

**CONFRATERNITY OF
PILGRIMS
TO ROME**



NEWSLETTER

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Confraternity of Pilgrims to Rome

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Editorial

This is the first issue of the Confraternity to Rome's *Newsletter*. We are starting on a modest scale to begin with - two issues a year, in June and December - though eventually we hope to make it a quarterly publication.

There are four articles, four book reviews and a section entitled "Secretary's Notebook" containing short items of information likely to be of interest to our members. Chris Lawson has written an account of his experiences on his pilgrimage from London to Rome in 2006. William Marques tells us about pilgrim badges, with reference in particular to those from Rome. Alison Raju explains how to locate and visit the 22 extant churches that Sigeric saw when he arrived in Rome on his journey there in the year 990 and has also provided an annotated list of some of the many books available on pilgrimage in general and the *Via Francigena* in particular that are likely to be of interest to either past or present pilgrims to Rome.

In future editions, if the need arises, we will also include a Members' Page. In the meantime, however, articles on all aspects of the pilgrimage to Rome are invited for the December and subsequent issues. As a rough guide they should be somewhere between 1000 and 1500 words, according to the subject matter. Book reviews (300-500 words maximum) are also invited, as is also information suitable for inclusion in the "Secretary's Notebook" section

Short items can be sent in an email but longer articles should be included as attachments and most WORD and RTF documents are acceptable. If you send pictures, though, please do not integrate them in the text but send them as separate files.

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Walking to Rome is tough

Chris Lawson

Walking to Rome is tough. It is not like the *Camino de Santiago*, as all the literature points out. It is also a tremendously rewarding experience. The pilgrim who takes up the challenge finds untamed territory, resembling the *Camino* as it was before its revival. Yet the landscapes are more varied, the cultures more diverse and fascinating, the sense of history just as overpowering. Waymarks are a real bonus when you can find them and even then, they are sparse, diverse, obscure, even misleading. As if this were not exciting enough, the end of the journey offers Rome, Saint Peter, “la dolce vita.” I had to do it.

For an Englishman, walking as a pilgrim through my own country made me see it as I have always looked at Spain and France. The drama of crossing the Thames opposite the houses of Parliament, after morning prayers at Westminster Abbey, made for quite a moment of beginning. Within that first day, when I slept in Rochester, I had met a parish priest at Dartford who gave me £20 and told me to enjoy it. An older lady in Welling had asked me to read her gas meter for her (do pilgrims look like the Gas man?). I had got lost following Watling Street and Canterbury seemed miles away. Pilgrimage in England can be just as strange as Spain.

Canterbury welcomes pilgrims, is aware of the *Via Francigena* and will in time become a very good English version of Le Puy. However, the fun really started after walking into Dover ferry port on the fourth day and sailing away from my own language and culture. Later that afternoon, as I strolled along the cliffs of the Pas de Calais towards Wissant, past German gun emplacements, I could see Dover in the distance and it hit home for the first time that I was far from Rome and far from home, a feeling every pilgrim knows well near the start of a journey. I was unlucky on my first night in France, as the campsite at Wissant was very full. However, the tourist office advised me that since I was a lone camper with a tiny tent, I ought to simply “demander une place!” - a phrase even my level of French could understand. I therefore simply walked into the campsite, found a quiet spot behind the shower block and put up my tent hoping no-one would notice. I kept telling my English sense of propriety that I was a pilgrim now, not an Englishman, and that I would pay tomorrow, when it would be too late to remove me. (I did do this).

Accommodation was haphazard. I carried a tent and used it 22 times, two of which were illegal wild camps in forests, teeming with noisy nocturnal wildlife. (“Pas tres bon” said the lady at the youth hostel in Langres, after one of these nights. “Pas tres cher”, I replied.) Once at Pietrasanta in Italy I slept rough on a railway embankment, having walked myself into “a corner with no exit.” I stayed in several youth hostels, some religious houses and several small hotels. In Italy, I was grateful to sleep in some local parish “caritas” houses,

intended for emergencies. It is quite possible to walk the entire route without ever worrying about where you will sleep. With a reliable mobile phone and a smattering of French and Italian, a determined pilgrim should have little difficulty. However, I am one of the lunatic fringe and prefer the uncertainty of not booking ahead.

