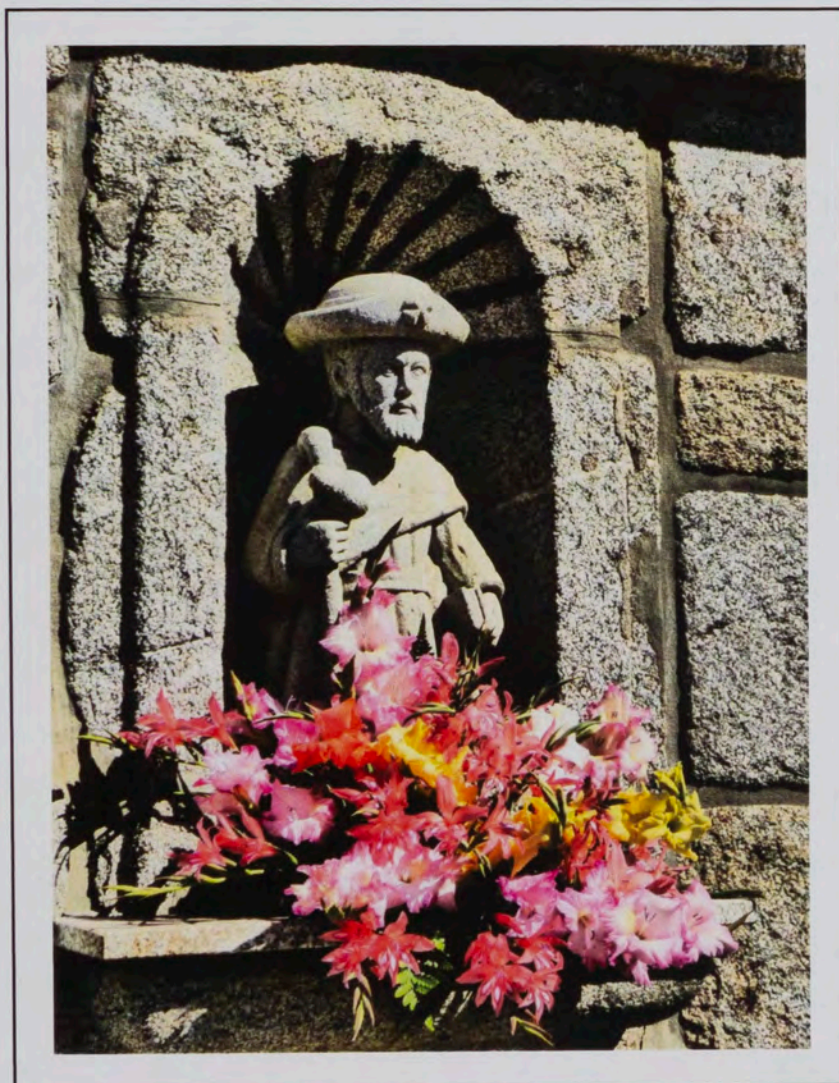




Confraternity of Saint James

# Bulletin

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**June 2017**

**No 138**

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Photo by  
Colin Jones



# Editorial

Michael Walsh

“That’s OK, Mr Walsh”, said my examiner as during my Viva I bailed out from further questions. “I see from your papers you are basically a medievalist”. This was a surprise. Why, if he thought I was basically a medievalist, had he been asking me questions about British foreign policy in the late nineteenth and early twentieth centuries, a period which lay well outside my comfort zone? And nor did I consider myself a medievalist. Not at all.

It is true I had arrived at the university expecting to be just that. When it came to picking my options, however, the Senior Tutor had presented me with a choice: I could either choose to be tutored in medieval history, or choose to be tutored by one, in his judgement, of the most up-and-coming members of the history faculty. I elected for the latter, and found myself being taught by a young Peter Brown, outside Oxford still relatively unknown despite the fact that he was then a Fellow of All Souls. He was working on, but had not yet published, *Augustine of Hippo: A Biography*. This book, which first appeared in 1967, is still in print.

According to a student newspaper from Princeton University, where Peter taught for many years after leaving Oxford and where he still lives in retirement as an emeritus professor, he more or less single-handedly invented the historical period we now call Late Antiquity. And that is what I considered myself as I entered the Viva I mentioned above: I was not a Medieval at all but a Late Antique. And to this day, when asked, as one sometimes is, what is my period of history, my stock answer still is “390 to 411 – but only in North Africa”, the period, in other words, that encompasses St Augustine’s return from Italy to his native shore.

One of the issues which faced Augustine when he found himself serving the coastal diocese of Hippo Regius (it is now Annaba in Algeria), first as a presbyter then as its bishop, was what to do about saints, and more particularly what to do about pilgrimages to, and worship at, their places of burial. At first he was somewhat opposed to the cult of the saints, though he later changed his mind. He was also distinctly iffy about veneration at their shrines.

The easiest way to understand why Augustine was ambivalent about pilgrimages to shrines is to turn to another seminal work by Brown which I mentioned in my first Editorial, his *The Cult of the Saints: Its Rise and*



*Function in Latin Christianity*, originally a series of lectures given at the University of Chicago in 1978 which were eventually published in book form in 1981. He quotes Prudentius, the Spanish-born poet who was a contemporary of Augustine's:

*The love of their religion masses [ he means gathers together] Latins and strangers together in one body ... The majestic city disgorges her Romans in a stream; with equal ardour patricians and the plebeian host are jumbled together, shoulder to shoulder, for the faith banishes distinctions of birth.*

In other words, as they go on pilgrimage people mix with one another, the grand and the humble, the rich and the poor, locals and strangers, city-dwellers and villagers and – what was particularly shocking to fourth and fifth century Christians – men and women. While it all sounds very positive to our ears, this “unregulated sociability” (Brown is quoting the irascible St Jerome, another of Augustine's near contemporaries and someone with whom he exchanged letters) was “invariably condemned [by Churchmen]”. Nonetheless, says Brown, “these moments of unstructured meeting carried with them a warm breath of hope for a lost solidarity and for the lowering of social boundaries that haunted the urban Christian communities of the Mediterranean world” (*The Cult of the Saints*, pp. 42-43).

It was almost forty years after my final tutorial with Peter Brown that I set off on my own pilgrimage along the route of St James. My reasons for undertaking the Camino were many, and while I doubt whether the promise of “unregulated sociability” was among them, at least consciously, I did indeed discover a solidarity with my fellow pilgrims and a lowering of those social boundaries that still haunt urban Christians. *Plus ça change*, Augustine might have said, only in Latin, obviously.



The shrine of St Thomas de Cantilupe in Hereford Cathedral.  
Photo by Leslie James Payne



# Saint James and the Sea

José M. Andrade

From its very beginning, the veneration of St. James has been closely tied to the sea. By the year 830 a tomb was identified as containing the remains of the Apostle St. James the Great. This discovery happened in a scarcely inhabited place, in what today is Northwestern Spain. However, as the few learned people of those days were aware, according to the brief account of St. James's martyrdom as narrated in the Acts of the Apostles, evidence pointed to Jerusalem as the setting for the death of James.

This immediately raises a series of questions: Why and how had the apostle's remains ended up in such a distant place as Galicia?

The answer to the first question started slowly to take shape during the sixth century. Starting in this era, tradition had it that each apostle had been buried in the place where he had preached the Gospel: the western world came to be identified as the area where St. James spread the word. This area would gradually be narrowed down even further. The Christianization of *Hispania*, the Latin name for the Iberian Peninsula, started to be associated with the figure of St. James by the middle part of the seventh century. At the same time, it was understood that his body was buried in an unknown location, somewhere in the Iberian territory.

These beliefs continued to grow over the next century. But not throughout the entire Hispanic territory, however. Most of Hispania was conquered by the Arabs in 711. The image of St. James started to fade in Al-Andalus, while it grew even more powerful in certain areas of the newly-formed Christian kingdom of Asturias. The power of his image did not stem merely from the remembrance of his preaching, but also from the fact that he was presented as the patron saint of Spanish Christians.

These key factors may help us understand why the bishop of the area where the tomb was discovered, and even King Alfonso II of Asturias, had no doubt whatsoever about this particular tomb being the final resting place of St. James the Great.

