



Confraternity of Saint James

Bulletin



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Confraternity of Saint James

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Cover picture: Refugio
Gaucelmo; Statue of
Santiago, 1991
Photograph: Joseph May

Editorial

Gosia Brykczynska

By the time you will receive this *Bulletin*, Christmas and the New Year will be fast beckoning and fond memories of pilgrimaging down ancient walkways of Spain and France will be little more than distant and pleasurable sensations. Memory is such an elusive spirit, sometimes vengeful and obstinate and at other times gentle, forgiving and fickle. In this winter issue of the *Bulletin* we seemed to have struck a nostalgic albeit joyful note, with the many accounts of shared Jacobean memories. Indeed, each one of us who has walked the pilgrim's mile whether at home keeping in form, as Howard Hilton, or in foreign lands like Jane Morton or the subjects of this issue's book reviews, we all appreciate and understand the multitude of tricks that memory can play on us.

Some memories we can allow to fade, but others, however, need to be caught and treasured. They are special. We therefore set about to write them up in our diaries, or construct poems, or even compose music around them, and then on wintry nights attempt to recite those poems, or gaze at the pictures of places we have almost forgotten or hum our pilgrim tunes and all in order to recall and rescue from oblivion those distant precious memories of pilgrimage. Some artistic pilgrims sketch pictures like the superb etchings of Edmund Blood, others decide to permanently preserve memories by contributing to the *Bulletin* and thus share their pilgrim dreams. Some memories are so powerful however, that we cannot but help to try and collectively consider how best to preserve and celebrate them, such as the lives of splendid pilgrims like Stephen Badger or selected pilgrim places such as Rabanal; memories of special people whom we have met along the way and of special places which we have loved and now want to treasure. In this issue we celebrate in just such a special way the wonderful memories that ten years of the existence of Gaucelmo has given us. The speech of thanksgiving delivered by our Chairman Laurie Dennett at the Gaucelmo celebrations in October beautifully expresses just this sentiment of joy and enormous gratitude. We really do have so much to be grateful for, and we really do have so much to celebrate. As this issue illustrates the CSJ has a wealth of splendid collective memories that no-one can ever take from us, and which we can only

but share with others, at home and abroad.

Finally, as we reflect on the past year with all its highs and lows, and as we consider our commitment to St James and pilgrimage may I leave you with a Shakespearean quote already suggested to us by John Price in his article on Shakespeare and pilgrimage, that since “...*saints have hands that pilgrim’s hands do touch*,” surely we too as modern pilgrims have the serious albeit always joyful obligation to continue that holy chain of peaceful touching and reaching out. Wishing you all happy plans for next year’s pilgrimages and looking forward to meeting you all at the Confraternity AGM in January 2002.

For details of Confraternity events in the first quarter of 2002 please see page 49.

The diary for 2002 will be available at the AGM.

From every shires ende, to Caunterbury they wend: a pilgrim's diary

Howard Hilton

*Mucclstone, then Eccleshall (with its tombs of four Bishops of Lichfield),
Ellenhall, Haughton and Brazenhall,
rich and flowering villages clustered about Ranton Abbey,
left behind as the pilgrim sweats up Butter Hill.
At the crest a giant awaits, the black bulk of Stafford Castle looming from the
next horizon,
dark forest and mixed woods all about.*

I had run out of excuses at 11.40, and had to leave. It had seemed such a jolly *jeu d'esprit*, to cycle from my home in Cheshire to the CSJ International Conference in Canterbury as a pilgrim, in 'Aprill, when the shoures soote' and all that, but the setting out is always a little anxious. The CSJ map of St James the Great churches allowed me to make a sensible string of pre-Reformation beads from our church here in Audlem, and so Acton Trussell was my first target, and, it proved, my first joy. The church has a late 13th-century tower with a spire of 1562 on top; the nave and chancel are decorated. I looked at the scallops on the parish banner then ate my sandwiches in the porch, before going to study the excavation site of a Roman villa which adjoins the churchyard. So, from the stonework of, say, the 3rd century, one looks past a 13th century church, to the Trent and Mersey Canal of 1800 and from there to the 19th century railway and the 20th century Motorway.

Long pulls now, over Cannock Chase to Hednesford; no exploring the fine forests and heathland, for this was Foot and Mouth Restrictions time. Over again to Great Longsdon St James, with its Norman arches and a fine window, and to Lichfield next, as the day ended. Hotels at £55 to £85 for B&B were too expensive, so I headed for the Cathedral Close in the twilight. Everything was closed up, but there was a light in the kitchen of the Close café, and when I tapped on the back door the cook turned from her preparations for the next day to show me that I might try the Canon and his wife over there, or the lady next to the bookshop, there, or Mrs Duval round the corner on Dam Street, number 23. The first two were full, but Mrs Duval and

her husband made me very welcome and comfortable. A good shower and change, a cracking good Indian meal in town, and, the first 50 miles or so completed the sleep of a baby.

Roused by the Cathedral bell, I could trot through the Close for early Communion then back for breakfast, a display of Baltimore quilts, and a chat about Lichfield Churches Together and Taizé (one of my enthusiasms). Leaving town by way of Whittington and the Staffordshire Regiment HQ, I was amazed to see a bell-tented encampment of 19th century servicemen, many in full red-coated regimentals; the Victorian Army History Society was meeting together. Tamworth's fine large church came next, but alas, the dedication is not to St James, and nobody knew anything of him, except for an image in a Victorian window. The church is cruciform and has four chapels, with Norman dogtooth moulding in the oldest part, and windows by William Morris and Burne-Jones.

A quiet road led me eastwards, parallel to the A5 but north of it, along the valley of the River Anker through the gentle north Warwickshire countryside towards Leicester's Sheepy Magna and Sheepy Parva, but then I turned south to Weddington, between Hinckley and Nuneaton. Stopping at a shop to buy a film and ask directions to the church, I escaped a torrential downpour; my only luck, as again the church was locked. South still, by way of Attleborough and Bedworth, to Bulkington, all back roads and suburbia. St James was a substantial church, surrounded by trees, with a carpet of blossom below, but again it was locked. My wife and I started our married life in Coventry, where I then worked, and we thought of all these north-easterly villages as a coal mining area; if they were, it is all gone, and there is plenty of prettiness about. Ansty was the next target (Gosh! We used to live just off the Ansty Road!) and it was soon found - but not the church. The people in the pub car park were, of course, 'just visitors', but a chap cleaning his car outside his half-timbered house was able to tell me I had swooshed past the end of the church's approach lane 200 yards (metres? no, yards) back and round the corner. No wonder, as it was a leafy tunnel, which took me to a little plateau with an escarpment to the south, palisaded with trees. The gravestones were mainly horizontal, and all the grass between had been colonised by primroses and cowslips. Gentle, gentle Ansty St James, where from his escarpment Santiago can again look down first to the canal, then the motorways, and, beyond, the city of Coventry with its high rise towers.

And that is what I plunged into next, daring the dual carriageway ring road with the thundering trucks and Michael Schumacher motorists; thank heaven for the white-lined hard shoulder, even if one has to dodge the most extraordinary things which people have thrown from vehicles – pallets and plastic, of course, but pink underskirts and plimsolls too. However, I twirled on steadily and came to Willenhall, a sixties council estate for the most part, with a sixties church, just round the corner from the mini-market and off-licence, dedicated however, to St John the Divine. Two steps away was the sixties vicarage, and I dared to ring the bell. The vicar explained: formerly there had been a chapel dedicated to St James the Great, a dependency of Coventry Abbey, in an area now being developed but, as I understood him, it had been extinguished as early as the 1300s. He had even tried to get some archaeology done on the site. He was most helpful, but could point me to no extant Santiago church, so I bade him farewell and continued. Back on the estate road I met three lads of about ten or eleven, who admired my bike and wanted to know what I was about. Nice lads, in a shaven headed, Man United sort of way, and they showed a proper interest and wished me well. As I stopped at the traffic lights to rejoin the main road, there beside two cars for sale (Full MOT, good runner, £350) was the name of the estate's main road: St James's Lane.

South-east now, and once past the parked acres of gleaming cars beside the Ryton plant, the city fell away and with Leamington Spa invisible on the right and Leamington Hastings invisible on the left, I came to Southam, with its old mint on the high street (now Ye Olde Mint pub, catering for a youngish clientele). Far enough, I thought, and the church will wait until tomorrow. No YHA, the only B&B absorbed in a toddler's birthday party, so it had to be the Stonegate Hotel. The room was satisfactory, but this was the Sunday night of the Bank Holiday weekend, there were no other guests that I could see, and in the dining room I was put out to hear screeching epithets of the worst variety coming from the kitchen; it was a poor experience, and poor value. Still, 103 interesting miles were behind me.

The fine church next morning was compensation; I counted ten sections to it, added over the centuries, but all in a mixture of cream and red stone reminiscent of the Burgundian arches at Tournus, with a tall, elaborate spire and primrose carpeted graveyard. A tongue of the Cotswolds stretches north-eastwards towards Daventry, and I cycled south through its villages, not knowing whether I was in Warwicks or Northants: Marston Doles, Upper Boddington, Aston le Walls (with its

abandoned airfield full of new Rovers), until I arrived at Claydon, and found I was in the northernmost village of Oxfordshire!

Claydon St James is golden and simple; single-storey nave and slightly taller tower, finished with a pitched slate roof and gables east and west, giving it a Jacobean air. Inside, low Norman arches with interesting decorations to the columns below the capitals, and a nineteenth-century window to our saint, with an arrangement of scallop shells beside the daffodils on the window ledge.

A notice nearby said Claydon House welcomed cyclists and offered lunch, so I investigated by entering through a gate in a warm brick wall, into the garden. The family did not notice me at first, being absorbed in pruning shrubs and setting a great border to rights, but then the lady of the house took me inside to high ceilings and tall windows. We consulted, and decided that tagliatelli with a rich cheese and herb sauce would set me up for the afternoon. And so it was freshly made, aromatic and delicious.

Cropredy and Wardington took me into what people referred to as 'the Courage estate' and Edgcote St James in the upper reaches of the Cherwell. This four-square towered church stands beside a most elegant eighteenth-century house: red brick, white sash windows, double curving stairway to first floor entrance under a classic pediment; a hundred yards to its right (but screened by a row of trees) an equally elegant stable block, with its clock and white-painted bellcote, the whole ensemble surrounded by smooth lawns, clipped hedges and bushes, and faultless gates and fences. Bertie might have taken Jeeves there for a visit to an aunt but the lads from Willenhall may never have known it existed. Locked, of course, and the key kept at keeper's Cottage, a mile or two away beside one of the estate lakes; just around the corner by Range Rover, but too far on a bike, so a tantalising glimpse of monumental statuary through a side window is all I took away.

Parkland farming took me next to Culworth, Sulgrave, Helmdon St Mary to Syresham, and the church with its squat tower, broached spire, and minuscule clerestory tucked into a corner of the village. There are scallops on the parish banner and a fine image of a barefoot pilgrim St James, set in a niche backed with a golden brocade, his cloak scarlet and blue, his staff and scallop badge gold, and all around an ordered border of vine-like stem and leaf-stalk bearing red Tudor roses. Stowe and Silverstone were somewhere close at hand, but they only impinged as I crossed the A413, dodging the would-be Schumachers and

disappearing like a startled bunny into the vegetation beyond, to go south to Great Horwood St James. Locked again, so all I got was an impression of a curious shape, its pitched roofed chancel higher than its flat roofed nave, and an unusual turret at a corner of the tower roof, no doubt the exit from the access stair. Escape from the traffic could not last forever, and after Granborough and Oving I had to cope with the horrors of the A413 to Aylesbury, because Bierton St James, just north-east, was next on my list. But I was tired, it was twilight, and there were 'miles to go before I sleep', so I abandoned it and pedalled on through Aston Clinton to Ivinghoe YHA, a splendid spot. I recommend the evening meal at the Rose and Crown. Sixty-seven miles this day; still I had not been rained on (though it was cold), and still, despite the horror pictures on the TV, I had seen no burning pyres of animals, no deep ditches full of corpses. Indeed, in every shire so far I had seen rich pasture, fine cattle, sleek horses, and a host of lambs leaping all four legs in the air ready to be fattened for market.

Pitstone Windmill makes a fine sight on the other side of the spring ploughing, and Tring and Berkhamstead are pleasant, but by the time you are following the canal, road and railway through the gap to Watford and beyond you can feel the swirl of the metropolitan whirlpool sucking you in, and the cost of a cappuccino in a sticky table-shoppers café goes up to £1.55p Bushey cheered me: St James's stands in the centre, beside the road, with its graveyard and a green flanked by a substantial modern building proclaiming St James's Church house, next to, but not dominating, a pink washed old town house. Across the road, in a line of village shops, is St James's Restaurant more references to Santiago coming together here than anywhere else on my journey. As I walked round admiring the rubble stone and flint, edged with ashlar, I surprised a woman in her tights – one of a garden working party, who was changing her slacks to go for lunch. Inside, there is a fine fifteenth-century roof and a nineteenth-century altar reredos, which, with its images and censuring angels, would not have survived Cranmer's visitations!

Now I turned east, up and down, crossing the spokes of the communication wheel. Elstree and Arkley looked rich and fine until the A411 crossed a dual carriageway near there. I joined a group of children, a girl of perhaps 12, with a couple of boys a year or two younger. The lads were all for making a dash for it, as the endless column of black panthers swooped down a hill towards us, but she insisted they stayed with her. I suggested we went together, and when

there was a momentary slackening of the stream I urged them forward, pushing the bike and holding up my arm to the cars, whose tense faced drivers grimaced and seemed to curse. As we stood on the central reservation, I realised the girl had grasped my arm and was clinging to me and shaking. Happily, the crossing of the second carriageway was less fraught. Before we split up, I asked her if they had to make that crossing often. Oh, yes, she said, I'm very frightened. Surely, surely we can do things better than this.

Barnet came next and then Friern Barnet St James; its notice board defaced by graffiti tags and the graveyard needing work, but bravely, it was open, and there were scallop shells on the parish banner. I needed more time to analyse the flint structure, but the tower and broached spire looked Victorian.

It was time now to plunge down into the city. I had maps showing cycle routes north to south, but I glimpsed only occasional signs beside the road and could not string together a smooth route, so I went the obvious way through Colney Hatch and Islington, arriving at London Bridge just as the wave of commuters swept across at 5.15. Oddbins beside the station sold me a bottle of red (which I find fits neatly into one of my pannier pockets) and next I called in at Talbot/Tabard Yard; I met nobody, but sensed the ghosts. Clapham, Tulse Hill and Central Hill saw me into Upper Norwood for a night with my son, his wife, and 18 month old Edmund, named for the last king of the Saxons. Fifty miles this day, much of it through the metropolis, where the lanes reserved for buses, taxis and cyclists were a great help. There was a surprising number of cycle commuters, sweeping through to the little space reserved at traffic lights. The motorists were sometimes courteous, but there is much anarchic parking, much flouting of any and every regulation, much self-centredness.

Nine forty-five on the Anerley Road, with its bin-bags, broken paving and booming bass cars, saw me heading eastwards for Penge, Beckenham and Bromley. The pull-up to the traffic-lights in Bromley makes you puff, so as they were at red I thought I would have a rest. Where better than the Magistrates Court, a modern building just to the left, so in I went. The security man at reception kindly agreed to look after my bike behind his desk (not everyone is to be trusted in such a place) and I was ushered into the public gallery of Court One. Shortly afterwards I crept out. My interest came from being a JP myself, but I told nobody there. Old gents in bicycle clips are a familiar sight on the public benches. It's warm inside, and often better than daytime

television.

Chislehurst Common was lovely, and very soon I was in North Cray, searching for St James, which was locked again. The churchyard was being tidied up, and walks though it led to a wide water meadow recreation area. There was much estate housing to be seen, but some very swish properties and evidence of comfortable living. Someone kindly directed me to the White Cross on the main road for lunch, and the busy dining room did me an excellent ham omelette with a super salad. Back at the community shops, a printer loading his van called me over for a chat, as he had been a keen cyclist in younger days and enthused about the rides eastwards into Kent, the villages to explore and the swooping descents. He was very helpful about how to avoid the traffic and still get on but I can't remember that he said much about the long pulls up to the top of the Downs; boyhood memories are like that, aren't they?

Down I went through the wooded winding road to Wrotham (pronounced 'rootam'), a very pleasant little place. A coffee in a pub on the corner saved me from a sharp sleet shower, and from there I rang Medway YHA, hoping to stay there, but found it full. Kemsing, however, just up the valley, had plenty of space. The heavens opened as I traversed the rich farmland and estates of the valley and although I had done only thirty miles or so, I was glad to get under a shower in the large old house which is the hostel. I was the only one to eat in, but had the company of Rory, the warden's four year old son, who chatted happily, and took his woolly monkey around the chairs, walls and benches, searching for and finding, as we both could clearly appreciate, bananas.

A cold, grey morning, but only fifty miles or so to go before the start of the Conference on Friday, so after a chat with Rory and his dad away I went past the huge St Clere estate to Igham. The hills kept me in the valley bottom with everyone else and the traffic was frantic for a time, but then I peeled off to West Malling. St Mary's church has an interesting and unusual coat of arms of King James, and the broad main street has a very civilised coffee shop, where I warmed up. My route took me down a side street, past the high walls of the Abbey, and peeping over them were ruined towers which reminded me of Jumieges, in style if not in scale. Quiet by-roads led me to East Malling and the large church of St James - locked again. The lane which leads to it is lined with attractive old cottage-style buildings, which at this time of floods had sandbags on the cobbles outside their doors. This

being 2001, the one nearest the road had been converted into an Indian restaurant.

Aylesford was interesting too. One can stand on a bridge over the motorway and look one way to the acres upon acres of the paper factory, then turn the other way and see the mediaeval bridge over the Medway and the old town beside it. Lunch was taken at the Little Gem pub backing on to the river, which claims to be the smallest pub in Kent. A half timbered cottage smaller than its neighbours, it has one room, and one floor but one can go up a flight of steps to a half floor which was perhaps once a sleeping balcony.

