*.

Everybody did eventually get to Santiago. Faced by the diversity and, to some extent, novelty of the sea pilgrims' experiences, the Pilgrims Office, responsible for awarding *compostelas*, was somewhat baffled and not a little unsettled. To what extent should the Cornish part of the walk 'count' towards the *compostela*? Should the hardship and uncertainty of the sea crossing be taken into account? Or should the principle of a minimum amount of walking in Spain be rigorously applied, medieval pilgrimage or not?

It is not the purpose here to record the outcome of these deliberations or the reasons. Let it simply be noted that St James did make his presence felt, reminding some of the (in)famous New Testament parable of the workers in the vineyard.

What became clear to me as I progressed through my pilgrimage was that the delay which had originally been perceived as an unwelcome obstacle to neatly laid plans was actually a lesson in humility. Who was I to expect everything to be on my terms? Letting go of this need to control was probably a more powerful, and liberating, experience than giving up on the comforts of everyday life. Moreover, I realised that a pilgrimage could not be simply a 'pre-packaged' experience, even if copiously sprinkled with physical hardship. I had to do my own thinking about what I really wanted from it and make choices about priorities. It was, with hindsight, foolish to

expect these choices to be made for me: rules and traditions were there as signposts to guide me, not as shackles to enslave me.

I also came to question whether there could be an objective definition for hardship and suffering. Is walking 100 kilometres the same hardship for the fit and well-trained young rambler as for the overweight middle-aged sedentary office worker? Is staying in humble accommodation an active renunciation of traditional comforts or a way of saving money? I also came to realise that the question asked at the outset of this article, 'When is a pilgrimage not a pilgrimage', was essentially a sterile one.

What made the experience most special to me was to accept outright that I might not reach my objective and that the assessment of whether that meant I had succeeded or failed was immaterial and not of this world. Of all the pilgrims' stories I have heard, I remain as much, if not more inspired by those who never got to their destination.

If I were to do another pilgrimage with the benefit of the experience of this one. I would like to set out not knowing if or when I will reach my destination, and not knowing either if or when I will return. Some people will say there is a well known journey which meets all these requirements: a man's life on earth.□

---

## An Interdisciplinary Conference at Cork University

'Pilgrimage: Jerusalem, Rome, Santiago, Ireland,' an Interdisciplinary Conference was held at the University of Cork from July 26th to 29th, 2000. So great were the number of applicants that the conference carried on for a day longer than originally planned. Papers were given on every aspect of pilgrimage, from the historical side to the spiritual, from literature to iconography, from musical associations, manuscripts and poetry, to the relevant saints, badges, politics and the inevitable participation of the woman in pilgrimage.

Not surprisingly architecture was included, with a keynote presentation given by Professor Fernando Lopez Alsina, who had presented a paper to the Confraternity of St James in 1997 for the series of Constance Storrs Memorial Lectures. He talked with lucidity on *The archaeology of the city of Santiago de Compostela*.

Lectures began at 9.00 ending at 17.30, with breaks for coffee, lunch and tea. Those attending soon realised that, contrary to hearsay, the Irish were

## Cork University Conference Report

punctual, with times adhered to! Three sessions ran concurrently, the three lecture halls were in the same complex, and half-an-hour including questions was allotted to each speaker: so it was possible, with careful planning, to slip in and out of the various sessions in order to hear the subject of one's choice.

There was a cosmopolitan atmosphere at the conference with many nationalities participating. Everyone was extremely well looked after with an organised tour of the campus on the first afternoon. The University had been inaugurated in the middle of the nineteenth century, but modern additions blended well with the Victorian architecture, and large specimens of cedar, sequoia and thus helped to give the impression of a well established, and in parts, old university. It rained every now and again, but it was never cold, and in fact often sunny. Equally welcoming was the Irish hospitality, with receptions at campus the first evening, and at the City Hall the following day presided over by the Lord Mayor sporting his impressive chain. Vespers was beautifully sung at the Honan Chapel, built in Hiberno-Romanesque style with a splendid mosaic floor, stained glass, and incorporating many aspects of early 20th century Irish revival style. The final banquet was held in the Aula Maxima, where after dinner we were entertained with an account of the bicycle pilgrimage to Santiago made by two lecturers from the University.

For those who were able to manage an extra day in Cork, an excursion was arranged for the Sunday visiting Early Christian sites in the vicinity. Everyone who alas missed this treat, will no doubt want to return to Ireland. The Conference was an opportunity to visit a country rich in culture – and pilgrimage.

Christabel Watson.

Several hundred people attended the 4-day Conference with nineteen countries sending expert delegates. Israel thought it so important they sent ten professors and Poland sent two. The Irish Society had several delegates there and ran a wonderful information stall.

After a most welcome and generous afternoon tea we were taken in small groups by College students on a walking tour of the campus which included the Honan Chapel with its famous stained glass windows and remarkable mosaic floor, oak pews, and as College Graduates can be married in this chapel there is a special hard square oak chair for the bridegroom and a soft round oak chair for the bride, this Chapel is on a 'must-see' for Ireland. Later that evening the University hosted a lavish reception for all delegates there.

There was a total of eighty-three lectures given by the same number of professors so one had to make choices about which lectures to attend which proved a most difficult task. My choice started with the Spirituality of Pilgrimage. The early Celtic monks helped from the sixth century to start

## Cork University Conference Report

pilgrimages in Europe and to Jerusalem. Many manuscripts now in continental libraries, which they carried with them for teaching students, had a great impact on the religious and cultural life on the continent. It was also the first movement towards internationality.

All pilgrims who leave country, family, home, friends to go on pilgrimage suffer a 'white martyrdom'. Increasing numbers of pilgrims in the middle ages produced an interest in pilgrim literature, including guide books and a song books. One example dating from the ninth century records pilgrim songs of Europe.

Thursday evening ended with sung Vespers in the Honan chapel, after which the Lord Mayor and Corporation of Cork, hosted a splendid reception for all in the City Hall where we all enjoyed meeting each other exchanging information and of course good spirits.

When the Holy Land came under attack from invading infidels pilgrimages moved to Europe, and Santiago became an important shrine, Rome was always a place of great pilgrimage and its interesting to know that many of its now most famous monuments were erected to mark the burial places of some of its most famous and infamous citizens.

The twentieth century has seen a great revival in pilgrimage Santiago being one of the most famous. We are told there are over 6,380 known places of pilgrimage, which between 70 and 100 million pilgrims visit each year. It is said that each one of us "Hurry along the Pilgrim's Road of life to Death".

The two outstanding lectures – for me – were on the founding of Santiago city and the Shrine of St James and the Cathedral there and Womens' Voices on Pilgrimage in the seventh and eighth centuries. There seem to be few changes with time in the struggle for power and wealth. Ambitions and voices that are raised for just rights.

Any future conference that will be held in the English speaking world, will have a very high standard to follow with the vast range of subjects covered by the eighty-three lectures delivered by professors, the remarkable hospitality the University, Mayor and Corporation of Cork gave its guests. Our thanks to Dagmar for such a splendid Conference. As delegates left all were not asking but demanding another such an event as soon as possible and that next time it will go on much longer so that all lectures can be heard by all those present.

Aileen O'Sullivan

Note:

The Confraternity was represented at the Conference by Christabel Watson, Aileen O'Sullivan and Pilar Gough. Congratulations to Dagmar ó Riain-Raedel of the University of Cork (and emergency Storrs Lecturer in 1999) on the success of the Conference.

# Reports of Confraternity Weekends

## May Weekend: A Dorset Diary

John Revell

The holiday weekend at the end of May was used to considerable effect by Confraternity members in exploring the highways and byways of Dorset – a venture which will be continued with a further visit in late August.

For the Spring Bank Holiday the group was based in Dorchester under the hospitable roofs of Roger Cocks and of Shirley and John Snell in Sherborne. The weather package was of the variety best described as ‘Bank Holiday peculiar,’ but whenever the heavens opened we somehow contrived to be under cover, so our wet weather kit wasn’t subjected to the test. On the Sunday afternoon the ingenuity of the Thimbleby family at privately-owned Wolfeton House was pushed to the limit in the matter of afternoon tea when a thunder storm resulted in a power cut lasting several hours. But all was well and we sat around their long flower-decked refectory table for coffee and biscuits. Later the same day we were again gastronomically challenged by a delicious buffet supper arranged at Higher Ashton Farm, the home of Confraternity member Judy Foot. Judy herself was away in France at the time – smoke-signals had recently come from Figeac on the GR65 – and we were grateful for the hospitality provided by her husband Charles, daughter Ruth and friend Alison. A final stroke of genius was provided by Shirley Snell who marked the occasion of Liz Keay’s birthday with a candle-lit cake which had been prepared the evening before under clandestine conditions as Liz was staying with them.