Let's move on to how the saint's body travelled from Jerusalem to a still unnamed place in Iria, the westernmost of the dioceses that made up the Kingdom of Asturias. People opted for a mystical explanation of



this question, in which the power of God was the driving force. A few years after the discovery, a story was written, the *translatio*, which more or less reported the following events:

After his execution in Jerusalem, St. James's body was thrown outside the walls of the Holy City and left to be devoured by dogs. That night, some of his disciples took the body and wrapped it in a shroud. They headed for Jaffa, on the coast. When they arrived there, a ship was mysteriously waiting for them and they laid in it the apostle's remains. The ship set sail, guided by nothing more than God's plan, on a long voyage that ended on the Galician coast.

The *manu Domini gubernante* is not a unique reference. It is also found, for example, in the famous *Navigatio Brendani*, the oldest Latin text of which may date back to the same time as the story of the transfer of James's remains. Over time this version was enhanced, and the magical ship transporting St. James's remains took on new shapes and features. Thus, a famous sermon included in the recently recovered Codex Calixtinus, tells us that at the beginning of the twelfth century the ship was thought to be made of stone or even of glass.

The answer to question of how the saint's body came to be in Spain, therefore, lies in the power of God and the magical sea voyage. Hence it is evident from the very origins of this legendary legacy that the figure of St. James has been closely linked to the sea.

The main emblem of the pilgrimage to Santiago also makes reference to the sea. It is known that from the 11th century on (and quite likely even before), pilgrims who arrived safely in Santiago decorated their clothes with a scallop shell. From ancient times this object has had a profound and diverse symbolism, but in the case of St. James it has an obvious connection to the sea. This is also supported by the most famous of the legends created to justify the scallop shell as a symbol for the pilgrimage to Santiago.

Furthermore, Compostela, as the location of the tomb started to be known a century after the discovery, is not far away from Cape Finisterre. This is one of the westernmost points of the European continent, known since ancient times to be one of the ends of the Earth (*finis terrae*). With the passing of time it has become a custom for pilgrims to extend their journey beyond the cathedral of St. James. After completing the mandatory visit and rites, pilgrims continue their way until this "end of the Earth", where the vast ocean lies before them, and where they still put a different sort of end to their journey, a more



final end.

Some authors see this link between Compostela and Finisterre, between the end of a religious journey and a natural or purely geographic route, as the proof of the ancient, even prehistoric, nature of this route. They speculate that the current Way is none other than the result of the Christianisation of a millenary route, a route that in ancient times would have taken men from the more central lands to the end of the world as they knew it, a cosmic, natural route that followed the daily path of the sun until it set.

Regardless of the symbols and myths, the sea was nothing new to the pilgrims to Santiago. While it is true that whenever we talk about the pilgrims to Santiago, we tend to think of people on foot, we must not forget that the pilgrims who arrived in Galicia by sea were more important than we usually think.

Throughout history the Galician coast in Northwestern Spain has been a customary route for maritime traffic between the Mediterranean and the British Isles. This was so in the remote days of the tin trade and even during the so-called dark ages - even though maritime traffic was supposed to have disappeared during this period. Thanks to advances in archaeology, however, it has recently become evident that it was not completely interrupted, and that the coast of Galicia remained in contact with other northern shores.

References made to maritime travel start to increase at a slow pace, from the year 1000. The first graphic evidence of this can be seen on the fascinating Cotton map, created in Anglo-Saxon England around the year 1000, and now preserved in the British Library. The map has the traditional layout common to most of the cartographic examples of the time, placing East at the top of the map (where North would be on today's maps) and showing the Galician territory with the name *Brigantia*. This name in all probability makes reference to the ancient Roman lighthouse known as the Tower of Hercules in what today is A Coruña. Back then the lighthouse may have served as a landmark for those trying to reach Compostela by sea.

Graphic evidence of the lighthouse-Compostela pair is found in another outstanding example of cartography from the Early Middle Ages: the world map included in the *Beato de Burgo de Osmá*. Created in the late eleventh century, when the pilgrimage to Compostela was already an undeniable fact, the map shows the Coruña lighthouse (the only one on the map, other than the mythical lighthouse of Alexandria) next to the Cathedral of Compostela and, interestingly



enough, facing the British Isles.

In fact, the itinerary that was copied and included with the chronicle of Adán de Bremen, possibly dating from the year 1075, specifies that in order to travel to the Holy Land, one had to go by way of the *Far, iuxta Sanctum Iacobum Compostelle*. Therefore, for the cultivated minds of the time, the Tower and the city next to it were connected to the cathedral that was supposed to house the remains of St. James the Great.

The spreading myth, geographical knowledge and, in particular, the growing phenomenon of the pilgrimage, all explain the increasing number of people who traveled to our coasts by sea (mostly via A Coruña) on their way to Santiago.

The first historical records describe the arrival of pilgrims from Northern Europe as Palmers travelling to the Holy Land, who made a stopover in the bay of Coruña to visit the sanctuary in Compostela. The fame of the apostle's sepulcher would at least partially explain the first maritime pilgrimages that took place at the end of the eleventh and throughout the twelfth centuries.

As an example of this, in 1147, during the Second Crusade, a great number of ships (between 160 and 190) carrying British crusaders reached the Galician coast. Part of this fleet sailed around the coast and reached the *Turrem Faris*. They did not stop there but continued their voyage until reaching the mouth of the Tambre river to pay a short visit to the church in Santiago.

Eventually the Crusades failed and the Crusader States in the Middle East disappeared. This new scenario brought about a change in seafaring pilgrimages. Starting in the middle part of the thirteenth century pilgrims began to arrive in Galicia by sea, chiefly with the purpose of visiting the Cathedral of Santiago, which was no longer merely a stopover on the long voyage to ports near Jerusalem. During this new phase, British (and particularly English) pilgrims constituted the majority.

We do not know exactly when the English pilgrimage to Compostela started. Constance Storrs recorded the first English pilgrim to Santiago in the year 1107. Furthermore, there is a tradition that tells of the arrival of the Empress Matilda, daughter of Henry I of England and mother of the future King Henry II, in 1125. In Santiago, this illustrious lady was allegedly given a relic of St. James, specifically, a hand from the Apostle's body, the hand that would eventually be donated to Reading Abbey. This monastery was closely linked to the



pilgrimage, as shown by the fact that its coat of arms included the scallop shell and pilgrim's staff, both classic icons of the pilgrimage to Compostela.

There are many records of English pilgrims during the last part of the twelfth and throughout the thirteenth centuries. In any case, English pilgrimages by sea intensified during the second half of the fourteenth century.

Apart from local pilgrimages, mainly to Canterbury, Compostela was the destination of choice for English pilgrims who decided to set off on a journey beyond the isle. Brian Tate estimated that around 5,000 English pilgrims arrived during the fourteenth century. However, Elisa Ferreira revised this figure upwards, because during the Jubilee of 1395 alone around 2,000 English pilgrims arrived by sea.

But it was during the first half of the fifteenth century when sea-borne English pilgrimages reached their peak. During this half century, about 11,000 English pilgrims reached the Galician coast, mostly in Holy Jubilee years.

These pilgrims heading to Galicia departed from many different English ports. Elisa Ferreira has recorded as many as sixty-four, four of which stood out above the rest: in order of prominence, Dartmouth, Bristol, Plymouth and Fowey.

The voyage could be quite short. With good weather conditions it could last only four or five days. However, a short journey was not necessarily a comfortable one. The pilgrims travelled in small cargo ships, which, in addition to the seasickness suffered by those who were not used to sailing, could make the voyage quite an unpleasant adventure, as described in a fifteenth-century English poem. It must be said that this clearly satirical poem makes exclusive reference to pilgrims to Compostela, as if they were the main non-commercial sea travelers. Bristol and Sandwich were, among others, the main departure ports, according to the writer of this poem, which mainly tells about how the crew played jokes on, and mocked, the pilgrims, who were so seasick that their heads pounded and they are totally unable to eat.

The English pilgrims mostly arrived at the port of A Coruña, known as Gwrne or La Groyne. The pilgrims disembarked at the port and after attending to customs formalities and obtaining the required documentation, they would enter the city, passing by the Church of Santiago. The first rites and religious celebrations completed, upon leaving the church they would start the walk to Compostela, following



one of the routes of the English Way, recognizable even today in the streets of A Coruña, thanks to a series of pilgrimage landmarks.

We know details of the voyage of English pilgrims to the port in A Coruña and information about their stay in Galicia thanks to the diaries and stories written by pilgrims. This genre was especially fruitful in the Late Middle Ages, although it mainly refers to pilgrimages completed on foot. Nonetheless we have some testimonies from seafaring pilgrims. The famous book by Margery Kempe, who made several pilgrimages, including (like St. Brigitte) one to Compostela in 1417, focuses mainly on her experience in the Holy Land. About her seafaring adventure to Galicia, she only mentions her port of departure, Bristol, and that the voyage lasted seven days.