There were no more churches on the list, and I was beginning to smell the stable, so I pedalled on climbing up onto the Downs. At the top of one rise I came upon a minibus parked in a layby and pulled in behind it to put on waterproofs against the cold rain. I found myself in company with two or three teenagers doing just the same whilst others settled back into the van. It was a group from The Prince's Trust on a sponsored team ride from Reading to Dover, God bless them! Of course their young legs powered them away from me, and shortly the van overtook me too. However, at their next changeover point, at their second van, I pedalled by as the next team were organising themselves, and then they overtook me. We continued this tortoise and hare progress, with much waving from both sides as bikes and vans passed and repassed, and found that we were all heading for Canterbury YHA, and looked forward to meeting there. But the weather got worse, and somehow my steady uninterrupted progress overtook them. Eventually, through one particularly unpleasant shower when the hailstones were pinging off my helmet and stinging my cheeks and the gutters were awash with water, two vans sped past, this time with all the youngsters aboard.

The black clouds blew over, and before too long I was in the city outskirts and heading for the cathedral close and the Dover Road beyond, to find the YHA. I had just booked in, had met my young friends, and was looking for my dormitory, when I met on a landing a person who was familiar. It was Liz Keay, who asked me if I was going to the Conference and whether I would be at the dinner that evening, the opening event after registration that afternoon. Oops! I had had it in my head that the conference began on Friday. Thanks, Liz, and cheerio. Down the stairs, ask at the office for a refund (given quickly and charmingly), pack the bike again, pedal off through town and up the hill to the University campus, check in with the porter, put the bike

in the store, meet our organiser, and (once again swiftly and charmingly) though I was hot, bothered, and not too sweet found myself seated at the table for dinner.

Old friends came into focus all around, and there began the making of new friends, over a splendid few days. Having taken communion in Lichfield Cathedral one Sunday, it was a great satisfaction to kneel at the rail in Canterbury Cathedral the next, body, mind and spirit richly fed between. Thank you, all who worked to organise, run, and contribute to such a splendid event.

Shakespeare and Pilgrimage

John Price

Many writers have attempted to make a connection between the Catholicism and the life and work of William Shakespeare. While there is little doubt that his family history does include Catholic connections, too often there has been a tendency to overlay conjectural biography at the expense of hard evidence. Nevertheless, the notion that Shakespeare's intellectual inheritance may include ideas originating in pre-Reformation religion should not be entirely dismissed. The Reformation preceded his career by no more than 50 years; furthermore, many would argue that the theatre functioned in late Elizabethan society as a repository of much of the life-force that had previously found an outlet in medieval Catholicism. One way of exploring this debate is to consider the tantalising references Shakespeare made to the practice of pilgrimage.

When he began his writing career in the late sixteenth century, the practice of pilgrimage had been largely discontinued for reasons directly connected with the Reformation. Theologically, the pilgrim's emphasis on the physicality of religious experience, represented by the veneration of sacred relics, was as clearly opposed to Protestantism as a belief in the real presence of Christ in the Eucharist. Unsurprisingly, this opposition had led to pilgrimage becoming a potent symbol of Catholicism; the major act of Catholic resistance arose in 1536 and was called the *Pilgrimage of Grace*. Shortly after, pilgrimages, hitherto discouraged, were formally banned by the injunctions of 1538 which forbade 'wandering to pilgrimages, offering of money, candles or tapers to images or relics, or kissing or licking the same'. Eventually, the Thirty Nine Articles drawn up in 1563 included a declaration that

'worshipping and adoration, as well as images as of relics and also invocation of saints is a fond thing, vaguely invented, and grounded on no warranty of scripture, but rather repugnant to the word of God'.

Nevertheless, the idea of pilgrimage seems to have remained an important component of religious thought, even within the reformed Church. When Walter Raleigh believed he was about to be executed he

is credited with having written the famous poem known as *The Passionate Man's Pilgrimage*. The first stanza reads as follows

Give me my Scallop-shell of quiet,
My staff of faith to walk upon
My scrip of joy, immortal diet, My bottle of salvation,
My gown of glory, hope's true gage,
And thus I'll take my pilgrimage.

These lines invoke all of the most familiar icons of pilgrimage; the scallop shell, scrip, bottle, staff and gown. We can see, however that Raleigh is positioning himself between the old and the new faiths. While invoking the spirit of humility and simplicity which he finds in the iconography of pilgrimage, the journey has been internalised and is a metaphor for the inner life of the Christian man. The symbols of pilgrimage are only important for what they represent – quiet, faith, salvation – and so the poem can be seen as demonstrating a Protestant theological understanding. This theme of internalisation of pilgrimage was taken further by George Herbert in his religious poem, *The Temple* and, most famously by John Bunyan in *A Pilgrim's Progress*. This religious allegory takes the process of the internalisation of pilgrimage to its logical conclusion, ostensibly describing a physical journey, but in fact referring to the thoughts, impulses and temptation that populate the minds of the Christian individuals. It is also of note that the motif of pilgrimage was used by Raleigh and other writers such as Samuel Purchas to describe journeys to the New World.

A different way in which the ideas and understandings of the Old Religion adapted themselves to the reformed world was in the theatre. Its emphasis on physical personation, festival and celebration, together with its direct line of descent from medieval mystery plays, serve to explain the hostility it provoked in the Puritan London City Fathers. They were eventually to win their battle against the stage by closing all theatres in 1642, but even in Shakespeare's lifetime the acting profession had to contend with a series of temporary bans. Bearing this in mind and given that Shakespeare was, above all else, a man of the theatre, it is worth attempting to examine his stance in relation to religious controversies by considering how he handled the question of pilgrimage. There are four brief but significant references in his plays, all of which offer particular insights into his relation with this most emblematic of practices of the proscribed religion.

The first passage is an extract from Orphelia's mad scene in *Hamlet*. When rejected by the Prince, who has also killed her father, she declines into madness and communicates by singing snatches from old half-remembered songs, one of which is a reference to a Santiago pilgrim

How should I your true love know
From another one?
By his cockle hat and staff,
And his sandal shoon.
(4.5.23-26).

In this extract she associates truth and constancy with the iconography of pilgrimage. There is a clear contrast here between this unnamed man of virtue, an adherent of the Old Religion and the erratic character of her false love, Hamlet who was, as we are constantly reminded, educated at Wittenberg – the university of Martin Luther. We should not however miss the obvious point that Orphelia is deranged at this point, and in any case, fails to exhibit any judgement throughout the course of the play. Her words, seeking comfort in the distant past, are not unequivocally supportive of the practice of pilgrimage.

The second extract consists of the first words exchanged between Romeo and Juliet. Many commentators have observed that this extract is, in essence, an embedded sonnet so this is how it is arranged it below, with Romeo's lines emboldened.

**If I profane with my unworthiest hand
This holy shrine, the gentle sin is this:
My lips, two blushing pilgrims, ready stand
To smooth that rough touch with a tender kiss.**
Good pilgrim, you do wrong your hand too much,
Which mannerly devotion shows in this;
For saints have hands that pilgrims' hands do touch,
And palm to palm is holy palmers' kiss.
Have not saints lips, and holy palmers too ?
Ay, pilgrim, lips that they must use in prayer.
O then, dear saint, let lips do what hands do:
They pray; grant thou lest faith turn to despair.
Saints do not move, though grant for prayers' sake.

Then move not while my prayer's effect I take.
(1.5.90-107)

The first point to explain is that Romeo's name, to our ears unequivocally associated with the concept of romantic love, in fact means 'pilgrim', being derived from the pilgrimage to Rome. This image lies behind the entire passage, as Romeo identifies himself as a pilgrim and Juliet as the object of his worship. The penultimate line of the extract makes a striking theological point, saying that saints only move in order to intercede on behalf of a supplicant, a statement totally at odds with the Thirty Nine Articles and reformed theology generally. Is it then fair to assume that the identification of Romeo and Juliet, the two characters who stand for honest feeling in the violent and divided world of Verona, with the language and belief of the Old Religion, is a symbolic identification of the playwright with such beliefs? We should be wary of making such a judgement for other interpretations are certainly available. One suggestion is that Romeo's regard for Juliet is a type of '*cupidas*' – a form of pseudo-worship in which one's deity is a creature rather than the creator. Thus Romeo is not giving vent to honourable love but to blasphemous idolatry, so perhaps the association with Catholicism is an explicit criticism rather than an implicit endorsement.

Thirdly, we turn to an extract from a rarely performed play *All's Well That Ends Well*. Curiously, this extract is a second instance of an embedded sonnet, but of more direct relevance is that it also leans heavily on the symbolism of pilgrimage. The background is that Helena is deserted by her new husband, who has gone to fight with the army in Florence. In order to track him, Helena adopts the guise of a pilgrim and this sonnet is the letter she left behind explaining her actions.

"I am Saint Jaques' pilgrim, thither gone.
Ambitious love hath so in me offended
That barefoot plod I the cold ground upon,
With sainted vow my faults to have amended.
Write, write, that from the bloody course of war
My dearest master, your dear son, may hie.
Bless him at home in peace, whilst I from far
His name with zealous fervour sanctify.
His taken labours bid him me forgive;
I, his spiteful Juno, sent him forth

From courtly friends, with camping foes to live,
Where death and danger dogs the heels of worth.
He is too good and fair for death and me,
Whom I myself embrace to set him free.”
(3.4.4-23)

In this play, Helena is clearly the most sympathetic character and it is natural that her portrayal should engage our attention. The image she paints of herself in this passage, especially when she writes of her intention ‘to barefoot plod ... the cold ground upon’ places her firmly in the Catholic tradition. Indeed it should not be overlooked that in at least four of her five final appearances she is clothed as a pilgrim, making the identification all the more explicit. The passage itself speaks of earning virtue from sacrifice – a phenomenon referred to elsewhere in the play as ‘inspired merit’ – a succinct definition of the catholic theology of grace. Like the other passages examined however, this text is not without ambiguity. Quite how Helena, a Frenchwoman, can explain her presence in Florence by saying she is on the way to Santiago is never explained. At a more symbolic level, it must be said that she is not a true pilgrim at all, and her letter is misleading in that she has no intention of setting her husband free, but fully intends to meet with him and re-establish their marriage. The pilgrim garb is perhaps the garment of the impostor, a mantle of convenience only adopted to meet a secular, rather than a sacred purpose.

The final text I wish to refer to comes from the character of Edgar in *King Lear*. Often regarded as a problematic character in view of the many disguises and voices he adopts in the course of the play, he in fact represents hope and the future. It is he who is allocated the task of uniting the shattered kingdom at the end of the drama, of repairing the damage caused by Lear’s neglect, the mishandled succession and the war with France. That he is able to accept this responsibility represents a major advance for one who at the start of the play was gullible enough to accept anything his manipulative brother Edmund told him. His transformation seems to be directly linked to the extraordinary mental and physical journey he undertakes in the course of the play, encountering the poor, the mentally deranged, his blinded and estranged father, the fallen King as well taking on soldiers of the ruling corrupt regime. Fascinatingly, he describes this journey as ‘*my pilgrimage*’ (5.3.195) and we can readily see how apposite this identification is: a physical journey leading to inner growth.

What then are we to make of these fleeting references to pilgrimage? While very little in Shakespeare is free of ambiguity, at the very least we can say that he was familiar with one aspect of the iconography of Catholicism and was aware of its potency in the popular imagination. Furthermore, while we should understand the necessity for playwrights to employ strong visual images in order to maximise the engagement with the imagination of the audience, it may well be the case that these apparently supportive references to pilgrimage go some way to suggest the debt Shakespeare owed to the ideas and mind-set of pre-Reformation Catholicism.

The Blessing of the Icon

Marion Marples

Many members will remember Stephen Badger (1934-1998) for his great enthusiasm for life and his distinctive laugh. He was the second Treasurer of the Confraternity and responsible for much of the success of the Rabanal Appeal, launched in 1989 to raise the money to restore Gaucelmo. He loved Greece as much as the *Camino* and the making of the icon is the distinctive fusion of his two passions. The icon shows Stephen, making the pilgrimage from Le Puy with his wife Katherine and their children Benedict and Penelope.

Sister Petra Clare is a Benedictine hermit who has lived in a skete, a solitary house, at Marydale, Inverness-shire, since 1996. She comes under the supervision of the Abbot of Pluscarden. Her main work is writing icons, but she also offers retreats and summer schools on icons.

The Gaucelmo icon has been twice blessed. First, at St James's church, Spanish Place, London on St James's Day 2000. Then after a year's residence in the office and a journey back to Scotland for varnishing it travelled out to Rabanal with James Maple and Marigold and Maurice Fox. Meanwhile Howard Nelson had taught himself welding so he could construct a suitable frame to hold the icon, which he then fixed to the wall of the Library at Gaucelmo.

During the Mass of Thanksgiving for the 10 years of receiving pilgrims at Gaucelmo, the icon rested on a fine wrought iron stand borrowed from the restaurant of Gaspar's hotel. Katherine held the icon for the Blessing. After Mass and photographs it was whisked away to be installed in its new frame. The Bishop lit the Easter candle beside it to allow the gold to glow in an authentic way. Happily, on both occasions Katherine has shared the blessing with her new husband, Eric Croston.

We pray that the icon will be a constant and continuing aide for pilgrims as they pray and meditate about the meaning of their own pilgrimage. It should open up the wider significance and symbolism of the *Camino*, leading to a deeper understanding of the journey which we are all making.

Santiago Peregrino

Sister Petra Clare



General

The icon depicts a central image of St James with scenes from his life and subsequent scenes related to the pilgrimage to Santiago de Compostela. The scenes start on the left hand side facing, and move in a counter clockwise direction to culminate at the top, with the tympanum of the Cathedral in Santiago. The icon has a deep rose ground ie, light red to indicate a life crowned by martyrdom, so this rose light pervades the icon. Where there is a traditional iconic precedent, that form has been used. This applies to the facial features and clothes colouring of St James, and the Gospel icons.

The Central Icon

St James walks along the shore of the sea of Galilee. The clothes, and scroll are typical of the traditional icon of the Apostle, although the scroll is depicted large, as it is in some Santiago Pilgrimage images. The features of St James also conform to the iconic tradition. It is common in icons to attempt to represent the inner spirituality of the person in ways which are sometimes non-realistic, hence certain proportions may be

emphasised. Here I have used the dynamic of the pilgrim walk in St James sloping forward eagerly in a diagonal across the icon, and emphasising the head as a ‘still point’ – a kind of ‘full-stop’ – to focus the image on the call to follow him in the pilgrim way. As the image is for the pilgrims it seemed appropriate to add a couple of ‘signs’ of the context – the staff and the marker stone. Signs like this are used in, for example, in the icon of John the Baptist, where one often sees “the axe laid to the root of the tree” in the background. Staffs are frequently used in icons, and it is an appropriate expansion of the theme of the travelling apostle and the marker stone, based on one on the Camino francés in the province of Palencia.

Scene 1

The call of James and John, who are in the boat with their father Zebedee. John is unbearded. Jesus walks along the sea shore with Peter (younger, in yellow and Andrew (older, in green). Christ is always marked out by a halo with a cross in it, on the arms of which are O’WN, Greek for ‘The Being’ (which refers to the name God gave in his vision to Moses in the old testament), and by the letters IC XC, an abbreviation of the Greek for Jesus Christ.

Scene 2

The Transfiguration. Jesus is depicted with Moses (right facing) and Elijah (left facing). Below are Peter in yellow looking upwards (a reference to his active response “Let us build tabernacles”), John falling downwards (an indication of his character – being overwhelmed by the vision of God) and James (somewhere between the two, in an attitude of adoration).

Scene 3

The Footwashing. The disciples follow St Peter who points to his head and says “Lord wash not only my feet, but my hands and my head;” Jesus replies “he who has his feet washed is clean all over, but not all of you.” James is identifiable by his usual clothes colours. Judas is identifiable by his profile (in iconic shorthand, half-a-face shows he is not fully ‘present’ to the mystery, alienated in some way).

Scene 4

The Martyrdom of St James. The throne and Herod Agrippa on it follow the type used in icons of the judgment of Christ. The soldier carries

out the commands issued from the throne. Prayer to the Lord is indicated by the Saint's outstretched hands towards the 'heavens' in top left-hand (facing) corner.

Scene 5

According to the legend, the followers of the Apostle took his body down to the sea and put it in a stone boat, which was carried by angels and wind to the shores of Galicia. Three angels are shown, guiding the boat. The boat on sea pairs with the boat on sea of the call of St James.

Scene 6

The Discovery of the tomb. A hermit, Pelayo, is led to the long-forgotten site of the tomb by a star (the star is depicted according to the type of the epiphany star on the nativity icon). The Bishop who authenticated the tomb, Theodimir, is shown with him.

Scene 7

The miracle of the pendu dependu. A German family (father, mother, son) stopped at an inn, where a young man spurned the advances of a serving maid. She hid a cup in his bag, and raised the alarm after the family had left the following morning. The lad was duly caught and hung for theft. His parents continued to Santiago, but were told by St James when they got there that their son was still alive.

Hurrying back they found the saint holding up the young man's feet. They rushed to the judge who had condemned him, and the judge scoffed that the young man was "no more alive than the two chickens roasting in his oven." The birds promptly flew out of the oven, when all rushed back to the scaffold to free the young man. The local saint, Santo Domingo de la Calzada, helped St James to hold up the feet.

The icon shows St James and St Domingo holding up the feet of the young man while the two flying chickens and the judge approach from one side, and the pilgrims from the other.

Scene 8

St James as Santiago Peregrino leads pilgrims to the Refugio Gaucelmo, the pilgrimage refuge maintained by the Confraternity of St James. The local hermit beckons the approaching pilgrims. It is to be hoped the pilgrims bear some resemblance to the family of Stephen Badger, in whose memory this icon is commissioned, and who was closely associated with this refuge.

Scene 9

Santiago Peregrino leading pilgrims along the pilgrimage route at Le Puy, represented by the chapel of St Michael, on its rocky pinnacle, which reflects the shape of the Mount of Transfiguration, on the other side of the icon.

Scene 10

Santiago Peregrino leading pilgrims at Roncesvalles, symbolised by the distinctive Silo de Carlomagno. I understand the tomb of Roland is also at Roncesvalles, so a figure in armour appears rising from a tomb, within his hands extended in supplication towards St James. There are thus two soldier figures in the icon – one who beheads St James, and one of more Christian disposition.

