

Confraternity of Saint James

Bulletin



**December 2007
No 100**

Special Edition

About the *Bulletin*

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100

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Editorial

Gosia Brykcznska

I can hardly believe that I am currently writing the editorial for *Bulletin* 100. How time flies. Of course there would be no *Bulletin* today if the ground work had not been set and prepared by our past Chairman of the CSJ – Patricia Quaife, who was also the first *Bulletin* editor. (See Marion Marples's Short History of the *Bulletin*). It was Pat who wrote, edited and produced the very first *Bulletin*, from her home in North London.

The very first *Bulletins* were produced as information sheets on A4 size paper, and produced in the time-honoured way of *cut-and-paste* (only in those days it was with real paper and real glue). These early *Bulletins* were bursting with information about study days, weekend trips, meetings for new members, Practical Pilgrim Days and information concerning who was about to go on pilgrimage and who had just returned.

There was no regular schedule for these *Bulletins* and some years had several more issues than others and sometimes it was even necessary to produce supplementary newsletters – and these had no formal numbering system, just dates. Thus it was rather essential to get the information out about Gillian Clarke's invitation to raise money for Rabanal at No 11 Downing



Patricia Quaife

Street in the supplement of May 1995. In *Bulletin* No 17, of August 1986 we were told that James Maple was our Chairman, membership had reached 235, and we had members in Ireland, Sweden, France, Spain, the USA and New Zealand, and that subscription fees were £5.00 a year. Most interesting of all, was the announcement by Pat that “...funds are currently somewhat depleted, owing to the purchase of an electronic type-writer for £300. This splendid machine, whose output

you are reading, has a self-correcting mechanism and other advanced technological features". It is hard to believe now that the existence of the CSJ has coincided with the IT explosion. How different the CSJ office looks today – not to mention my office in Ealing!

It was a decision of the committee at the time that the *Bulletin* should change its format and there was even a ballot of the membership about a possible change of name, and so it was decided and announced in *Bulletin* 17 that from February 1987 the *Bulletin* was to be produced in a new A5 format. Pat did encourage contributors at that time to "*try and provide illustrations or maps with their articles.*" Something I still would echo today! It is also with great joy that I am reminded looking at this early *Bulletin* that Jocelyn Rix and Frank Turner were the first T A Layton Prize winners! It was in *Bulletin* 20 that Pat introduced the idea of writing editorials. She explained that the *Bulletin* did not have editorials before "*...so why the innovation for this issue? Apart from a rush of blood to the editor's head, one good reason is the appearance of the twentieth Bulletin in the new and compact format, with a proper cover*".

Looking back at past issues of the *Bulletin* it is impossible not to see the vast amount of work that members of the CSJ have undertaken over the years. It was with this in mind that the editorial board of the *Bulletin* and the CSJ committee members decided to produce this special expanded *Bulletin* 100, commemorating and reviewing the work of the CSJ this past quarter century, specifically from the perspective of CSJ activities based in the UK. As you will see, all these articles bar the latest report from the CSJ autumn trip to Poland have all appeared in past issues of the *Bulletin*. I sincerely hope that all the main activities of the Confraternity are adequately represented – the numerous weekend trips including the returned pilgrim days, academic and recreational study days, scholarly lectures about St James and related matters, including publishing County Guides to St James's Churches, the week-long pilgrimages to Reading and Walsingham, the two international conferences, poetic, fictional and artistic achievements of CSJ members, and the CSJ love of song and music – inspired in no small part by Dr Mary Remnant, founder member of the CSJ. Last but by no means least, there is reflected the constant exchange of information between pilgrims about essential and non-essential matters, about problems concerning how it is to be a returned pilgrim to problems trying to find a walking partner – these and other matters have all been covered in past *Bulletins* and in this

Bulletin we have attempted to reproduce but a small representation of that enormous (and often delightfully humorous) output.

Finally, our present chairman – Dr William Griffiths – in *Bulletin* 47 wrote about trying to locate a poem or references to St James or the camino among the works of Hilaire Belloc. He said he had difficulty locating such a piece, however he was familiar with a poem by G K Chesterton concerning St James, in which the famous English writer appealing to Our Lady puts into the mouths of the Spanish warriors the following words:

*...if we stiffened and stood at the end
A gilded skeleton army brittle and brown in the sun,
Forget not what all have forgotten; this field was won.*

In so many ways I feel tempted to repeat those words. Whatever else the future holds for us, we can be proud of the fact that we have reached as far as we have. We can lift up a toast to St James (of Smoking Bishop of course) and have a restful and reflective Christmas. This Confraternity of Saint James was founded in London, in the home of a musician and music scholar with five other English pilgrims twenty-five years ago, on the feast of St Hilary. Today it serves the needs of more than two thousand English speaking pilgrims across the world (and many more who use the bookshop and visit our website) and – with the conclusion of the CSJ trip to Poland this autumn – has successfully traversed the camino routes of Europe from East to West.

CONGRATULATIONS.

¡Ultreia!

PS For a review of the history of the CSJ up to 2003 please see special *Bulletin* 84 – ‘Give me my scallop shell...’ by Patricia Quaife. This can also be bought at £7.50.



26th November 2007

Dear Members

Ambassador of Spain

It gives me much pleasure to commemorate with you all, the 25th anniversary of the founding of the Confraternity of Saint James. During these years the Society has helped to foster the Pilgrimage of St James in the United Kingdom, assisting the pilgrims by not only providing a guide and sound advice, but also by funding the building of two refuges: Miraz and Rabanal.

The latter, inaugurated in 1991, has already received more than 100,000 pilgrims, a milestone in the achievements of the brotherhood and a good example of the revival of pilgrimages all over the world, as a symbol of the union of different nationalities and religions.

As it is widely known, pilgrimages and religious routes are universal moves that we meet all through human history, in almost every creed and on every continent. The pilgrimage evokes our march on earth; it implies the movement of the whole person, body and spirit, carrying only the basics on our back, leaving behind the non-essentials in order to enjoy silence, peace and beauty.

Walking is a school of patience. It is the picture of our life. It is a question of progression, courageously day after day, the everyday acts of our life take on another meaning and mutual and fraternal help becomes a way of living.

A pilgrimage is a school without class, whether rich or poor, very knowledgeable or not at all, the aim is to go on our way, with patience and humility and so become aware of ourselves, of our own limitations and sometimes even to exceed them.

Walking gives many great opportunities for meetings with other fellow pilgrims and with local dwellers along the Route with whom to share our experiences.

I agree with the Bishop of Compostela, who says that the "Way of St James" has to be a fraternal road, in terms of space, time and spiritual environment, where one can have an ecumenical dialogue with members of other religions and also with people who have no religious faith, but wonder about life with an enquiring spirit as they are walking.

For a quarter of a century, the Confraternity of St. James has kept up this great and old tradition of walking to Santiago's tomb in Compostela as a religious and cultural journey. I encourage the Society to carry on with this remarkable aim and I hope that many British people will enjoy such enlightening activity.

With my best wishes

Carlos Miranda

Count of Casa Miranda

A Short History of *Bulletins* 1-100 and Other Publications

Marion Marples

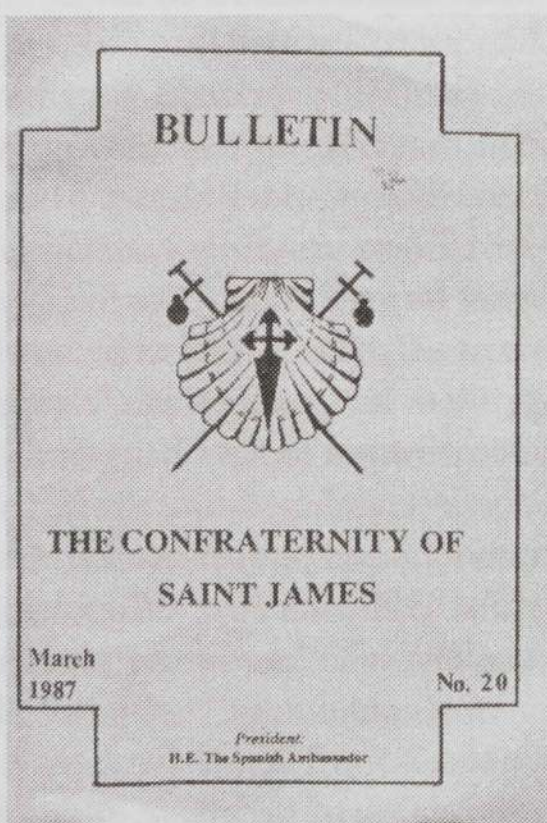
Bulletin No 1 was produced in June 1983 by CSJ's first Secretary, Pat Quaife on a portable manual typewriter; it consisted of four pages of A4 paper photocopied and sent to about fifty people. It appeared at approximately two monthly intervals until March 1987 when No 20 appeared in new A5 format, with a green card cover bearing the CSJ scallop shell logo and a design by me done with much sweat and tears and with Letraset.

In 1989 Pat became Chairman of CSJ, but continued as *Bulletin* Editor. I became Secretary. Our technical resources developed to an electronic typewriter and from October 1992 a Canon Starwriter word-processor.

In October 1991, coinciding with the official opening of *Refugio Gaucelmo*, *Bulletin* 40 had a smart new cover with a scallop shell border, as used on this Celebration edition, by Clare Venables. By now it came out mostly quarterly, but with some unfortunate longer gaps. No 45, January 1993, celebrated Holy Year as well as the CSJ's tenth birthday with commissioned specialist articles on aspects of the pilgrimage by a variety of members.

The *Bulletin* was printed variously in Bloomsbury or East Finchley and delivered to Pat's house for despatch. She claims that a double-sized post box appeared at the end of Leopold Road after a while! In 1995 we had our first office in Stamford Street and by the time the mailing reached 1500 packets (1997) we were able to 'stuff' in our Talbot Yard office and drag the sacks up Borough High Street to the London Bridge Post Office.

Pat Quaife continued as Editor until March 1999, another Holy Year,



when she handed over to Anthony Brunning, who had been assisting with production since 1997. He redesigned the *Bulletin* and brought it into the age of desktop publishing, computers and e-mail. Printing was done in Hatfield and delivered to the London office. Computers also allowed address labels to be printed from a membership database.

Bulletin 75 in September 2001 was a special edition to publish the Proceedings of the CSJ's Conference *Body & Soul: Hospitality through the Ages on the Roads to Compostela* held in 2000 in Canterbury. This was James Hatts's debut as production editor, although he had been helping with various aspects for some time. He also masterminded production of *Bulletin* 84 'Give me my scallop shell...' in December 2003 which celebrated the 20th anniversary of the CSJ with a detailed history by Pat Quaife.

Gosia Brykczynska became Editor in July 2001 with No 74 and continues to this day. She has a team of proof readers, re-typers and contributors widely drawn from the membership. After Gosia and John Revell have carefully read the copy it is sent by e-mail to James Hatts who formats it into its finished version. Electronic communication means that the copy can be sent as PDF files to The Colour Works, the printers in London's Docklands. Two thousand two-hundred copies are delivered to the Office and carried upstairs. *Bulletin* envelopes are labelled, stamped and stuffed, by CSJ volunteer "stuffers"; bundled into tens and put into sacks, ten bundles per sack. The UK mail is now collected by the Post Office, while the overseas mail is taken by Global Mailing, who handle our regular overseas mail.

Coincidentally we have also reached our 100th CSJ overall publication. There have been similar changes in technology in the production of twenty-five editions of the *Guide to the Camino Francés*, ten editions of the *Le Puy Guide* and others. But that's another story.

Some Mediaeval Pilgrimages

Constance Storrs

Knowledge of mediaeval pilgrimages made by Englishmen (or, perhaps more accurately, subjects of the English Crown, since some pilgrims started from various parts of the Angevin Empire which lasted until the fall of Bordeaux in 1453) has reached us through two sources: official records and narrative accounts. So far the former have yielded the richer harvest because mediaeval writing was largely functional: that is for a purpose rather than for a public. Records were required for administrative, financial or judicial needs.

Official records in manuscript or printed form are found in the Public Record Office (PRO). One manuscript is the *compotus* (expense account) of John Sheppey, prior of Rochester, for his journey of 1346.¹ The items of expenditure show that he crossed with men and horses from Dover to Wissant (near Calais) and travelled through France to the Papal Court (at Avignon during the 'Babylonian Captivity'). His mission to Clement IV accomplished, he began his journey to Spain at Montpellier where he obtained safe-conducts for a fortnight's travel to Agen. From Agen he continued to Bayonne where more safe-conducts were needed to take the prior's party to Seguar near Mount St Adrian – a journey of five days. At this point they were on the road going south-west through Vitoria to Burgos on the Camino de Santiago. On the return journey safe-conducts were obtained from Segura to Salvatuerra whence he reached Bordeaux to take ship for England.

John Sheppey was recognised as a fine scholar and able administrator, esteemed by his bishop and entrusted with royal missions to the Papal Court. At the time of his death he had been Treasurer to Edward III for about twenty-four years.

Another manuscript – John Haytfield's list for payment (of ships)² – reveals how pilgrim sailings were affected by prior claims of the Crown. Ships from every port from Bristol to Newcastle-on-Tyne were required for the Duke of Lancaster's expedition to Spain in 1386. Since there were only a few royal ships, and no royal navy as we now understand it, commercial vessels were arrested and impressed (immobilised and taken into, or earmarked for, royal service). The ships listed ranged from 45 to 300 tons' burden and were not available

for conveying pilgrims. No licences to convey pilgrims appear on the enrolments for 1386 but many ships used in the Duke's expedition sailed for Corunna in the following decade.

Printed sources (calendars of Patent and Close Rolls) and sundry others reveal many XIV century licences to convey pilgrims. One of 15th February 1368, valid until Michaelmas (29th September) of that year, granted to Walter Derby³, one of the prominent merchants of Bristol, permitted him to take pilgrims subject to certain restrictions. They were to be of 'middling condition, with no great estate' and all 'clerks, knights, esquires and other nobles' were excepted. Another licence (to Derby) of the following year specified that 'no horses, gold or silver, bows, arrows or other armour or anything prejudicial to the king or crown, should pass over in this ship'(The Gracedieu of Bristol).

Among narrative sources are histories, monastic chronicles and descriptive accounts. John of Salisbury records the journey to Rome in 1151 of Henry of Blois, brother of King Stephen, Papal Legate, Bishop of Winchester, Abbot of Glastonbury and a devoted son of Cluny. On his return journey he visited Santiago.⁴

Matthew Paris records a treaty of 1189 between the King of Portugal and some pilgrims from England.⁵ He also has a reference to the journey to Burgos of the Lord Edward (the future Edward I) for his marriage in 1254 to Eleanor of Castile.⁶

Roger of Wendover mentions the pilgrimage of Philip of Poitiers in 1201.⁷ The chronicler of the Abbey of Bury St Edmunds mentions three pilgrims of Barton and Beverly who, as they were returning from Compostela in 1375, were arrested, imprisoned and sentenced to execution as enemies.⁸

Descriptive accounts are not numerous. One records a Crusading expedition of 1147.⁹ Three members described the voyage to northern Spain and down the west coast of Portugal - they were Duohecin, Arnulf and Osbert, an Englishman. They sailed from England but bad weather split up the fleet and only part of it (the group known to Arnulf) reached Santiago. All went to Lisbon to take part in the siege and so contributed to the 'Crusade of Spain' - the Reconquest.

Margery Kempe's account of her journey to Compostela in 1417¹⁰ made no mention of the crossing and of the Apostle's city nor of any fellow pilgrims. She sailed from Bristol with fair weather and wind and the crossing lasted seven days.

Probably the best known of all accounts is that of William Wey¹¹,

fellow of Eton, who was granted leave of absence for his journey of 1456. His account suggests a *compte rendu* or report of his journey rather than a literary work. It contains many interesting details and also encounters with other pilgrims.

In the XVth century when pilgrimage was becoming more fashionable (something akin to the Grand Tour of the XVIIIth) narrative accounts by a Frenchman and a German have survived, but interest in the Jacobean pilgrimage seems to have faded, temporarily at least, into obscurity by the time of the Reformation.

Notes

1. PRO, London, Exchequer Accounts Various, Nuncii E3312/16
2. PRO, London, Treaty Roll, C76/74 membrane 11
3. *Calendar of Patent Rolls 1367-1370*, pp.134-137,226
4. *Historia Pontificalis, Johanannis Saresberriensis*, ed. R L Poole, Oxford, 1927, p82
5. Matthew Paris; *Cronica Majora*, ed. H R Luard, 7 vols, Rolls Series, London, 1872-1885, II, p.341
6. Ibid., pp.397, 449-450
7. *Chronicle of Roger de Hoveden*, ed. W Stubbs, 4 vols Rolls Series, 1868-1871, pp.157, 161, 174
8. *Memorials of St Edmund's Abbey*, ed. T Arnold, Rolls Series, 3 vols, London 1890-1896, III, p.333
9. *De Expugnatione Lyxbonensi*, ed. C W David, Columbia University Press 1936
10. *The Book of Margery Kempe*, ed. S B Meech & E H Allen, Early English Text Society, Original Series, CCXII, 1940
11. *The Itineraries of William Wey to Jerusalem, AD 1458 and 1462 and to Saint James of Compostella, AD 1456*. ed. B Bandinel, Roxburghe Club, 1857

The Pilgrimage of William Wey to St James of Compostella

Patricia Quaife

Among the few surviving accounts by English pilgrims of their journey to Santiago de Compostella in the Middle Ages is that of William Wey, which appears in his *Itineraries* written in the 1460s at the priory of Edington in Wiltshire.

William Wey, who was born in Devonshire in 1407, was a fellow of Exeter College, Oxford and at the time of his Santiago pilgrimage in 1456, a fellow of Henry VI's new foundation of Eton College. Having obtained the express licence of "his king and founder" to make the pilgrimage, he left Eton on 27 March 1456 and reached Plymouth on 30 April. Was he on foot? – he gives no indication. From Plymouth he set sail on 17 May for Corunna, arriving four days later after what we must assume was an uneventful voyage. He does not tell us how he travelled to Santiago or how long it took, but from the dates he gives it appears he may have spent more time at Corunna than in the city of St James. He arrived safely back in Plymouth on 9 June.

In 1458 and 1462 he made pilgrimages to the Holy Land, after which he became a monk at the Augustinian priory of Edington. Here he completed a record of his travels – including an elaborate seven-foot long map – which is now in the Bodleian Library at Oxford. In 1857 the Roxburghe Club published Wey's account of his travels under the title: *The Itineraries of William Wey ... to Jerusalem AD 1458 and 1462 and to Saint James of Compostella AD 1456*, edited by B. Bardinell. His pilgrimage to St James and his observations on what he found there are not well known as this section of the *Itineraries* is written in Latin. The sections on his two pilgrimages to Jerusalem are written mainly in English, prefaced by a verse introduction in English. I am not aware of any published version of his Compostella journey in English and so we must be grateful to James Hogarth, an Edinburgh member, for providing the translation that follows.

William Wey gives very little detail of the actual journey from Eton to Corunna and thence to Santiago, apart from noting that the sailors took down one sail of the ship shortly before arriving at Corunna. As a Bachelor of Theology, and later monk, he is interested

in the ecclesiastical establishment of the Cathedral of St James, and the vestments worn by its clergy. He attended Mass on the feast of the Holy Trinity and recalls that six Englishmen were chosen to carry the canopy over the Body of Christ. Among the geographical and historical information he provides on Spain is the defeat, in 1456, of the Saracen king of Granada by the king of Castile and León and how the former's crown was sent to Santiago, there to be placed on the statue of St James on the high altar on this same feast day of 22 May. Later in his narrative he relates two miracles experienced by English pilgrims, gives an account of the life and death of St James, his miraculous return to Padrón and a list of relics and indulgences.

William Wey died in 1476 – twenty years after his pilgrimage to Santiago – at Edington priory where a Chapel of the Holy Sepulchre housed the treasures he brought back from his travels, particularly from Jerusalem. The exterior of the Priory Church of St Mary, St Katharine and All Saints is today much as Wey would have known it. Little evidence remains of the first church on the site, but in 1352 its rebuilding commenced and it was consecrated by the Bishop of Salisbury in 1361. Although nothing remains of the priory itself where William Wey spent the last thirteen years of his life, the fact that we can still visit the church where he would have spent part of each day somehow brings him and his 1456 pilgrimage to Santiago a little closer.

The Worcester Pilgrim

Katherine Lack

In 1986, a routine exploratory examination of the tower foundations of Worcester Cathedral was taking place. Early on in the final excavation, the top of a grave emerged. In the words of a member of the research team 'To our surprise, the first indication of a body was the appearance of two leather toe-caps poking up through the soil. We...finally revealed the body of a fully clothed person wearing woollen garments and knee-length leather boots...Beside the body lay a long wooden staff, with a double-pronged iron tip, and...a cockle shell was uncovered alongside it, deliberately pierced for attachment as a badge'.¹ The so-called Worcester Pilgrim is a unique find. No comparable burials have ever been uncovered in Britain, and none of the European ones are so complete or so well preserved.

I was fortunate enough to be awarded the first Patricia Quaife Research Grant, for 2000-2001. Using this grant I have been able to begin researching the context of this remarkable burial and trying to answer some questions about it:

- Is it a real 'pilgrim burial' or merely a symbolic evocation of the Christian life?
- Can we make a tentative identification of the body?
- Might the Pilgrim have been to Compostela?
- If so, when?
- And which way might he have gone, and what might his journey have been like?

These questions become harder as one works down the list. But in the first twelve months of research I have made some progress with all of them, and come to one or two quite firm conclusions, the first of which is that this is an immeasurably larger research field than I ever imagined in my most pessimistic moments! The work is continuing and the book is barely begun, but the story of the Pilgrim is slowly coming to life.

Is it a 'real' pilgrim?

Many, but not all, of the traditional attributes of a pilgrim are present in this burial. The boots, although hardly worn, are practical and tough. The clothes, both inner and outer garments, are woollen, plain and serviceable. The staff is of cleft ash, of a size and shape to be a help in walking and also perhaps a defensive weapon - at least psychologically. Its iron prong is somewhat worn. Less helpful is the absence of a scrip or a hat - in fact the body is headless as a result of earlier disturbance. And the shell is not a true scallop, but a common cockle. On the other hand, evidence from the skeleton suggests that the man, who died in poor health in his sixties, had been a strong and active walker in earlier life, and a regular user of a walking staff or stick.

It is possible that all these 'pilgrim attributes' still do not add up to a genuine pilgrim. But the balance of the evidence now seems to me to favour this being the burial of a man who had been on at least one long pilgrimage, on foot. Apart from the evidence from the burial itself, there are two snippets of evidence from the French medieval literature which have some bearing on the case. All 'true' pilgrims were entitled to be buried with their staff on their south side (as is the case with our burial), and the fifteenth century statutes of the Paris confraternity of Saint-Jacques forbade burial with the pilgrim staff unless the deceased had made a personal pilgrimage to Compostela.

Who might the Pilgrim be?

We will never know for sure who the Pilgrim was, but a surprising amount can be discovered about him. The position of the grave in the Cathedral means that he must have been buried later than 1373, and probably significantly after that date. Evidence from the textiles and boot style point to a date in the latter part of the fifteenth century or the early sixteenth. There is nothing to suggest that the burial is of a cleric, and the position of the grave lends support to the idea that this is a well-to-do local layman, not important enough to have a lasting memorial but respected enough for burial in the Cathedral. So, the person we are looking for is perhaps one of the merchants who ruled late medieval Worcester, or maybe one of the emerging class of landed gentry, who died between about 1450 and 1540, who had probably been to Compostela and who had a good reason to be buried in the Cathedral.

This quest is not such a needle-in-the-haystack affair as it might at first seem. For one thing, although Worcester at that time was

one of the major cities of England, it only had a population of about 3 - 4,000. By chance, the fifteenth century saw a big increase in the numbers of people, both men and women, making wills, so from about 1450 onwards a great deal more is known about the lives of relatively ordinary people. A study of East Anglian wills from this period suggests that by the mid fifteenth century almost everyone could make a will, and that almost 75% of men's wills and about 50% of women's wills were actually registered². The records are rather less complete for Worcester, but nevertheless a large number of these early wills do survive.

From the period we are interested in, there is one will which stands out: that of Robert Sutton, alias Dyer, who made his will on 8th October 1454 and who must have been dead by September 1458, when his wife made her will in turn. Could Robert Sutton have been the Pilgrim? There are several items in his will that make it quite possible³.

- Unusually, he requests burial inside the Cathedral, 'before the statue of St James'.
- He makes a bequest of 20 shillings to the Confraternity of St James in Worcester.
- The value of his bequest to the High Altar of his parish church (a standard feature of a medieval will) puts him in the top 15% of the ordinary population (ie excluding the aristocracy) by wealth.
- His other pious bequests total an extraordinary £19.6s.8d, including ten pounds for the new vaulting of the bell tower of his parish church (St Andrew's).
- He was a dyer, one of the most capital-intense trades in the city - only brewers had to invest more in their businesses. This fits with the other evidence of the Pilgrim's wealth and high status.
- As a dyer, he would have had access to the very expensive purple colouring used on the Pilgrim's staff, perhaps to prepare it for his funeral.

By coincidence, there is some more information surviving about Robert Sutton. Firstly, among the early manuscripts of his parish church, there is an indenture from 1422, concerning a piece of the Rectory garden, and he appears as one of the three chief witnesses⁴. Secondly, an ancient oak chest, probably from the thirteenth century

and belonging to St Swithin's parish, has been found to contain a whole range of priceless old documents⁵. From these it is clear that in 1433, Robert Sutton was one of the two bailiffs of the city, responsible for its administration. Two of the manuscripts name him as a witness, in his capacity as bailiff. And lastly, there is a city charter of 1434, in which the city council, including Robert Sutton, licence 'Prior Fordham and the Convent to carry water along the Castle ditch and the town ditch under its walls to the great gate of the Priory⁶, on the payment of a rose rent annually on Monday after Michaelmas'.

Thus we know that Sutton was one of the wealthiest merchants in Worcester and was respected enough by 1422 to be a witness to a parish contract. There is then an eleven year gap in the records, but in 1433 he was bailiff of the city. Twenty years later, he died childless, leaving large sums of money to all the main religious houses in Worcester but making particular mention of St James.

Might he have gone to Compostela?

By the fifteenth century, the great age of pilgrimage was ending. Men were no longer willing to believe the more improbable stories of relics, and blind terror of Hell was losing its grip. But it was a deeply spiritual age, not unlike our own. Educated people were thinking about their beliefs, and about the consequences of their actions. For more people, travel was easier than before. Journeys to places of religious significance continued to be important, and in England shrines such as Canterbury, Hailes, Worcester and Walsingham still functioned. As Constance Storrs has clearly shown⁷, pilgrims continued to go to by sea to Compostela from England throughout the century. Evidence for overland pilgrimages is much more sketchy, and one must assume that they were less common, although they will also have been less well documented. Two such documents that do survive are:

- the will of one William Newland of London and Normandy, dated 1425. It includes four bequests for pilgrimages to be made on his behalf - 10s for a man to walk barefoot from Fleet Street to Canterbury; 20s for a rider to St Michael's Mount; 100s for a pilgrimage to Compostela and 50 marks (666s. 8d) for a man to go to Rome and Jerusalem⁸
- a safe conduct dated⁹ March 16th 1418 at Bayeux, for a man going to Compostela.

A common medieval oath was 'by St James of Galicia, whose shrine

many man has visited' (see, for example, the fourteenth century Tale of Gamelyn¹⁰). If the need was great enough, then a pilgrimage to Galicia would still be appropriate. If we are right in supposing that the Worcester Pilgrim is a genuine pilgrim burial, then it is also quite possible that he had been to Compostela, as well as visiting some of the other important shrines both in England and along the way. If, as it is tempting to do, we also assume that the Pilgrim might be Robert Sutton, then his will is also very suggestive: a man clearly linking himself to St James in death, who makes valuable pious bequests and yet does not provide for someone to make the pilgrimage for him, is likely to have already made that pilgrimage himself.

When might the pilgrimage have been made?

The evidence from the burial is not very helpful. Since the man died in his sixties and was severely crippled with arthritis, one could assume that the pilgrimage had been made at least ten years before death. Coupled with the suppression of shrines and pilgrimages in 1540, this gives a last possible date of about 1530. On the other hand, the textile evidence puts the burial at no earlier than about 1450, and even if the pilgrimage had been made in youth, we have an earliest possible date of approximately 1405. Within this wide time-scale, we can narrow down the likely date for an overland pilgrimage with reference to the international political situation and, if we assume it is Sutton we are dealing with, as I now propose to do, we can ignore the period from about 1445 onwards.

So, when might the pilgrimage have been made, between 1405 (when Sutton alias the Pilgrim would have been about 15 or 20) and 1445 by which time he was becoming too arthritic to undertake it? The political situation in the early fifteenth century was coloured by two main factors: the ongoing war with France, and the Lancastrian usurpation of 1399 which put Henry IV and, from 1413, Henry V on the throne. After the dove policies of Richard II, the Lancastrians adopted a far more aggressive stance towards France, and the increasing chaos of the three-sided French civil war in the early fifteenth century made travel there extremely hazardous. Even the aristocracy went in daily fear of their lives. Some idea of the social turmoil can be gleaned from the numerous letters from distraught French priors and abbots that survive in the papal archives, bewailing their loss of income, buildings ruined, monks dispersed or murdered, fields laid waste. But with the accession of Henry V, all this changed.

Or so the propaganda machine tells. By 1420, Normandy was restored as an integral part of the English territories, and Henry was married to the Princess of France, heir to her father's throne and Regent of the whole of France. By late 1422, despite the premature death of Henry V, further military gains had been made, the war in France was in the capable hands of the Regent, the Duke of Bedford, and rumours were spreading that the 'so-called Dauphin', pretender to the French throne, had been killed in an accident.

From 1422, until 1429 when Joan of Arc revitalised the Dauphin's campaign, the route from the Channel down through western France to the Pyrenees was probably as safe as it had been for decades. Certainly the official English story, posted on church doors and preached in sermons, was that this land was all subject to the English king. Thereafter, tales of English reverses, and Dauphinist gains, could not be suppressed. However, right on into the reign of Edward IV some Englishmen still believed in the eventual triumph of Henry V's French aspirations.

This period, then, in the 1420s, represents the most likely time for this pilgrimage to have been undertaken. It also coincides with a gap in the information available about Sutton in Worcester: in March 1422 he witnessed an indenture for his parish priest, and by July 1433 he was bailiff, having presumably served on the council for some time before that, as was the custom. Since by 1422 Sutton would already have been about 30, with increasing responsibilities at home (and perhaps already past his prime), it seems more plausible to place his pilgrimage towards the beginning of this time-span. Until such time as evidence to the contrary emerges, I have therefore decided to base a recreation of the pilgrimage on the year 1423, a year for which a great deal of information is available, especially for the French part of the journey.

The pilgrimage route

The pieces of this enormous jigsaw are slowly dropping into place. Having selected Southampton as the most likely embarkation port, because of its links with the wool trade, its proximity to Normandy and not least its remarkable survivals from the medieval period, the route from Worcester thence has to be determined. It seems probable that the Pilgrim would have gone down towards Bristol and then cut across to Salisbury, but the details for this part of the journey are yet to be investigated.

Once in France, my map is much fuller of pins - hospices, shrines,

churches with Compostela links, English garrison towns, surviving medieval bridges. Early stops to pray to Notre-Dame-de-Coutances and to revere the fragment of the True Cross at Périers would have led on naturally to a visit to Mont Saint-Michel and the reliquary of Saint-Aubert. But disappointment awaited - the Dauphinist-held Mount was barred to all pilgrims by a proclamation of October 1422.

In southern England and northern France alike, the winter had been very severe, after a long arid summer and corn was scarce¹¹. As the hardest French winter in living memory slowly gave way to an uncertain spring, both bread and animal feed prices rose. Contemporary writers speak in harrowing detail of the difficulties the weather brought¹², adding to the problems of travelling across a war-torn and sometimes hostile land.

From Normandy and Brittany the route cut across the corner of Poitou, largely Dauphinist but still a patchwork of local loyalties where an Englishman could pass with care. Niort, where I have traced the earliest known inn back to within ten years of this pilgrimage (it is now a camera shop!), offered the security of a semi-autonomous cosmopolitan city with a large St Jacques hospice. And so the journey goes on, funnelling down into the better known and more widely trodden roads until Saint-Jean d'Angély. There, the town council was on a war footing, '*pour le doute des Anglois*'¹³, paying out large sums for workmen to strengthen the town defences and at an emergency meeting on 14th May calling out the civil guard. Perhaps it was fortunate that there was a choice of almoneries well outside the city walls - Saint-Michel to the east and Saint-Jacques to the south on the Taillebourg Road. Thence, the Pilgrim is onto the familiar route to Bordeaux (proudly English), the Pyrenees and Spain...

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I would like to take this opportunity to record my enormous gratitude to the Confraternity of Saint James for awarding me this Research Grant. It has enabled me to pursue my investigations over the past year, principally in the Bodleian Library Oxford, where so many rich seams await exploration. I hope that in the not too distant future, the results will be appearing in print.

The Ancient Cemetery of St James, Winchester¹

Terence Morris

The church of St James, next to Westgate, built some time during the Norman period, survived as a parish church outside the city walls until the middle of the 14th century when its congregation was effectively wiped out by the Black Death. By 1399 the parish priest successfully petitioned the Pope that the parish be relieved of the cure of souls and in 1446 Henry, Cardinal Beaufort, engaged in the process of enlarging the Hospital of St Cross which had been founded by Henri de Blois, Bishop of Winchester, in 1136 as an almshouse for poor men, persuaded the Pope to appropriate the revenues of the parish of St James to his new foundation. The Hospital of St Cross fulfils its ancient purpose to this day.

Of some sixty churches and chapels in medieval Winchester, only one was dedicated to St James.² Winchester is on the direct route of pilgrims from Reading Abbey to the port of Southampton, the crossing from Wight to the Cherbourg Peninsula being a major route to France. On the sixty mile passage under sail the high land of St Catherine's Down is only lost for about two or three hours before the equally high cliffs of the Cotentin come into view. From St James a footpath led south to the church of St Faith, said to be a common dedication of churches on the Jacobean routes. It is now known as St James' Lane. This in turn leads to the Hospital of St Cross where the black marble font from St Faith's was removed when the church was demolished by Bishop Fox in 1509 and where pilgrims might receive hospitality on their way to the coast.

Apart from St James' Lane, nothing now commemorates St James Next to Westgate except its cemetery which was curiously destined to become a focus for Winchester's Catholic community in penal times and eventually an integral part of the flourishing post-Reformation parish of St Peter established in 1674.

There is reason to believe that the church which was situated on the south side of the road leading up the hill out of Winchester towards Romsey survived, albeit in a derelict state, until well into the 16th century. In 1539 the agents of Thomas Cromwell descending upon the city pillaged the shrine of St Swithin and suppressed all its religious

houses, authorising their demolition and the sale of their dressed stone as salvage. It seems likely that in this vandalistic climate which was legitimised by the more enthusiastic Protestant reformers during the reign of Edward VI (1547-1553) there would have been some considerable plunder of the stones of St James and the anchorage that had been attached to it in 1259.

The modern story of St James's Cemetery begins in the summer of 1589. Winchester prison was full of recusants who, faithful to the Old Religion, would not assent to the new Elizabethan Settlement of 1559 and attend the Anglican services. As such they were deemed malefactors and, thanks to the Bull of Pius V in 1570 which declared Elizabeth a bastard, traitors also. Among them was Nicholas Tichborne, condemned to life imprisonment, whose two sons were later to die at Tyburn. He had already served nine years and on July 10th, having received the last sacraments, prayed that he '*be spared until the Feast of St James under whose guardianship and protection I have lived these seventy years*'. His prayer was granted and he died peacefully on the evening of July 25th.

