



Confraternity of Saint James

Bulletin



September 2003

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Confraternity of Saint James

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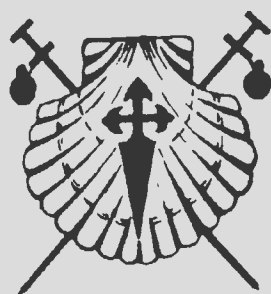
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Contributions for the *Bulletin* are welcomed from members – please contact the editor via the office (see back cover for details).

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Cover picture:
Detail of *Ruta Jacobea*
quilt by Gillian Clarke

Editorial

This has been an exceptionally long, hot and eventful summer. Starting with the CSJ reception in June at Staple Inn (see photograph below), in the presence of the Spanish Ambassador, celebrating the 20th anniversary of the Confraternity and concluding with the 18 September talk by Koen Nys, on walking the pilgrimage as a form of restitution and rehabilitation for young Belgian offenders.

In between these dates, Confraternity members have as usual, managed to walk kilometres, sing ancient ballads and host French pilgrims. The Walsingham pilgrimage was a great triumph with a lot of effort put into its co-ordination by members of the Confraternity and our secretary Marion Marples – as Christine Pleasants points out. Meanwhile, this *Bulletin* ranges from historical accounts of the Kings of Scotland and Spain to stories from members about their own pilgrimages to Santiago and an article to encourage us to think about a pilgrimage in Scotland.

Now, as the CSJ jubilee year is gently coming to an end we can look forward to our special historical commemorative issue and begin to gear up for the next holy year in Compostela in 2004.



Bursary winner Hannah-Louise Clark speaking to Laura Dyas at the CSJ 20th anniversary reception at Staple Inn

Royal Resting Places on the way to Compostela

Hannah-Louise Clark

Early medieval pilgrims on the *camino francés* were destined for one holy tomb, and so it stands to reason that the mortal remains of the great and the good along the way must also have attracted their attention. The *camerae sanctae* of the ruling Christian dynasties of the eighth to thirteenth centuries were not mere houses for the dead; they were a physical assertion of power and rule, a claim to the land, and an opportunity to continue tradition or display artistic and stylistic innovation.

First, a little comparative history. Ruling dynasties required buildings for government and consultation to exert and to express their power. St-Denis-de-Paris, the burial place of the Merovingians, was the spiritual and political hub of their dynasty, and continued to be an important cult centre in Carolingian times. Charlemagne, crowned 'Emperor' in 800 in Rome, settled his own palatine complex to the east at Aachen. Einhard tells us of his piety, that "he built the beautiful church at Aachen, which he adorned with gold and silver, with lamps, and with rails and doors of solid brass" (*Vita Karoli*, 7. 26). Ominously, in the year of Charlemagne's death, "the cathedral in which he was afterwards buried was struck by lightening, and the gilded ball that adorned the pinnacle of the roof was shattered" (*Vita*, 7. 32). Because of internecine strife in the empire, Charles the Bald had to build his own gathering place at Compiègne. It is no coincidence that, in the Iberian peninsula, royal complexes founded after the discovery of the body of St James occur on the camino. The obstinate independence of Christian kings since Pelayo had encouraged the pilgrimage. Burgos, Sahagún, and León straddled the northern territories of Spain beneath the mountain refuge of the Sierra Cantábrica, and they staked the Christian claim to the landscape.

Chronologically, the earliest royal mausoleum on the camino is at León. In the tenth century this was the only corner of Spain, with Navarre, unoccupied by Arabs, though it lived under constant threat of attack. It had little contact with the extra-Pyrenean world. Alfonso III (ca 848 – ca 910) had struck beyond the Asturian mountain range to

occupy an area up to the river Duero, which included the territory of León. He was deposed by his three sons, and it was not until Ordoño II took over the kingdom of León from his brother García that León became the official residence of kings in 927. In 988 León was sacked by al-Mansur, the last mighty Arab to hold power before the decline of the Umayyad caliphate left the north of Spain in peace. Christian historiography gave him his blackened reputation as a “satanic scourge”, accusing him of diabolic fanaticism. Opportunist Vikings, taking advantage of the minority of king Ramiro III, attacked in 968, twenty-nine years before al-Mansur carried off the Cathedral’s enormous silver bells on the backs of Christian prisoners to Córdoba (in 1237 Muslim prisoners marched them back). Al-Mansur, supposedly “drew back in terror from the tomb of the Saint” (*Historia Silense*). It was not that al-Mansur had met his match in a supernatural warrior, but that he had no need to strip the Galicians of their prized saint, since his campaigns, though destructive of life, targeted sources of movable wealth, the silver and gold liturgical objects to be found on church property, rather than the Christians themselves.

Al-Mansur and his son died, and the central unity of the Córdoba caliphate shattered into *taifa* states. When Fernando I, our first royal builder, occupied the Leónese throne in 1037, the Christian kingdoms were upwardly mobile. Tribute – movable wealth such as gold and silks – propelled medieval societies and their economies of high-status goods. For example, al-Mansur had employed a large number of Christian mercenaries to lead him to Santiago, and had rewarded them with handsome silks; and the *Historia Silense* (92) records that “the barbarians pleaded to the king of Toledo that he drive back the enemy (Fernando) or buy him off with gifts”. Driven by royal initiative, and fuelled by this source of tribute, “an immense amount of gold and silver coin and precious textiles” (HS, 93), construction of a royal foundation, a visible sign of Leónese sovereignty, began in León. The *Historia Silense* relates how feminine wiles persuaded Fernando to reject his Castilian identity for a neo-Gothic one, fostering connection to the Visigothic kingdom as its legitimate successor:

“Seeking an audience with Fernando, Queen Sancha persuaded him to build a church in the cemetery of the kings in León where their bodies too should be interred in state. Fernando had originally decreed that his burial would be in Oña (Castile), a place he had always loved;

then, he had decreed that he should lie in San Pedro de Arlanza (also in Castile). But since her father, Alfonso (V of León), of blessed memory, rested in Christ at the royal cemetery of León, as did her brother, the most serene king Vermudo, Queen Sancha laboured hard to the end she and her husband might be buried with them after death. According to the petition of his faithful wife, the king ordered builders to work assiduously on this worthy task". (HS, 94).

A charter of donation from 1063 attests that Fernando's generosity to the church began in 1047, with the gift of a lavish copy of Beatus of Liébana's (730-85) Commentary of the Apocalypse. The only royal gifts identifiable in the museum today are an ivory crucifix and textiles of Islamic origin. The Islamic boxes on display are not recognisable from the 1063 inventory, but probably they were trophies of war.

Crucial to this story was that Fernando's Moorish protection racket also yielded saints. Amongst the splendid gifts offered by the Arabs to keep Fernando's horsemen at bay were St Justa the Martyr from Seville, and in 1063 the earthly remains of St Isidore. In a land where "all holy worship (had) perished" (HS, a familiar topos in medieval chronicles), the holy dead were the ideal encouragement to the living. Not only a nation but a region, a city, or an individual, acquired new status when obtaining a valuable relic – "a treasure more precious to God than all gold and silver" (Chronique de St-Pierre-le-Vif). As much was admitted by another Fernando, count of Carrión, who when collecting his debts from the emir of Córdoba in 1047 rejected all the bullion that he was offered – "of gold and silver I have enough already; give me the body of Saint Zoyl".

Saint Isidore, *la Gloria de España*, was a particularly precious commodity. The saint had an excellent pedigree; his mother was believed to have been a daughter of Theodoric, an Ostrogoth king. Born at Carthage in 560, and educated principally by his brother Leander, a monk, Isidore was believed to have possessed an exceptional knowledge of classical civilisation, and he had communicated this encyclopaedic knowledge in his books, particularly his Etymologies. His *Chronica Majora*, a history spanning the Creation to 615, provided special information on Spanish history. Suddenly, León had imperial connections.

The church at León was dedicated on 21 December 1063. Events

in the liturgical calendar, churches, and saints' tombs, attracted large audiences; such occasions enforced a sense of community and provided an opportunity for discussion. The dedication was attended by "the noblemen, the bishops (seven) and the abbots of the entire kingdom", who afterwards feasted and sat in a general council, at which Fernando divided his kingdom between his three sons, giving the choicest portion to his 'dearest' Alfonso. Isidore would have approved; he was an energetic organiser of synods and councils.

The church built by Fernando was probably of modest Asturian style. Of the structure which remains, the tympanum relief over the main entrance locates the kingdom of León within the history of salvation, depicting Isaac fighting Ishmael. Christian scholars had decided that they could locate the antecedents of Islam in the Bible. The Arabs were descended from Ishmael, the son of Abraham by his concubine Hagar, "his hand against every man and every man's hand against him", who would "live at odds with all his kinsmen" (Genesis xvi. 12). León was identifying itself as the chosen people, "I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the sea shore" (Genesis xxii. 17). J. Williams proposes from archaeological evidence that the porch or royal pantheon may be placed within the chronological limits once attributed to the church – say between 1072 and 1101. The frescos were installed before the death of Alfonso VI (d. 1109), and Urraca's epitaph identifies her as the benefactress who "amplified" the temple in the 1120s, creating a palatine complex of church, palace, double monastery and pilgrims' hospital. The work was completed during the reign of Urraca's son Alfonso VII (1126–1157), when the architect *superedificavit* and added the poly-lobed Moorish arches.

The frescoes were a three-dimensional equivalent of the electrifying figurative graphics of Beatus of Liébana's Commentary; they were fashionable, mimicking the Carolingian, Byzantinising style, and functional, the lunettes depicting vividly scenes from the Joyful and Sorrowful Mysteries. In the Crucifixion scene, Fernando and Sancha kneel at the foot of the cross. By including her parents in the picture, Urraca emphasised their piety and petitioned on their behalf for their participation in the Resurrection. The central ceiling image depicts Christ as *Lux Mundi*, surrounded by the tetramorphic vision of Ezekiel, an image reflecting an image in a Book, which the medieval spectator might read and understand. In the *Panteón Real*, Fernando and Sancha, and twenty-one kings and queens, twelve infantas and nine counts,

slept awaiting the Resurrection.

We travel forward in time now to Sahagún, where the cherished son of Fernando, Alfonso VI, styled his kingship in a different manner. Alfonso III and Ramiro II had given donations to the site previously, but Alfonso VI showered largesse upon the monastery there, in three private donations (25 July 1070, 3 May 1071, and 12 July 1071). It is well known that Sahagún played the main role in Cluniac reforms during the reign of Alfonso, inviting in Roman ways and banishing the Visigothic rite. At the time, the old Roman road through Burgos, León, and Astorga to Compostela was witnessing an even heavier migratory flow of pilgrim traffic, bringing the stirrings of busy commercial life to towns such as Burgos, and artistic experiment in Jaca and Frómista. Alfonso VI was alive to these new possibilities. In keeping with tradition, he continued to foster sedulously the claims of his crown to the Visigothic hegemony; for example, the *Historia Silense* claimed that he was “sprung from the race of the Goths” – even though the Gothic kingship had been elective. However, Alfonso was prepared to invite change to Spain, seeking to align the church with St Peter and the reformed papacy. Taking Toledo in 1085, he restored the primatial see of Toledo to Christian control (an archbishop had continued to operate there but under Moorish authority), and laid claim to the title of *imperator totius hispaniae*. Through necessity and perceived opportunity, Alfonso VI was tying himself and his kingdom to the *ecclesia* and into the western European sphere.