The search for Saint James was not neglected during the weekend. He appeared at All Saints’ Church in Hilton with his fellow apostles in medieval panels which had originally formed part of a large screen in nearby Milton Abbey before being taken down in 1774 and transferred to Hilton. The transfer formed part of a larger scheme by the then Lord Milton (later Earl of Dorchester) who found the close proximity of the people of Milton uncongenial and caused the village to be removed to its current site at Milton Abbas. Idyllic peace prevails now where resentment and dissent must have originally been the order of the day. At Bere Regis a Jacobean dilemma presented itself among the unique roof beam carvings in the nave of the parish church dedicated to Saint John the Baptist. Carved angels preside in the choir and present no problem, but the theory that the apostles in the nave – carved horizontally and gazing down at us – were ranged in alphabetical order was all but overthrown by the general consensus that Saint Philip (so

called) looked more like the Saint James with whom we are familiar. The fact that Saint Bartholomew (with no cleaver to identify him definitely) resembled someone's grandmother didn't contribute anything to the argument except to throw the whole issue open to individual conjecture. Jocelyn Rix was so taken with the concept of apostles (and everything else) ranged neatly from A to Z that when it was later discovered that Rodney Alcock (our 'resident' archaeologist for most of the weekend) had had to leave the group during the course of Monday's activities she advanced the theory that he had gone in advance to Maiden Castle to get it into alphabetical order prior to our arrival. Our other Saint James connection during the weekend was at Saint James' church in Longburton where his likeness features in a stained glass window on the north side of the church – as well as on the March page of the Confraternity's calendar for the current year!

Hardy connections were not lacking, and they came in two forms – mariner Thomas Masterman Hardy who was with Nelson at the Battle of Trafalgar and whose monument rises high above the Dorset ridgeway, and author Thomas Hardy whose literary influence can be felt all over his immortal Wessex. At Cross & Hand we sought out the stone roadside pillar which has a place in 'Tess of the d'Urbervilles,' and at the Dorset County Museum we were able to view a re-creation of Hardy's study at Max Gate. Much else of interest was featured at the County Museum including a current exhibition of "2000 years of Christianity in Wessex." In all our comings and goings we were much indebted to the knowledge and guidance of Dorchester members Linda Poulsen and Rodney Alcock.□

### St James Weekend in Hertfordshire

Marion Marples and James Maple

On Saturday 22 July another group of pilgrims met in the attractive garden of the church of the Immaculate Conception and St Joseph, Hertford for two days exploring the Lea Valley. The church was built by Cardinal Vaughan on the site of Hertford Priory, founded in 1087 as a daughter house of St Alban's. Modern paintings of the saints, including James, surround the chancel and he also appears in Victorian guise on the pulpit. The church has been designated a Pilgrimage destination for those unable to make a pilgrimage to Rome in this Jubilee Year.

The next call was the parish church of All Saints, which even local members had never visited before. Built of the same Runcorn stone as Liverpool Cathedral after a fire in 1893, by a Lancastrian architect it feels rather isolated from the typical Hertfordshire brick and flint, but it has a fine Kempe east window of "I am the true vine," an avenue of chestnuts planted

## Reports of Confraternity Weekends

to commemorate the Restoration of Charles II and several millers' graves marked by their millstones.

We passed by the twelfth century castle remains, debating on the way what we knew of the relative importance of the Synod of Whitby in 664 and the 'First Synod of the English church' called by Archbishop of Canterbury Theodore of Tarsus in 673. The market, granted by Elizabeth I, was still thriving and we walked out of Hertford to the hillside Norman church of St Leonard's Bengo. Here we saw wall paintings contemporary with those in St Alban's Abbey, an anchorite's cell and joined a Jubilee 2000 Prayer Vigil for the cancellation of world debt.

After a jolly picnic overlooking the valleys of the Lea and the Bean we finally started our riverside walk to Ware, passing on the way the place where the water for the New River (which once supplied London's drinking water) is taken from the Lea. In Ware, at the behest of William Griffiths, we entertained passers by with a dramatic rendition of William Cowper's 'John Gilpin's Ride' outside the shop to which the horse returned. We marvelled at the number of hostelries along the High Street, especially the number which had at some stage housed the 'Great Bed of Ware,' an early tourist attraction now to be found in the Victoria and Albert Museum in London. Some of us also managed to see the famous gazebos, built for patrons of the hostelries along the riverside.

The pilgrim theme continued with a visit to Scott's Grotto, where we were presented with a scallop shell for our collection. The grotto has been carefully restored by the Ware Society and is a cool haven on the hottest days. The decoration exploits the shapes and textures of shells from all over the world. Above the Grotto there is a Summer House where the poet John Scott liked to compose his works.

Another stretch of the Lea and a section of New River, past 'Emma's Well' (later corrupted to Amwell) with an idyllic island planted with a stately redwood and several dramatic urns brought us to the village of Great Amwell and the Norman church of St John the Baptist. Here we were so grateful to receive copious amounts of tea and cake, kindly provided by the Church Warden, before our supper date at the Waggon and Horses.

On Sunday we all met at St Margaret's station. We were greeted by member Pam Harris who had thoughtfully placed a *camino* waymark on her riverside house which she told us was once a Roman Catholic chapel. We walked along the Lea to Rye House where we had lunch and visited the remains of the moated brick built manor house, scene of an infamous plot to kill Charles II. We visited the Rye Marsh Nature Reserve and were pleased to see kingfishers feeding a late brood.

The culmination of the weekend was the long hike past the sewage works

to St James Stanstead Abbots for a Festival Evensong. The five-foot-high box pews were a new experience for most of us, with a comical effect each time we stood for a hymn. It was puzzling whether to sit facing the altar or to turn to see the preacher on the top level of the three tier pulpit. Tea was generously provided by Mr and Mrs Trower of Stansteadbury House and some of us continued walking as far as Broxbourne, delighting in the evening light by the peaceful river.

The stretch of Lea from Hertford to Broxbourne is conveniently served by the train from Liverpool Street. We were fortunate to have as our guide Leigh Hatts, who is the author of a forthcoming book on the whole course of the River Lea to be published shortly by Cicerone Press.□

MM

Over twenty members took part on Saturday 22 July; some people joining or leaving as the day progressed. In Hertford, we met at the Catholic church of St Joseph and the Immaculate Conception, which stands on land once owned by Hertford Priory. The church has been lovingly cared for with a superbly decorated sanctuary. We then made our way to the parish church, a Victorian church built by a northern architect and startlingly reminiscent of Cheshire or Lancashire. The town has a long history – the first national synod was held there in AD 673 – and consequently there is much to see. We could not do it justice. However, we passed through the Saturday Market, which was established by a charter granted by Queen Elizabeth in 1588, and walked over the meadows to St Leonard's Church at Bengoe. There was a church here in Saxon times, but the present church dates from about AD 1120 and gives an excellent opportunity to see a small village church with changes made mainly in medieval times. As well as the remains of an anchorite cell, in the north wall of the Chancel, there is a beautiful wall painting of the Deposition from the Cross on the Chancel arch, dating from the 13th century.

Close by in The Meads we had a picnic lunch and drank to St James, thanks to Gosia Bryckczynska's generous provision of a box of wine! We then followed the towpath to Ware. Again we could not do justice to the town, but we gathered outside Tarlings, where John Gilpin's horse is said to have stopped after a dash up the Lee Valley and there William Griffiths aided by Marian and Gosia recited – declaimed! – enough of William Cowper's poem to tell the story and amuse us all.

Then to Scott's Grotto – a bizarre series of small underground passages and chambers. We picked up the New River towpath again and at tea-time arrived at the church of Great Amwell. Another lovely partly Romanesque church, where two very kind members of the church provided wonderful refreshments.□