The problem arose of where he was to be buried. Thomas Cooper, the Anglican bishop, flatly refused to allow the burial of a papist traitor in any church or cemetery within the city.³ The problem was solved by an old man who might well have been Ralph Milner who was himself to be hanged, drawn and quartered with the priest Roger Dicconson at the Bar Ditch on the north-western edge of the city in July 1591.⁴ Milner recalled that as a boy he had known of burials on the hill just beyond the Westgate where the ancient chapel of St James once stood – and whose ruins would almost certainly have been recalled by anyone with a memory going back for fifty years or more. Could there be a more appropriate place to bury a man with a lifetime of pious devotion to St James? The burial of Nicholas Tichborne in the ancient cemetery of St James could only have taken place with the generous assent, albeit unspoken, of the Master of the Hospital of St Cross, which had acquired the land with the revenues of the redundant parish in 1446. In any event, no one sought to disturb the bones of Nicholas Tichborne. From 1589 onwards the place became a Catholic burial ground where many recusants were buried including Roger Corham who was expelled from Lincoln's Inn in 1569 for refusing to attend Anglican services and for '*using unlawfull rightes and seremonies*'.⁵ His descendant, another Roger, bought land in Fleshmonger (now St Peter) Street and in 1674 effectively established the modern parish of St Peter's. Others who are known to lie in St James include the Carmelite priest William Rudge

who had been chaplain to a local Catholic gentlewoman, Lady Elizabeth Arundell, who died in 1664 and the Franciscan priest Paul Atkinson who died in Hurst Castle, the old Tudor fort near Lymington in 1729, having been imprisoned there for no less than thirty years. By 1800, after almost 200 years of using it, the Catholics of St Peter's Winchester obtained the freehold from the Hospital of St Cross for the modest sum of £42. It seems likely that for the earlier period some Catholic gentleman would have taken a lease of the land from St Cross which for legal purposes would have looked just like any other land deal.⁶

The exact location of Nicholas Tichborne's burial is unknown but it seems likely to be near a high point of land which is the probable site of the old church. In 1929 a grave of some antiquity was discovered, two of the stones being with a mason's mark and one with the inscription *Anno Domini 1555*. A local mason of considerable standing noted that the stones were not, in fact, cut as a grave kerb but shaped to form part of a stone altar.⁷ One explanation of their presence is that they were part of an altar that had been restored during the time of Mary (her marriage to Philip of Spain took place in Winchester in July 1554) and having been taken down after the Elizabethan Settlement of 1559 had been stored by some Catholic recusant finally to be utilised for the grave of Nicholas Tichborne. Although this is a speculation, it has some plausibility since his property would have been sequestered leaving him to all intents and purposes a pauper dependent upon the charity of his friends.

The earliest marked grave is, by curious chance, one of the best preserved and that of his cousin Gilbert Tichborne. Gilbert was born in 1540 only a year after the destruction of the religious houses in Winchester and lived on through the reigns of Henry VIII, Edward VI, Mary, Elizabeth I, James I and Charles I to die in 1636 at the age of 96. During this long life he had been twice imprisoned and had lost about two thirds of his land for having '*voluntary heard the Mass*'.⁸

The headstones were definitively surveyed by Canon John Henry King, later Archbishop of Portsmouth, during the late 1920s and early 1930s when parish priest of St Peter's Winchester.⁹ Many, having survived the ravages of three centuries of weather have fallen prey to the atmospheric pollution of the exponential growth of motor traffic on the Romsey Road in the last forty years and are fast becoming illegible. The parish archivist of St Peter's Winchester, Mr Peter Bogan, conducted another survey in 1990 and it is hoped that in due course a series of numbered plates will be placed on individual graves enabling them to be identified from a master plan. A St James's Cemetery Committee was

established in 1991 to consider ways in which necessary restoration and maintenance could be carried out.

Proposals under consideration include a management plan which will enable the cemetery to retain its unusually rich combination of meadow and woodland edge flora which have never been controlled by modern agrochemicals and the refurbishment of the two early 19th mausolea with the possibility that the one nearer the presumed site of the ancient chapel may be adapted as a place of private prayer for visitors and relatives of those members of St Peter's parish who continue to be 'buried in St James's as the local saying has it.

Archbishop King is known to have preached to a group of pilgrims in the cemetery on May 4th 1930¹⁰ but apart from burial services, there is no record of any other form of liturgical worship having been celebrated there, certainly not since 1589. It is likely that the Mass celebrated by members of the parish of St Peter's together with members of the Confraternity on St James' Day this year has been the first since the church of St James Next to Westgate was declared redundant some 600 years ago.

Footnotes

1. A fuller account of the history of St James's Cemetery is contained in a monograph by the Parish Archivist of St Peter's Winchester, Mr Peter Bogan (unpub.1991), to whom the present writer is indebted.
2. Mgr Laurance Gouldner, MA, Pilgrimage Pamphlets no 7. Winchester, London, Guild of Our Lady of Ransom, 1965, p 107
3. Cooper is said to have objected on the specific ground that Tichborne was an *excommunicate* although the Catholic argument was that all the churchyards in the City had been consecrated at a time when the Church in England acknowledged the authority of the Bishop of Rome. See Canon (later Archbishop) John Henry King, 'Sermons in Stone' in *The Month*, August 1930
4. See Archbishop John Henry King, *The Martyrs of Hampshire*. Winchester, Warren and Son Ltd., The Wykeham Press (circa 1940-45) pp13-20
5. Canon John Henry King, *op cit.* 1930, p4
6. Canon King considered that this might well have been another member of the Tichborne family. King, 1930
7. See Peter Bogan, *op cit.* 1991, who quotes Canon King as the source of this
8. Canon King, *op cit.* 1930
9. The analysis of the history of the cemetery and the survey of those buried there made by Canon King together with Canon Scantlebury is printed in the **Transactions of the Catholic Record Society**, vol 42, 1949 *Sermons in Stone* is in fact an edited version of the address delivered by him on the Feast of the English Martyrs to a gathering of Catholic pilgrims.

The English Hospital at Herrerías

Patricia Quaife & Mervyn Samuel

Pilgrims walking from Villafranca del Bierzo to El Cebrero – one of the most beautiful day's walking on the camino – will pass through the village of Herrerías in the wooded valley of the river Valcarce. For English pilgrims Herrerías has a special significance: just beyond it, un-signposted, are a few houses still known locally as *Hospital Inglés*, the site of a 'Hospital of the English' mentioned in a papal bull of 1187 issued by Pope Alexander III: '*In valle Carceris hospitale quod dicitur Anglorum cum ecclesia sua.....*' Most countries in Europe had a hospital of their own in or near Santiago and it is interesting that the name of the English one survives, at least orally, over 800 years later.

In 1988 Mervyn Samuel discussed *Hospital Inglés* with two Spanish historians of the camino: D Elías Valiña Sampedro of Cebrero and D Eusebio Goicoechea Arrondo of Madrid. The late Elías Valiña told him that at Herrerías, which is just inside the present province of León, the old hospital and church were no longer standing but that the name of *Hospital Inglés* was perpetuated in 'Hospital' applied to one part of the village. The inhabitants, he said, remember the site of an old *ermita* (hermitage/chapel) which apparently had a cemetery around it. In his *Guía del Peregrino* (Everest 1985) he mentions Hospital Inglés on page 144.

In a Bull of Alexander III dated 1178 this locality is mentioned with the name of Hospital of the English. In the same document (translated by Mervyn Samuel) it is said that it had a church, in which, according to custom, pilgrims would have been buried. This is corroborated by the human remains discovered not long ago by the people of the village.

Eusebio Goicoechea believed, in 1988, that some ruins of the old hospital do exist and felt that it would be a very good thing if the Confraternity were to attempt its restoration. An interesting thought for the future if not wholly practical at present (autumn 1991) when energies and fund-raising efforts are still being directed towards the hostel at Rabanal del Camino.

In his book *Rutas Jacobeanas, Historia, Arte, Caminos* (Estella 1971)

Eusebio Goicoechea (translated by Mervyn Samuel) describes the location of Hospital Inglés on page 336 as follows:

At kilometre 429.8 we leave the main road: the Camino drops down to the left towards Herrerías, which we can see in the distance; we cross a little stone bridge, with a single arch, over the river Valcarce though a few years ago the remains of two smaller arches were found; we go straight into the village (of Herrerías) which runs along the pilgrimage road. On leaving the village, about 500 metres away we find the hamlet (barrio) of Hospital (opposite kilometre 431 of the main road) the name of which still recalls an old hospital foundation known as Hospital of the English. On leaving the hamlet of Hospital we again cross the Valcarce by a wooden bridge, and we follow the left bank on the road built over the old pilgrim way.

Later on (page 595) Eusebio Goicoechea gives further details of Hospital:

On leaving the village there is a reminder of a 'hospital of the English' since this is the name given to a few houses standing some 300 metres after Herrerías (Barrio del Hospital). The old people of the hamlet of Hospital remember the existence, to the right of the pilgrim way, of Casa Quiroga, and opposite, on a threshing floor, of the house of the Chapel of St James. It seems that this Chapel had or was a pilgrims' cemetery, since in excavations carried out there and when the Chapel walls were demolished, human remains appeared there.

In the summer of 1989 Pat Quaife was walking the camino from León and reached Herrerías around midday on 18th July. With the aid of the *Guía del Peregrino* which marks Hospital Inglés at the northern end of Herrerías, she tried to identify the hamlet ('the last houses of the village of Herrerías'). She did not have with her the directions contained in *Rutas Jacobeas* which give Hospital Inglés as '500 metres away' (page 336) or 'some 300 metres away' (page 595). The last houses themselves did not reveal anything – there was no sign of any inhabitants nor did there seem to be any sizeable gap of the order given above between the village of Herrerías and a further group of houses. Sadly there was no time to investigate further so she took a couple of slides in the hope that she was indeed in Hospital Inglés.

In mid-1990 Elías Valiña Sampedro's work *El Camino de Santiago: estudio historico-juridico* (2nd ed.) was reprinted posthumously by the Diputación Provincial de Lugo. Based on his prize-winning doctoral

thesis, this important work contains (in chapter V) some fascinating details about the origin of the name

Herrerías as well as setting out what is known of Hospital Inglés.

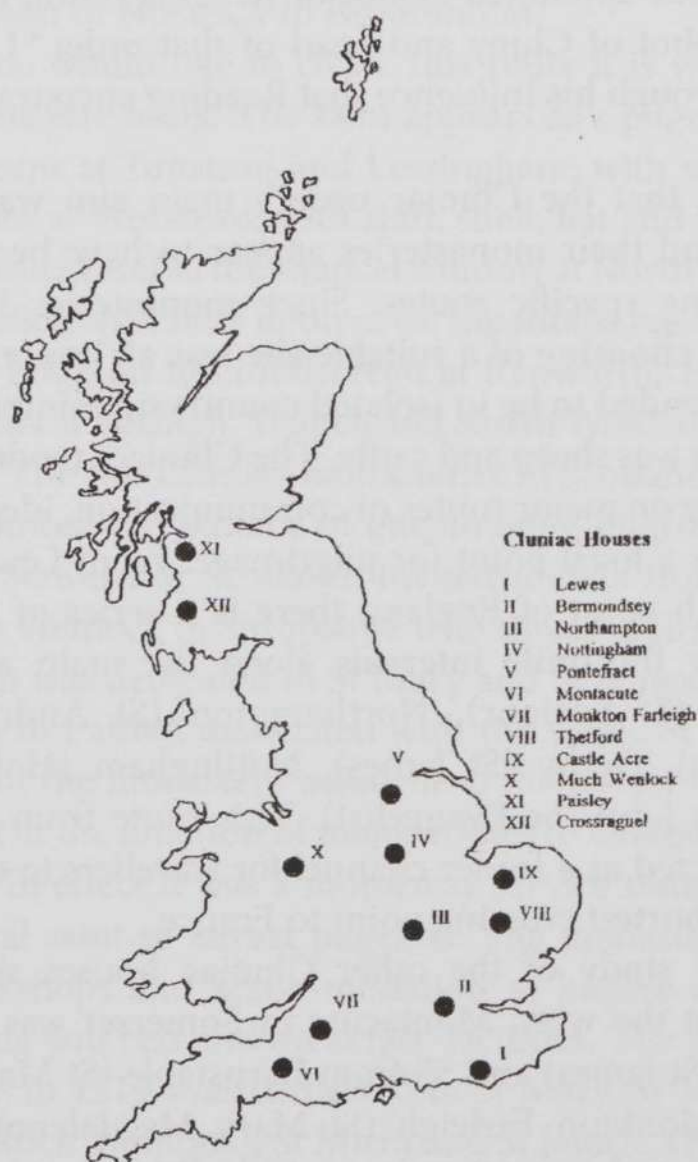
The chapel dedicated to St James is mentioned as being beside the camino in the centre of the village (ie the village of Herrerías). The name Herrerías, meaning 'ironworks' of 'forge' does not appear in any medieval documents, eg Aymeri Picaud's 12th century pilgrim guide in the *Liber Sancti Jacobi*, when by its geographical location, ie the last village before the climb up to La Faba and Cebrero, this might appear to be necessary. In contrast, both Ruitelan and La Faba, the villages before and after Herrerías, are mentioned in other medieval guides (although not in Aymeri Picaud's). Elías Valiña then examines the evidence for Herrerías having an earlier and different name, possibly Villa Us or Vi Urs in some documents and Fumeterre in French, and suggests that the iron workings of the Middle Ages and later may have influenced the change of name. Pages 122-123 of his book give further details.

The *Hospital de los Ingleses* never had much importance concludes Elías Valiñas at the end of this chapter. No doubt this is so, but for English pilgrims on their way to Santiago, it is a fascinating reminder of the fact that our medieval predecessors could be given shelter in their own hospital, be cared for, or, in the last resort, be decently buried.

A very early forge (*herreria*) dating back to the 8th century can still be seen in operation at Compludo, which is reached by a narrow, winding road from the village of El Acebo, not far from Rabanal del Camino.

The Order of Cluny and Pilgrimage

John Malden



Much has been made, quite rightly, of the importance of the Benedictine monastery at Reading as the starting point for pilgrims travelling to Compostella. This importance seems to have originated with the gift in 1133, by their founder, King Henry I, of the relic said to comprise the arm bone of St James the Greater. A contemporary source states: *Henricus rex misit Rodigiau (Reading) manum Sancti Jacobi Apostoli*, perhaps suggesting that the relic was the hand of the Saint rather than the arm.¹ So much value did the King put on this relic that, following his death in 1135 at Lyons-la-Fôret in Normandy, he by choice was buried at Reading.² What perhaps

has not been made clear is the role played by the Cluniac order in encouraging pilgrimage, not only to Compostela, but also to other, more local shrines. You may ask what the Cluniac order has to do with the Benedictine monastery at Reading. The answer is quite simple. The Abbey was originally founded on a waterfront site, as a Cluniac house and in 1185 Hugh, prior of Lewes, the oldest Cluniac monastery in England, was appointed Abbot of Reading³ and, in 1199, he was appointed Abbot of Cluny and head of that order.⁴ I have no doubt that it was through his influence that Reading encouraged the pilgrim business.

It appears that the Cluniac order's main aim was to encourage pilgrimage, and their monasteries appear to have been sited to help travellers along specific routes. Since monasteries had to be self-financing the choosing of a suitable site was all important. Cistercian monasteries tended to be in isolated countryside simply because their main business was sheep and cattle. The Cluniacs tended to place their houses near or on major routes of communication, ideally with a local saint to act as a focal point for pilgrimage. From Lewes (St Pancras) near the south coast of England there is a series of monasteries, at approximately fifty-mile intervals along the main route north via Bermondsey (St Saviour), Northampton (St Andrew), Daventry (St Augustine), Derby (St James), Nottingham (Holy Trinity) and Pontefract (St John the Evangelist). This route from north to south would have acted as a feeder channel for travellers to the south coast, towards the shortest crossing point to France.

A cursory study of the other Cluniac houses shows a similar correlation. In the west, Montacute in Somerset was 40 miles away from Exeter (St James) and 55 from Barnstaple (St Mary Magdalene), both ports. Monkton Farleigh (St Mary Magdalene) was 55 miles from Reading and just 10 miles outside Bristol and 40 miles from Montacute. At the mouth of the Thames there was a Cluniac house at Prittlewell ideal for embarkation; Monks Horton, in Kent was just outside Folkestone. Much Wenlock (St Milburga) in Shropshire, with lesser houses at Dudley and Church Preem, were on the route towards St Asaph and Bangor. In Norfolk the major Cluniac houses were at Thetford (St Mary) and Castle Acre, a pilgrimage route to Walsingham, as well as acting as a feeder for the port of King's Lynn. From Thetford there appears to be another route through Suffolk via the lesser Cluniac houses of Mendham and Wangford.⁵ This route would probably pass through the village of St James South Elmham, and reach the coast at

the ports of Southwold and Dunwich. The lesser house of Broomholm was situated on the coast and it is interesting to trace the churches in that part of Norfolk that contained representations of St James. In his *Emblems of the Saints*, published in 1850 before the restorers got to work, the Revd F C Husenbeth recorded instances of the saint appearing in Norfolk churches which form a ragged but discernible route from the west of Norwich to Broomholm.

For those who would like to check this route it is worth quoting in detail from this rare book. The saint appears as a pilgrim with staff on the rood screens at Tunstead and Lessingham; with staff and shell on the roodscreen at Worstead; with staff, shell, hat and wallet on the roodscreen at Blofield and in the chancel window at North Tuddenham; with staff and wallet, with shell upon it, on the roodscreen at Ringland; with staff and a book on the roodscreen at Ranworth; and holding a shell on the screens at Belaugh, Trunch and North Walsham, and on the font at Stalham.⁶ The two Cluniac monasteries in Scotland, Paisley and Crossraguel, followed the pattern of encouraging pilgrimage. Walter fitz Alan, High Steward of Scotland, invited monks from his family lands near Much Wenlock in Shropshire who stayed at first in Renfrew where the church was dedicated to St Mary and St James. In c1165 he gave them lands in Paisley, associated with the Celtic St Mirin. They decided to set out the monastery adjacent to the lowest fording point of the River Cart at the junction of major routes to Glasgow and to the west and south. In effect it was a motorway service station, based on the requisite local saint to attract pilgrims. The monastery at Paisley had all the workshops and accommodation to handle the medieval tourist – ‘garaging and bed and breakfast’ facilities. The priory, raised to abbatial status in 1219, was dedicated to St Mary, St Milburga (the patron saint of Much Wenlock), St Mirin and St James. The dedication to St James reflects the fact that he had been chosen by the Stewart family as their patron saint. When a great wall around the monastery was built in 1484 it contained statues of St Mary and St James. The conventual seal of the monastery showed a figure of St James with staff and hat and the inscription: “S CAPITULI SCI IACOBI ET SCI MIRINI DE PASSELET”. Unfortunately, today, no reference to St James can be found in the fabric of the abbey, apart from a corbel with a scallop shell as part of the 1920s’ rebuilding of the choir. Pilgrims travelling to Paisley could continue their journey to the south coast of Scotland to the shrine of St Ninian at the port of Whitehorn.

Paisley was one of the four major pilgrimage sites in Scotland along

with Whithorn, Melrose and Scone. The success of the tourist trade to Whithorn was such that the monks of Paisley set up a daughter monastery around 1219 at Crossraguel, exactly halfway between Paisley and Whithorn as the crow flies, a total of some 80 miles. This monastery proved so successful that it was also raised to abbatial status. The importance of the promotion should not be overlooked. The Cluniac order founded priories not abbeys. Only thirteen of some fifteen hundred Cluniac priories in Europe were raised to abbatial status, and only two in Britain, Paisley and Crossraguel.⁸ Pilgrims from Scotland to Compostella had a choice of routes. They could travel via Shap and Scotch Corner to the staging post at Pontefract and then follow the Cluniac route to Lewes; or the Benedictine route to Reading and on the Bristol. The routes by land through England from Scotland required safe conducts, and were only available when the two countries were not at war with each other. The quickest way was by boat. The river Cart in Paisley is tidal up to the abbey and flows into the Clyde and pilgrims could take a small boat down the river to Dumbarton, where there was a colony of French merchants and then take one of the returning wine ships to France. It is tempting to think that Scottish pilgrims travelling by boat always landed at Santander – St Andrew – on the north coast of Spain, but for centuries there was a thriving trade in salt and wine from La Rochelle and later Bordeaux (patron St Andrew) to Scotland. Alexander III (reigned 1249-1286) is known to have imported 178 hogsheads of wine. In 1267⁹ he also banned exports from Scotland unless the foreign merchants came to Scotland for Scottish goods. By 1431 half the price of salmon exported from Scotland had to be paid for in Gascon wine.¹⁰

Each of the main pilgrimage routes in Europe had Cluniac houses either at the major towns or nearby. In Paris, Tours, Poitiers and Saintes; in Vézelay, Nevers and Limoges; in Le Puy and Moissac, all lining into the Camino Francés and in Arles and Toulouse to meet the Camino Aragonés. In Spain their major houses were at Nájera, Burgos, Carrión de los Condes and Sahagún; and on the Camino Mozárabe (see *Bulletin* 49) from the south there were Cluniac houses at Salamanca and Zamora. To encourage pilgrimage it is possible that the headquarter's monastery at Cluny may have commissioned during the early 12th century, the celebrated manuscript compilation known as the *Codex Calixtinus*, which tells of St James and acts as a guide book for Santiago pilgrims.

There are virtually no records of travellers from Scotland making

the hazardous journey to Compostela, though it must have been undertaken by a large number of people. King Malcolm IV gave lands to Glasgow Cathedral until he had made the pilgrimage. He redeemed these lands in c1165 but whether he had indeed made the journey or not is not clear.¹¹ In 1252 Alexander Stewart (grandfather of Walter Stewart who married Marjorie Bruce and founded the Royal Stewart dynasty) undertook the journey, possibly leaving Scotland from the north-eastern port of Montrose.¹² It can be no accident that, following his return he named his son James. This was the first Stewart to be given the name and he, in turn, passed the name on to his godson, James Douglas, who was such a support to Robert the Bruce in his struggle against the English. The influence of the saint continued through seven generations of Scottish kings and culminated, according to your own point of view, either with James VII and II of the United Kingdom, or with James VIII, better known as the Old Pretender.

The Acts of Parliament of Scotland make some references to pilgrimage. Pilgrims were to be conveyed free of charge on the ferry at Inverkeithing on the Firth of Forth.¹³ In the 14th century it is stated that 'the house and family of a burghess going on pilgrimage to the Holy Land or St James, or elsewhere, to enjoy the King's peace and that of the baillies of the Burgh until his return.'¹⁴ If anyone was summonsed to appear in court but 'had departed for Jerusalem, St James or Rome before being summonsed' the action would await his return 'unless he absent himself fraudulently'..... 'he shall have a year and day at least in case the other pilgrimages respect is to be had to the length of the journey'.¹⁵ The tradition of pilgrimage survived for some time in Scotland. Following the abolition of the Pope's authority in 1560 an Act of Parliament was passed in 1581 forbidding pilgrimages to chapels, wells, crosses and other monuments of idolatry.¹⁶ What is more surprising is that it was felt necessary to confirm this Act in 1700.¹⁷ Today the most important surviving representation of St James appears in the Scottish Crown Jewels – the Honours of Scotland. Figures of St Mary, St Andrew and St James appear on the head of the sceptre which was presented to James IV in 1494 by Pope Alexander VI. St James is almost certainly included in this group because of his connection with the House of Stewart.¹⁸ He wears a pilgrim's hat, holds in his left hand a staff, and in his right hand a book, usually assumed to be the Bible. I would like to think, on this occasion, that it just might have been the *Codex Calixtinus*.

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5. J Evans, 1950 *Cluniac Art of the Romanesque Period* Cambridge Appendix pp47-48
6. Revd F C Husenbeth, 1850 *Emblems of the Saints: by which they are distinguished in Works of Art* London p73
7. J Malden, 1993 *Abbey and Monastery of Paisley* Paisley
8. J Evans, *op. cit.*, appendix pp 17-47
9. W Kay and C Maclean, 1983 *Knee Deep in Claret* Edinburgh, p54
10. *Acts of Parliament of Scotland* Edinburgh, 1823. vol II, p20.cap2.
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13. *Acts of Parliament of Scotland* Edinburgh, 1823 vol I pp360b, 364a, 386a, and 407a
14. *Ibid.* vol I p348 cap77
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18. C K Burnett and C J Tabraham, 1993 *The Honours of Scotland* Historic Scotland, p23

Pilgrim Luggage Safe 300 Years On

Leigh Hatts

A painting awaiting collection by a pilgrim for over three hundred years has now been moved to a modern chapel in Devon.

In the 1680s a pilgrim returning from Compostella stopped in Lisbon. There he had a nagging feeling that he may not have truly fulfilled his pilgrimage and so resolved to return at once to Santiago. To reduce his luggage he decided to leave in a safe place his large souvenir copy of a famous Madonna painting ascribed to St Luke. After praying, the troubled pilgrim is said to have heard a voice coming from the picture 'Take me to the English nuns'.

He made enquiries and found that the 'English nuns' were the Syon sisters who had been in exile ever since Elizabeth I confirmed Henry VIII's closure of their Thames-side convent, Syon Abbey, near Isleworth. They had gone abroad under the protection of the Spanish Ambassador.

The sisters belonged to the Brigettine Order founded by St Bridget as a result of her pilgrimage to Compostella. Bridget, lady-in-waiting to the Queen of Sweden, made the three-year-long journey in the early 1340s in the company of her husband Ulf and a party of bishops and priests. On the way back Ulf was taken ill at Arras and vowed to found a monastery if he recovered. He did, but died soon after arriving back in Sweden and so it was left to Bridget to fulfil the pledge. She founded not one monastery but an order of nuns with several houses.

The exiled English community, formed in Middlesex in 1415, eventually returned to England in 1861 along with the uncollected picture. The sisters settled first at Spettisbury in Dorset and then at Chudleigh in Devon before moving to nearby South Brent in 1928. But with dwindling numbers the fine, 18th-century Marley House has proved too large and so the community has recently moved next door into the converted cow sheds.

Sunday Mass is at 9.00 and visitors are welcome. Weekday callers should phone (01364) 72256 in advance. Syon Abbey is between South Brent and Rattery, south of Buckfast Abbey. Accommodation details are available from South Hams Tourism, Follaton House, Totnes, Devon TQ9 5NE, Tel: (01803) 861234.

A Pyramid for Shobdon?

Patricia Quaife



An 850th anniversary is often an occasion for celebration, but not in the case of the Shobdon arches.

Members who visited Herefordshire with the Confraternity in either 1984 or 1988 will certainly recall the decaying but still impressive Romanesque arches, a survival from the earlier church, now situated at the end of a long green sward, some quarter of a mile from the mid-18th century church.

In his May 1984 lecture to the Confraternity, Professor George Zarnecki explained that it was likely that the sculptor responsible for the arches had travelled to Santiago de Compostela in the early to mid 12th century in the retinue of Oliver de Merlimond, steward of Hugh de Mortimer. A careful study of the arches, together with the well-preserved church of St Mary and St David at Kilpeck and various tympana and fonts in Hereford and Worcester, shows the influence of the sculpture and motifs of churches on the pilgrim routes of south-west France (notably Aulnay) and of the Cathedral of Santiago.

The Shobdon arches, which include the former north and south portals and the chancel arch, were re-erected in the 18th century by Lord Bateman on private land, then his garden. Since that time they have been at the mercy of the elements and the intricately carved stonework has been sadly eroded.

Is Anything Happening? – May 1989

On 14th May 1989 *The Observer* included a 'Discovery' item, written by Martin Bailey, on a radical way of protecting the Shobdon arches, put forward by English Heritage. It consists of a protective glass pyramid structure, with a door to enable visitors to examine the carvings closely. The cost of this has been estimated at £150,000. Other options were also considered by English Heritage: leaving the arches as they are, dismantling them and re-erecting them elsewhere (except no-one was interested in having them) and demolition, but retaining the most important stones for a museum.

A day later (15th May 1989) an information notice was issued by English Heritage's Ancient Monuments Division (Midlands). It mentions a draft report on Shobdon favouring '*the erection of an appropriate cover building as the most effective option for preservation*'. However, the crunch comes in the same paragraph: '*it is unrealistic to expect that English Heritage will be able to meet the whole cost*' and goes on to mention seeking sponsorship and '*an architectural competition to achieve the very best modern design*' – a recipe for further delay? No mention was made of the glass pyramid designed by English Heritage's own architect, Paul Woodfield, and shown in *The Observer* the day before. Reference is then made to an up-to-date art historical appraisal, and the fact that the feasibility study was to be considered 'shortly' in conjunction with the owner. But this obviously gives rise to another problem: according to the *Hereford Times* of 18th May the owner of the land feels that the pyramid would not only be an eyesore but also a possible temptation to vandals.

Progress? – October 1989

English Heritage's Press Office told me on 25th October that its Ancient Monuments Advisory Committee had asked for an art historical assessment, which was currently being carried out. The estimate of the costs was also being revised. So it would seem that little progress has been made in the five months since May. In the meantime the arches face their 850th winter – unprotected and uncelebrated.

A Westminster Halo

James Maple

Throughout the summer a massive structure of scaffolding rose above the high altar of Westminster Cathedral. The purpose was to enable skilled workers to clean the mosaics, marble, windows and the main fabric. All is now (mid-October) beautifully revealed in its pristine condition.

Do you know that for over fifty years I could never really see properly what the great mosaic showed? Well, there it all is. But I had to smile. I looked of course for our St James among the twelve apostles. I thought he'd be on the left near St Peter and with St John. I spotted him with his staff and gourd, which just showed above St John's shoulder. But why did I smile? Well, all the apostles have halos and with a wonderful sense of humour the artist has put a small shell on the halo round St James's head.

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p 30

October 1994

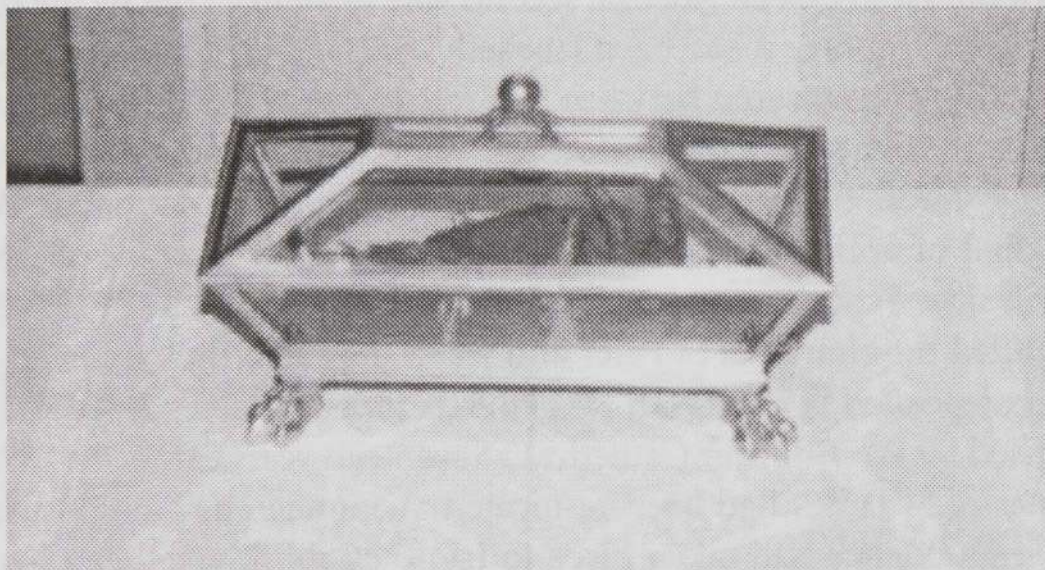
Editor's note: You will now need to explore the newly finished chapel of St Thomas Becket in the Cathedral resplendent with a mosaic pilgrim's scallop-shell.

The Hand of St James at Marlow

Stephen Badger

On St James Day 1991 some members of the Confraternity attended Mass at St Peter's, Marlow (Buckinghamshire) when a relic – said to be the embalmed hand of St James the Great – was displayed on a side altar. I was subsequently allowed to peruse some papers on the subject collected by a previous priest of St Peter's, Father Gaffney. The resulting notes, though tardy, may perhaps be of interest, particularly in view of the recent Confraternity visit to Reading and the talk by Professor Brian Kemp of Reading University.

Reading Abbey, as we know, was founded by Henry I in 1121 *'for the salvation of my soul....and of all my ancestors and successors'*. Subsequently he presented to it, probably in 1133, *'the glorious hand of*



the blessed James the Apostle which the Empress Matilda, my daughter, gave me on her return from Germany. This gift was an important event in the life of the abbey as can be seen from its coat of arms consisting of 'three escallops or' on an azure field. Matilda was the widow of the Emperor Henry V. The hand is said to have been obtained around 400AD by one St Heliodorus, Bishop of Altino (near Padua in Italy). According to records in Hamburg it was in the possession of a later bishop of Altino Paul, who fled to Torcello in 640. In 1046 one of his successors gave it to Adalbert, Archbishop of Bremen and Bishop of Hamburg, who had travelled to Italy for the election of Pope Clement II. The hand was housed in Bremen until his death in 1072, on which his possessions were seized by the imperial family, with the hand eventually passing down to Matilda.

The hand was temporarily removed from Reading by the Bishop of Winchester in 1136 but was returned in 1155. It was enclosed in a shrine of gold which was in turn removed by Richard I, but King John subsequently assigned a mark of gold to be paid yearly to provide a covering. It was greatly venerated at Reading and a number of miracles are attested. At the dissolution it was taken into safe-keeping with numerous other relics of the abbey by Henry VIII's visitor John London, who wrote to Thomas Cromwell on 18th September 1538: *'I have locked the relics up behind the high altar, and have the key in my keeping, and they be always ready at your Lordship's commandment.'*

Silence then descends until October 1786 when some workmen digging the foundations of Reading gaol at the east end of the abbey discovered an iron chest sealed in the wall. Inside was a human left hand, embalmed, which medical evidence showed had been severed from the body on or before death. The hand duly found its way into Reading Museum. Some thought that its small size meant it must be female and

attributed it to Queen Adeliza, second wife of Henry I but by the middle of the 19th century it had been labelled *The Hand of St James* and was on display in the museum between two specimens of dried fish.

In 1855 the museum collection was broken up and the hand was sold for £30 to a prominent Catholic, Mr Lewis Mackenzie. When he died of accidental poisoning it was passed on to another Catholic family, the Scott Murrays of Danesfield, near Marlow. They had earlier founded the church of St Peter and when they sold their estate in 1896, they deposited the hand in this church for safe-keeping. (It had been refused by Westminster Cathedral.) Seventeen years earlier, in 1879, the bones of St James had been re-located at Santiago de Compostela and correspondence had taken place to try to establish whether a hand (ie the Marlow hand) was in fact missing. Nothing conclusive emerged but it does seem to be fair to say that no negative evidence was found.

Much later, in 1960, the hand was X-rayed and pronounced to be that of a male. The X-rays were subsequently considered by Professor A J E Cave of St Bartholomew's Hospital, London who wrote: '*I know of no sure scientific method of determining the date of the Marlow relic..... My guess is that it is of our Reformation period*'. This statement is a little unsatisfactory since it is purely a guess and seems to be conditioned by Professor Cave's disbelief in the legend of St James at Compostela. Yet the curious will have observed that no connection is postulated between the hand and this legend. On medical evidence, as we have seen, the Marlow hand was severed from its body at or before death, which is perfectly consistent with the manner of St James' death in Acts, XII, 2, '*And he killed James the brother of John with the sword*'. Moreover its independent existence is chronicled in 400 and 640AD, long before the re-discovery of St James's tomb at Compostela. The suggestion that the hand might have itself come from Compostela is made only by J S Stone in his book *The Cult of Santiago* (1927), p252, and seems to be based on a confusion with a different Henry and Matilda.

If Cave is right that it is not possible to date the hand we are never going to have proof. What is clear is that the hand was much travelled before it got to Marlow. At any stage in these travels the chain might have been broken. But the arm of coincidence is often long...

Sources

(all to be found in the CSJ Library)

William J Gaffney *Notes on the Marlow Relic* and other papers put together prior to 1968

J B Hurry

Reading Abbey, London, 1901

Brian Kemp ‘The Miracles of the Hand of St James’ *Berkshire Archaeological Journal*, vol. 65, 1970
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Bulletin 50

pp 35 - 37

July 1994

The Confraternity Choir

Mary Remnant

Music has played an important part in the history of the Confraternity from its earliest days. When the six founder members met on January 13th 1983 they were entertained by the organistrum made in 1980 by Alan Crumpler and copied from the one sculpted at the top of the *Pórtico de la Gloria* in Santiago Cathedral.