Sahagún was the central focus of Alfonso's Francophile cultural politics, where he had his finger on the pulse of European and papal developments. He was the first Spanish king to contract a marriage outside the Spanish peninsula, and although we should not automatically imagine a party of French colonisers, he did promote Bernard of Sedirac to the restored Toledan see (1086–1124), and a separate development brought a French Cluniac briefly to Santiago de Compostela as well. Sahagún was also the chosen burial place for himself (d. 1109) and his five wives – three French, one Moorish, one apparently from Italy. The tombs have not survived nineteenth century destruction; the warriors of al-Andalus were kinder to church furniture and tombs than Napoleon's soldiers. Prior to thirteenth century rearrangements during the reign of Sancho VI, the tomb of Alfonso was described vaguely by a contemporary, the *anónimo de Sahagún*, as a “sepultura labrada de preciosa mármol” (“worked in precious marble”: Escalona, *Historia de Sahagún*, p. 303). Furthermore, the prospect of a

royal burial attracted Count Alfonso Ansúrez (d. 1093) to request that his own tomb be built there. The decoration of this sepulchre shows the influence of the Romanesque style that was developing and evolving along the camino. Sahagún was enriched by the wide cultural traffic of French wives and court, bishops and abbots and architects, and the first domestic pilgrimages. The geopolitical axes of any kingdom are its roads and bridges, and these were built or repaired along the camino by religious such as St Domingo de la Calzada, and the bishop at Ponferrada, whose names are preserved in the Guide for Pilgrims to Santiago, “and may their souls and those of their companions rest in everlasting peace”. The Cluniac monks promoted the pilgrimage and relics through their international contacts. Today’s pilgrim entering Sahagún will see a sleepy rural town. The Benedictine monastery is in ruins, but the splendid abbey church (now a *refugio*) and the mighty archway out of the city hint at its glorious past.

The history of Burgos is a similar tale of rags to riches, but Burgos has kept its fine clothes while Sahagún quietly moulders. Burgos began life as a frontier outpost in 884, in a region of castles, small fortresses and strongholds, and never knew the blessing of security until early in the eleventh century. It was granted a *fuero* (a royal right or prerogative) in the tenth century at the same time as Castrojeriz. There is no reason why Nájera or Castrojeriz, with its forlorn hill-top castle, should not have become the region’s capital, except that the retreat of Muslim rulers in the early eleventh century placed Burgos well beyond Moorish attack, and its convenient location overlooking acquisitions in La Rioja (1076) and the troublesome borders with Navarre and Aragón made it a strategic spot. It had neither the size nor prestige of imperial León, nor the commercial importance of Sahagún, nor the spiritual position of Compostela, but it was chosen as the location for an important Church council in 1080, (when Visigothic liturgy was denounced) probably because it was the natural meeting-point for the powerful abbots of the greatest monasteries of Castile. King Alfonso VIII of Castile (1158–1214) – the son of Alfonso VII of León and Castile (1126–1157) and great-grandson of Urraca – built a royal retreat in this convenient spot.

Fernando I had acquired Muslim *objets d’art* from the southern states’ regular payment of tribute, and in conquering Toledo Alfonso VI allowed styles with a flavour of Mesopotamia to filter northwards. Consider, for example, the church of San Miguel de Escalada near León, or the chapel by the river at Samos, a monastery founded in the middle

years of the seventh century. The guide will tell you that the chapel is oriented to Mecca, which is entirely possible, even if the architect acted unknowingly. The community at Samos was depleted when the region came under Islamic control and its monks migrated to the Christian north, but it was re-established in about 840 under the direction of an abbot who was an immigrant from the Islamic south. We hear of monks there in 857 who were recent arrivals from Córdoba.

Alfonso VIII also appropriated eastern design at the Monasterio Real de Santa María de las Huelgas. The thirteenth century Gothic cloister was then open to the air, with a water-feature at the centre, and the cloister ceilings were a *mudéjar* garden of polychrome peacocks, flowers and castles. Nothing could be more fitting as a symbol of Castile than these castles, except that the onion domes on the revetments put one in mind of the court culture of the Orient rather than the plains of Castile. The workmen for Las Huelgas had not been trained on the cultural highway of Toulouse-Santiago; many of them were Muslim, and it is rumoured that some opportunist carved – “There is no god but God, and Muhammad (peace be upon him) is his Prophet”. They were reprimanded by Alfonso and required to remove the second part. The exquisitely carved eleventh century cherry wood door in the main cloister, and the poly-lobed arch into the chapel, show how earnestly the ruler of Castile adopted the exotic decoration of al-Andalus (though presumably with budgetary and artisan constraints, the monastery seeming fairly unexceptional compared with, say, the Mosteiro da San Jerónimo in Lisbon). In the *Sala Capitular*, where meetings were held, hangs the *perdón de Las Navas de Tolosa*, a carpet worked in red and gold silk with Qur’anic inscriptions, a trophy from the battle of the same name against the Almohads in 1212.

Today the monastery is an eclectic confusion of architectures, the Baroque juxtaposed with Romanesque, Gothic and *mudéjar* styles. When first built, its exuberant colour and design would have resembled an Umayyad court palace. We should remember that Christian and Muslim had co-existed for four centuries at the time of the construction of Las Huelgas. Just as discrimination against Christians in the Umayyad caliphate in Spain had seldom been rigorous, there was not a great deal of will actively to set about converting the Muslim population in Alfonso VIII’s time. Instead, one has a sense of Christians quietly slipping into Islamic cultural garments. The Christian reconquest of Spain was roughly contemporaneous with the crusades directed against Islam in the Holy Land; but Las Navas de Tolosa is

evidence more for the political struggle between powers, particularly in a Europe where state boundaries were more fixed and so kings did not have a regular income from war booty, than a religious crusade. Each side had absorbed a great deal of the other's culture. It is said that Alfonso might have signed his name in the Arabic script occasionally (a large population in the peninsula used Arabic all the time). Certainly he and his family chose to relax in an eastern environment, dressed in oriental silks.

The foundation of royal cemeteries, with attached monasteries and churches, had an obvious theocentric, spiritual purpose; as places which solicited prayers for the entombed from their religious curators (the monks and nuns at León, the Cluniacs at Sahagún, and the daughters of royalty and nobility at the convent of Las Huelgas) and passers-by, by which means the founders hoped that they would receive the reward of the righteous. It is clear also that the building of royal pantheons had a secular element; investment in display and spectacle was crucial to the maintenance of power, and posthumously this was no less the case. The Christian sovereigns of Spain were constantly reinventing tradition: during two centuries they turned from cultivation of a neo-Gothic ideal to assume Christian imperial pretensions and to pursue integration with the wider *ecclesia*. The rulers who charged about Castile and León were part Burgundian anyway; and the king who fought the Moors lived like a Moor. It is also worth stating that faith then was part of the social, political, and economic axis. It is not a contradiction of the supernatural rationale of the camino to notice that pilgrims and the pilgrimage promoted Spanish ecclesiastical status, enabled political aggrandisement, improved infrastructure, gave encouragement to commerce, and stimulated artistic and architectural developments.

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HOUSE OF LEÓN	HOUSE OF CASTILE
ALFONSO III 'the Great' 848?- King of Asturias 866-, Galicia and León	'Castilla' under the control of the Amir of Córdoba
ORDOÑO II 914-924	
RAMIRO II 931-951	
BERMUDO II 'the Gouty' 953?-King of León 985-99	
ALFONSO V 'the Noble' King of Asturias and León 996-999-1028 m. Urraca, sister of Sancho III of Navarra	
BERMUDO III 1017-1028-1037 Bermudo demanded territory given to his sister Sancha as a dowry, and was defeated and killed by his brother-in law Fernando at the battle of Tamerón (1037)	
FERNANDO I 'the Great' Son of Sancho III Garcés of Navarra 1 st King of Castilla 1016?- 1035, King of León and Galicia 1038-65	
ALFONSO VI 'the Brave' King of León 1040-1065-1109, Castilla 1072-1109, proclaimed Emperor 1077	SANCHO II 'the Strong' 1065-1072 Fought with his younger brother Alfonso at the battles of Llantada (1068) and Golpejera (1072), and was dethroned.
	ALFONSO VI
URRACA OF CASTILE The daughter of Alfonso and his second wife, Constance of Burgundy Queen of Castilla and León 1081-1109-26 m. Raymund of Burgundy	
ALFONSO VII 'the Emperor' King of Galicia 1105-1111-57, Castilla and León 1126-57, proclaimed Emperor 1135. He divided his kingdom between his two surviving sons.	
FERNANDO II King of León and Galicia 1137- 1157-1188	SANCHO III 1133-56
ALFONSO IX King of León 1188-1230	ALFONSO VIII King of Castile 1155-1213 m. Eleanor of England

The Walsingham Pilgrimage: Celebrating 20 Years of the Confraternity and in memory of David Charlesworth

Christine Pleasants



Pilgrims outside St Mary's church, Houghton-on-the-Hill, Norfolk

A year or more ago it was decided that the Confraternity should endeavour to walk from Bury St Edmunds in Suffolk to Walsingham the Marian Shrine in Norfolk to mark our 20 years as an association. This of course needed a lot of planning such as route, accommodation, food and backup transport. David Charlesworth, who had helped us in this capacity when we stayed at Castle Acre for St James Day in 1997, agreed to be co-ordinator again. He had started this work before his untimely death in November 2002. (see *Bulletin* 81) Marion as usual picked up the threads and with William Griffiths' and Catherine Dell's help, the logistics were sorted out.

The Shrine of Our Lady of Walsingham was at one time the major place of pilgrimage in England being the site where Lady Richeldis had a vision to reconstruct the Virgin Mary's house in her own country. The Slipper Chapel became the RC National Shrine and the Anglican

Shrine was rebuilt in 1931. In the famous poem Piers Plowman it says:

*A host of hermits with hocked staves
Went to Walsingham with their wenches behind them, these great
lubbers and long who were loath to labour
Clothed themselves in copes to be distinguished from others and robed
themselves as hermits to roam at their leisure.*

This in some parts could have described us, the wenches were there, but not always behind and we were certainly distinguished from others by the way we were frequently questioned as to our motives.

So on a sunny Sunday afternoon on 20 July a large group of us pilgrims assembled at the cathedral church of St James in Bury St Edmunds. We made our way into the abbey church to be seated at either side of the high altar. The Choral Evensong for the patronal St James took place and the members of the Confraternity were welcomed. We were led into the abbey gardens and on the site of the Abbey ruins we received a blessing. We started our pilgrimage, with a walk along the river Lark in the late afternoon sun. We were taught an ancient pilgrim ceremony to be performed when crossing rivers. This created much noise, and merriment for us pilgrims and curiosity from the locals. We arrived at Hengrave Hall in time for dinner and before being shown to our very comfortable bedrooms, were given a short talk about the history of the hall by one of the ecumenical community. In the morning we attended one of the two chapels and after breakfast set off on our first long days walk. This provided a good opportunity to get to know one another as there were at that stage 15 British and 6 French walkers and one cyclist. We had our first sample of the excellent picnics supplied by David's daughter-in-law and delivered by his son Seth, who always managed to find us and be on time with a marvellous assortment of sandwiches, snacks and drinks; either in the woods or on a village green, close to a pub in true pilgrim fashion.