JM

## Andrew Boorde

Peter Fitzgerald

I read with interest the article on the last page of *Bulletin 70*. I had always thought that Andrew Boorde was a Scot. I have looked through my books to find some reference to this, but so far I can find no reference to this. Andrew Boorde lived in troubled times, the dissolution of the monasteries was about to happen under Henry VIII. He was in fact a man of Sussex stock. Born in 1490 or just before this date. He was educated at Oxford and although not 16 years old he entered the Carthusian order of monks. (It was, in fact, against the law for him to enter the Order at this early age.) He was ordained priest. In about 1520, probably because he was of Sussex, he was appointed suffragan Bishop of Chichester, subordinate to Robert Sherborn, Bishop of Chichester since 1508. But by virtue of a forged Papal Bull of 1505, Sherborn had got himself consecrated to St Davids. However this fraud was found out, and he had to take up his duties at Chichester. Meanwhile in 1521 a Papal Bull dispensed Andrew Boorde from his obligation as suffragan Bishop, and probably never having been made a bishop he never filled any of its functions. He asked to be released from his Carthusian vows in 1528 this was granted. He was a doctor of medicine of his day and an ardent traveller. He is credited with having compiled the earliest continental guide book in English, published about 1547 under the title *The First Book of the Introduction of Knowledge*. He first went to Santiago as a pilgrim in 1532 and again some years later. We know of two English Pilgrims through their writings and diaries – William Wey of Eton, who lived about a hundred years earlier, a devoted pilgrim, and Andrew Boorde 1490–1549, a sceptical pilgrim. He did not take things for granted. We read that he was advised by a priest in Santiago, that there was not a bone of Saint James in Spain, but if he wanted to find them he should go to Toulouse. One of the reasons why we remember him is his report on the rivers in Spain of which it was very unwise to drink the water. He tells the story of travelling with a party of nine English and Scottish pilgrims on their return journey from Santiago. He advised them not to drink the water or eat the local fruit. They died through drinking the local water. He himself refrained from drinking the water and returned home. He also advised pilgrims to wash their faces only once a week with this water if they wished to be clear of spots and on other days to wipe their faces with a scarlet cloth or brown paper that is soft. We must also remember that Aymery Picaud in 1140 also advised pilgrims not to drink the

water. Andrew Boorde drank beer and wine on his journey. Both Andrew Boorde and George Borrow (author of *The Bible in Spain*, 1842) agree that English beer was the best. He was also known as Merry Andrew and this must give some idea of his character. One other interesting point about this pilgrim and ardent traveller was a letter that he sent to a close friend Thomas Cromwell from Catalonia in July 1535 he said: "I have sent to your mastership the seeds of Rhubarb, the which come out of Barbary. In these parts it is had for a great treasure. The seeds be sown in March, thin, and when they be rooted, they must be taken up and set every one of them a foot or more from another, and well watered." This was two hundred years before Rhubarb was generally cultivated in England. This advice on how to grow Rhubarb would do credit to any member of *Gardeners' Question Time*. On pilgrimage he said "that I had rather goe V times to Rome oute of England, than one to Compostel, by water it is on pain, but by land it is the greatest jurney that an Englysmen may go whan I returnyd, and did come into Aquitany. I dyd kis the ground for joy, surrendring thanks to God that I was deliuered out of greate daungers, as well from many theues, as from hunger and colde, and that I was come into a plentiful country, for Aquitany hath no felow for good wyne and bred." He must have been a good sailor he did not complain about sea sickness as others pilgrims did. He died in the Fleet prison in April 1549. In those days you did not have to do much wrong to find your way to prison. Did he die of prison fever or through taking some of his own medicine or old age? We will not know.□

---

## Going Solo to Santiago in 2001

I'm planning to walk from Le Puy to Santiago de Compostela at the end of April/early May next year, and I could do with some company along the way. If you're thinking of walking this route at a similar time I'd really like to hear from you, as, although I'm quite happy to be on my own some of the time, I don't quite fancy walking a thousand miles entirely alone. Please phone me for a chat, or write to me, so we can discuss your/my plans. I look forward to hearing from you.

Claire Morgan, 7 Holly Road, Abington, Northampton, NN1 4QL  
Tel: (01604) 624833

---

## Reviews

***The Pilgrimage Road to Santiago: the complete cultural handbook***,  
David M Gitlitz and Linda Kay Davidson, 2000, 440pp, New York,  
ISBN 0312 25416 4

This fat book is a useful companion to the studies on the Camino francés. The authors first followed the Camino in 1974 and have been involved with the pilgrimage ever since; Linda Davidson is the Secretary of the US Friends of the Road to Santiago. They are able to compare their early experiences with today and comment on how the ever greater number of pilgrims has promoted development or even over development. They intersperse succinct paragraphs of history and hagiography with personal snapshots bringing the story to life. "Our first climb up the long mountain to O Cebreiro was on a day of record-breaking heat. One of our pilgrims, Beckie Sue Smith, was having a particularly hard time with the climb, and since the path from La Faba was clearly visible she told us to go ahead and she would be along shortly. An hour went by, and we got nervous when she didn't appear. Finally, just as we were about to send out our searchers, she staggered in, with an ecstatic expression on her face. 'When I couldn't walk any more, I lay down by a bush to take a short nap and when I awoke my ears were filled with the sound of angels singing. I was sure I had died and gone to heaven.' 'Close,' we told her, 'It was Don Elias Valiña, entertaining the cows with a Bach Magnificat from a powerful loudspeaker system he has installed on the tower of the church.'"

The book also contains specialised explanations e.g., about the Carlist Wars at Estella, and *fueros* at Logroño. It has a Spanish-English glossary, architectural information on the churches, landscape, language of the Camino and places nearby.

I hope to obtain copies for sale, but I do not have details available at the moment.

Marion Marples

### ***The Pilgrim – A Galician end to a Work in Progress?***

I can still see Ben ("Gandhi") Kingsley standing, in a shopping centre, eyes closed, arms outstretched, his features picked out by a spotlight. He seemed completely absorbed in Rita Connolly's singing of The Deer's Cry or St Patrick's Breastplate (see The Castle Acre Prayer in *Bulletin* N° 54, October 1995). This was during the first full version of Shaun

Davey's *The Pilgrim*<sup>1</sup> staged in Ireland on 21 March 2000.

Ben Kingsley was the narrator of this work for Orchestra, Choir, Pipe Band and Soloists. Shaun Davey drew on seven Celtic regions i.e., Brittany, Cornwall, Galicia, Ireland, Isle of Man, Scotland, Wales. The theme is the spread of Celtic Christianity during the Dark Ages. The suite includes an adaptation and translation from Cantigas de Amigo by Martin Codax, a thirteenth century Galician juglar (see Philip Picket's CD *Pilgrimage to Santiago*).

In the programme notes, Shaun Davey said:

"*The Pilgrim* was originally commissioned by the Lorient Interceltic Festival in 1983. Since that time, on the rare occasions, it has been re-staged, I have generally taken the opportunity to revise it... I hope that by now this work...may at last be starting to reach its potential... I think the employment of Colm Cille as guide to the medieval Celtic world has come into sharper focus, though we still travel further afield with Arthur, defender of the Celtic kingdoms, Samson of Dol and have an insight into monastery building through the eyes of St Manchan. The journey culminates in Galicia, and perhaps, when revisions start again, some day I will add a choir piece to symbolise more particularly the end of pilgrimage in Santiago de Compostela. But for now 'The Deer's Cry' marks the spot."

All this in a shopping mall in North-West Dublin? Sean ó Beacháin, a school principal, had the vision and drive to stage this Millennium Memento in a fast growing residential and industrial area. The only suitable venue was a large shopping centre! During the performance, a Galician *gaita* player, Carlos Núñez, made a striking entrance on a moving ramp – normally used for shopping trolleys.

The event was a sell-out, but a repeat is unlikely. Fingal County Council is building a performing arts centre nearby. This will be called Draíocht – the Irish word for uncanny ingenuity or magic!

It was magical evening! I was wryly amused at the venue. Shopping centres have features in common with places of pilgrimage – sometimes crowded, yet at times, eerily silent. Will the shopping centre ever recover?

Donal ó Brolcháin

---

<sup>1</sup> This is available on CD issued by Tara (No. 3032). The Confraternity Library has a copy.

---

### Starting your pilgrimage at Lourdes

A number of people like to start their pilgrimage at Lourdes. Michael Sean Paterson has compiled some useful Notes, available from the Office for an sae marked Lourdes and 4x27p stamps.

# Events

## Confraternity Programme for 2000/01

30 September

3.30 pm

**Emergency General Meeting**

called to discuss changes to the Constitution of the Confraternity

5.30 pm

**6th Constance Storrs Memorial Lecture**

Dr Alexandra Kennedy (University College, London)

*The role of Cluny in the development of the pilgrimage to Santiago.*

Both events at: **St Alban's Centre, Baldwin's Gardens, EC1.**

26-29 October

**Visit with walks to St James sites in Belgium**

The plan is for everyone to make their own travel arrangements to Brussels on the Wednesday/early Thursday, for a guided St James walk around the city, followed by other visits to sites of pilgrimage related interest. Accommodation will be basic, in Youth Hostels or similar to keep costs down. Please return form and a deposit if you are interested.

11 November

**Wardens' Workshop**

10.30 a.m. – 4.30 p.m.

A workshop for Refugio Gaucelmo Wardens' is to be held in at the John Marshall Hall, 27 Blackfriars Road, London SE1 (near Blackfriars Bridge). You are advised to use public transport (close to Blackfriars, Waterloo, Southwark, London Bridge stations, bus 45 or 63 from King's Cross, 100 from Liverpool Street, buses 68, 168 from Euston to Waterloo) if possible as this is the day of the Lord Mayor's Show and it may be difficult to cross the river at Blackfriars, Southwark or London Bridges at various times of day. The objective is two-fold:

- 1) to introduce potential wardens to the work done at Rabanal and
- 2) to gain from past and present day wardens the benefit of their experience as how best to maintain and enhance the quality of service given to visiting pilgrims throughout the season.