At the first general meeting on March 6th the members present sang Aimery Picaud's hymn *Ad honorem Regis summi* from the *Codex Calixtinus*. Since then that has almost become our signature tune, whether with its original words or with new ones written to celebrate special events. Some of the more memorable occasions when the original version was sung were:

- 1985 – in Suso's bar at Santiago (to the consternation of the other customers who quickly vanished) and later outside the Cathedral at midnight, with Señor Ballesteros from the Tourist Office;
- 1986 – unexpectedly in Santiago Cathedral when some French choirboys did not turn up to sing in a pilgrim service;
- 1987 – on the Luxembourg Metro Station in Paris

More formal occasions go back to July 6th 1983, when the present writer did a lecture-recital entitled *The Musical Road to Santiago de Compostela* for a Confraternity meeting in the crypt of St James's Church, Spanish Place and the audience joined in singing *Ad honorem* when the journey arrived at Aimery Picaud's home town of Parthenay-le-Vieux.

The choir itself, however, originated when a special version of the programme was performed at our international conference at

Hengrave Hall, Suffolk, on March 17th 1990. At appropriate points in the journey pilgrim songs were sung in French, German and Spanish and as no English one is known to survive the English members sang *Sumer is icumen in* which comes from the abbey with Santiago connections at Reading.

Since then the nucleus of the Hengrave choir, together with later additions, has sung and played medieval instruments in many different versions of the programme, including in 1990 in aid of the Rabanal Appeal in St Joseph's Hall at The London Oratory, several times over the years in the Purcell Room at London's South Bank; in 1995 at No 11 Downing Street by kind invitation of Gillian Clarke in the presence of H E The Spanish Ambassador and Señora de Aza, who together played the organistrum to accompany the choir.

Lecture-recitals with participation of the choir but on different subjects have included in 1995/6 *Minstrels in the Age of Rahere*, about the twelfth-century minstrel founder of St Bartholomew's Hospital and Priory. This was performed in the crypt of St Etheldreda's Church, in the Purcell Room and in the church of St Bartholomew the Great, Smithfield. In 1995 several members of the choir took part in the musical play *Rahere and his vision of St Bartholomew* by Patricia Wharton at the Mermaid Theatre and later in 1996 at a concert of words and music concerning the history of the hospital at St John's, Smith Square. In 1997 the choir took part in a lecture-recital *Music in Florentine Art* for the centenary of St Philip's Servite Priory at Begbroke, Oxon.

Because the Confraternity Choir originated in a lecture-recital, that category of events has been considered first. However, much more important are the occasions when the choir has been singing and playing directly in praise of God rather than indirectly through another context. These have included Mass at the Little Oratory, London, in 1991 to inaugurate the first stage of Paul Graham's pilgrimage to Jerusalem by penny-farthing bicycle in aid of a hospice; in 1993 at a special service in the crypt of Canterbury Cathedral, led by our member the Very Revd David Stancliffe, then Provost of Portsmouth Cathedral but soon to become Bishop of Salisbury; in 1995 at the nuptial Mass in St Matthew's Church at Rowde, Wilts, following the marriage of Paul Graham to Helena Harwood [see picture on opposite page]; and in 1997 at the Mass at St James's Church, Castle Acre, Norfolk, during the weekend to celebrate the feast of St James, and several times at St James's Church, Spanish Place in London.



Besides these events there have been times when members of the choir were present and singing although the choir as such was not involved, for example in 1995 *The Musical Road to Santiago de Compostela* in the Pilgrimage Day Colloquium of the Centre for Late Antique and Medieval Studies, together with the Confraternity, at King's College, London, organised by our member Professor Janet Nelson, now made a Dame of the British Empire; or in 1995 when some members of the Confraternity visited Roncesvalles and sang our own musical setting of the ancient poem *Domus venerabilis* which describes the hostel there around 1200. Unhappily, the composer could not be present.

For about three months the choir has had a rest, but is about to wake up. By the time that this *Bulletin* comes out we will have had a rehearsal and party on the feast of St Cecilia and made plans for the future; which will include the Santiago lecture/recital for the Catholic Writer's Guild (The Keys) on March 17th 1998.

Ultreia!

Bulletin 61

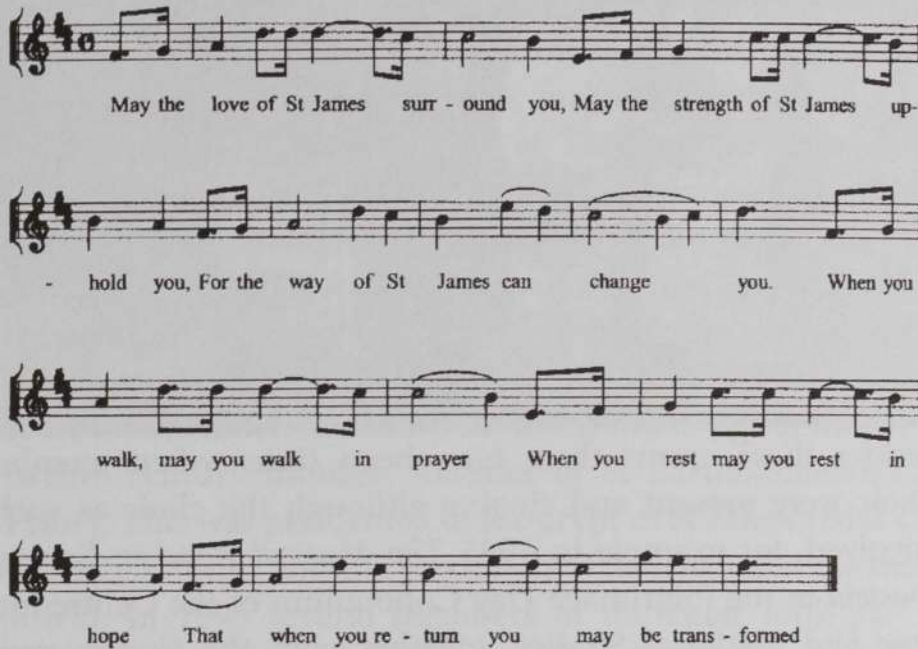
pp 26 – 29

December 1997

Editor's note: This was written over ten years ago and as recently as the autumn of 2007 the choir has sung in the crypt of St Mary's Moorfields in the City of London for the St Francis Ramblers Guild and individual members of the choir have sung hymns in honour of St James in Vézelay in 2006 and in 2007 in the Cathedral of St James in Olsztyn, Poland. (See article by Marion and Laurie Clegg about the CSJ Polish visit in this *Bulletin*). We are anticipating that Dr Mary Remnant will write an update on the activities of the choir since this piece was last published.

The Pilgrim's Walking Prayer

Althea Hayton



Hengrave Hall Conference Report

Patricia Quaife

The Confraternity's first international – and multi-lingual – conference took place in bright spring weather in London and Hengrave Hall, Suffolk from March 15th to 18th 1990. Delegates came from far afield in Europe – from Carrión de los Condes, Zürich, Dublin, Madrid, Bordeaux, Bremen, Paris and Brussels, to name a few, as well as closer to home. In all, no fewer than eight countries were represented: Britain, Ireland, Belgium, France, Germany, Holland, Spain and Switzerland. To make communications easier people's conference badges indicated the languages they spoke, whilst, thanks to a dedicated team of translators, papers or summaries were made available in French and Spanish.

In Memoriam

The conference was dedicated to the memory of D Elías Valiña Sampedro of El Cebreiro, priest, pilgrim and historian, who died in December 1989. His good friend D Luciano Armas Vazquez had travelled from Lugo to attend the conference and on the Friday evening gave a moving appreciation in Spanish of the life and achievements of D Elías. This was followed on Sunday morning by a special Latin Mass in thanksgiving for his life, held in Hengrave Hall's own Church of Reconciliation and celebrated by D Luciano with the assistance of D José Ignacio Díaz and several conference participants. The Confraternity is most grateful to D Luciano and to Laurie Dennett for all their dedicated work.

St James in London

The conference started with an evening and a day in London, participants first coming together in Westminster Cathedral on Thursday 15th March for a memorial Mass for the late mother of Mademoiselle Jeannine Warcollier. This Mass was celebrated by Fr Terence Phipps, a French-speaking Confraternity member, who then joined in the later events of the evening, an illustrated talk on *St James in London* given by Marion Marples and Pat Quaife and supper at Tiles Wine Bar in Buckingham Palace Road.

The following morning a 30-strong party divided into four language groups, English, French, German and Spanish, and went in search of St James in London, visiting St James Spanish Place, St James Garlickhythe, All Hallows by the Tower and All Hallows Staining (with the 12th century crypt of St James in the wall). At Spanish Place we were conducted into the sacristy to see, amongst other treasures, a 19th century silver statue of St James, hitherto unknown to us. Making sure we didn't lose anyone in London's busy streets and underground system was a worry for the group leaders but everyone eventually appeared at St James Garlickhythe. Here after admiring the refurbished exterior clock and statue of St James, we were met by a reporter from the *City Recorder*, and a number of photographs were taken. A late arrival, only by 20 minutes, at the tower of All Hallows Staining, which is cared for by the Clothworkers' Company, did not endear us to the Company's Beadle, who was only just persuaded by Marion Marples that he should open the crypt for us before a counselling service started its Friday midday session in the tower. This tiny, 12th century crypt which was moved across London in the 19th century, is unknown to most Londoners and is a precious relic of the medieval hermitage of St James in the Wall (ie the Wall of London). Coffee and biscuits were gratefully received at the

church of All Hallows by the Tower, where a wooden statue of St James dating from 1500 was the main Jacobean attraction.

Various pubs and restaurants at St Katharine's Dock, with its interesting waterfront activity, made a suitable lunch venue and there was time to wander and relax in the sun before the Hengrave coach made a late appearance. Fortunately Leigh Hatts had ensured that all the correct luggage was on board, along with 9-year old James Hatts who was coming to Hengrave Hall for the conference.

Hengrave Hall, Suffolk

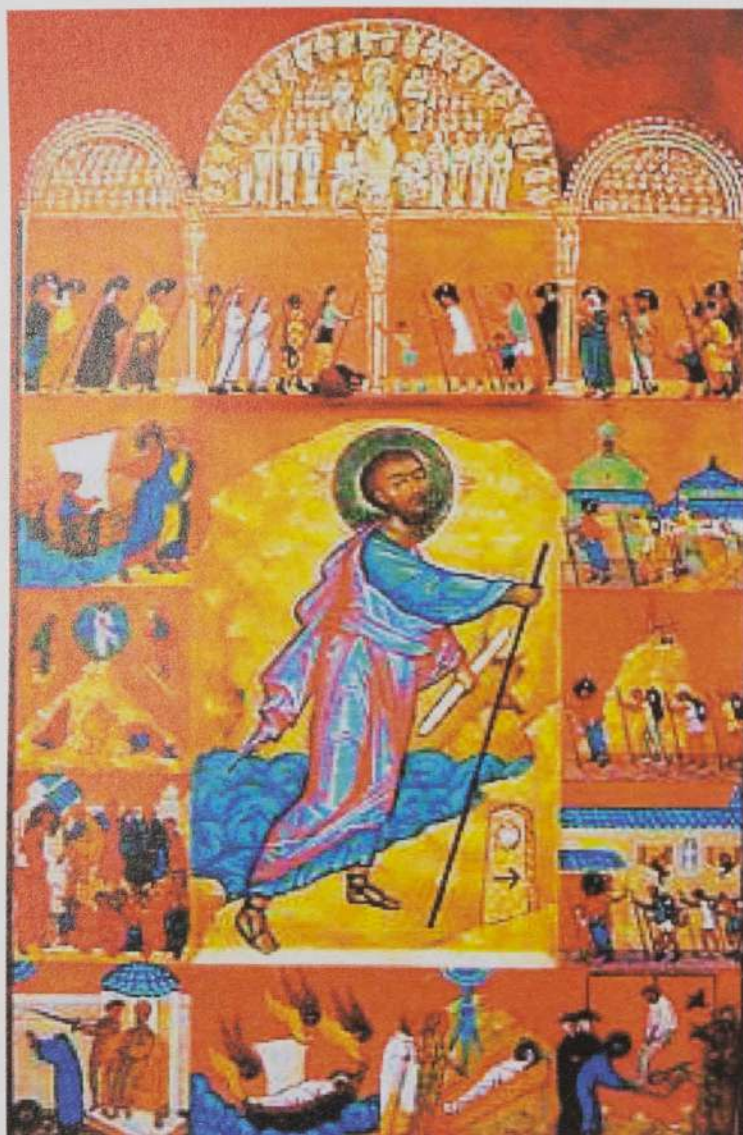
Thanks to Sister Mary Aquinas of the Hengrave Hall community and to various members who helped set up the displays and bookstall, the late arrival of the coach meant only that some of us were unable to appreciate the magnificence of the 16th century Hall until the following morning. Its internal design was sometimes perplexing, but every delegate had been provided with a plan of the interior, so its many nooks and crannies, corridors and staircases presented only minor problems. Supper was served at impressive speed to the 85 delegates seated in both the main Dining Hall and the Pantry (some 15 others were staying locally and eating at a nearby pub) so that formal events of the evening opened on time in the Long Gallery.

After an introduction to Hengrave Hall and its history by Sister Mary Aquinas and the appreciation of the life of D Elías Valiña the Conference Chairman, Pat Quaife, introduced Professor Derek Lomax of the University of Birmingham who had been invited to give the opening address, *English Pilgrims to Santiago de Compostela*. As at the Annual General Meeting in January Professor Lomax was stimulating and informative and Spanish delegates in particular were glad to have the full text in Spanish which he had kindly provided.

Saturday 17th March

Early risers at Hengrave had a choice between walking in the grounds or visiting the bookstall and exhibitions in the Corner Room of the Hall. As well as the Confraternity's Rabanal exhibition, a splendid selection of photographs of churches, chapels and landscapes on the pilgrimage routes in Aquitaine had been brought by Odile Lutard, plus useful tourist literature on the Gironde area.

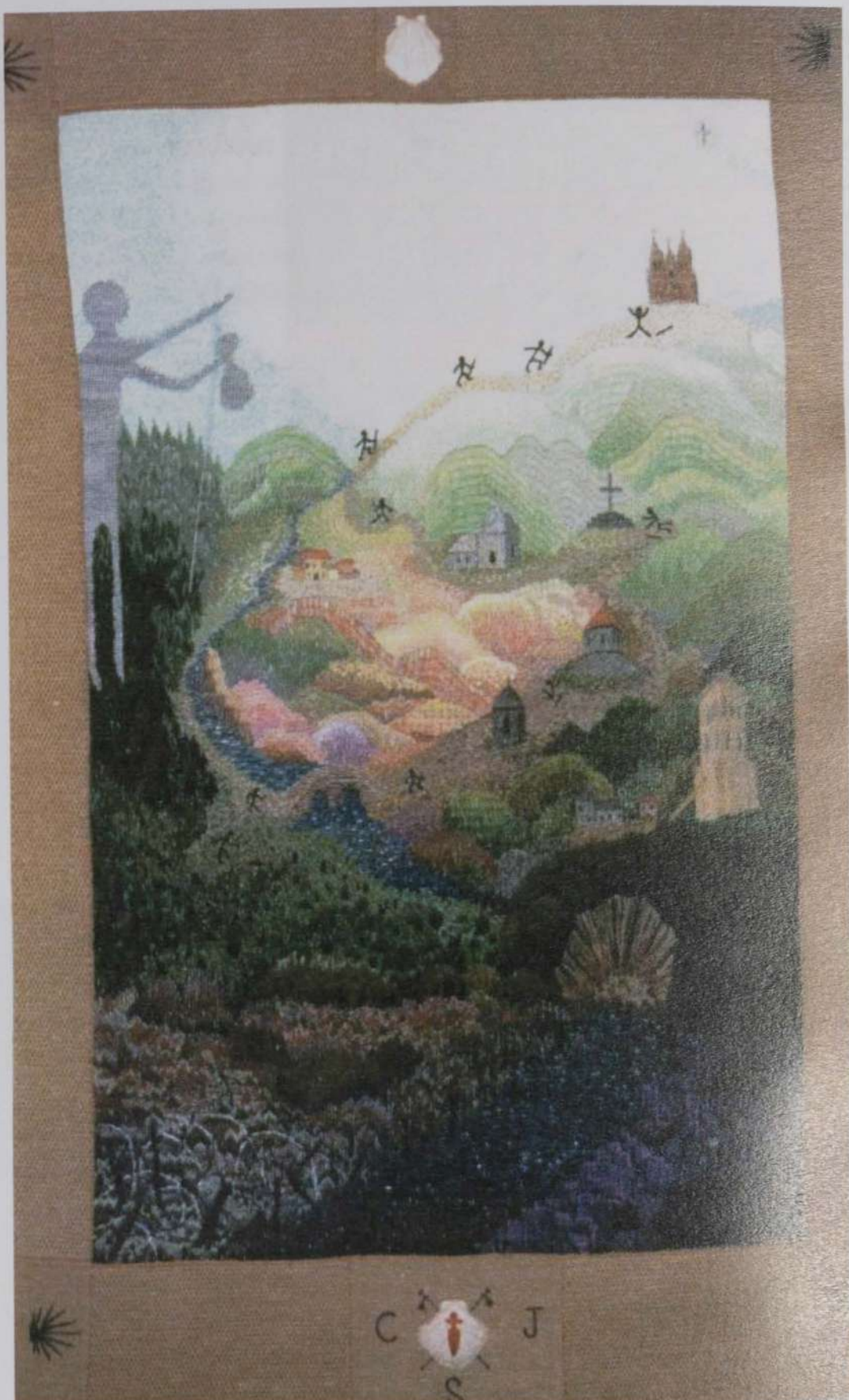
The morning's speakers were Professor Brian Tate on *Pilgrimage from England by Sea* and Hilary Shaw, founder and secretary of the Bredérèth Sen Jago, on *Cornwall and St James – by Sea and Land from*



Santiago Peregrino icon now at Refugio Gaucelmo, Rabanal del Camino. Explanation of the icon by Sister Petra Clare, *Bulletin* 76, pp20-34, December 2001.

Statue of St James. 16th century, from the Low Countries. Acquired by the CSJ.





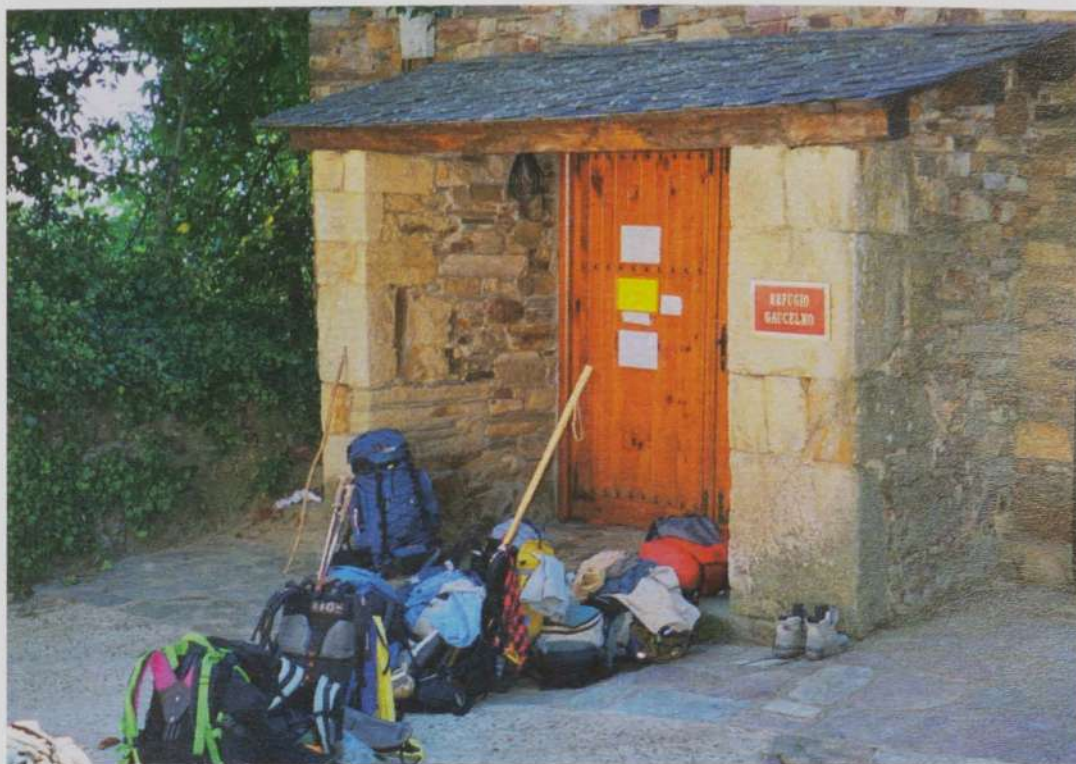
Made by CSJ member Moya Jolley.
For an explanation of the banner see *Bulletin* 70 pp6-11 June 2000.



Pilgrimage on the Camino Inglés, Summer 1993



Pilgrims at Olsztyn Town Hall, Autumn 2007



Refugio Gaucelmo, Rabanal del Camino



Refugio de Peregrinos de Miraz

Cornwall to Galicia. Both talks were well illustrated with slides and maps, a feature particularly appreciated by the foreign delegates. Among the audience was a special guest, Mrs Constance Storrs, whose 1964 University of London thesis on English pilgrims has inspired so many Confraternity members.

After lunch we squeezed into two large coaches and set off into the lovely Suffolk countryside for the first of the Conference's two excursions. Four medieval churches were vividly brought to life by George McHardy, who led us knowledgeably round Rushbrooke, Rougham, Hesselsett and Woolpit. In addition to pointing out the main features of each, George concentrated on the way churches develop and change over centuries. None of those we visited was dedicated to St James but pilgrimage to Santiago was mentioned in several of the wills of medieval parishioners of St Mary's Woolpit. A longer itinerary involving the better-known churches of Long Melford and Lavenham had originally been proposed, but the circuit closer to Hengrave gave us more time in each and we were able to enjoy the rural Suffolk air and sunshine as well as the architecture. Many thanks to George McHardy for all his work, and to local member Alf Peacock, who entertained one of the two coach parties with his running commentary.

Supper at Hengrave on Saturday evening was particularly memorable. Odile Lutard had brought with her three magnums of Janoueix claret as a gift to the Conference from Monsieur Jean Janoueix, one of the vice-presidents of the Aquitaine Association, who owns several vineyards in the region. Miraculously there was enough wine for some 85 glasses and all participants, including those 'dining out', were able to toast the occasion. We are very grateful to Monsieur Janoueix for his generosity and to Odile for carrying the heavy bottles all the way from Bordeaux.

A long evening's entertainment, chaired by James Maple, took place in Hengrave's panelled Banqueting Hall. Walter Ivens first spoke briefly in Spanish and English on the Rabanal Hostel appeal, bringing delegates up-to-date progress on fund-raising and building plans.

Mary Remnant then took the floor to present one of her celebrated lecture-recitals, this time entitled *Music of the Pilgrimage*. She had been hard at work for weeks prior to the event dispatching the appropriate music to delegates from different countries, rehearsing the English singers in SW10 and the other groups at Hengrave in any rare free moment. The result was one of the most entertaining evenings any of us had experienced. The Banqueting Hall rocked to resounding gusts of laughter and applause as various well-known characters played their

part – or occasionally failed to do so. James Hatts played a young pilgrim with his usual aplomb, while William Griffiths excelled in a recitation of the Middle English poem *The Pilgrim's Sea Voyage and Sea Sickness*. Armand Jacquemin, President of the Brussels-based *Association des Amis de Saint-Jacques de Compostelle*, wore young James' pilgrim hat and held the distinguished francophone group together. Despite numerous attempts Angel Luis Barreda, the Spanish coordinator, was not able to achieve the same effect for the Spanish singers. On a serious note the English and German groups acquitted themselves creditably, while Mary herself did wonders in coordinating all her instruments, songs and multi-lingual team of performers.

This was not, however, the end of the evening's entertainment. After a short break (mainly to visit the bar) the jovial Spanish musicologist, Eusebio Goicoechea Arrondo from Madrid, presented part of the video *El Camino de Santiago por España* produced by *Los Amigos del Camino de Santiago de Estella*. Thanks to Amanda Bath, who skilfully interpreted into English from time to time, non-Spanish speakers were not at too great a disadvantage. The session finally closed around midnight amid fears that we may have been disturbing the long-suffering community at Hengrave.

Sunday 18th March

The first and most solemn event of the day – the memorial Latin Mass – took place at 8am in the round-towered church of Reconciliation in the grounds of Hengrave Hall. There was a maximum attendance at this moving occasion, possibly helped by the proximity of the church to the Hall.

The international flavour of the conference was particularly marked at the first post-breakfast session. This was a Round Table, chaired by Pat Quaife, at which representatives of the different countries spoke of their association's activities and the plans for the year to come. The first speaker was the doyen of the European associations, Monsieur René de la Coste Messelière, president of the *Centre Européen d'Etudes Compostellanes* and of the Confraternity's parent organisation, the *Société des Amis de Saint-Jacques de Compostelle*. The Société was due to celebrate its 40th anniversary in Paris in late April and Monsieur de la Coste Messelière extended an invitation to those present to take part in the celebrations. He was followed by Dr Armand Jacquemin from Belgium, Angel-Luis Barreda Ferrer (coordinator for the Spanish associations), Heinrich Bahnen (Secretary of the Aachen-based *Deutsche St Jakobus-*

Gesellschaft), Koen Dircksens (President of the Dutch Association), Dr Peter Klemensberger from Zürich who spoke about Switzerland, and finally Professor Derek Lomax for Britain. Their contributions will also be published in the conference proceedings.

Next on the Sunday agenda was a group photograph outside the Hall master-minded by José Ignacio Díaz, editor of the magazine *Peregrino*. A final afternoon tea back at the Hall - and much packing up - preceded our boarding the coach back to London and marked the end of a very successful first conference for the Confraternity.

So many people helped in so many ways that a complete list would fill the rest of this page. However, special mention must be made of all our distinguished speakers and of Marion Marples, the principal organiser of our conference, who managed, somehow, to keep her sanity and equilibrium at all times. We also owe a special thanks to Sister Mary Aquinas and the Hengrave community for looking after us so well and tolerating the occasional excesses of noise and high spirits.

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Editor's note: Sadly, in more recent times, the Hengrave Community has had to leave Hengrave Hall.

Body and Soul

Hospitality through the ages on the Roads to Compostela

Welcome and opening remarks by Laurie Dennett

It gives me great pleasure, as Chairman of the Confraternity of Saint James, to welcome you all to its Second International Conference, and to Canterbury, itself a city of pilgrimage. It somehow seems right that the Confraternity whose office is located on the site of the Tabard Yard from which Chaucer's Pilgrims set out, should be holding this gathering here in Canterbury, to which they made their way in such high spirits, and in the month of April too.

Since 1990 when we held our first Conference at Hengrave Hall in Suffolk, the extended European "family" of associations dedicated to fostering and studying the pilgrimage to Santiago de Compostela has become what can almost be described as a movement. In 1990 for example, there were eight such groups in Spain: today there are over thirty. With the promotion surrounding two Holy Years that have occurred in the past decade, pilgrim numbers have increased by almost exponential proportions. So too have the publications, guides, media studies and web pages spawned by worldwide interest in the pilgrim routes. The recuperation of many of these] routes in the various European countries has been one of the most positive Jacobean developments of the last decade. At the dawn of the 21st century, the network of roads that conducts modern pilgrims from all over Europe to the shrine of the Apostle St James is once again a unifying cultural feature that traverses national boundaries and differences of language, as it was nearly a millennium ago. The infrastructure that supports this, while in some instances involving the restoration of what had fallen into ruin, has also come to consist of new initiatives and responses – sometimes collectively, by the very associations to which we all belong, and sometimes by individuals who have felt an irresistible personal summons.

The long pilgrim journey to Compostela, enacted in whatever century or along whatever route, would not be physically possible without the underlying, positive response to the pilgrim on the part of those institutions and individuals encountered along the way. This, as you know, is the theme of our Conference: *Hospitality - through the centuries - on the*

roads to Compostela. In planning it, conscious that there is not a great deal written about it in English, we have tried to approach our subject from a number of different angles and different points in time. While there is a strong medieval focus, there is also a strong modern one, reflecting the permanence of the impulse to give hospitality that is part of the Judo-Christian heritage that has shaped our culture. The varieties of hospitality are many, and we have attempted to represent this variety – from the Benedictine tradition to the practice of medicine, from the great tradition of donor-hospitals to the modern vocation of voluntary *hospitalero*, or warden - in our programme. We hope that all of you will find intellectual and imaginative satisfaction in the ideas conveyed during the Conference. I would draw your attention also to the various exhibitions, and to the articles provided in your information packs. They are meant to support and broaden the portrayal of hospitality whether medieval or modern, presented by our speakers.

Finally, it goes without saying that we have done all we can, in conjunction with the organisers here at the University, to make our Conference truly reflect its subject. We want you to experience hospitality as well as learn about it. That applies in particular to the friends from abroad who have braved the foot-and-mouth disease crisis, not to mention the strong pound, to be with us. I would like to welcome Mlle Jeannine Warcollier, Mlle Thérèse Franque, Mme Blandine Sanières and Mme Marie Claude Piton from France, Dr Robert Plötz and Susan Haberland from Germany, Fathers José Ignacio Díaz and Juan Antonio Torres from Spain, Nancy Meade, Barbara Chamberlain and Fred Exton from the United States, and Aileen O'Sullivan, Billy Browne and Mary Connolly from Ireland. We have also received apologies and good wishes from Herbert and Liliana Simon in Germany, Jacques Rouyre in France, and in Spain from our former neighbours in Rabanal, Charo Carrión and Asumpta Oriol, now in Seville, and Magdalena Stork de Yepes in La Coruña. We had hoped that there would be many more delegates from abroad but since there are not, we are all the more delighted by those of you who have come. Your very welcome presence gives our gathering the international dimension that truly reflects the reality of the pilgrimage to Compostela, today as through the ages. I wonder, as we all have our glasses in our hands, whether it might be appropriate now to drink a toast to the occasion: to the success of our Confraternity Conference and to the enduring commitment of our Confraternity and sister Associations to serving pilgrims as best we can.

The Hospital of St Mary Rouncivall, Charing Cross

Marion Marples

We have heard about some of the hospital provision for the poor, travellers, pilgrims and the needy in medieval London. Many of these hospitals derived from the great Augustinian monasteries of the city. Others developed through individual patronage. The hospital of St Mary Rouncivall was a link with the great monastery of Roncesvalles, in Navarre.

A delegation of monks came to London from Roncesvalles in 1199 to beg for alms to support the work of caring for pilgrims crossing the Pyrenees on their way to St James in Galice¹. Their London patron was William Marshall, first Earl of Pembroke (1147-1219), who as a protégé of Eleanor of Aquitaine, and close to Henry I and Henry II was undoubtedly familiar with their devotion to St James. Marshall gave the monks land by the River Thames at the village of Charing, close to the place marked a century later by the Eleanor Cross (now the site of the statue of Charles I) on the road between the cities of London and Westminster, to build their hospital. The site of the hospital is thought to be on the corner of Whitehall and Northumberland Avenue, opposite the statue of Charles I, which replaces the original Eleanor Cross. Today, a replica of the original Eleanor Cross stands in the yard of Charing Cross station.

The grant was confirmed by Henry III in 1229, who granted protection to a delegation from Roncesvalles seeking alms. The hospital was responsible for maintaining the road at that point. The buildings of the hospital were marked with the familiar cross of Roncesvalles.

Grants of land were made to the hospital at various times from Norwich where there may have been for a brief period of time an existing cell in the 1360s; and from Canterbury, Oxford, Pevensey and Southampton. In Southampton there was a house named Rouncivall granted in or before 1231 by William Marshall's son directly to the monastery at Roncesvalles. It was lived in until her death in 1260 by Claramunda, a wealthy merchant's widow, and the rental income went to the monastery at Navarre. The English hospital was severely

affected by the Black Death, with its affairs falling into disarray, but the King seized the hospital and lands in 1379. In 1385 a fraternity was founded to celebrate Mass on September 8, Our Lady's Birthday. In 1389 the Master is recorded by the name of Garcias, possibly the last one to come from Spain. In 1393 the Warden was John Gedney, who had recently displaced Geoffrey Chaucer from his position of Clerk of King's Works. The hospital was suppressed under the Alien Priorities Act of 1414, but in 1432, the Master, one of the King's chaplains, was allowed to communicate with the mother house and to send an annual payment of ten marks, provided there was no war with the King of Navarre.

In 1475 Edward IV founded (or refounded) a Fraternity of St Mary Rouncivall, with a Master, two wardens, brethren and a Chaplain to say mass daily. Prayers were also to be said for the King (Edward IV) and Queen, their child Edward, members of the Fraternity and their souls after death. By 1478 there were three chaplains and three years later the hospital and its properties were given to the Fraternity. The main work of the hospital seems to have been caring for pilgrims on their way to the shrine of St Edward the Confessor at Westminster.

[The warden at this time is not named but may well have been Edward Poynings, of brief interest to members of the CSJ, as two of our members currently live in Poynings cottage and we found a Poyning memorial (with armorial scallop shells) in Hastingleigh Church in Kent.]

In 1544 the Fraternity was dissolved and the lands granted to Sir Thomas Cawarden, the Master of the Revels to Henry VIII. This included all of the Chapel and Hospital of St Mary, the churchyard, the almshouse, the wharf, a stable, all cellars and land called the bakeside, four gardens including one to the south abutting vacant ground called Scotland, water called the bargehouse, a common sewer, a messuage and a long shoppe. (The land called Scotland is now recalled in Scotland Yard.) In 1608-13 the hospital chapel was demolished and the bones from the burial ground reinterred in the churchyard of nearby St Martin-in-the-Fields. Henry Howard, Earl of Northampton, built a sumptuous house there, using stone from the hospital. This was later succeeded by the Duke of Northumberland's Northumberland House.

The Chaucer connection

In Chaucer's *Canterbury Tales* one of the company is described as

being 'the gentil Pardoner of Rouncivall'. Pardons, or indulgences, would have been sold to build up the shaky finances of the hospital. I am indebted to Mark Hassall for bringing to my attention a splendid book describing how a copy of an indulgence for St Mary Rouncivall, printed by William Caxton, came to be used as part of the binding of a volume of four Caxton pieces now to be found in an American library collection. The indulgence had been cut into strips and used as quire guards to prevent tearing in the binding of four volumes. The strips have been removed and pieced together. At least four copies were used. The first 16 lines are found complete, then one strip is missing, then four more lines survive, but the final two lines are missing. It is thought that the indulgence was issued in 1480, when one of the hospital's two proctors was John Kendale, who had strong connections with the Hospitallers at Clerkenwell and the courts at Westminster.

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Charlemagne and the *Codex Calixtinus*

A CSJ Study Weekend at Aylesford Priory

Marion Marples

Every pilgrim over the Pyrenees has encountered the name of Charlemagne, and maybe Roland and Oliver too. Some will have heard of the French epic poem *The Song of Roland*. Some will be aware of the historical traditions of St James and know the 12th century *Pilgrim's Guide*. All those who attended the recent weekend school Charlemagne and the *Codex Calixtinus* know how all these elements of the historical jigsaw begin to fit together.

The programme opened with a factual introduction by Pat Quaife

to the elements which would be discussed the following day: Who's who and when - including the Merovingians, Charles Martel, the Mayor of the Palace and others. Then she introduced Charlemagne and his family and the lands which became part of his Empire. As a cultural contribution Susie Gray gave a fascinating insight into the calligraphic script known as Caroline Miniscule and raised the question which occurred several times as to whether Charlemagne was himself literate. Pat then introduced the *Codex Calixtinus*, the various versions found in different European archives, in particular the several versions of Book

IV *Pseudo-Turpin* and Book V: *The Pilgrim's Guide*. Laurie Dennett contributed an aide-memoire on the early traditions of St James and the pilgrimage. Indeed, there was such a wealth of material that it did not matter a jot that the video Marion Marples wanted to show had failed to make it through the Easter post in time.