A pattern was then established with French and English language lessons going on en route until the point was reached when approaching vehicles were heralded with shouts of 'voiture' from the English walkers and 'car' from the French. Singing marching songs was also bi-lingual.

There was a real camino feeling about this pilgrimage not least because in medieval England the Milky Way, according to Jennifer Westwood, in her book 'Sacred Journeys', was known as the Walsingham Way...pointing the way to the Holy House....miraculously transported

from Nazareth to Norfolk. [The Way of St James in Spain is also sometimes called the Milky Way]

As we were crossing from Suffolk into Norfolk on Barnham Common some of our members became lost but they were called in by mobile phones and cries of '*ultreia*' while we lay in the shade watching Dancing Desmond execute his Lord of the Dance routine. Several more people joined us during the week swelling our numbers to thirty. We were well catered for by our back-up drivers of which there were five in all and also the various halls, hostels and B & Bs who put us up. The Anglican Shrine accommodation was excellent for me and my husband Michael. Others stayed at Elmham House, the RC accommodation in the village. Arriving in Walsingham we engaged in various pilgrim services and Masses including the Sprinkling Service conducted with water from the Holy Well, a most moving ceremony. On Saturday many of us enjoyed a ride on the little train which took us between banks of wild flowers and butterflies to Wells-next-the-Sea where the usually fish and chips and paddle in the sea were indulged in. The planned weekend concluded with a lecture-recital by Mary Remnant of 'Pilgrims and Music on the Road to Walsingham' a very fitting end to a wonderful experience.

A Cyclist's Diary – Part II

Dave Scott

The next day, Sunday, started with the climb over the highest point on the camino. Like the large climbs before, the climb beyond Rabanal proved less arduous than expected (partly because the mountain tended to block the head wind), although there were a few particularly steep stretches around Foncebadón. We stopped to drop a stone from home at the iron cross, which was in fact a small cross perched on the top of a tall wooden pole (we saw numerous small metal crosses on the way up that some pilgrims had clearly mistaken for the real thing). The summit was not marked and was hard to spot as from the iron cross the road undulated steadily upwards until the descent started near to Manjarín. In dry conditions with a head wind the descent proved easier than expected, with only gentle braking required, even going through the village of El Acebo (past the monument to the cyclist who died there) although in the wet I am sure the descent would have been much harder. The descent continued down hairpin curves all the way to Molinaseca, after which there was an undulating ride on to Ponferrada with its Templar castle in time for lunch.

Leaving Ponferrada, we found the road to Villafranca via Cacabelos by passing the main entrance to the castle. The road passed through drab suburbs and finally on under the new motorway to start a series of rolling climbs with excellent views back towards Ponferrada and the mountains. At Villafranca del Bierzo we followed the camino signs into the town, descending steeply down beside the the castle. We had intended to visit the church of Santiago with its “*Puerta del Perdón*” but on asking we found it was the church indicated by a small “*iglesia romanico*” sign to the right of the castle just before the descent that we had ignored (expecting a more prominent sign to the main church) and we had not the energy to retrace our steps. We left Villafranca across the old pilgrim bridge at the far end of the town, carried on along the road to the next bridge and then climbed until we met the NV1 coming out of a tunnel. We followed the busy NV1 towards Trabadelo, although fortunately on a Sunday the traffic was not too bad (this will soon become a quiet route, as a new motorway is nearly completed). We stayed the night at the Motel at Puerta del Vega rather than risk

reaching the pass with nowhere to stay (although we later found there was another hotel at Pedrafita).

The morning saw us climbing steadily along the old road, delightfully traffic-free as the cars and lorries sped by on the new road on viaducts high above us. Eventually we climbed above the new road just before it disappeared into a tunnel. At Pedrafita, we turned left on the LU634 towards O Cebreiro, which we reached after a further climb. It had taken about two and a half hours from Puerta del Vega. Beyond the beautiful village of O Cebreiro we continued along the LU634 past Hospital de la Condesa. The road remained quiet and with a few dips continued to climb quite sharply to Alto de Poio, from where yet another long, fast descent round hairpin bends took us all the way to Triacastela. From there, a short steep hill and an undulating downhill run to Samos took us through a gorge opening onto a beautiful wooded valley. After an undulating stretch to the unexciting town of Sarria we took the C535 to Portomarín. This road was busier (but not too much so) with a “cycle track” verge and began to climb again with a series of fairly long uphill stretches (with crawler lanes for lorries) punctuated by short downhill sections. Finally, a long steady downhill section took us to the reservoir at Portomarín, which the road crossed before a short steep climb to the town’s attractive main square and unusual fortress church. We arrived in the late afternoon, and a heavy thunderstorm persuaded us to stay there for the night!

On Tuesday morning we climbed on the C535 to a junction at Hospital, where the road joined the N540 and sign-posted Santiago to the right. We went straight across and slightly to the left on a road marked for walkers and cyclists only, which proved to be an excellent metalled road all the way to Rosario. Apart from being shorter than the main road (this short-cut explains why the camino road markers had shown a different distance to Santiago compared with the road signs) and very quiet, this stretch passed many attractive small villages, but did involve a series of quite tiring steep ascents followed by short downhill stretches. We reached the N547, another busier road, just 3km from Palas de Rei. This road continued to Melide, but we turned off just outside the town to follow a sign to the Castillo de Pambre, which a guide had said was nearby. This was a small quiet road, but none of the following junctions had any signs and we had to guess the direction or ask local farm-workers. The road took us some 6km up and down exhausting short, steep hills before we found the castle (attractive, but not open to the public) and as the road signs remained non-existent,

we had to retrace our steps some 3km before finding another route to Melide, again up and down tiring short steep hills. I suspect there may have been a better route further along the main road, but we saw no signs either to the castle or to the camino.

On rejoining the N547 we found ourselves nearing Melide with just 50km to Santiago. The road continued to switchback, and became steadily busier, although there remained a wide “cycle-track” verge. We continued along the N547 through Arzua until, about 15km from Santiago, we met the new main road and a sign directed walkers and cyclists along the camino, which proved slow but easy going. A few kilometres further on the camino became a tarmac track, but when we followed a camino sign to the right we found the road continued a further kilometre or so then stopped as the new road crossed in a cutting! We spent some time trying to find the right road but became completely lost and eventually had to retrace our steps, until we found a camino sign directing us along another main road towards Gozo, which we knew was on the correct route. We continued to follow the signs to Gozo and eventually turned left of the main road and came to a large park, with a hill in the centre topped by a huge monument. Here we were meant to be able to have our first sight of the cathedral of Santiago de Compostela, but we could only see the outskirts of the city. We continued on towards Santiago down the hill, and again lost all the signs, and a lady directed us back to the main road, which we followed into the city. The road was apparently the original camino (but clearly not the route used by walkers today) and was heavily cobbled, which, along with the evening rush hour traffic made for unpleasant cycling.

Finally, we reached the “*Porta do Camino*” and found a narrow road opposite that clearly led towards the cathedral. The only thing was that it was one-way – in the other direction! Nonplussed that after 500 miles we managed to lose the camino so close to our destination (why can’t Santiago mark the road as clearly as León and Burgos?) we headed the wrong way down this one-way street and finally came to the north front of the cathedral. There were still no indications of where to go and we carried on through the arch under the Palacio de Gelmírez to arrive at the west front, gently lit by the evening sun. There at last! It took us some time to find where we had to go to receive our *compostela*, which proved to be in a building just to the south of the cathedral, and we stayed the night in the opulent Parador de los Reyes Católicos, right beside the cathedral.

Annual Jakobusweg Pilgrimage 2004

Nürnberg – Konstanz

Alison Raju

Each year Gerhilde Fleischer organises a group of pilgrims to walk the *Jakobusweg* and update the waymarking as and when required. Normally this takes place over a three-week period, starting in Nürnberg and finishing in Konstanz on the Swiss border, but this year it will be divided into two separate sections: Ulm – Konstanz in April and Nürnberg – Ulm in June.

Pilgrims interested in joining the group do not have to participate in the entire journey but can join/leave the route in Nürnberg, Nördlingen, Ulm, Weingarten or Konstanz. Accommodation is in guest houses and small hotels and prices per day per person (including a copious breakfast) is in the region of 25 euros single. Participants pay for their accommodation and meals as they go along and carry their own rucksack (there is no back-up vehicle). Daily distances vary somewhat according to the availability of accommodation but are normally between 20 and 28km (the route is not particularly strenuous). Many members of the group come from different parts of Germany but there are frequently participants from other countries as well, such as Britain, Holland and Sweden.

The programme next year will be as follows:

Wednesday 21st April Ulm, Thursday 22nd Ulm - Oberdischingen (21km), Friday 23rd Oberdischingen - Maselheim (25km), Saturday 24th Maselheim - Muttensweiler (23km), Sunday 25th Muttensweiler - Bad Waldsee (26km), Monday 26th Bad Waldsee - Weingarten (20km), Tuesday 27th Weingarten - Brochenzell (23km) Wednesday 28th Brochenzell - Markdorf (16km), Thursday 29th Markdorf - Meersburg - Konstanz (15km).

Saturday 5th June Nürnberg, Sunday 6th Nürnberg - Schwabach (24.5km), Monday 7th Schwabach - Abenberg (14km), Tuesday 8th Abenberg - Kalbensteinberg (15.5km), Kalbensteinberg - Gunzenhausen (15km), Thursday 10th Gunzenhausen - Markt Heidenheim (17km), Friday 11th Markt Heidenheim - Oettingen (18km), Saturday 12th Oettingen - Nördlingen (26km), Sunday 13th Nördlingen - Neresheim (25km), Monday 14th Neresheim - Giengen (22.5km), Tuesday 15th Giengen - Langenau (24km), Wednesday 16th Langenau - Ulm (22km).

Anyone interested in taking part should contact Gerhilde in the autumn, whether by letter, telephone or fax (she speaks excellent English): Gerhilde Fleischer, Rainstrasse 11/3, D-88316 Isny, Germany, tel/fax 00-49-7562/55 385

<p>Erzeugerabfüllung</p> <p>Vereinigte Hospitien</p> <p>D-54290 Trier</p> <p>www.vereinigtehospitien.de</p> <p>V D P</p>   <p>5 030027 004243</p> <p>1 - A. P. Nr. 3 561 104-38-92</p> <p>Product of Germany</p>	 <p>sanctus Jacobus</p> <p>MOSEL-SAAR-RUWER</p> <p>1991 Wiltinger Hölle</p> <p>Riesling Spätlese e 750 ml</p> <p>- Lage im Alleinbesitz -</p> <p>Qualitätswein mit Prädikat</p>
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It ain't heavy

Alan Riley

The new director of the British Catholic aid agency Cafod, has a secret weakness for freezing temperatures and torrential rainfall. But this year Chris Bain was disappointed. Instead the pilgrims of Scottish Cross endured blistering, unrelenting heat; blue skies day after day, and water shortages.