If you may be interested in becoming a warden and would like to attend please contact:

Alison Pinkerton, 1 De Vaux Place, Salisbury, SP1 2SJ  
tel 01722 329505, email [alisonsp@doctors.org.uk](mailto:alisonsp@doctors.org.uk)

23 November

**Historic Videos of the Camino**

6.30 p.m.

A chance to watch the important programmes made about the *Pilgrimage to Santiago* by David Lodge (BBC Everyman) Bettina Selby (Channel 4 *Maiden Voyages*) Various short sections including the *St Michael's Way* in Cornwall, the *Relay St Jacques'* and the *Opening of the Holy Door in Santiago Cathedral 31 December 1998.*

## Events

St Alban's Centre, Baldwin's Gardens, London EC1  
Wine and Nibbles £2 members, £3 non members

2001

20 January

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

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

## Other Events during 2000

2-8 October

### ***Mountains, Museums and Monasteries***

along the Way of St James in Spain.

A five-day (six-night) tour of the first part of the Camino led by Judy Foot and Alison de Candole. Cost £425.

Details: Judy Foot, Higher Ashton Farm, Dorchester DT2 9EZ

Telephone: (01305) 889229

---

## Experimental Office Evening Opening

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

The dates are:   Thursday 19 October 2000  
                          Thursday 16 November 2000  
                          Thursday 14 December 2000

It would be very helpful if you could leave a message at the office if you hope to attend any of these sessions.

---

## Slide Library

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

9 Vicary Way, Maidstone, Kent ME16 0EJ  
Tel: (01627) 757814

---

# Obituary

## **Anne O'Donnell 1946–2000**

Anne O'Donnell of Falkland Palace in Fife was diagnosed with cancer in August 1998 shortly after she returned from walking to Compostela in the company of her husband Ninian Crichton-Stuart and her two teenage children, Christina and Francis. She died in May 2000 in the middle of preparations for the Scottish leg of the European Millennial Pilgrimage which will take place this September from St Andrews to Holyrood Palace in Edinburgh.

For Anne life was indeed a pilgrimage. She had spent several years both in Canada and in Papua New Guinea before returning to teach in Glasgow where she was involved in voluntary work with the homeless and became a founding member of the Justice and Peace Community.

After Ninian had become Hereditary Keeper of Falkland Palace the family went to live in a beautiful little seventeenth century house facing the palace gates. Anne immediately took up an interest in the local history and geography. With others she was greatly excited by the finding of a pilgrim's scallop shell in a field near St Andrews. Her last public engagement was the Confraternity's Practical Pilgrim meeting in St James' Church in St Andrews. Anne was much taken by the engraving in the church which depicts St Margaret of Scotland herself suffering from cancer.

All who came to visit Anne, especially in her final weeks in her own home, were awed by the clarity with which she recognised that the earthly part of her pilgrimage was coming to an all too premature end. Her faith remains a significant beacon for those of us who continue to stumble on. Requiem Mass took place in the local Church of Scotland by the gracious invitation of the local minister who realised the Chapel Royal would be far too small. After Mass we walked with her the final mile behind the flower bedecked estate tractor which carried her cardboard coffin to the family mausoleum. Requiescat in pace.

Willy Slavin

Practical Pilgrim Day in St Andrews in March was honoured by the presence of Confraternity member Anne O'Donnell, who despite being very ill, wanted to support the occasion. Further to Willy Slavin's tribute to Anne, Elly Crichton Stuart, her sister-in-law, writes:

"From the moment she was diagnosed with cancer she determined to live every moment ever more to the full, and her courage and faith over that time has been an example to all of us lucky enough to have shared some wonderful times with her."

## Obituary

The Camino was mentioned several times at the Requiem Mass for Anne on 27 May. It was attended by more than 800 people and therefore held, by permission, at the Church of Scotland's Falklands Parish Church which is larger than the Roman Catholic chapel. Some months before, Spanish friends Antonio and Herminia had translated part of Antonio Machado's famous poem "Caminante, No Hay Camino" into English, and Elly now passes this on to Confraternity members in Anne's memory:

"Walker, it's your footsteps  
Which make paths, and nothing more;  
Walker, there's no pathway  
You make your path when you walk.  
When you walk, you make your own path  
And then, when you look back  
You see the track that you'll never  
Ever walk again".

From "Proverbios y Cantares", xxix, *Campos de Castilla*

Laurie Dennett

**Gordon Haller** of Canterbury was a cyclist who joined in 1996 with his wife Alice and who hoped to travel the *camino* this year.

**Tony Bambridge** who has died and his wife Diana from Tring and had been members since 1989. They and their son John have actively and generously contributed to the work of the Confraternity, especially at Rabanal and the Refugio Gaucelmo. Tony and Diana were members of the group visits to León in 1991 for the opening of Gaucelmo and two years later to Burgos. Although not able to walk the *camino* himself Tony was devoted to St James and the pilgrimage. He died peacefully after a short illness.

Marion Marples

---

## Pat Quaife Study Grant

We are pleased to announce that the recipient of the first *Pat Quaife Study Grant* is Dr Katherine Lack of Tenbury Wells, near Worcester. She is researching the life of Robert Sutton, who requested burial in Worcester Cathedral near the statue of St James in his will of 1454. She is also studying the conditions of pilgrimage of that time and hopes to be able to recreate Sutton's possible journey, if he indeed was the 'Worcester Pilgrim'.

## From the Chairman

### **The Federation of Spanish Associations of *Amigos del Camino***

There have been major changes in the Spanish Federation. Angel Luis Barreda Ferrer, after thirteen years as President, has retired from this highly responsible post. I have written to express the thanks of the Confraternity for all his efforts on behalf of pilgrims and the Camino during his term of office. These have included several International and Federation Conferences, representing the Camino and the Associations at every level of government, overseeing such activities as *Peregrino* magazine and the information centre in Fromista, and co-ordinating the initiatives of the local Associations. Angel Luis Barreda is well known to many of us in the Confraternity and we are pleased that he will continue to be involved with the Camino in his new post with the Junta de Castilla y León.

The new President of the Federation, elected on 1 May, is Fernando Imaz Marroquín, President of the Guipúzcoa Association of *Amigos*. Fernando, a lawyer by profession, has a long history of dedication to the Camino in the Federation, especially to the provision of *refugios* and *hospitaleros*, and to the legal protection of the routes. He is a tremendous organiser and within days of his election had drawn up an ambitious programme which will develop and protect all the Caminos. His plans include closer co-operation with the Associations outside Spain, and in the December *Bulletin*, when we have had a chance to discuss them in Committee, I will be describing three very exciting projects in which the Confraternity has been asked to take part.

Another aim is that the magazine *Peregrino* should be more widely known and read in the foreign associations. The new editor, Amparo Sánchez Ribes of the *Amigos* of Valencia, is hoping to include more material in foreign languages, as well as translations, in future issues. If any CSJ member wishes to write an article for *Peregrino*, or translate anything from it for our own *Bulletin*, please contact Amparo as follows:

e-mail: [stodomingo@caminosantiago.org](mailto:stodomingo@caminosantiago.org)

[AMPSAMRIB@teleline.es](mailto:AMPSAMRIB@teleline.es)

fax: +34 941 24 75 71.

The Confraternity receives *Peregrino*, which is kept in the Library, but the Federation aims to increase its circulation to individual members. Rates are currently 2,900 pesetas a year for six issues, payable by International Postal Order to *Peregrino* c/o Apartado de Correos 315, 26001 Logroño, La Rioja, Spain.

---

## **A Necessary Formality, but the CSJ Will Still Be the CSJ! ....**

As you will all know by now, on 30 September – just before the Storrs Lecture – there will be an Extraordinary General Meeting to approve the Confraternity's change of legal status from a Registered Charity to a Limited Company with Charitable Status.

The previous two *Bulletins* have outlined the reasons and background to this proposed alteration, which has been discussed for more than a year by the Committee. The Memorandum and Articles of Association that we will be putting forward to replace our Constitution are necessary formalities to achieve a result that we believe to be essential, and are the result of tremendous effort on the part of all of us to ensure that nothing of the Confraternity spirit or mode of operation is lost in the wording.

What makes the Confraternity special? The details of that may be different for each of us, but I think we would all agree that – whatever our background or beliefs – we find in it something of that exhilarating spirit of fraternity and openness that we find in the pilgrimage to Santiago itself. These are ever more precious characteristics in today's world, and since we are pilgrims and glad to have received them, we naturally try to pass them on to others through the things we do and the way we do them. None of that is going to change as we move to becoming a limited company.

The word 'company' may have aroused apprehension in the minds of a few members. Please rest assured that the principles that have guided the Confraternity up until now are not going to alter with the changeover. All that will happen after 30 September is that your Trustees on the Committee will cease to operate under the risk of unlimited liability, and that the Confraternity's powers will be somewhat amplified to give us a wider field of activity in future should we want or need one.