On Saturday Pat Quaife introduced an absorbing recording of a *Radio 4* programme narrated by the late Brian Redhead about Charlemagne and his times. By now some names were beginning to recur and odd spots of recognition appeared in the sea of unfamiliar names and movements. This was followed by William Griffiths reading a translation of a paper, translated from the Spanish by Diana Goodier, by Prof Klaus Herbers of the University of Erlangen, on *St James and Charlemagne: two European myths*. This paper had originally been delivered at the conference organised by the *Committee of Experts of the Xunta de Galicia* in September 2001 and brought the whole subject into the 21st century with the suggestion that the historical St James and Charlemagne were being used to evoke a united Europe through the traditions that developed well after their lifetimes.

Pat Quaife then gave a very clear paper about the *Song of Roland*, its structure and the reworking of historical facts into a poem recounted all over medieval Europe. William Griffiths was able to supply a CD of a reading of the verse in the original medieval French. After lunch, Marion Marples introduced yet another version of the text, that which is found in the so-called *Pseudo-Turpin*, Book IV of the *Codex Calixtinus*. Half a dozen readers declaimed selected passages about Charlemagne's dream of St James, Roland, the battle with Ferragut and the tradition of the lances springing into bloom in a field just outside Sahagún. These stories, with which pilgrims might have been familiar, were illustrated with slides of the places referred to in the text. Pat then showed slides of the Charlemagne legend as depicted in the windows of Chartres cathedral and finished with a splendid collection of slides



of the cathedral and treasury at Aachen Cathedral, Charlemagne's capital, which she had recently visited. A full day was completed by a lecture recital by Dr Mary Remnant on *Music and Instruments from Charlemagne to the Codex Calixtinus*. Mary was delighted to find that Betty Moore, a trumpet player, was able to make a good sound on a horn similar to the one supposedly blown by Roland. On the final morning we welcomed Prof Jinty Nelson of King's College, London, (now a Dame of the British Empire) who spoke about Charlemagne himself, trying to fill out the usual narrow picture given, in particular in relation to Spain. This complemented the earlier content of the weekend superbly, while still leaving plenty of questions to be discussed over lunch.

The weekend was highly enjoyable, instructive and deemed to have been a great success. It is gratifying that we can supply the expertise for such a weekend from our own CSJ resources and thanks go to all who took part in any way. In particular we thank Pat Quaife who brought the whole subject alive through making sense of a wealth of material and William Griffiths for memorable asides, geniality and musical interludes from his vast collection of CDs.

Le Walk 20-27 July 1996

Marion Marples

Along with the Irish visit in May and the Rabanal study visit in October, the great Anglo-French walk from Southampton to Reading (on a route known as St James's Way) was one of the three major activities in 1996. Two years earlier, in August 1994, Confraternity walkers had been invited by the Association of the Pyrénées Atlantiques to take part in a pilgrimage from Bayonne to Pamplona and those who did had been most impressed with the organisation of it, masterminded by their president Jacques Rouyre and vice-president Yves Saint-Léger. So we were delighted when Jacques led the 1996 French party to Southampton Docks early on 20th July.

The CSJ team had been preparing for the week ever since January and fully deserved the praise they received for organising seven days and nights of meals, accommodation, route-finding, luggage carrying, church-visiting, all in French and English.

Everyone among the fifty plus participants will have their special memories but suffice it here to add some highlights:

- the surprisingly well-preserved medieval Southampton, tours of which were provided for English and French language groups;
- the four happy birthdays celebrated en route, two English (Gosia Brykczyńska on 25th July and Marion Marples on 26th July) and two French (Jacques Rouyre and young François, aged 16);
- the arrival at St Cross, just before Winchester, to find a marquee and chilled wine waiting, thanks to the fact that the Master's daughter had been married there the day before; and the tour and service led by Brother John, in perfect French, to the pleasure of our visitors;
- the presence of Australian member, Marie Freyne from Sydney, which added a further cosmopolitan touch to the company;
- the barbecue at Wield, home of both a St James's church and of CSJ member Lola Yorke, who organised with great kindness the meal and later camping on the village green;

- competing with village cricketers for showers at Bramley and coping with the showers at Reading - a room with water coming from the ceiling;
- best of all perhaps was the boat trip on the River Thames on St James's Day from Reading to Marlow ('*a stroke of genius*' said one tired walker after several very hot days in a row);
- lunch in an idyllic setting by the Kennet and Avon Canal;
- Hervé who kept the sun off his nose most effectively with a leaf tucked under his sunglasses;
- the hand of St James on display in the Church of St Peter at Marlow to possibly its biggest audience since the 12th century.

Thanks are due to many people for the success of this Anglo-French walk undertaken in a true spirit of pilgrimage: the CSJ organising team of Howard Nelson, Stephen Badger, Hilary Hugh-Jones, Rosemary Clarke, Marion Marples and William Griffiths, French-speaking guides and lecturers, Hilary, Howard, Jinty Nelson and Pat Quaife; Kevin Corrigan and his wife and the team from Our Lady and St Anne Caversham; the Master of St Cross and Brother John, Canon Philip Morgan of Winchester Cathedral; Lola Yorke, Brian Collins and his wife at Wield, Revd R Toogood and Sue Toogood at Bramley, Canon Griffiths (Marlow), Mary Remnant, Walter and Mary Ivens and to the sound of trumpets: Doreen Hansen and John Hatfield for feeding the multitude for a whole seven days!

The Walsingham Pilgrimage

Christine Pleasants

A year or more ago it was decided that the Confraternity should endeavour to walk from Bury St Edmunds in Suffolk to Walsingham, the Marian Shrine in Norfolk, to mark our twenty years as an association. This of course needed a lot of planning such as route, accommodation, food and backup transport. David Charlesworth, who had helped us in this capacity when we stayed at Castle Acre for St

James Day in 1997, agreed to be co-ordinator again. He had started this work before his untimely death in November 2002. Marion, as usual picked up the threads and with William Griffiths' and Catherine Dell's help the logistics were sorted out.

The Shrine of Our Lady of Walsingham was at one time the major place of pilgrimage in England being the site where Lady Richeldis had a vision to reconstruct the Virgin Mary's house in her own country. The Slipper Chapel has become the Roman Catholic National Shrine and the Anglican Shrine was rebuilt in 1931. In the famous poem *Piers Plowman* it says:

A host of hermits with hocked staves

Went to Walsingham with their wenches behind them, these great lubbers and long who were loath to labour

Clothed themselves in copes to be distinguished from others and robed themselves as hermits to roam at their leisure.

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



So on a sunny Sunday afternoon on 20 July a large group of us pilgrims assembled at the cathedral church of St James in Bury St Edmunds. We made our way into the abbey church to be seated at either side of the high altar. The Choral Evensong for the patronal feast of St James took place and the members of the Confraternity were welcomed. We were led into the abbey gardens and on the site of the Abbey ruins we received a pilgrim blessing. We started our pilgrimage, with a

walk along the river Lark in the late afternoon sun. We were taught an ancient pilgrim ceremony by Dr William Griffiths to be performed when crossing rivers. This created much noise, and merriment for us pilgrims and curiosity from the locals. We arrived at Hengrave Hall in time for dinner and before being shown to our very comfortable bedrooms, were given a short talk about the history of the hall by one of the ecumenical community. In the morning we attended one of the two

chapels for prayers and after breakfast set off on our first long days walk. This provided a good opportunity to get to know one another as there were at that stage fifteen British and six French walkers and one cyclist. We had our first sample of the excellent picnics supplied by David's daughter-in-law and delivered by his son Seth, who always managed to find us and be on time with a marvellous assortment of sandwiches, snacks and drinks; either in the woods or on a village green - close to a pub in true pilgrim fashion.

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

There was a real camino feeling about this pilgrimage not least because in medieval England the Milky Way, according to Jennifer Westwood, in her book *Sacred Journeys*, was known as the Walsingham Way; pointing the way to the Holy House....miraculously transported from Nazareth to Norfolk. (Likewise the Way of St James in Spain is also sometimes called the Milky Way.)

As we were crossing from Suffolk into Norfolk on Barnham Common some of our members became lost but they were called in by mobile phones and cries of *Ultreia* while we lay in the shade watching Dancing Desmond (CSJ member Desmond Herring), execute his Lord of the Dance routine. Several more people joined us during the week swelling our numbers to thirty. We were well catered for by our back-up drivers of which there were five in all and also the various halls, hostels and B & Bs who put us up. The Anglican Shrine accommodation was excellent for me and my husband Michael. Others stayed at Elmham House, the Roman Catholic accommodation in the village.

Arriving in Walsingham we engaged in various pilgrim services and Masses including the Sprinkling Service conducted with water from the Holy Well, a most moving ceremony. On Saturday many of us enjoyed a ride on the little train which took us between banks of wild flowers and butterflies to Wells-next-the-Sea where the usual fish and chips and paddle in the sea were indulged in. The planned weekend concluded with a lecture-recital by Dr Mary Remnant on *Pilgrims and Music on the Road to Walsingham*, a very fitting end to a wonderful experience.

St James's Day 1987 at Staple St James

Patricia Quaife

The front carriage of the 8.55 train from Charing Cross to Sandwich on July 25th was occupied by Confraternity members en route to the village of Staple in east Kent. British Rail did not get us to our destination on time and we never succeeded in catching up. Mud and thistles on the footpaths between Sandwich and Staple were also to blame as were the interesting buildings that delayed us on our way.

Our first stop was on the outskirts of Sandwich, at the former pilgrim hospital of St Bartholomew, now a small square of almshouses clustered round a 13th century chapel. As early as 1190 pilgrims to Canterbury and other travellers were accommodated at St Bartholomew's which was then situated outside the town walls. The name was not given until early in the 13th century, to commemorate victory over the French on St Bartholomew's Day, 24th August 1212. We were shown round the chapel by one of the residents of the almshouses, who pointed out the main treasure, a stone effigy of a knight, Sir Henry de Sandwich, Lord Warden of the Cinque Ports in the time of Henry III.

Today St Bartholomew's Day is celebrated by the children of Sandwich who, if they run all the way round the chapel, are given a Bartholomew bun or biscuit.

Continuing on this pilgrimage route towards Canterbury, we next stopped at the church of St Mary the Virgin at Woodnesborough, on the old Roman road. Again, we were fortunate in being shown around by the key-holder, and we were particularly struck by the variety of pilgrim crosses and marks incised on some of the fine pillars of the nave. As well as deeply cut crosses and ornamental circles, there were also a chalice and paten cut into one of the columns.

By now it was 12.30 and we should have been nearly at Staple. Welcome refreshments were obtained at the Woodnesborough village shop, which raised everyone's spirits, especially those of the two six year olds, James Hatts and Lorna Martin, the latter being the youngest member present by a week or so. Mud and thistles now lay ahead and we weaved a circuitous route through Kentish fields and vineyards to *our* vineyard at Staple St James.

Alas, we arrived over an hour late, to find one family patiently waiting for us, with two other members having sensibly retired to The Black Pig. Walking boots and shoes were removed with relief and we proceeded to

enjoy a well-deserved picnic in the hay barn at Staple Vineyards.

The vineyard owner, Bill Ash, then guided us through a sampling of the three delicious, estate-bottled white wines produced by Staple Vineyards. Bags and rucksacks now heavy with bottles of wine, we were on the point of departing for the



nearby church of St James when a photographer from the Kent Gazette arrived to take a group photograph, with Mr Ash.

The churchyard is entered through a very fine lych-gate which bears the date 1664 but which may be up to 200 years earlier. Within the 14th-15th century church with its long nave and open timber roof, the feature of the greatest interest for us, and (probably for most visitors), is the elaborately decorated East Anglian font. Carved in around 1480 and commissioned for the church, the panels include a distinct St James with scallop shell, scrip and other attributes. Needless to say, he was the most photographed figure, the others being angels, the Holy Trinity, and the symbols of the Evangelists. A unique feature of the 13th century tower is a one-handed clock that shows the hours only; we had to take this on trust, however, as the clock was being restored at the time of our visit.

Our last half-hour in Staple was spent in the churchyard reading out greetings from members unable to be present, and the now traditional letter from James Maple, written on 17th July when he was en route to Santiago de Compostela on his bicycle.

Because the day's timetable had 'slipped' by well over an hour, we abandoned our plan of walking another four miles across the Kent countryside and with the usual impeccable Confraternity timing (!) caught one of the few buses of the day back into Sandwich. There was just time for coffee and cakes in a Tudor tea-room in the town before a brisk walk to the station to catch the train home.

We owe thanks to Marion Marples for making all the detailed arrangements, and an apology to those members who were kept waiting and, worse, to those we missed altogether. It hasn't ever happened before.

Norfolk Pilgrims and Peddars

Gosia Brykczynska

(with much help from members of the CSJ)

When St James's Day falls on a Sunday, Jacobean pilgrims in Santiago de Compostela celebrate the joys of St James for an entire year, in a style that is befitting one of the most senior of the twelve apostles. When St James's Day falls within a week-end however, the Confraternity makes an equally enthusiastic attempt to prolong the annual festivities and from all corners of the realm, members congregate to rejoice together. This year, around fifty of us descended on the quiet village of Castle Acre in Norfolk, a settlement long associated with pilgrimage routes and ancient Roman tracks (Walsingham, Ely, Bury St Edmunds, Norwich, the Peddars Way) and together with the parishioners of St James's Church in Castle Acre, proceeded to celebrate the magnificent feast of St James in Confraternity style.

The celebrations started on Friday 25th July, in King's Lynn, an ancient port town situated on the northern coast of Norfolk, long associated with shipping, the wool-trade, flourishing markets, banking and pilgrim stop-overs. King's Lynn, historically known as Bishop's Lynn, encircled by the sea and estuary of the River Great Ouse, is still a fascinating place to visit, and after a leisurely lunch we were given a guided tour of the town by a most informative local historian who was also knowledgeable about St James. Among the architectural treasures of King's Lynn are the Church of St Margaret and Red Mount Chapel and in the local museum are to be found a number of pilgrim badges. As a wealthy port-town, King's Lynn started the English banking system as we know it today, and a small group of us made a quick reconnaissance of the old merchant house belonging to the ancient Barclay family. The house has underground tunnels and cellars and visiting this old merchant dwelling and warehouse put us in an appropriate mood for afternoon tea in the old medieval Guild Hall. King's Lynn was also home to the famous mystic and controversial medieval writer Margery Kempe and indeed next year (1998) on the 23rd -24th July a group of actors from King's Lynn will put on a play based on her writings in Walsingham as part of its centenary

celebrations.

We left King's Lynn in excellent spirits, in the knowledge that even more Confraternity members would be meeting up with us at the well tested, pilgrim drinking-holes of Castle Acre. At Castle Acre, after we had located our places of rest for the week-end (many of us staying at the wonderful ancient hostelry The Old Red Lion) we slowly made our way to the Church of St James, beautifully decorated for the patronal feast, where the vicar and members of the congregation were awaiting us. The church is medieval, with 13th century pillars, 14th century glass and much 15th and 16th century carving. A 14th century rood screen of which only the lower part remains, has a wonderful panel dedicated to St James. The splendour of the festive Mass for St James with the singing of the local choir and all the Confraternity members joining in the hymns in praise of all the saints made us feel very much at home.

The Confraternity Choir used the occasion to practise its singing, in the full knowledge that on Sunday morning it would be called upon to sing the praises of St James for the good residents of Castle Acre. Dr Mary Remnant, our choir mistress, was sorely missed, but John and Etain Hatfield were excellent supports. The vicar in his sermon rightly stressed the gospel point about St James, who like us, initially wanted the power and glory but was unaware of the price that might need to be paid. It is the essence of the journey of our pilgrim lives that we need to mirror the road taken by St James, from the rebuff on celestial etiquette in Galilee, to his wanderings in Europe and finally his martyr's death in Jerusalem. As all pilgrims know well, it is a long road to travel. After the Sung Eucharist, the parishioners prepared an unexpected feast for us, with sandwiches, drinks and even a marvellous cake of St James. All of us were invited to take a blessed souvenir shell from a basket placed underneath the lovely modern wooden sculpture of St James the Fisherman. Two of us with birthdays on 25th July (a young girl from Castle Acre and I) and all those named after the Apostle, were invited to surround the table where the cake was to be cut. In true pilgrim fashion new contacts were made and once again St James cast his magical spell on all of us. We were hurried from the church however, to The Old Red Lion, where a formal dinner had been prepared for us. It was a unique feast of vegetarian surprises.

Saturday the 26th July, the feast of St Anne and St Joachim, parents of Our Lady, started with an enormous breakfast for those staying at the Old Red Lion. We then visited Castle Acre Priory which is run by English Heritage. The Priory, which was founded in 1085 by William

de Warenne, Earl of Surrey, was a monastic foundation from Lewes Priory. It is a splendid ruin full of great surprises. We also went around the village and inspected the ruins of the Norman castle. Many of us returned to Castle Acre Priory for a picnic lunch and on the grass surrounded by the ancient walls and the Prior's lodgings, heard a folk group performing old English songs. Not to be outdone, a small contingent of the Confraternity Choir that had lingered behind, sang *Dum Paterfamilias* for our entertainers. As we left the Priory, our attention was drawn to a splendid old elm tree of immense scientific interest, since it is one of only three surviving ancient elms in England known to have been exposed to Dutch Elm Disease and not to have succumbed. Genetic information from seeds of the tree is being studied by botanists and horticulturists and there is much hope that a new generation of disease-resistant elms can be propagated from the seeds. Let's hope St James will come to the rescue.

In the afternoon two walks had been prepared for us by David Charlesworth who lives in Norfolk, one walk of 17km and another 10km, with a 'pit stop' which he kindly provided to take care of our every need. The walks were superbly marked with military precision and great attention to detail. Had some local ramblers not moved a few signs by a ford, there would not even have been the obligatory diversion that seems to be part of all Confraternity walks. This walk was wonderfully invigorating and even though it took some of us from 2pm till 6pm to complete – and it tried to rain several times – our spirits were far from low. We hurried back to The Old Red Lion for a splendid communal supper, where we celebrated yet more birthdays, after which those who thought that they might enjoy 'murder and still more murder' to quote William Griffiths, went off to be open-air spectators at a superb production of *Medea*. We were warned to dress warmly, and we dutifully turned up in anoraks and multiple layers of sweaters; one trusty pilgrim however even sat wrapped in his duvet. I trust the landlady of the B&B was not at the same performance, or there might have been a murder and yet more murder.

Sunday was a fine summer's day, and after a hearty breakfast the Confraternity Choir went to St James Church ahead of everyone else, in order to have a final rehearsal and sort out liturgical order with the vicar. The Sunday Eucharist formally closed the St James Triduum, with the Confraternity Choir singing wonderfully.

After coffee and a break, the more hearty members made a short walk to the Saxon Church of St Mary and All Saints in the village

of Newton. Lunch was taken in one of several inns in Castle Acre including at the old Vicarage, where the local parishioners had organised a barbecue. It was a lazy, hot, summer luncheon-feast, in a quiet spot of rural Norfolk.

I have many reasons to remember St James's Day this year, but even more than I anticipated, it felt good to be with fellow members of the Confraternity. As a Confraternity fellow pilgrim recently said to me, in an old inn in Arundel, Sussex, "if it were not for St James, none of us would be sitting around the table that day." Likewise none of us would have gone to Norfolk, to the country of the ancient Peddars Way to celebrate St James's Day, if we had not been already captivated by Santiago.

Summer Weekend at Winchester

The Marriage of England and Spain on St James's Day 1554

Sandra Collier

Iso much enjoyed my CSJ visit to Salisbury on 17-18 July that I decided to attend the Winchester weekend a week later. I felt more confident setting out on the second Saturday morning. I now knew the way to Waterloo Station and that I would easily recognise my fellow pilgrims by their shell emblems and CSJ shirts.

The first event on the Winchester programme was a visit to St James's Burial Ground. CSJ members joined parishioners in an outdoor Mass in the cemetery of the demolished medieval church. I was most honoured to receive a special mention in the pilgrim blessing and my thoughts went back to Santiago Cathedral. I joined the twenty strong CSJ choir in singing *Ad honorem Regis summi* and I hoped no one noticed the Australian at the back mouthing the Latin words.

We walked to the Hampshire Records Office to an exhibition of

Winchester and the Royal Wedding 1554. Then a picnic lunch in the cathedral close. Our next activity was a self-guided tour of Winchester Cathedral and the exhibition celebrating the marriage on 25 July 1554 of Philip of Spain and Mary Tudor. The exhibits, on loan from various museums in Spain and England, included portraits, armour, furniture, books, manuscripts, heraldry, coins and medals. It was fun to collect *sellos* on the official guide of the treasury, triforium gallery and library. At 4 pm we met Don Bryan at the Guildhall for a guided walk of Tudor Winchester and sites associated with the wedding. We were told how the Dean's house had been prepared for Philip. We visited the garden, unlocked the gate and walked over the little bridge, just as Philip did on his private meeting with Mary prior to the wedding. Wolvesey Palace was Mary's Winchester residence. We walked around the ruins of this castle and stood in the Great Hall where Mary publicly received her prince. We passed by Winchester College where a lavish ceiling, with the initials entwined was prepared for the royal visit. While on the walk we passed the water-mill, now a youth hostel, where some of our members stayed. We walked by the Pilgrim School, Westgate, the River Itchen fringed by attractive houses and gardens and a Roman town wall. We stopped outside the house in which Jane Austen lived prior to her death. After an early pub supper we attended a concert in the cathedral. This was a celebration of the marriage of England and Spain and was titled *Music from the Golden Age, Choral & Instrumental Works by Composers from the English and Spanish Courts*. The sound resonated down the nave and the light slowly dimmed behind the stained glass windows - a magical setting for a medieval celebration.

The night was concluded with a 30 minute brisk walk to the Hospital of St Cross to meet our 10.30 pm curfew. Philip stopped at St Cross to change his clothes before entering the city. Our pilgrim accommodation was in Hundred Men's Hall, a converted stable. I looked with envy as the more experienced pilgrims prepared their bedding on padded chairs as I unrolled my sleeping bag on the brick floor. I recalled my first camino lesson - that a pilgrim should always be grateful and soon went to sleep wondering if any of the three thousand strong Spanish Court slept here.

Breakfast was nearby at the Bell Inn on St Cross Road. At 11.15 we attended the Sung Eucharist with Baptism in the cathedral. Leading the singing was the Stratford-upon-Avon Chamber Choir. During the service the congregation remembered and prayed for CSJ members who had died during the past year and pilgrims who

were at present en route. Free time followed with considerable time spent at the cathedral's second-hand bookshop. Our backpacks were noticeably heavier on departure. We enjoyed a picnic in the close where we toasted St James's Feast Day, Gosia Brykczyńska's birthday and wished Marion Marples many happy returns for the following day. We returned to the cathedral at 3.30 for a celebration of the 450th anniversary of the marriage of Queen Mary and Philip of Spain. Also attending were three pilgrims in medieval dress, including former member Michael Brown from Northampton. They were setting off on a walk to St Ann's Well in Brislington, Bristol. It was a joy to greet a fellow pilgrim, Ken Mann. We first met in Rabanal and it was fun to have a photo taken by a red bus to record our English meeting; also to dine with Peter FitzGerald who carved the milestone of St James that stands in the vestibule at Refugio Gaucelmo at Rabanal inscribed *Santiago de Compostela 218kms*.

For me the highlight of the Salisbury and Winchester weekends was the interchange of camino stories. I feel inspired to return to Santiago via the Portuguese and English routes. I would like to thank the Confraternity members for their hospitality and support during my journey in England.

Sandra Collier is a CSJ member resident in Sydney, Australia

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September 2004

Editor's note: This was but one of several trips by the CSJ to Winchester – see *Bulletin 43* for an account by Marion Marples in 1992. Sandra is now safely back in Australia and helping in the organisation of the Australian pilgrim association.

Smoking Bishop

Linda Poulsen

When we returned home late at night from the Confraternity's visit to Burgundy, our house felt as cold as the abandoned Cistercian abbey of Fontenay which we had visited that morning. The abbey lies in a secluded valley and along the lane the low early morning sun had not yet reached the wooded margins where frost still glittered and the light seemed blue with cold. The

refrain from *Peter and the Wolf* kept running through my mind. As we explored the abbey buildings a cold wind blew through the open doors as a reminder of the onset of winter, despite the autumn sunshine.

At home once more we made the house cosy, put the heating back on and lit the fire, but the house was slow to warm. For the second time that day we felt chilled to the bone - I felt as cold as old Bishop Ebrard lying in his tomb in the choir of the abbey church. "Time," we thought "to thaw ourselves out with a glass (or two) of Smoking Bishop, and drink to Bishop Ebrard." We first made the acquaintance of Smoking Bishop in the works of Charles Dickens. His great-grandson, Cedric, researched the recipes of many of the drinks referred to by his great-grandfather, of which there were many. Forty years ago, as part of his attempts to develop his own vineyard, Cedric visited Burgundy. He had been wined and dined in Beaune, and was even elected to a confraternity - *Le Confrérie des Chevaliers du Tastevin*. Cedric refers to Smoking Bishop as a "... grand medicinal drink" and that "...you can feel it doing good. Temperatures go up, from the top of the head (bald heads turn red) right down to the toes."

We carried out our own research (as one does!) and this is our own improvised version, based on Cedric's recipe. Ingredients:

- Home-made Seville Orange Marmalade (Seville oranges available in January/February)
- Dark brown Barbados Sugar
- Spanish red wine
- Port
- Cloves

Method: Using a stoneware jug (i.e. resistant to Microwave) pour in and stir:-

- $\frac{3}{4}$ bottle red wine
- 2 tablespoons of marmalade
- 6 or more cloves to taste
- Sugar

Heat in Microwave to *below* boiling.

Remove from heat and top up with Port.

Serve in front of open fire.

Drinking with Dickens by Cedric Dickens, 1980, New Amsterdam Bks. NY, ISBN : 0-941533344

Pilgrim's Eye

Exhibition at Guildford Cathedral

John Revell

Michaelmas Day alternated sun and showers for my visit but the lofty heights of Guildford Cathedral provided a light and airy amphitheatre for the Confraternity's autumn exhibition of pilgrim-inspired art. The showing ran from 19 September to 11 October. As a setting the cathedral lends itself to thoughts of pilgrims striving towards higher understanding; because of its relatively recent consecration (1961) it does not conform to the standard English cathedral pattern of being down there among the people but stands high on Stag Hill suspended midway between heaven and the town below.



Paintings on display along the north and south walls of the nave ranged from the photographic to the abstract and conjured up memories of many days on the camino in France and Spain. The dust and the haze came mixed with the challenge of hope and despair. Confrontational but intriguingly memorable in retrospect was the shrine triptych of Alex Menzies who describes in the catalogue his fascination with his initial exposure to the architectural ostentation of Spanish Catholicism. "My vague religious education in Scotland was Presbyterian and Methodist," he writes and then goes on to use the nicely chosen word *vulgarity* (the italics are his) to indicate the paradox which his work so adequately shows. In an altogether different vein was the wonderful symmetry of Rosalind Billingham's collages recalling French days in the Gironde and the Lot. Michael Newgass's contribution "The ground at my feet" reeled off a kaleidoscope of black-and-white images with hand-held camera

aimed marginally ahead of his questing boots. Muddy trails, leaf-fall, cobblestones, arrows on pavements are all captured in succession. I was tempted to count the number of shaped prints, but refrained as I felt that somehow a mathematical tally wasn't within the spirit of his free-ranging introspection. For an overlay of serenity - the pilgrim feeling at the end of the day when all (or nearly all) has been accomplished - I enjoyed sharing Mark Hoare's vividly gentle memories of the high places between Astorga and Ponferrada. Closer to the coal-face (by which I mean the powerhouse at 27 Blackfriars Road) if you have ever wondered what Christine Pleasants does when she's not answering the office telephone or despatching publications to avid readers the evidence is there in her painting of the "Phoenix" which conveyed its pilgrim crew from Cornwall to northern Spain in Holy Year 1999. Thanks are due to all those involved in assembling this vista of pilgrimage. The exhibition catalogue is available for perusal at the Confraternity Office for those who may wish to view the panorama in retrospect.

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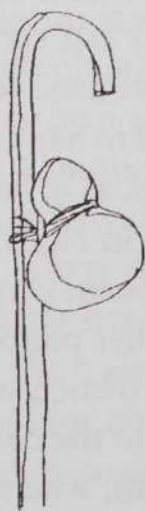
December 2006

Editor's note: The cover of the exhibition catalogue featured this lino cut by Confraternity member Bridget Holden of a wooden bench-end in the church of St Levan, West Penwith, Cornwall. It was also used as the cover illustration for *Bulletin* 88 December 2004.

The Tale of the Pilgrim Staff

'Un nouveau miracle de St-Jacques'

Anon



Once upon a time, not all that long ago, there was a very kind man who lived in the depths of the county of Norfolk. In the winter this is a cold and snowy place and to pass the time the kind man, who was very interested in pilgrimages used to make special walking sticks for pilgrims. In mid-January he would make the long journey to London, with several of his very special sticks, and go to St Alban's at Clerkenwell for the annual general meeting of a society

that dedicated itself to the pilgrimage to St James of Compostela, in far-off Galicia in north-west Spain. Every year the society had a raffle at this meeting and the kind man gave his sticks as raffle prizes. The winners of a pilgrim stick, or staff, as it should really be called, were always delighted with their prizes, took great care of them and used them on their next pilgrimage.

One year there was a member of this society who was most disappointed that she had not won one of the kind man's pilgrim staffs in the raffle. So he offered to make her one specially – even made to measure – and a few weeks later the postman delivered a long and interesting parcel to her little house in north London. She unwrapped the package with great excitement and was very pleased indeed to have her very own pilgrim staff. (She didn't always wear suitable boots when on pilgrimage and really needed a stick to help her over streams or muddy stretches, and to wave at large, barking dogs.)

The kind man had thoughtfully enclosed a note telling her exactly what her new pilgrim staff was made of and where the different bits had come from. This seemed so original that the new owner copied the information on to a sticky label and attached it to the top of her staff, thus making it even more original. The label read: ferrule – Birmingham /antler – Scotland /hazel stick – Wales /buckhorn – South Africa /glue – Norwich (Sainsbury).

And so it was a most unusual staff but, best of all, about a third of the way down the Welsh hazel stick was a tiny silver image of St James of Compostela which the kind man had cleverly stuck into a notch on the stick. He had in the past visited the city of Santiago de Compostela where many merchants sell mementoes of St James to pilgrims and visitors.

For quite a long time the new owner kept her pilgrim staff in the kitchen, where she could see it every day. But pilgrim staffs, which often have minds of their own, really like to be used and one day last spring the owner decided that she would take it with her on a pilgrimage walk from Le Puy to Conques, the very first stage of the long road to Santiago de Compostela. The pilgrim staff was very excited about this, as at last it was going to be used for the purpose intended by its maker in Norfolk.

So one day in late May owner and staff made the long journey to Le Puy, by tube, aeroplane and coach, accompanied by some other pilgrims who were also going to walk from Le Puy to Conques. The owner, who has a reputation for carelessness, nearly left the pilgrim staff in the coach but remembered it just in time, much to the relief of the staff, who had

not at all liked the idea of languishing in a coach somewhere in France.

The next morning, in Le Puy, the owner had a lot to do. She had to make sure that all her companions knew where to buy their picnic food, where to find the cathedral and where to meet when it was time to start off. On her back she had a small rucksack, over one shoulder a map-case and in her right hand her new pilgrim staff. She too had to buy her picnic for the day and soon she was holding not only half a baguette, but cheese, a tomato and some fruit. Suddenly she remembered she had left her sun-cream at home and looked around for a pharmacy that was open on a Sunday. So many things to do in a short time and so many different objects to hold and look after. When it was time to meet her companions on the steps of the Cathedral of Le Puy (from where pilgrims have set off for over a thousand years) she realised, to her horror, that she no longer had her precious pilgrim staff in her right hand. Where could she have left it? How could she have forgotten it the very first time it had come to France with her? Could she keep her companions waiting while she re-traced all her steps? There was just time to return to one place – a tiny Casino supermarket – but, no, it wasn't there, and she felt more mortified than ever. It was now after 11.00am and her group of pilgrims had a long way to go to St Privat d'Allier, some 21 kilometres further on, and she knew they mustn't wait any longer. She felt very sad indeed as they climbed out of Le Puy and thought she was never going to see her special pilgrim staff again. Her only comforting thought was that as Le Puy was a pilgrimage town anyone who found her staff might recognise it for what it was and keep it carefully or even hand it in to the lost property office.

The small band of pilgrims walked nearly every day on their long journey and in the fullness of time reached the wondrous village of Conques where the abbey church of Ste Foy (St Faith) remains hidden from walkers until the very last minute. On the way the owner of the pilgrim staff had found a stick in a forest and used it to help her over difficult and muddy stretches, but it wasn't at all the same as having her very own staff and she felt most ashamed of her carelessness in Le Puy. At Conques she left her forest stick discreetly beside the Romanesque church and asked St Faith to help her recover her pilgrim staff.

Then she remembered that this year the pilgrim coach would be taking her group back not to Montpellier (as normally happened) but to Lyon airport, and would be travelling via Le Puy where they were to stop for an hour. That gave her an idea and as soon as they arrived in the town she went straight to the Hotel Bristol where they had stayed

a fortnight earlier. The hotel was run by a very friendly couple called Guy and Annick. Annick who was on duty when the owner of the staff arrived, was most understanding and said that she has a friend who worked in the *mairie* of Le Puy and would ask her to look in the *mairie's* lost property office.

Two days later the pilgrim staff owner telephoned the hotel to see if by any chance her special staff had been found. It was Guy who answered the telephone and he told her that although the staff was not in the lost property office he had contacted Le Puy's local newspaper, *L'Eveil du Puy*, and talked to one of their journalists, Jean Grimaud, about the English pilgrim's missing staff and how precious it was. Monsieur Grimaud had agreed to write a piece in his newspaper in the hope that whoever now had the staff might read about it and return it to Guy and Annick.

Later that week the telephone rang in north London and when the owner picked it up she found it was Guy, who sounded very excited. '*Tiens, un nouveau miracle de St Jacques*', he said, '*the pilgrim staff has been found and do you know where you left it?*' 'Non' said the owner, also getting very excited. 'Well, you left it right next door to the hotel, in the pharmacy, where you bought some sun-cream. The *pharmacien* read the piece in *L'Eveil* and came straight in with your staff.' Guy had told Jean Grimaud the good news and Jean had written another short piece for *L'Eveil* to tell all its readers in Le Puy that the pilgrim staff had been found. He also said that the handsome stick had memories of its owner's many travels, from Scotland to Africa, but a little poetic licence can sometimes be a good thing. One of *L'Eveil's* readers was a lady who lived in the town and who was herself very interested in the pilgrimage to St James of Compostela. She called the Hotel Bristol, with her camera, and took three photographs of the pilgrim staff from England which had been lost and found again.

The owner was very happy to hear the good news and decided that she must write to thank Monsieur Grimaud and to Guy and to Annick, to thank them all for the trouble they had gone to. Needless to say the pilgrim staff was also delighted to have been discovered, as it felt quite at home at the Hotel Bristol, although looking forward to being reunited with its owner. Guy had kindly sent her a copy of the two articles that had appeared in *L'Eveil* and copies of the splendid photographs taken by the interested resident of Le Puy.

After writing long thank-you letters to Le Puy the owner now felt she must make a big effort to retrieve the pilgrim staff which was anxious

to return to north London and its rightful place. Fortunately her work took her to Paris on 13th July, a very hot day indeed, and as 14th July was the French national holiday and then it was the weekend, she decided she would give herself two days in Le Puy, staying of course at the Hotel Bristol. This duly came to pass and at Gare de Lyon she first of all caught a *Train à Grande Vitesse* (TGV) to Lyon, then a smaller train to St Etienne and then a very small train indeed to Le Puy. The very small train stopped at every station and took almost as long as Paris-Lyon on the TGV. But at last the tower of the cathedral and the great red statue of Notre Dame high on its volcanic cone came into view; the staff owner was at Le Puy for the third time in three months. She was glad the hotel was very close to the station and even gladder to see Annick *and* her very own pilgrim staff again.

