



Confraternity of Saint James

Bulletin



March 2004

No 85

Confraternity of Saint James

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Bulletin No 85 March 2004

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The *Bulletin* is published quarterly in March, June, September and December. The deadline for copy is the beginning of the preceding month.

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

Contributions can also be sent by email to office@csj.org.uk. For short items a simple email is sufficient. For longer contributions, particularly if they include accented characters or footnotes, it is best to attach a file to the email. Most common file formats are acceptable. Contributors with more obscure software should save the document as a Rich Text Format (.rtf) or plain ASCII text (.txt) file.



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Cover picture:
Church in Rabanal by
Douglas M Hutchinson

Editorial

Gosia Brykczynska

Twenty-one years ago this March the Confraternity held its first “public” meeting, and as all CSJ members who have read Pat Quaife’s history of the Confraternity will know, it was impossible to have predicted then that we would still be going strong twenty years later and celebrating together in 2004 the first Holy Year of the new millennium. Holy Years are always pivotal moments in a pilgrim’s life-calendar, and this year looks set to be no exception.

With Practical Pilgrim days scheduled to be held on every Saturday in March, and with an increased interest in alternative routes to the Apostle’s Tomb, the office is being truly stretched and challenged. Indeed so much is happening that it seems hard to keep abreast of all the activities. Meanwhile, as always, past pilgrimages of CSJ members have been celebrated and documented in the *Bulletin*, and it is therefore with shame that as *Bulletin* Editor I must admit that due to an oversight Major Tim O’Neil McCoy (*Bulletin* 83 p25) appeared to have reached Santiago even before he left home, and CSJ members were left searching ceaselessly in the same *Bulletin* for accounts of Scottish Kings who in their own regal time have shown up in this issue.

The *Bulletin* is the foremost contact point for all CSJ members, and it reflects therefore membership priorities and membership concerns and is both a respected and cherished magazine. These editorial misadventures, however, do provide me with a good opportunity to say a few words about the editor’s task and the work of the editorial team. As editor I attempt to put together a *Bulletin* issue that at all times reflects current events relevant to the camino; e.g. natural or man-made disasters such as last year’s oil spillage along the Galician coast, or obituaries of CSJ members or individuals associated with the camino, e.g. David Charlesworth, or Madame Debril; or current social, cultural or religious events, such as news about Holy Year festivities or details about retreats, conferences, art exhibitions or concerts relevant to pilgrims, or news of the opening of new *refugios*, or indeed any news about Gaucelmo.

All the work which is submitted is published mindful of considerations of space. Thus, several long articles in a particular issue may squeeze out a few smaller ones, and sometimes someone submits

an article the very day *after* the *Bulletin* goes to print. This may mean a delay of six months from the time something is submitted to the editorial office and the time that the piece is published, and often the wait can be longer. Finally, some articles need to be retyped, or scanned-in and then tidied up. Such articles, understandably, tend to be sorted-out after the “ready-to-go” articles are proof-read by John Revell. Again this can lead to more delays. Moreover, it does also mean that occasionally something gets misplaced at the bottom of the editorial desk. However, to date, nothing has ever permanently fallen into a Black Hole – material for the *Bulletin* is only ever temporarily out of editorial sight, hidden among the thousand twinkling stars of the *compostela*.

Occasionally there are articles submitted without an author’s name, or the author and the article become separated somehow, somewhere; and this also causes delays in publication not to mention minor tremors in the leafy suburbs of West London. The biggest problem however, is the presence of unsigned photographs without captions! I have one such specimen right before me – a picture of a beautifully carved wooden St James situated in an English cloister garden. It takes a bit of collective thinking by the entire editorial team to locate and orientate the pictures within spatial and temporal reality. Poems can also take a very long time to be published because there are usually only one or two poems per issue, and some poems are rather long and that again limits when I can “use” them. But what would be the merit of a *Bulletin* without poems? There are also pictures and etchings for the editorial team to consider. CSJ pilgrims are not shrinking violets when it comes to art and the camino. They are rather more akin to Jacob’s Ladders, only too happy to perform and show their appreciation of the camino.

In conclusion it must be stated that the *Bulletin* is produced in joyful colaberation by at least four CSJ members – indeed at one point involving the editorial team working on the *Bulletin* in two countries when James Hatts was studying in Madrid and the Editor was left behind in the UK. This number does not include, however, the truly valiant band of volunteer pilgrims who do the stuffing of the envelopes after the *Bulletin* has been printed and is ready for distribution and mailing. In total, for a CSJ member in Dunfermline to receive a copy of this March *Bulletin*, it takes at least six intrepid pilgrims several days of labour of love to ensure its happy and safe arrival. In this creative chaos therefore, it is a continuous blessing of St James that the *Bulletin*

does indeed come out every quarter and that CSJ members have always something beautiful, moving, informative, cheering or thought-provoking to say and illustrate – and are ready to share these thoughts and insights with other members. It would seem that the more pilgrims interact with the pilgrimage the more fascinating and creative are the stories which they subsequently write-up and illustrate. A point beautifully brought home by the story-telling of Hazel Bradley at the CSJ Annual General Meeting at the end of January.

In this fashion the *Bulletin* really does reflect the wide range of interests of the CSJ membership, with articles on aspects of the history and art of the pilgrimage, incidents from church and European history, spirituality of the pilgrimage and sheer, solid, down-to-earth know-how of the labours of walking and cycling. Some articles eloquently demonstrate the lateral thinking and inquiring nature of our members; such members as Francis Davey and Pat Quaife in their quest for the Icon of Philerimos as recorded in this issue. Their search followed a short article in *Bulletin* 78 about a visit that two CSJ members undertook to Malta in search of the Knights of St John. The article also mentioned the final dispersal of the Grand Order of the Hospitallers of St John, and with them the disappearance of the famous icon of Philerimos. As the pilgrim-traveller William Wey was known to have seen this icon, it is not surprising that Francis Davey and Pat Quaife were inspired to follow the story to the end. Likewise the article about the Scottish Royal Jameses in this issue reflects the interests of our members north of Hadrian's Wall, while reminding the rest of us that to be called James is to bear a name in company with some of the Greatest. There are also articles and poems in this issue about the sheer magic and beauty and living legend of the camino – something most of us can relate to. I leave you therefore with words from Doug Baine's poem, and may this Holy Year be both fruitful and memorable for all of you.

*One day I fell.
When we were walking to Santiago
Strangers helped me stand and then walk on.
A stranger in a shabby suit,
In some crowded city, seeing us lost, bone-tired,
Thinking us thirsty, gave cold water, all he had,
So we might walk on.
At a lonely place, a nun gave blessing and embrace,
To hurry us along,
As we were walking to Santiago.*

DB, 2002

Chairman's Address

Annual General Meeting January 2004

William Griffiths

It will not have escaped your notice that the Confraternity of St James was twenty years old on 13 January 2003, and those of you who were present at last year's AGM will remember that our celebrations included assembling founder members to cut the anniversary cake. All of us, whether we were here last year or not, will have been able to rejoice in the past of the Confraternity by reading the magnificent History written for us by one of those founders, Patricia Quaife, which came out as the most recent issue, number 84, of our *Bulletin*. As TS Eliot wrote "A people without history is not redeemed from time, for history is a pattern of timeless moments." We are deeply indebted to Pat for giving us those timeless moments which make up our history, and from which our present and our future grow.

At last year's AGM, you will remember (or else you can read about it in the History) that all four of the Confraternity's Chairmen were present: Robin Neillands, James Maple, Pat Quaife and Laurie Dennett, and we were privileged to hear Laurie's talk "Gifts and Reflections" as a distillation of her experience of the pilgrimage at her last AGM as Chairman.

At the first meeting of the new Committee I was elected to succeed her as Chairman. Howard Nelson, with whom I have for some years been in the very happy position of joint Vice-Chairman, is (happily) continuing to serve in that role and, as you all know, has special responsibilities as Librarian and Manager of our Website. (The Website, by the way, is a remarkable success story. In 1999, the year it started, it had 5,329 people visiting it. In 2003, the number was up to 32,720. This year, we are already getting about 1000 "hits" per week.) Joining Howard as the other Vice-Chairman is Alison Raju, well known to you all as an author of several of the Confraternity's pilgrim guides, not to mention her very successful guides published by Cicerone Press. I once happened to be at Estaing, on the Le Puy route, as an *hospitalier*, when Alison turned up, making the pilgrimage in order to revise the relevant guide. She is the only pilgrim I have ever seen wearing *two* rucksacs, the main one on her back, and the one with her writing materials at the

front. So, think of Alison next time your rucksack seems heavy! I am immensely grateful to them, and to all the members of the Committee for the support and guidance they have given me personally, and all that they have given to us all.

I would particularly like to thank those who joined the Committee in 2003: Paul Graham (who of course has long been a mainstay of the Rabanal Sub-committee, and continues to be so, and who also now acts as Company Secretary). Chris Jackson has taken over the key role of Membership Secretary, and devised the very important survey of the membership, of which we shall be hearing more shortly. William King has long been one of the enthusiastic band of volunteers in the Office, and is co-ordinating their efforts. The Reverend Ricky Yates has experience in publishing which he is generously sharing with us as head of the Publications Sub-committee. We also have designs on a certain Romanesque church in his beautiful North Oxfordshire parish as a venue for a Confraternity event this year. A new Scottish member of the Committee, Dr Gerry Greene, was co-opted as successor to Fr Willy Slavin and we look forward to this year's Scottish Practical Pilgrim Day as a continuation of the very successful ones that Willy arranged.

Three other continuing members of the Committee need no introduction but do need our continuing thanks. Dr Gosia Brykczynska continues to surpass herself in the quality of the *Bulletins* that she edits. She has the invaluable technical assistance of James Hatts, now happily back from Madrid. Mary Moseley put on the delightful exhibition of pilgrim material at the Cheltenham Museum to accompany the Constance Storrs Lecture there, and a much larger exhibition is being planned for a future date. Eric Walker issues the Pilgrim Passports (a record number last year, 713) and continues his work to make the Northern Caminos viable alternatives to the Camino francés.

You will see in your AGM papers that Aileen O'Sullivan is standing down as a Trustee but continuing to be our Irish representative, and we shall still have her valued assistance in liaison with our sister Association in Ireland. We are also very fortunate that Laurie Dennett, on standing down as Chairman, agreed to be our representative as needed in Spain, where of course she spends much of the year in O Cebreiro. We have been glad of her help in our response to the aftermath of the oil tanker disaster in Galicia, and in matters concerning Rabanal. For many pilgrims, the Refugio Gaucelmo in Rabanal is the Confraternity. One of the things I have most enjoyed this year was getting to know more

about everything the Rabanal Sub-Committee and the wardens do to make that Refugio so welcoming. You will be getting a fuller account from Paul Graham, but I would like to thank especially Dr Alison Pinkerton for her work as Co-ordinator of Wardens, which she now hands over to Tony La Roche.

Our office premises, under the hospitable roof of Christ Church in Blackfriars Road, are the metaphorical heart of the Confraternity, and, if I may continue my medical metaphor, the pacemaker of that heart is Marion Marples. To quote our member Paul Darke, writing in the *Bulletin* a year ago, “the ever-delightful Marion Marples”. I need not repeat the story (which you can now read in our History) of how Marion was recruited by Pat Quaife in the early days of our existence, and succeeded Pat as Secretary in our sixth year. The Confraternity in those days was run from Marion and Leigh’s home, and my memories of Committee meetings held there are often bound up with nostalgia for the comfort of their armchairs. We have come a long way since then. Marion has guided our moves into 3 sets of offices. The first was demolished to make way for the pub called “The Mad Hatter”, the second was on the site of Chaucer’s Tabard Inn (and Marion last year successfully lobbied Southwark Council to put up a plaque) but our present one will, I hope, be home long into the future. Marion has gathered round her a fine team of volunteers. Time prevents me from naming them all, but I know that Marion will join me in thanking particularly Bernard Masson, who is now standing down. Members now know that the Office is open for their personal visits every Thursday, and sometimes on other days. By good fortune, Thursday is the afternoon when I escape from my patients, and many is the time I have turned up at the Office to find Marion, her computer and papers temporarily laid aside, welcoming a member and answering queries about the Camino. We would like to make the resources of our Office even more available to our members, including those who work in the week or live outside London, by instituting a regular opening on the fourth Saturday of each month. The January one was last week, and most enjoyable. You’ll find the dates for the next few months (but not March which is taken up by Practical Pilgrim Days) in your blue AGM papers.