The new Memorandum and Articles are still available from the Office to any member wishing to see them – comments are welcome, either before or at the EGM.

Laurie Dennett

---

## **Advance Notice for your diaries**

The Annual General Meeting will be held at the St Alban's Centre, Baldwin's Gardens, London EC1 on *Saturday 20 January 2001*.

---

## From the Secretary's Note Book

### **Notice of an Extraordinary General Meeting**

As mentioned at the last AGM it is proposed by the Committee to form a Registered Company, the Confraternity of Saint James Ltd, to run the affairs of the Confraternity of Saint James, Registered Charity N° 294461. If the change is accepted membership of the Charity will be transferred to the Company. The proposed Articles of Association and Memorandum have been thoroughly discussed and redrafted by the Committee. The Objects remain virtually the same; the main changes are to limit the liability of the Trustees and to reflect the best practice of Charity management. The committee has therefore resolved to call an Extraordinary General Meeting which is necessary to effect the change.

Notice of an Extraordinary General Meeting of the Confraternity of Saint James to be held on Saturday 30 September 2000 at 3.30 p.m. at the St Alban's Centre, Baldwin's Gardens, London EC1.

The business of the meeting will be as follows:

1. To note the formation of a Company limited by guarantee and not having a share capital under the Companies Act 1985 and 1989, by the name of The Confraternity of Saint James Limited and to have the opportunity to question its Directors on its Memorandum and Articles of Association.
2. To agree to the transfer of all the assets and liabilities as at 30 September 2000 of the Confraternity of Saint James to The Confraternity of Saint James Limited and to the assignment of all contracts to which the Confraternity of Saint James is a party to The Confraternity of Saint James Limited.
3. Any Other Business

Any member who indicates their intention to attend the Extraordinary General Meeting will be sent a copy of the Memorandum and Articles of Association and anyone unable to attend but wishing to inspect the Memorandum and Articles of Association of The Confraternity of Saint James Limited may request a copy from the Office in advance of the meeting.

### **Bursary 2001**

Enclosed with this *Bulletin* you will find a leaflet for our student Bursary. We do ask you to pass this on to any student you know, and if you work with

students to request further copies. We mail to all University Departments of History and Theology, and some Colleges but personal contact is by far the best way to attract applicants. We know that most previous winners have gone on to further Jacobean studies, so it is a good way to try and stimulate research into the Pilgrimage to Santiago in U.K. Universities.

### **Icon: Santiago Peregrino**

This summer the Confraternity has been proud to receive a gift from Katherine Badger of an icon of Santiago Peregrino, painted by renowned icon artist Sr Petra Clare. The icon was commissioned in memory of Katherine's husband Stephen who died in 1997. Stephen was both Treasurer and Librarian for the Confraternity and worked energetically to build up funds and books for our benefit today, as well as ensuring a successful Rabanal Appeal. He was also a keen Hellenist and the icon seeks to combine his love of the Orthodox and western traditions of pilgrimage. There is no recognised tradition of the iconographic depiction of St James other than as a martyr, but Sr Petra Clare has created a new vision for this work.

The icon was blessed at St James's Church, Spanish Place, after the Mass on 25 July, as well as the statue of St James and new banner.

The icon will stay at the office for some time so members will be able to enjoy studying it. The plan is that it should be installed at the Refugio Gaucelmo some time in 2001 (possibly on the 10th Anniversary in October) as an object of devotion for pilgrims.

**\*\* We send our Congratulations to Katherine Badger who married Eric Crosten on 19 August. They will continue to live in Dulwich.**

### **Pilgrim Journal Competition**

The city of Astorga has announced an International Contest for 'Liber Peregrinationis'. Unpublished Journals written by foot pilgrims between 1993 and 2000 on the Camino francés may be entered by 31 December 2000. There are two prizes each of 125,000 ptas and a three day stay for two in Astorga. Entries must be in Spanish, French or English, a maximum of 200 typed, double-spaced pages (one side only). Three copies are to be submitted with a pen name. A sealed envelope needs to be attached with a pen name on the outside. A paper with the name and address (including country), phone number and a photocopy of your *compostela* should be sent to:

Association de Amigos del Camino de Astorga y Comarca,  
Certamen Liber Peregrinationis,  
Pza Ingeniero Eduardo de Castro nr 5, Aptdo 35,  
24700 Astorga, León, Spain.

Leaflets are available from the Office (enclose sae marked 'Pilgrim Journal Competition').

### **News from Associations Abroad**

We have received a Newsletter from the Associação Brasileira dos Amigos do Caminho de Santiago, Caixa Postal 37540, Rio de Janeiro-CEP 22642-970. This is the original Brazilian Association, whose President is Clarice Ferté.

The Association des Amis de Saint Jacques de la Voie de Vézelay, Belcayre, 24290 Thonac, France have a new web site (pretty rudimentary)

[www.amis-saint-jacques-de-compostelle.asso.fr](http://www.amis-saint-jacques-de-compostelle.asso.fr)

and a new Guide to the Vézelay route which Howard Nelson has purchased for the Library. Order forms are available from the Office (sae marked 'Vézelay Guide').

The original Amis de Saint Jacques de Compostelle in Paris, founded 50 years ago, now have a web site [www.compostelle.asso.fr](http://www.compostelle.asso.fr)

### **Gift Aid**

With this Bulletin all U.K. members will receive a *Gift Aid Declaration Form*. Please look at it even if you normally ignore such communications. It is much simpler than dealing with Covenants. As you may know if you support other charities, your signature on the Declaration Form means that the Confraternity can reclaim tax on all payments you make to the Confraternity. If you are not currently a taxpayer we ask you to indicate on the form so that we can make a complete record for future use. You will see that it is possible to give permission over the phone; you will then receive a confirmation from us. If you do not return the form we shall contact you again so we look forward to hearing from you. Thank you.

### **Feedback**

#### *Camino Portugués*

Rod Pascoe has produced a update sheet to the Camino Portugués Guide with some minor changes and new *refugios*. Please send an sae (marked 'Camino Portugués') if you would like a copy to supplement your Guide. We have reports that the *refugios* are sparkling but empty!

### **Photographic Exhibition**

Wednesday 20 December 12 noon – 7.30 p.m. and Thursday 21 December 9.00 a.m. – 7.30 p.m. Sophie Lindsay has walked the Camino over several

years and has an Exhibition of photographs featuring landscape, people and architecture at the Shepherd market gallery, Shepherd Market, London W1 (behind Green Park). Prints will be for sale in aid of the Charlie Weller Memorial Trust. More details from Sophie Lindsay on:

sophielindsay@yahoo.co.uk

## **Publications**

### *Canterbury to Walsingham*

Doris and David Bonnick wrote in *Bulletin 67* about their walk from Canterbury to Walsingham. They have now prepared two outline guides about the Way, Canterbury to Waltham Abbey and Waltham Abbey to Walsingham. Copies of both are available from the Office; please enclose sae marked 'Walsingham Notes' with 2 x 27p stamps for one, 4 x 27p stamps for both.

## **The wonders of the web**

We have received an email from Laura Davison, head of Languages at St James's School, Wellington, New Zealand. The school's web site ([www.chilton.school.nz](http://www.chilton.school.nz)) proclaims its high academic standards. Laura writes of the school's celebrations on St James's Day:

"Rather than a totally religious day it is a day when we celebrate many people in our lives and join together as a community. Of course we do go down to St James' at the start of the day for a formal service where our reverend speaks about St James (and this year he made special references to the pilgrimage and our lives as pilgrimages). Girls from different year levels read prayers out too. Before that our most senior girls ask a special woman to a breakfast where we have an inspirational speaker. This year we had our Minister for Youth Affairs speak. The girls may not invite their mothers but rather another woman who has been a mentor in some way. They speak of her as their guide and support on their journey. It is a very moving event and many tears are shed as you can imagine.

"By the way all our houses have symbols for St James, my house Stowe has his sword, Benbow the scallop shell, Lewis angel wings and Hansell has the Chalice.

"I hope your autumn is starting well. It is quite spring-like here, a few ducklings in the park and our daffodils are all out."

## **Pilgrimage procession at St Albans Abbey on Saturday 17 June**

A few days before the pilgrimage procession at St Albans Abbey I realised that we do not have a pole to carry our wonderful new banner in a

## Items of Interest

respectable way. Fortunately a quick phone call and visit to nearby Southwark Cathedral provided us with their Mothers' Union banner pole. Another Pole, Gosia Bryczynska, who was instrumental in commissioning the banner, was unavoidably attending a conference in Europe.

On a brilliantly hot day a small but determined band of pilgrims set off in procession from St Columba's College across the river Ver in the steps of the Roman soldier Alban to his hilltop place of martyrdom. Pilgrims with banners from various churches dedicated to St Alban and modern martyrs such as Dietrich Bonhoeffer and Oscar Romero were accompanied by jaunty tunes (including Mango Walk and Jamaica Farewell) on the fiddle and accordion as we ducked through hedges and deftly avoided golfers.

