



Confraternity of Saint James

Bulletin



September 2017

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Photo by
Marion Marples

Editorial

Michael Walsh

In the obituary in this issue of the Bulletin, Marion Marples describes all the work done by Monique Chassain, together with her husband, to foster interest in the Voie de Vézelay, one of the “four roads leading to St James...the third by St Mary Magdalene of Vézelay and St Leonard of Limousin [Saint-Leonard-de-Noblat] and the town of Perigueux”, according to the twelfth-century Pilgrim’s Guide to Compostela. Just as one might wonder how the relics of St James ever reached the Galician city that bears his name, one might equally wonder how and why the bones of Mary Magdalene came to Vézelay.

The how and the why for the most part probably do not worry pilgrims. They have been flocking there ever since on 6th March 1058 Pope Stephen IX (or X, there is confusion over the naming of papal Stephens) from far away Rome authenticated the relics. He had an interest. Before his election to the papacy he had been Frederick, youngest son of a Duke of Lorraine and had briefly been a monk at Monte Cassino before being chosen to serve, equally briefly as it turned out, as the abbot of the famous monastery. Though a reforming, if short-lived, Pope, Stephen may well have been sympathetic to the needs of his Benedictine confreres in the Abbey of Vézelay who would undoubtedly benefit from the alms which pilgrims would bring.

The monks of Vézelay must have known of the popularity of the shrine of Ste Foy at Conques. It is often remarked that Conques is on the pilgrim route to Santiago. It would, however, be more accurate to say that the route was diverted in order to encompass a visit to Ste Foy’s shrine with its dramatic reliquary. Ste Foy had a distinct advantage over Vézelay: she was a Gallic saint, whereas the patron saints of the abbey of Vézelay had hitherto been Roman. In the early middle ages in what is now France there was a move away from Roman saints to the veneration of more local ones. Not, of course, that Magdalene was exactly local, but there was a story that together with Lazarus and Maximus she had fled persecution in Palestine to take refuge in Aix en Provence. Maximus stayed there to become the city’s first bishop while Lazarus went on to Marseilles where he, too, became the bishop though his relics went to Autun – and, indeed, to Vézelay: both claim to have his tomb.

Magdalen, according to this account, did not stay in Aix either, but left it for a hermitage, though she returned to the city to die, and was buried there. Because she was interred so close to the coast her remains were thought not to be safe from sea-borne marauding Saracens or, according to another version, Normans, so the abbot of Vézelay sent the monk Baidilo to rescue them and bring the relics back to the safe haven of the Burgundian monastery. (Yet another version has Baidilo bringing her body back from Palestine, whence he had gone on pilgrimage.) Because, at least in one version of the story, Magdalene had chosen to come to France, that was enough for her to count as a local, rather than a Roman, saint. Her physical presence in the abbey of Vézelay after Baidilo's rescue was the source of miracles, and pilgrims to Santiago subsequently broke their journey there, as they did at Conques, so they might visit her shrine, much to the benefit of the monks and, presumably, the townspeople.

The story is rather more complex than it is recounted here. It is to be found in various sources, including in one of my favourite books about the middle ages, *Furta Sacra* by Patrick Geary. *Furta Sacra* is Latin for "holy theft": anyone thinking that he or she might like to investigate further will be relieved to know that the remainder of the text is definitely in English.

Please Note:

In order to save on resources, we will in future be distributing our end of year accounts to members via email. If you know you have changed email address and have not yet alerted us, please do so as soon as possible. Members for whom we do not have a recorded email address will continue to receive hard copies of the accounts. Note – all paid up members will still receive the December Bulletin issue, as well as hard copies of the AGM papers with information and a schedule of the day. Any queries should be directed to the Office, details on back cover of this issue.

The Missionary and the Moorslayer: The History of the Legend of Saint James in Spain

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Part 1

In 1900, a distinguished French scholar raised hackles across Catholic Europe by publishing an article with the modest title, 'Saint James in Galicia.' Monseigneur Louis Duchesne, a Catholic priest and leading archaeologist and historian of the early Church, argued in this piece that it was highly doubtful that the mortal remains of the Apostle James (brother of John) lay in Santiago de Compostela in Galicia, in northwestern Spain. Father Duchesne already had a history of offending Catholic traditionalists with his revisionist researches. Seven years before, in the same French journal, he had demolished the beloved Provençal tradition that Mary Magdalene had evangelized southern Gaul. Some of his later works on the early church were put on the Index of Prohibited books. But despite all the protests, Duchesne's scholarship has endured, and his study of James is now the foundation of the modern scholarly consensus—James Son of Zebedee never went to Spain.

This argument got an even chillier reception in Spain than in Duchesne's native France. For more than a millennium, the cathedral church in Santiago de Compostela had proudly claimed to possess the relics of James, whom Spaniards called 'Santiago' (from the Castilian contraction of the Latin *Sanctus Iacobus*). By the twelfth century, the belief that Santiago de Compostela possessed the apostle's relics made the site second only to Rome itself as a European pilgrimage destination. Although the scale of the pilgrimage was smaller in 1900 than it had been at its peak in the high Middle Ages, the Spanish Catholic Church was still not eager to hear that Compostela's relics were a fraud. Yet before long Duchesne's argument created a new scholarly consensus. Just two decades later the Spanish philosopher

Miguel de Unamuno wrote, 'No modern man of critical spirit, no matter how Catholic he is, can maintain that the body of James the Greater lies in Compostela.'

It's tempting to see Duchesne's brilliant critical argument as dealing a sudden mortal blow to a centuries-old tradition. But this was not the first time such an argument had been made. Despite the vehemence of its defenders, the legend of Santiago in Spain had undergone more ups and downs by the early twentieth century than most realized—more, in fact, than many realize now. As with so many dearly held historical myths, repeated claims by traditionalists over the centuries that, 'This tradition has been around forever, and no one has ever called it into question before,' have muddied the water and created an illusion of continuity and unanimity where these did not exist. The real story of who believed in the James legend, when, and why, is much more complex, and (I hope I'll persuade you) more interesting than that.

In this essay, I'll try to sketch where the legend of James in Spain came from; how it evolved over several centuries, and why it lasted as long as it did, despite various mutations and even outright challenges down the years. My central question is about the nature of historical belief: why people believe certain claims to be historically true. So I won't be discussing every aspect of the Santiago tradition. For example, I won't have a great deal to say today about the history of the pilgrimage itself, or the treatment of James in liturgy or "learned tradition": what the most-educated people at a given time believed about James, and what those beliefs were based on.

In its full-blown form, the legend of Santiago in Spain goes something like this. Acts 12 tells that James was beheaded in Jerusalem by Herod Agrippa. Biblical scholars now date this event to 44 A.D. Medieval Christians knew the Bible well enough to take this as their starting point; they never questioned that James had died in Jerusalem. But, as with so many other stories, they filled in the sparse biblical narrative with additional facts that (for whatever reason) the authors of Scripture had omitted. To wit, a few years before his death, perhaps between 38 and 40 A.D., James went to Spain, his appointed mission field, and preached the Gospel there. (This story has parallels in the extra-biblical accounts of Thomas in India, and Philip and Mary Magdalene in France.) He did not manage to convert the whole Spanish population to Christianity, but he did make a respectable number of converts and founded three bishoprics, those of Braga, Lugo and Astorga, with the help of seven (or in some accounts nine) disciples

who travelled and preached with him. Then he went back to Jerusalem, leaving behind most of the disciples, who continued his good work and became the first bishops of the Spanish Church. James's death sentence was the result of an encounter with a certain Hermogenes the Magician and his disciple Philetus. James won the disciple over to Christianity with his forceful arguments, despite the magician sending devils to thwart him, and he was in the process of winning over many bystanders to the faith as well, when Herod got word of this dangerous spectacle and ordered James's execution.

After his beheading (which made him the first martyr among the apostles), James's body was thrown to the dogs outside the city walls of Jerusalem. His faithful friends rescued it, brought it by sea to Jaffa, where two of them put it on a second boat and transported it the whole length of the Mediterranean to Iria Flavia, on Spain's west coast, in a miraculous six-day journey. (The non-miraculous journey would have taken closer to a month. This part of the story seems to have been particularly memorable to later Mediterranean seafarers. I just learned last week that when the young Ignatius Loyola was returning to Spain after his pilgrimage to Jerusalem in the 1520s, he tried to gain free passage from a Venetian sea captain, who refused the request by sneering: 'If you're so holy, why can't you cross the Mediterranean the way Saint James did?') In any case, James's two friends came ashore at Padrón, and sought permission to bury the body from the local monarch, a certain Queen Lupa.

Lupa being a pagan, and a rather mean one, she turned them over to a Roman official who had them imprisoned. An angel helped them to escape. The nasty queen then feigned friendship and sent them into the territory of a terrible serpent, but they miraculously escaped from his clutches, too. This succession of miracles persuaded the Queen to convert to Christianity, order all the idols in her domains destroyed, and leave James's friends alone. By that time some oxen had already dragged James's body to present-day Compostela, where it was buried in a small stone crypt, and a small chapel was built to honour it. When James's two friends subsequently died, somehow or other their bodies were reunited with his and buried nearby. But over the next few centuries, the tomb was abandoned and entirely forgotten.

Almost eight centuries later, an angel appeared to a hermit named Pelayo and told him where the now overgrown tomb was, and he in turn told Bishop Teodomiro of Iria Flavia, who went to investigate. Heavenly starlight illuminated the spot, and the tombs of James and

his two companions were easily found. King Alfonso II of Asturias came to visit, acknowledged the importance of this great discovery, and a church was built on the site.

Now that his relics were treated with such respect, Saint James began to do what medieval saints were supposed to do: perform miracles for his devotees. The most memorable of these occurred about twenty years after his body was found, at the Battle of Clavijo, near Logroño. This heroic battle was fought by Ramiro I of Asturias, a noble Christian king who decided it was time to put a stop to his ancestors' cowardly habit of appeasing the Muslim rulers of the South with an annual tribute of 100 Christian virgins. Ramiro's forces were regrouping after a bad rout near Clavijo when James appeared to Ramiro in a dream and promised that he would join in the battle the next day. He did so, appearing mounted on a white horse, and slew 70,000 Moors by his own hand. In this glorious encounter the famous battle-cry of Santiago was heard: 'Adjuva nos Deus et Sancte Iacobe!' (God and Saint James help us!) This image, of course, is now one of the most familiar images of Santiago: the Moorslayer or 'Matamoros.'