On the other hand, we have the pithy and often-cited itinerary written by William Wey, one of the founders of Eton. Wey set out on his pilgrimage in the Holy Jubilee Year of 1456, departing from Plymouth. His ship, the *Mary White*, set sail with five others on May 17. After sighting the lighthouse, identified as *Turris Delavale* in the text, Wey and his traveling companions arrived in Grwne (A Coruña) four days later. According to his account, 84 ships were anchored in the port in A Coruña, of which 32 were English, representing almost 40% of the total number. In addition to English ships, Wey talks about Irish and other vessels from different regions of France.

He departed on the return trip to England on June 5th after two weeks in Galicia, the details of which are somewhat sketchy. He stressed the preferential treatment that the English pilgrims appeared to receive at the cathedral in Compostela, as they were considered to be especially rich and generous.

The Reformation, as it is well known, opened a new stage in the history of the pilgrimages to Santiago. In the particular case of England, we have to realise that the creation of the Church of England and, at the same time, the political conflict between the kingdoms of England and Spain, signified a complete stop in the seafaring pilgrimages from England to the Galician coasts. Up to the twentieth century, and with few exceptions, it is possible to say that the English pilgrims to Compostela stopped existing.

Throughout the nineteen-eighties pilgrimage to Santiago took on a new life. The reasons for that renewal are varied and are quite hard to explain. Anyhow, in this period English pilgrims began again to practise a nearly abandoned tradition.

In this return of the English pilgrims we must emphasise the great

contribution of the associations - one of the main keys of this new stage on the history of pilgrimages- represented, in the British case, by the Confraternity of Saint James. Since its foundation in 1983, the Confraternity has had a great responsibility in increasing interest in Jacobean pilgrimages among people in Britain. At the same time, it does an extraordinary work on some different related areas giving help and advice to this new generations of English pilgrims. It has to be mentioned that the Confraternity runs with two pilgrim hostels in Spain: the Refugio Gaucelmo at Rabanal del Camino, on the French Way, and, more recently, another one in Miraz on the Northern Way.

Nowadays, pilgrims no longer arrive by sea, even though, as Colin Jones had informed me fifteen years ago, a group of members of the Confraternity did indeed set sail from Plymouth to A Coruña. On the other hand, the English Way is one of the least traveled of all the Ways of St. James.

After centuries of absence, British pilgrims have resumed their pilgrimages to Santiago. Last year [i.e., 2011 – ed.], Ireland boasted the seventh largest number of pilgrims, while the United Kingdom occupied the ninth position. This year, almost 2,400 English pilgrims received the Compostela.

While they may have taken land routes, it would be nice to think that they are still influenced by the maritime legends of St. James and memories of the glorious past of the seafaring pilgrimages from England.

**Editor's note:** This article originally appeared in Bulletin No 119, for September 2012. It is reprinted here as a reminder that very many pilgrims from the British Isles – the Camino Inglés – arrived by sea. José M. Andrade is Professor of Medieval History at the University of Santiago de Compostela



# Burgos, City of Romance

Dermot Wynne

**B**urgos really is a splendid city. It is human in size and perfect to look around on foot. Outside the city walls there are boulevards and of course the river Arlanzón. Its tree-lined banks and parks make the centre of Burgos a truly notable place to soak up twelve hundred years of history and culture. It's all happened in Burgos. Conquest, battles, political intrigues, royal squabbles, religious fights - and it's the birthplace of Rodrigo Díaz de Vivar, or more popularly, El Cid. The city is a place of romance and radiance.

I had decided to have my first free day in Burgos since leaving Le Puy-en-Vélay and I couldn't have made a better choice. Having run the gauntlet of the urban sprawl on the outskirts I was more than pleased to reach the Arco de Santa María and enter the old town where to be a pilgrim is to be at home. I found the refuge in the old grounds of the Hospital del Rey. During the middle ages the whole area was a complex of hospitals for pilgrims. Even today, if you are ill, you get free attention at the military hospital. No doubt the word has been passed around: there were several people who had obviously taken advantage of the free treatment because there were lots of foot and leg bandages in evidence!

During the day I made the full tour of the cathedral, which is breathtaking, and I also visited the gates, museums, cloisters, old hospitals and buildings of importance. Another, and perhaps quite different, experience I had in Burgos was the introduction to tapas bars! I had never really been part of the Costa-del-fish-and-chips so I had no knowledge of the wonderful delights of tapas. As a Francophile and connoisseur of the French *charcuterie* I fell into the tapas habit with ease. In fact a beer and a light snack in a Tapas bar during the early evening was the perfect excuse not to eat an enormous Spanish meal late at night.

My free day was warm and pleasant and the centre of town was full of pilgrims. Quite a few of them I had met in Belorado. There was a whole group of very merry French pilgrims, one of whom was elderly and slightly handicapped. Jacques, the elderly man, was full of good humour and courage. It seems that the popular thing to do for walking pilgrims, when they reach the outskirts of Burgos, is to take the bus into the centre. This, they argue, avoids the fairly unpleasant industrial sprawl. But Jacques was having none of that! He let the rest of the group take the bus while he walked



the 5 kms or so to the centre. I just happened to be at the refugio when he arrived and he received an enormous welcome from everyone, including myself. Jacques was certainly not going to cheat on St Jacques!

During the evening I went for a stroll in the park which surrounds the refugio. There were hundreds of families enjoying the fine weather and having a barbecue. I passed fairly close to one large family party and was immediately invited to join the men – there about eight of them – and have a drink from their wine gourd. My initial refusal only spurred them on to greater encouragement, and with my hands tied behind my back, and many Anglo-Saxon protests, I gave in! The result can be imagined. All eight Spaniards fell to the ground with laughter as my face and tee shirt were covered with wine. Such was the success that I could have signed up immediately as a surrogate grandfather to all their families.



A café in Burgos

So, Burgos, city of romance, wouldn't be complete without a true story of a liaison. Some days before arriving in the city I had met a young Dutch couple, who were also cycling on the camino. They were both the most perfect representation of people from Holland. Tall, fair-headed, bronzed, young and very handsome. Of course, they both spoke perfect English. I didn't enquire but I assumed they were husband and wife or perhaps, because they were so perfectly matched, brother and sister. As I was walking in the cathedral square I saw them just ahead of me. I was about to say hello and greet them

when I noticed that they were holding hands and looking at each other in a very romantic way. Obviously my intrusion would not be welcome at such a poignant moment so I changed course and went off in another direction. Later on, as I was strolling through some of the smaller streets in the city, someone called me. I turned and found that it was the young couple whom I had seen earlier. They were having a cup of coffee in a café and asked me to join them. This I did with pleasure and we began to exchange stories. Naturally I didn't tell them that I had seen them earlier in the cathedral square. After a long and pleasant chat I discovered that they had only met for the first time about six days previously. Both had decided to undertake the pilgrimage to Santiago separately and had 'found' each other by accident. The other strange coincidence was that they both came from the same small town in Holland and in fact only lived a mile or so from each other. They were perfectly matched, obviously very much in love and very happy. Vive la romance! Vive Burgos!



# Lindisfarne

Roy Uprichard

The last car leaves the causeway. The island returns to quiet. We start to walk to St Mary's, which, as always, offers evening prayer.

I first heard of Lindisfarne, as a teenager, in 1971. They sang out Lady Eleanor, then Fog on the Tyne, and we sang along, in a greyed Belfast, falling into the void of a long attrition.

But the sleeve notes told me of another place: Holy Island, home to a monastic community since the seventh century, made famous by Aiden and Cuthbert's epic feats of self-denial.

It may have taken a lifetime to arrive, swallowed by Quicksilver years, but the Island remains undiminished by time, its metier corralled - preserved by tidal surges.

Six days of walking St Cuthbert's Way, in September sun and showers - from Melrose in Scotland, across the Eildon Hills, tracking the river Tweed, through the borderlands of Northumbria and past the whaleback of Cheviot.

A single Englishman accompanies our group of Northern Irish walkers. As we cross from Scotland to England, we tell him that the sunshine is now weaker, and the cows give less milk. He smiles, indulgent, for it is his gregarious nature that holds the group together, through a font of information and occasional tall tales, slipped in, almost unnoticed.

We descend to Wooler, its pre-war shop fronts and community spirit intact, then onto St Cuthbert's Cave - where cowled monks once stopped, carrying the holy bones of their spiritual father to safety, away from Viking raiders.