The header: Santiago

The pilgrims approach the Portico da Gloria at Santiago Cathedral. This includes modern and traditional pilgrim dress. The child (hopefully bearing some resemblance to the girl on the Badger family photograph) is putting her hand on the column known to have the hand-print on it, through numberless veneration of the statue of St James surmounting it. The top roundel replicates, as far as I could from the photographs, the iconography of the Portico da Gloria. As I was not sure what filled the side roundels of the cathedral I simply replicated the saints with books theme. The top section is painted on a gold leaf base to give it a little extra warmth.

Additional Notes

Linked Themes

Icons often feature linked themes where the themes 'dialogue' with one another, which is emphasised by similar compositions. The visual repetition helps to make a point and unify the composition. Linked themes here are:

- the walking position of St James, in the central and side icons, whether dressed as an Apostle or as Santiago Peregrino;
- the repetition of the walking position in the pilgrims, which helps the composition remain calm even with the multitude of scenes and figures;
- beckoning gestures (9, header) and showing gestures (1, 2, 4, 6, header)
- two boats (call of James and John, stone boat and angels);

- Mount of Transfiguration and rocky pinnacle at Le Puy;
- St James in tomb & Roland in tomb.

Architecture

Iconographic architecture is intentionally non-realistic. It usually has bold shapes and non-realistic colours which indicate that it has a primarily spiritual, rather than natural dimension. Objects tend to be representative signs rather than being perspective representations. Hence the Portico is a schematic 'map' of the spiritual reality it portrays i.e., Christ in Glory in Heaven.

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This text is available in Spanish, French and German at Rabanal. The Confraternity is very grateful to the following translators: Janet Richardson (Spanish), Bernard Masson (French) and Irmgard Churchill (German).

Chairman's Speech delivered at Rabanal

27 October 2001

Laurie Dennett

Your Excellency, dear friends from the *Camino* and from Rabanal: as the Confraternity's representative, I want first of all to extend to you all the warmest of welcomes to Refugio Gaucelmo, and at the same time to thank you most sincerely for your presence here today. Please allow me to express particular thanks, firstly to the Bishop of Astorga for sharing this highly significant occasion with us, then to our Benedictine neighbours, who were responsible for arranging today's liturgy, and of course to our partners from the beginning, the "Amigos del Camino de Santiago de El Bierzo", who provided lunch for us this afternoon.

On the occasion of an anniversary such as today's, it is inevitable that many of us will be casting our minds back to what happened here in Rabanal ten years ago. Then, we came together with joy and gratitude to inaugurate an "albergue" recently rebuilt from total ruin, *to open its doors*. Today, we are here once more, this time to celebrate the ten years in which, *through those open doors* some 60,000 pilgrims from 75 countries of the world have passed.

I don't know how or to what degree these simple statistics affect the rest of you, but I personally find them almost unbelievable and very moving, and not only because of the contrast between the "albergue de peregrinos" we see before us now and the heap of rubble which previously occupied this site. It's rather the thought of those 60,000 people from every corner of the earth and every walk of life. In this moment of international tension, I find it especially consoling to consider the evidence that so many people are seeking, through the pilgrimage to Compostela, answers to the profound questions of life, and opening themselves to the values that the *Camino* teaches.

I feel most deeply the need to give thanks, on behalf of every member of the Confraternity as well as of Asociación de El Bierzo, for the fact that during these ten years Refugio Gaucelmo has shared, together with the other albergues along the *Camino*, the common task of assisting the journey of each of those 60,000 pilgrims – and, dare I say it, contributing as well, though it be in the simplest of ways, to the

spiritual transformation of each one. As we all know, more than any other experience, it is the memory of the treatment we receive as pilgrims and the attitudes we encounter along the way – in other words, how the Christian values that historically shaped the *Camino* are lived and put into practice – that comprises the treasure we carry home, and that in time may move our affections and our will to “go and do likewise”. Through the positive transformation of our surroundings the lessons of pilgrimage live on and are perpetuated in society at large. Thus, as I see it, if 60,000 pilgrims have passed through the doors of Refugio Gaucelmo, 60,000 have returned home, taking with them something of the spirit of the *Camino de Santiago* – a spirit that is fraternal and loving, simple and humble of heart, respectful and committed to service. In this way – although without self-congratulation or complacency – we can feel that today’s grateful celebrations are more than justified, because through our efforts here in Rabanal we have been able to contribute to this process of positive change, and to making this a better world.

The Confraternity’s participation in the functioning of Refugio Gaucelmo has always been on a voluntary basis. The Wardens who have come each year to look after the pilgrims have come from 16 countries, and not only from the British Isles. It is hardly necessary to recall here what the Refugio owes to the personal dedication of each one of them. And if the wardens deal with welcoming pilgrims and attending to their physical and spiritual needs all day long, seven days a week, during their time here, the members of the Working Parties who come out once a year handle the cleaning, repair and redecoration jobs pertaining to the building itself. It is they who ensure that the loving care with which the house has been recreated shines out as brightly for the 60,000th pilgrim as it did ten years ago for the first ones. Behind the scenes in all this activity is the sub-committee back in London, with Paul Graham as Chairman and Alison Pinkerton as the Wardens’ Coordinator. A good deal of the administration of the albergue is in the hands of the Amigos de El Bierzo, whom I have the pleasure of thanking in the person of Domingo Sánchez Alvarez and his team.

We cannot do less than acknowledge that much of the good that has been achieved during the last ten years would not have been possible without the generous collaboration of many others not present today. How can we not recall those who have died and for whose eternal rest we pray? We think here especially of the Most Reverend Don Antonio Briva Mirabent, Bishop of Astorga, Don Luis Baqueriza

Naveira, past President of the Amigos del Camino de El Bierzo, and Stephen Badger, past Treasurer of the Confraternity ... and so many others who in one way or another have played a role in the history of Refugio Gaucelmo: they have gone before us, but we will not forget them: Eulogio Pisabarras, Ted Dickinson, Jim Wilson, John Durant, Miguel Angel Alonso.

Our acknowledgment and gratitude also goes to the many friends who over the years have offered their help: I would like to name them all, but that would be impossible. Permit me, however, to mention Angel Luis Barreda Ferrer, past President of the Federación Española, our former neighbours Charo Carrión and Asumpta Oriol, the priests Don Alberto Moran and Don Antolín de Cela, the various associations in Spain and the rest of Europe who have lent us a hand in varying moments and circumstances, and the previous members of our own committee, especially James Maple and Patricia Quaife. An affectionate greeting for Joe and Pat May, who would have been with us here today were it not for a car accident – from which, thank heaven, they themselves emerged unscathed. With particular feeling and gratitude I want to mention all our friends and neighbours here – would that I could do so one by one! – in this beloved and increasingly beautiful village of Rabanal.

Finally, I cannot end without referring to the person that we in the Confraternity consider the “Father” of Refugio Gaucelmo – and I believe that he is likewise recognised by our El Bierzo colleagues – and who for health reasons is unable to be with us. I mean, of course, Walter Ivens, who from the first inspiration some thirteen years ago until very recently, and supported wholeheartedly by his wife Mary, has dedicated himself completely to realising his dream of *giving something back to the Camino of the much that he had received*. It is no exaggeration to affirm that through his personal commitment that dream became the dream of the entire Confraternity, and the reality that we see before us today.

We are pilgrims, wardens, colleagues and friends... We come from different countries and speak different languages... We have come together today to celebrate ten years in which this Refugio, this marvel of collaborative effort, has offered to the pilgrims of all nations the best we can give and the best they can receive: warm hospitality – attentive, fraternal and without distinctions – and a restorative atmosphere of peace and repose. May the next 60,000 pilgrims find themselves similarly at home in Refugio Gaucelmo! May God bless our endeavours! Many thanks.

The *Centro de Estudios y Documentación del Camino de Santiago*, San Zoilo monastery, Carrión de los Condes

Marion Marples

One of the main reasons for the Confraternity visit to Carrión de los Condes to be based at the luxurious Hotel Real Monasterio San Zoilo was the existence of the Biblioteca Jacobea in part of the hotel complex. The monastery buildings, and later Diocesan and Jesuit seminaries, have always been a centre of learning so it is an entirely appropriate location for the study centre. Carrión is just half way along the *Camino* between Roncesvalles and Santiago. The church of San Zoilo opens from the cloister and is very popular for weddings. It has a remarkable west door, with Roman marble pillars reused to support Romanesque capitals.

We were very fortunate to be introduced to the historic buildings of the monastery, which have been ceded to the Amigos del Camino de Santiago de Palencia by the hotel, and the Study Centre, by Angel Luis Barrera Ferrer, former President of the Federación de Amigos del Camino and instigator of many Jacobean projects. He first directed the Confraternity to the parish house at Rabanal del Camino when we asked how we could 'give something back' to the *Camino*. He has attended most conferences and visited many associations with his camera since, making an invaluable photographic record of the development of the *Camino* organisations. (We were interested to see photos of the CSJ's Hengrave Hall conference in 1989 and a variety of photos of Pat Quaife and Laurie Dennett in many different locations.)

The Study Centre grew from an exhibition on the *Camino* held in 1999 and a realisation that there was a danger that the vast amount of material being produced could easily be lost. There is an exhibition space, a workroom and a growing collection of books (about 1500 at present) specifically about the *Camino*, in a range of languages. We presented our latest CSJ publications and some duplicate copies of the major works in English. Vincent Kelly later presented the Spanish Missal which had accompanied his various pilgrimages. An additional collection of Bulletins of the European Associations, press cuttings, videos etc is housed in nearby Fromista.

The Library is available to all students of the *Camino* and will be invaluable for those exploring in particular the growth of interest of the last 25 years. We were privileged to be allowed to browse through the Library one afternoon and I felt great joy to observe many of the group deeply absorbed in the beautiful books and texts on aspects of the pilgrimage.

The Centre is open in the mornings from 10am to 2pm; a visit is highly recommended.

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Pilgrims

A poem by Jane Morton

*The Brasileña watches blue butterflies:
She says, three fingers raised,
“There are three Caminos –
the suffering, the heroic, the peaceful.”
We toss our stones,
Our burdens, onto the heap
below the Cross of Iron,
and go on walking,
accepting these for our Caminos too.
Walking to make a change,
Find an answer.*

*In the rain, under a cape,
Even looking for a question.*

*Reaching Compostela – finding Santiago –
Does that put it all into perspective?
When we arrive
Shall we understand why we set out?*

This poem reached the office of the CSJ on National Poetry Day 2001

Pilgrimage to Santiago de Compostela: art and reception along the pilgrimage roads in France¹

Elizabeth H. D. Manton and Courtney Alexander

Any of the four great pilgrimage roads that traverse France, by which travelers from throughout Europe set out for Santiago de Compostela in the north-western corner of Spain, is tightly woven into the fabric of a landscape that proliferates with abbey churches, priories, cathedrals and chapels. These routes, which drew pious pilgrims, adventurers and opportunists in large numbers particularly during the 12th and 13th centuries, like a string of rosary beads or the stations of the cross, can be said to not only incorporate these sacred structures, but are *defined* by them. And yet, the assertion that the architecture, sculpture and partitioning of space are in many cases themselves defined by the pilgrimage roads, is no less true. Each individual church can be said to have adapted to its position on the road in its own way, whether this meant adding chapels in which to house saints' relics, carving a statue of the Apostle James, commissioning an dramatic portal or building an entirely new church.

Our intent was to focus on decorated space, in particular on the portal programmes of Romanesque buildings, and by deconstructing their use of that space to realise how particular churches aimed to address the pilgrim audience. We visited churches along three of the four pilgrimage routes, some extensively decorated, others less so; most (Notre-Dame-du-Puy, St-Pierre in Moissac, St-Seurin in Bordeaux, St-Hilaire in Poitiers), but not all, mentioned in the twelfth-century *Pilgrim's Guide* (book 5 of the *Liber Sancti Jacobi*). We hope that these several examples will serve to enhance interpretations and understanding of pilgrimage road art.

The small city of Le Puy, lying against the rocky terrain of the Massif Centrale to the west, was the place from where the first recorded large group of pilgrims from outside Spain came to Santiago. In 950 Bishop Godescalc of Puy took a contingent of monks along what was to become perhaps the most traveled route to Santiago. It was one of several places distinguished by mention in the introduction to the

twelfth-century *Pilgrim's Guide*, and was— as it still is—a major starting point for pilgrims. As such, it is particularly impressive. For the pilgrim who starts their journey here, the steep climb up to the cathedral of Notre-Dame-du-Puy provides a foretaste of the trek to come. Though the facade is not sculpted as with many of the major churches, it is no less impressive and imposing, more so, in fact, in terms of size and structural grandeur than any other church we visited. There are carved doors to either side of the central entrance, though their highly weathered surface is difficult to make out now. When they were new, however, they must have been embellished with colour, a rich and surprising vision after one has climbed the stairs and a dramatic complement to the Moorish aspect of the patterned facade.

This church differed from the others that we visited in that it did not have a sculpted portal. In many respects the portal programme of a church is one of its most important features. It is what one sees before entering the building. It is no surprise then that the main entrance of a church is often something of an advertisement that carries not only religious significance and a message— whether literally didactic, admonitory, or encouraging— depending on what the clerics wished to convey, but may also alert the visitor to relics or features of the church that its clerics considered most important. It is worth noting that most churches along the pilgrimage roads were and are small and unprepossessing, having neither the monetary means nor, perhaps, the inclination to aspire to grandiose decorative schemes. This said, those few churches that do have such schemes are major stopping points along the route.

Such programmes tend to centre around representations connected to either the First or Second Coming, that is, the Resurrection and Ascension, or the Apocalypse and Last Judgement. These common themes, embellished with any number of scenes from the life of Christ, particular saints, or biblical episodes, were what the medieval viewer was familiar with, would have recognised, and expected. They all deal, in some sense, with salvation. What varies is how the message is packaged.

Of the churches with portal programmes that we visited, that on the northern side of St-Saveur in Figeac appeared to have the least in terms of sculpture that could fit into a definable scheme. Modern doors now fill the space that a tympanum may once have occupied, and much of what remains— in the frieze that runs along the capitals of the jambs, the niches above them, the single carved archivolt, and the figures that

once hovered high over the door- is in ruinous state. Yet enough is identifiable to guess at their significance. Scenes of the Nativity and Adoration of the Magi are still clearly visible. Several figures in the outer archivolt hint at the Labours of the Months, and perhaps the Zodiac. The statues above are a central figure, perhaps a Virgin and Child flanked by two saints. We must imagine pilgrims passing underneath this door and entering immediately into the ambulatory of the apse. Here are several carved capitals which include scenes of Christ in a mandorla surrounded by the symbols of the four Evangelists, several of martyrdom, and an assumption- these last three presumably referring to the saints in whose chapels they are located (St Fiacre and Ste. Germaine), while the windows present scenes with agricultural themes, appropriate to St Fiacre, but which emphasise the ploughing, reaping and harvesting of wheat and the planting and picking of grapes and making wine. These windows are not medieval, but it is reasonable to imagine that their iconography follows a precedent. It creates an interesting juxtaposition of scenes of the Incarnation outside the church, with those of Salvation, encompassed by Eucharistic references, paired with martyrdom and images of heavenly glory, within. If this is a clue to how the sculpture should be read, it means that only by entering the church could the full significance of the decorative scheme be realised, and the moral lesson- one inherent especially to the act of pilgrimage- be learned.

The north portal of the Cathedral of St-Etienne in Cahors (c. 1140), on the other hand, is very well preserved. This again was once the main entrance to the church, opening from the main road of the old Roman city. Here also the sculpture points out features that the church wished to advertise. The main subject is the Ascension of Christ, though at the same time it can also be read as the Resurrection and Pentecost. Below him the apostles look up in amazement, whilst to either side scenes from the life of St. Stephen depict him addressing the Jewish council of priests and subsequently being stoned to death, receiving a vision of God and Christ at the moment of his martyrdom [Acts 6-8]. The tympanum can be linked to two features of this particular church; first, that St. Stephen is its patron saint, making the representation of his legend a suitable subject, second, that the church's most sacred relic was the piece of cloth claimed to have swathed Christ's head in the tomb. A representation of the Ascension- as a representation of the events following Christ's entombment- forms a thematic link with the church's relic, while focussing on the moment

when Christ's divinity became apparent. The programme exploits to the full the parallels between Christ and St. Stephen. The latter, as the so-called 'proto-martyr', was considered the first person to follow in Christ's footsteps. The juxtaposition of the two narratives emphasises the particular theme of faith, the active religious life, and the reward of salvation- i.e. eventual assumption into heaven. These themes are apparent in the prominence of the apostles, who have been directed to spread Christianity throughout the world, and the narrative scenes in which Stephen attempts to convert the Jews. The apostles' vision of Christ is paired with that which Stephen has whilst being stoned, of God with Jesus at his right hand; these then paralleled by the pilgrims' vision, as they stand before the portal, of Christ in glory. The message contained within this programme of the triumph of an actively moral life must have had particular resonance for pilgrims, whose journey was an act of faith defined by the desire for an ultimate vision of God, Heaven and spiritual reward. Even the themes of conversion and struggle against the 'infidel' has a prominent place in the ideology of the pilgrimage to Santiago, which wove its way across the edges of Arab/Christian conflict. The scenes that are played out in the areas surrounding the tympanum, with contorted figures conducting bizarre tortures and other activities, the modillions that crowd under the roofline, and foliate decoration, proliferate here as at few other Romanesque churches. Perhaps the scenes illustrate once-current proverbs, certainly they function much as do manuscript marginalia- delimiting the boundaries of sacred representation and defining their content by providing a subversive 'commentary'- at any rate their humorous aspect serves to draw in and hold the viewer's interest.