As you've probably guessed, none of this story is regarded these days as anything more than pious falsehood. The tribute of the 100 virgins is a myth. There may have been a battle between Christians and Moors at or near Logroño in the ninth century, but even that is in dispute. Alfonso II and Ramiro I were real kings, but inconveniently the latter's dates don't correspond with the supposed date of the battle. As for Queen Lupa, she's as real as the serpent and the angel.

It is, however, well documented that by the mid-ninth century James's supposed relics had begun to attract pilgrims, and by the early tenth they were coming from outside Spain, too. The pilgrimage probably reached its peak in the thirteenth century. By this time, the various parts of the legend I've just described had appeared in written form, most of them in the famous Codex Calixtinus, a lavish collection of miracle stories and other legends concerning James, compiled around 1140 and kept ever since in the cathedral at Compostela.

Where did this whole colourful legend come from? To answer this, we must first recognize that there is no unified 'James legend,' but three distinct legends that had different origins and did not always coexist:

1. the missionary
2. the relics
3. the Moorslayer

It is often supposed that these three parts grew out of one another,

and thus rest on one another, as a sort of pyramid.

But in fact it's not that simple. The different parts of the story had different origins, and it took centuries for them to become intertwined into what today people identify as the James legend. Rather than a pyramid, I'd describe the relationship this way:

My point in depicting it this way is that No. 1 (James the Missionary) is by far the least important part of the story for most of the Middle Ages. In the Renaissance, No. 1 was greatly enlarged, and scholars attempted to establish it firmly at the base of the whole ensemble, giving the impression that the other parts 'rest' on it. But in the Middle Ages No. 2 (Relics) and No. 3 (Moorslayer) enjoyed a life of their own and did not rest on No. 1 in any sense. In fact (this is the revisionist part of my story), many people in the Middle Ages seem not to have believed in No. 1 at all.

The legend of James the Missionary was the first part of the whole story to appear—but not by much. The first mention anywhere of James preaching in Spain appears surprisingly late, in the seventh century. This simple fact of chronology is the main basis for the scholarly argument that the whole story must be a legend. Scholars call this the 'argument from the silence of the sources.' None of the many surviving Christian writings from the first six centuries after Christ raise the claim of James coming to Spain at all. There is quite an impressive catalogue of early medieval writers who said nothing about James's mission to Spain, but surely would have mentioned it if they had believed in it, for they wrote at length about the apostles and early martyrs:

- Prudentius, a fourth-century Spaniard, wrote poems in praise of the saints, relics, and martyrs associated with Spain
- Jerome (d. 420)
- Gregory of Tours (c. 595), *De gloria martyrorum*
- Isidore of Seville (d. 636)
- Venantius Fortunatus (fl. 600)
- Julian of Toledo (c. 690)
- 'Mozarabic rite' breviary (liturgy used in Spain before 711)

The failure of these Spanish Christian authors to connect James with Spain in any way strongly suggests, as Louis Duchesne argued so masterfully in 1900, that the notion of James going to Spain, or being buried there, simply had not been raised before the seventh century.

Then, all of a sudden in the late seventh century, we find a text—a Latin translation of a Byzantine Greek compendium called

the Breviary of the Apostles—asserting with just the two little words ‘and Spain’ that James’s travels took him to the Iberian Peninsula. Many scholars think the first instance of this claim was a simple transcription error: ‘Hispaniam’ for ‘Hierosalem.’ The Breviary did not elaborate on this brief statement in any way. It took another century for anyone in Spain to notice it or do anything with it. The first known appearance of the claim in Spain comes in a Commentary on the Apocalypse written in 776 by Beatus of Liebana, an Asturian monk. The same monk may also have been the author of a hymn to James written around the same time that praised the apostle as a ‘powerful defender and most special patron of Spain.’ By the end of the eighth century, therefore, James has already made his way into some Spanish liturgies as a sort of national patron saint.

But here’s the surprising thing. It is not the case that once this story appeared in this eighth-century manuscript it became widespread among Spanish Christians. On the contrary, the assertion was ignored by most Spaniards for several more centuries. You would think, and indeed it is often supposed, that the people who ‘rediscovered’ James’s tomb around 814 were familiar with the claim that James had come to Spain—from Beatus or somewhere else, and were basing their belief in James’s relics on this. That is, ‘knowing’ that James had been the Apostle of Spain they were predisposed to find his relics somewhere... and they seized on the convenient discovery of a Roman tomb and called it his. But in fact there’s no evidence that they did.

Why do I think this? For starters, the main source for the whole ninth-century discovery of James’s relics is a historical chronicle written about 1130, three centuries later (*Historia Compostelana*). This narrates in great detail how the relics were found, how the local bishop and successive kings and bishops honoured them, and how the pilgrimage began. (It was written by three canons of the cathedral just when the pilgrimage was really becoming an international phenomenon, to tell everyone the story of where this incredibly priceless treasure came from.) Most scholars have assumed that this text contained the assertion that James came to Spain, because the only printed version of the text available before 1988 had the crucial phrase ‘and Spain’ in its brief account of where the biblical James had travelled. But when this text was at last critically edited in 1988 it became clear these two little words were a later interpolation by someone who wanted to make the text consistent with then-prevalent beliefs. The words don’t even make sense in the context where they appear!

Sometimes textual scholarship is just a matter of common sense.

What is odd about this paragraph?

And thus while the other apostles, according to God's command, went abroad to various provinces and cities to preach the Gospel, the blessed James, the brother of Saint John the Apostle and Evangelist, remained in Jerusalem and Spain to preach the word of God, and there he was beheaded by Herod for confessing Christ and defending the Catholic faith, being the first of all the apostles to attain martyrdom.

–from *Historia Compostelana* (1130)

In short, the authors of this text, the fullest historical record of the 'Santiago story' in existence in 1130, did not believe that James had been a missionary Spain, or even left Jerusalem before his death. What they did believe, however, and what mattered most to them, was that Spain was now blessed with the saint's relics.

To a modern mind, this seems backwards. Why would James go to the trouble to send his remains to Spain if he had not established some sort of prior relationship with the place? But to medieval Christians there was nothing surprising about this. The saints were still alive, and mobile; so they were not strictly bound to serve only the places where they had spent their earthly lives. Relics of the apostles were generously distributed all over Italy. Rome, of course, had most of them, but not all. Venice boasted the relics of their patron saint, Mark, who had never lived in Venice. Florence had an arm of Philip. Thomas ended up in Ortona, and some of Bartholomew ended up in Benevento. Saint Andrew's relics were in the Scottish town that bears his name until the Reformation. (It seems that John Knox's friends destroyed them.) The body of John the Baptist (or most of it) was in a monastery in Verdun. And so on. These saints' relics were not mere 'reminders' or 'symbols' of who the saint had once been. They were, in the medieval worldview, powerful, sacred objects. They granted holiness to the place where they resided, and they created a relationship between the saint and the place. It was not terribly important how the relics got there.

Editor Note: This article was originally published in 'Minds in the Making' at Calvin College. It is a condensation of a longer piece that readers should consult if they want more details and references: "The Moorslayer and the missionary: James the Apostle in Spanish historiography from Isidore of Seville to Ambrosio de Morales," *Viator* 37 (2006), 519-543.

Part II will appear in the December Bulletin

Winchester for Pilgrims

Eric Bull

For me, it all started in 2014 when I reluctantly agreed to accompany a friend on the Camino Francés. By the end of the first week I was hooked, and on my return I immediately joined the Confraternity, and started to plan my next pilgrimage. Although had I enjoyed the Camino Francés, I felt that I was a bit of a cheat because I arrived in St Jean Pied de Port by train, and had not walked from where I lived as the early pilgrims would have done. I therefore started to look at possible ways I could walk from home.

I consider myself very lucky. I live just east of Worthing, and my house is only a five-minute walk from the southern border of the South Downs National Park. Running along the crest of the South Downs is The South Downs Way, a national trail that runs west from Eastbourne to Winchester. There are sixteen national trails in England and Wales, developed and maintained to a very high standard by Natural England (formerly the Countryside Commission), which are sometimes (unkindly in my opinion) referred to as the hikers' motorways. As a millennium project, Hampshire County Council, jointly with the local authorities in Normandy, developed a recreational path known as the Pilgrim Trail or Miquelots Way, which runs from Winchester to Mont Saint Michel via the ferry terminal in Portsmouth. Recreational paths are long-distance routes sponsored by local authorities rather than Natural England. They are not maintained or signposted to the same standard as national trails, but route-finding is still fairly good. Although there are shorter distance routes from Worthing to Portsmouth, it suited me fine to use the South Downs Way, then the Pilgrim Trail. At Portsmouth, instead of getting the ferry to France, I could catch a Brittany Ferries service to Bilbao, and then follow the Camino Norte to Santiago. So plans were finalised and I set off from home on June 12, 2016.

After my return, someone from the Confraternity asked me if I could write some sort of guide for the Pilgrim Trail, because it seems guide books for the route are almost non-existent: Hampshire county council publishes a route map, available from tourist information offices, but that is about all. So over the winter of 2016/2017 I researched the route and places of interest on, or close by, then in early April, I walked the section again, checking my notes and information. Whilst carrying out the survey I based myself at Strawberry Cottage at Hedge End. It is close to the railway station and bus stop for the X9 route. It was easy to get to Winchester, Cosham and

Portsmouth by train and bus to Bishops Waltham. It meant, however, that I was unable to sample any of the B & B options along the route, and information about them has come from tourist information leaflets. I know that some pilgrims say you should carry everything with you, but those who want the soft option, or freedom from carrying everything around all the time, Strawberry Cottage is a good way of doing the whole walk without a heavy backpack. Please also bear in mind that owing to the current security problems, backpacks are banned from Winchester Cathedral, nor are they looked on favourably by the authorities at either St John's or St Thomas's Cathedrals in Portsmouth, either. The completed guide has been submitted to the Confraternity, and may be borrowed by anyone wishing to start their Camino in Winchester. I include a few extracts to whet your appetite:

Pilgrimages to and from Winchester

The first pilgrimages from Winchester would have started soon after the West Saxons converted to Christianity. These would have been eastward to Martyrs Hill just east of Guildford, where a number of early Christians were ritually murdered by the local pagans, also to Canterbury to pay homage at the tomb of St Augustine. Some pilgrims would have continued even further, going on to Rome and the Holy Land. This eastbound 'Pilgrims' Way' became even busier following the murder of Thomas Becket in 1170. The route fell into decline after Henry VIII banned pilgrimages in 1538. In recent years this pilgrim route has been revived. Pilgrim passports (similar



The Dole Pilgrim Meal at St Cross. Photo by Eric Bull

to ours but blue in colour) can be obtained for the route from the authorities at Canterbury Cathedral.