The next day she did not take the staff with her on her walks around the town knowing how careless she could be. And on Sunday, when she travelled from Le Puy to north London (by four different trains) she kept a very tight grip on it indeed and carefully counted it in to her many pieces of luggage every time she moved. The pilgrim staff very much enjoyed its trip through the Channel Tunnel (not many staffs have done that yet after all) and on its safe arrival in north London gave thanks to St James and St Faith for the miracle of *le baton perdu* "deperdu".

PS: The owner of the special staff now feels she can tell the very kind man who lives in Norfolk all about the adventures of one of his pilgrim staffs. And she has made a vow that next time she goes on pilgrimage she will be very careful indeed with her special staff.....

ON RECHERCHE BATON DE PELERIN

Guy Mallet, gérant de l'Hôtel Bristol au Puy, nous écrit: "Je suis confronté à un petit problème et peut-être pourrez-vous m'aider à le résoudre par l'intermédiaire du journal. Une dame anglaise, très gentille, amoureuse de notre région et qui accompagne des groupes sur le chemin de Saint-Jacques via Conques, a égaré son "bâton de pèlerin". Elle m'a téléphoné de Londres car elle est très désireuse de le retrouver, et ceci pour des raisons affectives. Elle pense l'avoir perdu au Puy. Pour ma part, j'ai essayé de contacter la mairie aux objets perdus, mais en vain! Peut-être L'Eveil pourra-t-il réaliser ce miracle!"

L'Eveil transmet donc à ses lecteurs. Si l'un d'entre eux a trouvé le bâton, il peut contacter directement Guy Mallet.

LE BATON N'ETAIT PAS LOIN....

Dans notre précédent numéro, nous lançons un appel pour tenter de retrouver le bâton de pèlerin d'une citoyenne britannique, guide d'un groupe de pèlerins de Saint-Jacques, et qui avait perdu au Puy cet objet auquel elle attachait une grande valeur affective. Ça n'a pas traîné : à peine "l'Eveil" paru, Guy Mallet, l'hôtelier du Bristol qui nous avait sollicité pour cette annonce, recevait la visite de....son voisin pharmacien de l'avenue Foch. La guide anglaise qui pensait avoir égaré son bâton place du Plot l'avait en fait oublié dans la pharmacie. C'est un très beau bâton avec plein de souvenirs des multiples voyages de sa propriétaire, de l'Ecosse à l'Afrique. Aussitôt Guy Mallet l'a appelée au téléphone pour lui annoncer la bonne nouvelle: un nouveau miracle de Saint-Jacques.

Bulletin 53

pp 19-25

July 1995

A Macaronic Christmas Song (its origin desconocido)

Janet Richardson

'Twas the night before Christmas and all through the *casa*
Not a creature was stirring, ¡*caramba!*, ¿*que pasa?*
Los niños were all tucked away in their *camas*,
Some in long underwear, some in *pijamas*.
While mother worked late in her little *cocina*
El Viejo was down at the local *cantina*,
Living it up with *amigos*, ¡*caracho!*
Muy contento, ¡*y un poco borracho!*
While hanging the stockings with *mucho cuidado*
In hopes that old Santa would feel *obligado*
To bring all the children, both *buenos y malos*
A nice batch of *dulces* y other *regalos*.
Outside in the *patio* there arose such a *grito*
That I jumped to my feet like a frightened *cabrito*.
I ran to the window and looked out *afuera*
And who in the world do you think that it *era?*
Saint Nick in a sleigh and a big red *sombrero*
Came dashing along like a crazy *bombero!*
And pulling his sleigh, in place of *venados*,
Were eight little *burros*, approaching *volados*.
I watched as they came, and this quaint little *hombre*

Was shouting and whistling and calling by *nombre*
 -¡Ay, Pancho! ¡Ay, Pepe! ¡Ay Cuca! ¡Ay, Seto!
 ¡Aha, Chato! ¡Ay, Chopo, Muruca y Nieto! –
 Then standing erect with his hand on his *pecho*
 He flew to the top of our very own *techo*.
 With his round little belly like a bowl of *jalea*,
 He struggled to squeeze down our old *chimenea*.
 Then, huffing and puffing, at last in our *sala*,
 With soot smeared all over his red suit *de gala*,
 He filled all the stockings with lovely *regalos*,
 For none of the *niños* had been very *malos*.
 Then, chuckling aloud, seeming very *contento*,
 He turned like a flash and was gone like the *viento*.
 And I heard him exclaim, and this is *verdad*,
 – Merry Christmas to All! ¡Feliz Navidad!

The Parable of the Foot

George Spencer

Behold the parable of the foot. Once upon a time there was a foot making its way to Santiago. The foot was enjoying the walk. It was a good respectable foot, which took care of itself and prided itself on doing its job well. One day it was horrified to see a blister developing on its fine skin. The foot was mortified as the irritation became larger and larger and more and more painful until there was a bright red and very angry blister of enormous proportions.

The foot pretended not to mind. Things became worse. The foot screwed itself up, it changed its socks, loosened its shoe laces, tried walking in a different way. All to no avail; the blister became redder and angrier and stingingly painful.

In the end, and with great reluctance, the foot decided it must ask for help. To its surprise it found that almost all the other feet on the way had blisters too. Young feet, old feet, Spanish feet, English feet, all had blisters. Feet that tapped to pop music, feet that had been to university, feet that worked all day in hospitals, even feet that had nestled in the thick pile of boardroom carpets – they were all bothered

by blisters. This discovery cheered the foot greatly for it no longer felt lonely in its misery. Then a wise old foot gave some advice and proffered a needle and cotton so that the blusher stopped being angry, and just sulked and eventually went away.

In time the foot was able to help some of the other feet with their blisters by offering practical advice and sympathy. So the foot was glad it had spoken out. In a funny sort of way it was glad too that it had had a blister for as the miles rolled by all the feet became really good friends – sole-mates in fact.

Bulletin 20

pp 6–7

March 1987

And Afterwards

Mefo Phillips

*Faded tracks in long woods,
Muddy intersections
Scrambled, nothing clear
Except a small pebble added to a pile of stones:*

There was a pilgrim here.

*Those were kaleidoscope days
Painted in oils,
Washed to pale watercolour,
Sun and rain in overlap,*

*Land and people spilling
Off the IGN map.*

*Time was just for plotting practicalities,
At the end of every earthy day
No slumping on the sofa,
No slow unwind;*

*And it's only retrospectively
A journey in the mind.*

Bulletin 91

p19

September 2005

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 overplay 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 fifty 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 Ophelia'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 Ophelia 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 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 as 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.

Bulletin 76

pp 13–18

December 2001

From the Secretary's Notebook

Good news at Stoke Orchard

Marion Marples

St James, Stoke Orchard, Gloucestershire is an Honorary member of the Confraternity because of its unique set of 12th century wall paintings depicting the life of St James. These have long been in want of conservation, but the parish has always had more pressing financial demands. The Confraternity was represented at the Friends of Stoke Orchard Church by Stephen Badger. After Stephen's untimely death late last year, his wife Katharine asked that the collection at the Thanksgiving Service for his life should be given to the Friends to commission a Technical Report on the state of the paintings. Once the survey had been requested the Council for the Care of Churches offered to pay most of the cost, so the money donated will now provide the basis of a conservation fund. We have heard recently that the PCC has accepted the estimate for the work by Tobit Curteis of Cambridge. We hope that work can at last start towards the preservation of these paintings.

Bulletin 64

p8

December 1998

In Search of St James in Poland

Marion and Laurie Clegg

Have you walked it all? Many of you will have been asked this when you are known to have undertaken the pilgrimage to Santiago. The question usually refers to the Camino Francés. Often your questioner will be unaware that there are other routes, indeed a whole network of routes across Europe. In May we walked the *Jakobusweg* from Nürnberg to Konstanz with Gerhilde Fleisher; this was the furthest east we had walked on the ways of St James. Is it possible to find a pilgrim path to the shrine of St James which begins further east than the one from the north-east of Poland?

I had wanted to visit Poland for some time and the itinerary planned by Gosia Brykczyńska looked interesting. The places we were to visit were not the usual tourist options but sites with links to the *Jakobusweg*. We would go to the north-east of the country and travel to the south-west. (I must confess that I also hoped to find a plumber to take home!)

On 28th September eleven members of the Confraternity flew to Bydgoszcz and Catherine Kimmel, who is currently working in Warsaw, joined us there for a couple of days. We visited the old town where the cathedral has a statue of St James and we saw the first of many beautiful bronze doors. Then we went to Toruń. Our train journeys were one of the many delights of our time in Poland. There were many tracks and sidings and much evidence in turntables and water towers of the time when steam was king. Those of us who were old enough found the carriages with compartments familiar, and the facilities “not to be used while the train is in the station”! Railway buffs would enjoy Polish railways because there was a great deal of old stock left on acres of disused tracks. It was a sunny autumn day and we could see many people gathering mushrooms in the woods we passed through. Some of them came on to the train with baskets full of “penny buns” and other fungi.

As we approached Toruń we saw the city stretched along the river looking like a view in an old painting. There were towers and spires but no high-rise buildings to spoil the image. Toruń did not suffer much damage in the last War unlike so many cities in Poland. It is a beautiful

city with many fine churches, and a splendid town hall surrounded by wonderful painted gabled houses. The memorial fountain to the raft man who rid the town of frogs stands there too. Sadly one of the frogs did not turn into a handsome prince when kissed by Veronica but perhaps it needs a real frog to do that! There were however consolations from *pierogi* for lunch to the *pierniki* (honey-spicecakes) for which Toruń is famous. Some of our party succeeded in becoming accredited *pierniki* bakers during our short stay and have certified documents to prove it. (Will there be *pierniki* tastings at the AGM?) We visited many of the fine Gothic churches and the house of Nicholas Copernicus who was born in Toruń in 1473. Our two days there were only enough to whet the appetite. From the city walls and gates beside the wide River Vistula to the granaries and palaces and remains of the Teutonic Knights' castle it has so much to offer that we must return. For pilgrims a visit to the Church of St Jakub is essential. Finished in 1350, it is a huge building, and the basilica construction is unusual in Poland. It has many treasures including exquisite 14th century wall paintings of St James and a silver crucifix in the form of a tree showing the lineage of prophets on stylised branches. A silver-clothed James is above the altar with a stained-glass image looking down. I had become accustomed to the use of brick in the construction of the churches and here it was used to great effect in decoration and in blind arcading with some of the bricks glazed and pinnacles along the rim of the roof. Outside on the gate-post stands a splendid wooden statue of St James.

Olsztyn was our next stop. The cathedral is dedicated to St James who is the patron saint of the town and proudly displayed on their coat-of-arms complete with hat, stick, shell and a cloak. Many changes were made to the iconography of the coat of arms over the centuries but the earliest version is now used. Last July at the celebrations in Rabanal Gosia found a copy of their seal at *Refugio Gaucelmo* left by a Polish pilgrim (see photograph in *Bulletin* 99). We were told that a group of young local people had recently walked the camino in Spain and had been leaving behind in the format of a visiting card their city's coat-of-arms. We were welcomed by officials of the city who are anxious to establish links with European confraternities and camino pilgrims. They hope to extend the way-marked Olsztyn to Toruń route possibly stretching back to Lithuania. Could that be the furthest east? It would certainly be a challenge to those who have already walked other routes.

We left Olsztyn, loaded with municipal gifts, for Głogów with brief visits on the way to Gietrzwałd (the site of Marian apparitions in 1877) and Gniezno, the ancient capital of the Polonians and coronation place until the 14th century. The relic of St Adelbert (martyred 997), known to the Poles as St Wojciech, is housed in a magnificent 1662 silver casket in the Cathedral of the Assumption.

Głogów is on the Polish pilgrim route to Goerlitz (Zgorzelec) on the German *Jakobsweg*. Nearby is Jakubów a small village but the focal point of the Lower Silesian *Camino Polaco*. The church, partly wooden, had interesting memorials on the outside walls and a tower over a gateway from which a statue of St James looked down. Outside the churchyard wall were many signs of the connection with the pilgrimage including a huge shell. We were greeted enthusiastically by the parish priest, Fr Stanisław, and given refreshments in the presbytery. We then walked part of the Polish camino to Grodowiec with some English-speaking members of the local confraternity. The route has been well way-marked here for 165km and this task was completed in only eight months! We walked through woods full of interesting fungi and wild flowers in the warm autumn sunshine. I found the boletus and parasols mushrooms too tempting to pass by and soon had a bag-full. At the end of our walk we visited the baroque church in Grodowiec which has been a site of pilgrimage in its own right since the thirteenth century. We had a brief visit to a copper mine on our way. Mines in Poland have dedicated patrons and names and this one rejoices in the name of Św Jakob! (Maybe not unsuitable for a Son of Thunder.) This modern mine has brought prosperity to the region employing 25,000 workers. We continued, shuttled around by a fleet of cars, to lunch which was provided for us at the catering college in Głogów. Later we were given a tour of the collegiate church, one of the oldest in Silesia, and back in Jakubów went to the ancient holy spring known as the Well of St James. Evening Mass was in Latin and it was the only time I was able to make appropriate liturgical responses during the trip. We were on one side of the sanctuary with members of the Polish confraternity on the opposite side. They were robed in splendid outfits with brown gowns, short blue cloaks, red girdles and scallop shells. (Black felt pilgrim hats complete the regalia.) I felt very under-dressed for the occasion. Santiago Matamoros charged along above them on the painted gallery. We made our contribution to the liturgy by singing *Ad honorem* and Bunyan's hymn at the commencement and conclusion of the Mass. There was also an

opportunity to venerate a relic of St James in a beautiful reliquary. We had dinner with Polish confraternity members and local dignitaries in the presbytery. The warmth of the welcome we received somehow overcame the language barrier and a spirit of real confraternity was evident.

Another train journey brought us to the English style neo-Gothic station in Wrocław, the old German city of Breslau. The city was a trading post even before the 10th century when the Bohemian Prince Wrotisław came there. Incorporated into Poland in 990 by King Mieszko I it has been under different rule at various times. The city suffered 75% destruction during the last war but has been wonderfully restored. The spiritual centre of Wrocław is Ostrów Tumski, the Cathedral Island, with the Cathedral of St John the Baptist and many other fine churches. Among these is the two-tiered church of Holy Cross (which has a painting of St James) and St Bartholomew. My own favourite was the small Romanesque church of St Giles in the shadow of the cathedral where, for me, the quiet dark interior seemed more conducive to prayer than any grand baroque confection. We had been guided around the town by Marek, a local guide and member of the Polish confraternity. His knowledge seemed encyclopaedic but he spoke no English so, as on so many occasions, Gosia had to translate. She deserves special praise because she did it so well that our experience was greatly enriched, indeed we could not have managed without her. We enjoyed our "last supper" together in the crypt of the Town Hall which houses the oldest beer cellar in Europe.

Nine of the group left next morning for London but we had a few hours more to enjoy Wrocław. We revisited the Cathedral and Piasek Islands and the Diocesan Museum. We hoped to visit Edith Stein's family home. St Edith Stein has been declared co-patron of Europe by Pope John Paul II. She grew up in Wrocław and studied at the university there. We found the church of St Nicholas where she prayed when she visited her mother but it was locked and we had to be content with a view through the glass door, and we regretfully gave up on visiting the house because it started raining heavily. We felt that at least we had been able to offer prayers for all who suffer injustice in the place where she too had prayed. The school nearby is named in her memory, as are the local square and street.

We had followed one pilgrim route which went from Olsztyn to Toruń and continued via Poznań to Germany and we had walked on another which went from Glogów to Goerlitz. In Wrocław we learned

that two other routes come together at the medieval church of St Elisabeth. Clearly there is a need for more research. We understand that a gathering of all the parishes with churches dedicated to St James is planned in the near future so maybe they will address such issues. All those we met asked how the CSJ had become so successful in membership and in its many activities. They have great enthusiasm to establish Polish routes leading into the network across Europe towards Santiago. Of course all they need is half a dozen visionary people meeting in the home of one of them who will work to realise their hope for a confraternity and with the help of St James, the rest will follow.

I felt greatly enriched by our time in Poland. We had experienced so much in such a short time. I was made aware of the richness of Poland's Christian culture. Poland has re-established its links with Western Europe. I am encouraged by the attempts to mark and publicise the pilgrim routes which were part of Europe's network of communications. Such routes were surely an important part of Christian Europe whether Goethe made the alleged comment or not.

It must be acknowledged that the success of the visit was due to the efforts of Marion and Gosia who managed to get us all to the right places at the right times. Without Gosia's careful preparation and her command of Polish it would have been impossible. My thanks also to all members of the group whose company was such a pleasure and enhancement of the visit.

P.S. I did not find a plumber. It seems that most of them are here in the UK already!

Ex Libris

Books published by the CSJ concerning pilgrims from the British Isles



Constance Storrs, 1998

Jacobean Pilgrims from England to St James of Compostella, CSJ, London, £7.00

George Zarnecki,

Romanesque sculpture of the Welsh Marches, CSJ, London £3.50

Robert Brian Tate, 2003

Pilgrimage to St James of Compostella from the British Isles during the Middle Ages, CSJ, London, £5.00

Caroline Barron, 2004

Pilgrim Souls : Margery Kempe and other women pilgrims, CSJ, London £ 5.00

Pat Quaife, 1990

St James the Great in English Literature, CSJ , London £2.50

Phinella Henderson 1997

Pre-Reformation Pilgrims from Scotland to Santiago de Compostela, CSJ, London £2.50

CSJ 1991

Pilgrims from the British Isles to Santiago de Compostela in the Middle Ages – Proceedings of the 1st International Conference at Hengrave Hall, CSJ, London
Derek Lomax, 1985

The First English Pilgrims to Santiago de Compostela, CSJ, London £1.00

Francis Davey, 2000

William Wey: an English pilgrim to Compostela in 1456, CSJ, London, £5.50

Pat Quaife, 2003

Give me my scallop shell – A history of the Confraternity of Saint James 1983 – 2003

CSJ, London £7.50

Edward & Marguerite Harper, 1995

Leicestershire and the Pilgrimage to Santiago de Compostela
CSJ, London, £2.25

John & Katherine Jenkins, 2007

Warwickshire and the Pilgrimage to Santiago de Compostela
CSJ, London, 2007

All these publications are also available from the CSJ Library

Constance Storrs 1911-1990

Marion Marples and Leigh Hatts

It is with great sadness that we record the death on 24th August 1990 of Mrs Constance Storrs, historian of the pilgrimage to Santiago and one of the Confraternity's distinguished honorary members.

An obituary notice written by Leigh Hatts appeared in *The Independent* on 13th September, the day of the requiem Mass at Stowmarket which was attended by Mary Remnant. After the CSJ's 'rediscovery' of Mrs Storrs in 1988 – something we hope gave her as much pleasure as it did to Confraternity members who met her – she became a major benefactor to the Library as well as becoming an honorary member and contributing to the Bulletin.

We thank Leigh Hatts for allowing us to reproduce his obituary notice below.

After a lifetime of teaching and more than a decade in quiet retirement, Constance Storrs was recently informed that her major work, undertaken for a second degree at London University, would at last be recognised.

Thirty years ago she took time off from her work as a teacher of business studies at Kingston and Regent Street Polytechnics to undertake an MA degree at University College, London, a study of medieval pilgrims making the journey from England to the shrine of St James the Great at Santiago de Compostela in northern Spain. Her thesis was entitled *Jacobean Pilgrims from England from the Early Twelfth to the Late Fifteenth Centuries* and marked the first time that all ships' licences relating to the pilgrimage had been examined.

She received her degree from the Queen Mother in 1964, at the same ceremony as conferred degrees on her husband and son.

Although Constance Storrs had her picture of the family in academic dress she knew that her own work had not been well received by the university and she came to believe that her original research would be ignored. However, unknown to her, six English members of the *Société des Amis de St Jacques de Compostelle* met in London in 1983 and founded the Confraternity of Saint James to promote study and enjoyment of the pilgrim road to Santiago.

In the Middle Ages, Santiago de Compostela was the third great place of pilgrimage, after Rome and Jerusalem. There were four main routes, from Paris, Vézelay, Le Puy and Arles, meeting at the Pyrenees for the final 500 miles to Santiago. The Confraternity, a non-denominational charity, serves as an information centre for pilgrims and travellers.

At the first meeting, it was agreed that Mrs Storrs, whose unpublished work had been discovered at the Institute of Historical Research, must be found. It took Dr Mary Remnant, the medieval musical instrument expert and a founder member, five years of combing telephone books and writing letters to locate Constance Storrs and her husband at their retirement home at Badwell Ash in East Anglia.

Last March the first international conference about the pilgrimage in England was switched from London to Hengrave Hall, outside Bury St Edmunds, in order that Constance Storrs could meet fellow academics and pilgrim enthusiasts from seven European countries. Papers were presented on who the pilgrims were, where they came from, the routes they used and the hazards of the trip: on subjects ranging from the cult of St James at Reading Abbey to the connections between Cornwall and Galicia.

In May Constance Storrs was told that the University of Santiago had agreed to publish her work in English. It will appear next year as *Pilgrims to St James of Compostella from England in the Middle Ages*.

Constance Mary Budd, teacher and historian, born London 24th January 1911, married 1938 Francis Storrs (one son), died Badwell Ash, Suffolk 24th August 1990

Editors of Confraternity Publications

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

Pilgrim Guides to Spain

- 1 *Camino Francés* William Bisset
editorcf@csj.org.uk
- 2 *Camino Mozárabe* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 3 *Finisterre* Alison Raju, 21 Hall Street, Sherwood, NOTTINGHAM NG5 4BB
alisonraju@btopenworld.com
- 4 *Los Caminos del Norte* Eric Walker, 4 Gawthorpe Avenue, BINGLEY, West Yorkshire BD16 4DG
(01274) 562559
- 5 *Camino Portugués* Rod Pascoe, The White House, Pensilva, LISKEARD, Cornwall PL14 5NA
(01579) 362819
- 6 *Madrid to Sahagún* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
(01763) 244525
- 7 *Camino Inglés* Patricia Quaife & Francis Davey, 1 North Street, Topsham, EXETER, Devon
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- 1 *Paris to the Pyrenees* Marigold Fox, 19 Maple Way, ROYSTON, Hertfordshire SG8 7DH
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alisonraju@btopenworld.com

Practical Pilgrim Notes *for Walkers*
for Cyclists
for Riders
Winter Pilgrim
Which Camino?

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

Confraternity of Saint James

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

Information and Publications available from Registered Office:

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H E The Spanish Ambassador

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Alison Raju, Paul & Cristina Spink

Miraz Committee

Coordinator

Colin Jones

Other Members

Alan Cutbush (*hospitaleros*), Peter FitzGerald (property),
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Slide Librarian

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(01622) 757814
*Members wishing to borrow slides should make their selections
from the catalogue four weeks in advance.*

Confraternity of Saint James



Annual General Meeting

Please bring this booklet and the Accounts with you

Notice of the 8th Annual General Meeting of the
Confraternity of Saint James (the Company) to be held on

Saturday 19 January 2008

St Alban's Centre, Baldwin's Gardens, London EC1 7AB at **11.30am**

Agenda

1. Welcome and Introductions
2. Apologies for Absence
3. Minutes of the 7th Annual General Meeting (27/1/07)
4. Chairman's Report for 2007
5. Annual Report & Accounts 2006-2007
6. Report on Refugio Gaucelmo, Rabanal del Camino
7. Report on Refugio de Peregrinos de Miraz
8. Report on the Digital Library
9. Programme for 2008
10. Election of Trustees: Half the directors ie 5, stand down.
Standing down/ for re-election: Gosia Brykczynska, Catherine Kimmel,
Mary Moseley, Alison Raju and Graeme Taylor.
Standing for election: Paul Graham
Continuing for 2nd year of term: William Griffiths, Colin Jones, Ricky
Yates, Angelika Schneider, Cristina Spink and Susan Goddard
11. Any Other Business

!!!! PROGRAMME for the Day PLEASE NOTE NEW TIMINGS !!!!!

- | | | |
|-------|--|--------------------------|
| 11.00 | Doors open | Coffee available |
| 11.30 | Annual General Meeting | Main Hall |
| | Bring Picnic Lunch (drinks available) or pubs nearby | |
| 13.15 | Twenty Five Years: the CSJ's activities and visits | in pictures
Main Hall |
| 14.30 | Illustrated Lecture: The cast of the Portico de la Gloria and other
St James connections at the V&A, Stuart Frost | |
| 15.45 | Tea | Main Hall |
| 16.30 | Performances
The Cock & the Hen –The Trustees followed by
The Confraternity Choir and Dr Mary Remnant | |
| 6.00 | Annual New Year Party | Main Hall |

The **Annual General Meeting** is the main event for members 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 speed Registration and avoid seating problems.

Trustees: Would you like to help by serving on the Committee? For further information about what is entailed please contact any existing committee member. The Committee would benefit from the skills of one or two new members, especially those interested in developing the Programme, or with an interest in Rabanal or Miraz.

A full list of nominations and existing Trustees will be available at the AGM.
Standing down and standing for re-election in 2008:

Gosia Brykczynska: Gosia Brykczynska has been an active member of the CSJ since 1983. For the past 7 years she has been editor of the CSJ Bulletin. To keep her pilgrim soul inspired she has been walking the various pilgrim routes through France, having completed the *Camino Inglés* and *Portugués* and moiré recently part of the Arles route.

Catherine Kimmel: After resisting the call of the camino for many years, Catherine undertook her first pilgrimage four years ago. The experience so moved her that she has been involved with the CSJ since that time, working as a hospitalero at Rabanal and active on the Miraz committee. Her professional life in risk management on major programmes adds to her contributions to the governance sub-committee.

Mary Moseley

Alison Raju: Alison Raju has been a member of the CSJ since 1990, when she made her first pilgrimage to Santiago, and its vice-chairman for the last six years. She is the author of various CSJ guide books, has organised several Practical Pilgrim days, served as a warden 14 times in Rabanal del Camino and three times in Miraz.

Graeme Taylor

Remaining Trustees:

William Griffiths: William Griffiths joined the CSJ in 1984 and has been Chairman since 2003. He has been an *hospitalier* in Estaing and Corbigny.

Colin Jones: Colin Jones has been a member of the CSJ since 1991. He has explored many of the pilgrim routes in Spain and has been a *hospitalero* for a variety of *albergues* including Miraz. From his experiences he sees that the modern pilgrimage fosters a spirit of hospitality and co-operation which he also believes is the heart of the CSJ.

Ricky Yates: Ricky Yates is the Anglican Rector of 10 churches in North Oxfordshire. He made a walking pilgrimage from Le Puy to Santiago in 2002-3 and more recently has walked part of the route from Arles. He was a member of the first Miraz working party in 2006. He has been a Trustee of the CSJ since 2003 and has twice organised a Service for Returned Pilgrims.

Cristina Spink: Cristina has been co-chair of the Rabanal sub-committee and many times *hospitalera* and member of working parties. She was born in

Barcelona and lived in different regions of Spain before coming to England in the sixties. She worked as part of the Cultural Section of the Spanish Embassy and was subsequently General Secretary of the Spanish Institute in London. She was awarded the title of "Lazo de Dama de Isabel La Católica" in 1985. Cristina walked from St. Jean to Santiago in 2000, with husband Paul and still wonders how she did it.

Helping and participating on the AGM day

Hospitality

We are able to offer accommodation in London members' homes to people from far away who otherwise would not be able to come to the AGM. You are invited this year to make a donation to the Miraz Appeal. If there are more London members able to offer accommodation, please make sure you indicate on your AGM Form. Thank you.

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 please bring them with you for recycling! Those attending for the first time will have a distinctive badge.

New Year Party As usual we ask people to contribute homemade food rather than pay if possible. If you would like to help with the food shopping, preparation or serving please contact Sally Grover on 01869 331306, email sallyg@actuaries.org.uk. If you bring food to the value of £6 you do not have to pay to come to the party. If you contribute food to a lesser value we ask you to pay the balance for the Party. Otherwise the charge for the day and party is £6. Please complete and return the enclosed form.

CSJ: Best of twenty-five years' worth of never-seen-before slides or digital pictures covering the CSJ's activities since 1983. Please contact Marion Marples about your selection. If you have any albums of photographs of particular visits please bring them to display.

Important Things to Bring with You

- this copy of the Agenda, and the Accounts
- any outstanding Library books you wish to return
- any photos/albums of your pilgrimage you would like to share
- any jiffy bags for recycling
- your contribution of food
- Money /cheques for
- Publications, including 2008 Camino Francés Guide.

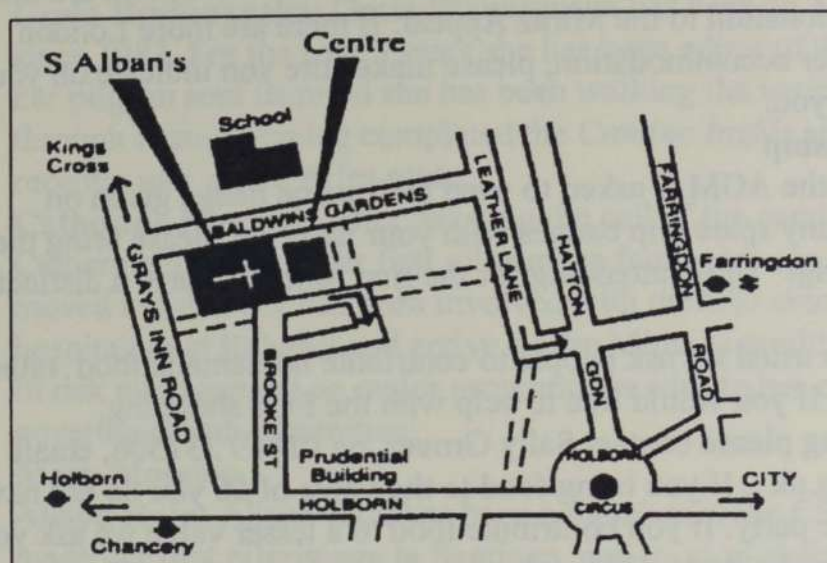
Things to do

Sponsor-a Week at Gaucelmo or Miraz.

This scheme allows pilgrims to continue supporting and keeping in touch with events in Rabanal and Miraz by sponsoring-a-week for £50 (or share with a friend), receive a letter from the *hospitaleros* telling you of pilgrim news and know that you are helping the pilgrims. See Walter Ivens at the AGM for details of weeks available.

Exhibitions : East & West Seminar Rooms *upstairs*

John Hatfield's display on the Vézelay route, and the development of pilgrim routes stretching back into Eastern Europe and Poland. Any further displays welcomed.



Arriving & Parking

You are strongly advised to travel to the AGM by public transport as there is little street parking in the area.

Underground
Chancery Lane (Central line) or Farringdon (Circle, Metropolitan).

Buses serving Holborn Circus or Grays Inn Road.

Minutes of the 7th Annual General Meeting of the Confraternity of Saint James (the Company)

Held on Saturday 27 January 2007

1. **Welcome and Introductions:** The Chairman, William Griffiths welcomed members, in particular D Ignacio Rodríguez Eguibar and Rosa Vazquez, representatives of the Xunta de Galicia, Matthijs Dorenbosch of the Netherlands
2. **Apologies:** 20 apologies. The recent deaths of Dominic McDonnell and John Timmins were particularly noted.

3. Minutes of 6th AGM of the CSJ (Company)

There being no corrections to the Minutes, the Chairman proposed acceptance: agreed *nem con*

4. **Chairman's Report for 2006:** for full text please see Bulletin 97, March 2007. William Griffiths spoke about the metaphorical work of CSJ in building a cathedral not of stone but of time. In addition he commended the physical work of developing the hospitality at the refuges at Rabanal del Camino and Miraz and also the Voie de Vézelay. He thanked all those Trustees and volunteers who contribute to the continuing work of the CSJ.

5. Finance: Annual Report & Accounts: Tony Ward presented his second set of Annual Report & Accounts for the year to 30 September 2006. The Accounts were similar to those for the previous year, with a small deficit of £3000. Turnover had increased from c £85,000 in 2004 to £133,000 in 2006. The Trustees propose to review the Memorandum & Articles of Association when the new legislation in Charitable Incorporated Organizations becomes available. Proposed: to accept the Accounts & Report for 2005-6: Rosemary Wells, seconded Ricky Yates, carried unanimously. Proposed that Ian McLoughlin be the Independent Inspector, proposed Vincent Kelly, carried *nem con*.

6. Report on Refugio Gaucelmo: Paul Spink outlined the way responsibility for *hospitaleros* was now being shared between Tricia Shaw and Graham Scholes. Graham with Michael Krier and Trevor Curnow had been elected to the subcommittee. Laurie Dennett, with Paul and Cristina Spink had worked hard on the detail of a contract with our El Bierzo partners. There had been a slight decrease in the total annual number of pilgrims staying at Gaucelmo, due to now 3 other refuges in the village and also the changing pattern of pilgrimage with many more places to stay overall. Preparations were being made for the arrival of the 100,000th pilgrim and the ordination of Br José Carlos which would take place in the *huerta*.

7. Report on Miraz: Maureen Young presented a brief history of the project and future fundraising.

8a: Launch of Digital Picture Gallery: Michael Krier demonstrated the new Picture Gallery on the CSJ website and invited further contributions.

8b. Report on the Slide Library: John Hatfield said he had supplied slides for 19 Lectures and that Binnie Mobsby had donated 401 new slides. He thanked Eric Walker for supplying Gaps Lists to pilgrims on the Northern, Vézelay and German *Jakobsweg* routes. Slides for other routes are available for loan and John encouraged members to make use of the collection.

9. Programme for 2007: outlined by Marion Marples

10. Election of Trustees

Standing down: Jane Bradshaw, Paul Graham, *William Griffiths, *Colin Jones, *Ricky Yates. *re-elected. The following remain Trustees 2007-8: Gosia Brykczynska, Mary Moseley, Alison Raju, Graeme Taylor, Catherine Kimmel. New Trustees elected:, Susan Goddard, Angelika Schneider, Cristina Spink. Non trustees on the Committee: Tony Ward-Treasurer; Alison Thorp-Systems Manager; Marion Marples-Secretary; Patricia Watson-Minutes Secretary.

11. Any Other Business

1. John Snell asked about the issue of bedbugs at Gaucelmo: Paul Spink advised that fumigation would take place in the early spring, that we would maintain highest level of hygiene

December 2007 Newsletter

Refugio Gaucelmo News

Graham Scholes

Hospitaleros

- August: Jacqui Cummins, Marion Gunn, Daphne Hnatiuk & Giovanna Finaldi.
Dennis Fitzgerald, Graeme Hodgson, Jim & Ann Davies.
- September: Terry & Anne Maxwell and Tony Green.
Pat Chambers and Roy Pennington.
- October: Bill & Wynne Kelly.
Harry & Cathy Mulvihill.

Gaucelmo was involved in a number of landmark events during 2007. It welcomed its 100,000th pilgrim – an Italian pilgrim cyclist who was presented with a certificate to record the achievement. Also, Gaucelmo *huerta* was chosen for the setting for the ordination of José Carlos, a monk and friend and neighbour, from the Monastery of Monte Irago. But regrettably, we also note that we lost a fellow *hospitalero* who had been a volunteer for the last three years, Dennis Fitzgerald.

With the help of the *hospitaleros* we accommodated 6,240 pilgrims, sold over 2,000 postcards, 139 CSJ guidebooks, 243 CSJ cloth badges and 314 *credenciales*.

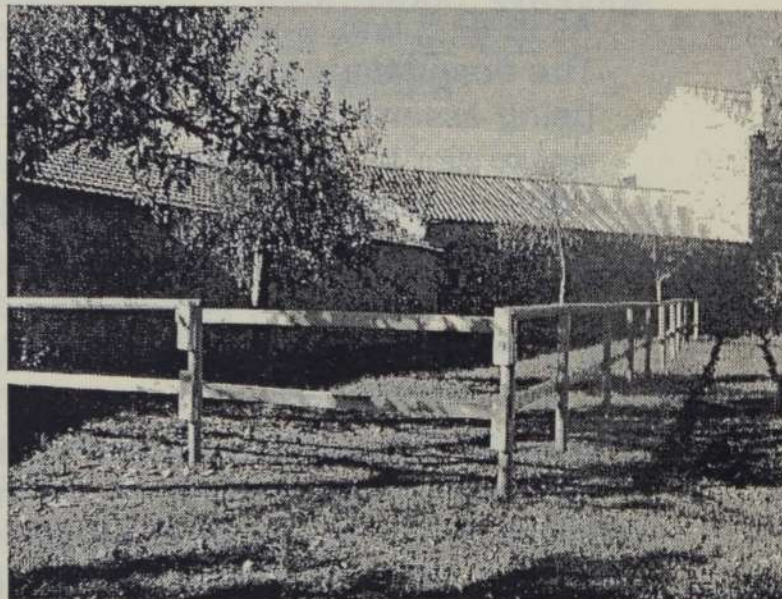
Major changes have been made to the *huerta* this year. The *huerta* (orchard) should probably be re-classified as a *jardín* (garden); most of the original fruit trees have now all but gone

but 12 new ones have been planted. The improvements include building a woodshed to replace the unsightly mound of logs covered by plastic sheeting; erecting a fence at the bottom of the garden for an



enclosure to house pilgrim's horses and donkeys (see photos); the construction of a pergola and planting out of trees and shrubs to provide shade for the pilgrims, under the guidance of Ken Davies.