A visitor to the Office during the week might also have the pleasure of meeting Alison Thorp, our Finance and Systems Officer, who is with us today at her second AGM. You will recall that when Timothy Wotherspoon stood down as Treasurer, a successor could not

immediately be found, and it was at that critical moment that we were providentially introduced to Alison and engaged her for a two-year contract. Many of you heard her presenting the Financial Report last year and we are about to hear her again. So I shall not say anything at all about the impressive financial and organizational skills that she has brought to the Confraternity. (Good wine, as they say, needs no bush.) I shall only say what a great pleasure it has been working with her, and how impressed I have been with the way she has thrown herself into the activities of serving the pilgrimage which do not form an official part of her job. We are once again at a moment when we are actively looking for a member who can serve as Honorary Treasurer, or perhaps in an auxiliary capacity. The recent survey has brought some interesting offers. In order to ensure a smooth transition, we have started discussions with Alison about possibly extending her contract, which at present is due to end in May.

One of Alison's major activities in the last year was working with Chris Jackson and Howard Nelson on the choice and installation of a new computer system, known as *Maximizer*, to take the membership database, which hitherto has been devotedly maintained on John Hatfield's own home computer. I am pleased to announce that the transition has been safely accomplished, and that *Maximizer* is astounding us all with its capabilities. I am told that the computer boffins who came to instal it commented specifically on the good quality of the data as they found it under John's stewardship. This will surprise no-one, but deserves our warm thanks. John continues to look after the Slide Library, about which he will be talking shortly. Another immensely important work that John does is in liaison with our European sister-Associations especially in France, Germany and Scandinavia. The French route that is currently being developed most vigorously is the one from Vezelay, and John (the author of our Guide to that route) intends to make the next edition closely linked with the Guide produced by the Amis de Saint-Jacques de la Voie de Vezelay. I am most grateful to Monique and Jean-Charles Chassin for having invited John and me to attend their AGM and a subsequent meeting about accommodation on the Vezelay route, at the end of February. John has kindly offered to drive me there.

As always, we are immensely grateful to all of our writers of Pilgrim Guides. As you know, David Wesson brought out his last edition of the Camino Frances Guide in 2003, and the 2004 one (on sale upstairs!) is by William Bisset. As a token of our gratitude we are presenting David

Wesson with a magnificent staff carved for him by Peter Fitzgerald. David is not here today but Peter will leave the staff for people to admire. If any of you happen to be going to Teesdale, we will ask you to deliver it to David. Also in the artistic field, I must mention Matthew Boulton, one of our Bursary winners last year. If you have not already seen the display upstairs of some of his photographs of the Camino, do please do so after this meeting.

We often like slightly to misquote the poet Goethe as having said that Europe was created by walking to Santiago. I would like to touch on some of our other international bonds of fellowship which have been strengthened in the past year, while directing your gaze for a full account of last year's activities to the Secretary's Review in your pink AGM papers. The highlight of the year from an international perspective was the pilgrimage from Bury St Edmunds to Walsingham, where we celebrated St James's Day. We invited the Association Normande des Amis de Saint-Jacques to join us, led by Jean-Noel and Line Le Toulouzan. This was building on initial contacts which had been made separately by Marion and by myself. The pilgrimage's fate hung in the balance with the tragic death of our member David Charlesworth, its main organiser. Marion stepped into the breach, others rallied round to help, including David's son Seth with the catering, and the walk went ahead. Since then, about a week ago, Marion and Katherine Lack were invited by the Normans to give papers at their colloquium on "St James and Normandy", held in Saint-Lo. The Normans have also generously invited the Confraternity to take part in their pilgrimage for St James's Day this summer. This ambitious project, from 17 to 31 July, will see us walk from Salisbury to Winchester and then Portsmouth, cross by ferry to Cherbourg and walk to Mont-Saint-Michel, and will, I trust, further strengthen our links with Normandy.

I myself in the past year have been to three meetings abroad. One, in Moissac, was of hosts on the Le Puy route. Being then quite new to the mysteries of the Internet, I was surprised to find myself recruited as a "*webhospitalier*" for the site called "*Webcompostella*" (to which you will find a link on the Confraternity's webpage). This is a website which is currently in French and deals only with the Le Puy route, but it plans to widen its scope and is currently being translated into English. The second meeting was in Santiago in the autumn, and was a meeting convened by the *Archicofradía del Apóstol Santiago* to prepare for the 2004 Jubilee Year. The *Archicofradía* invited its own members and also the Jacobean Associations, such as our own, which do not have a purely

religious nature. I was delighted to bring back to England the first copy of the Pastoral Letter of the Archbishop of Santiago, "Pilgrims through Grace", in its English translation by Laurie Dennett. Copies are on sale upstairs. My third trip was to Paris for a colloquium of the *Centre d'Etudes, de Recherche et d'Histoire Compostellanes*. The subject, rather sombre, was "Death and the Pilgrim", but it gave me a good opportunity to give them a plug for Katherine Lack's book on the Worcester Pilgrim. The Centre is, of course, the academic branch of the *Societe Francaise des Amis de Saint Jacques de Compostelle*. As you all know from our History, it was Mademoiselle Jeannine Warcollier of the *Societe* who gave the impetus for the foundation of our Confraternity. It was a great joy to see her again, and fitting, in our anniversary year, to renew these bonds.

I have said earlier that for many pilgrims the Refugio Gaucelmo is the Confraternity. I have just been talking about our important international links. I would like to draw these themes together by directing your attention to the item on your Agenda called "Vision for the Future: a new Refuge". This refers to a small item in *Bulletin* no 83 last September. Your Committee met, as we do each summer, in Howard and Jinty Nelson's garden, to take a more long-term look than we can ordinarily do at the Camino and the Confraternity. One recurring theme was of overcrowding on the Camino Francés. What can we constructively do about that? Obviously not to tell pilgrims to avoid it, but perhaps to help improve the infrastructure on some of the alternative routes? Our History has reminded us how the energies of the Confraternity were galvanized by the project of creating the Refuge at Rabanal, a project originally suggested by one member, Walter Ivens. Is the time right for us to consider a second Refuge? On the Vía de la Plata? The Camino Inglés or Camino del Norte? The Voie de Vézelay? Or even another part of the Camino Francés? Useful suggestions have already come in. We now invite you to a meeting for further discussion of the project. This will take place in our Office at Christ Church on Saturday 14 February. Why St Valentine's Day? Well, I thought some of you might welcome a little change from routine. "This year, darling, we won't be having a candlelit dinner, we'll be going to discuss a pilgrim refuge." But of course, as you all know, 14 February is also the feast day of the Blessed Angelus a Gualdo, that notable 14th Century hermit who made the pilgrimage from Italy to Santiago barefoot. When he died, the church bells in the neighbouring district rang of themselves. So, if the spirit moves you, come to the meeting. If not, join your

prayers to those of St James, St Valentine, and Blessed Angelus, for the success of the meeting.

To end, I would like to look at the question: "What does it mean to say that 2004 is a Jubilee Year?" I turn to the Pastoral Letter "Pilgrims through Grace" of Archbishop Julián Barrio Barrio. "The festive celebration of this Jubilee, this Year of Grace, should be for everyone a cause of good cheer and hope, as a summons to continual conversion in our lives, as much personal as social... In the night of faith and hope through which we are passing, the pilgrim to Santiago must be the watchman who announces the dawn of life after death

How are we to be watchmen? I would like to point to three aspects: Desiring, Giving and Jubilating.

To demonstrate desire, Archbishop Julián uses the words of Saint Augustine: "Suppose that you want to fill a bag and you know the abundance of what they are going to give you ; you will thus hold out the bag, the sack, the wineskin or whatever it is. You see that the bag is not quite big enough, and so you stretch the mouth of the bag wider to make it bigger. So God enlarges desire: with desire, he enlarges the soul and makes it capable of holding its gifts. Such is our life: to exercise ourselves in desire." We are reminded of the words sung by the French pilgrims in *La Grande Chanson*:

*Au coeur avions si grand desir
D'aller a Saint Jacques,
Avons quitte tous nos plaisirs
Pour faire ce voyage.*

Concerning giving (in which we receive), Archbishop Julián writes words which are very relevant to us as we reflect on the possible second Refugio: "The meaning of hospitality has a special relevance when the pilgrim is received who needs material and spiritual attention on his journey. This involves not only giving him something to eat or drink, but listening to what he says and accepting him just as he is."

Concerning jubilating, I would like to turn to a different Archbishop, Rowan Williams, and share words from his first book "The Wound of Knowledge", published in 1979, where again he quotes from St Augustine: "What you are experiencing, you cannot put into words. But what cannot be said may still be sung: not only in hymns and psalms but in the wordless "iubilus", the almost formless chant of the labourers in the fields : Singing to God properly is singing with jubilation. Now what is this singing with jubilation? Think of people singing as they go about some hot and exhausting job – at harvest-time,

say, or in the vineyard. They start celebrating in their happiness with the words of familiar songs. But they end up turning away from words, as if they were filled with so much happiness that they couldn't put it into words. And off they go into the noise of "jubilation". So when do we jubilate? When we praise what we cannot speak of."

In this Jubilee Year, may St James enlarge our desire, increase our giving, and move us to jubilation.

Iubilate! Iubilate! Iubilate Deo!

Library Notice

Missing books, January 2004

When we did this winter's check on the library, the following books were unaccounted for:

FLETCHER, Richard. St James's catapult: the life and times of Diego Gelmirez of Santiago de Compostela. - Oxford: Clarendon Press, 1984. - 341 pp. (BKA) (#125)

HIGGINSON, John. The Way of St James, le Puy to Santiago: a cyclist's guide. - Milnthorpe: Cicerone Press, 1999. - 104 pp. (BKA) (#1814)

HISTORIA COMPOSTELANA. Historia Compostelana o sea hechos de D. Diego Gelmirez. - Translated into Spanish from the Latin texts by R.P. Fr Manuel Suarez. - Santiago de Compostela: Editorial Porto, 1950. - 517 pp. (BKA) (#323)

ROLAND, Chanson de. The song of Roland. - Including introduction and notes. Translated by D.D.R. Owen. - London: Unwin Books, 1972. - 126 pp. (BKA) (#260)

WEBB, Diana. Pilgrims and pilgrimage in the medieval west. - London: I B Tauris, 2001. - 290 pp. (BKA) (#2518)

If you have borrowed any one of these, or know where they might be, please contact the librarian, Howard Nelson, at once -

71 Oglander Road,
London SE15 4DD.

020 8693 7252
georges_nelson@compuserve.com

On Pilgrimage

*I am walking to Santiago,
But that was then, and the bones of men,
Walled up, were walking still.
By the light of the great sun,
I watched them go,
And by rain-light and wolf-light, they pressed on,
As we were walking to Santiago.*

*And the mountains came and went,
With snow and bitter winds
And eagles but a touch away
Rocks where little birds ended their pilgrimage
In nets and the gasp of guns,
When we were walking to Santiago.*

*There were days of mud and cold and hunger
And uncertainty, when all hope was for shelter
And all that eyes could see
Was the horizon,
And all that ears could hear
Was the sound of footfalls.
As we were walking to Santiago.*

*Then there were days when nightingales sang,
And cuckoos called. There were rocks
Where small green lizards basked
And frogs sang in a foreign tongue.
And storks disdained us
From their apartments in abandoned belfries.
As we were walking to Santiago.*

*When we were walking to Santiago
I wondered why the rage of such multitudes
Left us only whispers as a guide.
The ghosts that clanked ahead
Were lost in darkness, where I had expected light.
Blind to their vision,
My feet fell always on the endless ground.
As we were walking to Santiago.*

*One day I fell.
When we were walking to Santiago.
Strangers helped me stand and then walk on.
A stranger in a shabby suit,
In some crowded city, seeing us lost, bone-tired,
Thinking us thirsty, gave cold water, all he had,
So we might walk on.
At a lonely place, a nun gave blessing and embrace,
To hurry us along,
As we were walking to Santiago.*

*So we went, under the sun, over bleak places
Past bad dogs and storms of lightning
And red dust.
Past weariness, anxiety and sickness,
Past the kindness of strangers,
Beneath the eye of God,
Past the hospitality of grubby bars
And all the good wishes of an alien way;
Coming at last, on the fortieth day,
To Santiago.*

*Above the field of stars, the great cathedral
Leaned against the clouds.
Within the shadows there, were crowded
The bones of a dead man and
the singing of the quick.
And a stone that spoke to touching hands
And a jubilation that I could not touch,
And the vast silence of an elsewhere God
When we had walked to Santiago.*