This attitude brought much discomfort, yet sometimes ended with delightful, moving surprises, such as the nuns at Villa Santa Maria outside Fornovo di Taro, who not only sat me down to lunch as I arrived, sweat stained and unannounced, but gave me a beautiful room, with a clean bed and a view over the Italian hills for which tourists would pay big money. The Villagio del Fanciullo, just outside Villafranca in Lunigiana, gave me a mattress on the floor, a hot shower and an evening meal in the charming company of the six resident priests. As we discussed the Iraq war and the fresh news that Italy might send its sons there, I asked them why. "You're going to Rome," they said. "**You** ask **them** why." Don Camino of Fidenza gave me a splendid meal one Saturday night, in the priests' house, with fifteen other residents. When I explained that I had a tinned "dog food salad" saved for the following day, he gave me a big bag of sweets for my energy. The legendary Don Alberto of Vercelli received me at 9 pm. on the evening of August 15th, a major public holiday. Despite the hour and the lack of advance warning, I was treated like an honoured guest. I had known for whom I needed to ask, as I had been stopped by cars on the road before Vercelli. "You going to Vercelli tonight, pilgrim?" "Yes". "Ask for Don Alberto, he lives near the cemetery." (Is that what you call an oxymoron?)

It is easy to forget, when walking the well-organised *Camino de Santiago*, that a pilgrim relies upon hospitality. Such stories as I've just told are forcible reminders. None of these people **had** to do anything for me. Of course there were less pleasant surprises, such as the (few) bars which would not serve someone they clearly regarded as a tramp, or the cars which delighted in trying to shock me by zooming as close as they could.

These were not as hard to handle as the sun. On the road to Rome, I walked mainly east and southeast. The sun was constantly in my face, impossible to avoid. In Spain, as you walk West, it is usually only the left side of your body and your left hand which burns. As I walked in July and August, the heat was often severe, although at the top of the Great Saint Bernard Pass on August 12th, I was confronted by a snow shower and limited visibility. Around Besancon the rain seemed to pick me out for special soaking and on the open roads of the battlefields between Arras and Bapaume a sudden lightning storm scared my wits away. At six feet two I towered above the flat scenery that seemed to have no trees - a scar I think of previous, less peaceful events.

The whole route between Arras and Châlons-en-Champagne passed right through the middle of First World War battlefields, where cemeteries seemed depressingly common. Reason enough, perhaps, for people of different nationalities to take up pilgrimage. Crossing over the Somme river before La Fère, I was astonished at how small the river actually was here, to have such a mighty name in history. Approaching Besançon, the Franche Comté *département* seemed like the land that time forgot, with its picture-book villages and steep wooded hills. The Alps were a dramatic and forbidding prospect, but the route rose gently up towards Switzerland, which I entered for the first time at a border post on the road from Jougne, where the man in charge was most amused and interested in my pilgrim passport, claiming never to have seen one before. "Where are you going?" "Rome," I replied. "But just to Lausanne tonight."

The walk around Lake Lemman, between Lausanne and Montreux, was a real scenic highlight. Mountains on one side, water on the other and very safe, if very expensive. I had no problem with coffee in Switzerland, since the cafes all seemed to open before 6 am, to catch the Swiss going to work, which they seemed to do with a cigarette permanently attached to their lips. Not exactly paradise for an ex-smoker. From there, up to the Great Saint Bernard Pass the Alps became a challenging, but very walkable obstacle; not as hard as the climb to O Cebreiro at any stage. As I left Switzerland just after the pass, I entered Italy. The Swiss border guards were out checking passports and cars, whilst the three young Italian police 100 yards further on were all huddled up in their hut, watching what looked like a football match, on a small portable television. "Buongiorno Ragazzi," I muttered. They didn't notice. Welcome to Italy.