The abbey church of St-Pierre in Moissac offers an even more elaborate portal (c. 1115-35). The representation of the Apocalypse, connected as it is to the end of the world and the Last Judgement, would have been appropriate to its original position on the west facade of the church, facing the direction from where Christ would appear after the sun had set on the last day. While the structure of the porch is much the same as at Cahors, the decorative scheme is not. Here, rather, the entire tympanum is reserved for the representation of Christ in glory, surrounded by the symbols of the four Evangelists, angels and the 24 Elders. Narrative scenes are separated out and expanded to fill the porch to either side, with figures of Peter and Isaiah on the jambs and Paul and Jeremiah on the trumeau. The programme reads like a sermon, laying out in simple fashion familiar narratives and parables and

outlining the good and the bad in recognisable terms. The Incarnation and Infancy of Christ on the left side of the porch are opposed by scenes of Heaven and Hell- with emphasis on the latter- on the right. The parable of Lazarus and the rich man forms the reference point on this side, with below them the death of the rich man and the punishments for Avarice and Lust, though defaced, visible in lurid detail. At the top left Lazarus receives his reward, with Heaven symbolised in the left corner by a soul in the bosom of Abraham. The portal thus encompasses central tenants of Christianity; the Virgin Birth and Incarnation, making redemption possible, and the necessity of living a virtuous life that leads to spiritual reward- emphasised by the threat of terrible punishments for a life lived in luxury. All this revolves around John's vision in Revelations- a vision of Heaven and the fulcrum of life. This systematic exposition of the foundations of Christian doctrine seems in many ways more weighty than at Cahors, and while modillions and grotesques make their appearances here too, they are largely lost amidst the discourse on morality and faith. Perhaps this difference has something to do with the nature of each of the churches, one a cathedral, the other a monastery. The monks at St.-Pierre must have preferred this sort of sermonising, encyclopaedic approach- certainly lust and avarice were sins that they, especially, had to contend with, and giving constant praise to God- like the 24 Elders- their main preoccupation. They would have wished to advertise their particular ideals to pilgrim visitors, the traffic and patronage of which stimulated the prosperity of their own community.

The basilica of St. Sernin in Toulouse is one of the most spectacular and well-known of the Romanesque pilgrimage churches in terms of architecture, visual imagery and collection of relics. There are remains of what were once several sculpted portals, the many carved capitals and altar, the bas-reliefs of the ambulatory, and extensive fresco cycle. The south, or so-called Miégeville portal (c. 1120) was not the only decorated facade; the west front too originally had a sculptural programme, which no longer survives intact, and perhaps this is one of the reasons why the south portal is not as elaborately sculpted. Its central feature is an Ascension on the tympanum, showing Christ accompanied by six angels rising over the heads of the apostles. Below are capitals with scenes of the Incarnation, Infancy and Expulsion. This is flanked above by two consoles, with St. James the lesser on that on the left, St. Peter on the right, both with figures and vegetal decoration above and below. One of the central themes of the programme seems

to be Redemption; the fall of man brought about by Adam and Eve, the promise of redemption in the birth of the Son of God, and its realisation brought about by Christ's death and resurrection. It is strange, in a sense, that besides the figures of Sts James and Peter there is not more to see here, considering both the richness of decoration inside the church and the wealth of saints' relics housed there. Again, however, we must note that this was not the only portal.

The south entrance of the church of St-Seurin in Bordeaux (late eleventh century), on the other hand, is highly sculpted. The portal is divided into three sections, with three tympana and statues of saints on the jambs below each. In the centre is the Last Judgement, with a seated Christ showing his wounds and surrounded by angels carrying the instruments of the Passion- reminding the viewer that he is both god and man- and Mary and John the Evangelist kneeling to either side. Below him are figures emerging from their graves, with the Archangel Michael in the centre. The tympanum to the left depicts the three Mary's at the tomb, while that to the right has a scene from the life of St. Seurin. Below the tympana is a proliferation of saints, including, on the right portal, St. James major in pilgrim garb. Perhaps the pilgrim was supposed to feel overwhelmed by the number of saints assembled here, and of course to feel that their presence, whether as statues or relics, made it propitious to visit the church; the idea behind the pilgrimage being, of course, to enlist the support of as many saints as possible, not just St. James. Not only could one benefit from their quasi-magical powers in this world, but their goodwill would help to ensure that they interceded on one's behalf for entrance into Heaven in the next on the day of judgement- which forms the central image here.

Poitiers has a number of churches that date from the Middle Ages that would have interested visitors to the city. St. Hilaire was the main pilgrimage church, with its origins, like so many others, in a cult and independent pilgrimage that had grown around the grave of its patron saint. Portions of the present building date from the eleventh century, but much of it is later rebuilding. The east end of the church is thus still Romanesque, while the western half is a nineteenth-century restoration. No sculpted facade remains. Though modillions and capitols decorated with beasts and vegetation are scattered all around the exterior. Two historiated capitals inside depict the Death of St. Hilaire and the Flight into Egypt, both with remains of polychromy, while in the ambulatory, some of the frescoes are also still legible. These provide an indication of how richly this church must once have been

decorated and, indeed, most other churches as well. This ensemble of sculpted exterior elements paired with carved, painted and glazed decoration filling every possible void would have been one that pilgrims encountered repeatedly.

Another notable church in Poitiers is Notre-Dame-la-Grande (largely twelfth-century). It is small but with extensive decoration, both on the western facade and in the interior. The facade is divided into three horizontal sections. In the topmost is a gable with Christ surrounded by the tetramorph of the Evangelists inside a mandorla. The middle section contains fourteen niches, in which the apostles and two bishops are depicted. The lowest level is topped by a frieze, which depicts Old and New Testament scenes in chronological order, beginning with Adam and Eve and closing with the Presentation in the Temple, effectively focussing on Original Sin (the Expulsion) and its redemption (the Incarnation). Underneath the frieze are three arches with archivolts. The capitals that support the arches are mostly foliated, but some are decorated with beasts as well. The overwhelming effect of the church is its elegantly decorative aspect, though it lays out an edifying if schematic Christian history of the world from beginning to end, ascending from the earthly realm of natural life (in the archivolts) through base to elevated and sanctified humanity and, finally, divinity. In the interior a great deal of polychromy remains, and although what is there now dates from 1851, it must look much like it did in the Middle Ages. There are frescoes on the ceiling above the choir, and a brightly painted capital of Christ in a mandorla surrounded by angels. This is the only historiated capital; most of them, as in the other churches, are foliated. It is interesting to note, however, the extent to which the paint differentiates details of the sculpture. The effect is not only decorative and eye-catching, but actually allows the visitor to easily 'read' what is represented.

The idea that the portal was an advertisement for what the pilgrim should expect inside the church is especially evident at Santiago de Compostela. Here, the Pórtico de la Gloria (1168-88) on the west front heavily emphasises the end of the world, with the Apocalypse in the central tympanum, scenes of heaven and hell evoking the Last Judgement on the right, and the Descent into Limbo on the left, wherein Christ rescues the just of the Old Testament and conducts them to Heaven. The idea resembles that at Moissac, but extended; three portals rather than one, and rows of saints on the door jambs below each. The amount of space reserved for the representation of sin

is slight, however, making the message less admonitory and more hopeful, and why should it not be when so many of the visitors that passed through this entrance had endured the hardships of pilgrimage to pray at St. James's resting place. The portal also mirrors the description of the medieval altar frontal in the *Pilgrim's Guide*. Sculpted in gold and silver was the Apocalypse, with the representations of Christ in Glory, the twenty-four Elders, the Evangelists, and the Apostles. The portal can also be read in part as a mirror of the altar. The arrangement of James on the trumeau beneath Christ in the tympanum, for example, could prepare pilgrims for the juxtaposition that occurs once more within the cathedral. The placement of the tomb of St. James in the crypt is such that the high altar is directly above it. These are the two foci of the church, one the main relic, the other the space where the Eucharist is performed- where the Passion and the literal body of Christ are invoked.²

In conclusion, each of the churches we visited was undeniably different in their approach to decoration, especially in terms of portal programmes. And yet in all of them we felt we could discern some measure of desire to address, in particular, the pilgrim audience that visited them. The doorway into a church is an ideal medium to both advertise what may be considered its significant features and induce the viewer toward consideration of various Christian ideals; that churches on the pilgrimage roads attempted to find especial resonance with pilgrims would have been one of the keys to their own prosperity. To stop and look at a portal is to enter a frame of mind that prepares one for the experience- the most important being the experience of holy relics- of entering the church itself. As has previously been noted, "the experience and trials of such a long journey predispose a person to be especially impressionable for religious images and objects and to identifying themselves with them."³

Footnotes

¹ We would like to thank the Confraternity of St. James for their generous grant that made our trip possible.

² This idea is summarized from: C. Alexander. *The Pórtico de la Gloria of Santiago de Compostela: Entrance to the Heavenly Jerusalem on Earth*. Masters Dissertation, Coutauld Institute of Art: 2001.

³ V. Turner and E. Turner. *Image and Pilgrimage in Christian Culture: Anthropological Perspectives*. Oxford: 1978, p. 10-11.

Report from the Cork Conference 2001

Rosemary Wells

In October 2001, University College Cork hosted a conference on *Reform and Renewal – Ireland and Europe in the 12th century*. Aileen O'Sullivan and Rosemary Wells represented the CSJ. After the first day when proceedings were held in the attractive campus of Cork University, the conference transferred 60 miles north to Cashel, the historic location where the High Kings of Ireland were traditionally crowned. Its great rock still dominates the surrounding plain, topped by a 12th century castle, the now roofless 13th century cathedral, and Cormac's chapel – the earliest and probably best gem of Irish Romanesque architecture. Cashel was the scene of the first of a series of great reforming synods, which eventually led to an Irish renaissance, which influenced all aspects of Irish cultural life.

In the 12th century Ireland already had centuries of Christianity behind her, and was already famous for her scholarship, as well as the wonderful illuminated ecclesiastical manuscripts. Irish missionaries were known to travel widely in central Europe in particular to convert the still heathen Germanic tribes. This was prevalent to the extent that a group of Benedictine houses in Southern Germany, dependent on their mother-house Abbey of Saint James at Regensburg, were known locally as *Schottenkloster* houses, in honour of their original Irish (Scoti) founders.

The conference underlined that the 12th century in Ireland was a period of great monastic activity. In Ireland as elsewhere the Benedictines were given responsibility over churches and hospices many of which were on pilgrimage routes such as those to Compostela. Moreover, the Benedictine and the Cistercian orders were the driving force behind the need for greater discipline and uniformity among the Irish clergy and in Irish church practices. The reforming orders particularly condemned in Ireland the still widespread practice of clergy marriage, and their so-called 'barbaric' custom of marrying their sisters. (IE the social acceptability of marrying one's deceased wife's sister, which was considered by Rome to break the rules of consanguinity.) The conference once more emphasised the oft forgotten centrality of Ireland and Irish affairs in European church history and civil matters.

From the Secretary's Notebook

Marion Marples

The Move

By the time you receive this *Bulletin* the move will have been completed and the Confraternity installed in its new premises in Blackfriars Road. We look forward to welcoming you to the new Office and Library soon.

Apologies

- to Edmund Flood. We should have acknowledged the cover picture on *Bulletin* 74 as his work: the Church at Rabanal del Camino.
- to Janet Richardson, Diana Goodier and Laurie Dennett for not acknowledging their translations of the supplementary papers provided for delegates at the Body & Soul Conference.

Bursary

Bursary Leaflets and Application Forms have been sent out to a large number of relevant University and other Colleges. We should be very grateful if you could encourage any young person (between 18 and 25), known to you, at a College of Higher or Further Education, to consider applying for the Bursary of £750 towards a piece of work relating to any aspect of the *Camino*, the Pilgrimage or St James himself. Forms are available from the Office. The closing date is 7 January 2002.

The Little Company of Pilgrims, Canada

The Little Company is now based at St James's Church Etobicoke. The contacts are Barbara Cappuccitti and Nancy Mee and will operate mostly through the internet, with a web site and email. Contact them through jacobeo@sympatico.ca

Hospitalité Saint-Jacques, Estaing

Members inspired and moved by the contribution made by Marie-Claude Piton on behalf of the Community at Estaing (see *Bulletin* 75) may like to become supporters of their work through an annual donation. To become *Un ami de l'Hospitalité* you agree to pray daily for the pilgrims and work of *l'Hospitalité*, to work in some way to help

pilgrims (by being a *hospitalier* or an active member of a Jacobean Association), to celebrate the Feast of Saint James, and give an annual donation of 100FF (EUR 16). In return you receive a special regular Newsletter and may visit Estaing on retreat between All Saints Day and Easter. Send donations and requests to: l'Hospitalité Saint-Jacques, 8 rue du Collège, 12190 Estaing.

St James's Church Stoke Orchard

We have received from Tobit Curteis a summary report of the environmental survey recently completed in the church, as part of the work to determine the best way to conserve the famous 12th century wall painting cycle of the Life of St James. Environmental factors include water, temperature and air movement. Remedial work had reduced problems caused by liquid water, but further research was commissioned to monitor the atmospheric conditions within the church on a daily basis through the year. It was the custom to ventilate the church daily by opening the door and west window, but it was found that this caused considerable fluctuation in moisture levels which affected the paintings. This practice has now stopped and the humidity, though higher, has become more stable. Monitoring will continue for another year and tests are being undertaken to ensure the more efficient use of heaters in the church, again with the aim of stabilising the internal environmental conditions.

Office Visitors

Since May we have had a Visitor's Book at the Office. We do not always remember to ask visitors to sign, but we do have a better picture of who found their way to Talbot Yard, most following the detailed route description on our web site. Visitors from the UK: 64; Australia: 9; USA: 4; Canada: 4; and one or two from South Africa, New Zealand, Ireland, Japan and Brazil.

Retreats with Sister Petra Clare

The writer of the Santiago Peregrino icon also holds retreats at the Sancti Angeli Skete, Marydale, Cannich, nr Beaulay, Inverness-shire IV4 7LT (12 miles north of Loch Ness). It is probably not practical to visit for a Study Day *Icons of Holy Week and Easter* on a Saturday in Lent, but there is a 3 day meditation retreat for women (3-8 April) with the theme of the Easter Alleluias.

37th Congress on Medieval Studies, Kalamazoo, Michigan, May 2002

This year the Conference will include sessions sponsored by ICMA (International Center for Medieval Art) in honour of John Williams, including Romanesque Architecture, The Pilgrimage to Santiago de Compostela, Illuminated Manuscripts and Medieval Spain. See the web site www.wmich.edu/medieval

Paris

Anyone visiting Paris in the early spring may like to know about the following exhibition: *Le Trésor de Conques au Louvre*, 2 November 2001 to 11 March 2002 which coincides with the restoration of the Treasury at Conques. See www.louvre.fr/francais/expos/conques.htm

RIP

FR WILLIBRORD MONDELAERS 1930-2001

As reported in the last *Bulletin*, we record the death of Fr Mondelaers, the founder and inspiration of the Flemish Vlaams Genootschap. He entered the monastery of San André in Zevenkerken Bruges in 1954 and was ordained priest 4 years later. The Flemish Association, was founded in 1985 as a fruit of renewed interest in the pilgrimage around the time of the 1982 Holy Year. Fr Willi made an impressive presence at the Bamberg Conference held in 1988. John Hatfield recalls telling him in the early 90s about meeting while on his Vézelay pilgrimage a pilgrim party with a donkey, a little boy of three, his parents and six young ladies. They had set off from Brussels at the end of March and by 18 July had arrived at Palas do Rei. Fr Willi's eyes lit up and he said: "I married the couple, I baptised the little boy and everyone is doing fine!"

He underwent surgery for a brain tumour in 1993, but sadly never recovered his old self. He passed on the care of the Association to his nephew, Dirk Aerts, who we have been glad to welcome to London. We extend our condolences to Dirk, the Chairman Pierre Genin and our friends in the Vlaams Genootschap.

GABI WINGFIELD: AN APPRECIATION

Gabi joined the CSJ in 1997 and made many friends. She had participated in the Pilgrim Sea Voyage in 1999, the Working Party at Rabanal in 2000 and had hoped to join the visit to Spain this autumn. But it became clear that the cancer she had been fighting would not

allow that. But even as she was undergoing unpleasant treatment she came to help stuff the July *Bulletin*, when I was impressed by her strength and optimism, as well as the many journeys she had made, particularly by sea in boats of all kinds.

We offer our condolences to her son and daughter and to Christine Pleasants, for whom Gabi had been an energetic and exciting walking companion.

Gaucelmo Celebration

The October wardens, Alison Pinkerton and Ginny Lighton, were thrilled that on 12 October, Spanish National Day, they were able to register pilgrims number 59,999 and 60,000 to stay at Gaucelmo. Luis Franco, an architect from Zaragoza and his friend were delighted to be treated to dinner at Gaspar's and to be presented with a woven badge each to commemorate the event. Their arrival was even more suitable as 12 October is also the Feast of Nuestra Señora del Pilar, which celebrates the appearance, in Zaragoza, of our Lady on a pillar to St James dressed as a pilgrim to his own shrine. The two pilgrims arrived safely in Santiago some days later and sent a letter of congratulation to the wardens for the 10th anniversary.

Book Reviews

Walking to Santiago - Diary of a Pilgrimage

Mary E Wilkie, 2001, Armidale, 262 pp, ISBN 0 86428 198 6.

After working in a variety of countries throughout the world Mary Wilkie now lives in Armidale in the Australian state of New South Wales. In 1998 at the age of 59 she set out from Paris to walk to Santiago – a marathon which was to span a period of three and a half months. Her starting point was determined by a teasing reference from her past which reminded her that “on the feast of St James pilgrims meet at St James in Paris and walk to Santiago de Compostela”. If any *Bulletin* reader can pinpoint the source of the quotation I am sure that Dr Wilkie, who is herself a Confraternity member, would appreciate the identification. Howbeit, she too convened in Paris on 8 March 1998 and her book, aptly subtitled as a diary, is a record of what followed.

As a testament to endeavour and tenacity of purpose Mary Wilkie's day-to-day account falls into two separate and distinct parts. Her progress through France occupies the greater portion of her narrative and brings her to Roncesvalles on day 64 out of a total of 104 days. She describes the early slog through the southern environs of Paris to Orléans – a route largely carved by her own determination. Earlier, on her flight to Europe, she states modestly that “on the plane I wondered vaguely what I was doing undertaking a pilgrimage without much consciousness of faith”. If Mary Wilkie doubts her faith or her ability to succeed in her intended journey I think she will find that her diary stands as evidence to reassure her.