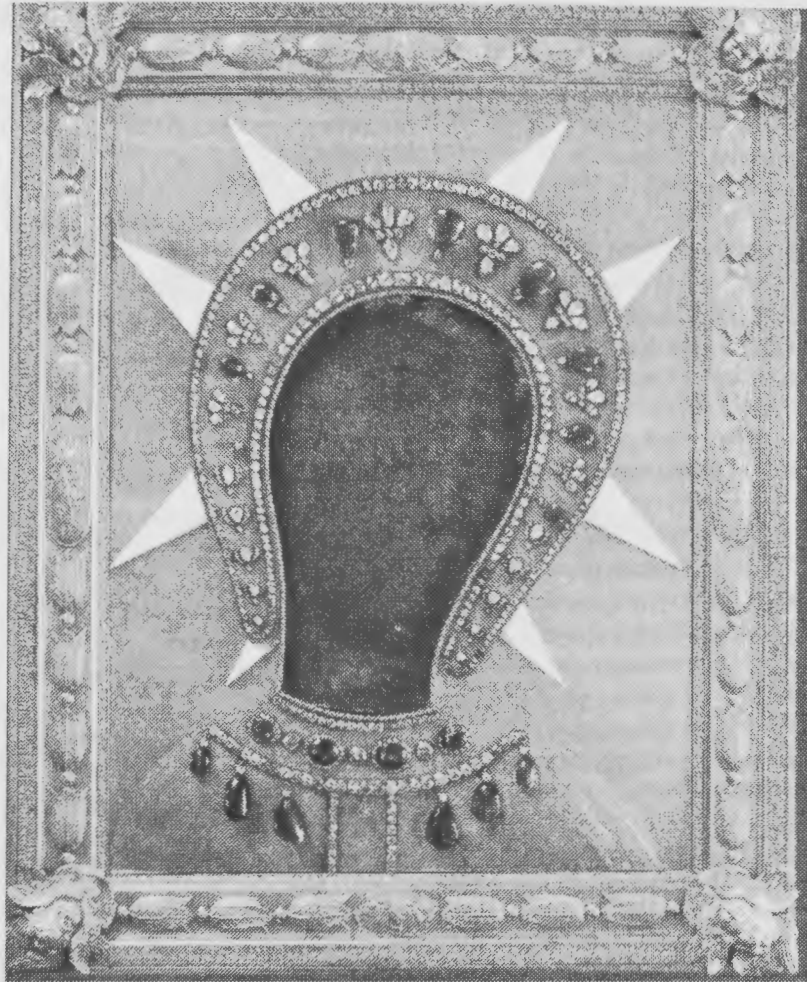
*Later, we crept like mice
Back to that empty holy place
And brought to mind the face
Of the nun at the crossroads,
The man in the shabby suit
And the help of strangers hands,
The busy barman bringing the gift of food,
And all those calling out along the way
To be remembered at Santiago.*

*That was years ago
And I
Am still walking to Santiago.*

Doug Bayne, 2002

The Icon of Our Lady of Philerimos

Francis Davey



Inde venimus ad Rhodys xix die Augusti. Ibi audiui quod vj. miliaria a Rhodys est castrum et parva villa que vacatur Fylerme; ibi est ymago picta beatissime Marie, quam pertraxit sanctus Johannes Evangelista quando erat in Patmos insula cl. miliaria a Rodys, que postea erat ab aliis picta; et est prima ymago que facta erat ad honorem beatissime Marie, et facta sunt ibi multa miracula. (William Wey, The Itineraries, Roxburghe Edition page 99)

“We reached Rhodes on 19 August. There I heard that there is a castle and a small town, called Philerimos, six miles from Rhodes. There is a painting there of the Most Blessed Mary which was sketched by St John the Evangelist when he was on the island of Patmos 150 miles from Rhodes. This was afterwards painted by others. It is the first picture which was made in honour of the Most Blessed Mary and many miracles occurred there.”

Wey was describing his voyage home from his 1462 pilgrimage to the Holy Land. It was a dangerous time in the Eastern Mediterranean because the Turks were attempting to avenge the defeats inflicted on them in the “County of Greater Wallachia” by Lord Flak, known to posterity as Vlad the Impaler, the model for Bram Stoker’s fictional Count Dracula. The Grand Master believed that an attack on Rhodes was imminent. He summoned the Knights and ordered them to lay in stores of wheat and wine to withstand a siege of two years. On the north side of the Grand Master’s Palace there were huge underground storerooms on three levels, so vast that Suleiman the Magnificent’s doctor, Ramadan, who described the second great siege of Rhodes, said they could hold all the inhabitants of the city together with their possessions. There were ten huge circular silos for storing grain, three of which can still be seen. Wey and his fellow pilgrims did not wait to see if the Turks would arrive. They reached Cande (Heraklion) in Crete on 5 September and Motys (Methóni) on the 20th. They arrived in Venice on 11 October, setting off for England two days later and getting to Dover on 1 December.

For many years now Pat Quaife and I have been following Wey’s route from Eton to the Holy Land, endeavouring to see as many as possible of the sites he names and the relics and shrines he describes. His account of the Icon of Philerimos especially intrigued us and we decided to try to track it down. In 1998 we were in Rhodes and while there visited Philerimos. A Christian basilica was built over the pagan temple of Athena Ialysia in the 5th or 6th century and the foundations of the latter and the distinctive baptistery of the former can still be seen. The basilica later became a single-aisled Byzantine chapel and later still the sanctuary of this church became the entrance to a medieval successor built to house the icon of Our Lady of Philerimos. The church was enlarged in the 15th century and has been restored in recent times. The castrum, castle, which Wey mentions, still stands nearby, although this too has been altered over the intervening centuries.

I went to Rhodes with a number of questions arising from Wey’s narrative. While we were there we called at the office of Ms Anna Maria Kasdagli, Director of the 4th Ephorate of Byzantine Archaeology of the Dodecanese, who received us with the greatest kindness. Not only did she answer all my questions about the buildings, sites and coins mentioned by Wey, but when we came to the icon of Philerimos she gave us a photo-copy of an entry from a recent Maltese publication, *The Order’s Early Legacy in Malta*, by Canon John Azzoparoli. In this

(pages 20 to 23) he describes the history of the icon up to 1941. It was the most precious possession of the Knights Hospitaller, being already an object of veneration at Philerimos before the Knights conquered the island in 1306-9. The Rhodians believed that it was painted by St Luke and brought to Rhodes from Jerusalem about the year 1000. Its fame as a wonder-working image was known all over the Aegean. Other 15th century writers, apart from Wey, describe the citadel, the icon, its sanctuary and the adjacent monastery on which the Knights lavished their munificence. During the sieges of Rhodes by the Turks in 1480 and 1522 the icon was moved inside the walls of Rhodes for safety.

The Turks attacked Rhodes in June 1522 and, after an epic siege, the Grand Master and 180 surviving brethren left the island on 1 January 1523. The icon went with them to France and Italy on their seven-year exile, being venerated between 1524 and 1527 in the collegiate church of SS Faustino and Giovita at Viterbo. In 1529 the Order settled in Malta and the icon was placed in the church of St Lawrence at Birgu, where it escaped damage when the church was destroyed by fire in 1532. After the building of Valletta it was transferred first to the church of the Virgin of Victories and subsequently to the conventual church where it had its own chapel. After Napoleon evicted the Knights from Malta in 1798, the Grand Master, Ferdinand von Hompesch, was allowed to take the icon, together with the other two principal relics, the Hand of the Baptist and a splinter from the True Cross, out of the island.

These three relics were presented on 12 October 1799 to Tsar Paul I, who had been elected Grand Master by a few rebel Knights, by the Count de Litta, the Order's representative. After the death of Paul I in 1801 the icon was transferred to the Winter Palace in St Petersburg. When this palace was stormed in the Bolshevik Revolution of 1917 the icon survived because it was in a church 40 kilometres away, at Gatchina, where it had been taken, together with the other relics, for a celebration in honour of the Knights on 12 October. The Dowager Empress, Maria Feodorowna, escaped to her native Denmark, via Estonia, with the help of the British Royal Navy, taking these relics with her. It seems that the empress might have intended to entrust them to the Russian monastery of St Pantaleímon on Mount Athos, but, in fact, before she died in 1928, she gave them to her daughters, the Grand Duchesses Xenia Alessandrowna and Olga Alessandrowna. They in turn passed them to the President of the Synod of Russian Orthodox Bishops in Exile, Archbishop Antoniye of Kiev and Galizia. After a brief

spell in the Russian Church in Berlin they were transferred, in 1929, to Belgrade where, in April 1932, they were officially consigned to the custody of King Alexander I of Yugoslavia. They stayed in the chapel of the royal palace until 1941 when, because of the threat of the Nazi invasion, they were sent to the Orthodox Monastery of Ostrog in Montenegro.

At this point Canon Azzopardi's account concludes with the words, "Nothing has been heard of them since". Ms Kasdagli, however, told us that she had heard a rumour that the icon was still in Montenegro.

I decided the next stage would be to write to the archivist of the Sovereign Military Order of Malta at its present headquarters in Rome. I would like to acknowledge the assistance I received in making this approach from two Confraternity members, Jocelyn Rix and William Griffiths. In a most helpful reply the Order's archivist, Dr Valeria Maria Leonardi, told me that while it had been assumed for a long time that the icon had been destroyed in the bombardment of Belgrade in 1941, an article had recently appeared, in *L'Osservatore Romano* of 24 March 2001, by an art historian, Giovannella Berte Ferrarsi, in which she claimed that she had discovered the icon in the National Museum of Montenegro in Cetinje. It was time to use my family's expertise in the Internet.

My son, Jonathan, quickly obtained via the Internet a copy of the article described by Dr Leonardi, together with an English translation of it, while my brother, Julian, printed out for me the nine pages of the website published by the National Museum of Montenegro in Cetinje. Thus equipped I wrote to the Director, Petar Cukovic, enquiring if the icon was indeed in his Museum and could be seen by the public. He answered by return, in English, and, in addition, most kindly telephoned me to say that the icon was on display to the public in the Museum in Cetinje.

Pat and I had arranged an itinerary following Wey's progress down the Adriatic from Venice to Dubrovnik visiting en route all the places he mentions in between: viz. Porec, Rovinj, Pula, Zadar, Šibenik, Trogir, Split, Hvar and Korcula. To see the icon meant extending our tour to Montenegro so we added to our list four more places named by Wey: Kotor, Budva, Antibari and Ulcinj, this last almost on the Albanian border. From Budva it would be only a short distance over the mountains to Cetinje, the former capital of Montenegro when it was a kingdom. Getting from Dubrovnik to Budva was not easy but we eventually achieved it by taking a taxi which made the frontier crossing

from Croatia into Montenegro, which is at present part of the joint Serbia-Montenegro state, all that is left of the old Yugoslavia, much simpler. There is a bus from Budva to Cetinje but no scheduled service back. This struck us as strange but we later found out the reason. One simply waits at the bus stop in the hope that, perhaps, an entrepreneur bus operator will arrive to take you back!

On 4 June we left Budva on the 9.30 am bus to Cetinje. It was a spectacular drive over the mountains which were covered with forests. Once in Cetinje we had difficulty in finding our way to the Museum, although Pat had taken the precaution of telephoning the Director's office the day before to confirm our visit the next day. After one set of misdirections from a shop-keeper, Pat stopped a student who spoke some English and who pointed us in the right direction. We arrived first at a Museum which we later discovered was the former royal palace. There one of the staff redirected us to the National Museum of Art where we reported to the front office and were taken up to Petar Cukovic's office. We were greeted royally and were soon escorted, with our own personal interpreter, to the special room where the icon is on display. We were not disappointed. The Director has been at great pains to display the treasure in a fitting manner. The colour chosen for the surrounding décor is "Klein" blue, and the Director explained to us his reasons for selecting this tone. The icon is protected by a sheet of glass to protect it from over-enthusiastic lips, but the sympathetic manner in which it is displayed respects it both as a religious icon and as a work of art.

The icon measures approximately 15 1/2 x 12 ins (44 x 36 cm) and depicts the face of the Virgin looking to her left. Mr Cukovic said that experts had variously dated it to between the 9th and 11th centuries. Because of its age and fragility it is very dark and the features are not immediately or easily distinguishable. The photograph, however, does show very well how much more clearly the face can be seen if viewed from the right. Up to the present no X-ray photographs have been taken of the icon.

The Director explained that the eight white triangles which jut out around the Virgin's halo are actually the tips of a Maltese Cross, something which I had not myself realised. The icon is "dressed" with precious stones, principally rubies and sapphires, whose monetary value is enormous - another reason for the security which surrounds the icon and its gallery. A copy of the icon was commissioned by the Tsar Nicholas I in the early 19th century and is now displayed in the Basilica

of Sta Maria degli Angeli at Assisi; a photograph of the original was taken in 1932.