From there, Italy offered the Val d' Aosta; the plain of the Po, the Apennines and, of course, Tuscany. I saw the marble quarries at Carrara; Lucca; the splendour of Sienna and finally, on day 47, the most welcome sight of all, a sign telling me I had just entered Acquapendente - 130 plus kilometres from Rome, the beginning of the old Papal states. Three days later, I was admiring the inside of a brand spanking new pilgrim office just off Saint Peter's square. The lady in charge examined my credentials, gave me the certificate and wished me good day. If you have been to Santiago and experienced this, you will know what I mean. I did all the things I came to do in Saint Peter's Basilica itself and then wondered how best to spend the next three days before the flight home. As many have found before me, Rome is "not a bad place to spend time" - especially not for a Latin teacher like me.

It was certainly harder by a long way than even the Paris route to Santiago, which I have now walked twice. Even on day seven, as I struggled into Arras for a cold beer, I swore I was going to see this through, **but never do it again**. That was a lie, which I knew even as I thought it. The tears in my eyes when I saw the Hospital at the Great Saint Bernard Pass would be reason enough to go back and repeat it. In the 50 days that it took, I saw only ten

other pilgrims - the first five in a group just after Aosta, who had all done the *Camino* two years before. There may have been others, but I didn't meet them, since I walked on lots of roads, having only 53 days holiday to complete the journey. It seemed to me that I was free to take whatever route suited me, as all pilgrims are. Anyway, all roads lead to Rome. (Bet you knew that one was coming).

Why throw your badge away?

An article about the history of pilgrim badges in Great Britain with particular reference to those from Rome *

William Marques

It's funny, but most of the medieval pilgrim badges found by archaeologists have been either in graves or in river mud by bridges in large towns such as Paris and London.

In the mid-19th century, both the Seine and the Thames were dredged. Hundreds of pilgrimage badges were found in the mud, and almost all of them were found in the vicinity of major bridges. Most of the pilgrim souvenirs from Salisbury were found in medieval watercourses. At first, scholars gave little thought to this circumstance, thinking the badges were merely lost by hapless travellers.É

However, as more and more badges are uncovered by metal detectors, a pattern seems to be emerging. It has been suggested that they are offerings thrown into the river deliberately by returning pilgrims as thanks for a successful journey. Perhaps it was the custom in the Middle Ages to throw one's badge off one of the bridges in your home town into the river as a thank-you for a safe return.

What were pilgrim badges?

Pilgrim badges were usually made of lead/tin or pewter and cast in moulds though later ones were pressed. They were produced in huge numbers and cheap enough to have been almost universally affordable for those who undertook a pilgrimage. Mass-produced badges were so inexpensive that medieval paintings show that even the poorest pilgrim might wear them .

There were many types of badges:

- ¥ badges with pins on the back, worn like brooches on a hat or on clothing;
- ¥ badges with holes around the edges so they could be sewn onto clothing;
- ¥ medallions that could be hung on a chain and worn around the neck.
- ¥ *ampullae*, two handled miniature lead pilgrim flasks, which held sacred water or oils and which were sewn onto hats or clothes or worn round the neck; the contents could be sprinkled on fields to guarantee a good harvest or used for healing;
- ¥ fabric badges to be sewn onto a hat or clothing.

A rich pilgrim to Santiago might even purchase a silver gilt scallop or jet shell and no doubt such up-market products were available from most pilgrim destinations, though few

survive.

What did a pilgrim particular badge represent?

The pilgrimage badge was a devotional token indicating the relic a person had seen or representing the saint associated with that relic.

A traveller to Jerusalem would receive a cross of cloth to sew onto his clothes. The cross represented the crusader though one could also take the cross against the Moors of Spain and the colour of it the nation to which he belonged, the English white, the French red, the Flemish green.