In the year 708, the Archangel Michael appeared to Aubert, Bishop of Avranches, and ordered him to build a church on the island of Mont Tombe on the Normandy coast, now known as Mont Saint Michel. This became a popular place of pilgrimage, and some British pilgrims would have passed through Winchester on their way south to various ports in Hampshire and Dorset. Their numbers would have been swelled after the remains of St James were found at Santiago de Compostela by Bishop Theodemir. Winchester itself became a place of pilgrimage following the death of St Swithun in 862. His shrine became very popular as the stories of St Swithun's miraculous cures spread: the stonework at the door under the shrine has been stained black by the hands of visiting pilgrims.

Winchester itself, or Venta Belgarum to the Romans, is a city and the county town of Hampshire; it stands on the banks of the River Itchen, at the Western end of the South Downs National Park with a rich history that predates the Roman era. It was the Saxon capital of England, and is the last resting place of both King Alfred the Great and St Swithun. The medieval cathedral is known for its seventeenth-century Morley Library, the Winchester Bible, and a Norman crypt. The great hall of the castle is home to what is claimed to be King Arthur's round table, and there are several other historic buildings and museums around the city.

Lying just to the west of the M3 motorway, the city has good road links that include not only the motorway, but also the A31, A33, A34, and A272 roads. There is a frequent National Express bus service from London, plus other routes connecting with Heathrow Airport, Gatwick Airport, the Midlands and north. There are also regular rail services from most parts of the UK. These services make Winchester an ideal place to start a pilgrimage. But that is not all. A number of long-distance paths either end at, or pass through, Winchester, making it ideal for pilgrims walking from their homes. These paths are listed later in the article but I will give an example here for a pilgrim wishing to start at the Confraternity's office in Blackfriars Road. Walk North to the River Thames at Blackfriars Bridge. Then turn left onto the Thames Path national trail, and follow this westward to the Runnymede area. Switch to the Three Castles Path for the run to Winchester. Alternatively, turn off at Kingston upon Thames, and follow the Thamesdown recreational path to Box Hill where it connects with the North Downs Way national trail (Pilgrims' Way).

Winchester Cathedral

The present building was consecrated in 1093, and replaced an earlier one dating back to 635AD. The foundations of this earlier building can still be traced in the grass on the north side of the current building. Expansion and improvements to the present cathedral continued into the sixteenth century making it one of the most striking buildings in the area. It is the last resting place of a number of famous people, and at one time housed the remains of St Swithun.

St Swithun was Bishop of Winchester until his death in 862, and was considered a very devout and pious man. During his lifetime, only one miracle was attributed to him: as he crossed a bridge, an old impoverished woman dropped a basket full of eggs. He stopped and picked up the basket, handed it back to the woman, and all the broken eggs had been made whole again. When he died, Swithun was buried outside Winchester Cathedral. On July 15, 971, his remains were transferred into the Cathedral. Whilst this was being done a violent storm broke out, and it was claimed that this was St Swithun showing his displeasure at being moved. It has led to the legend,

*St Swithun's day if thou dost rain
For forty days it will remain
St Swithun's day if thou be fair
For forty days 'twill rain nae mare.*

Later his body was moved into the new Cathedral and placed on a feretory platform behind the high altar. It was claimed that miracles had taken place when people prayed at his tomb. More and more pilgrims attended and would crawl through a small doorway to pray and leave messages under the tomb.

One high-profile miracle was that of the ordeal of Queen Emma, the widowed wife of King Canute. Some fifteen years after Canute's death, Robert, Archbishop of Canterbury accused her of having an affair with Aelfwine, the bishop of Winchester, and both were imprisoned. To prove her innocence she was forced to walk over nine red-hot plough shears (four for herself and five for the Bishop). The night before her trial she prayed at the shrine to St Swithun. He appeared before her and told her not to fear because the fire would not hurt her. The next day as she walked over the red-hot ploughs she felt no pain and afterwards when her feet were examined they were found to be whole and not burnt, blistered or damaged in any way. Her innocence being proved, both she and the bishop were released from custody, and the Archbishop banished.

In 1476, St Swithun's body was moved to a new shrine in the retro choir.

The Cathedral became littered with crutches and other medical aids left behind by cured pilgrims. The saint's shrine remained a popular destination until 1538 when Henry VIII banned pilgrimages. He also ordered the destruction of a number shrines around the country including, St Swithun's. It is alleged that Henry VIII sent some men to Winchester to ransack the shrine and confiscate any valuables found there, but some local monks were tipped off and they managed to remove St Swithun's body (and any valuables) and hid him away. When Henry's men arrived they found an empty shrine, which they then completely smashed. The monks hid St Swithun very well because his remains still have not been found.

The official start of the Pilgrim Trail is by the west door to Winchester Cathedral, however the first waymarks are not found until the end of College Walk. Here the trail splits; the shorter left-hand path takes the walker over St Catherine's hill to Twyford Down. From the summit there are good views back to Winchester and the Itchen Valley. At one time there was a chapel on top of the hill, though there is no trace of it now. The right-hand option is slightly longer but it takes the pilgrim down to St Cross where they can receive the dole. The two paths rejoin at Twyford Down.

The Hospital of St Cross and Almshouse of Noble Poverty

The Hospital of St Cross was set up by Henry de Blois some time between 1132 and 1136. It was founded to support thirteen poor men, so frail that they were unable to work, and to feed one hundred men at the gates each day. In 1445 Cardinal Beaufort created the Order of Noble Poverty, adding the Almshouse to the existing hospital buildings and making it home for up to twenty-five men, all of whom should be over sixty years of age and either single or widowed. The clothing worn by the brothers indicates which foundation they belong to, Black for the Hospital of St Cross, and burgundy for the Almshouse of Noble Poverty. Henry de Blois, also charged the hospital with a duty to care and support pilgrims, a duty they still do to this day by providing the dole (a glass of beer and piece of bread), to all passing pilgrims.

The trail continues over the downland within the South Downs National Park passing through Owslebury and Bishops Waltham. The remains of the bishop's palace are now in the care of English Heritage, and open to the public free of charge. The path runs close to the southern border of the national park, and then arrives in Southwick: from Southwick House General Eisenhower directed the D-Day landings. Over Portsdown hill the trail arrives in Cosham, the town centre providing ample places for

refreshment, before the trail winds along the side of Portsmouth harbour.

Portsmouth is a port city and home to the Royal Navy. The city boundary covers all of Portsea Island, and has now spread over to incorporate Cosham and Farlington on the mainland. It's known for its maritime heritage and Portsmouth Historic Dockyard. The dockyard is home to the interactive National Museum of the Royal Navy, the wooden warship HMS Victory, on which Nelson died in the Battle of Trafalgar, and HMS Warrior of 1860. The Tudor warship Mary Rose is also conserved in a dockyard museum.

The name Portsmouth comes from Anglo Saxon Port meaning a Haven and Muoa, meaning mouth of a large river and is first mentioned in the Anglo Saxon Chronicles of 501. The city's nickname is Pompey; this is thought to have originated from the log entry "Pom. P." (Portsmouth Point) made as ships entered the harbour. Navigational charts have used this abbreviation for many years.



St Cross Church seen from the Masters garden. Photo by Eric Bull

Validation Stamps for Pilgrim Passports can be obtained from:

1. The information desk, just inside the west door of Winchester Cathedral.
2. The Porters Lodge at St Cross.
3. The post office at Bishops Waltham (standard post office stamp).
4. The Salvation Army, Haven Centre, Lake Road/Commercial Road Portsmouth
5. St Thomas Cathedral, High Street Portsmouth.

There is also a possibility that stamps will be available in the near future from:

1. St Andrews Church, Owslebury.
2. The Brushmakers Arms at Upham.
3. The village shop and tea rooms at Southwick (this may be a standard post office stamp).

Also a polite request to the purser onboard the ferry may also result in a stamp. I have one from the MV Baie de Seine, one of the Brittany Ferries ships operating on the Portsmouth-Bilbao route.

National Trails and recreational paths: there are a number of paths that cross the Pilgrim Trail. Those of most use to Pilgrims include:

1. St James Way which takes pilgrims along the old pilgrim trail from Reading to Southampton and for which a guide is currently being prepared by Marion Marples, a fellow member of the Confraternity.
2. The South Downs Way, a 100-mile long National Trail from Eastbourne.
3. The Pilgrims Way, made up of The North Downs Way national trail, and St Swithun's Way recreational path. Jointly, these two paths form a 190-mile route from Dover, Folkestone and Canterbury, into Winchester.
4. The Three Castles Path, a recreational trail of 60 miles from Windsor to Winchester. It provides connections from the Thames Path national trail, which runs from Thames Head near Cirencester, to London.
5. The Clarendon Way, a 24-mile long recreational path from Salisbury to Winchester.
6. The Monarch's Way, a 615-mile long recreational path that starts in Worcester, and runs to Southwick near Shoreham by Sea in Sussex. It follows the escape route of Charles II after his defeat at the battle of Worcester in 1651. It joins the Pilgrim Trail just south of Winchester. It is a very circuitous route, but may be of use to some pilgrims.
7. The Solent Way follows the Solent coastline from Emsworth to Milford on Sea it is approximately 60 miles long and connects with the Pilgrim trail in Portsmouth.
8. Miquelots Way. From Cherbourg, this path runs south through the Normandy countryside to Mont Saint Michel. From there it is possible to follow paths on to connect with the Camino del Norte at Irun or the Camino Francés at St Jean Pied de Port. The path is connected to the Pilgrim trail by the Portsmouth to Cherbourg ferry.

9. The Camino del Norte starts at the French border in Irún and follows the North coast of Spain into Galicia, turning inland to Santiago de Compostela. It is linked to the Pilgrim Trail by ferries from Portsmouth to either Bilbao or Santander. The port at Bilbao is some distance north of the city centre. The road from the port is not a pleasant one to walk and can be quite dangerous in places. The best option is to take a taxi into the suburb of Portugalete, to join the Norte. At Santander there is no such problem, the ferry docking almost alongside the Camino. The Camino del Norte is about 500 miles long.