But some elements in Holy Week 2003 stayed the same – the staggering beauty of the remote wilderness, the tranquility and beauty of the landscape, the powerful physical and spiritual challenge and the potential for transformation and resurrection. This is the real reason Bain helps to carry a cross to Iona.

Scottish Cross, the ecumenical cross-carrying pilgrimage that goes to Iona during Holy Week each year, is made up of two groups of around 25 people each, which set off separately, later to unite; one leg leaves from the foot of Loch Lomond, the other from Fort William. Both skirt lochs and mountains until they reach Oban, carrying a large wooden cross as they go, then take a boat across to Mull to continue the pilgrimage.

On Maundy Thursday the two legs meet up to become a single pilgrim community. Their first act together is a foot-washing service, followed by a commemoration of the Last Supper. On Good Friday, the pilgrims walk together with one cross along the cliff-tops of the southern coast of Mull. With eagles flying overhead, waterfalls pouring from the cliffs and adders underfoot, Scottish Crossers commemorate the Crucifixion with a veneration service on the top of the cliffs. On Holy Saturday, the pilgrims finally make it to the island of Iona in time to take part in the Vigil at Iona Abbey.

The idea for Scottish Cross dates back to 1996, when I discussed with Anthony O'Mahony, the interfaith specialist at Heythrop College in the University of London, the idea of starting a Scottish pilgrimage to mark the fourteen-hundredth anniversary of St Columba's death the following year. We realised that it was much easier to organise a pilgrimage in Scotland than in England. In Scotland there is a legal right to roam, long national trails such as the West Highland Way, and good trailside facilities such as bunkhouses. With some planning, and help from one of the other Scottish Cross founders, Fr Tom Kearns

OP, then at Edinburgh University, the first pilgrimage set off from Edinburgh on Palm Sunday 1997, with a small group of pilgrims. This year more than 50 took part.

There are now at least four regular cross-carrying pilgrimages in Britain – Worth Cross, Northern Cross, Student Cross as well as Scottish Cross – each of which has its own distinctive character, largely dictated by the route of the pilgrimage. Scottish Cross is a journey through wilderness. The background and rugged beauty provide a robust setting for contemplation, prayer and reflection; nature is awesome, irascible, powerful; and the animals – eagles, adders and shaggy highland cattle – wild and noble. The grandeur outside creates space inside to think, wonder and give glory for creation. The pilgrims' steps suggest where their new life steps may lead.

It is physically very challenging. The pilgrims walk for nine days and must endure major obstacles – the 1,800-foot-high Glen Noe (not easy with a large wooden cross), waterfalls, steep escarpments, and the cliff-tops of the Mull coast. They are exposed to the elements, and in Scotland the elements deserve considerable respect. One minute, there is sun; the next, a gale blows up from nowhere and the heavens open, bringing an indigenous form of precipitation known as “Scottish horizontal rain”. But all these challenges help to weld us together. The pilgrims support each other to cope with the terrain and the weather. Community quickly forms. Hospitality figures strongly, in simple but fundamental ways, from being woken up by a smile and a cup of tea, to seeing how far a bar of chocolate will go, and to tending a fellow pilgrim's blisters. At the core of this transient community is the Cross. The Cross is always present; heavy, physical, constant. The Cross brings the pilgrims together; it helps them to keep walking; it builds them into a single body.

The Cross itself is about three-quarters of the actual size of the true Cross (though how big that was is not known for certain). One year, an athletic student pilgrim, at the start of the pilgrimage, complained that the cross was not the size of the true Cross. But by the time he had helped to carry it up the east bank of Loch Lomond he objected rather less. The three-quarter size is about as much as he or anyone else could cope with.

Then there is the impact on the pilgrim's consciousness of the awakening landscape. In the Western Highlands in late March and April the land is slowly coming back to life after its long hibernation. As the pilgrims walk along they can still see the mordant hand of winter – in

the great trees felled by the gales, the wreckage of foot bridges swept away and the last traces of winter ice and snow. At the same time, there are signs of new life – buds on trees, spring lambs leaping, flashes of sudden colour. As they carry their Cross through glen and along loch shore, the pilgrims witness the death of life, and new life in death. This transformation brings Scottish Crossers to the realisation of their own re-creation. They have been invited into new life with Christ; from Iona they will leave transformed, refreshed and invigorated.

Because it is a journey through wilderness, the Scottish Cross does not have the same opportunity for witness as some other pilgrimages. But because occasions for human contact are so few, they are all the more intense. It is fascinating to see the reactions of people as they stumble on a bunch of out-of-breath walkers struggling up a hillside bearing a large wooden cross. People are incredulous; they smile, bewildered, and begin to ask questions. “How did you manage to bring that cross here?” “Why are you carrying it?” “Where are you going?”

Then, in the communities it passes through year after year, particularly in places where there is a worshipping community, Scottish Crossers can share with people their distinctive liturgy. We use a simple prayer book for morning and evening prayer which draws from the Catholic Office, with Anglican collects and prayers from the Celtic prayer book, the *Carmenica Gadelcia*. The rhythm of morning and evening prayer provides the foundation for the stations and the *triduum* services later in the week. On Palm Sunday, there will usually be a “forest Mass” for each leg.

Who comes? Scottish Cross has had 18-year-olds and 70-year-olds, and the mix usually includes students from various university chaplaincies, people in their 20s, 30s and 40s and a group of older people in their 50s to 70s. The groups have included both working and non-working people – pensioners, teachers, nuns, engineers, diplomats, academics, not a few *Tablet* contributors and the new director of Cafod. Most are British, but a substantial minority come from other countries – Hungary, Poland, the United States, Canada, Italy, Malaysia, Belgium and Egypt. Although it was started by a group of Catholics, the pilgrimage has included Quakers, Anglicans, Orthodox, Free Church, and Jews – as well as people of no faith at all.

But securing priests can be a problem. The specification is simple enough – pilgrim priests needed between Palm Sunday and Easter; must be willing to walk 120 miles in a week. So far we have managed to get a 60-year-old chain-smoking Jesuit, a 30-year-old Anglican

chaplain and a largish (both in frame and character) Sacred Heart Father. Many of the priests have come from the Dominican priory in Edinburgh, which houses the crosses and provides a starting point for the pilgrimage.

The culture of pilgrimage, once so strong in Britain, seems to be slowly reviving. The more I discover about the old pilgrimage routes to Iona – there is in fact still some evidence of medieval pilgrimage in Iona Abbey, a stone pilgrim footbath – as well as to St Andrew's, St David's, York and Lincoln Minsters, the more I realise that there could be many more cross-carrying pilgrimages. Scottish Cross would be delighted to help get them going.

One way or another

Major Tim C. O'Neill McCoy

Well, have you considered a pilgrimage?" That was Angela, a friend from the early sixties in Central Africa who with her husband Harry was visiting me in Torquay. I had served in HM Forces for over 34 years, and "came out" just after the Gulf War to be an executive in one of the City of London's worshipful companies. It was not in the plan, but in October 1993 I was assaulted, robbed and seriously injured at Euston station. Fifteen months later I was moved to a special rehabilitation unit. When Angela and Harry visited me I was struggling to find some form of normal existence back in the community.

A pilgrimage, why not? Not Lourdes with the crowds, chaos and simony, and certainly not anywhere in the Middle East: I'd already served eleven years there. So, after some research, it was to be the Pilgrimage of St James, and on the original 'package pilgrims' route' of the Via Podiensis. Why not? After all, having been Special Forces, a few miles each day for a few days would be no problem. Not even with a pack on my back in all weathers, I thought! I was still unaware of most of the problems my injuries had given me.

Nonetheless, on Ash Wednesday 1997 I set off from Totnes to Le Puy-en-Velay. I was quickly confronted with more problems than I'd known about, from previously unknown effects of neurological injuries, such as Anterograde Amnesia, Post Traumatic Vertigo, Post Traumatic Stress Disorder, and other orthopaedic ones which had been lurking in the shadows. Together, they soon proved more than my match. I reached Aumont-Aubrac, sensibly pulled out and returned with difficulty to Totnes. What now? Giving up was against my nature. It still is!

Still determined yet ignorant but encouraged by Laurie Dennett's book, I thought, planned, prepared and trained; and on Ash Wednesday 1998 set off again from Totnes for Chartres. Two days later I began walking on the hard shoulders of roads towards Santiago de Compostela. Over 1,100 miles later, on the morning of my day 62, I suffered what I thought then was an indigestion attack. I struggled on and late on 30 April reached Santiago, where I was booked into the Hostal Suso. 1 May was *una día de fiesta*, and a rest day for me as I was still feeling

awful. On 2 May I gained my *compostela* and went to hospital. There I was told I'd had a Myocardial Infarct. Not how I'd intended to finish the pilgrimage - in hospital, so I planned another way.

Realising that long distances under my own steam were now beyond me, my 1999 attempt was to walk Los Caminos del Norte, but, still unable to walk footpaths and confined to road hard shoulders, I was thus compelled to compete with Spanish drivers on narrow roads. After increasingly being clipped by vehicles on the roads through Cantabria and Asturias, four times on the one day going down into Gijón, I realised that continuing would make me another statistic of Spanish road accidents. It was a foolhardy undertaking.

Pause. Think. What are my reasons and intentions? Why am I doing this? What do I hope to gain? Well, yes, I had to complete a pilgrimage properly, for one thing. In 1997 on the chance that while on route somebody might question why I was doing it, I'd set out with four intentions written in English, French, and Castilian explaining why. One of these was that perhaps through the pilgrimage I might find some purpose for what might be left of my life, and indeed, what I had left of what I used to be. I had to persevere.

Due to ferry timetable limitations, I left Totnes on 17 February 2001, reaching Porto via Bilbao on Tuesday 20 February. The next day I set off on roads as close as possible to what remains of the northern section of the *camino portugués*. Was I up even to that? Not sure - but I had to find out. The first problem was that much of Portugal was being rebuilt with EU money. There were new roads and motorways, housing and industrial complexes over the *camino portugués*, and all telephone numbers had changed because of new exchanges.

The first few days were fine weather under clear blue skies, but then it changed to filthy, cold, wet, icy, severe conditions. I struggled up and down the hills in torrential hail, snow, rain and gales, but on the afternoon of Saturday 3 February 2001 I reached the Plaza de Obradoiro in Santiago. I stood in the rain, leaning on my staff and said a prayer of thanks. The message from the Apostle for the last few days had been soundly received and understood. My "locomotor gear" is no longer up to the job, notwithstanding how much the "blood pump" is encouraged by frequent applications under the tongue of glyceryl trinitrate!

However, I am much more aware of the many other problems from which I now suffer and of what is now possible for me. Altogether, I have walked some 2600 pilgrimage miles. More important than that is

that I am now better equipped to understand the effects of my injuries. Through the pilgrimage I have now come to terms with my problems - to recognize and to accept my disabilities. Now, enough is enough. Or is it?



Of Inns and Indulgences: Further Encounters on the Trail of the Worcester Pilgrim

Katherine Lack

In 1986, a pilgrim burial was discovered beneath the floor of Worcester Cathedral. Who was he? Had he been to Compostela? What if anything could be discovered about his life and times?