- ✂ The pilgrim who had returned from Jerusalem would wear two crossed palm leaves, from which the term "palmer" came;
- ✂ from Rome he would wear badges shaped like keys or the heads of St Peter and St Paul, or a badge or cloth bearing the image found on St. Veronica's veil (the vernicle);
- ✂ from Santiago he would wear the scallop-shaped signs of St. James.
- ✂ from St. Catherine's tomb in the Sinai, the wheel;
- ✂ from Walsingham, the Virgin and child;
- ✂ from Amiens, the head of St. John the Baptist;
- ✂ from Genoa the vernicle (there was a rival shrine of St. Veronica's veil there);
- ✂ from Canterbury pilgrims would wear a bell-shaped badge, or the likeness of St. Thomas Beckett or an *ampulla* filled with water infused with an infinitesimal drop of the martyr's blood.

Types of Badges from Rome

Unlike Canterbury, where there was always a great variety of badges to choose from, Rome seems to have standardised a basic design quite early on - examples have been found all over Europe, carried home by returning pilgrims.

In 1199 Pope Innocent III ruled that the canons of the basilica of St Peter should have a monopoly over the production and sale of "lead and pewter signs bearing the images of Peter and Paul with which visitors adorn themselves for the increase of their own devotion and as proof of their accomplished journey".

Note: pictures are missing – will be added later

The pictures above show a simple rectangular badge with stitching loops on the corners, with half length figures of St Paul and St Peter holding respectively sword and keys, and an inscription around SIGNA APOSTOLORVM PETRI ET PAVLI.

Another of the measures taken by Innocent III to stimulate Rome's pilgrim trade as the competition from Santiago increased was to decree that the veronica be carried annually in procession. From then on it began to be exhibited more and more and by the 14th century it was publicly exhibited at St Peters every Sunday and pilgrims stood to gain 12,000 years of remission for every hour they looked at it. According to legend Saint Veronica came to Christ while he was carrying his cross on the way to Calvary, and wiped the sweat from his face; the cloth she used became miraculously imprinted with an image of his features. The veronica was so popular that the vernicle, a copy of the image, became the most common pilgrim badge at the time. A vernicle was generally made from material such as linen so it could be pinned or sewn to a cap or garment but cast badges were also made, as shown below. The indistinct model on the left (below) and parchment ones could be kept with bibles and other books or displayed on the wall at home.

Note: pictures are missing – will be added later

The fabric vernicles have disappeared with the passage of time but we can be sure of their existence from paintings and literature of the period.

William Langland, the author of *Piers the Plowman*, writes of his pilgrim:

"A bolle and a bagge
He bar by his syde
And hundred ampulles;
On his hatt seten
Signes of Sysay,
And Shelles of Galice,
And many a crouche
On his cloke,
And keyes of Rome,
And the Vernicle fore
For men sholde knowe
And see bi hise signes
Whom he sought hadde"

Chaucer describes the pardoner:-

"That strait was comen from the Court of Rome
A vernicle had he served upon his cappe".

Note: pictures are missing – will be added later

St Veronica can be seen in *St Veronica with her Veil* in the National Gallery, London above (left) while the *Portrait of a Young Man* by Petrus Christus (right), also in the National Gallery, London, shows an image of the veronica with a prayer in the background.

What do the surviving pilgrim badges tell us?

Some idea of the popularity of a pilgrim route can be found from the Portable Antiquities Scheme run by the British Museum in a database of 108 badges: only two were from Rome and the largest number by far were from Canterbury. Some shrines, like Canterbury and Walsingham, come over as consistently extremely popular, while others have a lesser presence, and others again appear to have risen rapidly to favour or fallen from grace after a brief prominence.

One can surmise from this that pilgrimage was in the vast majority of instances local and only the wealthy or those supported by others would make the journey to Rome or Santiago. It is also clear that pilgrimages of only local importance emerged for each area and in some regions these still survive.

International relations are to some extent reflected by changing routes at any time chosen by English pilgrims to Santiago in Spain, Italy and beyond, represented by badges from shrines away from trouble spots and potentially dangerous areas (for example during the Hundred Years' War).

The late medieval period saw an overall decline in the institution of pilgrimage as less-credible tales of saints came under critical scrutiny and the disappearance from the archaeological record after 1530 of all pilgrim badges in Britain is very marked, such was the effect of Henry VIII's break with Rome.