South of Orléans she enters what may be regarded as Marigold and Maurice Fox territory, heading unerringly through sun (not much) and rain (too much) for St Jean-Pied-de-Port and the appreciative eye of the late Madame Debril, on sighting her impressive pilgrim record (which is reproduced in the book). Mary Wilkie's readers may well fall into two categories. Armchair travellers and hardy athletes may find her attention to minutiae – everything from sugar cubes to shower heads – and her preoccupation with aches and pains and blisters (and the reporting thereof) repetitive. On the other hand veteran toilers along the Way will identify with every twinge! As for this reviewer he has to confess an addiction to wrapped French sugar lumps, especially the

ones which fit together to make a miniature jigsaw puzzle if the appropriate nine pieces are located.

From Ostabat onwards the journey changes. The lone experience through France is accomplished, Spain lies ahead, and the company of fellow pilgrims changes from a rarity to proportions which are almost overwhelming. The reader passes to more familiar territory. Mary Wilkie does not assay literary flights of fancy in the manner of Paulo Coelho or Shirley MacLaine although she acknowledges their contribution to her preliminary reading. Durability is her watchword as she narrows the gap between herself and her destination.

And what of Santiago itself? More evidence that the joy is in the journeying rather than the arriving? An echo of *Pilgrim's Road* when Bettina Selby's disenchantment with the flawed symbolism of the communal meal at the Hostal de los Reyes Católicos is prompted by what is little more than a perfunctory and off-hand reception at the pilgrim office as Mary Wilkie completes her long trek at Santiago. The reader will decide.

But ...should you ever find yourself part-way into your pilgrim day and realise that you are still carrying with you the key to your room in last night's hotel, Mary Wilkie has the answer! Her book is available from the Confraternity library.

This book may be purchased from Claremont Books, 9/11 Witham Road, Woodhall Spa, Lincs. LN10 6RW price £8.99 plus £1 per copy for p&p. Cheques, postal orders and credit cards accepted.

JOHN REVELL

My Father, My Daughter: pilgrims on the road to Santiago

Donald Schnell and Maria Schnell, 2001, New York, Church Publishing -
Journey Book, 117pp. ISBN: 0 89869 339 X price \$12.95

“Go and walk through the land and describe it”, we read in Joshua 18 : 18 (quoted at the start of the book); and this is what Donald and Maria Schnell did, a father and daughter pilgrim duo from California, after they walked the in 1998. Hundreds of pilgrims write diaries as a record of their experiences, a considerable number of whom are now converting them into published accounts, perhaps for the same reason as these two authors: to put their *camino* into perspective, moving it from the background so that they can finally “complete” their journey and concentrate on their post-pilgrimage lives.

This account differs from others, however, due to its format and the two level path this underlines. Father and daughter write a page each, usually alternately, simply signed “D” or “M”. In these they present their often quite different views of the events, experiences, people they met, places visited. They also offer the reactions of each one to his or her mood of the day, with considerable emphasis on the physical pain and effort involved in walking from Roncesvalles to Santiago. This duality in presentation highlights the essentially double nature of their journey: on the one hand a physical trek through parts of Spain hitherto unknown to them, on the other the opportunity for each one to begin to really know and understand the other and, as a consequence, themselves. That this is, the “land” that they walked through and are now describing is both psychological as well as physical.

As with many accounts of pilgrim journeys, those who have already walked or ridden the *camino* themselves will find this book easier to read and understand than those who have not.

This book may be purchased on line at www.churchpublishing.org

ALISON RAJU

Members' Page

The festive season is approaching and as we consider Jacobean gifts and mementos for our friends and family a keen CSJ London-based pilgrim gardener who also happens to edit the *Bulletin*, would like to share some Jacobean horticultural information with the CSJ readership. She would like to start the exchange of Jacobean horticultural information among members by presenting to fellow CSJ pilgrim-gardeners the possibility of offering to a fellow pilgrim the *Pilgrim rose*. The *Pilgrim rose* is a David Austin Old English Rose that makes up part of their collection of rose bushes which are named after the colourful personalities from Chaucer's *Canterbury Tales*. The pilgrim rose bush is a rather tall bush that can be happily grown as a healthy and vigorous climber. The flowers of the rose are of a delicate clear yellow hue. The flower has a full, rounded face, and is distinctly quartered and most characteristically of all, it has a heady, powerful myrrh like scent. It is exceedingly sturdy and disease resistant, while appearing dainty and almost coy. The rose bush is a perfect reminder of what pilgrimage is all about...with its lingering scent of a time beyond recall, of efforts well spent and a permanent assurance that all will be well, so long as the spirit of pilgrimage is fostered.

Please send in stories to share and descriptions of your favourite 'Jacobean plants' to the CSJ *Bulletin* editor, marked for the 'Members' Page'.

A note from Edmund Blood: Life after the camino:

All pilgrims are familiar with that ambiguous sensation which comes upon their arrival in Compostela; half triumph, or fulfilment, and half sadness and loss. Loss, because that 'life within a life' which is the *camino* is over, physically at least. No more damp, cold dawns with a heavy pack, no more welcome late breakfasts in unexpected bars, no more parting and reuniting along the length of the long way, no more full days; no more sense of eternity on the seemingly endless, wonderful meseta, now far behind.

Which is why, on a mundane scale we all become *camino* bores, seeking ways to extend our experience, which for all of us has been so special ; I suppose I am lucky in that I could spend eighteen months returning, in my studio, to those times and places and attempts to make

concrete something of my sensations as I prepared works for my *Pilgrim's progress* exhibition. And yesterday I dismantled the exhibition, its run completed.

Making analogies, one might expect that to be the occasion for a sense of personal loss. But, as many artists know, the wrench comes with actually mounting the works, after the preview; then there is the sense of achievement, but the images are never as good as the ones in our head, your imagination and, for me at least, glowing quietly in the memory...and suddenly life has temporarily lost its point. Taking down the works afterwards only confirms this feeling.

But, for the first time, I experienced none of this, thanks to the many, many fellow pilgrims who took trouble to visit the exhibition, and let me know by various means that I had, if only occasionally, struck a deep cord in their memories. I am a professional, a sort of 'have pencil, will travel' person, and I have to paint to eat, but this exhibition was, for me, more than that. I wanted to share not my experiences but the emotions and the feelings those experiences give.

So I have, I feel, new friends to contact, and the sense that my work is by no means complete. I return to my sketchbooks to augment those works I still have to prepare for another exhibition on the *camino* theme, sometime in the future, in another location. And, of course, to return to the *camino* itself to walk and draw again. Over the next few months I will be updating and extending the *camino* pages of my website. Anyone who, like me, does not want to leave the *camino*, might enjoy visiting the site at: www.edmundblood-art.co.uk

Wanted

Jane Bradley of the USA is eager to acquire a copy of *The Pilgrim Guide to Santiago* by Elias Valiña, which is now out of print. Does anyone have a copy which is no longer needed? Contact her on jane@geo.umass.edu or write to her at 18, Juniper Lane, Amherst, Mass. 01002-1228 USA

Confraternity Events

Saturday 26 January 2002

AGM

Second Annual General Meeting of the Confraternity of Saint James (the company)

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

See separate leaflet for full details of programme, agenda, papers etc

- 2.30pm AGM
- 4.30pm Talk: *Pilgrim Snail* – Ben Nimmo busked to Santiago with his trombone. Ben's book was published in 2001 and signed copies will be available for sale
- 6pm New Year Party

Saturday 9 February 2002

Office Open Day

10.30–3.30pm: A chance to visit the CSJ's new Office and Library.

March 2002

Practical Pilgrim

Advice sessions for potential and returned pilgrims

Saturday 2 Trebeck Hall, Southwell Minster

Saturday 9 John Marshall Hall, Blackfriars Road, London SE1

Saturday 16 St James's Church, Coatbridge, Scotland

Saturday 23 Friends Meeting House, Devizes, Wilts

Programme: 10am General information question and answer sessions, groups for walkers and cyclists, picnic lunch, local walk; possible Sunday activities/walk for those interested. See AGM Papers for forms and more details.

Saturday 11 May

Walk

Walk to St James Vine Cross, Sussex. For details phone Andrée Norman-Taylor on 01580 291684. This is a repeat of last year's walk, which was completed on minor roads rather than footpaths due to foot and mouth disease.

Other events to be arranged during the year. If you would like the full programme before the next Bulletin in March, please send an SAE to the Office, marked 2002 Diary. The Diary will be available at the AGM.

Other Events

Weekend Courses

Pilgrimage in the Middle Ages, 18-20 January, Earnley Concourse, near Chichester. £179 resident, £128 non resident. Tutor: John Mc Neill. The course looks at the origins of Christian pilgrimage and assesses the impact on the art and architecture of Rome, northern Spain, Apulia and Canterbury. Includes a visit to Chichester Cathedral and shrine of St Richard of Chichester. More details from The Earnley Concourse, Earnley, Chichester PO20 7JL, tel (01243) 670392, fax (01243) 670832.

English Medieval Pilgrimage, 15-17 February, Rewley House, 1 Wellington Square, Oxford OX1 2JA. An examination of pilgrims and their motives, including the healing of body and soul; also routes, shrines, indulgences, hostelries and souvenirs. Lectures include: *Becket, Canterbury and English Medieval Pilgrims*: Diana Webb; *Pilgrim's Guides: the resting place lists and pilgrimages to Anglo-Saxon local shrines*: John Blair; *The archaeology of pilgrimage routes*: James Bond; *Pilgrimage and the sick in late medieval England*: Carole Rawcliffe; *Pilgrim Souvenirs*: Geoff Egan; *Women and pilgrimage*: Caroline Barron; *'Ten shillings to the good rode and his angells': late medieval East Anglian pilgrimage*: Judith Middleton-Stewart; *Visitors welcome! Pardon and pilgrimage in late medieval England*: R N Swanson.

Residential single: £147, shared £127; non residential with meals (not breakfast) £92, non residential without meals £55. Forms from Administrative Assistant (Day & Weekend Schools) OUDCE, from address above. Tel (01865) 270368 or email ppdayweek@conted.ox.ac.uk

Retreats for pilgrims who reached Santiago in the last 2 years

Sunday 3 to Sunday 10 March 2002. A special retreat to reflect on the experience and to discern the future, consisting of a 3 day pilgrimage from the Abbey of Bonneval to Sante Foy at Conques followed by 4 days of retreat at Conques. This time is to allow you to deepen your understanding of your own pilgrimage in an atmosphere of prayer fellowship. Details from l'Hospitalité Saint Jacques, 8 rue du collège, 12190 Estaing. Tel + 33 5 65 44 19 00

Jakobusweg Pilgerwanderung Nurnberg to Konstanz May 2002

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

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

Anyone interested in taking part in all or sections of the journey, should contact Gerhilde Fleischer, Rainstrasse 11-3, Isny, D-88316, Germany or Tel/Fax + 49 7562 55385. Further details and will be sent by Gerhilde in due course to those who have expressed an interest by 01 Feb 2002

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

New Members

LONDON

02010	Mr Ian Aldridge & Mr Richard Aldridge	020 8540 5836
	259 Cannon Hill Lane Merton London SW20 9DB	
01448	Ms Valeria Bolcina	07977 171032
	279 Church Street London N9 9JA	
02017	Mrs Janet Brian	020 8997 2676
	20 Amhurst Ave London W13 8NQ	
01458	Mr Gonzalo Garrigues	020 7229 2408
	Flat D 14 Pembridge Villas London W11 2SU	
01455	Mrs Therese Nichols	020 8868 2920
	55 Elderfield Place Church Lane London SW17 6ED	

HOME COUNTIES NORTH

01441	Ms Angela Carritt	01993 811977
	83 Manor Road Old Woodstock Oxon OX20 1XS	
01471	Rev Richard Carter & Mr Daniel Carter	07973 617455
	60 Stanley Gardens Road Teddington Middlesex TW11 8SZ	
02003	Mr Michael Wilkinson	01865 760140
	1 Roberts Close Sandhills Oxford OX3 8EJ	
01440	Ms Anne Wilson	01865 276891
	5 Lizmans Court Oxford OX4 2HE	

HOME COUNTIES SOUTH

02014	Mr Robbie Corrigan	07941 882406
	24 Bourne St Eastbourne East Sussex BN21 3ER	
02011	Dr Tim Lynch	01483 274046
	Hunting Barn New Park Road Cranleigh Surrey GU6 7HJ	
01446	Mr Maclean & Mr McNeill	01227 830455
	Plough & Harrow 86 High Street Bridge Canterbury Kent CT4 5LA	
01453	Ms Helena Nicholson	01483 533596
	30 West Mount The Mount Guildford Surrey GU2 4HL	
02012	Mrs Nora Thomas	01737 352632
	7 Tabarin Way Epsom Downs Surrey KT17 3NZ	
01443	Mr Peter Vince	01825 740232
	Hamewith Barn Birch Grove Horsted Keynes Haywards Heath West Sussex RH17 7BT	

SOUTHERN

02013	Mr Jonathan Holmes	01420 542067
	5 Archery Rise Alton Hampshire GU34 1PG	
01465	Mr Steve Reeves & Ms Anna Bloemhard	02392 598104
	9 Valley Park Drive Clanfield Hampshire P08 0PB	
01459	Canon Michael Weaver	01590 673847
	The Vicarage Grove Road Lymington Hampshire SO41 3RF	
01469	Mr Stanley Welsh & Mr Christopher Thompson	02380 861907
	4 Downs Park Crescent Eling Totton Southampton Hampshire SO40 9GH	

SOUTH WEST

- 01438 Revd William Burman 01225 312140
8 Stoneleigh Court Lansdown Road Bath Avon BA1 5TL
- 01449 Mr Peter Dudley 01326 372849
Cinnabar Burnthouse Cottages Antron Hill
Mabe Burnthouse Cornwall TR10 9HG
- 01466 Mr Peter Fitzgerald 01747 840895
Pen Mill Farm Penselwood Wincanton Somerset BA9 8NF
- 02006 Miss Margaret Ruse 0117 9441761
39 Carnarvon Road Redland Bristol Avon BS6 7DT

MIDLANDS EAST

- 01447 Miss Phillipa Norwood 01509 560124
18 Broad Street Loughborough Leicestershire LE11 5AB
- 01451 Ms Amanda Youngs 0115 845 0805
24 Promenade Nottingham NG3 1HB

MIDLAND WEST

- 01461 Mrs Heather Hoddinott 01989 768559
Pear Tree House Forest Green Walford Herefordshire HR9 5RF
- 02004 Fr Richard Smith 01568 610676
33 Broad Street Leominster Herefordshire HR6 8DD

EAST ANGLIA

- 02001 Ms Maeve Coles 01223 400383
20 Northgate Street Bury St Edmunds Suffolk IP32 6BB
- 02008 Mr Joey O'Gorman 01638 663330
Seven Springs Hamilton Road Newmarket Suffolk CB8 7JQ

NORTH EAST

- 01450 Dr Kevin Connolly & Mrs Rachel Connolly 01325 374244
Aldbrough House Aldbrough St John Richmond
N Yorkshire DL11 7TP
- 01468 Mr Brian Holroyd 01924 848780
11A Hardcastle Lane Flockton Wakefield W Yorks WF4 4AR
- 01445 Ms Penny Lawrence & Mr Nigel Peter 01484 688041
11 South Street Wooldale Holmfirth S Yorkshire HD9 1QH
- 02018 Mrs Clare Taylor & Mr Keith Taylor 01338 832735
75 Low Etherley Bishop Auckland Durham DL14 0EX

NORTH WEST

- 01457 Mr Michael Armitage & Mr Geoffrey Varley 0161 969 0045
19 Barkers Lane Sale Manchester M33 6RR
- 01463 Mr James Murray
Redwood Embankment Road Turton Chapeltown
Bolton Lancs BL7 0LJ

SCOTLAND

- 01456 Ms Bryony White & Mr Faz Faraday 0131 661 2816
13 Queens Park Avenue Edinburgh EH87 E3
- 01444 Mr Ian Wright 0131 557 2913
f2/3 (Jamieson) 49 Logie Green Road Edinburgh EH7 4HB

EUROPE

02009 Ms Elspeth O'Neill 05 65 22 97 01
Faubourg St Privat Montcuq Lot 46800 France
02002 Mrs Eilis Aspell 087 6195005
Black Miller Hill Kildare Co Kildare Republic of Ireland
01454 Dr Stuart Green
C/Lepant 300, Pr 2 Barcelona 08025 Spain