Thanks to the hard work and dedication of the current joint chairmen of the Gaucelmo committee, Paul and Cristina Spink, who relinquish their post at the end of this year, there has been a major change in the way in which the contractual and financial arrangements of Gaucelmo are to be managed in the future with our El Bierzo



Partners and the Diocese

of Astorga. The result of their efforts will enable a simplified accounting practice to be implemented from next year, much to the relief of the volunteer *hospitaleros* landed with the task of maintaining the financial records.

The Working Party at Gaucelmo concentrated their efforts in maintaining the structure of the building and general clearance of the *huerta* during the second week of November this year.

The working party consisted of eight CSJ members: Paul & Cristina Spink; Colin & Margaret Wallsgrove; Roger Davies; Brendan Nolan; Trevor Curnow and Graham Scholes.

The maintenance tasks carried out on the building, in addition to the general end of year cleaning work, included Cristina, Colin and Margaret re-staining all of the woodwork, including the windows and shutters, while Roger and Brendan set to work on the wooden balcony and handrails. Paul tackled the barn doors and wood shed. This year even Gaucelmo's front entrance doors had a lick of wood stain, courtesy of Roger, possibly for the first time since it opened its doors. Brendan concentrated on re-painting everything that didn't move in white, while Trevor spent many a happy hour clearing the garden of weeds and rubble and supervising an ever present bonfire, which strangely held a great attraction of the other men folk in the working party. Other tasks, carried out by Colin

and Graham, included improving the safety aspects of Gaucelmo by repairs to the windows, installing protective material around the low doorway lintels and barn porch, installing low energy light bulbs and replacement of some of the light pendants by flush fitting globes.

All in all it was a very productive week.

The *hospitalero* rota for 2008 is now complete, but a list is now being assembled of prospective *hospitaleros* for 2009. If you would like to know more about the role, or wish to volunteer for 2009, please contact Graham Scholes via e-mail at grahamscholes2@yahoo.co.uk.

From the Secretary's Note Book

Pilgrim Record Secretary –retiring

Eric Walker has been an excellent Pilgrim Record Secretary since 2002. He has most efficiently despatched hundreds of Pilgrim Records all over the world to members who seem to need their Records ever more urgently. While has been away researching *Los Caminos del Norte*, either the *Ruta de la Costa* or the *Camino Primitivo*, his forbearing wife Elizabeth has taken over and we are extremely grateful to them both.

Pilgrim Record Secretary –New

Doreen Hansen will be taking over from Eric on 1 January 2008. Please remember to send her the full name of pilgrims for whom Records are required, membership number, date and place of start of pilgrimage and mode of transport, together with a C5 (Bulletin-sized) self addressed envelope, with the following postage: 1 Record: 48p; 2,3,4 Records: 70p; 5 Records: 98p to Doreen Hansen,

1 Kingscote Close, Hatherley, Cheltenham, Glos GL51 6JU.

If you are an overseas member we ask you to try and obtain from a main Post Office 3 International Postage Reply Coupons. We can exchange these for cash at the Post Office to pay the postage for your Records.

New Initiative to welcome to New Members in 2008

When members have belonged to CSJ for about three months you can expect to be contacted by one of the Trustees, living more or less in the same area, by phone, e-mail or letter, to

see if you have been able to make the most of what CSJ can offer you. By this time many people will have made their pilgrimage and can be encouraged to help with Practical Pilgrim or other activities; others will still be planning their journeys; others might be seeking specific types of information. We hope this will enable members to get the most out of their CSJ Membership and build up new friendships within the organisation.

New Initiative to thank those who help pilgrims

It was suggested several years ago that we need to have some sort of award or which can be presented to anyone who consistently goes out of their way to be helpful to pilgrims, in any country, in any way. Certificates are being lettered by calligrapher Susie Grey, in Spanish, Portuguese and English for the moment. Now we should like to receive names of people who have gone out of their way to be helpful and details of how they help pilgrims. Then we have to decide how the presentation could be made.

Special Publication for 2008

To celebrate our 25th Anniversary we have been working with Redemptorist Publications on a pocket-sized booklet called 'Being a Pilgrim'. It will consist of 25 reflections, complemented by a beautiful photograph and suitable scripture reading or prayer. We hope the booklets will be available at a modest price in April/may next year.

If you are a regular Mass-goer look out for the summer series of Pilgrimage-themed Mass sheets produced by Redemptorist Publications which have been written by some of our members.

Pilgrim Register

If you went on Pilgrimage in 2007 please do not forget to return your Pilgrim Register Form to Paul Turnbull, 55 Tollgate Drive, Colchester, Essex CO3 0PE, who will inscribe your details into the CSJ Pilgrim Register. If you need a form please contact the Office.

New Publications

The Pilgrim Guide to the Camino Francés 2008 will be ready by mid January Price £6.

Office Holiday

The Office will be open as usual on Thursday 20 December, closed on Thursday 27 December and will be open as usual on Thursday 3 January.

Apologies

To poet Jimmy Cruickshank for calling him David in *Bulletin* 99.

Astorga Association Pilgrim Diary Competition

Five of our members submitted Diaries for this international competition. Judging is taking place in December and it is hoped that the results will be known before too long.

Request for help

Help us? *Ayudanos? Hilfen uns? Aidez nous?*

The website www.santiago-compostela.net is seeking help in carrying forward a major project to help potential pilgrims and others interested in the Camino de Santiago. We have started an index of camino websites which so far covers a small number of websites, mostly in the English language. We wish to extend this to cover to more websites, including some in Spanish, French, German, Italian and Portuguese.

We are therefore looking for volunteers with a good reading knowledge of these languages who can help with this. We are offering a stipend for this work of £50 for each set of twenty pages, which can either be paid directly to the volunteer or to the Miraz appeal of the Confraternity.

The work is ideal for those long winter evenings when one can only dream about the camino! Apart from the money, it is interesting work, and enables one to "put something back" into the camino. The work consists of seeking out useful websites about the camino, deciding which specific topics they cover and in what depth, and allocating code letters accordingly. The Santiago-compostela.net website has grown to be one of the leading websites about the camino since its foundation in 2003, and now gets over 1.5 million page accesses each year. It has over 5,000 pictures, and more than 500 pages in six main languages. It is a tremendous resource, and this index of links will be a major enhancement. Your help will be much appreciated.

See www.santiago-compostela.net/linkcompilation.html for a detailed job description.

Confraternity of Pilgrims to Rome

La Via Francigena del Sud or *Il Cammino per Roma*

Joe Patterson writes:

Early in 2007 I was invited by an Italian friend, Alberto Alberti, to walk along *La Via Francigena del Sud* from Formia to Rome. I had already walked this route with Alberto and his group in 2006 and had enjoyed it so much I had no hesitation in accepting his offer. Alberto has vast experience of the *Via Francigena* North of Rome and indeed is co-author of a guide from Siena to Rome. Over the past few years Alberto and his friends have been researching the route from the South along the *Via Appia Antica* and his aim is to re-establish (and sometimes re-invent) this route by walking it regularly.

Formia, from where the path begins, is easily accessible from Rome, being on the main rail line to Naples. Our group this year numbered around twenty people and I took with me three English friends who have never walked this area, or indeed in Italy, before. The first two days walking, which includes perhaps one of the best sections of the *Via Appia Antica* are moderately demanding, as there are quite a few ups and downs, and the sometimes hot temperatures can be uncomfortable. For this reason the walk this year was in April/May as opposed to June in 2006. But we had wet days this year!! The first two days also have the longer distances; Formia to Fondi 23km and Fondi to Terracina 25km. From there we walked to Fossanova (23km), Sezze (21km), Bassiano (15km), Sermoneta (11km), Cori (21km), Velletri (21km), Castel Gandolfo (20km) and Rome (20km) finishing at the church of *Quo Vadis* in the Southern suburbs of Rome. We then met the following day at St Peter's Basilica for the Papal audience

Accommodation along the way was in B&Bs, Convents, Monasteries, youth hostels and hotels. Sometimes there was a choice. Average cost about 40 euro per person per night. As Alberto is promoting the route he is engaging with the towns and villages we pass through. This has interesting results. We were entertained by more than one superb choir (modern, classical, religious, and medieval) in some memorable settings, amazed by the flag throwers, given tours of churches and dined and wined by the local Communes. Something you would be hard pressed to organise yourself.

The walking was generally good to excellent (only a small portion on busy roads) and with some stunning scenery and

many interesting sites - and sights - along the way. All this and your luggage transported for you. Alberto has sent me his proposals for 2008.

If you have queries Alberto can be contacted at: ro_albea@hotmail.com (Note lower case hyphen between o and a) or email me at: willjoepatt@pilgrim2001.fsnet.co.uk, tel: 01305 833331 for a copy of the proposal.

Obituaries

Brian Matthews RIP 1945-2007

Brian Matthews was born with cerebral palsy in February 1945. Doctors said that he would never walk; but with a determination that characterised his whole life, Brian walked at the age of four. Separated from his family in London, he spent his childhood in a community in Scotland before returning to St Lawrence's Hospital, nearer to his parents' home. But he hated St Lawrence's, and never forgot either the confinement or the poor, inadequate food.

A concerned social worker was instrumental in putting him in touch with *I'Arche*, and Brian became a founder member of the Lambeth community in 1977 (in the Vine, the house where William Griffiths served as an assistant in the summer of 1982). Here he became a skilled weaver, an independent traveller on the London transport system (taking special pleasure in going, on his days off, to watch the eventual demolition of St Lawrence's and then the building of real homes in its place), a participant in the community's regular cycle of liturgical dramas, a representative of the community at a meeting of the international *I'Arche* federation, a pilgrim each year to Canterbury - and in due course a pilgrim to Santiago. Four members of the community, plus assistants, set off from le Puy in 1997; Brian joined the group at Conques the following year. Although the group was unable, because of the cost, to go beyond León, Brian, with two companions, continued to Santiago, arriving in 2001. One of the most striking features of the journey was the way in which our fellow pilgrims, with their big rucksacks and swinging sticks, began by regarding our raggle-taggle group with more or less open derision; to end up a fortnight or so later in humble recognition that our - and

especially Brian's – journey was in fact a great deal more heroic than their own.

Brian took a huge delight in the walking; in the beauty of the French and Spanish countryside, in the wine, the food, the freedom and the company, and he was fascinated by the solar eclipse which we observed on one of our stages. He was greatly moved by his arrival at the shrine of St James, where he hugged the Apostle like a brother. His pilgrimage, for a man with his degree of disability, was an amazing achievement. At the vigil held at the Vine the night before his funeral, his many friends gathered together and remembered his courage, his adventurousness and his capacity for love, for friendship, for wonder, and above all for laughter. His funeral was held at Westminster Cathedral, where he had worshipped for thirty years - a sung Requiem Mass concelebrated by five priests, during which his last piece of weaving was brought forward at the offertory, and where the only decoration on his coffin was a single scallop shell.

Howard Nelson

Dennis Fitzgerald RIP 1931 – 2007

Dennis Fitzgerald joined the Confraternity in 2003 in order to make his pilgrimage to Santiago. He died suddenly at his home in Southern Spain, on 10 September 2007, shortly after completing the role as a volunteer *hospitalero* at Gaucelmo. This was a volunteering role he had also carried out at Gaucelmo in 2005 and 2006 and was a respected 'old hand'. Although latterly living in Spain, he never lost his Cockney accent and was always suggesting practical ways of improving the running of the *refugio*. He was thought of as an 'ever present' volunteer *hospitalero*; as he wrote on his feedback questionnaire as to his future availability - "Yes, if needed. Anytime". He will be greatly missed by his fellow *hospitaleros* and the many pilgrims whom he helped along the camino.

Graham Scholes

John Poë RIP 1922-2007

We send our condolences to Emma Poë of Bridport, Dorset, on the death of her husband John.

CSJ Events

Practical Pilgrim Days

Practical Pilgrim Days are designed to inform prospective pilgrims about the ethos and practicalities of the pilgrimage in general, mainly referring to the Camino Francés in Spain. There is advice about preparation, clothing, daily routine and much else. There is a general Question & Answer session followed by smaller more detailed practical groups. Lunch gives an opportunity for further contacts and advice for the purchase of CSJ publications. Former pilgrims will then share their particular journeys and the day may end with a short walk and shared meal.

Please try and stay for the whole day for maximum opportunities to feel really prepared for your pilgrimage.

This year we are running three Days a little earlier in the year because of the early date for Easter.

Sat 2 February in London plus at 3pm Marie Celine Lachaud performance:: One day I'll get to Compostelle (in English),

Sat 16 February in St Matthew's Church Centre, Birdbrook Road, Great Barr, Birmingham B44 8RB

Saturday 1 March at Christ Church Centre, 6A Morningside Road, Edinburgh EH10 4DD

See forms at end for more details.

Recent Pilgrims are invited to contact Marion Marples for the London meeting and Graeme Taylor /Michael Paterson for the Glasgow meeting if they would like to take part and give something back to the Camino.

St James's Day Friday 25 July

To celebrate both the 25th Anniversary of the CSJ and the publication of *Warwickshire and the Pilgrimage to Santiago de Compostela*, our St James's day 2008 will be in Warwickshire, at the church of St James the Great, Snitterfield, at 7.30pm Eucharist. Snitterfield is a small village half way between Stratford-upon-Avon and Warwick. As might be imagined there are many Shakespearean connections in the area as well as other St James connected churches to visit in Warwick. A full programme is being worked out but please note the dates and try to join us for what will be a fascinating weekend.

Other Feast of St James suggestions:

12 noon: Mass in Rabanal del Camino with the Arch-Abbot of St-Ottilien and the monks of Rabanal

All day: town celebrations in Olsztyn, Poland

A fuller programme will be available for the AGM.

Other Events

IN USA

Friday 7- Sunday 9 March 2008

The Annual Gathering of American Pilgrims on the Camino
Other Roads

Old Mission, Santa Barbara, California

Tuesday 4 – Thursday 6 March 2008

Hospitalero Training

Tending Those Who Walk the Road

Old Mission, Santa Barbara, California

Sunday 9 – Tuesday 11 March 2008

Spiritual Retreat

Walking the Interior Road

Old Mission, Santa Barbara, California

For more information about the gathering go to

www.AmericanPilgrims.com/gatherings

Copies of the glossy magazine ***American Pilgrim*** No 3 are available in the CSJ Office. Please send a self addressed A4 envelope marked ***American Pilgrim*** with 65p postage to receive a copy.

In Germany

Annual Jakobusweg Pilgrimage 2008, Nürnberg - Konstanz

Each year Gerhilde Fleischer organises a group of pilgrims to walk the *Jakobusweg* and update the waymarking as and when required (though with time this is needed less and less). The pilgrimage takes place over a three-week period, starting in Nürnberg on Monday 12 May and finishing in Konstanz (on the Swiss border) on Sunday 1 June.

Pilgrims interested in joining the group do not have to participate in the entire journey but can join/leave the route in Nürnberg, Nördlingen, Ulm, Weingarten or Bad Waldsee, i.e. the places printed in **bold** in the programme. Accommodation

is in guest houses and small hotels and prices per day per person (including a copious breakfast) is in the region of 25-30 euros (note that there are very few single rooms). Participants pay for their accommodation and meals as they go along and carry their own rucksack (there is no back-up vehicle). Daily distances vary somewhat according to the availability of accommodation but are normally between about 20 and 25km (the route is not particularly strenuous). Many members of the group come from different parts of Germany but there are frequently participants from other countries as well, such as Britain, Holland, Sweden and Australia. An ability to speak German is obviously an advantage but is not essential.

The programme next year will be as follows:

Monday May 12 travel to **Nürnberg**, Tuesday 13 Nürnberg - Unterreichenbach, Wednesday 14 Unterreichenbach - Abenberg, Thursday 15 Abenberg - Kalbensteinberg, Friday 16 Kalbensteinberg - Gunzenhausen, Saturday 17 Gunzenhausen - Heidenheim, Sunday 18 Heidenheim - Oettingen, Monday 19 Oettingen - **Nördlingen** Tuesday 20th **Nördlingen** - Neresheim, Wednesday 21 Neresheim - Giengen, Thursday 22 Giengen - Nerestetten, Friday 23 Nerestetten - **Ulm**, Saturday 24 **Rest Day in Ulm**.

Sunday 25 **Ulm** - Oberdischingen, Monday 26 Oberdischingen - Maselheim, Tuesday 27 Maselheim - Muttensweiler, Wednesday 28 Muttensweiler - **Bad Waldsee** (26km), Thursday 29 **Bad Waldsee** - Weingarten, Friday 30 Weingarten - Brochenzell, Saturday 31 Brochenzell - Markdorf, Sunday June 1 Markdorf - **Meersburg/Konstanz**.

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

If you would like more information in general about this "German Camino" the Confraternity publishes a guide to the route, describing the places it passes through and the many "sights" of Jacobean and pilgrim interest, as well as details of accommodation and services and full route-finding instructions. Pilgrim Guides to the Roads through Europe to Santiago de Compostela series, 2. *Nürnberg to Konstanz*, £5.00

Alternatively, for a brief introduction, you can find a short description of this route either on the CSJ's web site ("Other Routes" section) or in the CSJ's *Which Camino?* booklet.

Practical Pilgrim Form 1

Saturday 2 February 2008, London

John Marshall Hall, 27 Blackfriars Road, London SE1 8NY
10am-6pm

Programme includes:

Question & Answer: Camino Francés

Specialist groups for walkers and cyclists

3pm-4pm One Woman Show:

One day I'll go to Compostelle

Performed by Marie Celine Lachaud

As seen in Paris, Mondaye and Wetherby

4.30pm Local Walk around Bankside, Tate Modern, Globe

6pm Meal at local Restaurant ☐

I am a walker ☐ I am a cyclist ☐

I am a new ☐ returned pilgrim ☐

I will attend: morning afternoon all sessions (please circle)

Performance only £3 ☐

I am interested in an evening meal £10-£15 ☐

Number of people ☐ (specify number)

Name(s) _____

Address _____

Tel (with code) _____ **email** _____

The charge for the day will be £5 per head, payable in advance.
Performance only £3. Cheques payable to Confraternity of Saint James.
Please return whole form with an sae, to CSJ Practical Pilgrim, 27
Blackfriars Road, London SE1 8NY

Practical Pilgrim Form 2

Saturday 16 February 2008, Birmingham

St Matthew's Church Centre

Birdbrook Road, Great Barr, Birmingham B 44 8RB

10am-3pm plus possible walk, meal

Programme includes:

Question & Answer: Camino Francés

Specialist groups for walkers and cyclists

Talk on the Pilgrimage

Possible Local Walk

Meal at local Restaurant ☐

I am a walker ☐ I am a cyclist ☐

I am a new ☐ returned pilgrim ☐

I will attend: morning afternoon all sessions *(please circle)*

I am interested in an evening meal £10-£15 ☐

Number of people ☐ (specify number)

Name(s) _____

Address _____

Tel (with code) _____ **email** _____

The charge for the day will be £5 per head, payable in advance.

Cheques payable to Confraternity of Saint James.

Please return whole form with an sae, to Birmingham Practical Pilgrim,
CSJ, 27 Blackfriars Road, London SE1 8NY

Practical Pilgrim Form 3

Saturday 1 March 2008, Edinburgh

Christ Church Centre, Morningside Road, Edinburgh EH10 4DD

10am-5pm

Programme includes:

Question & Answer: Camino Francés

Specialist groups for walkers and cyclists

Talk on some aspect of the Pilgrimage

Local Walk ☐

Meal at local Restaurant ☐

I am a walker ☐ I am a cyclist ☐

I am a new ☐ returned pilgrim ☐

I will attend: morning afternoon all sessions *(please circle)*

I am interested in an evening meal £10-£15 ☐

Number of people ☐ (specify number)

Name(s) _____

Address _____

Tel (with code) _____ **email** _____

The charge for the day will be £5 per head, payable in advance.

Cheques payable to Confraternity of Saint James.

Send to Graeme Taylor, Glasgow Practical Pilgrim,

132 Zena Street, Glasgow G33 1JD

New members

Information is for members' use only.

LONDON

Mr Tom Ashmore, Mr Nigel Ashton & Mr John Bateson-Hill 72 Claylands Road London SW8 1NZ	07847 107307
Mr Eric Besancon Flat 1 23 Arundel Gardens London W11 2LW	07740 640573
Mr Chris Durrant 25 High View Road South Woodford London E18 2HL	020 8989 9848
Ms Theresa Gallagher Flat 2, Sir William Powell's Almshouse Church Gate London SW6 3LB	07875 720589
Ms Janie Rosenwald & Ms Jane Wynn-Parry 17 Rye Court Peckham Rye London SE22 0LT	020 8693 4767

EAST ANGLIA

Ms Tessa Hobbs The Coach House Hamilton Road Cambridge Cambs. CB4 1BP	01223 368246
Mr Paul & Mrs Christine Self 57 Firs Road West Mersea Colchester CO5 8JP	01206 381755

HOME COUNTIES NORTH

Miss Sue Oxlade "Oran" 38 Woodhurst Ave Garston Watford Herts WD25 9RW	01923 674410
Mr Martyn & Mrs Pat Singleton 12 Gilpins Ride Berkhamstead Herts HP4 2PD	01442 862091
Mr Stephen, Mrs Caroline & Miss Juliette Taylor 9 Dorset Road Windsor Berks SL4 3BA	01753 867664
Dr John Wieczorek 163 St Peter's Road Earley Reading Berks RG6 1PG	0118 966 1261

HOME COUNTIES SOUTH

Mr Jonathan Buxton Meadowview Lodge Sandy Lane Oxted Surrey RH8 9LU	01883 713972
Mrs Marie Fernandes 4 Shaftesbury Road Beckenham Kent BR3 3PW	020 8650 2995
Mr Chris Guinness 43 Alfred Road Kingston upon Thames Surrey KT1 2UA	07758 224599
Mr Maurice Hickman 75 Carlton Road Redhill Surrey RH1 2BZ	01737 765231
Mr Phillip & Mrs Linda Kelly 132 Hartington Road Brighton E Sussex BN2 3PB	01273 608103
Mrs Christine McCarney 81B Western Road Lewes E Sussex BN7 1RS	07791 087876

Mr Peter Russell	01798 815632
Hayes Barn Gay Street Pulborough W Sussex RH20 2HL	
Mr Christopher Swain	01273 711244
8 Selborne Road Hove E Sussex BN3 3AG	
Mrs Kate Taylor, Ms Molly Barton, Ms Judith Davenport	01243 776999
Runton Manor Runton Lane, Runton Nr Chichester W Sussex PO20 1PS	

MIDLANDS EAST

Mr John & Mrs Veronica Perry & Mrs Tricia Packwood	01949 875231
29 Cogley Lane Bingham Notts NG13 8DD	
Mr Terry Roper	01162 783652
31 Kent Crescent Wigston Leicester LE18 4XQ	

MIDLANDS WEST

Mr John Crookston	01242 255813
5 The Pines Parabola Road Cheltenham Glos GL50 3BD	
Mrs Pamela Harrison	01926 812554
1 The Pastures, Dog Lane Napton Southam Warwicks CV47 8LT	
West Mr Ted & Mrs Averil Jones	01527 873968
3 Hopgardens Avenue Bromsgrove Worcs B60 2NX	
Mrs Ann Piggott	01936 614251
Church House Crown Street Harbury Warks CV33 9HE	

NORTH EAST

Mr Andrew Baskeyfield	01904 764484
Mulberry House, Back Lane Wigginton York Yorkshire YO32 2ZH	
Mr Allan & Mrs Christine Fletcher	01388 609768
8 Blagden Grove Bishop Auckland Co Durham DL14 0RZ	
Mr Frank & Mrs Alison Wall	01132 306265
38 St Chad's Avenue Leeds LS6 3QF	

NORTH WEST

Mr Duane Phillips	07982 231544
197 Dowall Green Road Ashton in Makerfield Wigan Lancs WN4 DW	

SCOTLAND

Dr Stella Perrott & Mr Robin Davidson	01315 570106
12 Carlton Terrace Edinburgh EH7 5DD	

SOUTH

Mr Maurice & Mrs Antonia Goor	01256 381254
The Old Rectory Lasham Alton Hants GU34 5SP	
Fr Richard Lear	01202 572939
Christ the King Parish 46 Durdells Ave, Kinson Bournemouth Hants BH11 9EH	
Mr P Mulholland	
30 Victoria Street Basingstoke Hants RG2 13BT	
Peter Mulholland & Mr Edward Szary	023 8061 5265
6 Allbrook Knoll Eastleigh Hants SO50 4RX	

SOUTH WEST

Mrs Jeannie Whatnough 0117 962 5472
4 Waterdale Close Henleaze Bristol Avon BS9 4QN
Mr John & Mrs Pamela Wilkie 01392 824242
Fowey House 108 Berrybrook Meadow Exminster Devon EX6 8UA

EUROPE

Mr Glen Graves 0034 953 708585
Avenida de la Paz 58 Alcaudete Jaen 23660 Spain
Ms Marga Van Ree 0030 2312016
Bergstraat 25 Utrecht 3511 RR The Netherlands

ASIA

Miss Linda Neal 0081 424 899969
Suzuki Apt 101, Saneicho 21 Shinjuku Tokyo 160-0008 Japan

AUSTRALIA

Mr Russell & Ms Debra Brown 0061 2 4788 1113
28 Portland Road Medlow Bath NSW 2780 Australia
Mr Jonathan & Mrs Penelope Drane 0061 2 9419 8554
3 West Parade Chatswood NSW 2067 Australia
Mr Ian & Mrs Sue Kirkham 0061 3 5352 5573
PO Box 21 Ararat VIC 3377 Australia
Mrs Judy Mitchell 0061 3 5984 2470
57 Normandy Road Sorrento VIC 3943 Australia

CANADA

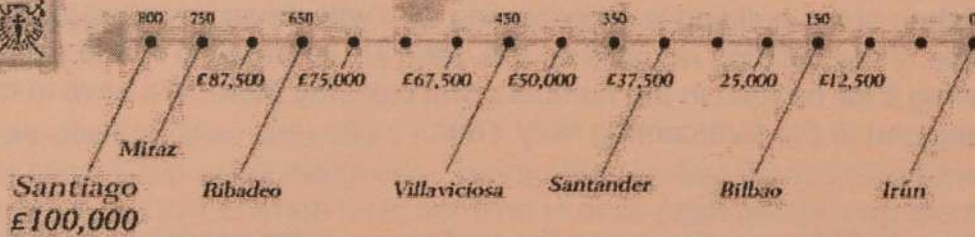
Mr Francisco Villanueva 001 416 368 7222
92 King St East #816 Toronto Ontario M5C 2V8 Canada
New Zealand Mr Colin & Mrs Patricia Reid 0064 9480 5749
3 Howard Road Northcote Auckland 627 New Zealand

U S A

Mr Jerry FitzSimmons
3437 Villanove Avenue San Diego California CA 92122-2310 U S A
Ms Lauren & Mr Todd Jared 001 805 684 6452
5072 Alvarado Road Carpinteria California CA 93013 U S A
Mr Robert & Mrs Rosann McCulloch 001 303 733 9693
781 South High St Denver Colorado CO 80209-4528 U S A
Mr Mark & Mrs Constance Meehleis 001 907 349 2004
PO Box 110603 Anchorage Alaska 99511 U S A
Ms Rita Schmidt 001 716 568 0941
80 Groton Drive #4 Amherst NY 14228 U S A
Mr Glen Smith 001 843 527 6776
105 Sea Island Drive Georgetown SC 29440 U S A



How has the *gaítero* progressed?



Appeal Total £70,780 - THANK YOU

- Spanish Lunch & William's Walk
- Miraz Development & Planning Considerations

"Great atmosphere, hospitaleros and albergue. CSJ comes up trumps!"
- An English pilgrim

*** *The Miraz Appeal* ***

History - In May 2005, the Bishop of Lugo gave us use of the *Casa Rectoral* (priest's house) in the village of Miraz in Galicia, to provide a pilgrim *refugio*. Whilst structurally sound, the building needed to be renovated, equipped and perhaps extended, if pilgrim numbers justified it. We originally aimed to raise £100,000 to cover both these and future running and maintenance costs.

*** *Miraz Development* *** *Planning Considerations*

Over the last 18 months, considerable thought and work has gone into the question of how best to manage the refuge and its future. There have been many hours of discussion both within the CSJ and the Miraz Steering Group, and also directly with the architect and various local authorities. The Autumn newsletter referred briefly to the future development and listed below are some of the questions and considerations that have shaped the plans so far.

What if we do nothing more?

This isn't really an option, It has become apparent that the present pipe-work needs completely replacing. It is lead, in a poor condition due to corrosion and overuse. The chimney in the kitchen is now sub-standard and would need completely re-building. Some of the fabric of the building is deteriorating as it was never intended to cope with so many people. If the building remains as it is, then we will have to spend considerable money improving it for no gain in the numbers that can stay there. We have in mind also the need to respond to the forthcoming Holy Year.

The original idea in 2005 was to convert the roof space or the garden buildings to provide extra accommodation. Is this still possible?

No. The roof space suffers from extremes of temperature, too hot in summer and too cold in winter. The air circulating in the space helps to preserve the roof timbers which would otherwise deteriorate very quickly.

Using the garden buildings for extra showers or accommodation would be classified as "change of use" and become subject to new planning regulations, one of which requires the building to be at least 1 metre from the boundary (it currently touches the boundary).and would therefore severely reduce the space available. We now plan to use these buildings for storage and a drying room.

What can we do instead?

The present proposals are framed by 2 sets of considerations, one legal the other practical.

- 1) The *Xunta* has advised us that any extension will mean that the whole of the property will come under planning regulations. Our plans are subject to rural planning laws which limit the size and placing of the extension and also change the rules that apply to the current building from a private dwelling to a public-use

property. The effect of this is to place a limit on the number of *litteras* (2-tier bunk beds) that can be installed to one per 8 square metres. Also it requires us to have a toilet, shower and separate room for those with disabilities (plus ramp access) according to current standards and minimum floor areas.

2) Due to the distance of the house from the mains drains, and therefore the "fall" of the pipes, the placing of toilets and showers is quite a fine art. In effect, they can only be where they are situated now and also in the small back room which is used for 2 *litteras* at the moment. This has been a constant concern for the Miraz committees, even before the architect pointed this out to us. This single problem effectively drives the rest of the thinking. To put more showers and toilets in means the loss of the small room as a dormitory. Place the toilets and showers anywhere else and they will not drain properly and will be in risk of "backing-up".

Given the considerable restraints mentioned above and our original "wish list" of extra accommodation, solar-powered heating etc, what are the current proposals?

The original house will contain the dormitories. In order to increase the number of *litteras* and to satisfy the planning regulations, is unlikely we will be able to retain the present kitchen, otherwise we lose precious bed space. The plans are still at their early stages and we are discussing with the architect whether the sleeping space will be open plan. Walls or partitions could also restrict the bed space available. In theory, we have too many beds at the moment, which must be borne in mind.

The new extension would be used for a kitchen, communal area and corridor plus an office and a storage room.

What if we don't build an extension ?

We have considered using marquees. Hiring them during the summer period would be very expensive as this is when local demand is at its peak and buying them would mean we erect and maintain them ourselves (a quick survey of wardens at our recent feed-back day, showed no enthusiasm for this!). Moreover as they can testify, there is no guarantee of good weather in the summer. August 2007 was cool enough to light the fire and wet enough to cause considerable cleaning problems in the house. A marquee runs the risk of multiplying those problems and also requiring the wardens to sift arrivals into refuge and marquee candidates.

In Summary ?

The trustees are very grateful that the Confraternity has so many talented people concerned about the future of Miraz and whose skill and expertise has proved invaluable in shaping the instructions to the architect. Overall, given all the constraints, the architect's plans manage to fit a quart into a pint pot, keeping a building that will still feel intimate and also easy to maintain. Any final decision will, of course, need to take into account the expected costs involved.

"An oasis in a desert. What a surprise! Thanks a lot for the hospitality"

- A Finnish Pilgrim

***** A Taste of Spain *****

*Celebrate the CSJ's 25th Anniversary, the AGM and
raise funds for Miraz all at the same time!*

25th Anniversary Spanish Lunch

Sunday 20 January 2008

At the Don Pepe Restaurant, The Green, Hampton Court,
KT8 9BW, Surrey

12.30 – Welcome drink

1.00 - Lunch

Tapas Variadas

-

Paella - the classic version with fish, chicken and seafood

or

Paella – for vegetarians

or

Lomo de Cerdo Riojana

*(Pork Loin steak in Rioja wine, peppers & mushroom sauce, vegetables &
potatoes)*

-

Flan de Huevo – Crème Caramel

Gelado – Ice Cream

Tarta del Dia – Today's selection of Cakes

-

Followed by

Entertainment & Prizes

**Price including wine
£37.50**

**Apply early as numbers are limited
(Closing Date 31 Dec 2007)**

*****William Griffiths has kindly offered to lead a local walk before the meal***
(See page 5).**

*"There are Two Courts:
the King's Court and Hampton Court"*

(Saying in the days of Cardinal Wolsey)

Sunday 20 January 2008

A stroll through the Hamptons,
meeting the deer in Bushy Park
and with a glimpse of the Snouzeling Mole.

Meet William at Hampton Court Station at 10.35am (The 09.57 train from Waterloo, via Vauxhall at 10.01 and Wimbledon at 10.13 arrives at Hampton Court at 10.33).

Shoes, not Boots !

Pilgrims Statistics - 1,595 pilgrims have stayed at Miraz in the 36 weeks to 29 November 2007, an increase of 20% on 2006. 45% came from Spain, 23% from Germany and the others from 35 different countries as far apart as Korea, Brazil and South Africa. The average *donativo*, per person, per night is €5.24 (this includes sales of tinned and dried food)

Pictures of Miraz - There are now some "Before & After" photos of Miraz on the CSJ website, showing how things have changed. (See <http://www.csj.org.uk/miraz-reports-restoration.htm>)

We have many more photos available so if you wish to hold a fundraising event we can lend you a photo album, or, one of the fundraising team could attend your event, bringing a digital presentation with them and describing the progress in more detail.

"The albergue is really great! A peaceful, quiet place, perfect equipment, above all in the kitchen very nice hospitaleros! I enjoyed the afternoon / evening / morning (great breakfast!) very much and will remember it as a very special part of the camino. All the best for your future".

— An Austrian Pilgrim

*** Thank You ***

We are equally grateful for ALL donations, of every type and type. People have found many ways to contribute e.g. by giving lecture fees, showing films, donating in memory of members who have died, making pendants, selling artwork and also simply making a donation. Even the smallest amounts quickly add up to a considerable sum and have made a big difference to the current amazing total of over £70,000. Thank you so very very much for all your support.

*** Camino Wine Box ***

*The box contains 2 bottles of each wine
selected from vineyards along the Camino Frances.*

*10% of the price will be donated to the Miraz Appeal.
by wine merchants Laymont and Shaw of Truro*

Full details of this offer were given in the Autumn Newsletter and are also available on the website so only brief details are given below. Price includes delivery to UK mainland

Red Vinedo No 7 Graciano 2001/02 (£7.30)

Fragrant plummy fruit with distinctive varietal character.

Red Tinto Reserva 2000 (£7.25)

A very nicely structured Cabernet Sauvignon / Tempranillo blend.

White Sonsierra Blanco 2006 (£5.00)

Lemony fresh; very dry, crisp and flavoursome. Blissfully free from oak.