A heron signals we are close to the coast, then just above the cave, the first sight of Lindisfarne, seven miles in the distance, and, a sense of homecoming, to a place known only through words, prints.

Other walkers soon join us for a wind-whipped, hoods-up, barefoot walk across the sand at low tide, past wooden posts driven deep, marking a pilgrim way that disappears into a fret of mist over the island, two miles ahead.

Rippled, then smoothed sand between our toes. Seagrass, feet

slip-sliding. An ex-fireman ascends the ladder to a refuge but finds no one to rescue. His engagement party was on the island. He descends, then hangs back, walking in silence.

The sand, not the water, appears to move. Hundreds of Knot scamper like beetles, rotating as if on rollers. Gulls cry in a Celtic mist. Seals bask in the breeze. For a millennium and a half, low-tide barefoot pilgrims tread to where feats of prayer reached out to another shore.

In St Mary's, the organist plays Purcell. The same music, the same liturgy, heard by generations of war-torn, returned to the healing rhythms of time and tide.

Above us, two Housemartins flitter then chirrup. Below, we speak out two Psalms, prayer-poems, weaving out another remembrance, verse by verse, back and forth, from each side of the choir.

Outside, sycamores frame a statue of Aiden, his hands aloft. The only cry: a seal-song alleluia, raised high to haunt the evening sky.



# **The Spirit of the Camino**

*J. P. Johnston*

*I walk the Camino.*

*It called me, from so far away.*

*It does that, reaches out around  
the world for those souls who  
need to walk the Camino.*

*"Come to me. I will take your  
pain, I will carry your burden,  
I will tend your wounds and  
I will soothe your soul."*

*And we come - with our pain,  
our burdens, our wounded souls,  
our grief, our regrets, our fears  
our sorrows, and our needs.*

*I walk the Camino.*

*I have to walk, Rain, sun, wind,  
and even snow. It doesn't matter,  
I have to walk.*

*What am I getting from this walking?  
Sore feet, pained legs and hips, I'm  
tired, I'm wet, then cold, then hot.  
I'm also thirsty, hungry, and hurt.*

*But the Camino Provides!*

*Pilgrims say, "Here, take my water."  
"Take some of my food."  
"I have some bandages."  
Local people say, "No! That way."*

*"The Camino is that way!"*

*"The albergue is ahead."*

*And from all, "Buen Camino!"*

*The Camino doesn't take my physical  
pain. It gives me pain. Why?*

*So I will pay attention as it soothes my soul.*



# The Way of St Andrews

Hugh Lockhart

See those happy smiling faces! See those sheets of paper with lots of blue and yellow crosses! They are here because they are prize-winners in a school competition, and the sheets are the prize-winning designs for a badge for pilgrims to wear on St Margaret's Way, the pilgrim route from Edinburgh to St Andrews. See the man in the middle? That's Archbishop Leo Cushley who presented the prizes. Part 1 of the project, where the children had to carry out various tasks associated with pilgrimage, is now complete. Part 2 comes in the summer when the classes, combined with parents and teachers, go on an actual pilgrimage.

Happy prize-winners, happy teachers, happy Archbishop but, er, so what?



Today's young innocent faces...

CUT TO... Practical Pilgrim Day run by the Confraternity on April 8 2017 in Edinburgh. The audience consists mainly of those who have already been on Camino and want more. The others? Those who plan to do it for the first time. They've all got the Camino bug. What else do they have in common? Fit looking, of course - and mainly in trainers and chinos ready for action - but most significantly, they are all in "Bus Pass" territory, in their 60s or more. Towards the end of the day comes a nagging question: "If we in our 60s are so



looking forward to doing the Camino, if the Camino means so much to us, why only now? Why not when we were in our 20s?" There is a slick and simple answer for that. Forty years ago the Camino was drawing only a fraction of the numbers today. Then, travel to Spain or Southern France was time-consuming or expensive. No Ryanairs, doing a return ticket for £60. But this does not, however, help us with the reality that the young on the Camino are far better represented by the other European countries, in particular, Spain, than by Britain. Why don't the young Brits get it? Is not modern pilgrimage, anything from a brief escape from the speed and pressures of the modern world to a more profoundly spiritual experience, just as relevant to them? Arguably more so. They face much more pressure, more exams, more difficulties in finding a job, more peer group pressure than ever before. Breaking point is signalled by the familiar drug taking, anorexia etc. So our challenge to the audience was "You love the Camino. Continue loving the Camino. But now, bequeath it! Next time take your children or grandchildren, nieces and nephews. Make it family".

At the Practical Pilgrim Day I was asked to say something about the so-called Little Camino, the pilgrim trails from six key points in Scotland and England to the famous ruined Abbey of St Andrews overlooking the North Sea. These trails, mainly tracks through Scotland's diverse scenery, are perfect for those wanting a "test run" before doing the Camino itself, or for those who just want to do a local pilgrimage. More importantly, they are a way of getting pilgrimage into the younger community. Apart from our challenge to the audience to "make it family" we also challenged schoolteachers. Put pilgrimage into the curriculum of schools! Those children above now understand about the history of pilgrimage and about the Camino. From forgotten shrines to pilgrimage ways they discovered their rich local heritage, about four hours of classroom and they loved it, so did the teachers. Those grinning children have got an early taste of pilgrimage. In ten years time they may be walking the Camino.

This pilgrimage project has been pioneered in various Roman Catholic schools. Religious education is the only curriculum area which historically has been guaranteed by legislation to be part of the entitlement of every child and young person in every school in Scotland. The subject does present problems. At Catholic schools today there are children from different faiths or with "no faith". But pilgrimage cuts across all these and can inspire without giving offence. This or similar pilgrimage projects will hopefully become the norm in primary schools. We are working on another similar project for the 15 to 18-year-olds. Soon in Scotland there will be another generation growing up for whom pilgrimage is a familiar.



There is a problem about local pilgrimage. What Scotland, like other parts of the UK, lacks is the refugios, cheap places for pilgrims to stay. Visit Scotland, Scotland's tourist office, has focused on providing for the comfortably-off tourist. There are B&Bs with en suite hairdryers aplenty, but this comes around £50 a night, way above a young person's budget. Okay, there's great camping and short day-long pilgrimages in Scotland, but that's not quite the great Camino experience where the hardy pilgrim can eat, sleep and drink with others for less than €10 a night.

That may be changing, but first go back to St Andrews and a summer day in 1559. John Knox, the fiery reformer, is in the pulpit denouncing corrupt priests, the adoration of relics and other church abuses. Fired by his words out rush the congregation, and the pillage and destruction of the nearby cathedral starts. The relics of St Andrew, apostle and patron of Scotland, were removed to safety, but the flourishing religious centre was speedily reduced to the gaunt but massive ruins which still dominate the town today. John Knox had spoken and the five-hundred-year-old tradition of the pilgrimage in Scotland was at an end. The Kirk, over the succeeding centuries, was steadfast to Knox's memory with outright hostility to the ancient practice of pilgrimage. True, there were brave exceptions. The abbey island of Iona was restored by the Reverend George MacLeod to a practising Christian community. It now attracts hundreds of thousands of people every year. Other Presbyterian leaders discreetly supported the revival of long distance pilgrimage routes in Scotland, including the lay catholic Way of St Andrews. Then came a momentous moment on May 23rd this year when at their annual formal gathering in Edinburgh members of the Church of Scotland were asked for a U turn on pilgrimage. No more hostility, they were urged, but rather make pilgrimage part of their offering in Scotland. Embrace, encourage, assist! For the practical pilgrim in Scotland this assistance will be key. It will include making available church halls as the much-needed economical accommodation for pilgrims young and old. "Champing", as it is called, will prove to be Scotland's answer to the refugio. At last pilgrims in Scotland will be able to enjoy an authentic Camino experience.

And, so it is to be hoped, as those who remember Tom Lehrer's famous song about the old dope peddler, that "Today's young innocent faces will be tomorrow's clientele". Hooked, yes, but on the Camino.

Hugh Lockhart is secretary of the Way of St Andrews.

**<http://www.thewayofstandrews.com/>**

A template of the pilgrimage project for primary schools is available free from **[contact@thewayofstandrews.com](mailto:contact@thewayofstandrews.com)**



# Walking the Way of St. Augustine

Marion Clegg

**H**ere in Kent March was cold. I felt, as Geoffrey Chaucer might have said, "perced to the roote". Then came April "with his shoures soote" and the longing to go on pilgrimage. (Some things do not change!) So we joined CSJ members walking the 19 miles of St. Augustine's Way to Canterbury. It follows the way St. Augustine would have taken when he arrived at Ebbsfleet in 597. He had been reluctant to come to this pagan country but obeyed Pope Gregory.