The small *ampullae* purchased at Canterbury contained drops of water that were reputedly mixed with an essence obtained from the blood and brains of the murdered archbishop. This mixture was supplied to Canterbury pilgrims until abolished by Henry VIII in 1538. It is said that badges such as these were often considered a medicine for nearly any ailment. Whilst it is possible that *ampullae* from Canterbury which had St. Thomas Becket's likeness stamped on them, along with the inscription "Optimus aegorum medicus Thomas benorum" ("for good people who are sick, Thomas is the best doctor") were thought to serve this purpose, there is no evidence that such faith was attached to other badges.

Conclusions

Because relatively few records survive about how pilgrim badges were used or perceived other than in paintings and carvings that show pilgrim badges being worn, most of what we know today about pilgrim badges stems from consideration of the badges themselves and from our imagination as to how they functioned in their original contexts.

We know from the earliest text that they represented "signs É which visitors adorn themselves for the increase of their own devotion and as proof of their accomplished journey."

The most common sorts of pilgrim badges are items made of pewter, of little value and at some stages of history possibly illegal, and they survive to this day in relatively large numbers only if preserved in an anaerobic environment, such as underground in the low countries (chiefly the Netherlands, but also Belgium) or at the bottom of rivers such as the Seine or the Thames.

So maybe what I told you at the start is just fantasy.

*This article is based loosely on the work of Brian Spencer, former Keeper of the Museum of London, was a major scholar of medieval popular culture. He almost single-handedly established the study of pilgrim souvenirs and secular badges. His book *Pilgrim Souvenirs and Secular Badges (Medieval Finds from Excavations in London)* was published by Stationery Office Books, 1998. ISBN-10: 0112905749

Visiting the "Sigeric Churches" in Rome

Alison Raju

When Sigeric, then Archbishop of Canterbury, arrived in Rome in the year 990 after making his pilgrimage to receive his *pallium* from the Pope and make his own appointment official, he spent two of his three days there visiting churches.* He saw a total of 23 altogether, 14 of them within the city walls, the rest without, and 22 are reportedly still extant and can be visited by the diligent twenty-first century pilgrim prepared to do a certain amount of "homework." All of them have been substantially altered, however, remodelled and/or extended, particularly during the medieval period and the sixteenth and seventeenth centuries, so that the present-day visitor will not see the churches as they were when Sigeric was in Rome.

Given the geographical dispersal of all these buildings, Sigeric's must have been something of a whistle-stop tour, "checking off" the churches one by one much as a modern tourist does with the sights on his or her list, even despite the fact that he must have visited at least several of them on horseback. Starting at St. Peter's on the first day he went next to Santa Maria in Sassia and then crossed the river into the city itself to see San Lorenzo in Craticula (= San Lorenzo in Lucina). From there he proceeded clockwise, outside the walls, to visit six basilicas *fuori le mura*: San Valentino, Sant' Agnese, San Lorenzo, San Sebastiano, San Anastasio and San Paolo.

Re-entering the city, probably by the Porta Ostiensis, he then visited Santi Alessio e Bonifazio, Santa Sabina, and Santa Maria in Cosmedin before crossing the Tiber to Trastevere to visit Santa Cecilia, San Crisogono and Santa Maria in Trastevere, ending the day at San Pancrazio on the Via Aurelia, outside the walls. On the second day all the churches he visited were within the city walls: Santa Maria ad Martyres, the Santi Apostoli and the Lateran in the morning, spending the afternoon in the centre of Rome to visit San Croce di Gerusalemme, Santa Maria Maggiore, San Pietro in Vincoli and San Lorenzo in Panisperna.