Rose Peregrino Rosado 2006 (£6.15)

One of the best of the new wave of Rosado wines. Bright, deep pink colour with an agreeable floral aroma and ripe raspberry flavours.

Red Petalos del Bierzo 2005 (£10.95)

Dark coloured, with hints of eucalyptus on the nose. Very good fruit within a fine complex structure.

White Lagar de Cevera 2006 (£9.85)

Intense aroma of peaches, apricots and greengages. Wonderfully refreshing acidity gives good structure. Delicious.

Price £93.00 (including delivery to UK mainland)

*Please order direct from Laymont & Shaw
Telephone 01872 - 270545 quoting "Camino Case"
(Last orders by Friday 14th December 2007 to be sure of Christmas delivery)*

*** Fundraising Offers ***

"Compostelle -The Ceaseless Tramp of Feet"

CD - including over 300 photos - written diary of a member's experiences along the route from Le Puy to Santiago, as well as some historic perspectives along the way. Send cheque for £6 (UK) or £7 (non-UK) payable to "A J H Grant" to *Andrew Grant, 72 Easter Warriston, Edinburgh EH7 4QY Scotland. Tel: 0044 (0) 131 476 9576.* Minimum of £4.50 per CD donated to Miraz
NB: CD suitable for playing on computer, NOT on DVD player

"My Camino : a personal pilgrimage"

Michael Moon's book following in the footsteps of his ancestor who walked from St Jean-de-Pied-de-Port to Santiago in 1280AD. Many colour photos. £6.50 per copy to Miraz. Order from the office or online bookshop £12.99 + p&p (UK-£1.21, Eu-£2.10, ROW £3.95)

Miraz Mugs

Available from the office or the online bookshop at www.csj.org.uk
£5 + p&p (UK-£1.50, EU-£2, ROW-£3.50)



*** Miraz Contacts ***

If you have any suggestions, offers or comments, please contact the following by email or via the office

Co-ordinator	- Colin Jones	- pacharan@btinternet.com
Fundraising / Newsletter	- Alison Thorp	- alison.thorp@virgin.net
Operations/ Hospitaleros	- Alan Cutbush	- alan@cutbush35.fsnet.co.uk
Property	- Peter FitzGerald	- peter_of_chichester@tiscali.co.uk
Publicity (Europe)	- Marion Marples	- office@csj.org.uk
Publicity (Rest of World)	- Rebekah Scott	- rebrites@yahoo.com
Sponsor-a-Week	- Walter Ivens	- mwivens@ivensw.fsnet.co.uk

Spanish Lunch - 20 Jan 2008

Closing date 31 December 2007

*(If applying after this date, please check availability by contacting
Alison Thorp tel: 01372 274398 or email: alsion.thorp@virgin.net)*

Name

Address

Tel or email address :

☐ I am a CSJ member and my number is (if known)

☐ I wish to reserve a total of ____ places for the Spanish Lunch for myself
/ and the following named visitors

.....
Please select your choice of main course (number of each)

☐ ____ Paella classic ____ Paella vegetarian ____ Lomo de Cerdo Riojana

☐ I am also interested in joining William's Walk (see p5)

Payment =====

_____ @ £37.50 each Total £
=====

☐ I enclose a cheque made payable to "CSJ - Miraz Appeal"

☐ I authorise the CSJ to charge my credit card as follows

Visa / Mastercard Number - - - - / - - - - / - - - - / - - - -

Expiry Date - - / - - Security Code - - -

Signed Date:

Gift Aid ☐ I am a UK taxpayer and wish to add 28p to each £1 by authorising the CSJ to
claim Gift Aid on my donation

*If you are travelling from outside London, we hope to be able to find you
accommodation with members in London if needed*

☐ I can offer / am seeking accommodation for people

Please send the completed form to : CSJ - Miraz Lunch, 27 Blackfriars Road,
London SE1 8NY



The Confraternity of Saint James

(A company limited by guarantee)

Report and Financial Statements

Year ended 30th September 2007

Company no. 4096721

Charity no.1091140

www.csj.org.uk

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Legal and Administrative Information

Status

The Confraternity of Saint James (CSJ) is a company limited by guarantee, incorporated on 25 October 2000, registered in England & Wales (Company no.4096721), and registered as a charity (no.1091140) on 15 March 2002. The governing documents are the Memorandum and Articles of Association, both as amended on 26 January 2002, 31 January 2004 and 29 January 2005. The company grew out of an unincorporated association founded on 13 January 1983 and registered as a charity (No. 294461) on 19 August 1986.

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Honorary President

HE The Spanish Ambassador

Directors and Trustees

Mrs J Bradshaw	Resigned 27 th January 2007
Dr M M Brykczynska	
Mr P Graham	Resigned 27 th January 2007
Dr S J Goddard	Appointed 27 th January 2007
Dr W E O A A G Griffiths	Chairman
Revd C Jones	Vice-Chairman
Ms C Kimmel	
Mrs M C T Moseley	
Mrs A B Raju	Vice-Chairman
Ms A Schneider	Appointed 27 th January 2007
Mrs C Spink	Appointed 27 th January 2007
Mr G. Taylor	
Revd W J Yates	

Secretary

Ms M Marples

Company Secretary & Treasurer

Mr A Ward

Registered Office

27 Blackfriars Road, LONDON SE1 8NY	
Telephone	020 7928 9988
Fax	020 7928 2844
Website	http://www.csj.org.uk
e-mail	office@csj.org.uk

Bankers

CAF Bank	25, Kings Hill Avenue, Kings Hill, WEST MALLING. Kent ME19 4JQ
Lloyds TSB	364/366 Lordship Lane LONDON. SE22 8NA

Reporting Accountant

Mr I S McLaughlin FCA	23, West Farm Avenue, ASHTEAD Surrey KT21 2LD
-----------------------	---

Report of the Trustees for the year ended 30 September 2007

The Trustees present their report and the financial statements for the year ended 30 September 2007. The Board of Trustees confirms that the annual report and financial statements comply with current statutory requirements including the provisions of the Statement of Recommended Practice: Accounting and Reporting by Charities 2005 (SORP 2005).

Structure and Objects of the charity

The object of the CSJ is to advance the education of the public in and to promote the pilgrimage to Saint James of Compostela in the northwestern 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 trustees continue to pursue all these objectives with rigour although it is not possible to fully quantify how the organisation meets these other than the positive feed-back received from returning pilgrims and others with a personal interest in pilgrimage.

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. 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 and other honorary officers are appointed by the Committee at its first meeting after the Annual General Meeting. An invitation is included with each annual report asking for members to act as trustees. Existing trustees also make recommendations to the committee regarding suitable candidates.

Financial Review & Future Developments

Now looking forward to its 25th anniversary in 2008, the CSJ has continued to prosper in the last financial year with the membership remaining at about the same level. A small deficit arose on the unrestricted general fund. Sales of educational literature have shown a small decline, perhaps due to the myriad resources available on the internet. The annual publication of the Guide to the Camino Francés remains the best selling item. It continues to support both the Refugio Gaucelmo in Rabanal and the newly established Refugio at Miraz, both refuges for pilgrims in Northern Spain. The fund raising for the Miraz project has perhaps been the major activity in the year, as can be seen from the increased income. The CSJ continues to provide a personal information service to, and answer queries from, the public whether in person, by telephone, email, through the website or by arranging speakers and visits. Interest in our website has continued with over 63,700 visits in the year to 30 September 2007, up from 60,400 in the previous year. However, a slow down in the increase in hits is becoming apparent. The website continues to be developed as more and more potential pilgrims use the resources provided.

During the financial period, the trustees continue to reinforce the principles of good practice recommended within the charity sector, having carried out a Risk Assessment Review, established a Financial Policy, and a reserves Policy. A review of the administrative and internal control systems is ongoing. In due course, the Trustees will be considering the contents of the new Charities Act which received the Royal Assent on 8th November 2006, in particular the possibility of changing legal status to a "Charitable Incorporated Organisation" which may mean that accounts and reports only need to be filed with the Charity Commission. The salaries paid to the Secretary, Systems Manager, and, Office Administrator were again reviewed during the year to more closely reflect both market salary rates, responsibilities and time spent on CSJ business.

The increase in membership rates in 2004 has not materially deterred renewals. However, it should be recognised that there will always be a number of members not renewing their subscription as they complete their pilgrimage or lose interest in the aim and objectives of the Confraternity. The first discount offer for remaining a member for 3 years will end in autumn this year. Some of these members may not renew their membership and the trustees will be watching the renewal position very closely as any reduction will need to be costed into the any future decisions especially as far as the improvements to Miraz are concerned.

The membership software system (known as Maximizer) originally introduced in June 2003 was substantially updated in the last accounts year and continues to be a great success, especially with membership renewals procedures. The system enables the membership work to be shared between several members thereby reducing the general risk exposure. It also helps to identify members in a particular geographic area or with a particular expertise.

Both members and trustees recognise that the primary purpose and duty of the charity is to provide benefit for its beneficiaries and to care for the public at large. In order to maximize this benefit, the members of the CSJ provide a valuable source of expertise and ideas as well as income. The survey sent to members in October 2003 gained much information and many suggestions on how to retain members, to improve the CSJ's services and to identify the type of major projects that the members would be likely to support in order to continue achieving the charity's objectives. Continuing initiatives over the last months have been the holding of a "Giving Something Back" day, regional meetings (mainly in support of fundraising for the Miraz project) and a reunion of returned pilgrims. The survey still continues to provide the trustees with the names of members who can assist with the work of the CSJ.

Risk Management

In the year, the trustees formed a Corporate Governance sub-committee to assist them with ensuring that the CSJ organisation acts responsibly and in accordance with Company and Charity law. This committee has met regularly and has a regular on-going meeting programme. In September 2007, all trustees attended a training session when the articles and memorandum of association were explained. A full Risk Assessment was also undertaken and tables prepared.

The trustees consider the most significant risks to this charity continue to be the loss of key personnel and longer term, those financial risks related to, or arising from a reduction in membership and demand for our publications possibly replaced by web-based information. Lesser risks were loss of or damage to property and financial irregularity and incompetence of trustees. The trustees continue to monitor all risks and develop the action plan originally formulated early in 2003. These steps have included cover / deputies for key personnel, increased insurance cover, and improved documentation, creation of the Corporate Governance sub-committee and in 2008 the formation of an investment sub-committee.

The whole of this activity is being treated as part of an overall Financial Policy which is conceived as the core element in the development of a business continuity plan.

Reserves Policy

The trustees review the level of reserves annually, based on financial results for the current year, the forecast for the following year and the results of the annual review of risks. In particular, they wish to ensure that the charity can continue to fulfil its current objects and activities in the event of a significant fall in membership. The charity maintains a level of unrestricted funds which consists of a) a period of 6 months of operating costs (12 months for Rabanal and Miraz due to their seasonal nature) and b) sufficient funds to cover known risks, contingencies and capital expenditure. Further reviews may occur during the year as and when urgent requests for funding are identified, especially as progress is made towards the possible improvements at Miraz.

General – Unrestricted funds

The free unrestricted reserves at the year-end were £37,000, after deducting £1,000 for known contingencies and a designated fund of £10,000 (Miraz). The trustees consider the most appropriate level of free reserves at 30 September 2007 would be £46,000 to cover 6 months of operating costs.

Rabanal – Restricted Income Fund

The level of reserves required to cover 12 months operating costs is £3,500 which leaves a surplus of £3,000 at 30 September 2007. This is retained for use on future repairs and improvements to the property and to the facilities for pilgrims.

Investment Powers

Under the Memorandum and Articles of Association, the charity has the power to make any investment which the trustees see fit. The tangible investments currently held are interest-bearing deposits with the Charities Official Investment Fund and one interest-bearing account with CAF Bank, although interest is also paid on the CAF Bank current account.

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. These are not subject to the same external scrutiny as the annual accounts and therefore readers ought not to place the same reliance on them.

Approved by the trustees on 13th December 2007 and signed on their behalf by

Dr W E Griffiths
Chairman

Report of Reporting Accountant

As described above, the company's directors are responsible for the preparation of the accounts, and they consider that the company is exempt from an audit. It is my responsibility to carry out procedures designed to enable me to report my opinion.

Basis of Opinion

My work was conducted in accordance with the Statement of Standards for Reporting Accountants, and so my procedures consisted of comparing the accounts with the accounting records kept by the company, and making such limited enquiries as I considered necessary for the purposes of this report. These procedures provide only the assurance expressed in my opinion.

Opinion

- (a) The accounts are in agreement with the accounting records kept by the company under section 221 of the Companies Act 1985;
- (b) having regard only to, and on the basis of, the information contained in those accounting records
 - (i) the accounts have been drawn up in a manner consistent with the accounting requirements specified in section 249C (6) of the Act; and
 - (ii) the company satisfied the conditions for exemption from an audit of the accounts for the year specified in section 249A(4) of the Act, as modified by section 249A(5), and did not, at any time within that year, fall within any of the categories of companies not entitled to the exemption specified in section 249B(2)

I S McLaughlin FCA
Reporting Accountant

23 West Farm Avenue
Ashted, Surrey, KT21 2LD

Statement of Financial Activities for Year to 30 September 2007

	Notes	Unrestricted	Restricted Funds (note 2)				Total	2006
		General Fund	Rabanal	Miraz	Bursary	Other		
INCOMING RESOURCES		£	£	£	£	£	£	£
from generated funds								
Voluntary Income								
Donations	3	4,594	3,655	33,476	-	271	41,996	34,769
Subscriptions	4	55,240	-	-	-	-	55,240	53,063
Books and Publications - Sales	5	34,130	-	-	-	-	34,130	36,769
Other Items - Sales	6	3,073	-	-	-	-	3,073	6,313
Visit Income	7	8,200	-	-	-	-	8,200	2,350
		105,237	3,655	33,476	-	271	142,639	133,264
Investment Income	8	2,599	353	866	553	233	4,604	3,766
TOTAL INCOMING RESOURCES		107,836	4,008	34,342	553	504	147,243	137,030
RESOURCES EXPENDED								
Representative Conferences	16	84	-	-	-	-	84	1,374
Grants	9	226	-	-	-	100	326	1,250
Refugio Gaucelmo	10	-	3,169	-	-	-	3,169	2,438
Miraz	11	-	-	10,395	-	-	10,395	25,046
Bulletin	12	11,579	-	-	-	-	11,579	10,601
Library	13	2,503	-	-	-	-	2,503	3,659
Speaker Meetings	14	(163)	-	-	-	-	(163)	(109)
Books and Publications - Costs		22,403	-	-	-	-	22,403	20,318
Other Items - Costs		2,722	-	-	-	-	2,722	6,022
Exhibition Costs etc.		-	-	-	-	-	-	310
Visit Expenditure	7	8,247	-	-	-	-	8,247	2,493
Direct Charitable Activities		47,601	3,169	10,395	-	100	61,265	73,402
Other Charitable Costs	15	37,465	-	-	-	-	37,465	33,723
Governance Costs	16	25,169	-	-	-	-	25,169	28,247
TOTAL RESOURCES EXPENDED		110,235	3,169	10,395	-	100	123,899	135,372
NET MOVEMENT IN FUNDS	24	(2,399)	839	23,947	553	404	23,344	1,658
TOTAL FUNDS BROUGHT FORWARD		50,217	5,610	3,734	8,070	3,848	71,479	69,821
TOTAL FUNDS CARRIED FORWARD		47,818	6,449	27,681	8,623	4,252	94,823	71,479

Balance Sheet as at 30 September 2007

		Unrestricted	Restricted Funds				Total	2006
		General	Rabanal	Miraz	Bursary	Other		
	Notes	Fund						
FIXED ASSETS	17	£	£	£	£	£	£	£
Computer		97	-	-	-	-	97	485
Works of Art		3,900	890	-	-	-	4,790	4,790
		3,997	890	-	-	-	4,887	5,275
CURRENT ASSETS								
Stocks and Work-in-progress								
Books and Publications for Sale	22	5,029	-	-	-	-	5,029	5,196
Other Items for Sale	22	1,135	-	-	-	-	1,135	653
Postage Paid Envelopes		1,045	-	-	-	-	1,045	1,284
		7,209	-	-	-	-	7,209	7,133
Debtors	18	13,673	-	-	-	-	13,673	6,774
Cash at Bank and In Hand		54,031	5,559	27,681	8,623	4,252	100,146	88,296
NET CURRENT ASSETS		74,913	5,559	27,681	8,623	4,252	121,028	102,203
CURRENT LIABILITIES								
Creditors: amounts falling due within one year	19/20	(31,092)	-	-	-	-	(31,092)	(35,999)
NET ASSETS		43,821	5,559	27,681	8,623	4,252	89,936	66,204
TOTAL ASSETS LESS CURRENT LIABILITIES		47,818	6,449	27,681	8,623	4,252	94,823	71,479
TOTAL FUNDS		47,818	6,449	27,681	8,623	4,252	94,823	71,479

Audit Exemption

- For the year ended 30 September 2007 the company was entitled to exemption under section 249A (2) of the Companies Act 1985 ("the Act").
- Members have not required the company to obtain an audit in accordance with section 249B (2) of the Act.
- The directors acknowledge their responsibility for:
 - ensuring the company keeps accounting records which comply with section 221 of the Act; and
 - 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;
- The accounts have been prepared in accordance with the special provisions in Part VII of the Act relating to small companies.

Approved by the trustees on 13th December 2007 and signed on their behalf by

Dr W E Griffiths Chairman

Notes forming part of the financial statements for the year ended 30 September 2007

1. Accounting policies

(a) Basis of accounting

The accounts have been prepared under the historic cost convention and in accordance with the Statement of Recommended Practice on Accounting and Reporting by Charities (SORP) which came into force in March 2005, applicable accounting standards and the Companies Act 1985. The length of the current and previous accounting periods was one full calendar year.

(b) Donations and similar incoming resources

Except as specified in Notes 4 and 20, these are included in the year in which they are receivable, (which is when the charity becomes entitled to the resource), and any conditions for receipt are met; the trustees are reasonably certain that they will receive it; and the trustees are reasonably certain that the value can be reliably measured. Incoming resources from tax claims are included within the Statement of Financial Activities (SOFA) when the funds are received and a claim can be made. Subscriptions paid in advance under the discounted membership scheme are recognised in the membership year to which they relate.

(c) Investment income

Income from investments is included in the SOFA in the year in which it is receivable. 25% of the interest received on unrestricted general funds has been allocated to the Miraz restricted fund due to the increase in that particular fund.

(d) Resources Expended

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) Tangible Fixed Assets & Depreciation

Fixed assets currently include Works of Art 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 unincorporated association for the time being for the benefit of the public and does not form part of the assets of the company. All expenditure on the new refugio at Miraz is written off as spent including any improvements on the building, on the basis that any expenditure is of a purely charitable nature and of no future major financial value to the Confraternity. All assets costing more than £500 are capitalised. Depreciation of computers and other office equipment is charged over two years.

(f) Exchange Rates

Moneys received and paid in euros are converted at the actual exchange rate on the transaction date with the exception of moneys received and paid at Miraz on a daily basis where the seasonal mid point exchange rate is used.

2. Restricted Funds

	At 1 Oct 2006	Incoming Resources	Outgoing Resources	At 30 Sep 2007
	£	£	£	£
Rabanal	5,610	4,008	3,169	6,449
Miraz	3,734	34,342	10,395	27,681
Bursary	8,070	553	-	8,623
Ted Dickinson Fund	2,662	233	100	2,795
Galicia Disaster Appeal	25			25
Pat Quaipe Fund	50		-	50
St Christopher Fund	1,111	271	-	1,382
	21,262	39,407	13,664	47,005

The Rabanal Fund is a restricted income fund; the remaining funds are expendable endowments. All funds have accumulated through donations, interest and allocations by the trustees, and have therefore already been recognised as income rather than capital receipts.

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

Miraz – Funds are held on behalf of the Refuge at Miraz. A bank account is held at Banco Pastor in Lugo but operated from Blackfriars Road to pay expenses such as electricity, telephone and insurance. This account also receives cash locally via donativos from pilgrims.

Bursary Fund - for educational scholarships for young people. It was established by the committee in 1995-1996 and allocated an endowment of £10,000. The Bursary Fund continues to be utilised and now stands around the £8,600 mark and awards are generally paid out each year, but, dependent upon applications being received.

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

Pat Quaipe Fund – discretionary awards for members, primarily out of general funds towards study grants.

St. Christopher Fund – founded in 2002 to enable frail or elderly pilgrims to take a companion with them to Santiago.

3. Donations

General donations and donations to Rabanal have increased slightly from the previous year, but, again have been more than balanced by donations for the refugio at Miraz. These are funded occasionally from legacies but mostly from the many generous voluntary contributions made by members in addition to their subscriptions.

4. Subscriptions & Gift Aid

Subscription income has increased slightly in the year. Tax reclaimed amounted to £10,417 (2006 £8,834) Gift Aid tax claims are recognised when a claim can be made, in previous years, only when the subscription was recognised.

Current subscription rates are: -

1 year

Individual Members	UK and Europe	£20.00	Overseas	£25.00
Joint or Institutional Members	UK and Europe	£25.00	Overseas	£30.00

3 years

Individual Members	UK and Europe	£54.00	Overseas	£67.50
Joint or Institutional Members	UK and Europe	£67.50	Overseas	£81.00

5. Books and Publications

Turnover fell a little to £34,130 perhaps due to the volume of information now available electronically on the Internet. However, our secure, on-line bookshop continues to be popular. This gave rise to a trading surplus of £11,727. This compares with an overall trading surplus of £16,451 in 2006. This reduction may be attributed to the reduction in the sales of our in-house publications from £21,262 in 2006 to £19,435 in 2007 and also the increasing costs of postage.

6. Other Items

Sales of other items (principally badges and sweatshirts in previous years but this year includes the DVD "Within The Way Without") produced a surplus of £351 compared to £291 in the previous year.

7. Visits

The major visit for the year to Burgundy took place in October 2006. Although the CSJ visit to Poland commenced in the current accounts year, due to it finishing in October 2007, the costs will be reflected in the accounts for next year.

8. Investment Income

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

9. Grants

Bursary application forms are issued to universities and colleges of further education at the start of the academic year. Students between 18 and 25 are asked to submit proposals for their research and to indicate how it would be facilitated by financial assistance from the Confraternity. Short-listed applicants are invited to interview before a panel consisting of Mark Hassall, Lecturer in Archaeology at UCL, and James Maple, Hon. Vice-President of the CSJ, and awards may be made for one outstanding project, or shared between several, up to a maximum of £1,000 per applicant. They are generally paid in two tranches, part in advance of the research and the balance when the resulting dissertation has been commended after being academically reviewed. The best of these are published in the Bulletin. No bursaries were awarded in the year to 30th September 2007. This year, the purpose of the award will be reviewed so as to appeal to a wider group of young people.

10. Refugio Gaucelmo, Rabanal del Camino

Expenditure of £3,169 this year includes	£
- Wardens Workshop and first-aid courses	782
- Repairs and replacements	557
- Travel & subsistence	305
- Celebration of 100,000 Pilgrim at Rabanal	1,327

Members' contributions to the 100,000 celebrations are included in donations. Pilgrim donations and related expenditure on food, hospitality, cleaning etc are for the benefit of the refugio and do not form part of the Confraternity funds or its accounts. Any surplus is put towards overheads such as electricity, bank charges, repairs etc.

11. Refugio Miraz de Peregrinos de Miraz

Apart from donations and income from fund-raising events, the income for the year included £5,273 donations from pilgrims (treated as Confraternity income due to our sole tenancy agreement for the property) £3,411 recovered under Gift Aid and £4,740 received from those attending the Reception at the Spanish Embassy. Expenditure of £10,395 for this year includes

	£
- Fund Raising Costs, raffle prizes etc	1,671
- Day- to-day Running Costs	4,040
- Gift to Village 1500 Euros	1,020
- Renovations	1,301
- Embassy Reception	2,085

12. Bulletin

The Bulletin is published quarterly and the costs include printing and distribution.

13. Library

This item represents a grant to the unincorporated association, registered charity number 294461, for managing the Library.

14. Speaker Meetings

Speaker Meetings are those held to further the charitable objects of the Confraternity.

15. Other Charitable Costs

The costs directly attributable to charitable activities are		£
Personnel		36,090
Other Direct Costs		<u>1,375</u>
Total		<u>£37,465</u>

16. Governance Costs

	£
Personnel	10,269
Accommodation	6,150
Office Running Costs	5,741
Finance charges	497
Member Meetings & Sundry	<u>2,512</u>
Total	<u>£ 25,169</u>

Personnel costs include £546 paid to 5 trustees for reimbursed personal travel expenses,

17. Fixed Assets

	Works of Art	Office Equipment	Total
Costs	£	£	£
At 1 Oct 2006	4,790	8180	12,970
Additions	-	-	-
At 30 Sep 2007	<u>4,790</u>	<u>8,180</u>	<u>12,970</u>
Depreciation			
At 1 Oct 2006	-	7,695	7,695
Charge for year	-	<u>388</u>	<u>388</u>
At 30 Sep 2007	-	<u>8,083</u>	<u>8,083</u>
Net Book Value			
At 1 Oct 2006	<u>4,790</u>	<u>485</u>	<u>5,275</u>
At 30 Sep 2007	<u>4,790</u>	<u>97</u>	<u>4,887</u>

Works of Art comprise a mediaeval oak carving of Saint James (valued at £3,400) and an embroidered banner (valued at £500), both 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. The only addition to equipment this year was a digital projector with the appropriate accessories.

18. Debtors

	2007	2006
	£	£
Prepayments	3,684	4,280
Accrued Income	<u>9,989</u>	<u>2,494</u>
	<u>13,673</u>	<u>6,774</u>

19. Creditors: Amounts falling due within one year

	2007	2006
	£	£
Trade Creditors	10,411	4,903
Deposits and payments held for CSJ Visits after accounting date	3,965	4,385
Deferred Income - Subscriptions in advance	15,519	21,720
Accruals	600	1,200
Sundry Creditors	<u>597</u>	<u>3,791</u>
	<u>31,092</u>	<u>35,999</u>

20. Deferred Income

Subscriptions paid in advance total £15,519 which £9,926 relates to the year 2007/2008, £4,466 to the year 2008/2009 and £1,127 for later years. These have been shown as falling due within 1 year as the actual subscription has been received.

21. Related Parties

During the year, Ward Randall Ltd, a Chartered Accountancy Firm in which the treasurer and company secretary Tony Ward has a material interest has carried out the bookkeeping function of the CSJ. He is not a trustee of the organisation or a director of the company. The amount provided for this service within the accounts is £1,481.

22. Stocks

Stocks have been valued at the lower of cost or net realisable value. Dated stock has been assumed to be of negligible value.

23. Net Movement in Funds

The levels of primary purpose trading income, subscriptions and donations mean that there are significant funds carried forward which will provide further funding for new projects which may arise out of the strategic review of future possible activities.

Supplementary Report for Members & Supporters

The main report gives information required by the Charity Commission and by the Companies Acts. This supplementary report is intended for all those supporters, past, present and future, who are interested in more detailed information of the CSJ's activities.

Refugio Gaucelmo

Refugio Gaucelmo is situated in the village of Rabanal del Camino, 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.

In 1989 the CSJ entered into an agreement with the Diocese of Astorga and the Asociación de Amigos del Camino de Santiago de El Bierzo, whereby for a peppercorn rent, we would together develop the tumble-down priest's house and orchard, to make it available for the overnight accommodation of pilgrims. Pilgrims are welcomed by a relay of hospitalero/as, recruited by Tricia Shaw and supported by Graham Scholes, who also convenes the autumn working party to attend to routine maintenance.

The partnership between the two associations and the Diocese has continued strongly. In 2006 a new contract was signed between all three parties, which sets out the terms of the co-operation between us and in which the Diocese grants a further 25 year lease.

Through the efforts of the Amigos of El Bierzo in obtaining Spanish registration, from September 2007 the Confraternity has a new association in the Province of León, dedicated to running the Gaucelmo refuge, the *Confraternity of Saint James de Ponferrada*. It has its own bank account and can operate independently, while following the terms of the contract and maintaining the spirit of co-operation with the Spanish partners.

The day-to-day costs of administering the refuge during the pilgrim season (April to October) and maintaining the fabric of the building is largely met from the voluntary donations of pilgrims. The CSJ de Ponferrada is now responsible for all payments, including insurance and utilities and making sure, with our partners' help, that we comply with all statutory and local regulations. Postcards and Pilgrim Guides are sold at the refuge and proceeds go to the CSJ.

In 2007 we welcomed our 100,000th pilgrim, who was presented with a Latin certificate; a celebration was held in July with a party to which CSJ members and villagers were invited followed by a reunion meal. A few days later our monastery neighbours were welcomed on the occasion of the ordination of Br José Carlos, followed by a party in the *huerta* attended by about 600 guests and villagers.

A development this year has been extensive planting in the *huerta* to provide future shade and restfulness for the pilgrims and a fenced paddock for the occasional horse and donkey pilgrims.

We are most grateful to all those who support Gaucelmo's work in any way.

Paul & Cristina Spink

Secretary's Review of 2006-2007

The year has been one of consolidation, preparation for changes in key coordinators and innovation in types of meeting.

New Trustees this year were Cristina Spink and Susan Goddard. We also welcomed Anne Froud and Wendy Beecher as Minute takers to help with the smooth administration of meetings.

Cristina and Paul Spink have nurtured a warm relationship with our El Bierzo Association partners. A full Report appears elsewhere; as they stand down from office we should like to thank them for the energy and wisdom with which they have steered Gaucelmo affairs for the past two years. We also wish to thank Tricia Shaw (and previously also her husband Stuart) for the careful enrolment and organisation of new *hospitalero/as* for Gaucelmo. This year she has been also helped by Graham Scholes, particularly with training for *hospitalero/as*: he continues in this valued role for 2008.

At our second refugio in Miraz we are indebted to Maureen and Keith Young who stepped down as Co-ordinators and we are equally grateful to Colin Jones who takes on this job alongside superintending the further building development to provide additional accommodation. Particular thanks also go to Alan Cutbush for keeping a steady stream of volunteer *hospitalero/as* and training them through the year and to Alison Thorp who has coordinated Fund raising to which many members have contributed. Again, please see the full Report for details.

This year has seen the strengthening of friendships with the French Association *Voie de Vézelay* and the provision of French Speaking *hospitalier/ères* for several refuges on the Vézelay route. We

note the sad death of M Jean-Charles Chassain, a pioneer promoter of the route. Thanks go in particular to John Hatfield and William Griffiths for supporting the volunteers.

Hospitality was the theme of a new meeting 'Giving Something Back' held in October. The full range of ways pilgrims can help others once they have returned from pilgrimage was explored. Another successful new meeting was 'Where Next?' for those looking to explore other routes in Spain and elsewhere. This meeting supplemented the three regular 'Practical Pilgrim' preparation days held each Spring. Newer CSJ members also contributed meaningfully to the second Returned Pilgrim Retreat led at Ampleforth Abbey by our member Fr Ben Griffiths.

Confraternity Guides are a valuable source of income. We are grateful to our long term Guide writers for keeping their work as up-to-date as possible. A sub-committee is looking at the future generation of Guides and other new publications, including a 25th Anniversary booklet *Being a Pilgrim* to be co-produced with Redemptorist Publications.

The *Bulletin* continues to be the main means of communication with and between members and the editor, Gosia Brykczynska, receives much positive feedback. Members' contributions are welcomed; in addition some have been involved in reviewing new books and others helping with the quarterly mail-out.

Gosia Brykczynska was also responsible for a successful visit by 11 members to Poland, including meetings with town council authorities in Olsztyn and with members of the Confraternity of St James the Apostle based at Jakubow in SW Poland. We were able to walk a short part of the new *Camino Polaca* and much goodwill was generated for the future.

William Griffiths represented the CSJ at the *Foro Europeo* held at Jaca, to celebrate the 20 years since the original meeting called by D. Elias Valiña Sampedro and others to promote the pilgrimage. He was joined by Robert Sellick. We have also supplied judges for the Pilgrim Diary competition organised by the Asociación de Amigos in Astorga.

New members often need their Pilgrim Record urgently. Eric Walker has been Pilgrim Record Secretary since 2002. We are most grateful to him (and from time to time his wife Elizabeth) for the regular and efficient despatch of Records all over the world. Doreen Hansen has volunteered for this task from January 2008. Thanks too to Paul Turnbull who has been compiling a full CSJ Register of Pilgrims since 1983, so that individuals can see their pilgrimages recorded and CSJ has a record of who went on pilgrimage, when and by which route.

The weekly Office volunteers continue to welcome visitors and researchers from all over the world, 275 in 2007. The Saturday Open Days have been well attended. In spite of a wealth of information on the internet many people continue to seek information, reassurance and advice by phone, email and in person. It is most heartening when they also decide to become members of the Confraternity, which allows our work to continue.

In the next few years there will be considerable redevelopment around the Blackfriars Road area; this is being carefully watched by the Trustees.

Marion Marples

Miraz - 3rd Annual Report

This is a year in which we have been able to consolidate the care of pilgrims at Miraz through the combined effort of the working party, wardens, carrying out repairs promptly, and by strengthening our relations with the village and the diocese of Lugo. It has also been a year in which much thoughtful and careful planning for the future of the refuge has taken place.

Led by Peter FitzGerald the working party made the refuge ready to open in March. The increased use of the refuge is putting a strain on the fabric of the building and since the working party several leaks from hot water pipes, a significant crack in the chimney and the motor of the water pump have been addressed. However, overall the building is in fair condition.

The Confraternity's welcome and hospitality has been well maintained by this year's list of warden's under the attentive stewardship of Alan Cutbush. It was pleasing that 2 members of the Canadian Company of Pilgrims volunteered to help.

Pilgrims staying at the refuge have increased (1578 compared with 1325 in 2006), including significant numbers from Eastern Europe. Welcome sheets are now been prepared in several Slavic languages. There have been times when numbers have outstripped places available, but the cool summer has allowed mattresses to be placed in the attic (normally far too hot to permit this). Although nobody has been turned away, wardens report that the refuge has been cramped at these times and the kitchen too small to cope easily with demand (remembering that this is a vital facility as the village has neither shop nor place that serves meals.

On behalf of the Confraternity 1,500 euros was presented to the village as a gesture of good-will. This has been used to help in the renovation of the village's small social centre and has been greatly appreciated.

Given the poor reception for mobile phones, the installation of a pay-phone for the use of pilgrims has been most welcome. Our gratitude must be extended to the diocese and local friends of the refuge in achieving this Herculean task.

The reception at the Spanish Embassy in November 2006 highlighted what had been achieved at Miraz and the task ahead. Together with the raffle, the Miraz Appeal was boosted by some £5,500. Fund raising has continued thanks to the work and ingenuity of groups and individuals, including cheese and wine days, a 60km sponsored walk and holidays in France, as well as the mini industry of sale of CDs, books and calendars produced by members.

In collaboration with a local architect, plans have been drawn up to increase the capacity of the refuge. There will be sufficient space to increase the number of *litteras* (bunk beds) from the present 7 to 10/11, and a larger kitchen, and more storage areas for equipment and boots. The development of these plans has had to take account of local planning regulations and the practicalities of drainage at Miraz. In this, the Xunta de Galicia have been very helpful with their advice and support.

Finally, earlier this year the title, "Northern Route Development committee" was changed to, "Miraz Steering Group". This reflects that the period of initial development has passed and that attention is now focused on the up-keep and development of the established refuge. Thanks are due to all the committee members for their hard work, but in particular to Maureen Young who stood down as chair earlier in 2007. Her organisational skills and clear-sightedness guided the project through its initial stages and has given the refuge the firm foundations that it enjoys today.