Bronze sculpture of St. Augustine by Mother Concordia of Minster Abbey, from St. Augustine's Church in Tunbridge Wells. Photo by Marion Clegg

A group of fourteen met at the abbey in Ramsgate. The Parish Priest and Custodian of the Shrine of St. Augustine, Fr Marcus Holden, has overseen the restoration of this important building supported by a grant from the Heritage Lottery Fund. It was the home of Augustus Pugin and important not only to Christians but also as a fine example of his work. Fr Marcus also contributed to the planning of the route. We visited Pugin's private chapel and the visitors centre. The church will be open again at the end of May after restoration. We received our pilgrim passports and our first stamp.

We were going to walk for two days staying overnight in Minster. From the abbey we set off along the coast path before turning inland.

The paths were easy and the weather kind so we soon arrived at the splendid St Augustine's Cross. It was erected in 1884 on the spot thought to be where Augustine met King Ethelbert. The design is



based on the eighth-century cross at Sandbach. Among the carvings are scenes of the life of Christ, the twelve apostles and fourteen early martyrs. Nearby is St. Augustine's Well where it is said the saint baptised his first convert.

We reached Minster early enough to refresh ourselves in local pubs before going to the abbey. Mother Nikola welcomed us and we joined the nuns for prayer before she gave us a tour of the abbey and an account of its history as we enjoyed the sunshine in the peaceful garden. When I was at school nearby in the early fifties we used to visit Minster Abbey. I was impressed by the sight of a nun driving a tractor.



Pilgrims between Minster and Plucks Gutter  
Photo by Freddy Bowen

I had not remembered the details of how, after so many years since the Dissolution, the community was re-established: I am tempted to call it miraculous. However, this is not the place for that story which you can find on the abbey website, [minsterabbeynuns.org](http://minsterabbeynuns.org). There you can read about the wonderful Saxon women, Saints Domneva, Mildred and Edburga, abbesses in the late seventh century, and the equally strong women who refounded the community in 1937.

Our start next day was delayed by the welcome we received at the parish church of St Mary.

There we got our third stamp. This church had been built to accommodate the many pilgrims who came to St Mildred's shrine.

The path from Minster went south to reach the Saxon Shore Way. We followed the Great Stour and, after Pluck's Gutter, the Little Stour to reach All Saints' Church in West Stourmouth (champing available). In 597 Thanet was 1.6 km across the Wantsum Channel. A church has been there since Saxon times. The building now stands as a symbol of faith having withstood earthquake (1382) and hurricane (1976).



Pilgrims leaving St. Mary's Church, Stodmarsh.  
Photo by Elżbieta Frankiewicz

We continued via Grove Ferry to the extensive reed beds and lakes of Stodmarsh Nature Reserve. Many birds can be seen there but we had no time to join the twitchers. We visited St Mary's in Stodmarsh where there are two old bells in the turret. The thirteenth-century bell is probably the oldest in the country. The inscription reads "Ave Maria Gratia Plena". The sixteenth-century bell gives advice of which Augustine would approve: "Above all things love God".



We had enjoyed wide vistas, bird song and lambs in the fields already. The path soon went through lovely woods full of bluebells. Such woods are always joyful offering warmth and promising growth to come.

St Mary the Virgin in Fordwich (champing available) was our next stop. The "Augustine Stone" is in the north aisle. It dates from 1100 but is said to be from the tomb of Augustine in Canterbury. This (very small) town was once a prosperous port. Caen stone for the cathedral was off-loaded there. I saw no "Fordwich trout" in the water near the tiny town hall. Isaac Walton said they were large.

From Fordwich we found a path - not the right one! Time was short for our meeting with Canon Clare Edwards before the St George's Day service in the cathedral so we went at our own pace. Some hurried to catch trains, others to attend Mass in St Thomas' Church. Walking alone I found a footpath which I knew would take me to St Martin's Church. This is the oldest church in the country. Queen Bertha prayed on this site which was probably a church for Roman Christians. Bertha came from Tours, the city of that Roman soldier saint. Augustine began his mission there and baptised many converts including Queen Bertha's husband, King Ethelbert. From there I walked in past the ruins of the abbey Augustine founded. In the cathedral I found some of our group having their passports stamped. Two of them will by now have continued their pilgrimage from A Coruña. The stamps from both pilgrim routes will be the evidence required by the Pilgrim Office in Santiago for those who request a Compostela.

Hundreds of scouts of all shapes and sizes were coming from the St George's Day service.

I hoped it was evidence that the work of the reluctant monk from Rome continues.

My thanks go to Freddy who led us so well, to Gosia who assisted, and my fellow pilgrims on this interesting and enjoyable pilgrimage.

More comments available from [marion.clegg@yahoo.com](mailto:marion.clegg@yahoo.com).

Useful websites: [explorekent.org](http://explorekent.org), [visitchurches.co.uk](http://visitchurches.co.uk), [staugustineshrine.co.uk](http://staugustineshrine.co.uk)

# The Pilgrim Oak

JA Garcia

Translation David Emsley

*Only God can create something  
as beautiful and pretty  
as this leafy oak  
with its branches held high*

*Here God showed himself,  
creating these wonders,  
shaping without cease  
for the three centuries of your life*

*By giving it a structure  
of such amusing harmony  
in a more noble form  
than has been seen in this life.*

*You are the King of the Oaks  
nothing is hidden in your life,  
all the world knows you  
however far away you are*

*You give rest to pilgrims.  
You soothe them in their fatigue,  
exhausted by the Camino  
they are wrapped in your shade*

*The shade of your branches  
is a balm in the middle of the day,  
and allows those walking  
to restore their energy*

*Step by step to Santiago,  
walking without cease,  
these are the strengths received  
from the Oak of Rabanal.*



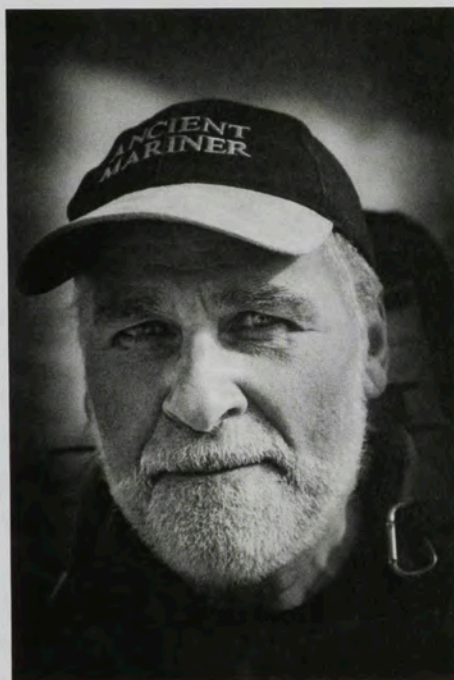
*The incomparable tree  
which no one could forget  
the most lovely structure  
that God could create*

*Long live this mighty oak.  
Live for another thousand years!  
So that all the pilgrims  
can come and rest here*

*And arrive in Compostela,  
full of happiness,  
of those many beautiful things  
that they have been able to gaze upon.*

*God bless you all  
and, all of you, arrive in peace,  
remembering forever  
The Oak of Rabanal.*

The winner of the competition to translate this poem, David Emsley, has enjoyed a number of long-distance walks in the UK and high-altitude treks in the Himalayas. He walked from St Jean to Santiago in five weeks during April/May 2016 with his brother-in-law. On previous holidays in Spain he had noticed symbols so easily recognised by pilgrims. These sparked an interest in walking a Camino. He celebrated his sixty-ninth birthday in Rabanal (unfortunately, not at Refuge Gaucelmo because of “no room at the inn”). He feels it was an unforgettable, intense experience and especially enjoyed the camaraderie and mutual support of “the family” acquired en route.



The author of translation.  
Photo by Alfredo Betancourt

## In Memoriam — Tony Green

Margaret Simonot

It was with great sadness that we heard that Tony Green, a long-standing member of the Confraternity, had died suddenly in early February. Tony travelled widely in Spain and had walked the Camino in 2005; for him, it was a life-changing experience — one of the best things, he said, that he had ever done in his life. He subsequently became a hospitalero, twice at Miraz and seven times at Gaucelmo, as well as taking on the role of joint Premises Co-ordinator for Gaucelmo last October, a role to which he had been greatly looking forward.