On returning to the Director's office for coffee Mr Cucovic informed us, to our surprise and delight, that the other two relics, so prized by the Knights Hospitaller, the hand of the Baptist and the splinter of the True Cross, were in St Peter's Monastery, only a short distance away. We spent the rest of the day on our own personal tours, with English-speaking specialists, of the other four museums which form the historical and artistic heart of Cetinje and, late in the afternoon, in the Treasury of the Monastery of St Peter Petrovic, we saw these relics also. The small casket which contains the Baptist's hand still has one arm of a broken, Maltese Cross attached to it.

The Director told us what had happened to the relics after 1941. They had remained in the Monastery of Ostrog until 1952 when they were taken to the State Treasury in the new capital of Montenegro, Podgorica. They remained there until 1978 when they were placed in their present homes in Cetinje.

If any members of the Confraternity wish to see these relics they might be well advised to inform the museum authorities of their interest. As mentioned above, there are five museums on a "campus" in Cetinje and guided visits, organised by travel agents in Croatia to Montenegro, steer groups mainly to the Palace of King Nikola I. While this houses a most interesting collection, including, incidentally, a portrait of the Dowager Empress who rescued the relics, the Museum of Art and the Monastery of St Peter do not appear to figure on the usual itinerary. We cannot speak too highly of the welcome we received from the Director and all his colleagues, and we are most grateful to them for all their kindness and help.

Postscript

It was announced in *The Times* of 5 December 2003 that the remains of the Dowager Empress, Mariya Feodorovna, who was born Princess Dagmar of Denmark and who was the mother of Russia's last Tsar, Nicholas II, are to be returned to Russia. She it was who rescued the Icon and the other relics.

At the present she lies in Roskilde Cathedral in her native Denmark where she died in exile. She will be buried, probably in September, beside her husband, the Tsar Alexander III, in the Peter and Paul Fortress in St Petersburg.

Mostly about Precedents: Walter Starkie Revisited

The Road to Santiago: Pilgrims of St James by Walter Starkie, John Murray 2003, 340 pp, £8.99. ISBN: 0-7195-6337-2 Available from the Confraternity.

Purists will argue that this appraisal of a time-honoured work comes almost fifty years too late. But publisher John Murray has reissued the classic Walter Starkie text in paperback. Such a tribute calls for some sort of retrospective on Starkie; a reassessment which to my mind places his mid-twentieth-century progress to Compostela in a context that is historical, spiritual and within the framework of other travel writers of his time.

At the age of 59 Walter Starkie set out from Arles in the spring of 1954 – a spring that was akin to late winter rather than the darling buds of March – and his recorded passage through France and Spain falls into two parts. In the first section he brings his Irish insight to bear on the history and legacy of St James – all you ever wanted to know but were afraid to ask – and supplements it with references to earlier pilgrims in whose wake he follows. For instance, you will find mention of travellers “like Master William Wey of Eton College, who went by sea to Galicia, in 1456” and whose further trail you will find shadowed by Francis Davey elsewhere in this *Bulletin*. The second part of the book covers Starkie’s actual experiences in 1954, and contains vistas of thought from earlier pilgrimages undertaken during the thirty years from 1924 onwards. Troubled years for Spain, and the Spain of 1954 was not the Spain of 1924, just as the Spain of 2004 is even less so. Unlike more contemporary pilgrims the older Starkie did not feel the need for the company of mythical mentors. And if, as a modern reader struggling between the real and the imagined companions of such wayfarers as Coelho and MacLaine, you tend to breathe a sigh of relief – beware! Starkie quotes as a medieval precedent St Godric of Norfolk who enjoyed journeying with his mother, preferably borne on his shoulders. “And according to Reginald of Durham, who wrote the life of Saint Godric, mother and son met a strange woman of ‘wondrous

beauty' on their journey, who every night would wash their feet, and Godric discovered that their companion was none other than the Blessed Virgin herself".

Walter Starkie travelled with no other company than his fiddle, and here again the combination of musical and artistic endeavour with physical exertion was not without precedent. Laurie Lee had walked across Spain with his violin in the months preceding the start of the Civil War in July 1936. Two years earlier on his way to Constantinople on foot Patrick Leigh Fermor had knocked on doors in Vienna, sketch-block in hand, offering to run off quick likenesses of local citizens. Those were obviously the days before Neighbourhood Watch notices bidding all callers to identify themselves at the door prior to being granted entry. In contrast to these earlier writers Starkie related his experiences within a short period of undergoing them, so his account has an immediacy which is lacking in the poetic prose of Lee (writing 33 years after the event) and the ultra-precision of Fermor (honed to perfection 43 years later).

There is an easy assurance in the way Walter Starkie supports his witness with a background of history and legend. In many cases we are in the twilight world of an aural tradition hovering between the possible and the probable, but Starkie's day was less secular than ours and his accounts of miracles and wondrous happenings are more plausible than the average James Bond film.

His chosen path in 1954 was based on our standard perception of the route which Marigold and Maurice Fox have made their own. On the French side of the Pyrenees we have Narbonne and Carcassonne thrown in for good measure, and in Spain we have a chapter on gypsy pilgrims - Starkie being Starkie - and a detour to Oviedo remembered from an earlier time. For sheer joy I would recommend his tale of the cock and hen at Santo Domingo de la Calzada as recalled from the time of pilgrim Andrew Boorde in evocative (Starkie's word is "quaint") sixteenth-century English. In Galicia Portomarín is described as "a forlorn little hamlet" and Starkie recalls a conversation with the long-serving parish priest of the church of San Nicolás. It is here that thoughts begin to consolidate about the differences between Starkie's day and our own. His "forlorn little hamlet" disappeared under the waters when the River Miño was dammed in the early 1960s to build the reservoir we see today. (Echoes of Patrick Leigh Fermor and the Danube at Or ova in the closing passages of "Between the Woods and the Water".) But the church of San Nicolás at Portomarín was moved

stone by stone to its current site and is intact to confront the eyes of today's pilgrim.

To take this thinking a stage further, and to emphasise my subject theme of precedents, it behoves me to acknowledge the defining influence of Walter Starkie as a forerunner for current members of the Confraternity; a sort of John the Baptist among contemporary pilgrims. Heralds like Starkie went before, and we in turn inherited their legacy in 1983. We now have a camino with a developed and developing infrastructure. But place yourself in Starkie's boots and consider his expectations, particularly for Spain, as he made his crossing of the Somport Pass half a century ago. Ahead was the camino; ahead was Cizur Menor before the time of the Roncal family, Villasirga before Pablo Payo and his *mesón*, Villafranca before Jesús Jato and his healing arts, O Cebreiro before the tenure of Don Elías Valiña Sampedro (but not all that much before, because Don Elias came there in the autumn of 1959) and at the end of the journey, Santiago before the pilgrim office and Don Jaime García Rodríguez.

I fancy that our motives for undertaking pilgrimage today are more diverse than they were in Starkie's time. The Way is the same with the field of stars ever as its goal, but we the pilgrims have changed, Need we be concerned? Katherine Lack reassures us in last September's *Bulletin* with two telling sentences. "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."

Walter Starkie's book is a beacon and a milestone. If you are hesitating on the brink of buying it let me apply further pressure by stating that the cover photograph (featuring the central span of the bridge at Puente la Reina) comes from the extensive collection of Marigold Fox. Order half a dozen!

JOHN REVELL

John Revell records with appreciation conversations with Vincent and Mary Kelly about Walter Starkie's days in Dublin, and with Laurie Dennett about Elías Valiña's time at Cebreiro.

St James and the Royal Scots

Gerald Greene

Last year marked the 400th anniversary of the Union of the Crowns of England and Scotland, a union which took place in 1603 in the person of a Scottish monarch by the name of James. James VI of Scotland and I of England was the last of six successive such named Kings of Scotland stretching over two centuries. The questions to be addressed in this article are first, why and how did these six successive Scottish Kings come to be named James, and secondly, is there any evidence that these kings had any connection with St James and Compostela?

The Union of the Crowns had come about as a consequence of another union exactly 100 years earlier in 1503. That union was the marriage of James IV of Scotland, the great grandfather of James VI, to Margaret Tudor, daughter of Henry VII of England. This union was known as the Union of the Thistle and the Rose. In 2002 as part of the Queen's Jubilee Celebrations that union was commemorated in an exhibition held by Historic Scotland at Stirling Castle. Among the exhibits was a 'Book of Hours' gifted by James to Margaret on their betrothal. This medieval prayer book contains 65 full page miniatures each intricately decorated by artists of the 16th century Ghent-Brugge School. Among the miniatures is an illustration of James IV praying at an altar displaying the Scottish coat of arms and an image of St Andrew. Behind the king stands the figure of St James, in pilgrim garb with staff, gourd and wide brimmed hat, extending a protective hand towards the kneeling king (1). This scene indicates that certainly at that time - the beginning of the 16th century - the Stewart Kings saw themselves as having a special relationship with St James.

Origins of the Stewart Monarchy

The crown of Scotland had come to the Stewart family as a result of the marriage in 1315 of Marjorie, daughter of Robert the Bruce, to Walter, son of James Stewart (Steward). Bruce was succeeded on the throne by his son David II. On David's death without issue in 1371, the line passed through Marjorie to her son Robert Stewart, who became the first Stewart king of Scotland as Robert II. He was in turn succeeded in 1390 by his son Robert III, the father of the first Stewart

king to be called James.

James I (1406-37)

James was born to Robert III's Queen, Annabelle Drummond, in 1394. The child was a third son and unlike his older brothers, David and Robert, he was given a name without royal precedent in Scotland. The name James does appear in the Stewart family prior to the family's royal status. The closest relative of that name to the new prince was his great-great grandfather James Stewart, the father of Walter, who by marrying Marjorie brought the crown to the Stewart family (see above). An early Stewart connection with Compostela exists in that in 1252 a service was held at Paisley Abbey to mark the impending departure on pilgrimage to Compostela of James Stewart's father Alexander (2). Another connection with Compostela occurs through Sir James Douglas, the 'Good Sir James', who was charged with taking Bruce's heart to the Holy Land and who was the nephew of James Stewart. Sir James was the son of James Stewart's sister Elizabeth who had married a Douglas. En route to the Holy Land Sir James was diverted to Spain where he died fighting the Moors. It is reputed that while in Spain he visited the tomb of his patron at Compostela (3). Thus the Stewarts would appear to have had some association with Santiago de Compostela prior to their royal status.

The only contemporary allusion to the future James I's birth which sheds light on why he might have been called James, is contained in a letter from his mother to Richard II of England. In that letter she apologises for not replying sooner to a letter from Richard due to the recent birth of her son. This letter is dated 1 August and it has been suggested that the birth took place towards the end of July around the time of the feast day of St James (4). As a devout mother it is possible that Annabelle was instrumental in giving her third son the saint's name.

As the third son, Prince James would not have been expected to succeed to the throne. That he did so was due to the premature death of his brother Robert and the death of David, the heir-presumptive and 16 years his elder, in 1402. David, who was a vigorous young prince and was fully involved in the body politic of that time, fell foul of his uncle the ambitious Duke of Albany, then the most powerful man in Scotland and de facto its ruler throughout the reign of his enfeebled older brother Robert III. David died in mysterious circumstance at the Albany stronghold at Falkland. James now became the heir to the

throne and on the death of his father Robert III in 1406 succeeded at the age of eleven. James spent the first eighteen years of his reign as a prisoner/guest at the English court, having fallen into English hands when a group of Scottish lords attempted to spirit him to France to protect him from Albany. James did not return to Scotland until 1424, when at the age of thirty-two he was crowned king at Scone and began his personal rule. His first act was to exact terrible retribution on the Albany Stewarts and their supporters.

The only recorded association of James I with Compostela is that he made a vow to go there on pilgrimage. Moreover, he had this vow excluded from a list of vows he wished to have commuted in 1430 (2). In the event he did not fulfil this vow. In the same year James's English Queen, Joan of Beaufort, whom he had married in England during his exile, gave birth to twin boys. The first-born twin was named Alexander, a royal name, the second James. Alexander died in childhood at the age of four and James became heir. James I's drive for a strong centralised authority, based on that which he had observed in England during his exile, alienated many of the Scottish lords. In 1437 he was murdered in the Dominican Friary at Perth by a group of disaffected conspirators. His heir was crowned as James II aged seven years at Holyrood. As the first-born twin had been given a royal name there appears to be no strong intention at this time that the future king be styled James. As with James I, the accession of one of that name was fortuitous.