At the Cathedral Eucharist Bishop Richard Chartres of London gave an impassioned sermon on martyrdom and suggested a more Christ-like response to asylum seekers. After Pilgrim Evensong the banners were processed to St Alban's shrine for more prayers. Our new banner was much admired, especially by the Bishop of St Albans, who had chosen to wear a mitre embroidered with the stylised scallop shell design found on a Roman pavement from nearby Verulamium.

### *Saturday 30 September*

This date should now be firmly in everybody's Diary for both the Extraordinary General Meeting at 3 p.m., followed by tea and our *Sixth Constance Storrs Memorial Lecture* to be given by Dr Alexandra Kennedy of University College London on *Vézelay, Cluny and Santiago: an architecture of Pilgrimage*.

Dr Kennedy will speak at 5.30 p.m. at St Alban's Centre, Baldwin's Gardens, London EC1. The charge for the Lecture will be £4, £5 for non members.

Please complete and return the enclosed form if you are attending either of these meetings. Everyone attending the E.G.M. will be sent a copy of the final version of the Memorandum and Articles of Association which the Committee has worked on thoroughly this year.

## Items of Interest

### *The Handbook for Travellers in Spain*

I have been looking for a copy of *The Handbook for Travellers in Spain*, by Richard Ford. It was first published in 1845, and it has been republished many times since that year. I did a search on the internet for a second hand copy. It came up with thirteen copies, from Tokyo, America, to the U.K., one or two copies would need a lottery win to buy them, signed first editions. I

kept looking and the other day, I was in Crewkerne at a small second hand bookshop. Another customer who was a book dealer told me that *The Handbook* had just been re-printed in paper back, and that it had been reviewed in *The Times*. Back home I called into a large bookshop in the High Street and asked to see a copy. I then found out that it was not *The Handbook for Travellers in Spain*, that had just been published, but *Gatherings from Spain*, by Richard Ford. I looked at the book, but as I already had a copy, I did not wish to buy another, so I called into my local public library and borrowed their new copy. On comparison with my 1927 copy, this new edition is superior. The paper it is printed on and the size and quality of the print are good and it has 362 pages, with coloured plates and a very good index, which my copy has not got. However it is a paper back edition. Richard Ford's writing is good or it would not still be in demand. It costs is £10-95. If I had not got a copy I would certainly buy this new edition. But getting back to *The Handbook for Travellers in Spain*, John Snell discovered that it was still in print in hardback in three volumes with 1548 pages which was published in the U.K. by Open Gate Press, in 1966, at a price of £75 – a lot of money! This edition was published 34 years ago, and it is still available. I have not been able to inspect a copy, because the bookshop has to order it, and then I might not buy it. If any reader has this edition would they let me know their views on it. Good Reading.

Peter Fitzgerald

### *One Man and his Mule Seeks Company*

OPERATION Henry needs an adventurous walker to join its 2,000 km charity walk in aid of cancer care and research.

The fund-raising venture involves David Snelling, 57, of Ivybridge, Devon, and Henry trekking over the mountainous terrain of the Pyrenees.

The interested person will need to be reasonably fit and available for four months from 31 March 2001.

The European odyssey will follow the same path that pilgrims and farmers with their herds of cattle have trodden for centuries, except David and his companion are likely to be the first known walkers to complete the journey accompanied by a mule.

David and Henry will follow the *Camino Francés* path, from Le Puy-en-Velay in central France to Santiago de Compostela in northern Spain. Compostela guards the body of St James the apostle, the cousin of Jesus Christ and David hopes to arrive in Spain in time for the feast day of St James on July 25, when a huge incense burner is swung the length of the city's cathedral.

## Items of Interest

David's personal spirit of adventure will be reported weekly in the *Western Morning News*. He will be travelling light, sleeping in hostels and a tent en-route.

The adventure was originally due to take place in March this year but was unexpectedly postponed until 2001 after David suffered a mild stroke in January. A scan showed a 90 per cent blockage of the carotid artery supplying blood to the right side of his head, causing numbness to the left side of his face and arm.

Since the setback, David has made a quick recovery and is now all the more determined to complete the pilgrimage next year and raise as much money as possible for *Imperial Cancer Research Fund* and the *MacMillan Cancer Relief* charities.

David said: "Originally I planned to do the trip alone but now I would prefer to have company and an extra pair of hands to help unload and load Henry at the beginning and end of every day."

If you are interested in joining David, he can be contacted on (01752) 892191; mobile (07718) 632249.

### ***Jakobsweg Pilgerwanderung Nurnberg to Konstanz: April 2001***

Gerhilde Fleischer has now established the dates for next year's 'guinea pig' pilgrimage from Nurnberg to Konstanz. You are again invited to join the group to test the waymarking at the beginning of the season. The article in *Bulletin 67* and the note in *Bulletin 70* by Pamela Harris describe the journey in 2000. The schedule is as follows:

03/04 Tour of Nurnberg; then 04/04 to 14/04 Nurnberg > Ulm  
04/04 > Schwabach; 05/04 > Abenberg; 06/04 > Kalbensteinberg  
07/04 > Gunzenhausen; 08/04 > Heidenheim; 09/04 > Oettingen  
10/04 > Nordlingen; 11/04 > Neresheim; 12/04 > Giengen  
13/04 > Nerestetten; 14/04 > Ulm; 15/04 Rest day in Ulm  
16/04 – 23/04 Ulm to Konstanz  
16/04 > Oberdischingen; 17/04 > Apfingen; 18/04 > Muttensweiler  
19/04 > Bad Waldsee; 20/04 Weingarten; 21/04 > Brochenzell  
22/04 > Markdorf; 23/04 > Konstanz

(Farewells either at Meersberg or at the Cathedral in Konstanz).

Anyone interested in taking part in all or sections of the journey, should contact Gerhilde Fleischer, Rainstrasse 11-3, D-88316 ISNY, Germany or by Tel/Fax: +49 7 5625 5385. Further details will be ready in November and will be sent by Gerhilde to those who have expressed an interest.

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

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

**Contributions for *Bulletin* N° 72 must reach the Editor by  
*Friday 1 December 2000 and earlier if possible*  
(at the address given on the front inside cover)**

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

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

If sending a disk it must be IBM-compatible.

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

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

BY CONSTANCE M. STORRS

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

*Cheques payable to: Confraternity of St James*



# Confraternity of Saint James

## New Members

## Summer 2000

Issued with Bulletin N° 71

September 2000

# New CSJ Members Summer 2000

(Interests in brackets)

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

## LONDON

00346	Ms Maribel Anderson 128a Farm Lane, London SW6 1QM	020 7610 1442
00271	Mr James Cadogan Westminster Cathedral, Choir School, Ambrosden Avenue London SW1 1QH	
00293	Miss Mary Cronin 10 Chandos Avenue, London W5 4EB	020 8847 0554
00325	Ms Bronwyn Fectau & Ms Miranda Waugh 19a Brodrick Road, London SW17 7DX	0797 687 7507
00272	Mrs Patricia Haygarth Flat 17, 25 Bramham Gardens, London SW5 OJE	020 7244 6416
00307	Mr Ian Haygarth Flat 5, 68 South Audley Street, London W1Y 5FE	0468 231 357
00354	Ms Brigitte Kaese Flat 5, 10 Cambalt Road, London SW15 6EW	020 8785 0550
00273	Mr Dennis Knecht Flat D, 113 Baker Street, London W1M 1FE	
00308	Mr Glen Lomas 6 Kingswood Avenue, London NW6 6LA	0468 002 759
00363	Ms Gillian Lonsdale 44a Maybury Gardens, London NW10 2LY	020 8830 2262
00310	Mr Dominic Lowe 6 Kingswood Avenue, London NW6 6LA	
00300	Dr Corry Nietzsche 12 Queens Court, 51 Queens Road, Kingston-upon-Thames KT2 7SP	
00375	Mr Damien Parrott & Ms Jess McGregor 2 Rollscourt Avenue, London SE24 0EA	020 7733 3537
00309	Mr Matthew Percy 6 Kingswood Avenue, London NW6 6LA (pilgrimage)	
00369	Ms Sarah Presant-Collins 112 Brixton Hill Court, London SW2 1QZ	020 7924 0523
00289	Mr Kevin Sissons & Mrs Susan Sissons 6 Appleby Close, Twickenham TW2 5NA	020 8894 3784
00294	Mr Christopher Thompson 79d Huron Road, London SW17 8RG	
00305	Mr Denis Waugh & Mr Ben Waugh 19a Brodrick Road, London SW17 7DX	