The best bit of being a hospitalero for Tony was opening the door to welcome pilgrims and looking after them. He also loved being in Rabanal and getting to know, work and chat with the people in the village. In this role, his hard work, humour and compassion, his ability to put young and old at their ease, singing and playing the guitar in the evenings, gave all who knew him enormous pleasure.

Tony, who lived most of his adult life in West Yorkshire, was a man of many gifts — he had been a teacher and then went on to study and work in IT. He was musical, had learnt Italian, French and Spanish, and spoke the latter fluently. These talents were all so much appreciated in his work at Gaucelmo. In everything he did, he applied to himself the same exacting standards that he applied to the world. He had an eye for detail that exasperated some, but he could laugh at what someone once called his own “pedanticness” — he of course immediately corrected the word to “pedantry.” He was fiercely protective of the powerless, and hated any hint of disrespect that those in power might inflict on others.

Tony had many friends, both in England and in Spain — not just in Rabanal but also in Ciudad Rodrigo, Salamanca and Madrid — whose lives he enriched. He especially loved his family and had enjoyed a rich and fulfilling life with them. It was very fitting that he was buried in the Yorkshire Dales (he could never resist telling pilgrims that he came from God’s Own Country) after a moving funeral at which his sons’ contributions — spoken, played and sung — did justice to him.

Tony will be missed enormously by his wife and family, his friends, and by the many people whose lives he touched here and elsewhere. It was a joy and a privilege to work with him and to be his friend. May he rest peacefully.



# Report from Albergue San Martín, Miraz

Priscilla White

After the appalling weather of spring 2016, we have been lucky to have had almost constant sunshine since the albergue opened on Palm Sunday, although nights have been chilly. The fire in the sala is much welcomed by the pilgrims. There has been the odd thunderstorm with hail and lightning, and pilgrims arriving drenched to the bone are only too delighted to sit in front of the wood-burning stove to warm up.

The problem with rats invading the building over the winter has been brought under control by regular visits from Bosende, who laid traps and poison in the roof space. Unfortunately, there was still some evidence when the working party arrived to give everything a spring clean, but Bosende returned to remove the offending carcasses and after a deep clean, the building is shiny bright and smelling sweet again.

Ted bought a strimmer to tackle the long grass in the orchard before giving it a good cut and the hedge has also been trimmed so the garden is neat, tidy and inviting for the pilgrims. The working party planted out tomatoes and filled the pots in the front with geraniums, so everything looks welcoming. (Sadly, the tomatoes have shrivelled on the vine due to late frosts and will need to be replaced once the weather has warmed up.)

Pilgrim numbers have been surprisingly high considering the time of year. There was a total of 135 pilgrims from Palm Sunday to the end of April, paying an average of €7.40 per night.

Inevitably, there has been the odd pilgrim who refuses to pay, pleading poverty despite all the “gear.” The police turned up at midnight one night with a pilgrim from Sevilla who said he had lost his way and had nowhere to stay. They left him at the door and headed off into the night. He was found a bed, but in the morning said he was out of funds. It transpires that this is not the first occasion that he has pulled this trick.

The nationalities of the pilgrims are mixed, with Dutch, German, Spanish, Chinese, Mexican, Paraguayan, Bulgarian, as well as

pilgrims from Finland, Norway, Italy, Portugal, Sweden, South Korea, Venezuela, Germany, Spain, USA and Colombia with one lone Scotsman amongst those who have spent the night.

Several of them said that they had heard good things about the “English” albergue on the Camino del Norte and had made a special effort to stay there.

The main bit of news is that Pilar’s bar is definitely shut and Maxi Junior has obviously decided not to open it for the pilgrim season. The village church is also shut for the foreseeable future with no decision made about what is to happen with the change of priest. The villagers are upset to lose Don Ramon and have been lobbying for him to be reinstated. Both closures will impact considerably on our albergue, as the pilgrims will no longer have the opportunity to spend half an hour in silent reflection in the church, and, of course, neither the volunteers nor the pilgrims will be able to enjoy a glass of beer or wine in the bar. Our end of the village seems rather quiet at the moment.

The other change in the locality is that the Albergue Turistico Miraz, next door to the chicken farm at Seixon, has been closed by the Xunta as apparently it did not have a licence to operate as an albergue. This will be of some help to the refuge opposite, La Goa, but the closure may only be temporary.

Pilgrims are taking advantage of Correos who will deliver rucksacks for a fee and several have found their way to our albergue. This does not mean that a place is reserved but it allows pilgrims to walk at a faster pace without a knapsack on their back.

The kitchen continues to be popular with pilgrims and they have made full use of the cooking facilities, enjoying meals together in the sala. Unfortunately, very few pilgrims bring food with them, so the majority go up to O’Abrigo to have a meal, thus losing the camaraderie of eating an evening meal together in front of the fire.

A funeral has been held in the village, followed by a “wake” at O’Abrigo. The whole village turned out for the service, but we are unsure who carried out the funeral service. There have been two further weekend demonstrations against the removal of Don Ramon and posters have appeared in the village supporting him.



# Report of Refugio Rabanal – Gaucelmo

Julie Davies  
Hospitaleros Co-ordinator

Working Party — Margaret Simonot, Ray Woolrich, Dick Crean, Peter Garlick, Dave Arthur

Hospitaleros — Rowena and Bob Macdonald (UK); Nancy Curren (USA), Andrew Horsey (UK); Jan Davis (USA), Peter Hore (UK).

**I**t was a rather reflective working party this year after the untimely loss of Tony Green who had just taken on the mantle of Property Co-ordinator alongside Ray Woolrich. He will be sadly missed.

Gaucelmo was ready for opening on April 1 thanks to the efforts of the working party. New purchases this year — a steam cleaner and a dehumidifier. The steam cleaner, acquired to help in the battle against bed bugs, was well used during the first duty of Rowena and Bob. A bed bug was discovered on the first day of opening and subsequent other days. Hopefully, not the same one!

The working party met Goyo, the new gardener, for the first time. His role is to cut the grass in the huerta and keep it looking neat and tidy. Some hospitaleros will be very disappointed they can no longer cut the grass, but for others, Goyo will be a blessing. He has proved to be a very hard worker and is highly commended by the hospitaleros.

The first week of opening saw pilgrim numbers very low — in the single figures. Numbers have gradually built up over the subsequent three duties and pilgrim numbers are now averaging mid- to late-twenties.

Initially, the weather was very kind to pilgrims and hospitaleros. Good walking weather, blue skies, dry but cold in the morning and evening. Needless to say, the wood-burning stove has been in use virtually every day since April 1. It has been much appreciated by pilgrims, especially on the days when snow fell and settled for a while. It is hoped the dehumidifier will help in the overnight drying of clothes in the salon.

Holy Week saw many Spanish tourists around Rabanal. Many visited to take a look and inspect the albergue. They are always

welcome but hospitaleros never allow them inside the building, directing them instead towards the herb garden and huerta. Many are amazed at the size of the huerta and intrigued by the fresh herbs—often breaking off bits to take away, sniffing them as they go!

There was an air of curiosity waiting for Gaucelmo's 150,000th pilgrim. He/she was due to arrive in either the first or second duty of the season. It fell in the duty of Nancy and Andrew. There were only three pilgrims staying that night so celebrations were a little muted but Susana had baked a cake, always a joy to consume. The 150,000th pilgrim was Marine from Celos, France who arrived with her husband, Eric. They began this year in St-Jean-Pied-de Port on bicycles. Last year they rode their bicycles from Le Puy to St-Jean. Andrew presented a silver pilgrim shell to Marine.



The 150,000th pilgrim

At the beginning of the season, Refugio Gaucelmo was visited by the Guardia Civil. They wanted to inspect the information we collect from pilgrims when registering them, which at the moment does not appear to be detailed enough to meet their requirements. It is rumoured we may have to obtain some sort of document/licence from the ayuntamiento in Santa Columba; register with Guardia Civil in



Astorga; print a set of registration books with more detailed pilgrim information and arrange to have that information uploaded into the police database — perhaps even daily.

There are about ten ‘traditional’ albergues in the region (donativo, no wifi or computers etc.), Refugio Gaucelmo being one of them. An association of traditional albergues is being established to represent them — ‘La Asociación de Albergues de Acogida’. It is hoped an exemption can be negotiated for this type of albergue.