James II (1437-60)

It is from the time of James II that the eldest son and heir presumptive to the Scottish throne is invariably named James. The future James III was born in 1452 to Queen Marie de Gueldres. Four years later a second son Alexander was born. Thus the name James had now taken precedence over the royal name of Alexander. It has been implied that the naming of the first-born son as James was a political statement by James II at a time of crisis when he was immersed in a bitter and personal struggle with the Black Douglasses, a struggle that was seriously threatening his monarchy (5). The birth of James had taken place only a few months after his father had personally stabbed to death the Earl of Douglas at Stirling Castle, to where the Earl had been invited under safe conduct. This violation of the medieval code of honour would have outraged contemporaries (6). James may have been feeling particularly vulnerable at this time. In 1460 with the Douglas threat over and three male heirs in line, James II was killed by an exploding cannon while

besieging an English garrison at Roxburgh Castle in the Borders. His eldest son succeeded as James III at the age of nine and was crowned at Kelso Abbey.

James III (1460-88)

The naming of James III's two eldest sons now seems to reflect an inexorable intention to instate the name James as that of the future king (7). Two sons, born to his Queen, Margrethe of Denmark were named James. The first James, Duke of Rothsay, was born in 1473, the second James, Duke of Ross, was born in 1476. From then until 1488 when the older James succeeded, the two immediate heirs to the throne, were both named James. When the older James succeeded the younger James then became heir-presumptive until his death in 1504. Thus for 16 years there was a remarkable situation of two brothers co-existing, one king, one the heir, and both named James. James III's arbitrary and erratic rule alienated many of the powerful families in Scotland, with whom the elder son James formed an alliance. This culminated in James III's defeat and death at the Battle of Sauchieburn in 1488, by a rebel force nominally led by his own son. This son was duly crowned James IV at Scone, the first to be crowned at this traditional site since James I in 1424.

James IV (1488-1513)

This now was the James who had married Margaret Tudor in 1503 - the Union of the Thistle and the Rose. Two sons of this union were also called James. The clear intention seems now to assure that the future monarch's name would be James. This was on this occasion understandable since the first child, born in 1507, died a year later. The second James was not born until 1512 and succeeded the following year as James V, aged 18 months, on the death of his father at Flodden, facing an army of his brother-in-law Henry VIII of England.

In the year 1508 an association of James IV and Compostela is recorded (8). Robert Barton, a ship's captain in the service of James had made an offering at the shrine of 'Sanct James in Spanze' on behalf of the king of a ship of silver and given gifts to the priests. Was this offering related to the birth of the son the year before and who had died that year? Certainly, it is known that when that son was born and ailing, James made an arduous pilgrimage by foot to the shrine of St Ninian's at Whithorn.

James V (1513–42)

James was crowned at Stirling and Margaret Tudor was appointed Regent, but only acted in that capacity for a short period. As usual with minors, the early years of James V's reign were marked by a continuous power struggle among the leading Scottish families in which the young king was a mere pawn. In 1528 James established, by force, his own personal rule. Ten years later he married the indomitable Mary of Guise who gave birth to a son James in 1540, and a second son Arthur in 1541. Both boys died in the latter year. The following year she gave birth to a girl, Mary, at Linlithgow Palace. A week after Mary's birth James V died, it is thought from cholera, following his defeat by an English force at Solway Moss.

James VI (1567–1625)

The accession of Mary, Queen of Scots, to the throne broke the series of successive Jameses, but only temporarily. Like previous Stewart minors Mary's early, and in her case later reign was marked by both political and military conflict. In Mary's case it was only more so, since she also had to contend with the Reformers. This was a struggle she lost and in 1567 she was forced to abdicate in favour of her son of one year – James VI. James was crowned King of Scotland in an austere Protestant ceremony in the parish kirk of Stirling. During much of his minority he was virtually a prisoner at Stirling Castle while Scotland was governed by a succession of regents. It was not until 1585 that he was able to establish his personal rule at the age of nineteen.

James had three sons, prior to the Union of the Crowns, by his wife Anne of Denmark, none of whom were named James. Was this a religiously motivated omission by the first Protestant Stewart king? Probably not. As heir to the throne of England it was more likely to have been politically motivated, aimed at making himself acceptable to Elizabeth I and the English establishment. Two of his children born prior to the Union were named Henry and Elizabeth, no doubt in an attempt to curry favour with those south of the border. After the Union there was no need for constraint, and indeed one of his daughters, born after that event, and with Elizabeth safely in her grave, was named Mary. Nor can it be entirely coincidental that his Coronation as James I of England at Westminster Abbey took place on 25 July 1603!

The Last of the Jameses

James I's son Charles I named his second son James. He subsequently ruled as James VII and II, his older brother Charles II having died without legal issue. It was the birth of James II's son, also named James, which precipitated the 'Glorious Revolution' of 1688 and the expulsion of the last Stewart King of Scotland and England. That son known as the 'Old Pretender', although never crowned, was styled James VIII and III by his Jacobite followers.

Early in 1719 the Pretender was in northern Spain. As part of the '1719 Rising' a Spanish fleet was to leave Cádiz and land in the south of England with an invasion force. The intention was to pick up James en route at Corunna. The fleet however was destroyed in a violent storm off Cape Finisterre and that part of the abortive rising did not materialise. Subsequently, James visited Santiago de Compostela, where, according to the Chapter records, a votive Mass was said in his presence seeking the Apostle's aid to his restoration as King of Scotland and England (2).

Conclusion

There is evidence, both direct and indirect, that the Stewart kings of Scotland did perceive St James and Santiago de Compostela as having special significance for themselves and their monarchy. Phinella Henderson, in her account of *Pre-Reformation Pilgrims from Scotland to Santiago de Compostela* concludes that although few traces of Scottish pilgrims have survived, there are sufficient records to demonstrate that pilgrim traffic did exist and that the pilgrimage was as important to Scottish life as to English life at that time. It is not too fanciful to speculate that the royal status of the name James and the association of those kings with Compostela contributed to that traffic and to its importance to Scottish life in pre-Reformation years.

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- (7) Nicholson R. *Scotland in the Late Middle Ages*. Edinburgh, Oliver Boyd, 1974, p 421.
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Gerald Greene is the newly elected Scottish representative on the Confraternity's Committee.

“Excuse me, can you tell me where the
town hall is?”

Walking the *Camí de Sant Jaime de Galícia*

Colin Jones

The idea of walking from Barcelona sprang from reading a snippet in the magazine *Peregrino*. A couple of years ago it mentioned that the Catalan association had produced a guide for the newly way-marked but nevertheless historical route through Catalonia which joins the *Camino Francés* at Logroño. Fired by a mixture of curiosity and enthusiasm I decided to follow this route and so sent off for the guide book. Although the main text is in Catalan at the back of the book there is a translation into Castilian. On the route many a happy moment was spent trying to align these two texts and marry them to the accompanying maps!

The first thing that struck me about this route was that it didn't seem to start from Barcelona at all. Rather, kilometre 0.0 is the basilica of Montserrat and the sensational panorama that it commands. Maybe, I mused, it is too boring for pilgrims to dodge the motorways that encircle modern Barcelona. Maybe, this was the traditional gathering point for pilgrims, beginning their journey with devotions to the Virgin Mary followed by a hearty tramp towards the apostle's tomb. The truth is that unless you are as nimble and sure-footed as a mountain goat it is barely possible to make your way on foot up the valley side to the basilica. For many, me included, that sort of climb would finish their pilgrimage before it started. Besides, the new rack and pinion railway that winds its way from valley floor up to Montserrat is just so inviting.

From Montserrat the way-marked route shadows the N-II main road and progresses through the beautifully rugged mountains of the Cadena Costero. During this stage we passed churches and monasteries that had provided shelter for travellers and pilgrims since the late twelfth century.

As we paused in the village of Pallerols to photograph the church of St James, the deserted street suddenly came alive with families eager to show off the newly restored building. Here the custodians produced a register for pilgrims to sign. Only 2 days before a group of 4 had

passed through! We signed and had our credentials stamped with the parochial stamp. This proved to be the one and only church stamp we would collect. While we passed through many towns and villages with churches en route it also seemed that their parochial offices were always “elsewhere”. Hence town hall hunting became a daily sport. It is surprising how well the *ajuntament* or *ayuntamiento* can be disguised. In one village it was the pensioners’ club, in Agoncillo it was a castle and in Rincon de Soto it was craftily concealed on the second floor of the police station behind the fines department but not to be confused with the town band headquarters.

From Lleida the route swings towards the northwest and the Ebro valley. In this city the now redundant cathedral sits on the edge of an escarpment, dominating the city and terrain. The present building dates back to the late twelfth century when the Moorish overlords were ousted by the expanding kingdom of Aragón. This secured the safety of this route for pilgrims from Mediterranean Spain. Just how important this Jacobean route was in the devotional life of Lleida can still be seen today in the cathedral which is now a museum. The capitals of the supporting columns in the northern transept tell the story of St James from his preaching in Spain through his execution to the burial of his body. The carvings are of incredibly fine quality. They are also easily accessible thanks to the opening of a choir and the provision of binoculars. Moreover, there is evidence that the cathedral is built upon the site of an earlier mozarabic church dedicated to St James and which also functioned as a pilgrim chapel while Lleida was still a Moorish city.

After Lleida the camino reaches Zaragoza and the somewhat understated basilica of Our Lady of the Pillar. This marks the only instance of the Virgin appearing to someone during her lifetime, in this case to St James. Her message to the discouraged apostle was direct, “Turn around, don’t give up and don’t be discouraged”. On the whole, not bad advice for both apostles and pilgrims.

From Zaragoza the camino follows the river Ebro through La Rioja to Logroño. The walking through this immense and green valley is easy. Although accommodation is scarce, village shops and bars are plentiful. There was no need to carry heavy provisions, although there was every need to carry litres of water to cope with the hottest summer imaginable.

According to an internet website for this route several places did offer refuge in places such as sports pavilions or youth hostels. Sadly,

these didn't materialise. Accommodation on this camino is a problem because there are substantial tracks without pensions or *hostals*. As I was joined on this pilgrimage by my seasoned camino companion Patrick and my 16 year old godson William (catchphrases "Am I annoying you?" and "Umm, I am a *bit* peckish") we took with us two very light weight tents. They proved their worth many a night but impossible to lie in until the sun had gone down.

There were, of course, the occasional and unplanned variations from the text of the guide book. Shortly after Jorba massive construction work of a new highway has completely cut off the camino and the only thing to do is to walk along the unbelievably congested N-II main road. As Will and I walked up a moderately annoying gradient, we were hailed from the roadwork above us by two civil guard officers. Eventually, through the roar of the lorries, I made out that the officers wanted us to wait for Patrick who was some 400 metres behind us but walking quite comfortably at his own pace up the slope. As we waited I had to explain to Will that many people along the route offer advice and suggestions. Some of these will be useful, others not, but when they come from the civil guard it is always a good idea to pay attention. When Patrick reached us, bemused at our stopping for apparently no reason, the guards waved and we continued. Guardian angels are one thing but guardian civil guards are quite another.

This journey along the Ebro has left many impressions. The beauty of the landscape, the evidence of Spain's moorish and mozarabic past, the figure of *La Virgen del Pilar* and the yellow arrows with their "CSJ" (not, as Will suggested, the Confraternity's own special route, but the initials of the Catalan for *Camino de Santiago*) all combine to make this a route deeply evocative of the pilgrim spirit.

Of course, there was the occasional incongruous image along the way. A rusty MiG fighter in a village field, women pickling mounds of green peppers in a garage and the energetic bar-room discussions about Beckham's move to Real Madrid somehow help to remind me that we share our pilgrimage with the many and varied concerns (and eccentricities) of others as well as those who wear the scallop shell.

José weds Teresa

Mike Mannion

All who have worked at Refugio Gaucelmo, and many who have passed through, will know José, the son of Serafin and Esperanza and the brother of Isabel, who, as a family, run the Albergue de Nuestra Señora de Pilar in Rabanal. They will know José as an ever-cheerful and industrious fellow, always ready to help the *hospitaleros* of Rabanal. At least that has been our experience. As a *hospitalero* himself, how appropriate that he should find his bride in Teresa, a *peregrina* on the Camino de Santiago!

The marriage took place on the 7 November 2003 in Teresa's home village of La Haya a few kilometers from Murcia in the SE corner of Spain, and my wife Anja and I felt very honoured to be invited.

On the morning of the wedding José turned up without notice at our hotel with his future brother-in-law, Antonio, to give us a conducted tour of Murcia. This on the day of his wedding! The next surprise came when we were told for the first time that we were expected at lunch at Teresa's home and that they would pick us up.