For the use of members only

## CSJ New Members List Summer 2000

### HOME COUNTIES NORTH

00328	Miss Susan Ahmed	01923 350 223
	100 Aldenham Road, Bushey WD2 2EX	
00270	Mr Andrzej Bojarski & Mrs Helen Bojarski	
	7 Cobb Road, Berkhamsted HP4 3LE	
00291	Mr Ken Browne	
	69 Gogh Road, Aylesbury HP19 8SH	
00278	Mrs Christiane Callander	01628 471 833
	8 Bovingdon Heights, Marlow SL7 2JS	
00357	Mr Simon Coggins	01908 611 798
	8 Horton Gate, Giffard Park, Milton Keynes MK14 5JG	
00348	Mr Graham Daniels	
	13 Lime Grove, Royston SG8 7DJ	
00326	Miss Jenny Ricks	
	32 Rosebery Road, Bushey WD2 1DA	

### HOME COUNTIES SOUTH

00316	Miss Gillian Aitken	01323 725 723
	Flat 4, 43 Meads Road, Eastbourne BN20 7PU	
00330	Mr Geoffrey Cleave	
	18 Shepherds Close, Ringmer BN8 5LU	
00383	Mr Laurie Duckett	01323 469 379
	14 Wexford Court, 14 Biddenden Close, Eastbourne BN23 7HX	
00371	Mrs Ann Friend	01273 736 375
	Flat 1A, 15 Second Avenue, Hove BN3 2LL	
00299	Mr Tony Lyons & Mrs Morag Lyons	01483 577 733
	24 Dene Road, Guildford GU1 4DD	
00370	Mr Neil Rickard & Ms Harriet Tettey	
	12 Wykeham Gate, Haddenham HP17 8DF	
00321	Mr Torsten White	0117 942 2489
	Brightling Place Cottage, Brightling, Robertsbridge TN32 5HD	
00295	Mr Terence Wooden	01306 882 624
	6 Heath Rise, Westcott RH4 3NH	

### SOUTH

00284	Mr Keith Brown	01329 842 068
	13 Napier Crescent, Catisfield, Fareham PO15 5BL	
00350	Mr William Cartwright-Hignett	
	Iford Manor, Bradford-on-Avon BA15 2BA	
00367	Ms Dulcie Domingo	023 8078 8516
	30 Wilton Road, Southampton SO15 5LB	
00275	Mr Tony Freudenfeld	
	55 Icen Way, Dorchester DT1 1EW	
00297	Mr Phil Kellingley & Mrs Alexandra Almond	
	290 Calmore Road, Southampton S040 2RF	
00269	Mr Michael Newgass	01794 340 286
	Gambledown Farm, Sherfield English, Romsey SO51 6JV	
00277	Ms Nicola Pask & Ms Anne-Marie Hughes	01264 353 636
	10 Brancaster Avenue, Charlton, Andover SP10 4EN	

### SOUTH WEST

00345	Mr Roger Clements & Ms Judy Carver	0117 929 7898
	9 Queens Parade, Bristol BS1 5XJ	

For the use of members only

## CSJ New Members List Summer 2000

00362	Ms Liz Fox	01225 422 232
	Garden Flat, 9 Darlington Street, Bath BA2 4EA	
00268	Mr Andrew Kyle & Mrs Margaret Kyle	01395 263 509
	17 Westlands, Douglas Avenue, Exmouth EX8 2HB	
00356	Mr John Riddington-Young, Mr Bertie Riddington-Young & Mr William Riddington-Young	01271 858 495
	West Barton, Horwood, Bideford EX39 4PB	
00302	Dr Elizabeth Thompson & Mr Fergus Fergus	
	18 Lower Chapel Court, South Horrington, Wells BA5 3DF	

### MIDLANDS EAST

00353	Mr John Beales & Mrs Gesa Beales	01536 723 460
	60 Fairfield Road, Isham, Kettering NN14 1HF	
00324	Mr Mark James	
	28 Sapphire Close, Kettering NN15 7DW	
00361	Mr Frank Smith	0115 933 3025
	The Bakehouse, Hardigate Road, Cropwell Butler NG12 3AH	

### MIDLANDS WEST

00280	Ms Carol Barnes	
	7 Sidaway Close, Rowley Regis B65 9SJ	
00315	Mrs Pat Bunting	0121 443 5675
	77 Avenue Road, Kings Heath, Birmingham B14 7TG	
00304	Mr Martyn Cracknell & Mrs Cherry Cracknell	01386 462 385
	Honeylands, Abberton Road, Bishampton, Pershore WR10 2LU	
00312	Mr Paul Darke	01902 716 747
	112 Clark Road, Wolverhampton WV3 9PB	
00317	Mrs Ellis	
	7 St George's Close, Gloucester GL4 0PF	
00314	Mrs Ann Harman	0121 443 5567
	8 Mossfield Road, Kings Heath, Birmingham B14 7JB	
00292	Mr David Hellyar	01902 765 072
	123 Castlecroft Road, Finchfield, Wolverhampton WV3 8BY	
00372	Mr Peter Lee	01926 812 263
	Compton Place, Upper Green, Napton, Southam CV47 8LZ	
00331	Revd Stephen Pimlott	0121 454 4395
	Newman House, 29 Harrisons Road, Birmingham B15 3QR	
00322	Mr Chris Vyle & Mrs Jill Vyle	01242 519 842
	11 Cromwell Road, Cheltenham GL52 5DN	
00274	Mr Peter Ward	01497 847 293
	The Wern, Llowes, Hereford HR3 5JF	

### EAST ANGLIA

00290	Mr Nick Gollaglee & Mrs Kim Grimsdick	
	The Mill House, Snettisham PE31 7QJ	
00318	Mr Mark Hoare	01953 681 188
	Fleur Cottage, Market Place, Kenninghall NR16 2EN	
00334	Mrs Wendy Ramsell	01353 778 294
	48 Broad Street, Ely CB7 4AH	
00380	Mr David Stevenson	077 1479 7818
	c/o 73 Mark Hall Moors, Harlow CM20 6NG	

For the use of members only

## CSJ New Members List Summer 2000

### NORTH EAST

00286	Mr Roger Barham & Mrs Angela Barham 32 Otterwood Lane, York YO24 3JR	01904 792 200
00281	Ms Liz Dickinson 12 North Park Grove, Leeds LS8 1JJ	
00298	Mr Allan Elsworth & Ms Julie Elsworth 49 Westend, Queensbury BD13 2BD	
00323	Mr Ian Mackenzie Sunnybrae, Percy Terrace, Durham DH1 4DY	0191 383 9448
00352	Mr Allan Muir 20 Sedbergh Road, North Shields NE30 3BB	0191 253 2252
00332	Mr Orange-Bromehead Bridge Cottage, Brookside, Hovingham, York YO62 4LG	01653 628 389
00376	Mr John Peet 10 Oakland Street, Silsden, Keighley BD20 0AY	
00349	Mr Tim Quantrill 29 Adwick Place, Leeds LS4 2RA	
00355	Mr Chris Terry 7 West Avenue, Saltburn TS12 1QF	01287 622 966

### NORTH WEST

00306	Mr John Arthurs & Mrs Elisabeth Arthurs 37 Pickering Crescent, Thelwall, Warrington WA4 2EX	01925 262 766
00296	Mr Thomas Gilmore 5 Downham Green, Liverpool L25 4TU	
00327	Mr Michael Hassett 20 Peters Court, Norwood Drive, Timperley WA15 7LD	
00358	Mrs Barbara Jones 22 Ivanhoe Avenue, Lowton, Warrington WA3 2HX	01942 743 355
00366	Mrs Winifred McClelland 19 Holden Street, Clitheroe BB7 1LU	
00283	Prof John McClure 38 Old Broadway, Manchester M20 3DF	0161 434 7699
00282	Mr Gilles Potier 29 Swanpool Lane, Aughton L39 5AY	01695 423 657
00378	Mr Christopher Shilton & Mrs Beate Shilton 11 Sycamore Close, Preston PR2 9NA	01772 798 152

### WALES

00285	Mr Michael Gaches Coed Mawr Lodge, Rowen, Conway LL32 8TP	01492 650 320
-------	--	---------------

### SCOTLAND

00267	Mr Matthew Bergin & Mrs Katherine Bergin 9415 Orchard Brae Ave, Edinburgh EH4 2GB	0131 467 4445
00359	Mr Callum Macleod 57 Green Road, Huntly AB54 8BE	
00329	Mr William Munro Askival, Inverroy, Roy Bridge PH31 4AQ	01397 712 329
00319	Ms Helen O'Donnell & Ms Ros Wass Flat 3, 6 Valleyfield Street, Edinburgh EH3 9LS	0131 228 6299
00301	Revd Dr Ian Stewart-Hargreaves Sonas, Creaganan Gorm, Carloway, Isle of Lewis, Western Isles	