I have been exploring these questions for several years now, as I described in an article in the June 2002 *Bulletin*. I would like to take this opportunity to thank the Confraternity of Saint James for the award of the second Pat Quaife Study Grant, which enabled me to complete the essential archive work on the project. The resulting book – *The Cockleshell Pilgrim: a medieval journey to Compostela* – is due to be published by SPCK on 19 September 2003.

After the first year of research, I thought I knew the Pilgrim's name. I knew something of his route through France, and I knew when he might have gone. Now, eighteen months later, the book is written, the proofs are done, and against all the odds Robert Sutton and I are still friends.

I never imagined I could get to know a fifteenth-century Englishman, let alone understand what drove him on his way. But somehow, from being an unknown pilgrim buried in an unmarked grave, his life has imperceptibly taken shape and his journey has assumed a concrete form. It always seemed likely he had gone overland, on foot; the rest followed from there. A pilgrimage in 1423, at a moment of misplaced English optimism in the long-drawn agony of the Hundred Years' War, across a plague-shattered, war-ravaged Europe, was enough to challenge his ingenuity as well as mine. And here we are, two people linked across the generations by our experiences on the road to Compostela.

I felt his resignation waiting for a berth across the Channel: we endured port blockades, strikes and a petrol shortage on our various sorties to France, and one trip had to be delayed by five months due to a domestic crisis. I shared his uncertainty when the way was not clear: road blocks, demonstrations and diversions that lead you round a town and dump you in the middle of nowhere on unsigned lanes.

We never did find the Priory de l'If, despite passing within half a mile of it several times. And occasionally, we sensed the latent hostility of the natives: those men rolling the new tarmac outside an anonymous locked church just didn't want to know, and wilfully sent us on the wrong road.

The pains of the pilgrimage do not change, but the fears do. The legend of Melusine¹, so real for the medieval mind, came alive for us by degrees in the fantastical carvings at Vouvant, Secondigny and the west door of Sainte Croix Bordeaux. Serpents, dragons and demons blur the boundaries between fact and fantasy, familiar and grotesque. The kites on the marshes were for us a glimpse of the exotic, and vultures were an unrealised dream. But for Sutton, they were all scavengers, despised, unremarkable or shunned. He feared the bears of the mountains, dying unshriven, the pains of hell; our fears were less ordered but no less tangible.

Were we 'real' pilgrims? The admiring Americans in Burgos thought so, and so did the family at O Cebreiro. Robert Sutton was a real pilgrim in a more conventional sense, walking every step of the way from his own front door to the portals of St James; he had the T-shirt to prove it. Margery Kempe was a pilgrim, too, going by boat from Bristol²; so was Canon Pierre Plumé, despite being mounted in order to ensure he made the return trip from Chartres in nine weeks³; so were Nompar de Caumont⁴, Leo of Rozmital⁵ and all the other aristocrats with their retinues and support teams. And what about the serial doubters like König von Vach⁶, or the young grocer Hinrich Dunkelgud of Lübeck, who unashamedly used his pilgrimage to make business contacts⁷? What, since we will always return to them, of Chaucer's bawdy, rowdy crew, some scarcely able to hold their saddles for drink? Our encounters covered an equal range, from instant rapport to a gulf of incomprehension. There is a breadth and generosity in the camino that defies constriction. The road has always accepted more motives than its human controllers can bear.

Our near-death experiences at Roncevaux and the pulse of joy on Mons Gaudi melted the centuries. Cosmopolitan Bordeaux became Gascony again, not France, and the echoes of wars in Normandy peeled back the years. All along the way, the Virgin seeped into my consciousness, to find a place where Sutton had always kept her; at Worcester, Coutances, Rennes, Beauchêne and a hundred other shrines she was there. Like Sutton, I had a jet rosary made in the azabacheria in Santiago.

And those inns? They fell into three phases, three distinct types. In Spain, the drinks were unfamiliar but increasingly welcome, the bars a feature of life. In France, we adopted Sutton's way of thinking, avoided taverns wherever possible and discovered the *chambres d'hôte*, spiritual descendents of the Hospitallers and convents. There were some medieval moments, occasional minor frauds, but in safe company most can be laughed off after a few miles.

It was in England, astonishingly, where the smell of the pilgrimage is most tenuous, that the inns were redolent of his passage. At Tewkesbury, Gloucester, the grand old George at Norton St Philip, at Salisbury and Southampton, ancient boards still creaked to Sutton's footfall. Here his hand rested, here his shoulder leant. In these age-old inns, most unexpectedly, I came to know the Worcester Pilgrim, and the centuries between us faded away.

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Book Reviews

A Pilgrim's Guide to the Camino Francés by John Brierley, Camino Guides (Findhorn Press) 2003. 319pp, colour maps, photographs. ISBN : 1-84409-010-8 £14.95

This is a new book published in 2003 and is probably the first to contain both practical and mystical contents for the modern day pilgrim. The guide covers the camino from St-Jean-Pied-de-Port to Santiago de Compostela, and includes many diversions and alternative routes. The journey is broken down into 33 stages each with a day map.

The guide is well thought out, concise and contains a wealth of good information. The maps and planning stages are well founded, the sun compass ideal, and most stages work to a 20-30km day with adequate information on distances, refuges and sites along the way. The maps and height/elevation guides are good and most distances are correct to within one or two kilometres – equal to 20/35 minutes walking time.

There are 35 pages on background information for planning and returning from the camino, plus a 10 page summary incorporating 'Steps to Inner Peace' by Peace Pilgrim. Each day-stage of the journey starts with a special saying, mystical path statement and a personal reflection, plus a space for your own thoughts and reflections. The guide weighs 420 grams, a pound in English-speak, which is equivalent to approximately half a litre of water. In my opinion the guide is far too heavy and needs to be printed on thinner lightweight paper.

As with any guide there is always a problem about information being kept up-to-date and it is true of this very detailed and comprehensive compilation. The reviewer walked the stages between Burgos and Santiago during June 2003 – just months after publication – and unfortunately there are a number of mistaken facts, wrong telephone numbers, silly misprints and typo errors, and inaccurate bits of information. Some of these errors are also to be found in the Confraternity 2003 guide published in late 2002! These are annoying and spoil the overall effect and reliability of the guide whilst not detracting from its usefulness. The pictures are an added bonus for planning, and the detailed comments and data on each major place or location are good, informative and practical for the pilgrim.

I consider that there are some comments made by the author relating

to the growth of the camino, to the changes to the paths and to the overall commercialisation and tourism of the path that are unjustified. My view is that the Way of St James cannot be held in a time capsule for modern day pilgrims, and progress, in whatever form, denied to the inhabitants along the way. They too have a right to progress and to reap the benefits of the modern day world and not be held in some form of feudal state to give authenticity for privileged pilgrims to witness and experience as part of their journey. The camino has been awakened from slumber, yet the true spirit remains and is still there to be experienced by those who seek to experience both the practical and mystical paths. However, the modern day pilgrim needs to be aware that the 'path' is constantly changing and becoming modernised by the increasing annual numbers who both walk or cycle the route.

The book is good value and is recommended as a planning document. The solution to obtaining accurate information would be to carry the Pilgrim Guide from the Confraternity, which is updated each year in greater detail, thereby supplementing and supporting this worthwhile background guide.

Christian Jackson

A Pilgrim's Guide to the Camino Fisterra by John Brierley, Camino Guides (Findhorn Press) 2003 96 pp, colour maps, photographs. ISBN: 1-84409-002-7 £10.

This is the companion volume to *A Pilgrim's Guide to the Camino Francés*, by the same author. Both volumes are subtitled – significantly (the author is a member of the Findhorn Community) – *A Practical and Mystical Manual for the Modern Day Pilgrim*.

Practical this volume is, with detailed route descriptions for both the camino from Santiago to Finisterre and the (similarly way-marked) extension to the Santuario de Nosa Señora da Barca in Muxia, 28km further north on the coast and a historical pilgrim destination in its own right. The guide contains colour maps (though not to scale and not detailed enough to walk from), useful height profiles and information on accommodation, return travel to Santiago and a bibliography.

Mystical? This component is sandwiched between the route-finding material in each of the author's suggested five daily stages and consists of a homily on some aspect of the forthcoming day's 'mystical path', a quotation (from sources as diverse as Gandhi, George Borrow and T.S. Eliot), a section entitled 'Personal Notes' (presumably selections from

the author's own camino diary) and a dozen or so ruled lines leaving space for the user to insert his or her reflections. The author's own journey to Santiago and on to the 'end of the earth' was obviously a profoundly moving experience and he seems anxious to convey something of the inner journey that, for many pilgrims, runs parallel to their physical camino. How successful this guide is as a 'mystical manual' is, however, something that readers will have to decide for themselves.

The author devotes space to questions of Celtic mythology and the route to Finisterre as an initiatory one, as well as providing some rather curious information about the time St James spent in Galicia - before (not after) his death. The book also, unfortunately, contains a lot of linguistic errors and inconsistencies, aspects that go unnoticed (and unsung) when correct, of course, but which detract from its overall clear presentation.

There is a copy in the CSJ library.

Alison Raju

New Publications

An order form is enclosed with this *Bulletin*. All items can be purchased online at www.csj.org.uk

New Confraternity publications

Pilgrim Guides to the Roads through France to Santiago de Compostela

4. Arles to Puente la Reina

Marigold and Maurice Fox, 2003, 136pp, £7.50 plus postage

This is a completely revised and much expanded second edition of the Foxes' 1995 Arles guide. It remains the only guide to this route in English. It contains a route description although there is excellent waymarking all the way. The Foxes rewalked the route in 2002 and have also incorporated feedback from earlier pilgrims.

Winter Pilgrim

Alison Raju, 2003, 6pp

Practical advice for those contemplating making the Pilgrimage in the winter months. Send a self addressed and stamped envelope, plus 2 x 28p stamps to cover the cost of the leaflet.

Other New Publications

The Cockleshell Pilgrim: a medieval journey to Compostela

Katherine Lack, 2003, 177pp, SPCK, £9.99. See page 28

The Road to Santiago: Pilgrims to St James

Walter Starkie, 2003, 340pp, John Murray, £8.99

This is a new edition of the 1957 classic. Starkie followed the pilgrimage several times (1924, 1944, 1951, 1954) and he draws on the tradition of earlier writers. He tells his story with great verve and delight. To be reviewed in the next *Bulletin*.

Poster

Piers Nicholson, the creator of the website www.santiago-compostela.net has produced an A3 colour poster of the collage of waymarks found along the camino. It costs £3.75 plus a mailing tube of 25p.

Members' Page

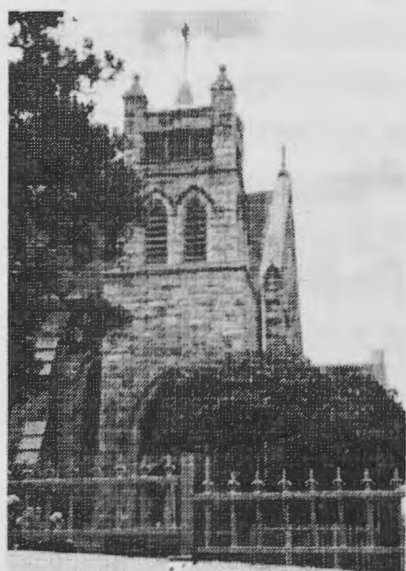
From Stuart Goldie

Having recently spent four days walking on the NE side of Lake Titicacs and in the small town of Huancane, in Peru, I came across the *Iglesia de Santiago Apostol*. The church which is built of both adobe and local stone and was started in 1700 and continued to completion in 1722. The altar is made of wood and the paintings are "catholic images with mustego style and influences of the cusco school of painting"...