What a relaxed rural scene met us outside Teresa's home! Family and friends were seated in the shade of a tree drinking beer and snacking on cold meats. Among the guests was Isabel who made the introductions and quickly made us feel at home. Already known to us were Father Juan Antonio, Maximilian the flute and tambor player of Rabanal, and a young and attractive lady from Lucillo who sometimes helps behind Isabel's bar. Soon afterwards, Teresa herself emerged to introduce herself to us and then lunch was announced. This was served in the most informal manner at a long table set up in the cool of Teresa's father's workshop. On the table in a twinkling appeared half-a-dozen roast chickens, meat pies, cold meats, cheeses, artichokes, beers and a mammoth plastic bottle of *vino tinto*. Guests came and went in mysterious fashion except that we were told that some of the ladies made off to have their hair fixed.

Mid-afternoon we returned to Murcia with Father Juan Antonio for a siesta before returning at 7 pm for the ceremony at the parochial church of Nuestra Señora de la Encarnacion. The small church was packed and many were left standing. The sounds of Maximilian's instruments could be heard on the arrival of the bridal pair. First of

all came José on the arm of Esperanza in all her finery, including a *mantilla*, and then Teresa followed on the arm of her father. By this time, incidentally, Maximilian had changed into the traditional Maragato dress and looked extremely handsome.

The service was conducted by Juan Antonio with dignity and good humour combined, relieved from time to time by a small choir singing to light guitar music and punctuated by lessons read by relatives, including Isabel. Maximilian too, added to the musical effects. An altogether splendid ceremony. As the newly married couple emerged from the church and down the red carpet, rice rained down as they drank glasses of champagne and then, following tradition, flung their glasses over their shoulders.

Off to the restaurant some 10km from the church where Esperanza told us that the guests would number 300. We shared a table with Juan Antonio, Isabel and others and when all were settled only then did the bridal couple arrive to the sounds of the well-known wedding march.

The hospitality knew no bounds with three high quality wines, *tinto*, *blanco* and *rosado*, five *entrantes*, fish course (*lubina*), followed by *cabrito asado* (roast goat) or steak. There was a selection of *postres* including a wedding cake, all washed down with either champagne or cider. A dramatic highlight was the arrival in subdued lighting of the huge wedding cake to which were attached fizzing sparklers. Another nice touch was the manner in which the parents and the bridal couple mingled and spoke to guests at each table distributing cigars to the men and potted begonias and three beribboned cigarettes to the ladies. So many reminders that we were in Spain!

At about 2.30am Juan Antonio, with whom we had arrived, decided that it was time to leave, as he had another wedding to celebrate in Plasencia that very day. With some regret we decided that the wisest course was to share his transport, in the face of persuasion and protests from our fellow guests who pointed out that the music and dancing was about to begin. A day to remember!

Finally, we confirm that we presented, on behalf of the Confraternity, a gift of four fine English cut glass wine goblets.

From St Birinus to St Frideswide

Liz Keay

Before my planned departure on 9 September last year for pilgrimage in France it seemed an excellent preparation - and an opportunity to move into pilgrim mode - to join a new day pilgrimage from the shrine of St Birinus in Dorchester-on-Thames to that of St Frideswide in Christ Church Cathedral, Oxford. Canon John Crowe of Dorchester Abbey and Canon Marilyn Parry of Christ Church Cathedral were the joint organisers. The day was not planned as a mass gathering like the established July pilgrimage, and so it was that a smaller, enthusiastic and friendly group gathered at Dorchester Abbey for the morning service, at which the sermon examined the contrasting themes of pilgrimage and stewardship from the day's readings. Suitably refreshed, and after receiving a blessing the group of pilgrims set off.

The weather couldn't have been better, and we embarked on a nine mile route along an old Roman road towards the medieval church of St Lawrence, Toot Baldon, where further refreshment was offered. The route continued to the edge of Oxford and the Holy Family Church at Blackbird Leys, a very striking new building with a heart-shaped roof swooping down in a way which made the fairly large church much more intimate. Pilgrims were here given tea, which turned out to be a feast of sandwiches, delicious cakes and liberal cups of excellent tea and coffee. The parishioners made us feel totally welcome as pilgrims.

The route continued through the suburbs to the approach of Magdalen Bridge with the tower of Magdalen College rising imposingly beyond. We turned into Christ Church meadow to arrive at Christ Church and our destination, the shrine of St. Frideswide, Oxford's Saxon saint and benefactor of the poor. The shrine has recently been restored. Evensong followed, with our group invited to sit in the front row of the choir - a superb vantage point, and the church was (for this pilgrim) a wonderful discovery. The day ended with a further display of hospitality, this time from Christ Church, where we received excellent wine with our quiche and salad, and further delicious cakes.

It was a most rewarding event. The group numbered about fifty, of whom perhaps a dozen or more were CSJ members and friends, and dogs were also included. One French pilgrim had just returned from completing a pilgrimage to Santiago. There was plenty of time to talk and make friends with other pilgrims as well as to be aware of the countryside and reflect. All of us would like to repeat this pilgrimage, which we hope will become a regular annual event.

Members' Page

From John & Shirley Snell

We met Brooke Broadbent, a Canadian, at Cebreiro this summer. We have subsequently been in contact with him and he has drawn our attention to a book he has written about the camino. It can be downloaded from the internet via www.camino-power.com and he is happy for us to make this known to others.

From Mary Sayers

Members, particularly those in central Southern England, might be interested to know of the existence of The Friends of Reading Abbey. Reading Abbey was founded by Henry I in 1121. He built the abbey as his final resting place and as a royal establishment there was no stinting on cost. Henry died in France in 1135 and his body was brought back to Reading where he was laid to rest in front of the high altar in the yet-to-be completed church.

The Abbey was lavished with gifts of property, land and relics by succeeding monarchs. The Abbey's most important relic was the reputed hand of St James which was deposited in the Abbey by its founder Henry I at the request of his daughter the Empress Matilda, who returned with it from Germany on the death of her first husband Emperor Henry VII in 1125.

Many miracles and cures were attributed to the hand and the holy water in which it had been dipped. Reading Abbey was the main centre for pilgrimage to venerate the hand of St James. Reading was the 'Compostela' of England.

Like most religious establishments in this country Reading was dissolved on the orders of Henry VIII and the demolition of the buildings began immediately. The building materials were sold and dispersed over a wide area. The remains that were left suffered further damage during the Civil War. Despite this some significant parts of the Abbey remain. The Friends of Reading Abbey are interested in the conservation of the Abbey and making available details of its wonderful history. The society meets twice a year and usually has a leading expert to speak on various aspects of the Abbey and its history. Lectures have included subjects such as medieval architecture, stained glass and floor

tiles, monastic life, pilgrimage, Benedictine religious houses, as well as illustrated talks by archaeologists on recent relevant excavations.

Some publications are also available from the society and Reading Museum. It was through my interest in Reading Abbey and the Friends that I became a member of the Confraternity and undertook pilgrimage to Compostela.

Anyone wishing to join or requiring further details can contact the Secretary Mrs Janet Bond, 3 Cottington Close, Kingsclere, RG20 5NR. Tel: 01635 297610

The Confraternity of St James is a Friend of Reading Abbey and the Confraternity has visited the Abbey upon several occasions and the CSJ choir and members have sung 'Summer is a coming in' in the Abbey ruins.

From Rosie Slough

To celebrate the Holy Year in Santiago de Compostela an Evening on Pilgrims from the Middle Ages to Today will be celebrated at the historic Church of St Mary's de Hora, (founded in 1103) in Shoreham-by-Sea, Sussex, on Wednesday 5 May 2004 at 7.30pm. Afternoon guided walk also planned at 3pm. Possibility of overnight stay in Shoreham. Contact Jocelyn Underwood 01273 454161 or Rosie Slough 01273 461451 for details. See *Other Events* pages.

From Jerome Sullivan

Perhaps I had heard the phrase about life being a pilgrimage too often to regard it as anything but a very apt metaphor, never thinking to look at it as a literal truth. Recent experience, however, has opened my mind to the possibility that it is nothing less than that.

In March of this year I undertook a pilgrimage from Arles to Santiago de Compostela. On my journey I experienced many small acts of kindness, which not only helped me on my way physically, but also lifted my spirits, at times when Santiago Cathedral seemed to be as distant as the mountains of the Moon. At an early stage of my pilgrimage I had stayed in a hotel in the small town of Aniane. Arriving very late I had been booked in by the chef, since the receptionist had gone off duty. I had not travelled very far the following morning when a car, driven by the chef, pulled alongside me with the passenger door already open. Whilst I was unwilling to accept lifts on my journey, it seemed to me that it would be churlish to refuse such a generous offer, especially in a foreign land. He gave me a lift to the next village

(Saint-Guilhem-le Desert, a Medieval village almost unchanged since the time of St Francis) and I began my ascent into the very wild hills around. Later in the day I managed, not unusually for me, to get lost, and only late in the afternoon did I regain my bearings, so that I arrived at my next stay very late indeed. At one stage I thought that I might have to spend the night outside, which, though no threat to life or limb, would have been very uncomfortable. I was therefore extremely grateful to my benefactor and I determined that he should have a share in my pilgrimage. Indeed I had said to him as we parted, "I will remember you to St. Jacques when I reach Santiago", but since I still had some nine hundred miles or so to travel it had been a little tongue-in-cheek. By the time I reached Santiago I had changed my mind and my outlook a little.

Membership Survey for 2004

Chris Jackson

Overview

The Confraternity last completed a survey of members in 1988. In 2001, we completed a survey of why members did not renew their membership. The membership survey for 2004 which was sent to all members, 2300 world wide, was undertaken to elicit from members specific data that would enable the Trustees to better understand the needs of the members and thereby assist in providing data for a management plan through to 2010.

As at 1st January 2004, the number of completed surveys returned totalled 677 from the 1319 members who had either communicated and/or renewed their 2004 membership subscription by that same date. The survey questions were in four sections designed to elicit responses to:

- a. specific data about members situations, age, profession, retirement status and their own pilgrimage to increase our knowledge and understanding of our members needs.
- b. what the CSJ has to offer members and the members responses.
- c. whether members can help or assist the CSJ and
- d. how well the CSJ communicates with members and how best to improve that communication.

The survey returns provide high return percentages: 51.3% return from the membership renewals; 29.4% from the total mail out to members. This can be compared to normal national survey return rates of less than 5%. It is therefore with some confidence that we may consider that the results reflect the whole membership opinion. They will therefore assist the Trustees of the CSJ to plan these next five years.

The Results

Nearly every member - 98% - gave their **occupation and retirement status** and all the members stated their date of birth or age for the CSJ database. The average age of the current membership is 59.57 years

With regard to the **pilgrimage**, 52% of members intend to be walkers and 7% cyclists. The balance of members, 41%, have no

immediate plans to make their pilgrimage. The Camino Frances is still the most attractive route with 32% planning to use it; 19% have chosen other routes and 32% of members have no current plans to make a pilgrimage at all.

As concerns those who have made their pilgrimage, the most popular **starting points** were St. Jean Pied de Port, then Le Puy, Roncesvalles, and Pamplona, all leading to the Camino Frances route. There have been 396 pilgrimages made by members; 97 members are still completing existing journeys. There are some notable pilgrims who have walked or cycled over 8 times. Of the 396 pilgrimages, 276 were completed as single journeys with 75 multiple journeys taking over 82 pilgrim years to complete. In all, based on average journeys lengths of 700 km, we can calculate that over 277,200 km have been walked or cycled in the past 20 years by your fellow members.

A near majority of members, some 43%, would like to actively support the CSJ by **attending activities**. However, there were 172 of those replying who stated that another town rather than London was their preference.

With regard to **long-term membership**, there is a strong preference for some form of lifetime membership – some 53% for the proposal and 39% against, with only 8% abstaining. There was a very definite positive request for greater communication using **e-mail** by 57% of members who sent both their e-mail address and their approval for this means of contact between themselves and the CSJ .

The survey also indicated that the UK members use the **Practical Pilgrim** days quite extensively to plan both their pilgrimage and meet other members, whilst the overseas members were able to use the **web site** and publications to assist them in their plans.

Of the 61% of members who had completed a pilgrimage stated that they would like to exchange experiences and **pass on knowledge** to new pilgrims. Of these, one third are in favour of meeting a returned pilgrim to exchange planning information.

There are 277 members (43%) who wish to socialise and **meet fellow returned pilgrims** to exchange experiences and to reminisce. Some members already do this locally and a number of members have extensive photo/slide collections and ready prepared talks and lectures.