After completing a long pilgrimage to Rome many modern-day pilgrims may wish to visit the extant "Sigeric churches," particularly those who have followed "his" route across the Channel, through north and northeastern France, Switzerland, over the Great St. Bernard Pass and down through Italy to their final destination. This is quite difficult to achieve in a two-day visit nowadays, however, both to do justice to all the churches without suffering from cultural overload and because of the logistics involved in getting from one to the other and the juggling act required to be there when they are open; for although some of the larger churches on the general "tourist trail" are open all day long, most of the others close for an extended lunch break. So since there appears to be no handy guide available at

present to lead the modern pilgrim on his way round these churches, what follows are two suggested walking itineraries to take in 18 of them, indicating how to reach the remainder by public transport. Detailed descriptions of the history, construction and interesting features of all these churches are available on noticeboards in the buildings themselves, and most of them have a version of the text in English. It is suggested that you equip yourself with a good street plan of Rome; the A3 size or larger "Charta Roma", the *Mappa Ufficiale della Città di Roma* handed out in tourist information offices covers many of the buildings but for the rest you will need something more comprehensive.

Group 1

Starting, as Sigeric did, from **St. Peter's Basilica**, from the square in front of it and with your back to the building, go straight ahead down the *Via della Conciliazione*. Turn 2nd R into *Via dei Cavalieri del Santo Sepulchro* to the *Largo Ildebrando Gregori* and the church of **Santo Spirito in Sassia**. This was built in 717 by the Saxon King Ine of Wessex, who built a church (originally dedicated to Santa Maria) and hospice for pilgrims coming from his homeland - hence the name "in Saxia."

To continue: turn R out of the church and continue on *Borgo Santo Spirito* to the river *Tiber* (Tevere), cross it by the *Ponte Vitt. Emanuele II* and turn L on the other side along *Lungotevere degli Altoviti* (the Castelo San Angelo is now on the other side of the river to your L) and then along *LGT Tor di Nona* to the *Piazza di Ponte Umberto*. Continue ahead here, forking (not turning) R in front of the *Museo Napoleonico* and go down some steps to continue along *Via di Monte Branzo* (still // to river). Cross *Piazza Nicosia*, continue ahead on *Via del Clementino* then in *Piazza della Fontanella Borghese* fork L ahead on *Via del Leone* to the *Piazza* and then the Basilica of **San Lorenzo in Lucina**. A *titulus* (one of the parish churches of ancient Rome), this was built in the fourth century on the foundations of a secular Roman building dating from the third century BC; it had belonged to a Roman lady named Lucina, who sheltered Pope St. Marcellus (308-309) during Maxentius' persecution..

Turn L out of the church then L again down *Via di Campo Marzio* to the end, turn R towards *Piazza in Campo Marzio* then immediately L into the *Via della Maddelena*. Pass the *Chiesa della Maddelena* then continue ahead on *Via del Pantheon* to the *Piazza della Rotonda* and the **Pantheon/Basilica di Santa Maria ad Martyres**. This was transformed from a pagan temple to a Christian church in 609, when it was donated to Pope Boniface IV by the Byzantine emperor Phocas.

Turn R outside into the *Via del Seminario* to the *Piazza San Macuto* then turn R into *Via San Ignazio*, L into *Piazza del Collegio Romano* and continue on *Via Lata* at the end.

Cross *Via del Corso*, continue ahead on *Via dei Santi Apostoli* and turn R into the *Piazza* and then the ***Basilica dei Santi Apostoli***. Open 7-12 and 16-19. Sixth century basilica originally dedicated to St. James and St. Philip but later to all the Apostles. Today it is the headquarters of the Franciscan Order in Rome.

Turn L on leaving, R into *Via IV Novembre*, turning R and then L along it into the *Largo Magnanapoli* and the *Largo Anglicum* and then continue straight ahead on the *Via Panisperna* to #90 (on the corner of the *Via Milano*) and the church of ***San Lorenzo in Panisperna***. The first church was built here during the reign of Emperor Constantine and stands on the site of St. Lawrence's martyrdom. It's present name refers to that of the street which, in turn, probably comes from the tradition of the adjacent convent distributing bread and ham (*pane e perna*) on August 10th, the feast day of St. Lawrence, and performed in remembrance of his distributing funds from the church to the poor.