From Alan Riley

Please note that Scottish Cross 2004, which is to take place from Saturday 3rd April to Monday 12th April 2004 is starting to take lists of prospective pilgrims now. Website details are: www.scottishcross.org.uk and our Edinburgh address is 32 West Richmond Street, Edinburgh, EH8 9DX or you can E-mail us for more details on: nsa1001@gmx.net

From Judith Symons



On reading *Bulletin* 80 we noted the piece on St James' Church in Kalk Bay, Cape of Good Hope. As we were leaving for Cape Town on New Year's Day we took details with us and made a mini-pilgrimage to visit the church. We walked only a few kilometres from Muizenberg (where people like Agatha Christie surfed in its heyday) and which is now a rather run down sea-side town. We visited Cecil Rhodes cottage en route and then arrived at the village of St James. Sadly, because of holidays the building was closed.

We did not see the stained glass windows, however it did give us an excellent excuse for a very enjoyable walk!

From a keen pilgrim gardener

Among Alan Titchmarsh's five most valued and favourite roses the Old English Rose produced by David Austin, the *Pilgrim Rose* has found pride of place. But then CSJ gardeners always knew that it was a special rose, even without an official list. See the September edition

of *Gardeners' World* for more details. Also, Bressingham's in Norfolk have bred a new *Origanum*, which they have called *Pilgrim*. It has masses of blue/mauve flowers from July to August and is available in the garden shops now. It should make a spectacular show for next Holy Year. And finally, did you know that Saint Fiacre is the patron saint of gardeners?

From Aileen O'Sullivan

The Irish St James Society had its annual St James Mass on Sunday 27 July at the church of St James near the HQ of Guinness – St James Gate, which in the middle ages was a gate on the outer defence walls of the city where pilgrims gathered to take ship to Santiago. The parish choir performed music appropriate to the camino and the middle ages, and after the Mass we were treated to very generous and welcome refreshments in the church hall and a tour of The Royal Hospital Kilmainham and lunch. For members intending to visit Cornwall, there is a Parish church of Saint James the Great at St Kew, which is mainly a 15th century structure. The church does boast however a stained glass window of St James. Also, in the July issue of *Catholic Life* there is an article on Reading Abbey, where the medieval monks had been entrusted by Queen Matilda with the reputed relic of the hand of St James. The relic (after many adventures) is now held at St Peter's Church in Marlow. A good photograph of the relic – hand is on page 31 of the journal. Finally, as the year 2004 will be of historic significance for the European Union with ten new members joining, on 9 May 2003, the Archbishop of Santiago, Monsignor Julián Barrio, declared the European Bishops' project to celebrate the event *Santiago 2004* which will involve the Bishops going on pilgrimage to Compostela. The European Bishops' Conference (COMECE) is inviting citizens to join them in their pilgrimage to Santiago. Further information will be made available from local catholic dioceses.

From Blandine Sanières

I am looking to exchange my apartment in Paris with an apartment in London for a week or two – dates to be arranged. My apartment has two bedrooms and a garden which needs to be watered. For further details contact me on: art.beaufort@wanadoo.fr or fax: + 33 0140 47 61 76 – Blandine Sanières, 14, Rue Dulac, Paris 15ieme, France

From William Griffiths

For those wishing to buy property in West Sussex close to the ancient Cathedral town of Chichester, a cottage called *St James' Cottage* is up for sale. Please contact Humberts of Chichester for more details – chichester@humberts.co.uk, tel : 01243 531010 It is a lovely cottage and garden but surrounded by modern housing.

From William King

As you look back to your own pilgrimage, you probably remember some good advice which you found helpful; and you probably learned your own extra bits of wisdom along the way. Passing this on to future pilgrims is, obviously, a good deed; but it's also fun to meet and help these slightly nervous enquirers and it gives great pleasure to relive elements of your own pilgrimage as you advise them. Advice to intending pilgrims is one part of our volunteers' work. Making up and despatching bookshop orders is another – for some of us this means operating the online bookshop on the computer; there's a skill you never thought you would have! And all of us address the envelopes, stick on the stamps, make the coffee and put out the rubbish. The CSJ pays travel expenses in return. As the number of pilgrims grows, so does the pressure on the CSJ's office. So we need more volunteer help. If you're within two hours or so of London and you would like to consider joining the volunteers, please phone me and I'll tell you a bit more about it. William King (01825 713798)

From John Hatfield

Another reminder that slides are available to illustrate any pilgrimage talks you may be giving this winter in the UK. He asks that you give him at least one month's notice, so that a catalogue can be sent and your choice made. He has to operate on a first come, first served basis, so the sooner he hears from you, the sooner he can reserve the slides for your talk. He can be contacted at :

9 Vicary Way, Maidstone, Kent ME16 0EJ Tel: (01622) 757814.

From Kathleen Duffy

I thought you might be interested in how I decided to choose this new place that I am moving in to. For the past two years I have been living in one very tiny room, and as I am 60 next year I thought I would try and find sheltered accommodation. I found some lovely places on the internet with the Corporation of London, and went to see a few places.

However, the ones in Prebend Street were lovely, independent little cottages, rather like an alms house situation, with beautiful gardens. To be honest, having lived in such a room for two years, and having moved here and there over the past five years in an effort to find a permanent home in London (virtually impossible if you are single and not well off) I was quite overwhelmed with the little cottage and after I'd looked at it, I came out of the cottage and went to sit on a bench beside a very nice church a stone's throw away. I sat there and I said to myself, "I could really do with a second opinion here. I don't know what to do". At that moment I glanced up at the church and on the wall it said, "Church of St James the Apostle" and under that was a beautiful gold shell. To be honest I was amazed! Call it coincidence - but I knew there and then that this was the place for me, no question about it. I looked through the glass door of the church which was locked, and saw what looked like a lovely statue of St James. A week after seeing the place I was offered the keys yesterday! I move in on Sunday.

From Peter Robins

Should anyone want some Galician music, there's a 45-minute video of the band Berroguetto from this year's Cambridge Folk Festival at www.bbc.co.uk/radio2/events/cambridge/video.shtml - it will be there until next year's festival. The lead singer is actually called Galego!

Sponsored Pilgrimages

Horse drawn camino: former member Mike McKenzie is generously raising money for the CSJ's St Christopher Fund, founded in 2002 to enable frail or elderly pilgrims to take a companion with them to Santiago. He is leaving Roncesvalles in early October with 3 Welsh cobs, 2 carriages and at least 3 pilgrims to make a 'horsedrawn camino'. If you would like to sponsor his unusual pilgrimage please send your contribution to Mike McKenzie, Hoads Farm, Moat Lane, Sedlescombe, Battle, E Sussex TN33 0RY.

Iain Speake and Jason Ritchie: walking in September have already raised about £1000 for the Concordia HIV/AIDS charity based in San Pedro de Alcantara. See *Bulletin* 81 for more details or see www.alternative-world.terrashare.com or www.concordiamarbella.com

From Mark Hoare

In December The Prince's Foundation are hosting an exhibition of 130 of my watercolours, made while I was walking from Le Puy to Santiago in September – December 2000. A book with colour reproductions of all the paintings will be launched at the exhibition, and I am trying to organise 'food links' to the various regions along the Camino, so that the exhibition is a fully-sensory celebration of regional diversity and a 'feast of the arts', not just an exhibition of paintings.

The exhibition will run from 2nd to 10th December at the Prince's Foundation, 19-22 Charlotte Road, London EC2 (tel 020 7613 8500). Please telephone the Foundation for details of exact opening times. There is an exhibition website at www.mudwall.co.uk – this has excerpts from the book and some of the paintings.

Anyone interested in a copy of the book (£22 + p&p), please either contact sparkling@mudwall.co.uk or telephone 01992 572568.

The Register of Pilgrims

Eric Walker

Perhaps you have wondered what happens to the 'Register of Pilgrims' form that you filled in when you returned from your pilgrimage?

Is it laboriously transcribed onto vellum and then bound into a huge tome that is displayed in an illuminated case on special occasions in the Confraternity Office? Or does it just disappear into some black hole, never to see the light of day again?

The answer of course lies somewhere between these two extremes. In the early days of the Confraternity, when the number of members was much smaller than it is today, all the returned information was re-typed onto new forms. These were made from a much superior grade of paper, similar in colour to the pages of the Pilgrim's Record, and then placed into a ring binder for viewing at the AGM or when visiting the office.

For a number of years now, principally due to the ever increasing membership list, we have had to forego this method of working (scope for some new volunteer perhaps?). This does not mean however that the returned reports are any less-valued, do please continue to send them in. They are valued not only as part of the continuing development of the traditions of the Confraternity but also for the vital information that we get and are able to pass on to future pilgrims.

As Pilgrim Records Secretary I read all of the reports when they come to me, any that have useful information are then photocopied and passed on immediately, either to the office, if it's for some administrative point that requires attention, or to the relevant guide writer where there needs to be an amendment or addition to a route description. I have also been able transmit many of the feelings that have been expressed about different facets of the pilgrimage when speaking at or leading interest groups in one or other of the numerous Practical Pilgrim sessions that we organise.

At the end of the year all the reports are sent to the office where they are kept for safety, along with any of the accompanying descriptions that many people produce. Longer descriptions, articles of particular merit and those of general interest are then placed in the library to be available for all to see.

From the Secretary's Notebook

Marion Marples

A Vision for the Future

As part of extended discussions about the future development of the Confraternity, held on a sunny afternoon beneath the trees in the London garden of Howard and Jinty Nelson, the committee started to explore the possibilities of a 'new refuge' project. The current situation on the camino is quite different from 1989 when Gaucelmo was born, so many new factors need to be considered.

Which country: France or Spain?

Which route: it seems to be vital to encourage at least repeat pilgrims away from the Camino francés so what about the Via de la Plata or the Vézelay routes?

A project on our own or in partnership with a local organisation?

Raise funds in a campaign or by good housekeeping of existing monies?

Are there newer members who would be prepared to investigate and plan such a project?

We are making some initial enquiries in Spain and France, and of course the expertise from the Rabanal committee will be generously given, but we need to know if there is support from the membership and a body of at least half a dozen people to take the idea forward. We should be delighted to receive any thoughts or comments from you prior to some discussion at the AGM.

New Membership System

Under the guidance of Alison Thorp the committee has invested in a new membership database system. Thorough checks have been made to ensure that the data has transferred successfully. The renewal letter enclosed with this *Bulletin* will be based on this information. Chris Jackson, Alison, Howard Nelson and I have attended training courses and hope in time to be able to make full use of the system's capabilities.

As we can now handle more data we realise we need to know more about our members and what you think about what we do. Chris has even had time to devise a questionnaire to start that process. So please

enclose your completed questionnaire with your membership renewal, or return it to Chris if you renew online.