There are always so many thank yous to be given for everyone who looks after Gaucelmo. The hospitaleros especially, who in the first three duties of the season have read in church many times, cooked scones and cakes for the pilgrims’ teas, knitted and sent free hats to keep pilgrims warm, navigated Spanish bureaucracy, unblocked toilets, steam-cleaned bed bugs, and laundered hundreds of pillow cases — all in a day’s work!

Also a very big thank you to our dear neighbours in the Benedictine Monastery — San Salvador de Monte Irago. They are always close by, discreetly keeping an eye, watching hospitaleros come and go. We thank them for their gentle and unobtrusive care.

# Members' Pages

**From Elżbieta Frankiewicz, CSJ Graphic Designer**

## SIZE OF PHOTOGRAPHIC IMAGES FOR THE BULLETIN

We need photographic and scanned images to meet resolution (ppi — pixels per inch) criteria of current printing technology. Therefore, we ask all Bulletin contributors to send high-quality images.

For this reason I have put some details/criteria together and I hope it will help explain, and not confuse the issue.

### Photos

Minimum size of photos for the Bulletin cover is 3M [M— megapixel, i.e., 1M = a million pixels] (approx. pixel dimension 2069 x 1552). However, we need to allow some flexibility for cropping and matching to the size of the cover. Therefore, we ask at least 5M photos (approx. pixel dimensions 2592 x 1944), but best if 8M (approx. pixel dimensions 3264 x 2448).

Preferably portrait not landscape-orientated photos.

The requirements for the photos that are going inside the Bulletin to accompany articles are smaller and therefore we need minimum 2M photo (approx. pixel dimensions 1800 x 1200), but better still if 3M or bigger.

For the best quality of reproduction your photo should:

- Be shot in good lighting and not be blurred/fuzzy
- Not have been cropped
- Not have been enlarged either in post-processing or by in-camera digital zoom (never use digital zoom if you intend to use the photo in a publication!)
- Be emailed to us as a separate JPG (or TIFF) file, and definitely not embedded in the text document.

If you'd like to insert your photo in the text document to show us what you think is the best location for it in your article, then you may additionally attach it to your email, but remember to also send us the photo/s as a JPG file/s.

If you are not sure about the dimensions of your photo and you would like to check it before sending it to us, you can:



On your PC:

1. Open the file where the image is saved.
2. Place your cursor over the image icon and left-click on it.
3. You can find the dimensions in the information panel at the bottom of the folder box.

Or

1. Open the file where the image is saved.
2. Place your cursor over the image icon and right-click on it.
3. Choose Properties.
4. Click the Details tab.
5. Scroll down to dimensions information.

On your Mac:

1. Open your photo in Preview application.
2. In the menu bar at the top of the screen choose Tools, then Show Inspector at the top of the list. You can find information about image size in pixels there.

If you still aren't sure if your photo is the right size you can just email it to us to test it.

### **Other images such as reproductions of paintings, drawings and graphics**

The best quality pictures for us are if they are scanned at 300 ppi or approximate pixel dimensions of 3264 x 2448.

If the image is too big to fit in the scanner or you do not have access to good scanning facilities it may be best to take a photo of it. The best size of the photo for this purpose is 8M or as big as you can manage up to this size, but no smaller than 3M.

If you're having problems with this you can always get in touch with us and we'll discuss possibilities with you according to your individual equipment.

Please do not be put off by these requests, we do need your photos and sketches, cartoons and etchings, but they do need to be of a reasonable quality for publication purposes. The better the digital camera the more pixels it has, and the higher resolution picture.

## From Robert France

As an academic with an interest in the modern phenomenon of pilgrimage, I purposely designed my book *Along the Way: Pilgrimage Scenes from the Camino Frances* (Libri Publishing, 2014) to be the most comprehensive interpretation ever published on the subject. Following a positive review in the *CSJ Bulletin*, as well as a humorous excerpt about recognising the symptoms of the ‘Caminophilia disease’, which became the subject of an editorial by former editor G. Brykczyńska in the *Bulletin*, the book has generated its first professional review. Professor F McGettigan, of the Athlone Institute of Technology, penned the following comments in the April 2016 edition of the *International Journal of Religious Tourism and Pilgrimage* (where the full-length review can be found on-line):

*This is a magnificent, thought-provoking work, one that succeeds in weaving a historical and contemporary literature review into a travelogue, coupled with an evocative photographic record of the journey...[which] produced distinct scholarship....The book skillfully combines profound observations with personal reflection so that the author’s journey goes beyond the spiritual and physical...The details of observations given, often crafted into stories, engage all the senses, which provokes a transcendental reflection or meditation on the places and artefacts and how they came to be... Robert France’s dedication and determination is never-ending.*

I am also the editor of *Ultreia! Onward! Progress of the Pilgrim* (Green Frigate Books, Libri Publishing, 2007), a collection of inspirational quotations from modern pilgrims on the Camino.

## From Tony Cooper

### WOLF MOON OVER THE CANTABRIAN MOUNTAINS

<i>Quien va a Santiago</i>	<i>If you go to Santiago</i>
<i>Y no a San Salvador</i>	<i>And miss San Salvador</i>
<i>Sirve al criado</i>	<i>You pay homage to the servant</i>



The alternative 'camino' route to Santiago via San Salvador has already been well documented on the CSJ website, where a very helpful pdf guide is available. Those who choose this more arduous but less-travelled (and therefore less crowded) detour across the Cantabrian mountains may be interested to discover that, less than 100 years ago, these same hills provided refuge to dozens of maquis — soldiers from the defeated Republican army who faced summary execution if they returned to their home villages. Some of them survived in caves for more than fifteen years. Their stories are encapsulated in *Wolf Moon*, a short and intensely lyrical novel by the poet Julio Llamazares. First published in 1985, it has been praised as one of the finest Spanish novels of the twentieth century. It has now been made accessible to English readers in a new translation from Peter Owen Publishers. Available from bookshops and online booksellers or UK postage-free direct from the publishers.

### **From Martin Davis**

*Path of Miracles*, the major choral work premiered in 2005, is to receive a rare performance in Tewkesbury Abbey on the evening of Wednesday, 12th July at 8 pm. Composed by Joby Talbot, it is being performed by the celebrated vocal ensemble Tenebrae as part of the Cheltenham Music Festival. The work is an evocation of the Camino.

Martin Davis's book *Notes in the Slow Lane* was published at the end of last year after his return from three weeks on the Voie de Vézelay. It is available on [amazon.com](http://amazon.com) (NOT [amazon.co.uk](http://amazon.co.uk)). An ebook can be purchased from [blurb.co.uk](http://blurb.co.uk), where a ten-page extract may be read.

# **An invitation to make use of the CSJ Library**

Margaret Simonot  
Librarian

## **Have you noticed?**

Those members who consult the library catalogue and use the library will have noticed that we have finally installed new software, a necessary measure taken to avoid clashes with the 'new' website. After some weeks in the winter when it was impossible to catalogue any new items, the new site is up and running and, we all hope, will prove to provide a positive and efficient experience for all who use it.

## **What is in the library?**

The library holds around 8,000 catalogued items including books, pamphlets, maps, CDs and audio-visual items. The topics covered offer something for everyone—whether it be food, practical guidance on the caminos, history, architecture, art, personal accounts of pilgrimage and fiction related to the Camino. There is a separate section which holds books for the Confraternity of Pilgrims to Rome (CPR).

In addition, the library has received over the years no less than sixty periodicals related to pilgrimage in Spain, France, Italy, Denmark, Germany, Norway and the Netherlands, several of which are in the corresponding language. Those that we currently receive are stored on the shelves to the left as one enters the library, but discontinued periodicals and back numbers are stored in the storeroom on the ground floor and can be accessed with the General Manager's permission, for purposes of research.

Over the next month or so we hope to slightly re-organise the shelves to adjust the space—making room for more books is not always easy, so borrow away!

## **Who can borrow books?**

Any member of the CSJ is entitled to borrow books although the catalogue is online and can be consulted by anyone.



### **How do you find what you're looking for?**

The catalogue (accessed via the CSJ website under 'Library') allows you to search for items under General Search, Author, Title or Keyword and provides full information about each item we hold in the CSJ Library.

### **What do you do if you can't find something?**

Ask the librarian via ([librarian@csj.org.uk](mailto:librarian@csj.org.uk)) about an item—it may be on loan and it may just be that you've found a book we were unaware of and could purchase—all suggestions very welcome!