From there cross over into the *Via Cimarra*, turn L into *Via Clementina* to the *Piazza dei Zingari* veer R into *Piazza Suburra* and turn L up the *Salita dei Borgia* (stepped) into *Via Cavour*. Cross over, turn R and then immediately L up the stepped *Via di San Francesco di Paola* to the *Piazza* and church of ***San Pietro in Vincoli*** (St. Peter in Chains). Open 8-12.30 & 15-18. Basilica first built in the 5th century to house the relic of the chains that bound St. Peter while he was imprisoned in Jerusalem

Turn R in front of church on leaving then R into the *Via delle Sette Sale*, veering L and then R alongside *Parco Traiano* then continue on *Viale Monte Oppio*. At the end turn L up *Via Merulania* to the ***Basilica di Santa Maria Maggiore***. Open 0700 - 1900. Patriarchal Basilica. The first church was founded here c. 350 by Pope Liberius and financed by a Roman patrician and his wife after the Virgin Mary had appeared to them in a dream, telling them to build a church in her honour. The present building dates from the eighteenth century.

After visiting retrace your steps down the *Via Merulania* for 500m to the ***Basilica di San Giovanni in Laterano***. Open all day. This was the first building for public worship erected in Rome and in the entire Christian world, dating from 313. It is dedicated to Our Saviour and Saints John the Baptist and John the Evangelist.

When you come out of the church turn R by the obelisk to the *Piazza San Giovanni in Laterano* then fork R to the *Piazza di Porta San Giovanni*, downhill. At a junction (with the walls to your R) continue L ahead on *Viale Carlo Felice* (or walk through the gardens, // to your R) to the *Piazza* and church of ***San Croce in Gerusalemme***. Open 0700 - 12.45 & 14.00 - 19.00. Dedicated to the True Cross, this church was built to house the Passion Relics brought to Rome by Saint Helena and first consecrated in 325. The present building dates from the early 1740's

On leaving turn R and then veer L into *Via Eleniana*. Go under the walls into the *Piazza Porta Maggiore* and then go under the walls again on the other side, under the railway line and up the *Viale Scalo San Lorenzo*. Turn L into *Via dei Reti*, 2nd R into *Via dei Sabelli* then L into *Via Verano* to the *Piazza* and the ***Basilica di San Lorenzo fuori le Mura***. The first church was built in the fourth century over the tomb of St. Lawrence. This was done by digging into the catacomb in which he was buried and isolating his shrine so that a church could be built around it. The reconstructed thirteenth-century frescoes in the portico depict scenes from the lives of St. Stephen and St. Lawrence, both deacons and Roman martyrs.

Group 2

Start from the church of ***San Pancrazio***, outside the walls on the edge of the *Villa Pamphili* (a park), between the *Via Vitella* and the *Via San Pancrazio*. A sixth-century basilica church was built by Pope Symmachus (498-514) on the site where the body of the young martyr Saint Pancratius had been buried. Below the church there are huge catacombs.

After visiting turn L to the *Piazza San Pancrazio*, continue along the *Via San Pancrazio* (watch out for sections with no pavement) to the *Piazzale Aurelio*. Turn L into the *Largo Porta San Pancrazio*, continue for a short distance on *Via Garibaldi* then, at the bend, continue straight ahead down the *Via Porta San Pancrazio* (stepped), veering R at the bottom to go down a few more steps and then veer R into *Vicolo Frusta*. Turn L into *Vicolo Paglia* then turn R into the *Piazza* and church of ***Santa Maria in Trastevere***. Open all day. One of the *tituli* and possibly the first church in the city where Mass was celebrated openly. This was probably built by Pope Julius I (337-352) though it may have existed as early as shortly after Pope Calixtus' death in 221 (he was martyred near here).

After visiting, and with your back to the church, continue ahead along the *Via Lungaretta* to the *Piazza Tavani Arquati* and the *Largo San Giovanni de Matha*, then turn R into *Piazza Sidney Sonnino* and the church of ***San Crisogono***. The church was probably built in the 4th century, dedicated to the martyr Saint Chrysogonus and was also a *titulus*.