Autumn Meetings

Please keep an eye on www.csj.org.uk for information about some possible autumn meetings. I hope to arrange a group visit to the Gothic Exhibition at the V&A. There may also be a Party at Talbot Yard, our former office site, to unveil a plaque noting the origins of the Yard as the Tabard Inn, gathering place for the Canterbury pilgrims and described so eloquently by Geoffrey Chaucer. Unfortunately Southwark Council are being very dilitary in arranging a celebrity unveiling.

The Vézelay route

Last February Mme Monique and M Jean-Charles Chassain gave an impressive presentation about the Vézelay route-its development, waymarking, production of a guide and the provision of accommodation. It is an example of how persistence pays with the result that an increasing number of pilgrims is setting off with the blessing of the Chassains from Vézelay. The full text of the Lecture is available from the office-please enclose stamped addressed envelope marked Vézelay and an extra 20p/28p stamp towards costs.

We congratulate the Vézelay Association and the Chassains for the provision of new refuges during the summer at Sorges and Varzy and the waymarking with bronze shells through the town of Vézelay itself.

The Naked Pilgrim

Brian Sewell's first programme on (channel) Five broke viewing records with an audience of over 800,000 - the largest number of viewers for a Five arts programme and 4% of the national audience. Later programmes were less popular but still attracted about 500,000. The Confraternity has a video of the complete series. Please contact the Office if you would like to borrow it.

Guides to the Rome Pilgrimage

Adeline Trezzini in Rome is coordinating information from four countries to provide Guides to the route to Rome. She has the *Guide-Vademecum Via Francigena* London-Great St-Bernard and Great St-Bernard-Rome. We stock the first (£6) of these in our online bookshop. Otherwise email info@francigena.ch for further information about the Association Via Francigena.

Confraternity Events

Monday 3 to Friday 28 November

Cheltenham

Cheltenham Museum & Art Gallery:

Pilgrim Badges

Badges from the collections at Salisbury Museum and Museum of London will be on display at the Cheltenham Museum & Art Gallery. The selection will be from the shrines that pilgrims may have visited along the pilgrimage routes through France and Spain on the way to Compostela. The Confraternity's 16th century wooden statue of St James will be on display with the badges.

The modern pilgrim's view of the Camino:

The sketchbooks of Edmund Blood, an embroidery of St James by Jacquie Binns, a carved pilgrim staff and other modern items will also be displayed in a matching case alongside the medieval badges.

Saturday 22 November

Visit & Lecture

11am: Visit to St James Stoke Orchard Church to see the famous 12th century wall paintings of the life and legends of St James. Coffee will be available. The second phase of surveying the paintings has recently been completed, with detailed monitoring of the changes in moisture in the air over a year. The church is about 3 miles north west of Cheltenham. Thank you for offers of transport and accommodation received. If there are any further offers and requests for hospitality please phone or email the Office.

Lecture: *The Iconography of St James, with reference to St James's Church, Stoke Orchard nr Cheltenham*, Prof Dr Jan van Herwaarden, 3pm, Lecture Hall, Cheltenham Museum & Art Gallery.

2004

Saturday 31 January

Annual General Meeting

2.30pm, St Alban's Centre, Baldwins Gardens, London EC1, 4.30pm Lecture, 6pm Holy Year Party

Saturday 21 February Other Routes Practical Pilgrim, Nottingham 10-5pm

Saturdays in March

10am–5pm

Saturday 6 March

John Marshall Hall, Blackfriars Road,
London SE1

Saturday 13 March

tba

Saturday 20 March

St James's Church Hall, Coatbridge, nr
Glasgow

Saturday 27 March

tba

Practical Pilgrim Days

July

Walking Pilgrimage

Possible proposed Walking Pilgrimage with the Association Normande des Amis de Saint-Jacques, Salisbury to Mont St Michel dep Monday 19 July via Winchester, Portsmouth, ferry, Cherbourg, Valognes, Montebourg (for crowning of statue of St James 24 July), Carentan, St Sauveur Lendelin, Coutances, Gavray, La Lucerne, Mont St Michel. Pilgrims can join for stages. Expressions of interest to the Office asap please.

Other Events

Saturday 26 September

Medieval Music

Bella Donna with Mediva

A celebration of female creativity in the Middle Ages including music by Hildegard of Bingen.

7.30pm, Purcell Room, South Bank, London SE1, tickets 020 7960 4242

October-January

Exhibition

Gothic: Art for England 1400-1547

Thursday 9 October 2003 to Sunday 18 January 2004, admission £8, Senior citizens and students £5. Advance booking recommended but a booking fee is payable. See www.vam.ac.uk or phone 0870 906 3883.

There is a programme of Lectures and Study days:

Wednesday 15 October, 7.15pm Lecture Gothic: Art for England 1400–1547, Richard Marks, V&A Lecture Theatre, £8.50 and concessions £5.50. Book in advance.

Gallery talks at 1pm include:

Sunday 9 November *Gothic Sculpture and the Cast Courts* (Clare Ford-Wille) [nb there is a cast of the Portico de la Gloria]

Saturday 22 November *The story of St Anne in Gothic Embroidery* (Imogen Stewart)

At 6.45pm:

Wednesday 26 November *English Gothic Alabaster Sculpture* (Eleanor Townsend)

Wednesday 14 January *Gothic Altar Textiles* (Ruth Singer)

Friday 7 November

Study Day at the V&A

Cut in Cold Alabaster: Images from late Medieval England, 10am to 5pm

An opportunity for the non specialist with an enthusiastic interest in Gothic sculpture and alabaster. Lectures include *Dr Hildburgh and the English Alabaster* (Dr Catherine Oakes), *The Swansea Altarpiece* (Dr Sally Dormer (V&A)), *The history and imagery of English alabaster carvings* (Francis Cheetham - former director City of Norwich museums). The day concludes with an opportunity for close study of selected carvings from the V&A collection and for a visit to the Exhibition.

Full rate: £36, Senior Citizens £30, Students £10, Disabled £5, ES40 £5.(proof of status needed)

Booking: Credit card 020 7942 2209, or by post (cheque payable to V&A Museum) to Box Office, V&A, Cromwell Road London SW7 2RL

Thursday 1 April

Worcester Pilgrim

The Worcester Pilgrim: Windows on a Medieval World

Study day organised by the University of Birmingham Centre for Lifelong Learning, £30

Thursday 1 April 2004 in the Guesten, Worcester Cathedral, 10.15am to 4.45pm. Morning coffee, lunch and tea included. There will also be an opportunity to visit the exhibition about the Worcester Pilgrim. For more details and booking phone Diane Barre at the Birmingham University Centre for Lifelong Learning 0121 414 5613.

Saturday 26 June Saints & Sinners: medieval pilgrimage

Study day at the University of Birmingham, £23

More details from Publicity Office, Centre for Lifelong Learning 0121 414 3413 or H.Down@bham.ac.uk

New Members

For members' use only

LONDON

2003352	Mr. Timothy Church, Mrs Maria Church & Family 50 Scarsdale Villas , London W8 6PP	020 7937 0884
2003438	Ms. Alix De Mauny Top Flat, 95 Chesterton Road, London W10 6ET	020 7421 0732
2003422	Ms. Tamara Flanagan 58 Hillier Road , London SW11 6AU	020 7924 2360
2003341	Miss. Margaret Gadow 98C Priory Road , London NW6 3NT	020 7419 9536
2003364	Ms. Patricia Higgins & Mr. Ian Dick 26B Dunlace Road , London E5 0NE	020 8985 4729
2003428	Dr. Niall Keenan & Mr. Max Aitken 17A South Audley Street, Mayfair, London W1K 2NT	028 1360 3539
2003327	Mrs. Patricia Kendall 10 Monckton Ct, Strangways Terrace, London W14 8NF	
2003367	Mr. Neil Martin 51C Crouch Hill, London N4 4AJ	020 7272 9583
2003471	Father Tom McElhome 45 Elm Grove, Peckham Rye, London SE15 5DD	020 7639 1947
2003338	Mr. Dermot McKibbin 10 Brunner House, Beckenham Hill Road, London SE6 3PW	020 8697 5098
2003398	Roger Mortlock & Anne Creyke 14 Durley Road , London N16 5JS	020 7502 2263
2003349	Ben Raikes & Sophie Mackay 4C Downs Park Road, Dalston, Hackney, London E8 2HD	020 7249 8327
2003404	Mr. Julian & Mrs. Olivia Reade Flat 12, 63A Great Russell Street, London WC1B 3BJ	020 7405 1269
2003312	Mr. Paul Seligman 28 Cheyne Row, London SW3 5HL	07733 227 218
2003310	Mr. Hitoshi Takano 29 Ambrose Avenue, London NW11 9AP	07786 262 085
2003311	Mr. Thomas Wright 37 Corfton Road, Ealing London W5 2HR	07974 937 424

HOME COUNTIES NORTH

2003331	Mr. Stuart Armstrong Mrs. Angela Armstrong & family The Willows, Ham Island, Old Windsor, Berkshire SL4 2JT	01753 853173
2003440	Mr. Paul Bates 28 Holford Road , Witney, Oxfordshire OX29 5NG	07977 934379

2003412	Mr. Julian Borthwick	01865 200865
15 Beaumont Street , Oxford, Oxon. OX1 2NA		
2003411	Miss. Finola Donovan	01865 552694
10 Heron Place Hernes Road, Oxford, Oxon. OX2 7QR		
2003323	Ms. Maureen Gallagher	01628 488941
The Stables, Hill Farm Rd, Marlow Bottom, Bucks SL7 3LX		
2003421	Mr. Niall Gooch & Mr. John Page	
Oriel College , Oxford, Oxfordshire OX1 4EW		
2003424	Mr. Nicholas & Mrs. Autumn Green	01491 638 650
Greendale, Skirmeti Rd, Angest, Henley-on-Thames RG9 6TH		
2003423	Nadine Greening & Kajetan Kasinski	01727 836139
45 Church Street , St Albans, Hertfordshire AL3 5NG		
2003347	Mr. Bruce & Mrs. Emily Johnston	0118 9017 344
28 Lowfield Rd, Caversham Park, Reading RG4 6PA		
2003348	Ms. Marilyn Truelove	01920 821739
& Mr. Alfred Van Amelsvoort		
78 High Street , Puckeridge, Hertfordshire SG11 1RX		

HOME COUNTIES SOUTH

2003330	Mrs. Carol Collins	01795 660645
163 High Street , Queenborough, Kent ME11 5AQ		
2003329	Ms. Pamela Fauchon	01795 661276
Kings Hill Farm Elmley, Isle of Sheppey, Kent ME12 3RW		
2003366	Ms. Elizabeth Lehan	01483 834056
Heywood, Cobham Road, Woking, Surrey GU21 4AS		
2003351	Miss. Katherine MacGillivray	01732 760347
2 Stone Cotts, Heaverham Road, Kemsing, Kent TN15 6NQ		
2003458	Patricia Pratley & Jemima Rogan	01932 711355
76 Hetherington Rd, Charlton Village, Shepperton TW17 0SW		
2003343	Mr. Phil Turner & Mrs. Mary Turner	01243 786062
Blackbirds, Brookside Cl, Runcton, Chichester PO20 1PY		
2003353	Rev. Dr. John Twisleton	01444 414658
& Mr. James Twisleton		
27 Gatesmead , Haywards Heath, West Sussex RH16 1SN		
2003472	Mrs. Liz & Mr. John Wetherell	01403 700176
Snape Barn, Blackgate Lane, Pulborough, W. Sussex RH20 1DE		
2003405	Mr. David White & family,	020 8876 6090
Ms. Samantha Muirhead		
448 Upr Richmond Rd West, Richmond, Surrey TW10 5DY		