As members you have provided over 68 **new ideas**. Activities and events were suggested and these will be reviewed as to their suitability and practicality by the Trustees during the next year. The ideas range

from: a summer party, way marking in UK, France, or Spain, media, routes, Internet chat rooms, a new refuge, to arranging portable loos on the Camino, links with other pilgrim groups, retreats, social meetings and regional reunions, to list but a few.

In respect of interest to the proposed **planned events** in 2004/5, only 24% of members stated that they could not attend. The main reason reasons for non attendance were distance, time and associated costs and medical or fitness reasons. The survey also revealed that 54% of members would not **use the office or library** on the fourth Saturday of each month. It was surprising that only 15% of members indicated that **an overseas visit** would be welcome. The survey also elicited that there are 26 London members (4%) of the membership who would be prepared to assist in the office. This may facilitate the resolution of the office and library opening hours question. There were also 111 (17%) offers of help from outside London and 155 (24%) positive comments about area/regional offices and single county 'chapters' and/or information outlets.

In addition, 180 (28%) of members indicated that they were **willing to work** from home and work on one-off jobs and limited projects. The offers of help ranged from administrative work, computer input, mail out, internet working, editing, proof reading, through to maintenance work, clerical skills and translations. The offers were not only from UK but from as far away as the USA and Australia.

These offers are considered a tremendous gesture of support and all those members offering help will be contacted in the near future.

Response

We thank you all for these offers, information and the Trustees have already started to implement some of the data provided. For example: all the dates of birth, email addresses and offers of help have been entered onto the new database and are being actively used by the Trustees on a daily basis. All the new ideas data has been analysed and a report presented to the Trustee committee for consideration, and the survey data has provided additional research material for the current 2005 subscription review. All the data provided will now take time to be reviewed and as to what can be established in order to take advantage of this brand new resource.

Finally, many of the survey responses made valuable suggestions and further comments and some of you wrote extensive informative

letters with your standard replies, all of which were greatly enjoyed and valued. It is very clear that nearly all of our membership have 'their story to tell' and clearly both the pilgrimage undertaken or dreamed of, or just being a member of the Confraternity brings you joy. We would like to thank all of the members who replied in such a spirited manner, which has helped provide us with this mass of useful data. We shall undertake to evaluate and review it, and as a result provide a better and more responsive service to you all in the future. Thank you all once again.

People – urgently needed

We urgently need to fill two posts in the Confraternity's administration.

Bookkeeper/Office Assistant

This will be a part-time salaried post (about £8 per hour for a 12-hour week).

As Bookkeeper, reporting to the Treasurer, the person appointed will be responsible for maintaining the day-to-day financial records and control accounts up to Trial Balance level and for supplying the Treasurer with all the information needed for the preparation of the accounts.

As Office Assistant, reporting to the Secretary, s/he will be responsible for the Bookshop including stock control, for part of the routine membership work, for initial scanning of the mail, and for helping to ensure the general efficiency of the office.

No formal qualifications are needed, but experience of Excel and Word and some accounting software is essential.

Whilst the job is based in the London office, the hours can be arranged to suit individual needs: we imagine that the post could suit someone with varying domestic responsibilities. S/he need not be a CSJ member – so if members have relatives or friends who might be interested, please put them in touch with Marion Marples <office@csj.org.uk> or 020 7928 9988.

The closing date for applications is the end of April.

Please – think hard about coming forward for any of these posts, or, if you know anyone who might be interested and suitable, put them in touch with us. They are all "backroom" jobs, but it is essential that we fill them if we are to maintain the present range and quality of our service to pilgrims.

Treasurer

As the Confraternity has grown, the demands on the Treasurer have greatly increased. Part of Alison Thorp's brief, when she was appointed as Finance and Systems Manager on a 2 year contract, was to put in place simpler and more efficient systems, and to make it possible to separate the routine from the professional part of the Treasurer's job: hence the above advertisement for a Bookkeeper.

We now appeal to the membership for a person with a professional qualification in accountancy to serve, in a voluntary capacity, as Treasurer: to prepare the budget and accounts on the basis of records maintained by the Bookkeeper, the Gift Aid claim, the payroll, and (with the Company Secretary) the Annual Report and Accounts. We envisage a need for 2 or 3 days per month, with a little more in the busy month of October.

The person appointed need not live near London, although attendance at the 6 Trustees' meetings each year, and other visits, will be necessary. It is probable, though not essential, that s/he also become a Trustee. Travel and other out-of-pocket expenses can be met.

Please – if you are (for example) a retired accountant, and willing to use your experience for the Confraternity's benefit, contact Alison Thorp <alison.thorp@virgin.net> or 01372 274398 for more information about this essential and increasingly responsible post. We need to hear from you by the end of April, in time for the next Trustees' meeting in early May.

The Membership Survey: New activities proposed

Howard Nelson

Last year's membership survey produced a wide range of ideas for new activities which the CSJ might undertake. At the first of a series of discussions of themes arising from the survey, to take place at Trustees' meeting throughout the year, we looked at the new ideas that you had put forward, and agreed that the front runners for the present year are:

A meeting and service for returned pilgrims: Rev Ricky Yates, one of the Trustees, has very kindly offered to arrange this in one of the 9 Oxfordshire churches for which he is responsible. The date will be Saturday 2nd October 2004: more details will be included in future *Bulletins*. Plans are already being made for a weekend retreat, also for returned pilgrims, towards the end of 2005.

Creation of a new refuge: an open meeting on 14th February served to clarify our objectives, and to sharpen our focus. Meanwhile, William Griffiths and John Hatfield have established that the best way we can help on the Vézelay route is by supplying wardens to the refuges that are "springing up like mushrooms" – a separate note in this *Bulletin* gives details. We are still giving active thought to the possibilities in Spain.

Development of the website to include a pilgrims' discussion area: we shall be pursuing this over the coming summer.

There were lots of other good ideas, and we are grateful to everyone who contributed to the survey. We have selected for immediate action the ones we liked best – but this doesn't mean that we shan't pursue the others, as time and energy permit!

HOWARD NELSON

From the Secretary's Notebook

Marion Marples

Committee

William Griffiths was re-elected Chairman and Howard Nelson and Alison Raju Vice-Chairmen at the first meeting of the new Committee in March. William King has resigned.

At the first meeting the Committee discussed the implementation of ideas raised in the questionnaire and the outcome of the February 14 meeting about A New Refuge? Those attending that meeting heard about the needs of various routes which would discourage pilgrims from taking the Camino francés. The Vézelay route in France and the Via de la Plata in Spain were most favoured. Since then we have learnt that the Vézelay route is more in need of 'hospitaliers' than buildings (see below) and so we are beginning to look at the Via de la Plata and some gaps in Galicia on Los Caminos del Norte. Above all we are looking for 'the new Walter Ivens' to emerge to be the kingpin of any new project.

Office open days

For advice, information and use of the Library the Office will be open on Saturdays 24 April, 25 September, 30 October and 28 November (ie the fourth Saturday of the month).

New Publications

We are glad to enclose an updated Publications List with this issue. Many of the Guides have been updated for Holy Year; we are very grateful to all the hard work our Guide writers devote to keeping their work up to date, with the help of feedback sent in by those who walk or cycle. At the AGM we presented David Wesson with a hand-carved Pilgrim staff, made for him by Peter FitzGerald, depicting the Vézelay route and Camino francés to thank him for his editorship of the C&J Guide. William Bisset has taken over the baton as it were and the 2004 Guide is the result.

The 2004 editions are: Camino francés; Finisterre; Camino mozárabe (now in one volume, Seville to Santiago including the section through Galicia, with no route-finding information but updated information on accommodation and other facilities; Le Puy, Los Caminos del Norte

Introduction.

A new book is *A Painting Pilgrim* by Mark Hoare, being the journal, illustrated with watercolour sketches, of his pilgrimage from le Puy in late summer 2000.

Holy Year 2004 News

Statistics: numbers of pilgrims receiving *Compostelas*.

	2004	2003	1999
January	679	131	280
February	1420	176	649

The year was opened with a special mass in the cathedral on December 30, when the 'National Offering' was this year made by the King and Queen of Spain, the first time it has been presented by royalty since it was initiated by Alfonso VI in 1109. The service marks the translation of St James's body from the Holy Land to Spain.

It has recently been announced that during Holy Year there will be four Pilgrim Masses each day: at 10am, 12 noon, 6pm and 7.30pm. The botafumeiro will be used at the 12 noon and 6pm masses. On Sunday and Festivals there is another mass at 1.30pm

Ultreia!

Some members will remember in 1999 news about a film about the pilgrimage planned by Larry Boulting, weaving the stories of three pilgrims through three seasons on the camino. When Larry originally came to the Office to talk through the idea I insisted that he follow the camino as a pilgrim before returning with a camera team. A couple of years later he came back to the office with Manaka, the Japanese and Spring pilgrim who is also a Master of Haiku. They were occupied with the terrible task of fundraising and being able to start the filming, which necessitated trips to Brazil, Japan and Holland as well as Spain. So it is marvellous that he has now been to visit with the first cuts of the film. Some pilgrims will have encountered the film makers during their pilgrimages and they make cameo appearances. The plan is for the film to open in Spain on St James's day and then tour the film festivals. We are hoping that there will be a special showing for the Confraternity later this year.

Exhibition

The Way of St James: the Pilgrimage to Santiago de Compostela is an exhibition at St James's cathedral, Toronto. It opened on 3 March and is open Tues, Weds, Thursday 1–4pm until 29 July, also first and third Saturdays of the month at the same times. Exhibits include historical information about the background to the pilgrimage as well as art created in response to the pilgrimage and photos and memorabilia collected by pilgrims. For more details see www.stjamescathedral.on.ca

Helping on the Camino

1) VÉZELAY ROUTE

A new Refuge is about to open at Corbigny on the Vézelay route, thanks to the devoted energies of the Amis de Saint Jacques de la Voie de Vézelay (led by Monique and Jean-Charles Chassain). Corbigny is about one day's walk from Vézelay (so also in Burgundy) on the Nevers branch. The Refuge has been made available by the Sisters of the Holy Family, and is in a large building also housing a College (secondary school). There will be a dormitory (for about 6 pilgrims), a separate room for the *hospitalier* (single or a couple) and access to the Sisters' Chapel.

Hospitaliers have already come forward for May, part of June, part of July, and October, including one Englishman and some Belgians. If you can offer yourself as an *hospitalier* between June and September, please contact: Monique and Jean-Charles Chassain at: Belcayre, 24290 Thonac, France. Tel 00 33 5 53 50 73 21. Fax 00 33 5 53 51 16 76 or speak to William Griffiths (020 8549 2080) or John Hatfield (01622 757814) for more information. The qualifications are:

- 1) Having been a pilgrim (not necessarily on the Vézelay route)
- 2) Speaking some French
- 3) Usual minimum stay 2 weeks.

2) CAMINO FRANCÉS – PONFERRADA

The parish pilgrim refuge of St Nicholas de Flüe (Ponferrada, León) wishes to offer more in the way of spiritual support to pilgrims during this the Holy Year. To do that we are looking for volunteers, both laypeople and religious. The work of the volunteers would, amongst other things, involve preparing celebrations of different kinds both with and for pilgrims, making the time to be with and talk to pilgrims and offering practical help in the cleaning of the refuge. The refuge is run by volunteers – *hospitaleros* – from the Federation of Friends of the Way of St James.

The pastoral project will be directed by Father Miguel Ángel a catholic priest priest together with a volunteer from the Lutheran tradition. Those interested in applying should have walked the Camino, be willing to work hard and be open to ecumenism. They should be prepared to improvise and take initiatives and should enjoy working with people from a variety of different cultures. For more information please write to: *hospitalera@lycos.de*

New Accommodation in Viana

Ricardo Jiménez de Pablo, C/La Rueda, 46, Viana, Navarra. Phone: 948 645149; Mobile 646 923 398, email *ricardorifa@hotmail.com*

The house is completely new and has two double and two single bedrooms, with a shared bathroom. There is a kitchen with table, coffee pot, microwave, refrigerator, a terrace with a drying place and a garage for bicycles.

Prices: Single room: 12 euros, Double room: 24 euros; Breakfast: 1.50 euros; *Menú*: 7 euros

Advice for Cyclists

A new Yahoo! group has been established to discuss issues and pass on information pertinent to cyclists to Santiago: it can be found by going to *http://groups.yahoo.com/group/santiago_bicicleta*

CSJ Events

Saturday 8 May

Spring Walk

The walk starts at Salehurst at 10am. If coming by car park outside the church. Or catch 0815 train from Charing Cross arriving at Robertsbridge at 0933 for car shuttle to Salehurst.