CANADA

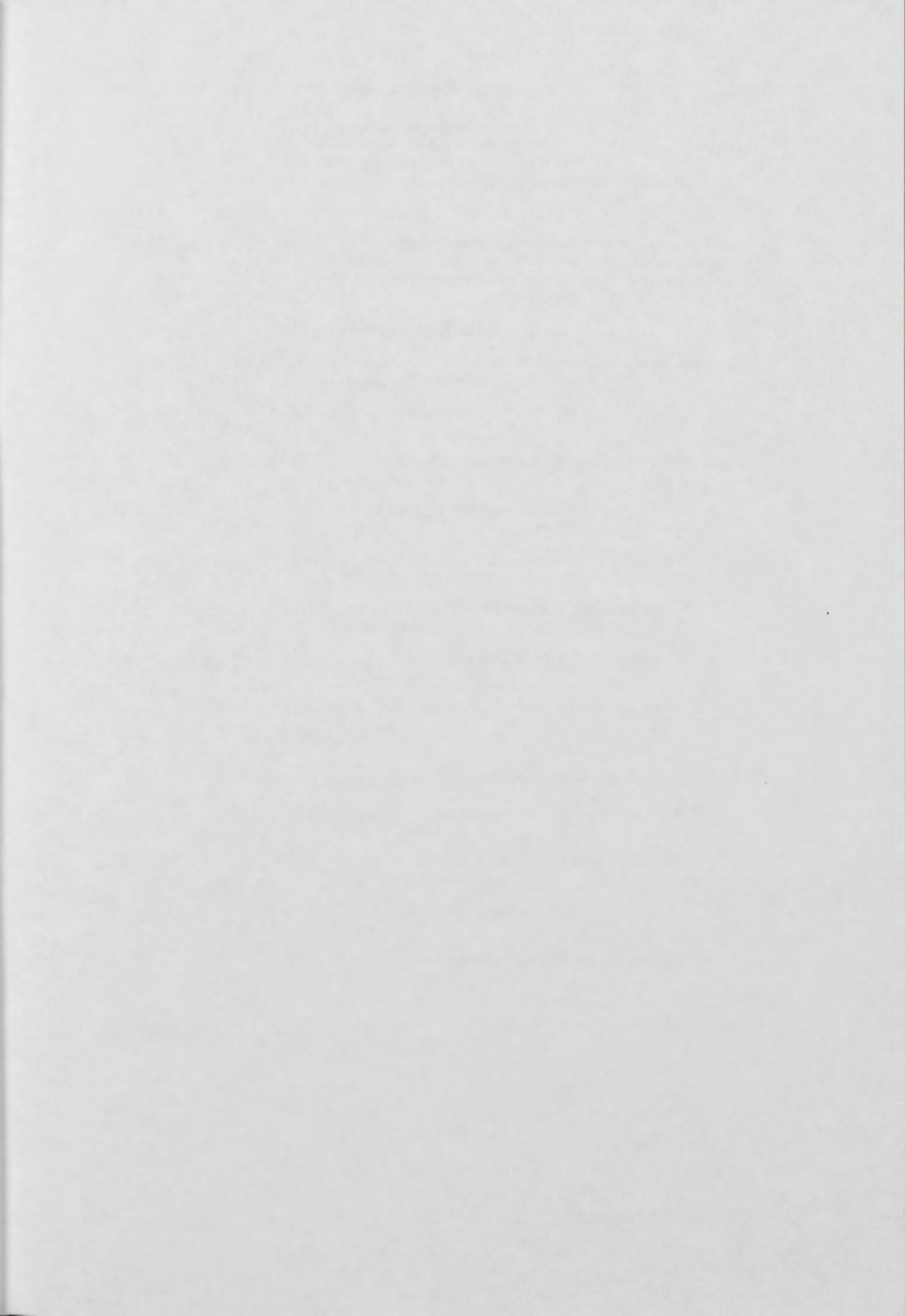
01442 Mr Jeff Charlton & Mr David Charlton 780 425 2684
101 10330-104 Street Edmonton Alberta T5J 1C2 Canada

USA

02015 Dr Carole Carpenter & Mr Donald Carpenter 412 352 1692
3110 Estate Drive Oakdale PA 15071 USA
01470 J Holley
7g 9400 Roberts Dr Atlanta GA 30350 USA
01452 Mr Evan Mecham 303 375 9926
3795-A Paris Street Denver CO 80239 USA
01460 Mary Jo Poore 860 599 3468
1 Morgan St #8 Pawcatuck CT 06379 USA
01439 Mr Tony Theil 215 457 5989
5421 Ella St Philadelphia PA 1912—3043 USA

AUSTRALIA

01467 Ms Adrienne Hunt & Mr Graham Wackett 612 9969 3017
12 Lang Street Mosman NSW 2088 Australia



Confraternity Publications

available from Registered Office:
27 Blackfriars Road, LONDON SE1 8NY
telephone (020) 7928 9988 fax (020) 7928 2844
or through our secure online bookshop at www.csj.org.uk/bookshop

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

Pilgrim Guides to Spain

- | | | |
|---|---------------------------------------|--|
| 1 | <i>Camino Francés</i>
£5.00 | David Wesson, Hield House, Holwick, MIDDLETON-IN-TEESDALE DL12 0NR
(01833) 622201 dhwess@csj.org.uk |
| 2 | <i>Camino Mozárabe A</i>
£4.50 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 2 | <i>Camino Mozárabe B</i>
£4.50 | Bernard Münzenmayer-Stipanits, Cumberlandstrasse 111/5, 1140-WIEN, Austria
+43 1 895 6508 |
| 3 | <i>Finisterre</i>
£3.00 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 4 | <i>Los Caminos del Norte</i>
£1.50 | Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559 eric@gawthorpe40.freemove.co.uk |
| 5 | <i>Camino Portugués</i>
£3.00 | Rod Pascoe, The White House, Pensilva, LISKEARD, Cornwall PL14 5NA
(01579) 362819 |
| 6 | <i>Madrid to Sahagún</i>
£4.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |
| 7 | <i>Camino Inglés</i>
£4.00 | Patricia Quaife & Francis Davey, 1 North Street, Topsham, EXETER, Devon
EX3 0AP |

Pilgrim Guides to the Roads through France

- | | | |
|---|--|--|
| 1 | <i>Paris to the Pyrenees</i>
£5.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |
| 2 | <i>Vézelay to the Pyrenees</i>
£4.00 | John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ (01622) 757814 |
| 3 | <i>Le Puy to the Pyrenees</i>
£4.00 | Alison Raju, 21 Hall Street, NOTTINGHAM NG5 4BB |
| 4 | <i>Arles to Puente la Reina</i>
£5.00 | Marigold & Maurice Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525 |

Practical Pilgrim Notes *for Walkers* £1.50
 for Cyclists £1.50

Contributions to these and other publications should be addressed to the Office.

Confraternity of Saint James

Registered Charity number 294461

Company limited by guarantee, registered in England & Wales, number 4096721

Information and Publications available from Registered Office:

27 Blackfriars Road, LONDON SE1 8NY

usual opening hours Thursday 11am to 3pm (other times by appointment)

telephone (020) 7928 9988 fax (020) 7928 2844 email office@csj.org.uk website www.csj.org.uk

President H E The Spanish Ambassador

Secretary Marion Marples

Please contact her via the office (above) except in an emergency.
45 Dolben Street, LONDON SE1 0UQ (020) 7633 0603

Pilgrim Records Secretary

For pilgrim records, please apply (quoting membership number) to:
Alan Hooton, Culver House, Sanderstead Road, SANDERSTEAD
Surrey CR2 0AG (020) 8657 4141

Committee 2001 Charity Trustees and Company Directors

Chairman

Laurie Dennett, 43 Andrewes House, Barbican, LONDON
EC2Y 8AX (020) 7638 2612 laurie_dennett@hotmail.com

*Vice-Chairman and sales of
sweatshirts, ties and badges*

William Griffiths, 37 Queen's Court, Liverpool Road,
KINGSTON-UPON-THAMES, Surrey KT2 7SY (020) 8549 2080

*Vice-Chairman, Librarian
and Website Manager*

Howard Nelson, 71 Oglander Road, LONDON SE15 4DD
howard@csj.org.uk

*Company Secretary
and Treasurer*

Timothy Wotherspoon, The Three Horse Shoes, Cottenham,
CAMBRIDGE CB4 8SD (01954) 252108 timwothers@aol.com

Other Members

Gosia Brykczynska, Hilary Hugh-Jones, Brian Mooney, Mary
Moseley, Aileen O'Sullivan (Ireland), Alison Raju, Willy Slavin
(Scotland), Eric Walker.

Rabanal Committee

Chairman

Paul Graham, 108 Cannon Street, LONDON EC4N 6EU
(020) 7397 6050 paul.graham@bbvauk.com

*Wardens' Coordinator,
Refugio Gaucelmo*

Alison Pinkerton, 1 De Vaux Place, SALISBURY, Wiltshire
SP1 2SJ (01722) 329505 alisonsp@doctors.org.uk

Other Members

Laurie Dennett, Marion Marples, Alison Raju, Timothy
Wotherspoon.

Research Working Party

Chairman

Professor Brian Tate, 11 Hope Street, Beeston, NOTTINGHAM
NG9 1DJ (0115) 925 1243

*Coordinator of
County Guides*

Ann Clark, 49 Gledhow Wood Avenue, LEEDS, West Yorkshire
LS8 1NX (0113) 266 2456

Other Officers

Membership Secretary

Tim Siney, Tandem House, The Hill, Hartest, BURY ST. EDMUNDS
Suffolk IP29 4ES tjs@appleonline.net

Gift Aid Secretary

Rosemary Wells, 154 Rivermead Court, Ranelagh Gardens
LONDON SW6 3SF

*Database Manager
and Slide Librarian*

John Hatfield, 9 Vicary Way, MAIDSTONE, Kent ME16 0EJ
(01622) 757814

*Members wishing to borrow slides should make their selections
from the catalogue four weeks in advance.*

Confraternity of Saint James



STOP PRESS

Confraternity telephone numbers have been changed after all. The new numbers are telephone 020 7928 9988 fax 020 7928 2844

Annual General Meeting

Please bring this booklet and the Accounts with you

Notice of AGM

Notice of the 2nd Annual General Meeting of the
Confraternity of Saint James (the Company) to be held on

Saturday 26 January 2002

at the S Alban's Centre, Baldwin's Gardens, London EC1 at 2.30pm

Agenda

1. Welcome and Introductions
 2. Apologies for Absence
 3. Minutes of the 1st Annual General Meeting (20/1/01)
 4. Chairman's Report for 2001
 5. Annual Report & Accounts 2000-2001
 6. Refinement of Memorandum & Articles of Association
- In accordance with Clause 9 (Alteration) of the Memorandum of Association of the Confraternity of Saint James, notice is hereby given that the following amendments to the Memorandum of Association and to the Articles of Association will be proposed at the meeting.

A. Memorandum of Association

3.OBJECT

- Replace "object is to inform the public" with "object is to advance the education of the public".

[The purpose of this change is to adopt the wording to be found in the constitution of the unincorporated Confraternity of Saint James. The Confraternity is a charity by virtue of its educational function, which is a charitable purpose. This change will emphasise the matter more clearly. This amendment is being sought by the Charity Commission, whose prior

approval in writing is implicit in the request.]

B Articles of Association

1. MEMBERSHIP

- Delete Article 1.5: "The various annual subscription rates and joining fees shall be approved by an Annual General Meeting and shall be applicable from the beginning of the next financial year of the Confraternity."

[This Article does not provide the Committee with sufficient flexibility to set subscription rates to balance income and expenditure. With an AGM in January, any increase to subscription rates cannot take effect for nine months and the trustees believe they need the ability to react to changing circumstances with greater rapidity.]

It had been thought that the expiry of our lease at 1 Talbot Yard at the end of November 2001 would have resulted in a significant increase in rent. To be prepared for this eventuality the trustees had to seek authorisation from the Annual General Meeting on Saturday 20 January 2001 to increase subscriptions by up to ten pounds. In fact no increase proved necessary. The trustees wish to avoid similar inconvenience in the future by being given the authority to set subscription levels just before they become due, in the light of the immediate financial position.]

- Renumber Articles 1.6,1.6.1,1.6.2,1.6.3,1.7 as 1.5,1.5.1,1.5.2,1.5.3,1.6 respectively.

- Existing Article 1.6.3: replace "has not paid the subscription by the end of February." by "has not paid the subscription for the current financial year prior to the commencement of the AGM."

[This is to allow determination of the membership to take place immediately prior to the AGM taking place, thus restricting voting and control of the Company to those whose subscriptions have been paid up to that time.]

5. POWERS OF TRUSTEES

- Article 5.5: Insert "administrative" before "functions".

[This will allow the trustees "to delegate any of their administrative functions" to individual members. Management remains the remit of the trustees themselves.]

7. Report on the Refugio Gaucelmo
8. Report on the Slide Library
9. Programme for 2002
10. Election of Trustees: Laurie Dennett, Howard Nelson, William Griffiths, Timothy Wotherspoon, Willy Slavin (coopted) and Aileen O'Sullivan (coopted) stand down this year, and seek reelection. Hilary Hugh-Jones, Gosia Brykczynska Alison Raju, Brian Mooney, Mary Moseley and Eric Walker, remain.
11. Any Other Business

Programme for the Day

11.30	Doors open	coffee available
12.00	Ten Best Slides	main Hall picnic lunch
2.30	Annual General Meeting	main Hall
3.45	Tea	main Hall
4.30	Lecture	main Hall
	Speaker:	Pilgrim Snail: Ben Nimmo and trombone (signed books available for sale)
6.00	Annual New Year Party	main Hall

The **Annual General Meeting** is the main event of the Confraternity's year. It is friendly and fun and a good way of meeting other pilgrims. Please help us by returning the form to avoid delays in Registration and seating problems.

Committee Members: as ever we need new blood on our Committee to ensure continuity in the running of the CSJ. (See Agenda or Form for details).

Laurie Dennett has indicated that she will step down as Chairman of the Confraternity in January 2003 (our twentieth birthday). We are planning for the succession but we need people with the developing experience on the committee to take on the responsibilities of the direction and future of the organisation. Additionally the Treasurer has indicated that he would like to be replaced soon. So if you have some experience of running the financial side of a small charitable company and would relish the challenge of helping the Confraternity's activities to grow from the healthy state they maintain, please speak up. Timothy Wotherspoon would be very pleased to discuss the nature of the job on 01954 252108 or timwothers@aol.com and to 'run in' a potential new treasurer.

Badges and Friendship

Everyone attending the AGM is asked to wear their name badge given on arrival. If you have any spare clip badges with your name on (from Conferences, training days etc) please bring them with you for recycling! Those attending for the first time will have a distinctive badge.

Ten Best Slides

Members are invited to show 10 slides relating to their pilgrimage, perhaps on a specialised topic or 'other' route. A maximum of 10 slides is stressed to allow as many as possible to participate. Please let Alan Peacegood on 01494 563521 know in advance if you would like to take part.

Raffle

This year we are returning to the original kind of CSJ Raffle. We invite contributions of pilgrimage related prizes **ONLY** eg shell-shaped objects, related books etc. The main prize will be a dozen bottles of wine.

Return of Library Books

Outstanding Library loans can be returned to box near entrance.

New Year Party

As usual we ask people to contribute food rather than pay if possible. If you would like to help with the food shopping, preparation or serving please contact Marion Marples on 020 7928 9988. If you bring food to the value of £4 you do not have to pay to come to the party.

Sponsor-a Week

Keep in touch with events at Rabanal by sponsoring-a-week for £50 (or share with a friend), receive a letter from the wardens telling you of Gaucelmo news and know that you are supporting the pilgrims. See Walter Ivens at the AGM for details of weeks available.

Jiffy Bags

If you have any surplus jiffy bags to recycle please bring them to the AGM.

Upstairs in the Centre

Publications

Latest publications, including the 2002 edition of the Pilgrim Guide to the Camino Francés and back Bulletins will be available.

Sweatshirts

William Griffiths will be selling and taking orders for sweatshirts/T shirts.

Exhibitions : East & West Seminar Rooms

John Hatfield's display on the Vézelay route, Feedback and the development of pilgrim routes stretching back into Eastern Europe and Eric Walker's information on the North Coast Route.

Minutes of the 18th (final) AGM of the Confraternity of Saint James (the unincorporated association)

held on Saturday 20 January 2001 at the St Alban's Centre, EC1

Present: about 180 members

Chairman: Laurie Dennett

1. Welcome: Members were welcomed.

2. Apologies: 25 members had sent apologies.

3. Minutes of 17th AGM: acceptance was proposed by John Hatfield and seconded by Mary Moseley; carried.

4. Chairman's Report on 2000: the full Report will be found in Bulletin 73. Laurie Dennett spoke about the traditions of simplicity which underline the pilgrimage and the fraternal sharing of knowledge which makes the CSJ distinctive. She thanked the many volunteers who contribute generous time and energy to all activities and encouraged others to join them. She

Programme for the Day

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Raffle

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concluded with an outline of developments in Spain and the Spanish Federation of Associations.

5. Report on Refugio Gaucelmo: chairman of the Rabanal Committee Paul Graham said 7590 pilgrims had stayed at Gaucelmo this year, making a total of 52,800 in 9 years. The move to wardens working for 2 week periods had proved successful. Some alterations need to be made to the plumbing. The relationships with the monks were developing well. The Working Party dates were 24 March to 1 April.

6. Report on the Slide Library: John Hatfield reported 89 new slides donated, mainly by Marigold Fox, on the Madrid route, and Tony Roberts on St James in Poland.

7. Annual Report and Accounts:

The Treasurer, Timothy Wotherspoon, warmly thanked Rosemary Wells for the compilation with the Gift Aid return for £1008, Peter Tompkins for producing the Accounts and David Taylor for continuing as the Independent Examiner. There had so far been no request from the Charity Commission to amend the MAA. Acceptance of the Accounts was proposed by Heather Coleman and seconded by Brian Mooney; carried *nem con*.

8. Minutes of the EGM held on 30/9/01 - previously circulated
Acceptance proposed by Walter Ivens, seconded by Mary Moseley; carried

9. The Winding Up of the CSJ

a) the meeting noted the assignment of all the assets and liabilities of the CSJ as at 30/9/00 to the successor Company and their acceptance by the Directors of the Company on 25/10/00.

b) the meeting adopted the SOFA and Balance Sheet 1999-2000 as the Final Accounts of the Confraternity.

c) although no new registration had yet been received from the Charity Commission, the formal winding up of the Confraternity was proposed by Pamela Bacon and seconded by Peter Tompkins; carried.

10. Any Other Business

As a founder member of the Confraternity Pat Quaife requested reassurance that the foundation of the CSJ in 1983 would still be remembered.

Minutes of the 1st AGM of the Confraternity of Saint James (the Company)

Held on Saturday 20 January 2001

1. Introduction and Explanation:

Vice Chairman Howard Nelson reaffirmed the Confraternity's continuing commitment to pilgrims and the pilgrimage. Glyn Turner asked about the liability of members; this was confirmed to be confined to the actual period

of paid-up membership.

2. Explanation of Duties and Responsibilities:

Laurie Dennett spoke about the CSJ's activities which reflect all aspects of the pilgrimage. The Trustees have a responsibility to shape the growth of the CSJ. Various officers outlined their responsibilities and indicated where members could help.

3a. Budget for 2000-2001: The Treasurer led members through the estimate of financial activities for the current financial year. Among questions from the floor were "no increase in provision for the Bulletin": Anthony Brunning to make any specific request and that charging for stays in Gaucelmo would increase income (Tony Roberts); however, donations cover maintenance and running costs so there is no need to charge.

3b. Budget for 2001-2002: Howard Nelson explained the table that he had produced, analysing the effects on the company's income of raising subscriptions by various amounts, to cover doubling or tripling of the annual office rent and taking account of possible reductions in membership that might result.