## CSJ New Members List Summer 2000

### NORTHERN IRELAND

- |       |  |               |
|-------|--|---------------|
| 00303 | Mr John Bartley<br>6 Row Allon, Warrenpoint, Co Down BT34 3TR                          | 028 4175 2378 |
| 00374 | Fr Gerard Cassidy<br>Redemptorist Community, 722 Antrim Road, Newtown Abbey, Co Antrim | 028 9077 4833 |
| 00382 | Mr Mark Dunipace<br>13 Lisburn Avenue, Belfast BT9 7FX                                 |               |
| 00347 | Revd Gabriel Lyons<br>27 Chapel Hill, Lisburn, Co Antrim BT28 IEP                      | 01846 666 307 |

### EUROPE

- |       |  |                     |
|-------|--|---------------------|
| 00368 | Ms Barbara Reed<br>Le Bourg, Paizay Le Sec 86300, France                     |                     |
| 00381 | Lady Frances Wolverton<br>Quegna 53031, Casole D'Elsa, (SI), Italy           | +39 0577 960 033    |
| 00364 | Mr Damien McLellan<br>The Glen, Faithlegg, Co Waterford, Republic of Ireland | +353 (0) 51 382 331 |
| 00320 | Ms Christine Backlund<br>Kevingeringen 18, S-182 50, Danderyd 182 50, Sweden | +44 (0) 8 753 4783  |

### CANADA

- |       |  |                 |
|-------|--|-----------------|
| 00351 | Mr Bill Lafferty & Mrs Draha Lafferty<br>944 McKnight Road, Kingston, Ontario, Canada K7L 4V1  | +1 613 541 0722 |
| 00365 | Mr Deane McConnell & Ms Margaret McConnell<br>1366 Mill Street, Vancouver, BC, Canada V7K 1V4, |                 |
| 00377 | Mr Grant Sommerfield<br>28 Homestead Crescent, Edmonton, Alberta, Canada T5A 2Y3,              | +1 780 472 8087 |

### USA

- |       |  |                 |
|-------|--|-----------------|
| 00333 | Mr Gary Barko<br>Box 212, Sheyenne ND 58374, USA                   | +1 701 996 2052 |
| 00288 | Ms Pamela Chase<br>9635, N Van Houten, Portland OR 97203, USA      |                 |
| 00384 | Ms Kathy Gower<br>1125 Dettaro Street, San Francisco CA 94107, USA |                 |
| 00373 | Mr Alan Hogg<br>415 N Ingalls, Apt 2, Ann Arbor MI 48104, USA      |                 |
| 00287 | Mrs Patricia Mason<br>1423 SE Rhone Street, Portland OR 97202, USA | +1 503 235 5488 |
| 00360 | Mr Joseph O'Connor<br>516 Oregon Terrace, Medford OR 97504, USA    | +1 541 773 9468 |
| 00276 | Mr Joe Patitucci<br>101 E Wissahickon Ave, Flourtown PA 19031, USA | +1 215 836 7721 |

### ASIA

- |       |   |              |
|-------|---|--------------|
| 00311 | Mr Neu-Jiun Ten<br>Blk 321, Serangoon Avenue 2, #07-384 Singapore 550321, Singapore | +65 289 1413 |
|-------|---|--------------|

### AUSTRALIA

- |       |   |                 |
|-------|---|-----------------|
| 00379 | Mrs Jenny Bath<br>6 Webb Street, Cotteslot, Western Australia 6011, Australia | +61 893 840 987 |
| 00279 | Ms Ann Lerch<br>2 Lathouras Court, Bundaberg, Queensland 4670, Australia      |                 |

For the use of members only

## CSJ New Members List Summer 2000

00313 Ms Lesley Milbourne & Ms Patricia Cabezas  
25/11 Devitt Street, Narrabeen, Sydney, NSW, 2101, Australia

---

+61 299 132 435



## The CSJ...

- was founded in 1983 to bring together people interested in all aspects of the pilgrimage to Santiago. It is a non-denominational registered charity
- arranges regular meetings on a variety of topics and visits to places connected with the pilgrimage in Britain and abroad
- has an office, bookshop and library south of London Bridge open Tuesdays 11am-2pm and by appointment
- provides practical information in Pilgrim Guides and at meetings for independent travellers
- publishes a quarterly *Bulletin* on pilgrimage news and topics
- since 1991 has restored, maintained and provided wardens for a pilgrim *refugio* at Rabanal del Camino, León
- undertakes and promotes research into the pilgrimage in Britain
- maintains a library, slide library and exhibition for use by members
- takes part in identifying and safeguarding monuments and works of art connected with St James and the pilgrimage
- participates in activities organised by other European groups

The Confraternity of Saint James welcomes as members all who are interested in its aims and activities, whether or not they are pilgrims.

## Finding out more

For more information about the Bursary, the Confraternity, its activities and how to join, please write to:

### Confraternity of Saint James

First Floor

1 Talbot Yard

Borough High Street

London

SE1 1YP

Tel 020 7403 4500

Fax 020 7407 1468

E-mail [bursary@csj.org.uk](mailto:bursary@csj.org.uk)

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



## Confraternity of Saint James



# Bursary

2001

An exciting opportunity for  
young people  
between 18 and 25  
to research  
the pilgrimage to  
Santiago de Compostela

Registered Charity 294461

## Aims of the CSI

The Confraternity of Saint James was founded in 1983 to advance the education of the public in the pilgrimage to the shrine of Saint James the Greater at Santiago de Compostela and its related history, art, architecture, music and spirituality.

## What is the Bursary?

The Confraternity is offering a Bursary of £750 to be held between 1 June and 31 September 2001 for original research work on the pilgrimage to Santiago de Compostela and/or the cult of Saint James.



## Who is eligible?

The Bursary is open to candidates aged between 18 and 25. The closing date for applications is 8 January 2001.

## Map



## How to apply

- Applicants should submit:
  - (i) a 250 word statement of their project, which should demonstrate its relevance and contribution to the aims of the Confraternity, and the feasibility of its completion within the specified period;
- and
  - (ii) the names and addresses of two referees.

- Applications should be sent on the form provided herewith, to:

**Professor Janet L Nelson**  
**Confraternity of Saint James**  
**First Floor**  
**1 Talbot Yard**  
**Borough High Street**  
**London**  
**SE1 1YP**

- The Confraternity undertakes to publish in its *Bulletin* a brief account of the findings of the successful applicant. The publication of a full scale article in the *Bulletin* would be subject to discussion.

## Conditions

- The Bursary is open to members and non-members of the Confraternity of Saint James.
- A shortlist of applicants will be drawn up early in 2001 by the selection committee.
- Shortlisted UK applicants should be prepared to travel to an interview in London (travel expenses paid). Overseas applicants should be prepared to submit a recent substantial piece of work.
- The successful candidate will be required to sign a document of commitment and intent to meet the terms of the Bursary.
- The decision of the selection committee is final.

# Confraternity of Saint James

CONSTANCE STORRS  
MEMORIAL LECTURE VI

## VÉZELAY, CLUNY AND SANTIAGO

*an architecture of Pilgrimage*

a lecture by

Dr Alexandra Kennedy

Saturday 30 September 2000

5.30 pm

Saint Alban's Centre, Baldwin's Gardens, EC1

*Nearest Underground Chancery Lane & Farringdon  
£4 members, £5 non members*

Confraternity of Saint James,  
First Floor, 1 Talbot Yard, Borough High Street, London SE1 1YP  
020 7403 4500 • office@csj.org.uk • www.csj.org.uk

# Confraternity of Saint James

## Notice of Extraordinary General Meeting

Saturday 30 September 2000, 3.30pm  
St Alban's Centre, Baldwin's Gardens, London EC1

### Agenda

1. Welcome
2. Apologies for Absence
3. To note the formation of a company limited by guarantee and not having a share capital, under the Companies Acts 1985 and 1989, by the name of Confraternity of Saint James.  
  
*[The company now exists; its members are as many of the Trustees who were available to sign the Memorandum and Articles of Association; its initial Directors are Howard Nelson and Timothy Wotherspoon, who is also Company Secretary. People joining after the 1 October will become additional members of the company. Existing members of the Confraternity will join the Company on renewal of their subscriptions for 2001. The main difference between the former Confraternity and the new company is to limit the personal liability of the Trustees. Members of the company will be liable for a contribution of up to £1 if the company were to be wound up and unable to settle its debts. ]*
4. Explanation of the Incorporation of the company and the Statutory Declaration made to avoid the need to use the term 'Limited' in the name.
5. Brief interim report on the finances of the Confraternity of Saint James at the end of its financial year on 30 September 2000. [ **Note:** *The Confraternity of Saint James will not be wound up until 20 Jan 2001 when the final accounts are approved. ]*
6. To approve the following motion: This EGM of the Confraternity of Saint James agrees to the transfer of all the assets and liabilities as at 30 September 2000 of the Confraternity of Saint James to the Confraternity of Saint James ('Limited') and to the assignment of all contracts to which the Confraternity of Saint James is a party to the Confraternity of Saint James ('Limited').

**Note:** As time is short please telephone the Office if you are attending the EGM. Documents will be available on Saturday.