St Thomas (CoE) Cathedral in Portsmouth. Photo by Eric Bull

The majority of the Pilgrim Trail is along rural bridleways and footpaths, and though there are a few sections along roads, these are quiet country lanes. The only exceptions are a short stretch of main road near Waltham Chase, and the descent from Portsdown Hill into Cosham. However, both routes have fairly wide pavements so there should be no danger to walkers. Winchester and Portsmouth are interesting cities, and it is well worth taking time to explore them. I would certainly urge anyone planning a pilgrimage to Santiago to consider either starting from their home, the Confraternity Office or Winchester City. The route is marked in green on both the Explorer, and Outdoor Leisure maps produced by Ordnance Survey. Hampshire County Council provides a map and guide available from the Winchester Tourist Information Office, and, of course, my guide is available from the Confraternity's library.

Poole: Port, Pirates and Pilgrims

Marion Marples

Poole, Dorset

Situated on the south coast of England, half way between Weymouth and Southampton, Poole is noted for having the second largest natural harbour in the world. The shallow waters offer shelter and protection. The Romans made a landing point at Hamworthy, and pottery and salt were traded from here from early times. Poole itself developed later on a small promontory on the north shore at the southernmost point of the manor of Canford. This was held at the time of Domesday by Edward of Salisbury.

St James's Church

As Poole grew through fishing and trade it needed its own church. A chapel of ease was built, first mentioned in 1196. In 1142, Edward of Salisbury's son, Walter, founded Bradenstoke Priory in Wiltshire, which was endowed with Canford and Poole. Walter's younger son, Patrick, was Steward of the household of Empress Matilda and she created him Earl of Salisbury. It is believed that the Salisbury family, the patrons, decided to dedicate the church to St James in memory of Patrick, who was killed in 1168, either in a duel or an ambush by followers



St James's church. Photo by Marion Marples

of Guy de Lusignan, in Poitiers, while returning from pilgrimage to Santiago de Compostela. He was buried in the pilgrim church of St-Hilaire-le-Grand; sadly there is no trace of his burial. The square tower of St James was a landmark for sailors. The medieval church was demolished and rebuilt in 1819. There are many reminders of Poole's links with Canford, with fishing and with St James, especially in the stained glass, as well as Poole's later maritime links with Newfoundland and transatlantic trade.

The Port

In 1213 the town was able to provide ships towards a fleet of five hundred, which sailed from Portsmouth to Damme (the port for Bruges), commanded by the third Earl of Salisbury, with seven hundred knights, to remove the threat of a French invasion. Poole received a charter in 1248 from William Longspee II, who was raising funds for the seventh crusade. In 1295 it is recorded as supplying three ships and

fifty-nine mariners to join the fleet sailing for Aquitaine. Throughout the Hundred Years War (1337-1453) Poole men were called on to protect coastal trade, especially of wool. The Town Cellars were built in the early fifteenth century to store wool: Poole was made a Port of the Staple in 1433. The Cellars were cut in two when Thames Street was created; the western section became the King Charles pub. The eastern section is now the Local Studies Library. In 1364 Poole is mentioned in



Tile panel showing the Quay and High Street
Photo by Marion Marples

the Winchelsea Charter, which confirmed the jurisdiction of the port of Poole and shows official recognition. The first mayor was recorded in 1371.

In the last quarter of the fourteenth century there are accounts of raids and skirmishes with French and Flemish ships, often with Royal encouragement. In 1386, John of Gaunt (named after his birthplace, Ghent) sailed for Spain at the end of June. The fleet of thirty ships included the *James of Poole* (eighty tons).

The medieval **Great Quay** lay between the Custom House and Town Cellars. Note the Staple Cross, a copy of the earlier one of c 1433. In the later twentieth century, archaeologists found a large quantity of prepared ships timbers, evidence of a ship building industry, on the old shoreline close to St James's church.

The **first town seal** (1325) depicts a small ship with single mast and large square sail. The hull is clinker built (with overlapping planks) and the nails are clearly shown. It has castles at either end. The aft castle is larger with a 'quarterdeck' and may have provided some accommodation. This would have been an early type of vessel used to carry pilgrims across to France and Spain.

Pilgrims

The fourteenth century was the time of Chaucer's *Canterbury Tales*. Pilgrimage was in the ascendancy. Pilgrims are first mentioned in Poole in 1394 when Thomas Caneway and Otto Chambernaun received licences from the King to carry sixty and one hundred pilgrims respectively in the *James of Poole*. In 1395 (a Holy Year—when 25 July, St James's day—falls on a Sunday) Thomas Caneway was licensed to embark eighty pilgrims on the *James of Poole* for 'Santiago in Galici and pay their vows perveded they be lay folk in the King's friendship and carry no gold nor silver with them.' He also got a second licence to carry sixty pilgrims in the same year. (Source: Williamson).

Pilgrim trade grew in the first half of the fifteenth century:

- 1394 Thomas Caneway owner *James of Poole* 60
- 1394 Otto Chambernoun 100
- 1395 Thomas Caneway owner *James of Poole* 80
- 1401 Henry Pay owner *Mary of Poole* 80
- 1423 William Warner owner *George of Poole* 60
- 1428 John Davy master *Nicholas of Poole* 24
(Williamson says 80)

- 1428 Richard Payn owner *James* of Poole 40
 - 1428 John Mawer master *George*
 - 1428 Richard Petty *James* of Poole 40
 - 1434 Robert Bone master *Bernard* of Poole 70
 - 1434 ditto ditto 60
 - 1434 John Mawer master *Mighell* of Poole 60
 - 1462 John Cammell owner *James* of Poole 80
 - 1462 John Hall owner *Mighell* of Poole 100
 - 1462 Richard White owner *Mary* of Poole 50
- (source: Constance Storrs)

Henry (Harry) Paye (d 1419)

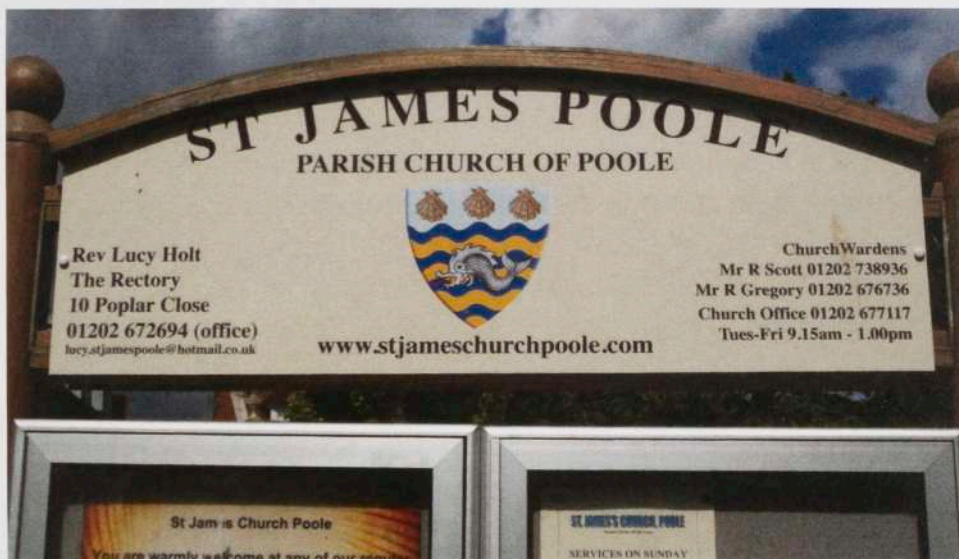
The most notorious of Poole's ship owners was Henry (or Harry) Paye. He was born in Poole, probably in the reign of Henry IV (1367–1417), and had a brother, but nothing else is known of his family. He was a privateer and was frequently paid to attack the French. In 1402 an enquiry was ordered into the plundering of a richly laden ship—most sailors were from Dartmouth but Henry Pay of Poole was second on the list. In 1403 he had to answer to the Privy Council for capturing French and Spanish ships, one of which was from Castile. The crew were subjects of the King of Castile and León, who was the brother of the English King (Henry IV). In 1404 the French captured a ship of the Cinque Ports, with Harry aboard. The French went below decks to view their booty. Harry roused the imprisoned crew into a revolt, they killed the French, seized more ships and sailed up the Seine with impunity. In 1404 he was also cross-examined about the capture of the *Seint Anne* and its cargo of wine. It is said that there were drunken celebrations in town for a week afterwards.

In 1405 Paye appears in the Chronicle of a Castilian Count, Don Pero Nino, and is described as having burnt Gijón and attacking Finisterre, and having thrown the crucifix, 'the holiest in all those parts,' from Finisterre church into the sea. In revenge, a joint Spanish and French fleet, finding themselves near 'Arripay's' hometown, attacked the town, setting fire to the houses including the town cellars, and engaging in battle with the English crossbowmen. Interestingly, the Castilians attacked with the battle cry 'Santiago, Santiago,' who was also the patron saint of Poole. Harry Paye was away at the time but his brother was killed.

Harry also made several voyages with pilgrims to La Coruña. The round trip usually took a fortnight and cost 7/6d. In 1405 he captained

a ship in a convoy that attacked and burnt forty towns in Normandy. In 1406 he was ordered by the King to return a captured vessel laden with wine as the owner was a London merchant. The final appearance of Harry in the records is in 1407 when off Brittany he captured 120 vessels laden with iron, oil and salt. In 1408 the mayor Thomas Canawey, James Hogge and John Gervys were summonsed to Westminster to answer piracy charges.

Henry Paye seems to have left Poole. With his Cinque Port connections he may have married Isabel, the daughter of the Mayor of Faversham, Simon de Tonge. (Paye is mentioned in Tonge's will along with Isabel.) He died in 1419 and is buried in the parish church of St Mary of Charity in Faversham. A rather worn brass plate



St James's church notice board with town badge. Photo by Marion Marples

describes him as 'Henry Pay, Armiger,' showing his rise in social status. **William Warner**, a customs officer, owner of the *George* of Poole, was licensed in 1423 to carry sixty pilgrims. In 1424 he was included in an enquiry commissioned to investigate a complaint that 'a certain Englishman' had captured a vessel of Lisbon, contrary to a peace treaty. It has been estimated that between 1390 and 1460, twenty Dorset ships were licensed to carry 1207 pilgrims to St James.

In 1465-7 the account of the journeys of Bohemian count Leo von Rozmital records the return to Calais from Poole:

They hired two ships at Poole, hoisted the horses by rope and dropped them through hatches into the hold where they were packed so close they leant on each other. They

waited eight days for a favourable wind, which blew for a day and a night and then turned into a great storm. They anchored in Guernsey for twelve days where they found difficulty in buying supplies for themselves and the horses. For the force of the wind the bows were under water. When we escaped we thanked God on our knees who had safely brought us through so many perils... The journey took seventeen days in total from Poole to St Malo, when they had loaded food and fodder for only four (quoted in Childs, 1993, CSJ Bulletin 45).