A number of members felt that the rates should be increased anyway to allow for more assistance in the office, either secretarial or in a bookkeeper/ membership secretary/ database manager capacity and that alternative office provision should also be considered. The meeting was asked to approve a contingency proposal to increase the subscription rates by £10 across the board. Proposed by Timothy Wotherspoon, seconded Mary Moseley; agreed.

4. Programme for 2001: Marion Marples outlined the programme and Mary Moseley encouraged everyone to come to the Conference in Canterbury.

5. Election of Trustees:

The initial trustees were Timothy Wotherspoon and Howard Nelson who continue in office for another year. The following were proposed, seconded and appointed as Trustees: Laurie Dennett, William Griffiths, Mary Moseley, Hilary Hugh-Jones, Gosia Brykczynska, Brian Mooney, Eric Walker, Alison Raju. Cooptions: Willy Slavin (Scotland) and Aileen O'Sullivan (Ireland).

6. Any Other Business

a) St Birinus pilgrimage: on behalf of Canon Crowe, Br Anthony Brunning gave the date as Saturday 8 July.

b) John Hatfield encouraged members to think about joining the preliminary work on the *Jakobusweg* in Germany in March.

c) Ronnie James thanked everyone, particularly Laurie Dennett for all the care and hard work done for the Confraternity. Greeted with acclamation.

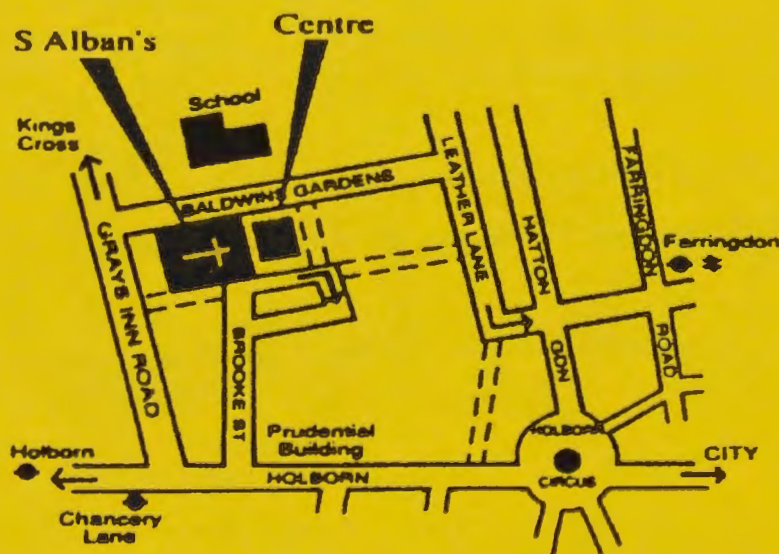
Office Help: Volunteers

Our splendid new Offices in Blackfriars Road are roomier, warmer and better appointed than our rooms in Talbot Yard. To maintain the rota of volunteers advising potential pilgrims we would like to encourage some new people to join the team. The basic work is talking to visitors and answering the phone, but basic office tasks, in ascending order of complexity, include sending out Information Packs to enquirers, sending out postal publications orders and processing orders from the online bookshop. Training can be given on Thursdays 'on the job' or on Tuesdays, helping the Secretary!

Get in touch if you would like to help. We'll have a Volunteers meeting in February.

Office Help: Book Keeper

The Treasurer and Secretary are looking for a Book Keeper, to relieve them of some regular banking, financial and administrative jobs. The job could be almost full-time and would be based at the Office and paid. Please write or email the office for a job description.



You are strongly advised to travel to the AGM by public transport.
Underground Chancery Lane (Central line) or Farringdon (Circle, Metropolitan). **Buses** serving Holborn Circus or Grays Inn Road.

Practical Pilgrim Form

(see Bulletin)

Please tick boxes which apply

Please send Information on the following:

- | | | |
|--------------------|--------------------------|---|
| *Saturday 2 March | <input type="checkbox"/> | Southwell Minster |
| Saturday 9 March | <input type="checkbox"/> | John Marshall Hall, SE1 |
| Saturday 16 March | <input type="checkbox"/> | St James's Church, Coatbridge, Scotland |
| *Saturday 23 March | <input type="checkbox"/> | Friend's Meeting House, Devizes |

I am a new Pilgrim ☐

I am a returned pilgrim ☐ with experience on

French routes _____ (specify)

Spanish routes _____ (specify)

I could give a talk about _____ with slides? ☐

I am a walker ☐ [this is to help with arrangements]

I am a cyclist ☐

I am interested in

- ☐ Morning/ early afternoon Question & Answers main sessions
- ☐ Afternoon walk (to encourage exchange of information)
- ☐ Afternoon talk on the pilgrimage
- ☐ Evening meal (about £10)

Number of people ☐ (specify number)

*Would you like to join in a walk on Sunday if organised? ☐

Name(s) _____

Address _____

Tel (with code) _____ email _____

Please return whole form with £2 per person per meeting, cheques payable to Confraternity of Saint James, and an sae, to Practical Pilgrim, Confraternity of Saint James, 27 Blackfriars Road, London SE1 8NY



The Confraternity of Saint James
(A company limited by guarantee)

Company no: 4096721

Report and Financial Statements

Year ended: 30 September 2001

Legal and administrative information

Status

The Confraternity of Saint James (CSJ) was established by constitution, inaugurated on 13 January 1983, and registered as a charity on 19 August 1986 as number 294461. Memorandum and Articles of Association of a company limited by guarantee were adopted by a Special General Meeting on 30 September 2000. The Confraternity of Saint James was incorporated on 25 October 2000 and registered in England & Wales as number 4096721.

- o - o - o - o - o - o - o - o - o -

Directors and trustees

Ms L D Dennett, Chairman
Dr W E O A A G Griffiths, Vice-Chairman
Mr H G H Nelson, Vice-Chairman
Mr T J Wotherspoon, Treasurer
Dr M M Brykczynska
Mrs I H M Hugh-Jones
Ms A B Raju
Mr F Davey (resigned 20 January 2001)
Mr F N Garcia (resigned 20 January 2001)

Mr P L M Graham (resigned 20 January 2001)
Mr M W C Hassall (resigned 20 January 2001)
Dr A Pinkerton (resigned 20 January 2001)
Mr B Mooney (appointed 20 January 2001)
Mrs M C T Moseley (appointed 20 January 2001)
Miss A O'Sullivan (appointed 20 January 2001)
Revd W J Slavin (appointed 20 January 2001)
Mr E Walker (appointed 20 January 2001)

- o - o - o - o - o - o - o - o - o -

Secretary

Ms M F Marples

Company Secretary

Mr T J Wotherspoon

Bankers

Lloyds TSB
364/366 Lordship Lane LONDON. SE22 8NA

Reporting Accountant

Mr D J Taylor

Rabanal Committee (appointed annually by the directors)

Paul Graham, Chairman
Alison Pinkerton, Wardens' Coordinator
Laurie Dennett

Marion Marples
Alison Raju
Timothy Wotherspoon

Membership

Membership at 30 September 2001 stood at 1586 paying members (at 30 September 2000 it was 1543) plus 129 honorary, honoured (aged over 70 with 10 years' paid-up membership) and exchange subscriptions with kindred organisations. The paying members were split:

UK	952 individual, 310 joint and 21 institutional members	(2000: 929, 277 and 14)
Europe	68 individual, 20 joint and 2 institutional members	(2000: 82, 28 and 1)
Rest of World	141 individual, 70 joint and 2 institutional members	(2000: 139, 71 and 2)
Total	1161 individual, 400 joint and 25 institutional members	(2000: 1150, 376 and 17)

Registered Office

1 Talbot Yard, Borough High Street, LONDON. SE1 1YP (until end November 2001)
27 Blackfriars Road, LONDON. SE1 8NY (from December 2001)

telephone
fax

020 7928 9988
020 7928 2844

website
e-mail

<http://www.csj.org.uk>
office@csj.org.uk

Report of the Directors for the year ended 30 September 2001

The Directors present their report and the financial statements for the year ended 30 September 2001.

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1. Structure and Objects of the charity

The principal objects of the Confraternity are to advance the education of the public in the pilgrimage to Saint James of Compostela in the north-western Spanish region of Galicia and the related history, art, architecture and music. Activities include promoting research, presenting educational programmes, identifying and preserving monuments, providing information on routes, establishing paths, maintaining hostels, and working in close co-operation with other bodies in furthering similar aims and objectives.

The primary purpose of a charity is the provision of benefit to its beneficiaries rather than the corporate pursuit of gain for the profit of shareholders. Our duty as a charity is to care for the public at large rather than confine our attention to those who provide the funds. In particular it is important to note that the Confraternity is a trust whose funds do not belong to the members.

At the Annual General Meeting held on 20 January 2001 the members of the unincorporated association resolved that the assets and liabilities of that association be transferred to the company. For the sake of continuity and meaningful comparison, the accounts are presented as if this transfer had occurred at midnight between 30 September 2000 and 1 October 2000. The previous year's accounts have been restated to reflect changes in presentation.

Under the Articles of the company, the members of the Committee are elected at the Annual General Meeting to serve for a period of two years, half of their number being subject to re-election each year. All Committee members serve as directors of the company. The directors of the company are its trustees for the purpose of charity law and throughout this report are collectively referred to as the trustees. The Chairman, Vice-Chairmen and Treasurer are appointed by the Committee at its first meeting after the Annual General Meeting.

2. The Rabanal Committee

The Rabanal Committee directly manages Refugio Gaucelmo in the village of Rabanal, lying between Astorga and Ponferrada in the Montes de León. It is a refuge for pilgrims travelling to Santiago de Compostela and is owned by the Diocese of Astorga.

Following the Confraternity's offer of help, made via the Federation of Spanish Associations, the Diocese entered into a contract in 1989 with the Asociación de Amigos del Camino de Santiago del Bierzo ('El Bierzo') whereby, for a peppercorn rent, El Bierzo would develop what was at that time a tumble-down house and orchard, making it available for the overnight accommodation of pilgrims. Thanks to the Federation, El Bierzo had by now formed an alliance with the Confraternity for the necessary fund-raising for the rebuilding of the house and its subsequent administration.

The cost of administering the refuge on a day-to-day basis during the pilgrim season (April to October) and maintaining the fabric of the building is largely met from the voluntary donations of pilgrims staying there overnight. Ten percent of these donations are given to El Bierzo to help fund their other activities. El Bierzo organises the insurance of the property, accounts for the income and expenditure of the refuge and is responsible for compliance with all statutory and local regulations.

During the pilgrim season, postcards, pilgrim passports and Pilgrim Guides are sold at the refuge and the proceeds are retained by the Confraternity.

3. Review of Progress and Achievements for 2000-2001

The CSJ continues to advance its objects - the education of the public in the pilgrimage - through meetings, publications (including the quarterly Bulletin), research, providing information through the office and website, the Bursary, hospitality at Rabanal del Camino, organised visits and walks, and liaison with other Associations. All these activities are undertaken by volunteers (the Secretary is paid part-time), wishing to return something to the pilgrimage.

Meetings in the period under review included three 'Practical Pilgrim' sessions held in Nottingham, London and Coatbridge, Scotland. It is hoped that the latter will increase Scottish membership. Over 200 pilgrims, returned and potential, shared their recent knowledge of the camino. Several members spoke to a wider audience as guest lecturers at the Instituto Cervantes in London. The high point of the educational activity was the second International Conference 'Body & Soul: hospitality through the ages on the roads to Compostela' when 14 speakers covered the theological, archaeological, historical, medical, musical and culinary aspects of hospitality. 100 delegates from all parts of the UK, Ireland, France, Germany, Spain and the USA participated at the University of Kent at Canterbury, itself a pilgrim destination. The Proceedings were published as Bulletin 75.

Further lecturers during the year included Alexandra Kennedy, who spoke about Vézelay to widen our knowledge of French aspects of the pilgrimage, and Linda Davidson and David Gitlitz from the USA, who spoke on the Changes to the Camino since 1974. Local research continues for the Research Working Party, with some new publications imminent; Francis Davey spoke at the AGM, to mark the publication of his *'William Wey: an English pilgrim to Compostella of 1456'*.

Walks are part of the annual programme as training for the camino and to visit St James's churches in all parts of the country. Walking at home in the first half of 2001 was very restricted due to foot and mouth disease, but St James, Vine Cross, Sussex was reached on minor roads. Summer footpath walks and pilgrimages visited St James Bramley (Hants), Reading Abbey, Winchester Cathedral, Bishop's Waltham, St Mary's Portchester and St James Southwick. The Feast of the Apostle was celebrated with the parish of St James West Hampstead. Parishes are thus encouraged to develop their interest in the pilgrimage.

A major task of the CSJ is to provide information for pilgrims. We maintain the most up-to-date range of guides to the pilgrim routes and for the first time over 1000 copies of the Guide to the Camino Francés

2001 have been sold. As the traditional way becomes overcrowded in summer months we have guides to encourage pilgrims on to alternative routes. The launch of the online bookshop attracted worldwide orders and the electronic credit card processing facility eased the handling of an increased number of transactions. The hard-working regular office volunteers have advised over 100 visitors to the Office and Library and answered many more questions by phone and email, many coming as a result of individuals looking at our comprehensive website. The website proved valuable in allowing pilgrims to obtain the latest information about restrictions on walking abroad due to foot and mouth disease. After two years of its operation, most enquiries now come to us through the website.

The editorship of the Bulletin, the main means of communication for members, is a major task for any volunteer and during the year Br Anthony Brunning, responsible for the new look of the Bulletin, handed over to an editorial team who produced Bulletin 74 and 75. Gosia Brykczynska will gradually take over full editorial and production control.

The Bursary is aimed at students between 18 and 25 and attempts to redress a little the age profile of UK pilgrims. This year two art history students from the Courtauld Institute were enabled to explore the architecture of the French routes and walk the camino from León.

To maintain contact and share information with other Associations devoted to St James and the pilgrimage the Chairman liaises closely with the Spanish Federation and members have attended activities of the Deutsche St Jakobus Gesellschaft, visited Belgium with the Vlaams Genootschap and attended a conference in Reims of French and European Associations.

The move to new premises at Christ Church, Blackfriars Road will allow the CSJ to develop its advice service for pilgrims, with the Library area more integrated into its resources and the volunteers more familiar with the materials available. This should free the Secretary to devote more time to developing the range of publications, many of which are 'in the pipeline', and to support the large voluntary effort more effectively. The larger space will mean that Open Days and advice sessions can be held more conveniently and frequently.

4. Rabanal during 2000-2001

Since its opening in 1991, Refugio Gaucelmo has been run by the CSJ with the object of providing simple overnight accommodation for pilgrims on their way to Santiago de Compostela. So far (by October 2001) 60,000 pilgrims have stayed there.

Between April and October each year, a relay of wardens welcome and care for any pilgrim who wishes to stay there overnight – provided there is sufficient accommodation. There are about 45 beds and floorspace is utilised when necessary. Wardens work in pairs (sometimes threes) and usually stay for a period of two or four weeks. Apart from providing a bed for the night, the wardens also provide a simple free breakfast and are responsible for maintaining the property in a clean and tidy condition.

Each spring, before opening the refuge for the season, a group of 8 or 10 volunteers forms a working party for a period of a week, during which they re-paint and thoroughly clean the place and replace any equipment as necessary. More extensive building or maintenance work is usually done in the autumn or early spring. In the autumn of 2000 the drainage system was replaced and extra showers and lavatories constructed. This autumn, work is being done in the orchard with a view to making it a place of peaceful enjoyment for pilgrims in the summer.

The Confraternity's objects include the maintenance of buildings on the Camino de Santiago and the provision of pilgrim accommodation. The Rabanal Committee fulfils both these functions, attempting always to enhance the service that it provides to pilgrims. In the less-busy months of April, May and October there is a greater opportunity for the wardens to assist with other chores such as supervising the use of the spin dryer or cutting wood, and to provide a particularly 'homely' atmosphere with freshly-picked flowers on the table, home-made jam for breakfast and cups of tea on a pilgrim's arrival. We are often told that it is appreciated.

5. Risk Management

The trustees are responsible for safeguarding the assets of the charity and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities. The trustees have considered the major risks to which the charity is exposed. These include:

- loss of premises through fire or accident
- third party liabilities
- loss of property through theft
- loss of key personnel through illness or death
- security associated with use of computerised information
- decline in membership given fixed annual expenditure commitments

To address these risks, the trustees have ensured an adequate level of insurance of the charity's premises, contents and liabilities. Over-reliance on any one individual is avoided by ensuring that a wide selection of trustees and members is involved in managing and organising the charity's activities. Off-site backups are maintained of key databases and transactions through the online bookshop are protected by 128 bit encryption.

Faced with the need for higher expenditure on rental for new premises and the need to increase the amount of salaried support, the trustees embarked in September 2000 on a strategy that all UK members donate their subscriptions under Gift Aid, with the result that 1238 out of 1258 UK members renewing their subscriptions last year signed up to the new arrangements. The Trustees also sought to encourage members to donate additional sums, which has enabled the CSJ to hold subscription rates unchanged.

A business continuity plan is being prepared. The CSJ is registered as a data controller under the Data Protection Act 1998. Access to the membership database is severely restricted.

6. Investment Powers

Under the Memorandum and Articles of Association, the charity has the power to make any investment which the trustees see fit. However, the only tangible investments currently held are interest-bearing deposits with the Charities Official Investment Fund and one interest-bearing account with Lloyds TSB. The charity also holds a number of historic and contemporary artefacts related to Saint James and to the Camino de Santiago which are recorded in the accounts at their cost.

7. Trustees' responsibilities in relation to the financial statements

Company law requires the trustees to prepare financial statements that give a true and fair view of the state of affairs of the charity at the end of the financial year and of its surplus or deficit for the financial year. In doing so the trustees are required to:

- select suitable accounting policies and apply them consistently;
- make judgements and estimates that are reasonable and prudent; and
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that the charity will continue in business.

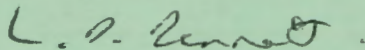
The trustees are responsible for maintaining proper accounting records which disclose with reasonable accuracy at any time the financial position of the charity and enable them to ensure that the financial statements comply with the Companies Act 1985. Mid-year accounts are prepared on the same basis as the annual accounts and are available to any member who wishes to inspect them.