SOUTH

2003408	Mrs. Mary Brown	02392 381511
110 Hawthorn Cres.,Cosham, Portsmouth, Hants PO6 2TR		
2003443	Miss. Hilary Brown	01722 333977
12 Burford Avenue , Salisbury, Wiltshire SP2 8AG		
2003430	Mrs. Caroline Burke-Gaffney	01672 841186
2 Park Close,Ogbourne St. George, Marlborough, SN8 1SN		
2003376	Mr. John Crawford	01305 889377
Stevens Farm Lodge, Martinstown, Dorchester, DT2 9JR		
2003456	Mr. Peter Elms	01202 677446
39 Winifred Road , Poole, Dorset BH15 3PU		
2003382	Rev. Thomas Grufferty	02392 484520
134 West Street , Havant, Hampshire PO9 1LP		
2003385	Mr. David Hewitt	01793 694242
3 Vanbrugh Gate, Broome Manor, Swindon, Wilts SN3 1NQ		
2003350	Mr. Roy King	07785 747486
109 Albion Street , Swindon, Wiltshire SN1 5LP		
2003378	Mr. Peter Morgans	01793 732724
11 Sandringham Road , Swindon, Wiltshire SN3 1HW		
2003313	Mr. Tatwin Owen-Edmunds	01722 714442
Harwood Cott.,Lwr Chicksgrove, Tisbury, Salisbury SP3 6ND		
2003461	Mr. Jim Scott	01489 589726
23 Wellsmoor , Fareham, Hampshire PO14 4PY		
2003406	Ralph Wilkinson & Dan Beresford	01305 262505
1 Grey School Passage , Dorchester, Dorset DT1 14L		
2003452	Mr. Trevor Wilson	01962 869787
6 Maningford Close , Winchester, Hampshire SO23 7EU		

SOUTH WEST

2003432	Mrs. Isobel Ellis	01326 280182
Tregisky Cott.,Lowlands Lane, Coverack, Helston TR12 6TG		
2003387	Mr. Sebastian Halliday	01736 794786
The Court Hse, Court Hse Lane, Carbis Bay, St Ives TR26 2PY		
2003358	Mr. Philip Harrison	0117 983 4888
34 Clayfield Road, Brislington, Bristol, Avon BS4 4NH		
2003427	Mr. Owen North	079683 56628
Applegreen Court Dartington, Totnes, Devon TQ9 6NU		
2003325	Mr. Hugh Treseder	01803 722355
The White House Manor Street, Dittisham, Devon TQ6 0EX		

WALES

2003360	Jan Powell & Jeremy Beasley	01291 672220
Church Cott.,Cefn Mawr Lane, Monkswood, Usk NP15 1PX		
2003381	Mr. Eugene Scourfield	01792 772006
Mynydd Garnlwyd Rd, Morriston,Swansea,S.Gl'gan SA6 7QG		

MIDLANDS WEST

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The editors of our guides are always keen to receive feedback. If you have recently been on any part of the pilgrimage to Santiago de Compostela, have used one of the guides listed below, and wish to pass on the benefit of your experience to those who may come after you, please contact the relevant author/s:

Pilgrim Guides to Spain

- | | | |
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| 1 | <i>Camino Francés</i>
£6.00 | William Bisset, 3 The Pines, Wormelow, HEREFORD HR2 8JN
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| 2 | <i>Camino Mozárabe B</i>
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| 3 | <i>Finisterre</i>
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| 4 | <i>Los Caminos del Norte</i>
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| 5 | <i>Camino Portugués</i>
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| 6 | <i>Madrid to Sahagún</i>
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Secretary

Marion Marples

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Please apply with SAE (quoting membership number) to:

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Calendar 2004

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Statue of Santiago Peregrino by the West door of the cathedral of Seville.

Photograph Mary Moseley

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Order Form September 2003

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Confraternity of Saint James

Membership Survey for 2004

Dear fellow member

On behalf of your committee, I am conducting a survey of CSJ members: the purpose is both to add some more information to our existing database, and to establish the ways in which we can respond better to your needs and expectations. Your answers to both factual and other questions will be treated in strict confidence.

There are 25 Questions that we would like you to answer, and will probably take 30 minutes of your time. You will note that a number of questions have a choice of answers and where/ when these options are given then please ring, delete or add where or when applicable or leave blank if not applicable.

We do seek a clear positive or negative viewpoint in order that your committee members and trustees can be informed of the membership opinion on these matters. Your 'vote' really will count in taking the charity forward over the next 5 years and we thank you in anticipation for your completed returned questionnaire.

We would also welcome further comments on any question or other subject matter of concern to you. In order to facilitate the data capture of your comments can you please use a Question number as the reference, and place your further comments on the reverse of this page.

If you are a Joint member could you provide 2 sets of answers, (you may freely copy the form) or a joint response from both members, either would be appreciated.

Please could you start the survey by inserting your name, membership number, and occupation here:

NAME:.....

MEMBERSHIP NUMBER:

OCCUPATION:

(or former, if retired)

Thank you once again for your time and effort. We would ask you to return the completed survey form (with your renewal subscription) ideally, to arrive no later than 31/10/2003, in order that the results can be compiled ahead of the Annual General Meeting.

Yours sincerely

Christian Jackson
Membership Secretary

Note:

Please complete all the questions and return all the pages. You may add any further comment for any question (if you wish) on the reverse of this page and then send them all back to:
CSJ Membership Secretary, 8 Charfield Close, Winchester, Hampshire. SO22 4PZ.

A. About me

1. I intend to walk /cycle / horse ride/ other means to 'Santiago de Compostela' in 2004 / 2005 / 2006 and to use the Camino Frances / De La Plata route / Northern coast route / other route. *Please specify and ring date/route OR ring NO here to signify no intention to make the journey.*
2. I joined the CSJ to further my interest in: becoming a Walking / Cycling / Riding Pilgrim; religious knowledge; churches and architecture; meeting like minded people who wish to promote the pilgrim ideal. *Please ring those of interest or ring YES or NO for all*
3. I completed my pilgrimage in(Date) by walking / cycling/ other starting from in a single journey or over a series of journeys/walks over(years). *Please ring and insert information.*
OR I have started my pilgrimage and intend to complete the journey in (year). I started in (place) on (date).
4. I would like to support the CSJ by attending activities but find that most are London based and too difficult to attend. I would prefer local regional activities: *If YES ring and state below in which location, when and what activity you would like to become more active in the CSJ.*
5. I would be interested if the CSJ offered a single lifetime membership and / or a discount for long term membership subscription. *If YES – ring YES here to indicate that you would prefer this lifetime option and/or pay either 3 or 5 years in advance thereby securing that special discount and benefiting from no inflation during that period. If NO then ring NO to indicate that you are content with an annual subscription that may subsequently rise.*
6. I would welcome and support a CSJ initiative to offer a 'legacy' facility (i.e. a special CSJ Will form or Codicil for completion by members) to all members. *Ring either YES or NO.*
7. Recognizing that CSJ is unsure about the age profile of members and consequently cannot predict either potential membership requirements or income generation over the next 5 years, *I am happy to state my date of birth here as or my age now years months*
8. I would like to receive email updates about the Camino, CSJ events, a monthly newsletter, and other matters of interest. CSJ would undertake that your address would not be disclosed to a 3rd party. *If YES - please add your email address here: or ring NO here.*

B. What the CSJ has to offer me

9. I intend to attend a Practical Pilgrim training day in February / March 2004 / 2005 /2006. The preferred location for me would be: Nottingham, London, Preston, Edinburgh, Bristol. *Please ring those of interest or if other central location preferred then please state*
10. I would like to visit the offices and library in London for a planning session, obtain first hand information and knowledge of my chosen route The month which best suits my needs is
please insert month
11. In order to assist with my journey planning I would like to meet with a returned pilgrim alone or in a small group in my local area for a couple of hours, within a restricted travel time of 1 hour or 50 miles from my home. *Please ring YES or NO to indicate your opinion.*
12. I have completed my pilgrimage and would be willing to exchange experiences and pass on knowledge to new pilgrims. *Please ring YES or NO to indicate your willingness.*
13. I have completed my pilgrimage and would like to socialize and meet with fellow CSJ returned pilgrims to exchange experiences and to reminisce. *Please ring YES or NO to indicate your preference.*

14. I would like CSJ to arrange different activities such as Art exhibitions, lectures, film previews. *Please ring the ideas you would support.*
15. I would like to see the CSJ undertake the following NEW activity/event:
State your preference or idea here or elaborate on a separate new page.
16. Of the CSJ events planned for 2004/5, I would be interested in attending: a symposium in UK, a special day in UK, special reunion in Rabanal / Astorga, another special Walk in England, a Winchester Cathedral celebration, a Returned Pilgrim Church service? *Please ring those of interest or ring YES or NO for all.*
17. It would be useful for me if CSJ opens the London office and library on the 4th Saturday of each month from 1000 hrs to 1600 hrs. *Please ring YES or NO.*
18. I would like CSJ to plan special visits to France and/ or Spain. *If YES, please state where you would prefer to visit and for how long a visit should last (days).*

C. I can help

19. I am London-based and have time available to make my services available to the CSJ in the London office/library for a short period of time per month. *If YES – ring YES here and please state below or on new page where, and what skills you could offer, and how much time you could devote.*
20. I reside outside London and have time available to make my services available to the CSJ in (State town or area) for a short period per month. *If YES – ring YES here and please state below or on new page where, and what skills you could offer, and how much time you could devote.*
21. I am interested in learning more about the idea for establishing regional / area 'offices' and 'information outlets', and consider that I may be of use to the CSJ in establishing that type of network. *Please ring YES or NO as applicable.*
22. I cannot provide 'office time' but would be prepared to 'work from home' on one-off special short-term tasks organised by the London office. *Please ring YES or NO and list what skills/equipment you could offer.*

D. Comments about CSJ

23. I have found it easy to discover what CSJ offers in the way of guides and other published information, and their prices. *Please ring YES or NO as applicable.*
24. I plan to continue my membership after my pilgrimage because the CSJ offers me other benefits and participates in charitable work of which I support. *Please ring YES if you support or ring NO if you do not.*
25. I would like to continue my membership after my pilgrimage but I originally viewed the CSJ as a resource to assist with planning my pilgrimage. If CSJ offered other benefits to me, or carried out further charitable work, which I supported, I would stay on longer as a member. *Please state YES or NO - to wanting to stay on as a member and list below those activities /benefits /charitable work which would make you stay on longer as a member.*

Add further comments for all questions (if you wish) on a separate page and then please return to: CSJ Membership Secretary, 8 Charfield Close, Winchester, Hampshire. SO22 4PZ.