The Town Badge/Flag

- The dolphin represents Poole's maritime role—'King of the Sea'
- The wavy lines—the sea
- Three black scallop shells, which refer to the St James dedication of the parish church and the Santiago pilgrimage. What is even better, they are particularly shown as black i.e. made of jet, which is further connection with the pilgrim badges and emblems to be bought in Santiago.

Poole Today

- Poole has an annual charity fund-raising Harry Paye Fun Day on the Quay.
- Poole Pirates presented a gift of a wooden cross as reconciliation with Finisterre church in 2008.
- The lampposts in the old town are decorated with the three scallop shells.
- There is a Cockleshell trail around the historic old town.
- There is a small display in the Waterfront Museum relating to Paye and the pilgrimage to Santiago.
- A local landmark, Old Harry Rocks, may be named after him.

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TALES FROM THE CAMINO

Dermot Wynne

No.3

Even Dogs love pilgrms

I was awake but I hadn't opened my eyes and could smell trouser denim and rucksack canvas just inches away from my nose. Not a beam of the dawn light penetrated the refuge shutters, but instinctively I knew it was very early, probably before four am. The four Brazilians—three women and one young man—were trying hard not to make too much noise in their preparation for the day's walk to Roncesvalles in the Pyrenees, but as so often happens to people who are trying to be quiet, their rustlings and movements would have awoken the dead. The flashing of their torches and muted Portuguese comments only added to the surreal and claustrophobic feeling in the small dormitory room of the hostel. And what was that noise? Ouch! It was rain!

I had enjoyed several weeks of idyllic cycling in gloriously warm sunshine. I knew, of course, that it couldn't last and that at some point I would have to get seriously wet, but it was going to be a shock to the system. The rain was of the heavy, continual and thunderous type. Stair rods. There didn't seem to be any deviation in the rate of fall as it hammered on every surface it hit. As my brain began to clear and my senses adjusted to the new day my first feelings were not, unusually, of my own programme but for the four young Brazilians who were minutes away from their departure and hard trek, via the chemin Napoleon, to Roncesvalles. I had spoken with them the previous evening and today was to be their first on the pilgrimage to Santiago. They were all young students from São Paulo and I felt sorry that their first day was to be one that would surely try every sinew of their endurance. After they left I relished another few minutes of warm and drowsy sleep in my excellent sleeping bag.

I was now an experienced 'leaver' from refuges so it only took me a couple of minutes to prepare my few possessions. Although my panniers were supposed to be waterproof, I had had the foresight to buy some small additional elasticated covers and their purchase was, as I was going to discover, one of my best pre-departure decisions. I had only brought one pair of sandals with me so I knew that these were going to get soaked in minutes. I also knew that my waterproof jacket wasn't going to be of any

real protection against the torrential downpour outside. Of course, I could have decided to remain in the refuge, but that would have been a very un-pilgrim-like decision!

As I left the refuge, the rain obligingly relented a little, but the way ahead to the Pyrenees was as black as only black can be. The road was clear and I congratulated myself on not being a wimp and remaining in the refuge. A good decision, but the payoff was going to be a soaking.

The road out of St Jean-Pied-de-Port meanders for a few kilometres and then, imperceptibly, begins to rise. Unfortunately, or perhaps fortunately, I couldn't get any idea of height because visibility was only a few metres. All the cycling was now being done in bottom gear—or should that be top gear?—as the way ahead was one steep rise. I passed through a small village and an empty customs post. I was now in Spain and truly on the second half of my journey to Santiago. The rain was really heavy at this point and I abandoned all pretence of trying to remain dry. In spite of the climb and the weather I was really enjoying the challenge and the ride.

I only met two cars on the road, so when I turned a particularly steep bend and was confronted by a few hundred sheep ahead of me, I was a little surprised. The flock, shepherd and three dogs were just in front and all going, as I was, towards Roncesvalles. I didn't think it was possible that anything could be slower than me but the sheep were moving very slowly and filling the whole width of the road. The shepherd was obviously used to the journey and, as all good shepherds should be, was oblivious to everything except the wellbeing of his flock. His three dogs were very busy making sure that the sheep were going in the right direction. I slowed, got off my cycle, and kept a respectful distance behind and was very pleased to have the rural distraction.

I remained about thirty metres behind the flock and every now and then one of the dogs gave a little skip, turned his head, and gave me a not unkindly stare. Satisfied that I didn't pose any threat, or perhaps that I wasn't in need of help, he gave another little skip and returned to his shepherding work. This little scene was enacted twice. On the third occasion he obviously decided that I did indeed need looking after, so he detached himself from his work with the flock and came back to escort me, and there he remained. Every so often he would look up at me with eyes that must have been the kindest in the canine world. He seemed to be saying that there was no need for me to worry and that he would take care of me and ensure that I wouldn't get lost. I have no doubt that his name was Pip, or the Spanish equivalent, but I called him James. We became friends for a few minutes of travelling time, but friends for life in memory.

Ode to a Pilgrim

Jo Gibson

My friend, you have travelled far

In search of, or in flight from—

The pearl that lies within.

You return shocked, dishevelled and shorn

And talk of broken arrows.

But the light of truth glows in your eyes,

You have found what you were seeking.

The flame of compassion burns bright,

And for enlightenment's sake—

The suffering exists as grace

Report from Albergue San Martín, Miraz

Priscilla White

The high-summer pilgrim season is now in full swing and from a low of 109 pilgrims for the first fortnight in May, by the second week in August we have welcomed over 260 pilgrims a fortnight, making a total of 1330 for the months of May through to August. As is the norm for the summer months, when the majority of pilgrims are students walking the Camino, as the number of pilgrims increases, so the donations diminish accordingly; in May we were averaging €10 per pilgrim but this has now dropped to €6 as we come into August.

The majority of pilgrims in late spring come from Germany but during the summer months they are superseded by Spanish pilgrims. They come from all over the world, adding to the general mix of interesting stories and backgrounds, although there are very few from the UK walking along the Camino del Norte. Pilgrims are taking advantage of Correos, who will deliver rucksacks for a fee and several have found their way to our albergue. This does not mean that a place is reserved but allows pilgrims to walk at a faster pace without a knapsack on their back.

The closure of both Pilar's bar and the church has certainly caused a vacuum in village life, and the pilgrims greatly miss the opportunity to spend a quiet half hour of reflection and tranquillity in the church, as well as receiving a stamp, followed by a bottle of the excellent Estrella de Galicia or a glass of Mencia at the bar. Pilar continues to supply the volunteers with salads and vegetables but there is little likelihood of the bar opening up again.

Our well-equipped kitchen continues to be very popular and gives the pilgrims an opportunity to cook for themselves as well as creating an atmosphere of camaraderie. The volunteers have stocked up on tins of tuna and tomatoes, and, together with fresh herbs from the garden, this makes a nourishing meal when added to rice or pasta. One of our volunteers baked cakes and scones for the pilgrims; these were met with great enthusiasm after a long day's walk.

Mains water has now been installed in the village after many months of work, resulting in a large bill from the water company of

nearly €1000. It also meant that the water was turned off for a couple of days, which proved rather challenging for our hard-working hospitaleros.

Although the variant route from Baamonde is well signposted, early concerns that this would result in a large decrease in pilgrim numbers walking through Miraz to Sobrado dos Monxes appear to be unfounded. However, the large albergue that opened up earlier this year behind the chicken farm in Seixon—Albergue Turístico Miraz—that had space for eighty people has now been closed by the authorities as it did not have the correct licences and this has certainly helped to keep up numbers at albergue San Martín.



Cows in Miraz

Luckily, there have only been a few dramas—one being an unfortunate situation when a dog followed some pilgrims to the albergue, refusing to return home and then got involved in a fight with the local Alsatian that was herding cattle to a nearby field. Eventually, Pilar's son Maxi persuaded both dog and reluctant pilgrim into the car to retrace their steps to where the dog had joined the pilgrims, and left him with his rightful owner.

On a happier note, one evening the pilgrims were entertained by a magician from Madrid who kept everyone amused with his tricks. There has been a certain amount of exuberance from the younger pilgrims and one hospitalero found a couple of lads having a press-up competition in the corridor at 11:30 one night. One pilgrim went out into the garden for a late-night smoke and left the following morning with the back door key in his pocket, much to the annoyance of the hospitaleros who then had to organise another key to be cut.

Report from Albergue Gaucelmo, Rabanal

Julie Davis

Hospitaleros: Linda Fitts (USA), Richard and James Baldwin (USA); Hope Nicholson (UK), Marlene and Stephen Ayling (SA); Betty Macdougall (UK), Margaret Macdougall (UK); Kay and Peter Garlick (UK); Elaine Hopkins (UK), Liz and Tom Brandt (USA).

Writing this at the beginning of August sees Gaucelmo pass the halfway stage in the 2017 season. It has been an interesting first half. There have been a few problems, but many more rewards. Initial feedback by hospitaleros indicates the best part of the experience for them has been contact with the pilgrims, love for Gaucelmo and a genuine affection for the people of Rabanal, especially the monks at San Salvador de Monte Irago, Cristina at El Refugio and Susana from La Tienda.

One of the biggest problems for Gaucelmo was the threat of closure for non-compliance of the regulations, following a visit by Guarda Civil in early April. Urgent action was required after receiving a summons from the Ayuntamiento de Santa Colomba de Somoza indicating that if Gaucelmo didn't comply within ten days then sanctions would be imposed which included closure and the cessation of all activities immediately. Urgent action was needed which meant applying for a *licencia* as well as inputting daily pilgrim stats to the Guardia Civil database in Madrid—rather difficult as Gaucelmo has no wifi or even a computer. All establishments (whether donativo or commercial) are required to have this in place. Documents had to be registered to activate the *licencia de apertura*—a certificate from the original builder plus an environmental certificate. Where were they? Certificates like that probably didn't exist twenty-six years ago!

A fantastic group from Gaucelmo Committee rallied together and focussed on solving the problem. Paul Murray flew out from the UK, Dave Arthur appeared from Bilbao and Laurie Dennett contributed from El Acebo, whilst the rest of the Committee shouted and emailed words of encouragement and gratitude. Aurea Alonso Pozuelo (photo) was employed as an *ingeniera tecnica industrial* to act on our behalf with the Ayuntamiento and liaise with the town hall architect. The builder, Rogelio Vicente, from twenty-six years ago was traced (photo) and a brief audience was had with the Bishop of Astorga. The threat of closure has now been lifted and a *licencia* will hopefully soon be arriving at Gaucelmo.