Ms L D Dennett, Chairman
12 November 2001

Audit Exemption

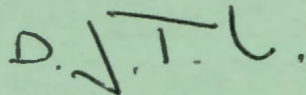
- (a) For the year ended 30 September 2001 the company was entitled to exemption under section 249A(2) of the Companies Act 1985 ("the Act").
- (b) Members have not required the company to obtain an audit in accordance with section 249B(2) of the Act.
- (c) The directors acknowledge their responsibility for:
 - i) ensuring the company keeps accounting records which comply with section 221 of the Act; and
 - ii) preparing accounts which give a true and fair view of the state of affairs of the company as at the end of the financial year, and of its profit or loss for the financial year, in accordance with the requirements of section 226 of the Act, and which otherwise comply with the requirements of the Act relating to accounts, so far as applicable to the company;
- (d) The accounts have been prepared in accordance with the special provisions in Part VII of the Act relating to small companies.



Ms L D Dennett, Chairman
12 November 2001

Report of Reporting Accountant

- (a) The accounts of the company for the financial year in question set out on pages 8 to 14 are in agreement with the accounting records kept by the company under section 221 of the Companies Act 1985 ("the Act");
- (b) having regard only to, and on the basis of, the information in those accounting records, the accounts have been drawn up in a manner consistent with the provisions of the Act as specified in subsection (6) of section 249C, so far as applicable to the company; and
- (c) having regard only to, and on the basis of, the information in the accounting records, the company satisfied the requirements of section 249A(4), for the financial year in question, and did not fall within section 249B(1)(a) to (f) at any time within that financial year.



David Taylor, Chartered Accountant
118a Cambridge Street, LONDON SW1V 4QF
26 November 2001

Statement of Financial Activities for the year to 30 September 2001

	Notes	Unrestricted	Restricted Funds (Note 2)			Total	2000
		General	Rabanal	Bursary	Dickinson		
		Fund	(Note 3)	(Note 4)	(Note 5)		
		£	£	£	£	£	£
INCOMING RESOURCES							
Donations, Legacies etc							
Donations	6	3,596	2,532	-	-	6,128	2,628
Subscriptions	7	38,068	-	-	-	38,068	32,332
		41,664	2,532	-	-	44,196	34,960
Operating Activities							
Books and Publications - Sales	8	19,244	-	-	-	19,244	14,230
Other Items - Sales	9	1,561	-	-	-	1,561	1,174
Conference Income	10	17,000	-	-	-	17,000	-
Visit Income	11	-	-	-	-	-	1,234
		37,805	-	-	-	37,805	16,638
Investment Income	12	966	559	575	112	2,212	1,993
Total Incoming Resources		80,435	3,091	575	112	84,213	53,591
RESOURCES EXPENDED							
Grants	13	500	-	1,000	-	1,500	700
Charitable Activities							
Refugio Gaucelmo	14	-	1,518	-	-	1,518	827
Holy Year Mailing		-	-	-	-	-	223
Bulletin	15	11,342	-	-	-	11,342	11,235
Libraries	16	2,860	-	-	-	2,860	3,339
Speaker Meetings	17	738	-	-	-	738	266
Books and Publications - Costs	8	10,231	-	-	-	10,231	17,614
Other Items - Costs	9	1,159	-	-	-	1,159	895
Conference Expenditure	10	24,700	-	-	-	24,700	-
Visit Expenditure	11	-	-	-	-	-	290
		51,030	1,518	-	-	52,548	34,689
Support Costs	18	9,407	-	-	-	9,407	7,932
Administration	19	4,823	5,316	-	-	10,139	7,630
TOTAL RESOURCES EXPENDED		65,760	6,834	1,000	-	73,594	50,951
* NET MOVEMENT IN FUNDS	20	14,675	(3,743)	(425)	112	10,619	2,639
TOTAL FUNDS BROUGHT FORWARD		14,588	15,314	10,592	2,111	42,605	39,966
TOTAL FUNDS CARRIED FORWARD		29,263	11,571	10,167	2,223	53,224	42,605

Balance Sheet as at 30 September 2001

		Unrestricted	Restricted Funds			Total	2000
	Notes	General Fund	Rabanal	Bursary	Dickinson		
		£	£	£	£	£	£
FIXED ASSETS							
Computer	21	699	-	-	-	699	-
Works of Art	22	3,900	890	-	-	4,790	4,790
		4,599	890	-	-	5,489	4,790
CURRENT ASSETS							
Stocks and Work-in-progress							
Books and Publications for Sale		4,465	-	-	-	4,465	3,314
Other Items for Sale		1,167	-	-	-	1,167	894
Postage Paid Envelopes		133	-	-	-	133	1,215
		5,765	-	-	-	5,765	5,423
Debtors	23	4,116	188	-	-	4,304	2,400
Cash at Bank and In Hand		31,620	10,493	10,467	2,223	54,803	33,370
		41,501	10,681	10,467	2,223	64,872	41,193
CURRENT LIABILITIES							
Creditors	24	(6,660)	-	(300)	-	(6,960)	(2,343)
Deferred Income	25	(9,672)	-	-	-	(9,672)	-
Subscriptions in Advance	26	(505)	-	-	-	(505)	(1,035)
		(16,837)	-	(300)	-	(17,137)	(3,378)
NET CURRENT ASSETS	27	24,664	10,681	10,167	2,223	47,735	37,815
TOTAL ASSETS		29,263	11,571	10,167	2,223	53,224	42,605

Approved by the Directors of the Confraternity of Saint James on 12 November 2001 and signed on their behalf by:

T J Wotherspoon

T J Wotherspoon, Treasurer
12 November 2001

Notes forming part of the financial statements for the year ended 30 September 2001

1. Accounting policies

(a) Basis of accounting

The accounts have been prepared under the historic cost convention and in accordance with applicable accounting standards and the Statement Of Recommended Practice on Accounting by Charities (SORP) issued in October 2000. The length of the current and previous accounting periods was one full year.

(b) Donations and similar incoming resources

These are included in the year in which they are receivable, which is when the charity becomes entitled to the resource.

(c) Investment income

Income from investments is included in the Statement of Financial Activities (SOFA) in the year in which it is receivable.

(d) Expenditure

All expenditure is included on an accruals basis and is recognised when there is a legal or constructive obligation to pay for it. All costs have been directly attributed to one of the functional categories of resources expended in the SOFA. The charity is not registered for VAT and accordingly expenditure is shown gross of irrecoverable VAT.

(e) Fixed assets

The only fixed assets consist of artefacts both historic and contemporary. Depreciation is not charged on these as their residual value is considered to be higher than their carrying value. The Library is held in the name of the trustees for the time being for the benefit of the public and does not form part of the assets of the company. It is however insured by the company for the considerable expense which would be incurred for its replacement.

(f) Depreciation

Depreciation of computer equipment is charged over two years.

2. Restricted Funds

Each of the three restricted funds consists of expendable endowment. All three funds have accumulated through donations, interest and allocations by the trustees, and have therefore already been recognised as income rather than capital receipts.

3. Rabanal Fund

The Rabanal Fund is for capital projects and upkeep of the fabric at Refugio Gaucelmo.

4. Bursary Fund

The Bursary Fund is for educational scholarships for young people. It was established by the committee in 1995-1996 and allocated an endowment of £10,000. It is intended that the Bursary Fund be maintained around the £10,000 mark and awards from time to time be paid out of interest.

5. Ted Dickinson Fund

The Ted Dickinson Fund, raised by special subscription in memory of a member who died in 1994, is for helping pilgrims in financial hardship and associated purposes.

6. Donations

This year's donations were significantly higher than the previous year's as a result of the many generous voluntary contributions made by members in addition to their subscriptions. These are to be encouraged especially because they help to postpone the need for increases in subscription rates.

7. Subscriptions

Net subscription income at £31,969 held steady compared to the previous year's £31,324 (a rise of 2%). However, following a persistent drive to collect Gift Aid declarations from UK taxpayers, income tax recovered under Gift Aid rose substantially to £6,099 (compared with £1,008 recovered under covenants the previous year).

8. Books and Publications

Turnover rose by 35% to £19,244, mainly as a result of the introduction of our secure on-line bookshop. The excess of sales income over costs gave rise to a trading surplus of £9,013, split £1,494 for book sales and £5,510 for publications, together with £2,009 to cover postage and packing. This compares with an overall trading surplus of £2,321 for the previous year. [The losses shown in the accounts for the previous year were the result of the prudent writing down of surplus stock at 30 September 2000.]

9. Other Items

Sales of other items (principally badges and sweatshirts) produced a surplus of £403 compared to £279 the previous year.

10. Conference

A significant loss was made on the International Conference at the University of Kent at Canterbury in April 2001, where expected attendance from overseas failed to materialise, possibly as a result of concerns following the outbreak of Foot and Mouth Disease and the strength of sterling at the time. Income of £16,904 included grants of £1,000 from the Spanish Embassy and £3,200 from the Xunta de Galicia. Expenditure of £24,700 included printing and despatching of Bulletin 75 containing the conference proceedings, so that all members could benefit from the lectures and seminars they might have missed. A fee to the university of £8,000 for non-attendance is being paid over 16 months to smoothen the Confraternity's cashflow.

11. Visits

There were no visits during the year but a visit to Spain was arranged for October 2001. All remaining income relating to this visit has therefore been set aside as a reserve under Creditors in the Balance Sheet as at 30 September 2001 and the income and expenditure will be recognised in the following year.

12. Investments

Investments which generate income consist only of interest-bearing deposits with the Charities Official Investment Fund and one interest-bearing account with Lloyds TSB.

13. Grants

A further Pat Quaipe Study Grant of £500 was made to Katherine Lack to continue her research begun last year into the life of Robert Sutton (the "Worcester Pilgrim"). Two bursaries of £500 each were awarded, to Courtney Alexander and Elisabeth Manton, both of the Courtauld Institute, to study "Art and Reception on the pilgrimage routes through France".

14. Refugio Gaucelmo, Rabanal del Camino

Expenditure at Refugio Gaucelmo consisted of routine maintenance together with travel to meetings with the Bishop of Astorga and the Archabbot of St Ottilien.

15. Bulletin

The Bulletin is published quarterly. Its costs included editorial honoraria and expenses amounting to £400, being £200 for each of the December and March issues, numbers 72 and 73.

16. Library

Library costs include accessions and the rent and insurance of the room that houses the shelves. The annual rent of our premises for the year was £4,200, of which half was charged to the Library.

17. Speaker Meetings

Speaker Meetings are those held to further the charitable objectives of the Confraternity. They include the lectures at the Annual General Meeting and the Special General Meeting. Half the hire of the hall on both occasions has, therefore, been assigned to Speaker Meetings.

18. Support Costs

The trustees allocate the costs of the following activities to directly charitable expenditure: issuing the quarterly bulletin; promoting the camino de Santiago; lobbying for protection of the path and against adverse developments; fostering European networking; making foreign-language jacobean scholarship available in English; being a source of practical advice and specialised information; operating a web site; maintaining text and slide libraries as educational resources; holding meetings and presenting lectures; sponsoring research and offering bursaries; supporting pilgrims; running Refugio Gaucelmo. Those costs not specifically identifiable to any one of these activities are shown together as "support costs":

- Salaries £6,140
80% of the Secretary's salary has been assigned to support of the Confraternity's charitable activity. Apart from her partial remuneration, the Confraternity has been wholly dependent on the goodwill of its volunteers. No trustee or any connected person receives remuneration of any kind for any service.
- Travel Costs £ 802
These include attendance by two trustees at international conferences (£430), to represent the Confraternity and to bring back reports on recent developments overseas, and reimbursement of travel expenses of volunteers attending the office on Tuesdays and Thursdays (£372).
- Bank Charges £ 676
Bank charges consist of £804 to Barclays for processing card transactions and £662 (at ¾ rate) for a current account with Lloyds TSB. These have been allocated to support costs (£676) and administration (£790) on the basis of the level of turnover relating to respective activities.
- Postage and Telephone £1,089
- Printing and Stationery £ 700

The split between Support costs and Administration for the previous year is approximate, because the previous accounts were done on the basis of SORP 1995 rather than SORP 2000 as this year.

19. Administration

Apart from fundraising there is an irreducible minimum of administrative costs that cannot be assigned to any directly charitable purpose. Basically, the costs of processing subscriptions, balancing the books, and just keeping the organisation ticking over, in other words providing association in general and the Annual General Meeting in particular, are counted as "Administration".

- Salaries £1,535

20% of the Secretary's salary has been assigned to administration.

- Travel Costs £ 482

This represents attendance at Committee meetings by trustees ordinarily resident outside London. Total travelling expenses reimbursed to five trustees amounted to £1,156 during the year. This included attendance at conferences and meetings with Spanish and German clergy (see Notes 14 and 18).

- Bank Charges £ 790

- Office expenses £1,611

This includes the computer equipment and consumables. It also includes £27.96 being the fee for the setting up of the limited company and special delivery postage to Companies House. This was the entirety of the expenditure directly relating to establishment of the company.

- Postage and Telephone £ 804

- Printing and Stationery £1,986

- Office Rent and Insurance £2,274

Half the annual rent of £4,200 is charged to the office and half to the Library. Insurance at a cost of £348 (also split 50% with the Library) covers contents of our premises, employer's and public liabilities. We have no trustee indemnity insurance.

- Rates (release of provision) -£1,070

The allowance of £1,282.50 made at 30 September 2000 for 20% of rates from our occupation of the office at the end of January 1996 proved not to be fully necessary, leading to a release of most this figure when the rates were determined.

- Member Meetings -£ 189

Social gatherings in themselves do not count as charitable activity. The Annual General Meeting and the Special General Meeting fall into this category. Receipts totalled £587 and payments amounted to £398.

- Legal Costs £1,916

The Memorandum and Articles of Association were notarially translated into Castilian to enable the new Company to enter into contracts of various kinds in Spain including the opening of bank accounts. The costs of this work have been charged to the Rabanal Fund.

General administrative expenditure is provided for the Refugio Gaucelmo by the office in London, to which a contribution of £3,400 was made to catch up the period of just under seven years during which we have been paying rent for our offices, since 1994. An annual contribution of £500 will be charged in future years.

20. Net Movement in Funds

The strong levels of income and donations mean that there is a healthy surplus and therefore no particular increases in charges or subscriptions are being contemplated in the near future. However, the trustees will be keeping this under review, as higher levels of expenditure become necessary on the new offices and additional administrative support. It is likely that the increased volume of financial transactions will require the employment of a professional book-keeper.

21. Computer Depreciation

Computer equipment is depreciated over two years on a straight-line basis.

22. Artefacts

Works of art comprise a mediaeval oak carving of Saint James (valued at £3,400) and an embroidered banner (valued at £500) in the assets of the General Fund and an icon of Saint James (valued at its cost of £890 covered by donations in memory of Stephen Badger) in the Rabanal Fund.

23. Debtors

Debtors include £820 in rent and rates paid in advance for part of 2001-2002, a grant of £3,296 (Pts900,000) due from the Xunta de Galicia for the Conference and £188 due from the pilgrim donations at Rabanal for the remaining expenses of First Aid courses for the Wardens.

24. Creditors

Creditors (amounts falling due within twelve months) consist of £6,000 remaining due to the University of Kent at Canterbury for the International Conference plus £160 in other expenses relating to the conference, £500 due to Katherine Lack for her Pat Quaife Study Grant and £300 in remaining payments to the two recipients of bursaries during the year.

25. Deferred Income

Payments of £14,000 were received during the year for the visit to Spain in October 2001. Deposits of £4,328 were paid for flights and hotels and the remainder of £9,672 is shown as deferred income. All income and expenditure relating to this visit will be brought into account in the financial year 2001-2002.

26. Subscriptions in Advance

Subscriptions paid in advance total £505. The trustees are not offering this facility generally in future.

27. Reserves Policy

The trustees believe it to be prudent, given the seasonal nature of the Confraternity's income and expenditure, to maintain working balances which represent a reserve sufficient to cover six months' general income to unrestricted funds.

Estimate of Financial Activities for the year to 30 September 2002

	Unrestricted General Fund	Restricted Funds Rabanal Bursary Dickinson			Total	2001
	£	£	£	£	£	£
INCOMING RESOURCES						
Donations, Legacies etc						
Donations	3,000	3,000	-	-	6,000	6,127
Subscriptions	35,000	-	-	-	35,000	38,068
	38,000	3,000	-	-	41,000	44,195
Operating Activities						
Books and Publications - Sales	17,500	-	-	-	17,500	19,244
Other Items - Sales	1,500	-	-	-	1,500	1,561
Conference Income	-	-	-	-	-	17,000
Visit Income	14,000	-	-	-	14,000	-
	33,000	-	-	-	33,000	37,805
Investment Income						
	1,000	400	400	100	1,900	2,212
Total Incoming Resources	72,000	3,400	400	100	75,900	84,212
RESOURCES EXPENDED						
Grants						
	-	-	500	-	500	1,500
Charitable Activities						
Refugio Gaucelmo	-	1,500	-	-	1,500	1,517
Bulletin	16,000	-	-	-	16,000	11,342
Libraries	3,500	-	-	-	3,500	2,860
Speaker Meetings	1,000	-	-	-	1,000	738
Books and Publications - Costs	12,000	-	-	-	12,000	10,231
Other Items - Costs	1,000	-	-	-	1,000	1,159
Conference Expenditure	-	-	-	-	-	24,700
Visit Expenditure	12,000	-	-	-	12,000	-
	45,500	1,500	-	-	47,000	52,547
Support Costs						
	12,500	-	-	-	12,500	9,522
Administration						
	12,000	500	-	-	12,500	10,024
TOTAL RESOURCES EXPENDED	70,000	2,000	500	-	72,500	73,593
NET MOVEMENT IN FUNDS						
	2,000	1,400	(100)	100	3,400	10,619
TOTAL FUNDS BROUGHT FORWARD	29,263	11,571	10,167	2,223	53,224	42,605
TOTAL FUNDS CARRIED FORWARD	31,263	12,971	10,067	2,323	56,624	53,224