Walk past Bodiam Castle to St James's church, Ewhurst Green, returning by way of the ruins of a Cistercian abbey to Salehurst and Robertsbridge. Lunch at the White Dog at Ewhurst Green; full menu or eat own sandwiches outside.

Contact Andrée Norman Taylor 01580 291684

Tuesday 11 May

Talk and food tasting

In association with the Cervantes Institute

Cultural Journeys - the St James's Way, J R Corpas Mauleon [Navarre Minister for Culture and Tourism and writer], Cervantes Institute, 102 Eaton Square, SW1, 6.30pm, free. Speciality foods from Navarre will be offered after the talk. There will also be a small exhibition of artistic items relating to the pilgrimage.

Saturday 17-Monday 19 July

CSJ Summer Weekend I

Salisbury, Wilts

Saturday 17 July: meet in Salisbury at 10.00 for visits to Old Sarum, the site of the original Norman cathedral, the Museum to see artefacts from Old Sarum and the good collection of Pilgrim Badges, a look at St Nicholas' Hospital, Harnham, which gave hospitality to medieval pilgrims among others, a visit to the Cathedral and the shrine of St Osmund. In the early evening there will be a Talk

Robert Sutton and the Cockleshell Pilgrim by Dr Katherine Lack at the Becket Hall, off Bedwin St, Salisbury, 6pm. Tickets £3.

We hope that some of the group of walkers setting off from Salisbury on Monday 19 July for the pilgrimage to Mont Saint-Michel will have arrived and be able to join us for this talk. There may be some accommodation available with local members (contact the office if you can offer or would like accommodation) or contact Salisbury TIC, Fish Row, Salisbury, SP1 1EJ, tel: 01722 334956, email: visitorinfo@salisbury.gov.uk

Sunday 18 July: Morning walk to be arranged, 3pm Choral Evensong.

Monday 19 July Pilgrims from Normandy, Brittany and England set off via the Clarendon way, passing the remains of Clarendon Palace, where the Constitutions of Clarendon were promulgated by Henry II in 1164, said to be England's first Constitution.

Accommodation on the pilgrimage is in Youth Hostels and church halls. The nights are in Broughton, Winchester, Swanmore, ferry from Portsmouth, Valognes, Montebourg (24/7) for Crowning of the Statue of St James), carentan, Saint-Sauveur-Lendelin, Coutances, Gavray, La Haye-Pesnel, Genêts, climaxing with the crossing of the sands to Mont Saint-Michel on Friday 30 July.

There are still spaces on the pilgrimage for CSJ members. Please contact the Office as soon as possible if you would like to join the group: I will try and get details to those who have already indicated their interest as soon as possible. There may be car assistance with luggage in England and France but nothing is really sure yet!

Saturday 24 & Sunday 25 July CSJ Summer Weekend II Winchester, Hants

Saturday 24 July: 10am Mass in St James's Burial Ground, Romsey Road, Winchester (near the prison). St James's was an important church in the Middle Ages as the annual Palm Sunday Procession between the New Minster and Hyde Abbey stopped here. It now comes under the RC church of St Peter, who hold a Mass here around St James's day.

The rest of the day will include a group visit to The Marriage of England & Spain exhibition (Tue 29 June - Thu 30 September) A unique exhibition of pictures, armour, tapestry, books, documents and heraldry from major English and Spanish collections. Explicatory exhibition in the North Presbytery Aisle and Exhibition of Treasures in the Triforium Gallery & Treasury, Winchester Cathedral. Group rate: £3
Open: Mon-Sat 10am-4.30pm Sun 12.30pm-2.30pm

Evening Concert with Index Cantorum: The acclaimed specialists in 16th century music will entertain with an assortment of readings and choral and instrumental music, accompanied by Ensemble Paniagua from Spain, sponsored by the Spanish Government. Time: 7.30pm Admission: £15/£10 or £8 concs. Please return form to the Office if you are interested.

We shall also arrange an early evening meal. Please make your own arrangements for accommodation. Winchester TIC: 01962 840500 or www.visitwinchester.co.uk

Sunday 25 July – St James's Day: Programme will include
3.30pm Anniversary Liturgy: music and worship to mark the Feast of
St James

Saturday 2 October

Reunion and service

Reunion and service for returned pilgrims, St. Peter's Church
and Parish Room, Stoke Lyne, Oxon. The church is 1 mile from
Junction 10 on the M40 and 3-4 miles from Bicester North Station
on the London Marylebone to Birmingham line. A car shuttle will be
organized from the station. Service at 2.30pm, preceded by a Pilgrim
Bring and Share lunch. From 11.30 there will be a chance for pilgrims
to meet and recall their pilgrimages and a rehearsal for the music for
the service. If you have any favorite pilgrim music or readings or poems
which helped, encouraged, inspired you along the way please contact
Ricky Yates in advance at The Rectory, Water Stratford Road, Fimmere,
Bucks MK18 4AT, tel /fax 01280 847184, rickyyates@supanet.com
We are grateful to Ricky Yates for the use of his church for this event.

Sun 24-Sat 30 October

Visit: Oviedo and Santiago

Please note the slight change of dates for this trip. We fly out from
Gatwick to Oviedo and return Santiago to Heathrow. There will be 3
nights in Oviedo, to visit the Cathedral and pre Romanican Asturian
churches, possibly one night in a small town on the Camino Primitivo,
journey via the monastery of Sobrado dos Monxes and Lugo for 2 or
3 nights in Santiago. The price will be between £500 and £600; please
send a deposit of £50 per person to secure a place in our group of 20,
led by Marion Marples and Gosia Bryckzynska.

Wednesday 24 November

Talk

Canterbury to Santiago on horseback, Susie Gray and Mefo Phillips, St
Etheldreda's Church, Ely Place, EC1, 7pm

Other Events

Thursday 1 April

Study Day

The Cockleshell Pilgrim: A Study Day run by Birmingham University. Held at The Guesten, 15 The Close, Worcester
For more details please call: Irene McKenzie on 0121 414 8065.

Wednesday 7 April

A Taste of Spain

The National Gallery, London, 6–9pm
Live Music, Spanish food tasting, 10 minute talks
Further information from: www.nationalgallery.org.uk

Friday 23 April

Concert

Tomás Luis de Victoria (1548–1611) and sacred music of El Greco's Spain

Performed by **Acapella Portuguesa** conducted by Owen Rees
7pm at St Etheldreda's Church, Ely Place, London EC1
Bookings: seclon@cervantes.es or telephone Rosie Featherstone on 020 7201 0754

Monday 26 April

Lecture

Outline of a Hispanic Mystic by Dr. Angel María García Gómez, Emeritus Professor of Hispanic Studies, University of London
6.30pm Instituto Cervantes Auditorium, 102 Eaton Square, London SW1

April/May

Destination Evenings

Stanford's Maps are celebrating Discovering Spain and France with *Destination Evenings*

Thursday 29 April – Spanish Evening; 6–9pm, 12 Long Acre, Covent Garden Tel: 020 7836 1321 Also to be held in Bristol and Manchester 6–8pm. For details call 0161 831 0250 (Bristol) or 0117 929 9966 (Manchester). Evening to be followed by Spanish wine and 20% discount on maps.

Thursday 27 May – French Evening; 6–9pm Long Acre, Covent Garden; also held from 6–8pm in Bristol and Manchester as above. Followed by French wine and 20% discount on maps; also check: www.stanfords.co.uk

Friday 14 May**Concert**

Music in Toledo at the time of El Greco by Coro Cervantes, conducted by Carlos Fernández Aransay

7pm at St Etheldreda's Church, Ely Place, London EC1

Entrance free but booking recommended seclon@cervantes.es or call Rosie Featherstone on 020 7201 0754

Monday 28 June to Thursday 1 July**Retreat**

Retreat at Belmont Abbey - **Through Pilgrims' Eyes**

The life and Faith of the Middle Ages through the eyes of Chaucer's Pilgrims on the road to Canterbury. Includes a visit to Worcester Cathedral and the "Worcester Pilgrim"

Contact : The Retreat Office, Belmont Abbey, Hereford HR2 9RZ

Tel: 01432 374 712; Fax: 01432 374 711; email: belmontretreats@aol.com

Tuesday 6 July to Tuesday 13 July**Pilgrimage**

Canon Peter Ball and the Revd Sandy Railton are leading a pilgrimage following the *Via Lemovicensis* through France, flying to Poitiers and returning from Pau. The air-conditioned coach itinerary includes the glories of Bourges, Vézelay, St. Leonard de Noblat, Limoges, Perigueux, Bergerac, Rocamadour and Bazas, together with a insight into the life of today's French church life.. The price is £639. Full details and booking forms from Pax Travel Ltd, 152-156 Kentish Town Road, London NW1 9QB. Tel: 020 7485 3003. Fax: 020 7485 3006. E-mail: info@paxtravel.co.uk

Friday 16- Sunday 18 July**Conference**

Envisaging Heaven in the Middle Ages – An Interdisciplinary Conference

Clifton Hill House, University of Bristol

Contact Dr. AD Putter, English Department, University Of Bristol, 5 Woodland Road, BS8 1TB email: a.d.putter@bristol.ac.uk or Dr Carolyn

Muessig, Dept. of Theology, Univ. of Bristol, 3 Woodland Road, BS8 1 TB ; email: c.a.muessig@bristol.ac.uk

July and August**Exhibition**

Exhibition on Pilgrimage, St Andrews Museum, Doubledykes Road, St Andrews, Fife. Tel 01334 412690 for further details

Monday 13–Thursday 23 September

Pilgrimage

A Holy Year Pilgrimage, of Geevagh Parish, led by Fr. Laurence Cullen

Visiting Lourdes, Santander, Santiago de Compostela, Fatima and Lisbon. Return to Dublin Airport. 859 euros plus 75 euros tax. Limited places so please book early. For more information contact Joe Walsh Tours 8/11 Lower Baggot St, Dublin 2. Tel: 01/2410800 or the Parish House Geevagh on 071/9647107.

New Members

Contact details are provided for members' use only.

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Mr. Jim Bailey	32 Stavely Court Hermon Hill, London E11 2BD	020 8530 4994
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Mr. Tom Lockhart	Medlands Farmhouse Hurstbourne Tarrant, Andover SP11 0AX	07808 765243
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Mr Paul & Mrs Margaret Massey	6 Dukes Field, Shepton Mallet Somerset BA4 4DL	01749 344984
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Mr. Dave Stannard	23 Ashley Way Balsall Common, Coventry West Midlands CV7 7UP	01676 534960

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Mr. Michael McPartland	43 Willowtree Avenue Gilsgate Moor, Durham DH1 1EA	01913 867816
Mr. Trevor Panther	2 Brookside Conisbrough, Doncaster South Yorkshire DN12 2EE	01709 869522
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Prof. David Walsh Woodend 33 Queen Street, Helensburgh Argyle and Bute G84 9PX	01436 674 632

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Mr. Joseph Russell 32 Clontarf Road, Clontarf Dublin 3 Eire	0862 529879
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Saturday 28 February	Office Open
Saturday 6 March	Practical Pilgrim: John Marshall Hall, Christ Church, SE1
Saturday 13 March	Practical Pilgrim: Christ the King Hall, Thornbury
Saturday 20 March	Practical Pilgrim: St James's Church, Coatbridge, Scotland
Saturday 27 March	Practical Pilgrim: Lancaster Priory Church
Saturday 24 April	Office Open Day
Saturday 8 May	Spring Walk: Ewhurst Green. Meet Robertsbridge station 0933. Contact Andrée Norman Taylor 01580 291684
Tuesday 11 May	Talk and food tasting: Cultural Journeys - the St James's Way, J R Corpas Mauleon [Navarre Minister for Culture and Tourism and writer], Cervantes Institute, 102 Eaton Square, SW1, 6.30pm, free
Saturday 17 July	Lecture: Robert Sutton's English Journey, 1423, Dr Katherine Lack, Becket Hall, off Bedwin St, Salisbury, 6pm
Sun 18 - Sat 31 July	Walking Pilgrimage Salisbury to Mont St-Michel
Saturday 24 July	10am Mass in St James's Burial Ground, Winchester + other events
Sunday 25 July	St James's Day: Winchester for 450th anniversary of wedding of Mary and Philip II
Saturday 25 September	Office open
Saturday 2 October	Reunion and service for returned pilgrims, St. Peter's Church and Parish Room, Stoke Lyne, Oxon
Sun 24 - Sat 30 October	Visit: Oviedo and Santiago
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Weds 24 November	Talk: Canterbury to Santiago on horseback, Susie Gray and Mefo Phillips, St Etheldreda's Church, Ely Place, EC1, 7pm
Saturday 28 November	Office open

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