Peter Garlick has created new daily registering sheets. Fortunately, Peter (also Betty, Margaret, Kay) was one of the hospitaleros doing the first duty with the new forms so was able to iron out any hiccups. We are still keeping the original Gaucelmo records for our own stats but with a greatly reduced level of information. Entering the daily stats without a computer has been overcome by a young man in the village arriving every evening, taking away the forms, entering them on his computer and sending them to Guardia Civil in Madrid. He has already done this service for a hotel in the village so is very familiar with the process.

Another different experience for hospitaleros and pilgrims was the visit by a film crew at Gaucelmo. We were informed that the programme will probably be screened during January on BBC 2. It follows seven personality pilgrims along the camino and for one night they stayed at Gaucelmo. It will be interesting



Aurea Alonso Pozuelo "ingeniera tecnica industrial"

to see what comes from it! The hospitaleros on duty at that time—Sandra, Sarah and Stefano were very sensitive and aware of their CSJ roles. The delicate balance of being ambassadors for the CSJ, making sure their pilgrims were not inconvenienced in any way, and the production team achieving their objectives was successfully navigated by them.

Rabanal del Camino is at an altitude of 1,149 metres or 3,770 feet and so can get quite cold even in the summer months. It was therefore a disaster when the wood-burning stove refused to operate, filling the room with smoke. It turned out that the chimney liner in the main dormitory has fallen. The brickwork is to be removed, a new flue inserted and the brickwork made good. Amando will work from 8–12 in the morning. The hospitaleros will put pilgrims in the barn first, then the small room, and will make a judgment about how suitable opening

the main dormitory will be. The work is due to start this week with the lucky hospitaleras being Betty, Ursula, Carol and Valerie. I have already apologised to them.

It's not all doom and gloom. Saint James's Day was a joyous occasion at Rabanal with Maxi (the oldest person in the village) playing his flute and drum outside the church and the sharing of food in the plaza outside the monastery. Liz made an English fruitcake which was greatly enjoyed— only crumbs left.

Pilgrims Richard and Jenny were short of cash when they stayed at Gaucelmo early in the season. On returning home they contacted CSJ office and made a £40 donation towards Gaucelmo's running expenses.

Thank you to the hospitaleros in the first half of the season who have shown dedication in looking after Gaucelmo and pilgrims. Trust plays an important part in our dealings with each other. Pilgrims place their trust in hospitaleros—hot showers, clean accommodation, a warm welcome, a place to feel secure, no pressure to pay and respect for the refugio being donativo. Hospitaleros place their trust in the Committee—Gaucelmo will be set up for ease of running, hospitaleros will arrive and find everything (most things anyway) working,



Rogelio Vicente Valcare the builder

they will get listened to and their woes acted upon, information will be forwarded to them. The Gaucelmo Committee trust the hospitaleros, that they will arrive on time and leave on time, they will look after Gaucelmo and interpret the CSJ's ethos into their practices, and won't bring any extra volunteers along but will abide by the number on the rota. The needs of the pilgrims will always be paramount and respect will be shown to all.

I trust the second half of the season will be as melodious, joyous and varied as the first half.

In Memoriam

Monique Chassain, died June 2017

In the pilgrim world, the names of Monique and Jean-Charles Chassain are synonymous with the Voie de Vézelay, one of the 'four roads leading to St James... the third by St Mary Magdalene of Vézelay and St Leonard of Limousin [Saint-Leonard-de-Noblat] and the town of Perigueux...' (12th Century Pilgrim's Guide for the Pilgrim to St James of Compostella). They worked with huge passion to develop the route from being more or less forgotten and abandoned to being well supported with information and accommodation. They achieved a huge amount in a relatively short time.

Having investigated the significance of a scallop shell on the wall of their home in the early 1990s, on Jean-Charles's retirement in 1997 they went together on pilgrimage to Santiago. Within two years they produced the first guide in French to the route in their region of Limousin-Périgord for l'Association des Amis de Saint-Jacques en Limousin-Périgord, covering the northern section, of which Monique was the president. Other groups of Amis in Landes, Aquitaine and Pyrénées-Orientales to the south had already started work on the pilgrim route, so the guide to the whole was completed quite quickly.

In 2000, the walkers' guide, *Itineraire du Pelerin de Saint-Jacques: Voie de Vézelay*, aka the 'Yellow Guide' was published, a tour-de-force of loose-leaf 1:50000 IGN maps with the route marked on, full route description, historical notes and, particularly valuable, a list of a range of accommodation available for each of the thirty-six stages. As president of a new organisation, Amis et Pelerins de Saint-Jacques – Voie de Vézelay, Monique contacted every departement along the route with a view to develop small refuges for four to six pilgrims in villages every twenty-five kilometres or so. The Chassains then established Les Amis et Pelerins de Saint-Jacques de la Voie de Vézelay (APSJV) to provide hospitaliers on a fortnightly basis during the season. Many CSJ members enjoyed the possibility of two weeks in deepest France at Corbigny (2004), Bouzais (2008) and Ste-Ferme (2009), looking after the intrepid pilgrims, mainly from Belgium, Holland or Germany who passed by en route to Santiago.

Richard and Sheila Jefferies add: 'We first met Monique at a training session in Corbigny. As you might think, it was comprehensive and

precise and left little doubt to two novice hospitaliers. We had her full attention as she was in the process of commissioning a new refuge at Bouzais, our first abode. This was established with support from a German association, thus illustrating the international ambit of her gaze.'

One of her other principal aims was to recuperate the wonderful deep-rooted spirituality of the hilltop village of Vézelay, 'la colline éternelle.' Here St Bernard preached the Second Crusade in 1146 and here they opened an office and welcomed pilgrims as they set out. Woe betide the English pilgrim who did not carry the Yellow Guide!

The Chassains, having obtained municipal permission to waymark, also developed a system of balisage along the route, which often found itself in competition with 'official' GR waymarking. Monique was particularly proud of having secured the right to use the bronze marker 'coquille' developed for use in León in the towns along the Vézelay route. They even managed to spend time promoting the route in Belgium and Holland and also gave a magnificent presentation of their work at CSJ's Practical Pilgrim Days in Nottingham in 2003 and 2005. This was in addition to Monique's presidency of Amis et Pelerins de Saint-Jacques – Voie de Vézelay which covered the whole route in France. Monique travelled constantly up and down the route finding new opportunities for accommodation and permission to waymark, and also publishing a small 'Guide Spirituelle' for pilgrims.

The Chassain's understanding of a true pilgrim ethos, of a welcome, generous and non-commercial hospitality, together with a desire to follow the authentic historic route was in contrast with many 'touristic' initiatives being promoted by publishers and local authorities. The achievement of this vision speaks of Monique's determination, efficiency, tenacity and clarity of action.

The focus on the altruistic or spiritual aspects of pilgrimage was also very much in harmony with work that the CSJ was already doing in the 1990s in Spain with the development of Refugio Gaucelmo at Rabanal del Camino. 'Giving something back' was the guiding principle. In many ways counter-cultural, the desire had been to continue the traditional hospitality and welcome to pilgrims through being a donativo refugio. This ethos was reflected also in the development of the low-cost Pilgrim Guides to Spain and the Pilgrim Guides to the Routes through France published as works in progress, readily updatable.

A number of CSJ pilgrims followed the Vézelay route with minimum

information but brought back useful details of accommodation, which was patchy or non-existent. John Hatfield had cycled from Troyes along the Voie de Vézelay in 1989 and was a fervent protagonist for the development of the route. He compiled the first CSJ Pilgrim Guide for the Vézelay route in English, which was published in 1993. As part of his desire to give something back, he visited the World Travel Market more than once to contact all the regional tourist authorities to locate all possible accommodation along the route, to make his guide as comprehensive as possible. He made many presentations to European pilgrim conferences in places such as Goslar, Augsburg and Saxony during the 1990s. He was therefore delighted to be able to work closely over many years with the Chassains, who shared the altruistic view and had useful contacts and influence, and to be invited, with Alison Raju, to visit them in their home at Périgord. Although widely welcomed, the Chassain Itineraire's major disadvantage for English pilgrims was that it was only published in French and German. However, Alison Raju translated into English for them the Historical Notes section and also provided an excellent glossary to the technical landscape terms so one knew, for example, to turn left by the lake rather than the pond, or that the way was metalled or gravel. This was included in the English edition.

With her passing, a certain type of redoubtable French lady has more or less disappeared. She fought fierce battles with the FFRP (the French walkers association which promotes and protects the GR network) and Lepere, publishers of a rival commercial guide. Even they acknowledge her legacy. She joins Mme Debril of Saint-Jean-Pied-de-Port, Mlle Jeannine Warcollier as well her husband Jean-Charles as heavenly companions of Saint-Jacques.

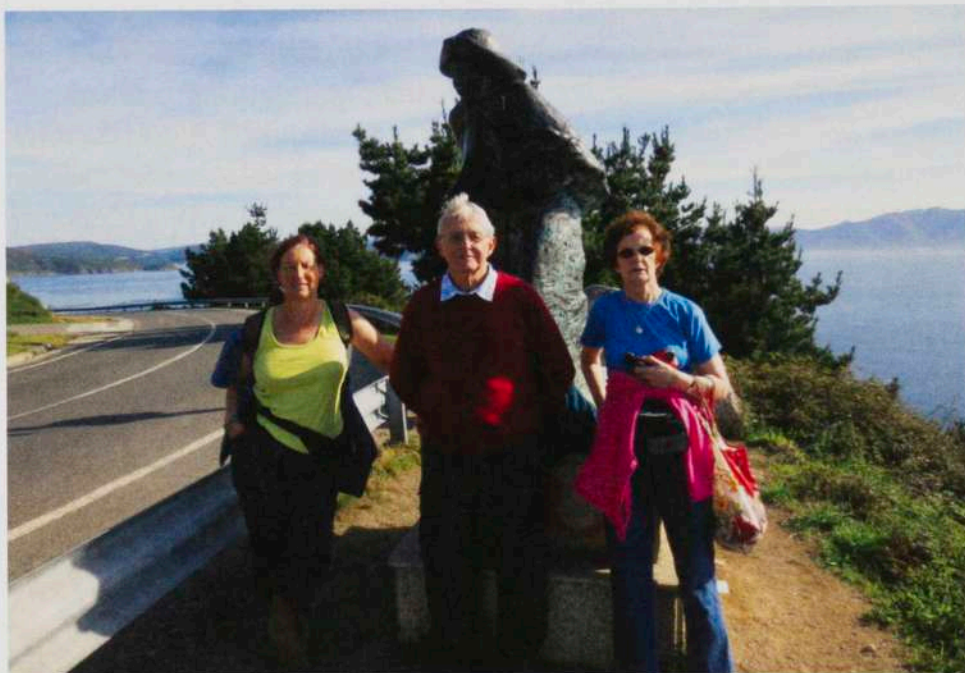
From Marion Marples

Linda Mackenzie 1953-2017 RIP

Linda was a cyclist and walker who joined CSJ in 2005, just as the project to develop the Miraz refugio was beginning. She enthusiastically supported many of the fund-raising events and in due course became a much loved hospitalera, often working with Alan Cutbush. She joined many of the CSJ visits and walks, notably the visit to Edinburgh in search of St Margaret of Scotland. Although she was very proud of her Scottish heritage she confessed that the places we visited, including

Dunfermline, North and South Queensferry and other pilgrim-related places were all new to her.