### **How long can you borrow a book for?**

There is no hard-and-fast loan time, but we suggest that six weeks would be a reasonable time for borrowing. If you do borrow an item, the important thing is to make sure that you

- Enter the loan in the loans book
- Complete a yellow card with full details and place it in the spot from which you took the book
- Return the item after use to the returns tray and cross the item out in the book.
- We ask you to refrain from taking books with you (even guide books!) on the Camino since, unlike for pilgrims, it doesn't do much for their condition.

### **When did you last borrow a book?**

We would really like to encourage members to make use of this valuable and unique resource on pilgrimage by borrowing books when the office is open (see the website for times). For people living outside London, the secretary can arrange for items to be posted, and, depending on the weight of the item, we might ask for a contribution to postage.

### **Recent additions**

This list of recent acquisitions does not include issues of the *CSJ Bulletin*.

**Collis, Louise.** *The Apprentice Saint*. Michael Joseph, 1964

**Confraternity of St. James.** *Pilgrim guides to France and Spain; Arles to Puente la Reina*. Parts 1 and 2, 2016

**Dryden, Iain.** *Camino Voices*. York Publishing Services, 2016

**Freund, René.** *The Road to Santiago; Walking the Way of Saint James*. The Armchair Traveller at the BookHaus, 2016

**Fundación Ruta Xacobeas do Mar de Arousa y Ulla.** *Guía de Cruceiros Xacobeas en el Camino del Mar de Arousa y Ulla*, Fundación Ruta Xacobeas do Mar de Arousa y Ulla, 2012

**Hatts, Leigh.** *The Pilgrims' Way; to Canterbury from Winchester and London*. Cicerone, 2017

**Hogarth, James,** translator, *Camino de Santiago, historic texts: The 12th century pilgrim's guide to St James of Compostella*; Translation of the Codex Calixtinus, Book V. Confraternity of St James. London, 1992

**Homan, Dianne.** *Walk your own Camino; themes and variations along the Camino de Santiago*. Off-grid Books, 2016

**Ministerio de Obras Públicas, Galicia,** Sainte Fleur ou Flore 1309-1347. Map, Scale 1:250,000 Issendolus, 2000

**Moralejo, A, Torres, C, Feo J** (Trans. & Notes). *Codice calixtino Libro V; Guía del peregrino medieval*. Alvarellos Editora, 2016

**Mullen, R and West, Melissa.** *San Antón; a little history*. Peaceable Publishing, 2016

**N.B.** *Saunter to Santiago, Account of a Pilgrimage from Worthing to Finisterre via the South Downs Way, Camino del Norte, Camino Primitivo and on to Finisterre*. (Pamphlet 1089)



# Book Reviews

*Pilgrim Routes of the British Isles*, Emma J Wells, Robert Hale, 2016, 256pp, ISBN 978 0 7198 1707 6, £19.99

Much has been written by academics and theologians on pilgrimage, but it is fairly unusual for a walking book to be produced by a professional historian. This welcome book brings together for the first time historical and practical information on seven pilgrim routes arranged from north to south in the British Isles, from the St Andrew's Way in Scotland to the Pilgrim Trail from Winchester to Normandy in the south, as well as the Saints' Way in Cornwall.

As a glossy hardback this is not a book to carry with you. But it provides invaluable background and historical information for each pilgrim route, which is worth studying alongside the relevant OS maps and other guides before setting out. As befits an academic book, there is a useful introduction on the history of pilgrimage and discussion of deeper meanings and significance of visiting these shrines. Wells does give details of routes and places to be visited, though it is not clear that she has actually walked every step of all the routes as, for example, there is little mention of the availability of accommodation or of any hazards or difficulties.

The choice of routes covered has a good geographical spread. In addition to those mentioned above, she writes about St Cuthbert's Way from Melrose to Lindisfarne, the North Wales Pilgrim Way from Holywell to Bardsey Island, Our Lady of Caversham along the Thames from Windsor to Caversham (new to me) and The Pilgrims' Way from Winchester to Canterbury. There is also a brief discussion of Ely to Walsingham in the Introduction.

I like the way she brings observations about the landscapes traversed by these routes—'the chalky trails of the English Downs... can still be traced and are still walked upon, continuing their existence as subtle landmarks, chains across our landscapes, ingrained with the mysticism of the past.' She asserts that 'pilgrimage is still, to this day, a powerful and resonant act of worship.' Reading about these routes will make many pilgrims want to set out to explore the many British pilgrim ways which are being rediscovered and revealed year by year.

A copy is available in the CSJ library.

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# CSJ Notebook

Freddy Bowen  
CSJ Office

What a busy first few months it has been! The CSJ have been out and about holding preparation events up and down the country, namely in the form of our Practical Pilgrim Days.

The first, which took place in London, attracted precisely 111 pilgrims to listen to talks and demonstrations on all those topics and questions every first-time *caminante* has, before splitting into groups to ask more specific questions on particular routes from our resident experts. The vast majority were interested in hearing about the Camino Francés and the other Iberian routes, though some were much more obscure—for example the Via Turonensis from Chartres, the Three Saints Way and the Voie Littorale.

A couple of months later we also had our Manchester day hosted by the Northwest group *Ultreia Mancunia* and our Edinburgh Practical Pilgrim day, where more questions were answered and talks given about people's personal experiences of the camino, a wealth of information and advice about what to take and what not to take, medical guidance and the best guidebooks to buy.

Keep an eye on future issues of the Bulletin, the enews, the website and the Facebook page for information as it is released about our 2018 Practical Pilgrim Days.

## Reprints of historical texts

As well as providing information on the practicalities of pilgrimage to Santiago, we are always thinking of ways to inform our members and the public of the history behind it. This year we have reprinted two of our library's seminal texts on medieval pilgrimage to St James:

- *The 12th Century Pilgrim's Guide to St James of Compostella*

- Said to be the world's first-ever guidebook, this is a reprint of the translation of Book V of the Codex Calixtinus, an anthology of background information and advice for pilgrims



following the Way of St James. The full codex comprises of sermons, reports of miracles, liturgical texts and even a set of polyphonic musical pieces. The 12th Century Guide gives medieval descriptions of the route, the works of art you could come across at the time as well as talking about the customs of the local people.

- *William Wey: an English pilgrim to Compostella in 1456*

- A reprint of Francis Davey's translation, this is one of the few surviving accounts of an English pilgrim to Santiago in the Middle Ages. He makes the journey from Eton College to Plymouth, crossing the sea to La Coruña and travelling thence to St James, along what we now refer to as the Camino Inglés (the English Way)! It tells the story of what he saw when he got to Santiago, the miracles he witnessed along the way, and gives a description of the miraculous journey of the body of St James to its final resting place in northwest Spain.

Both these titles are now available through the CSJ shop.

## **Dates for your diary**

**Saturday 8th July**—*Ultreia Mancunia* Guided Day-Walk to Pule Hill—*Ultreia Mancunia*, who hosted the Manchester Pilgrim Day, are organising a walk from Marsden, W Yorkshire through stunning scenery and prehistoric sites of interest to Pule Hill. Contact [nedspencer@point-systems.co.uk](mailto:nedspencer@point-systems.co.uk) for further information.

**Tuesday 25th July**—St James' Day—Full itinerary to be released across CSJ media nearer the time but principal features of the day will be a lunch at a Spanish restaurant in central London and an evening mass at St James RC Church at Spanish place at 6 pm.

**Saturday 9th September**—CSJ Guided Day-Walk—After the success of our St Augustine Way walk (see article by Marion Clegg), we are planning a second one for this year. Its exact location is yet to be confirmed but we are aiming for the West Midlands. Details to be released on the website, Facebook and Twitter nearer the time.

**Saturday 23rd September**—*Ultreia Mancunia* Guided Day-Walk to Ladyewell—Another guided walk from our northwest group to the 11th century Catholic shrine of Our Lady Queen of Martyrs in Ladyewell, Preston.

**Saturday 28th October**—Returned Pilgrims Day—details to be released nearer the time.

### **Speaker for Constance Storrs Lecture**

We are also thrilled to announce our speaker for this year's Constance Storrs Lecture, which will be taking place in London on Saturday 25th November.

Mr Daniel Dolley, a graduate of Human Sciences from Exeter College, Oxford, was one of the speakers at the Manchester Practical Pilgrim Day, where he gave his moving and inspirational account of his own camino from Saint-Jean-Pied-de-Port—on crutches! His tale of sheer grit and determination to reach Santiago left the audience in such a state of awe that the chairman Colin Jones and I felt it entirely appropriate to ask him to speak for us in November. We look forward to hearing him again.

Venue and booking details to be released closer to the time across CSJ media.









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