Colin Jones

Membership Statistics

Membership at 30 September 2007 stood at 1,903 paying members (1,874 at 30 September 2006) plus 160 (139) honorary and honoured (aged over 70 with 10 years' paid-up membership) and 37 exchange subscriptions with kindred organisations. The paying members were split as follows (2006 numbers are shown in brackets): -

	Individual	Joint	Institutional
UK	1,040 (1,026)	449 (442)	24 (18)
Europe	81 (85)	33 (33)	4 (4)
Rest of World	<u>172</u> (178)	<u>97</u> (85)	<u>3</u> (3)
Total	<u>1,293</u> (1,289)	<u>579</u> (560)	<u>31</u> (25)

Analysis of Other Charitable & Support costs

Governance costs are those covering an irreducible minimum of administrative costs that cannot be assigned to any directly charitable purpose, e.g. the costs of the Annual General Meeting, processing subscriptions, balancing the books, and just keeping the organisation ticking over

Other charitable costs are directly attributable to supporting the charitable activities of the Confraternity e.g. providing information about the Camino de Santiago, supporting pilgrims, lobbying for protection of the routes, selling relevant books and publications and fostering European networking

Salaries & NI - The company employs a Secretary, a Finance & Systems Manager and an office administrator, all on a part-time basis. The increase in salaries from £40,142 to £44,802 is due to an on-going review of salaries to compensate staff for the time spent on CSJ business. Much time is also spent on an unpaid voluntary basis.

Travel & Subsistence - trustees are generally required to attend 6 meetings per annum. The majority of trustees now live out of London resulting in travel and subsistence costs for all committee members of £1,308.

Member Meetings - This represents the net cost of various members' meetings including the AGM. Income this year was £932 and expenditure £3,110 compared to £689 & £3,444 respectively for 2006.

Other Charitable and Governance Costs

	Other Charitable Costs	Governance Costs	2007 Total	2006 Total
	£	£	£	£
Personnel Costs				
Salaries & NI	35,842	8,960	44,802	40,142
Travel & Subsistence	248	1,309	1,557	2,109
	36,090	10,269	46,359	42,251
Accommodation				
Rent	-	7,125	7,125	6,785
Insurance	-	725	725	683
Depreciation	-	388	388	295
Office Maintenance	-	195	195	97
Office Equipment < £500	-	Nil	Nil	Nil
Less Library Recharge	-	-2,283	-2,283	-2,262
	-	6,150	6,150	5,598
Office				
Telephone	-	727	727	751
Post	7	58	65	129
Printing & Stationery	-	2,172	2,172	2,583
Computer Support & Consumables	-	1,303	1,303	3,931
Book-keeping	-	1,481	1,481	1,481
	7	5,741	5,748	8,875
Other				
Legal & Professional	-	50	50	50
Bank Charges	-	38	38	66
Credit Card Charges	1,368	459	1,827	2,024
Member Meetings	-	2,178	2,178	2,755
Sundry	-	284	284	351
	1,368	3,009	4,377	5,264
TOTALS	37,465	25,169	62,634	61,970

Analysis of Membership

	Honorary	Honoured	Individual	Joint	Group	Exchange	Total
UK							
E Anglia	1	4	62	40	1		108
Home Counties - N		18	98	48	1	1	166
Home Counties - S		16	130	57	4		207
London	5	10	157	54	3	3	232
Midlands E		9	45	26	2		82
			93				
Midlands W	1	12		42	3		151
N Ireland		1	16	4			21
NE		4	59	34	1	1	99
NW		6	77	30	2		115
Scotland		3	91	31	3		128
Southern		15	91	34	1		141
SW	2	12	89	35	2		140
Wales		2	29	12	1		44
Channel Islands		1	3	2			6
	9	113	1,040	449	24	5	1,640
EUROPE							
Austria				1			1
Belgium		6		2		1	9
Czech Republic			1				1
Denmark			2	1			3
Finland			3	1			4
France	1	2	14	6		4	27
Germany		6	4	3	1	1	15
Gibraltar			1				1
Greece			1	1			2
Italy			2			2	4
Luxembourg				1	1		2
Malta			1	1			2
Netherlands			1			2	3
Norway			1			1	2
Poland			2	1			3
Portugal		1	1				2
Republic of Ireland	1	2	29	7	1	1	41
Spain	4	3	15	4	1	18	45
Sweden		1	1	4			6
Switzerland		1	2				3
	6	22	81	33	4	30	176
REST OF WORLD							
Africa	-		3	2		1	6
Asia	-		6	1			7
Australia	-	3	75	47	1		126
Canada	-	1	19	6		1	27
New Zealand	-		8	16			24
S America	1			1			2
U S A	-	5	61	24	2		92
	1	9	172	97	3	2	284

Mit dieser Gedichtsammlung als Jahresgabe 2007
wünscht Ihnen die Deutsche St. Jakobus-Gesellschaft ein
gnadenreiches Weihnachtsfest und ein gesegnetes Jahr 2008,
verbunden mit Dank für Ihre Zusammenarbeit und
Unterstützung. Zugleich verabschiede ich mich nach 20 Jahren
Tätigkeit als Sekretär.

Con esta antología como regalo del año 2007 la Deutsche St.
Jakobus-Gesellschaft les desea feliz navidad y un próspero año
2008, agradeciendo su colaboración y apoyo. A la vez me
despido después de 20 años de actividad como secretario.

Avec cette anthologie comme cadeau de l'année 2007 la
Deutsche St. Jakobus-Gesellschaft vous souhaite joyeux Noël
et une bonne année 2008, avec nos mercis pour votre
collaboration et assistance. À la fois je vais prendre congé
après 20 ans d'activité comme secrétaire.

With this anthology as present of the year 2007 the Deutsche
St. Jakobus-Gesellschaft wishes you a merry Christmas and a
blessed year 2008, with our many thanks for cooperation and
assistance. At the same time I say goodbye after 20 years
activity as secretary.



Heinrich-K. Bahnen

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HOMO VIATOR

**Poesie
und Pilgern**



Ernst Barlach: Die Pilgerin im „Fries der Lauschenden“ 1930
Foto Titelseite: H.P. Cordes

Deutsche St. Jakobus-Gesellschaft e.V.
21. Jahresgabe, Aachen 2007
Hg. Heinrich-K. Bahnen

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denen wir für die Abdruckgenehmigung danken.

Die Pilgerin

Hier stehst du
so versunken
und ganz da

Hältst inne
dich versammelnd
und verweilst

Bist wunschlos
schließt die Augen
und du schaust

Dein Antlitz
spürt versonnen
himmelwärts

Ist furchtlos
voll Vertrauen
atmet Licht

Die Ankunft
im Augenblick
erfüllt dich

Gehalten
ruhst du in dir
vollendet

Am Ende
brichst du neu auf
verwandelt

Zur Skulptur von
Ernst Barlach „Die Pilgerin“
im „Fries der Lauschenden“ (1930)

Balthasar

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* Die Ziffern in Klammern geben an, in welcher Nummer und in welchem Jahr das betreffende Gedicht im STERNENWEG, unserer Mitgliedszeitschrift, veröffentlicht wurde.

Zum Geleit

Die Grundbefindlichkeit des "HOMO VIATOR", des Menschen, der auf dem Weg ist, gelangt zur künstlerischen Verdichtung nicht zuletzt in der Poesie. Bezüge zum Pilgern sind dabei offenkundig.

Meine Präsentation "St. Jakobus und die Santiago-Pilgerfahrt", in der Gedichte mit Liedern und Kunstwerken verwoben dargeboten werden, fand gerade hinsichtlich der Textauswahl eine äußerst positive Resonanz. Das hat mich bewogen, in einer Jahresgabe auch einmal Poesie und Pilgern miteinander ins Spiel zu bringen.

Einundzwanzig Gedichte enthält diese 21. Jahresgabe; siebzehn davon wurden in unserer Mitgliedszeitschrift STERNENWEG veröffentlicht (siehe Hinweise im Inhaltsverzeichnis), die Hälfte von ihnen erstmals.

Wilhelm Willms schrieb seine Texte im Verlauf unserer mehr als zwanzigjährigen freundschaftlichen Zusammenarbeit, zuweilen als Resonanz auf mein Pilger(er)leben. Sein Weggeleit tat mir so not wie täglich Brot, tut es auch heute noch, fünf Jahre über seinen Heimgang hinaus. Nicht nur unsere Zuneigung zu Else Lasker-Schüler verband uns. Hilde Domin sind wir gemeinsam begegnet und Klaus Hemmerle verdanken wir beglückende Einklänge.

Dass der von mir hoch geschätzte, unvergessene Aachener Bischof 1986 meinem Plan zustimmte, eine bundesweite, überkonfessionelle Jakobusvereinigung ins Leben zu rufen, hat die Gründung der Deutschen St. Jakobus-Gesellschaft e.V. entscheidend befördert. Wie schön, in seinem Nachlass auch eine "Weggeschichte" zu finden!

Zugänge zu spanischer Dichtung eröffneten sich mir – über die Jakobus- und Pilgerthematik hinaus – im Zuge meiner Kontakte in Spanien und vertieften sich dank des poetischen Gleichklangs mit Freundinnen und Freunden am Pilgerweg. Daraus wuchs der Impuls, Übertragungen ins Deutsche zu versuchen.

Eigene Pilgererfahrungen fanden ihren Niederschlag in Gedichten, die im STERNENWEG unter dem Pseudonym Balthasar erschienen.

Diese Jahresgabe ist Frucht meiner redaktionellen Verantwortung für den STERNENWEG, die nun – wie die Beauftragung als Sekretär – auf eigenen Wunsch endet. Sie ist zugleich Frucht der langjährigen Zusammenarbeit mit Joachim Schunk, dem Inhaber der Druckerei Arend und Ortmann. Sein meisterliches Können hat – neben dem Druck unseres Faltblatts und unserer Mitgliedszeitschrift – den meisten unserer Jahresgaben (Gesamtübersicht s. S. 23), so auch dieser, die besondere Note und den letzten Schliff gegeben. Dafür sei ihm von Herzen gedankt.

Aachen, im November 2007

Heinrich-K. Bahnen

Ziehende Landschaft

Man muß weggehen können
und doch sein wie ein Baum:
als bliebe die Wurzel im Boden,
als zöge die Landschaft und wir ständen fest.
Man muß den Atem anhalten,
bis der Wind nachläßt
und die fremde Luft um uns zu kreisen beginnt,
bis das Spiel von Licht und Schatten,
von Grün und Blau,
die alten Muster zeigt
und wir zuhause sind,
wo es auch sei,
und niedersitzen können und uns anlehnen,
als sei es an das Grab
unserer Mutter.

Hilde Domin (1909-2006)

Aus: Hilde Domin, Gesammelte Gedichte

© S. Fischer Verlag GmbH, Frankfurt am Main 1987

Este mundo es el camino
para el otro, qu' es morada
sin pesar;
mas cumple tener buen tino
para andar esta jornada
sin errar.

Partimos cuando nascemos,
andamos mientras vivimos,
e llegamos
al tiempo que fenecemos;
assi que cuando morimos
descansamos.

Jorge Manrique (1440-1479)

***diese welt** ist der weg
hin zur andern - der bleibe
ohne bedrücken
mehr wiegt gutes gespür
diesen tag zu durchschreiten
ohne verirren
aufbruch unsre geburt
unterwegssein das leben
und ankunft
die zeit da wir enden
unser sterben ist so
als ruhten wir aus*

Übersetzung: Heinrich-K. Bahnen

Rast

Mit einem stillen Menschen will ich wandern
Über die Berge meiner Heimat,
Schluchzend über Schluchten,
Über hingestreckte Lüfte.

Überall beugen sich die Zedern
Und streuen Blüten.

Aber meine Schulter hängt herab
Von der Last des Flügels.
Suche ewige, stille Hände;
Mit meiner Heimat will ich wandern.

Else Lasker-Schüler (1869-1945)

Aus: Else Lasker-Schüler, Gedichte 1902-1943
© Suhrkamp Verlag, Frankfurt am Main, 1995

Diesseits

Diesseits mit allem Entzücken,
Allem Verzagen stehn!
Nicht immer sehnen nach Brücken,
Die aus dem Wirrsal gehn.

Nicht immer träumen von Fernen,
Die es vielleicht nicht gibt.
Mut dir, der unter den Sternen
Innig die Erde liebt.

Wandre den Weg nur gelassen,
Was dir begegnen mag.
Noch auf verlassensten Gassen
Neigt sich ein Blühn vom Hag.

Liebe die Welt in der Demut
Dessen, der alles begreift.
Seligkeit, Abschied und Wehmut,
Alles zur Heiterkeit reift.

Karl Kuprecht (1913-2002)

Aus: Niklaus Brantschen, Was ist wichtig?
Benziger Verlag AG, Zürich, 1979
© beim Autor

Weggeschichte

Dialog der Füße -

Herdenpfade sind seine Schule.

Du gehst, wo andere gingen -

wie sonst gingest du hier?

Ungezählte Tritte falten sich ein

in den einen Pfad

und halten ihn offen

für jene, die kommen.

Klaus Hemmerle (1929-1994)

Aus: das prisma. Beiträge zu Pastoral, Katechese und
Theologie. Klaus Hemmerle. Sonderheft 1994, 6. Jahrgang,
Verlag Neue Stadt, Oberpfaffmarn

© Bistum Aachen

Weg

Ich bin der Weg.
Ich ziele wie ein Pfeil
auf die Ferne,
aber in der Ferne
bin ich
weg.

Wenn du mir folgst,
hierher, dorthin, hierher,
findest du hin,
wie auch immer.

Weg ist weg.

Cees Nooteboom *1933

Aus: Cees Nooteboom, Gedichte
© Suhrkamp Verlag
Frankfurt am Main, 1992

HERZ DES WANDRERS

Nur streunen
durch festgebaute Häuser.
Bleib Gast in den Unterkünften
die das Leben anbietet.
Behalt das Herz des Wandrers
Schütz deine Sehnsucht.

Hüllen –
Wieviel sind nötig zum Überleben
und:
Überlebt deine Freiheit in ihnen?

Laß selbst Schönheit
wenn sie festhält.

Schlaf nicht zu lang
in gesicherten Wänden:

Haus
hab
als Zelt.

Behalt das Herz des Wandrers
niste nur ein als
Zugvogel
sehnsüchtig nach anderem Land.

Gisela Dreher-Richels *1924

Aus: Gisela Dreher-Richels, Spur im Sand. Texte für
unterwegs © Verlag aktuelle texte, Heiligkreuztal
Noch lieferbar: ISBN 3-921312-68-X

An die Pilger Europas

Geh,
seit deiner Geburt bist du auf dem Weg.
Geh,
eine Begegnung wartet auf dich.
Wo? Mit wem?
Du weißt es noch nicht.
Vielleicht mit dir selbst.
Geh.
Deine Schritte werden deine Worte sein,
der Weg dein Gesang,
deine Ermüdung dein Gebet.
Dein Schweigen wird schließlich zu dir sprechen.
Geh,
allein, mit andern,
aber tritt heraus aus dir.
Du, der du dir Rivalen geschaffen hast,
wirst Kameraden finden.
Du, der du dich mit Feinden umgeben siehst,
wirst sie zu Freunden machen.
Geh,
auch wenn dein Geist nicht weiß,
wohin deine Füße dein Herz führen.
Geh,
du bist für den Weg geboren,
den Weg der Pilger.
Ein Anderer kommt dir entgegen
und sucht dich,
damit du IHN finden kannst.
Im Heiligtum am Ende des Weges,
dem Heiligtum im Innersten deines Herzens,
ist ER dein Friede,
ist ER deine Freude.
Geh,
es ist ja der Herr, der mit dir geht.

Anonym, vom 1. Europäischen Kongress der Heiligtümer und
Pilgerfahrten in Máriapócs, Ungarn, 2.-4. September 1996

Caminante, son tus huellas
el camino, y nada más;
caminante, no hay camino,
se hace camino al andar.
Al andar se hace camino,
y al volver la vista atrás
se ve la senda que nunca
se ha de volver a pisar.
Caminante, no hay camino,
sino estelas en la mar.

Antonio Machado (1875-1939)

***Wandrer**, deine Tritte sind
der Weg, und nichts sonst;
Wandrer, Weg gibt es nicht,
Weg wird Schritt für Schritt.
Schritte werden Weg,
und im Blick zurück
siehst du den Pfad,
nie wieder zu schreiten.
Wandrer, Weg gibt es nicht,
nur Kielwasser auf See.*

Übersetzung: Heinrich-K. Bahnen

Peregrino

¿Volver? Vuelva el que tenga,
Tras largos años, tras un largo viaje,
Cansancio del camino y la codicia
De su tierra, su casa, sus amigos,
Del amor que al regreso fiel le espere.

Mas, ¿tú? ¿Volver? Regresar no piensas,
Sino seguir libre adelante,
Disponibile por siempre, mozo o viejo,
Sin hijo que te busque, como a Ulises,
Sin Ítaca que aguarde y sin Penélope.

Sigue, sigue adelante y no regreses,
Fiel hasta el fin del camino y tu vida,
No echés de menos un destino más fácil,
Tus pies sobre la tierra antes no hollada,
Tus ojos frente a lo antes nunca visto.

Luis Cernuda (1902-1963)

Pilger

*Umkehr? Kehr um, wer müde ist vom Weg,
Nach langen Jahren matt von langer Fahrt,
Der nun nach Heimat, Haus und Hof sich sehnt,
Nach seinen Freunden und der Liebsten lechzt,
Die seine Heimkehr treulich sich erhofft.*

*Doch du? Dich wenden? Rückkehr kennst du nicht,
Du schreitest frei und stetig nur voran,
Für immer ungebunden, jung wie alt,
Ohne den Sohn, der nach Odysseus sucht,
Kein Ithaka und nicht Penelope.*

*Geh weiter, strebe vorwärts, kehr nicht um,
Treu bis vollendet deines Lebens Lauf,
Schiele nicht nach einem leichteren Los,
Die Füße fest auf unberührtem Grund,
In deinem Blick, was nie zuvor geschaut.*

Übersetzung: Heinrich-K. Bahnen

Reiseseegen

Setz leicht den Fuß, begehre kein Verweilen,
Am Rand der Straße schneide dir den Stab;
Bleib, der du bist, und durch bestaubte Meilen
Getröste dich der Pilgerschaft ans Grab.

Dir zugeteilt, gemeine Gift mit allen,
Brot, Früchte, Wasser, sollst du nicht verschmähn.
Den bunten Raub, mit dem sie sich gefallen,
Laß hinter dir: er hindert dich am Gehn.

Brich nicht das Herz, wo du das Brot gebrochen,
Das deine nicht und das der andern nicht;
Ein freundlich Wort, zur rechten Zeit gesprochen,
Ein Händedruck, der nicht zuviel verspricht:

Und dennoch Treue, die sich schickt zu dienen,
Und Glaube, der nicht fordert und nicht schilt;
So wird die Welt, die Wüste dir geschienen,
Zu deinem Werk und deinem Bild.

Für Otto von Taube

Rudolf Alexander Schröder (1878-1962)

Aus: Rudolf Alexander Schröder,

Gesammelte Werke Bd. 1, Gedichte

© Suhrkamp Verlag, Frankfurt am Main, 1953

MEIN ALTES UND NEUESTES TESTAMENT

zufuß gegangen
bin ich
statt zu fahren
und so erfuhr ich vieles
auf dem weg
der pilgerschaft

gefaltet
hab ich meine hände
statt sie zur faust zu ballen
aus purer wut
wer weiß wo
solches endet
so zeugt die hände-falten
mehr von mut

geschwiegen
hab ich
statt drauflos zu reden
und konnte so
so-vieles hören
was ich anders doch
nie gehört

gegeben
habe ich statt
immer nur zu nehmen

so habe ich vernommen
wie der mensch
in wahrheit
wirklich
ist

das schönste
lernte ich von kindern
die fragen
was und wenn
sie nicht verstehn
so waren fragen mir
die reichste antwort
auf das
was ich bisher
ganz anders hab
gesehn

zuweilen
war der weg nach u n t e n
der weg in höchste höhn
die niemand
kann erahnen
dem solches nie
geschehn

wilhelm willms (1930-2002)

DER JAKOBSWEG

ist längst noch nicht
zuende gegangen

diese glühend heiße
wanderspür
ist mein verlangen

vom ABENDland
zum MORGENland
als ganzer
 runder
erdenball

ein weg der uns bewegt

OH abendland
das nicht ist
noch bleiben darf
europa bloß
als dauer-
HAFT
als mutterschoß

der aus-
gangs anfangs-
ORT JERUSALEM
als stadt des friedens
von wo
der sternweg
weg-nehmend
began
von fernweh weg-
getrieben
über alle horizonte
HEIM-gezogen

oh UNSERE ANTRIEBSKRAFT
sie läßt uns keine ruh
WEG-findend
finden wir UNS
über alle vor-
läufigkeits-
stufen HIN-WEG
in uns tragend
das ZIEL

wilhelm willms (1930-2002)

WOHIN SOLL DAS MIT UNS GEHEN

frage nach dem weg

mag er auch ein mystiker
ein seher sein
ein johannes
der so sehr liebende
und geliebte
oder ein mann wie er
peter
felsenfest
und
nicht zuletzt
der donnersohn jakobus
dessen wort erschüttert
und die gemüter erweckt
ein gewitter

auch solche müssen von zeit
zu zeit
jenes erlebnis
erleiden

auf der höhe sein
mit IHM und solch uralten weisen
jenseits von zeit
immer noch wissen
weise
um was es geht

lichte wolke
so ein gespräch
und wir
hören mit

drei entrückte
ver - rückte
ins licht verrenkt
und wir irdene
auch wie sie
zu dritt
spiegelverkehrt

aber ...
wir sind benommen
als die
auf den berg
mitgenommen

hier bleiben wir
hier sterben wir
hier hütten bauen

und schon
ist er aus der traum
kommt steht auf
wir müssen gehn
es ist genug das erlebte
das nicht zum weitersagen

gestärkt
steigen wir ab von der höhe
in die alltägliche niederung - -
etwas
sieht man uns an
aber niemand
weiß
was

wilhelm willms (1930-2002)

GEH - UND PILGERGEBET

im drei
schritt
voran bewegt auf dem weg
zu zweit und zweit
hand in hand
dem ungeahnten
ziel entgegen
denn
wer weiß was uns blüht
unterwegs

im weg schon das ziel
in jedem augenblick
und dennoch
mehr oder weniger
nie mehr zurück
stets voran

weißt du was dich
trägt
denn undenkbar ist
so weit
gehen zu können
und dann doch
auf geheimnisvolle weise
getragen zu sein

o
nichts bringt uns weiter
als
teilnehmen am gespräch
dies läßt uns weiterleben

mitteilung dessen was uns
bewegt
dies schenkt uns
doppeltes erleben

tuchführung und berührung
wird die heilung
sein
anknüpfen einfädeln
netze knüpfen leitet
freude frieden und freiheit
ein

nur ein wandel
der uns wandelt
wird das ende
als vollendung sein

wilhelm willms (1930-2002)

WAS DU WOLLTEST JAKOBUS

weißt du noch
unterwegs die frage
nach dem ehrensitz
zur rechten und zur linken

was du wolltest
jakobus
allzu früh
voreilig
als zebedäus sohn
dessen mutter wie alle
mütter
hehres wollen für ihre
söhne
das kam ehe es dir lieb
blutig ernst

als erster jakobus du donnersohn
bei dir ist der blitz ein-
geschlagen
vom donner der du selber bist
so
hast du deinem namen
alle ehre gemacht
einen weg gewiesen
den du nicht selbst gewählt
und erdacht

das ist wohl das beste
stets und ständig auf
pilgerschaft
ins verheißene land
d a s vor augen
was das letzte und end-
gültige ist
und nicht wissend
wie wo wann und
wo-hin
ahnen spürend
in allem ist sinn

so wie
ich bin geh ich voran
nicht fragend wann
komm ich an
denn
in jedem augenblick
da ich ganz bin
was ich bin
bin ich schon an-ge-kommen

so ist mein fern-weh
mein heimweh
wo ich steh
oder geh
à DIEU

wilhelm willms (1930-2002)

Jakobus

Nein, du läßt mich nicht im Stich,
Stehst mir bei und leitest mich,
Leuchtest strahlend mir ins Herz,
Teilst die Freude, fühlst den Schmerz.

Sterne sind dir wohlbekannt,
Bleibst mir nah im fremden Land,
Richtung gebend, hier und jetzt,
Heilend, was so sehr verletzt.

Wunden wandelst du in Wunder,
Schritt für Schritt, der Weg wird runder.
Und nach vielen Pilgertagen
Werden Dornen Rosen tragen.

O Jakobus, hochverehrt,
Pilgern läßt nie unversehrt.
Himmelwärts und abgrundtief
Zieht mich, der so machtvoll rief.

Balthasar

Wer vertraut

Wer einen Weg geht,
den er nie begangen,
der ihn hinwegführt
aus gewohntem Raum,
wer sich ganz einläßt
auf ein solches Unterfangen,
der vertraut.

Wer täglich aufbricht,
darf nicht lang verweilen,
muß Abschied nehmen,
kaum ist er am Ort.
Wer stets bereit ist,
der Gewöhnung zu enteilen,
der vertraut.

Wer lange pilgert,
wird sich manchmal fragen,
ob er ans Ziel kommt,
und ist nie gewiß.
Wer vorwärtsschreitet
ohne Furcht und ohne Zagen,
der vertraut.

Wer frei umherzieht
und mit wachen Sinnen
das Fremde wahrnimmt,
kennenlernt und schätzt,
wer wagt, durch Teilen
neue Freunde zu gewinnen,
der vertraut.

Wer unterwegs ist
auf Sankt Jakobs Wegen;
trifft offene Türen,
Hilfe, die er braucht.
Wer sich geführt weiß,
Schritt für Schritt dem Ziel entgegen,
der vertraut.

Balthasar

EIN MENSCH

der oft gepilgert ist,
mit völlig neuen Maßen misst.
Ein Tag bedeutet solchem Treter
rund fünfundzwanzig Kilometer,
und eine Pause währt seit je
so lang wie drei, vier panachés.
Den Rucksack wiegt er nur nach Gramm:
zweihundert Hose, zwanzig Kamm.
Kauft ein mit Waage, ungeniert,
weil dies die Last stark reduziert.
Scheut keinen Weg und keine Qual,
sich auszustatten optimal.

Das Nachtquartier, gleich, wieviel Sterne,
bewertet er mit Muscheln gerne,
und dem Menu spricht er oft zu
die Qualität nach "et" und "ou" -
fromage, dessert, - nicht oder, *und!*,
dann ist der Pilgerabend rund.

Den Geist trainiert er unverhohlen
mit einem Thema, den Symbolen
zum Beispiel oder dem Vertrauen,
will ganz bewusst nach Engeln schauen.
Freut sich, wenn sie ihn herzlich grüßen,
vergisst die Blasen an den Füßen
und was das Pilgern sonst beschwert.
Jakobus hilft, den er verehrt.

Den Tagesablauf unterteilt er
nach Pilgerrhythmus - morgens eilt er,
spricht vorher erst noch sein Gebet,
weil er den Weg so besser geht.
Sucht mittags einen Schattenplatz
und findet schon mal als Ersatz,

um die Siesta abzuhalten,
vom Laufen, Schwitzen abzuschalten,
an Höfen, Häusern einen Garten,
dankt Gastfreundschaft mit Pilgerkarten.
Kehrt ein in Kirchen und Kapellen –
der Durst treibt hin zu andren Quellen.

Setzt er den Weg nachmittags fort,
gelangt er zeitig an den Ort,
wo er verweilt für eine Nacht
und erst mal Körperpflege macht.
Ist er ein Freund von Kunst, Kultur,
ruht er ein Viertelstündchen nur
und macht sogleich sich auf die Socken,
wenn Sehenswürdigkeiten locken.
Im andern Fall zieht er es vor,
zu legen sich aufs Pilgerohr.
Freut sich dann auf ein fürstlich Essen,
das alle Mühsal lässt vergessen,
und selten wird danach die Nacht
aus Übermut zum Tag gemacht.

Ein Pilger, denkt man, fromm und brav,
kennt nur die Andacht, sucht den Schlaf,
die Einsamkeit, hält sich zurück -
er kann auch anders, welch ein Glück.
Kann lachen, singen, bald auch
schweigen,
mal brüsk sich hier, dort zärtlich zeigen.
Kann zechen, feiern, ausgelassen
das Pilgerglück beim Schopfe fassen
und sich nach der Devise richten:
**"Man muss auf Opfer auch
verzichten!"**

Balthasar

Jahresgaben seit 1987

Seit der Gründung im Jahr 1987 erhalten unsere Mitglieder, Partner und Förderer zu Weihnachten eine Jahresgabe, die als limitierte Originalausgabe der Jakobus-Thematik gewidmet ist. Durch **Fettdruck** hervorgehobene Ausgaben sind noch vereinzelt erhältlich (5 EUR für 1 Exemplar incl. Versand, jedes weitere Exemplar 3 EUR).

- 1987 Legenda aurea des Jacobus de Voragine. Von Sanct Jacobus dem Großen (A 5, 16 S.)
- 1988 "Pórtico de la Gloria" zu Santiago de Compostela. Von Frans Schotborgh und Wolfgang Schlör (A 5, 16 S.)
- 1989 Foto: Jakobus erscheint Karl dem Großen im Traum. Dachrelief des Aachener Karlsschreins (1215 vollendet) (Doppelkarte A 5, farbig)
- 1990 Foto: Pilgerin in der Meseta (Doppelkarte A 5, farbig)
- 1991 Engel über der Brücke von Puente la Reina. Holzschnitt von Detlef Willand (Doppelkarte A 5, zweifarbig)
- 1992 Die Urkunde zur Verleihung eines Jubiläumsablasses im Heiligen Jahr (Triptychon mit farbigen Abb., A 5, 5 S.)
- 1993 Füße des Emmaus-Reliefs im Kloster Silos (Doppelkarte 10x21cm, SW, mit eingeklebter 5-Peseten Münze des Hl. Jahres 1993)
- 1994 Der Apostel St. Jakobus der Ältere in Zeugnissen des volkstümlichen Andachtsbildchens. Aus der Sammlung des Niederrheinischen Museums für Volkskunde und Kulturgeschichte, Kevelaer (A 5, 16 S.)
- 1995 St. Jakobus der Ältere. Handsignierte Federzeichnung von Martin Lersch. Mit einem Originaltext von Wilhelm Willms (SW, B 5 und A 5-Beilage)
- 1996 Jakobusweg. Führer Bad Waldsee-Konstanz. Hg. Gerhilde Fleischer (A 6, farbig ill., 48 S.)
- 1997 Hintersinnige Historie der Kathedrale von Santiago de Compostela. Erzählt und ins Bild gesetzt von Sieger Köder (A 5, SW, 32 S.)
- 1998 St. Jakobus hierzulande. Beiträge aus Sachsen-Anhalt und Sachsen (A 5, 48 S.)
- 1999 Birgitta von Schweden, 1302-1372 (Triptychon mit 3 Kupferstichen, SW, A 5, 5 S.)
- 2000 Der heilige Apostel Jakobus Major in Letařovice. Leben und Legende. (deutsch und tschechisch, 21x23 cm, farbig ill., 36 S.)
- 2001 Düren – Santiago '93 – '99. Katalog einer Ausstellung des Leopold-Hoesch-Museums, Düren, und der Galerie Lutz Rohs, Düren (15x18 cm, farbig ill., 24 S.)
- 2002 Auftrag der Weg ... Kalligrafie von Karl J. Dierkes, SW-Foto von Irmgard Adrian (19x34,5 cm, zweifarbig)
- 2003 Das Hühnerwunder. Wandmalerei an der Jakobuskapelle Wöllstein von Sieger Köder (Doppelkarte A 4, farbig)
- 2004 Foto St. Jakobus d.Ä. in der Pfarrkirche St. Jakob. Jihlava / Iglau, Tschechische Republik (Doppelkarte, 29,7x15,8 cm, farbig)
- 2005 Heft 3/2005 SACHSEN-ANHALT, Journal für Natur- und Heimatfreunde (mit Schwerpunktthema St. Jakobus, A 4, 32 S.)
- 2006 Santiago-Protokoll - Ein Bilderzyklus zur Jakobuslegende mit 12 Zeichnungen des Düsseldorfer Künstlers Bert Gerresheim (A 5, 16 S., hrsg. in Zusammenarbeit mit dem Landschaftsverband Rheinland)

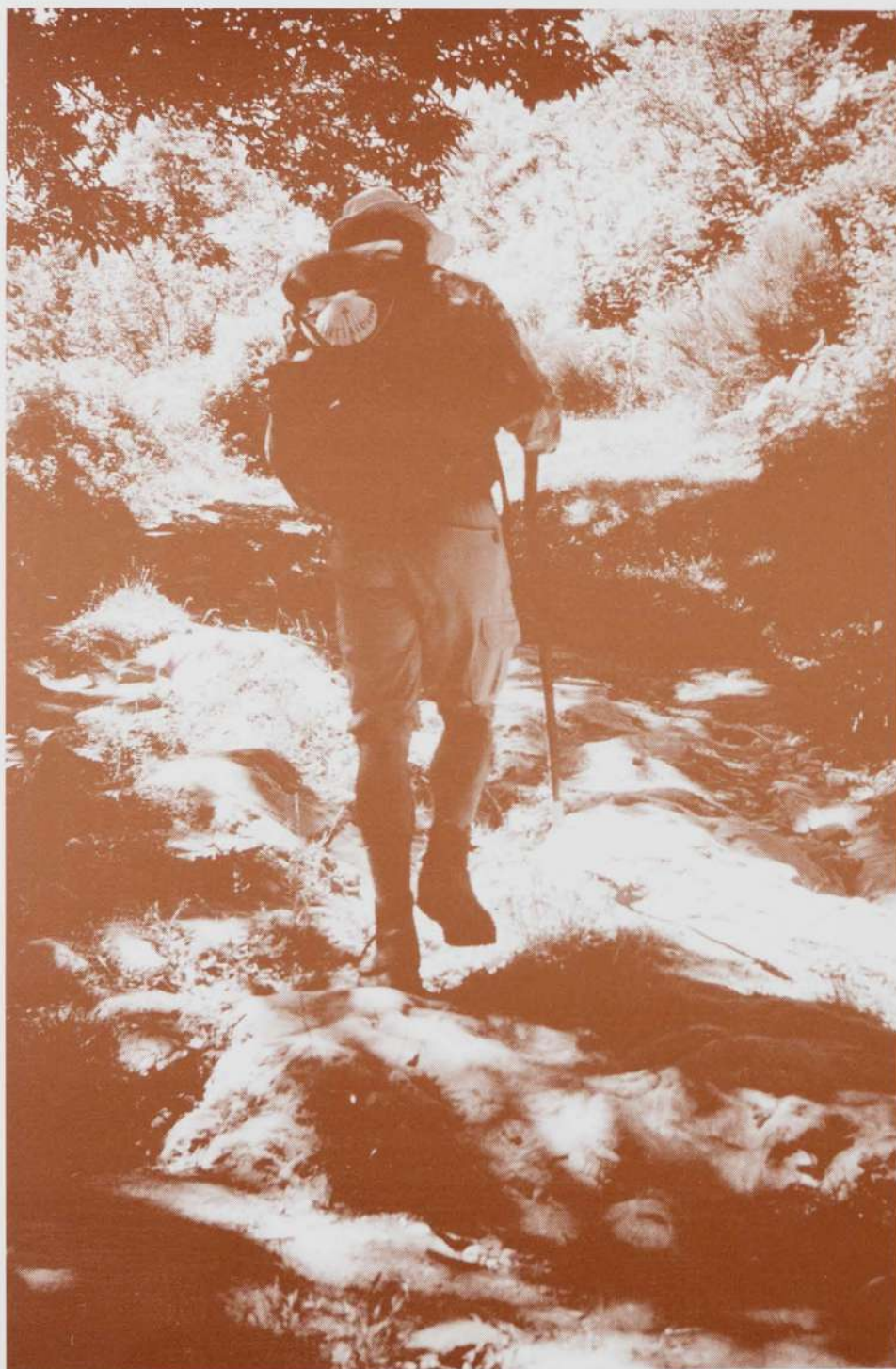
Lebenslauf

Und wieder weiter führt der Weg,
Ich werde, bleib nicht stehn,
Muss über Brücke, über Steg,
Durch Licht und Schatten gehn.

Und kostet Mühe, fordert Schweiß,
Zieht mich hinab, hinauf.
Es dauert lange, bis ich weiß:
Das ist mein Lebenslauf.

Und endet, wann ein Andrer will.
Mein Weg gelangt hinaus
Aus jedem Land. Ich kehre still
Heim in mein Vaterhaus.

Balthasar



E ultreia! E sus eia! Deus aia nos y Santiago!

Foto: Annemarie Randschau