Linda supported the Scottish Practical Pilgrim days to help others plan their caminos. She enjoyed participating in the Spanish for Hospitaleros course in Santiago and helped represent CSJ at the Greenbelt Festival.



Left to right: Linda Mackenzie, Alan Cutbush (former Miraz hospitaleros co-ordinator) and the Ruth Johnson (also a Miraz hospitalera) at Finisterre.

Her funeral was appropriately held on St James's Day in Cheltenham where her daughter lives. She was remembered on 31 July by many family and friends, work colleagues, fellow walkers and pilgrims at her church of St Dunstan, Feltham. Her boots, walking pole, a bright tartan and a vase of wild flowers reminded us forcibly of the person Linda was: a pilgrim, full of quiet energy and determination. May she rest in peace.

From Marion Marples

Etain Hatfield, died July 2017

Etain was born into a musical family. After studying piano and cello at the Royal College of Music she was appointed to a lecturing post at Bretton Hall, a teachers' training college in West Yorkshire specialising

in music and the performing arts. It was through music that she met her husband, John, who was working at the time in that part of the country and was a keen member of the Huddersfield Choral Society.

Although Etain was not a walking or cycling pilgrim, she joined in many CSJ social activities and often manned the bookstall at Practical Pilgrim meetings. She was a talented cellist and played in the Maidstone Symphony Orchestra for many years and also in groups local to their home. Their daughter Lesley and son Peter are both professional orchestral musicians and the several other musical members of the family frequently came together to play chamber music. Etain was a keen ornithologist, and participated in several areas of the RSPB's activities. Although not a pilgrim she enjoyed walking, and Doreen Hansen remembers that, although she was twelve years younger than Etain, Etain could always walk up the Downs faster than she could. John and Etain often opened their home in Maidstone to friends from CSJ. There they were always met with a warm welcome and kindness, good food, good wine, and interesting conversation—often peppered with Etain's sensible 'no nonsense' comments.

Five years ago, Etain contracted a debilitating virus and in spite of much physiotherapy did not regain her full mobility. She died peacefully at home on 17 July. We send John and his family our heartfelt condolences.

*From Marion Marples, with thanks to
Doreen Hansen and Alison Raju*

Members' Pages

From Anne Born and Johnnie Walker

THE CAMINO LETTERS PROJECT

Walking the Camino to Santiago is a powerful experience. On the Camino, pilgrims meet others from different countries, we eat different food from at home, we have the opportunity to walk on our own or with others, to talk or be silent. We walk through exquisitely beautiful countryside and we are welcomed by local people. There are also challenges to be overcome: language, bad weather, hills, blisters and strains. But in the end, most pilgrims walk into Santiago with a huge sense of achievement and, for a lot of us, a bittersweet feeling of joy on finishing tinged with regret that the wonderful journey is over.

One of the challenges we face after our Camino is how to describe the experience to others. We try to do this by recounting stories of our experiences and showing people our photographs. We impart our hard-earned knowledge with others and on social media, we give advice about what kind of boots to get, what to pack, what to read, how to prepare. And we often talk about the 'impact' the Camino has had on us, but it is very difficult to describe what that is.

Of course, the 'impact' is the whole experience but we also know that part of the journey is the time we had whilst walking step after step to ponder much about our lives past, present, and future. In these quiet moments we often reviewed the past, relived hurts we suffered as well as caused, and although we thought about some regrets, we reflected on the joys as well. Some pilgrims make their Camino to mark a change in their lives or to take time to decide on their future course. We can all relate to the conversations we have had in our heads as we have walked along.

This project is all about these very conversations. It is about finding a way to describe to others the deep, reflective, meditative power of walking the Camino and the lasting impact that it can have. It is about honestly sharing the power of the Camino with others—safely and anonymously.

THE INVITATION

We invite you to think about your Camino and to write down your thoughts in the form of an imaginary letter—the letter you should have written or have always wanted to write. If these thoughts led to a change in your life when you returned home, please tell us about it. It could also be a letter written—after your journey—to your pre-Camino self.

Letters should be about 500 – 600 words and you can send them (anonymously, if you wish) to:

Submissions@caminolettersproject.com

We will publish them **anonymously** on our website so that others can benefit from your experience. A selection will be published in a book at a later date.

By submitting your letter, you pass copyright to **The Camino Letters Project** which reserves the right not to publish, or to edit, material submitted.

As examples, here are some of the topics of letters submitted so far, on the “**A Letter To...**” page.:

Some of the topics suggested:

The letter I have always wanted to write to:

God, who has let me down very badly

My child, who I think is gay

My partner, who I am thinking of leaving

The boy, who bullied me in school

The girlfriend I hurt and never said sorry

My unfaithful partner

My arrogant boss

My pastor, who thinks I'm perfect

NB: All submissions are completely and totally confidential and anonymous. We will acknowledge receipt of your submission, but your name, your location, and the route you walked to Santiago de Compostela will not appear anywhere. This is a hallmark of the Camino Letters Project.

Thank you for joining us in this exciting new project. We look forward to reading your letters.

¡Ultreya y Buen Camino!

Anne Born and Johnnie Walker are both well known in the Camino world. They have set up The Camino Letters Project so that pilgrims can openly share with others some of the most private and personal issues they reflected on whilst on the Camino.

As well as being immersed in the world of the Camino to Santiago, both Anne and Johnnie are published authors. Anne runs The Backpack Press (<https://thebackpackpress.com/>) and Johnnie has written a number of guidebooks for pilgrims published through the Confraternity of Saint James and two Spiritual Companions for Pilgrims.

From Carole Vose

This small group has been meeting regularly since March 2013 and with our latest 'adventure' under our belts, I felt now was a good time to write again.

One of our aims is to visit as many churches or buildings as possible, dedicated to St James, within the Wessex region. Whenever we are able, we endeavour to walk, linking one church to another. So far, we have visited St James' Church in Avebury, and then walked to St James' Church in Cherhill. This was followed by another walk starting from Cherhill to St James' Church in Devizes. All these churches are in Wiltshire and the walks undertaken in 2015.

The following year, led by our stalwart member, Peter Fitzgerald, (of 80+ years!), we started from Chichester railway station, and walked along the canal to St James' Church, Birdham. It was there that we were shown round the church by Peter. We also had our picnic lunches in the churchyard! Keeping to a tight schedule, we then walked round the harbour, on towards Itchenor, taking a ferry across an inlet, before crossing the bay before the tide came in. That was a very warm day, too!

This year, on a very wet and windy day in May, a group of us visited the churches in Poole and Pokesdown (Dorset). Unlike previous attempted visits, we were very warmly greeted by churchwarden Roger Gregory and his wife, Margaret. Despite us leaving pools of rainwater on the floors, we were given welcome mugs of tea and coffee, plus cakes and biscuits. Once we were revived, Roger took us into the main part of the church. A more detailed account has been sent in by Penny Buckley.

We had originally intended walking from here to Pokesdown, but the rain continued to lash down, so we headed off for a visit to Poole's museum and spoke with a librarian there who had just purchased a book in Santiago about the pilgrim routes. Was that a coincidence or

what?

Penny and Damian Buckley offered us lunch of soup, for which we were very grateful, so then we just had to drive over to Pokesdown, or take a bus, as one member did. At the church in Pokesdown, we were met by lay preacher Ruth Crosland, and Bridget Baldwin. Again, we were very warmly welcomed and were given drinks and biscuits. They were both very enthusiastic in talking about their church and its history (as documented by Penny).

Did you know that Salisbury Cathedral now has its own pilgrim stamp? It was designed and paid for by the cathedral after our group approached the deanery. Up till then, the cathedral just had a stamp resembling ones used in old libraries. Pilgrims passing through, or starting from this area, can ask for the stamp from reception at the entrance to the cathedral.

The Wessex CSJ group has also funded a week for 'Sponsor-a-Week' for the last two years, for the albergue in Miraz. Money given for talks by members to various groups has helped funds for the CSJ. Our catchment group has members from Chichester, Southampton, Bournemouth, Dorchester, Sherborne, and Salisbury, plus areas in-between. We usually meet every two months and the group is for anyone contemplating walking or cycling the pilgrim routes, those who have walked or cycled, or those who just want to know a bit more about supporting the CSJ in general. If you wish to know more about our group, please contact me by email: carolevose@btinternet.com

On St James' Day, our group met in the afternoon for a short meeting, and then headed off to Salisbury Cathedral for a celebratory Evensong. It really was a lovely service with a visiting choir from Atlanta, Georgia, USA.

Book Reviews

The Four Roads to Heaven. France and the Santiago Pilgrimage. Edwin Mullins
2017 Signal Books Ltd 978-1-909930-50-6, £14.99

Anyone who has read any of Edwin Mullins's previous books will know that in opening this new work, they are in the hands of an expert. Mullins is a scholar of the visual arts and architecture, his special interest the French mediaeval period, and this latest contribution to the vast canon of books about pilgrimage is a companion piece to his *The Pilgrimage to Santiago* (1974, reissued 2000). That first journey left a deep impression on him and he describes this new book as a, "fresh look at an old friend."

Using the twelfth-century *Liber Sancti Jacobi* ("The Pilgrims' Guide") as the basis for his exploration of the French routes, he traces the four main pilgrim *chemins* (from Paris, Vézelay, Le Puy en Velay and Arles), describing the religious sites, relics and shrines, the saints and hermits, landscapes, battles, invasions and conquests, Templars, martyrs, knights, legends and visions, all the rich patina of culture, religion and history which has formed these roads. Mullins divides the book into four main sections—one for each of the French 'roads,' and traces each from starting point to their conjoining in Spain to form the Camino Frances. The final chapters take us to Puente La Reina and then to the cathedral at Santiago itself.

'Pilgrimages are journeys of the heart,' says Mullins at the start of Chapter 1, and this passion threads through the pages as he vividly evokes the centuries of complex history, linking past with present and illuminating it all with the story of St James and the subsequent establishment of the pilgrim routes. Throughout, we learn of the ubiquitous influence of the great Burgundian abbey of Cluny, whose power (political and financial as well as spiritual) can be traced throughout France and northern Spain. Past and present elide as Mullins draws us into the distinct qualities of each path.

Lovers of the 'sculptural alchemy' of Romanesque architecture and carvings will find much to interest them. As well as vivid descriptions of the pilgrim churches which arose out of the spiritual renaissance after the first millennium, Mullins speculates on the contrast between the reaction of the modern viewer to the uplifting glories and contrasting apocalyptic visions created in stone and their likely impact

on the mediaeval traveller, rapt in the fervour of their faith on their walk to salvation. Mullins's facility with language results in many felicitous phrases, which seem to sum up the wonder and splendour of what mediaeval faith could translate into stone – 'inarticulate stone express(ing) the inner man.'

His writing is authoritative, fluent and full of fascinating detail, yet this is not a dense or dry historical text—Mullins, with his intimate knowledge of the fabric of the great (and small) ecclesiastical buildings—'the pearls along the thread of that great journey'— and the political and social contexts of the mediaeval period, is able to vividly evoke the delight and wonder of the sites.

It really is a journey through history—enhanced by the light and shade of Adam Woolfitt's photographs. We read about piety and politics hand in hand, with Cluny always at the core—its influence spreading via links with the Spanish crown as part of the Reconquista. Pilgrims, 'like so many Pied Pipers leading the way south,' followed in the steps of armies, so that these great routes became catalysts not merely for religious fervour but for trade and the dissemination of arts and crafts. This pilgrimage movement therefore developed into—and has again become—one of the great historic journeys of the world. Whether a pilgrim is travelling in search of spiritual experience, or to wonder at some of the greatest Christian art and architecture, or moving on just for travelling's sake, Mullins embraces it all for us.

This is a hugely readable, erudite and evocative book and no one who loves the pilgrim roads, loves France's past—manifest in its architecture—and its present landscapes, could fail to enjoy it. As the author says: 'the artistic creation is everywhere for us,' a kind of legacy or gift from the past. Within the pages of this rich book, those who already know the four roads can relive and enhance the experience of being in the places he describes; the pilgrim about to set out towards Compostella can prepare for seeing these 'gifts,' created so long ago, yet still resonant with the intensity of devotion and skill which formed them and permeates these French ways to St James.

Copy will soon be available in the CSJ Library

HELEN WILLSON

Wise Pilgrim Guides: to the Camino Francés and the Camino Portugués. Michael Matynka Iglesias (paperback, £17.50; Kindle edition £7.73)

These guides are the print versions of the online Guide to the Camino Francés, first published in 2008, and to the Camino Portugués, first online edition in 2016. They are engagingly written and contain an amazing amount of information in small, concise and easily portable guidebooks. The books are printed in full colour, which allows red or green lines for main and alternative routes, and blue for the coastal Portuguese route, plus notices in green for feast days, market days and special events at each place, and notices in red for warnings and advice. There are multicolour mini-maps for every village or town of any size, including the whereabouts of the accommodation. There are maps of the whole route at the beginning of each book, which show height profiles at the bottom of each page. Evocative photographs are scattered throughout the text. At the end of the Camino Francés guide there are a few pages with nearly 80 QR codes, readable on smartphones with the QR app, containing information (in Spanish) on accommodation in all the main stopping places along the way to Santiago.

A website, www.wiseguides.com, gives only a little information about the author, Michael Matynka Iglesias, who began walking the Camino in 2008 and has been immersed since then in all its aspects. The books are printed in Santiago (the style is US, with occasionally some other puzzling, unorthodox spelling).

A compact system of symbols showing what facilities are available in every refuge and hotel plus dates and times open, thus allowing a comprehensive list of each, with now and again comments or recommendations for each individual spot. Prices are also included in the information on accommodation, which means it needs regular updating, and an email address for the author is provided for this purpose and for any other corrections. There is plenty of historical information, too, and general tips are available, e.g., on availability of ATMs, water, and likely numbers of pilgrims (where and when).

The Camino Portugués is divided into two of the three usual routes, the Central and the Coastal. The coastal route has many stages along and near beaches with little habitation, and for these a series of maps is provided showing the best way to go. The two routes merge at Redondela. As this is a more recently published guide and the route itself is less established, it is not as full of information as that on the Camino Francés, where the author demonstrates great enthusiasm and

a wealth of knowledge.

Altogether, *Wise Pilgrim Guides* provide a very practical, valuable and accessible source of up-to-date information on these two Caminos, and a third will be available, for the Camino del Norte, in autumn 2017.

Copy will soon be available in the CSJ Library

LIZ KEAY

A Jolly Long Walk. Alice Charrington (Guthrie Jones Publishing, 2017, 390 pp.), available from Tymperleys, Colchester, CO1 1JN, price £20.00: please email Alice@tymperleys.co.uk

In the olden days, people would keep a diary while they walked to Santiago, taking notes on the way. These notes very often emerged a year or two later, laden with Googled-background information, as a book. This was the traditional way, and the result was often a well-crafted account—but each broadly the same.

With the arrival of laptops and other portable devices, all has changed and people now tend to write up their story as they go. This mobile technology creates a whole new literary genre; you get the blistered feet and sore limbs as part of the daily feed—stuff that often gets smoothed out of books written from the comfort of home. You also get an unvarnished immediacy, and you certainly come closer to sharing the way with the author.

This is what Alice Charrington has achieved in *A Jolly Long Walk*. She has published the blog—warts and all with spelling mistakes and grammatical howlers—that she wrote during a 3,000-kilometre walk from her home in North Essex to Santiago de Compostella in 2016, and the result is a jolly good read and a richly interesting and amusing book. It is also beautifully illustrated with Alice's photographs: the pictures alone make the book worthwhile. If anyone is thinking of walking to Santiago, they could do no better than start by flipping through the colourful and informative photos on almost every page.

There are also some instructive lessons from her account. The strangest of all is the irony that Alice became a victim of her tent. Until reaching the comfort of bedbugs in Spanish *hostales*, she did it the hard way, carrying a tent though France. Being young and not confident enough to camp wild, that meant she had often to walk

excessive distances to get to the safety of a campsite. The worst of it is that she chose one of the wettest Junes on record in France when even many campsites were closed because they were waterlogged. 'I know I'm prone to exaggeration and hypochondriac-ism,' she wrote early in that monsoon month, 'but to read in the news that this last week has seen six months worth of rainfall, that the Seine is 6.7 metres above its normal level and the Louvre and Musée d'Orsay have been shut—well, it's all made me feel rather justified in my moans. I'm pretty certain five of those six months worth of rain fell on me personally.'

By the time she reaches Santiago, she has put the rain behind her: 'There was never any question that I wouldn't finish this walk, at least not for me. It was more a question of whether I was going to endure it or enjoy it. And by gorrah, I've enjoyed it—it's amazing how a thousand kilometres or so can rose-tint all that rain! I am so glad that I did it. So often I am asked why: it's always been my dream since I was a little girl. I guess I've just walked my dream. I could, so I did. Why don't you?'

And it wasn't just a self-indulgent dream. Alice raised more than £15,000 from a willing army of supporters and sponsors for the Youth Enquiry Service, a Colchester-based charity that helps troubled teenagers and young adults. This is an inspirational book and there is a spontaneity and humour in Alice's story that will outlive many more polished accounts.

Copy will soon be available in the CSJ Library

BRIAN MOONEY
CHAIRMAN CONFRATERNITY OF PILGRIMS TO ROME

CSJ Notebook

Freddy Bowen

A very happy belated St James Day to all our members across the world! This year, in London, we celebrated with a tapas lunch, a guided tour of Tyburn Convent in Hyde Park Place, followed by the patronal mass at St James, Spanish Place. How did you celebrate?

Subscriptions and Direct Debits

We rely very much on the continuing support of our members so have been reluctant to change our annual subscription rates and have managed to keep them the same for the last 12 years! Ever increasing costs (postage in particular) have now made it difficult to maintain the level of service we like to give and, as agreed at the 2017 AGM, the rates will therefore be increasing by £5 per membership per year from 1st October 2017. (For those who have paid in advance, the increase will not take effect until their current subscription runs out).

UK members have asked to be able to pay by Direct Debit and we are pleased to announce that this facility will be available from mid-September for those UK members who have email addresses. If you sign up before Monday 16th October 2017, you will be able to benefit by paying for an additional year (to 30 September 2018) at your existing rate, before the new rate is applied in subsequent years. Full details of how to apply will be sent to relevant members in the letter accompanying this Bulletin but if we have missed you, please email Alison Thorp (Finance Manager) or Linda Hallsworth (Membership Secretary) for further details.

Request for photos

In the anticipation of our next run of guide book updates for 2018, as well as the next season of Bulletin editions, we are looking for some quality photographs to use for cover images and to accompany text. This is where we need you! We would love some more high quality, recently taken photos to be able to draw from. Ideally, we are looking for photos of different camino routes, as well as icons or images related to St James (all preferably vertical rectangle shaped and 8 megapixels).

Please see previous edition of Bulletin for full description of what specifications work best for us. Please email to office@csj.org.uk

Autumn events

Once again, we have our quarterly screening of the film “Walking the Camino: Six Ways to Santiago” on Monday 4th September and Monday 4th December at Christ Church, adjacent to the CSJ Offices, both starting at 7:30pm. Priced at just £5 for members.

We also have our Returned Pilgrims Day at St James Abbey, Reading on Saturday 28th October, where those who have recently come back from Santiago can gather to share, compare and reflect upon their experiences together. Please get in touch with the Office if you are interested in attending.

In addition, we have our Constance Storrs Lecture in the afternoon of Saturday 25th November, where Mr Daniel Dolley of Exeter College, Oxford, will recount his inspirational journey from the Pyrenees to Compostela, against all odds. This will take place at Blackfriars Settlement. Please contact the Office if you would like to attend. Tickets are £5.

Dates for your diary

CSJ Office Holiday Closure – We will have our regular Thursday Open Day on 21st December, at the end of which the office will be closed for the holidays and will not reopen until Thursday 4th January.

AGM 2018 – The date of this year’s AGM will be Saturday 27th January. It will take place at St Alban’s Place, Baldwin Gardens, London. Please note whilst this is the same time and location as previous years, this may change for subsequent years.

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