On leaving the church (and with your back to it) fork R down *Via Santini*, continue ahead (staggered) down *Via dei Genovesi* then turn 2nd R along *the Via S. Cecilia* to the *Piazza* and church of ***Santa Cecilia***. The first church dates from the fifth century and is said to have been built over the house of the saint. The church (the one which Sigeric would have seen) was rebuilt in 822 and the relics of Saint Cecilia moved here from the catacombs of St. Calixtus (further restoration took place in the eighteenth century).

Retrace your steps, cross the *Via Jandolot* and continue straight ahead along *Via Vascellari* to the Ponte Palatino. Cross the river Tiber (Tevere) and almost in front of you

is the church of Santa Maria in Cosmedin. Open 09.00 - 16.50. This was first built during the sixth century as part of a diaconia, an institution helping the poor, and was rebuilt by Pope Adrian I in 782. The name indicates Our Lady "in beauty," probably a reference to the churches' rich decoration. Services here are celebrated according to the Greek Catholic rite.

From there turn L out of the church into Via Santa Maria in Cosmedin, continue for a short distance alongside the Tiber on the Lungotevere Aventino and then turn R uphill (stepped) up the Clivo di Rocca Savella, with the Parco Savello behind the wall on your R. Turn R at the top along the Via di Santa Sabina to the Piazza di Pietro d'Illyria and the church of Santa Sabina. Open 06.30 - 12.45 & 15.00 - 19.00. The church was originally built in the fifth century, probably on the site of the original Titulus Sabane, a church in the home of Sabina and who was martyred c 114. (Below a grating in the floor is a room of a Roman house which has been excavated - possibly the the original Christian "house-church.")

After visiting continue (R) along Via di Santa Sabina to the Piazza and church of Sant' Alessio all'Aventino (nice view over Rome from public garden next door). This church was first built in the third or fourth century and originally dedicated to St. Boniface the Martyr and so is also referred to as Santi Boniface e Alessio. A statue of St. Alexis in pilgrim attire stands above an altar by the door, clasping the letter which revealed his identity after his death. The church was rebuilt in the thirteenth century.

The remaining churches

These are/were all outside the walls. The reason that so many important churches - containing the tombs and/or relics of early Roman martyrs (SS Valentine, Agnes, Lawrence, Sebastian, Anastasius, Paul and Pancras) lay outside the city walls is because, under Roman law, Christian burial (in the cemeteries adjoining the churches in question) was not permitted within. It was only later on, due to the theft of bodies and relics from the catacombs and cemeteries outside the city walls, that translation of relics and reburial was allowed, so that they could then be transferred to more secure settings within.

San Sebastiano lies to the south of Rome, on the Via Appia Antica, and its catacombs are well worth a visit. It is probably most easily reached with the archeobus service that takes in the Roman sites in that area (ask in tourist offices for details). It was one of the sette chiese traditionally visited by pilgrims during Holy Years. The original church was built in the fourth century, to house the relics of the third century Roman martyr, whose remains were transferred to the Vatican in 826. The present church dates from the seventeenth century.

San Paolo fuori le Mura (St. Pauls Outside the Walls), also to the south of the city, on the Via Ostiense and near the river Tiber, is easily reached by Metro (Basilica San Paolo station). It is only some 3km from the "Tre Fontane" where St. Paul was martyred and decapitated and his tomb is located under the high altar. The original church built to house it dated from the time of Constantine (306-337).

Sant' Agnese fuori le mura and the adjoining catacombs are to the northern side of the city on the corner of the Via Santa Agnese and the Via Nomentana (nearest Metro Bologna). The original church was created from a fourth-century catacomb, hollowed out over St. Agnes' tomb and the site became a place of pilgrimage. The current church (a basilica) was rebuilt by Pope Honorius I in the mid-seventh century and stands over this.

The foregoing discussion accounts for 21 out of the 22 reportedly extant churches that Sigeric saw on his visit to Rome. The 23rd, the Basilica di San Valentino, was presumably on the Via Valentino (nearest Metro Flaminio) and something which coincides with the position marked on Birch's map, but information about it seems hard to come by though Zweidler, in the appendix to his *Der Frankenweg* where he provides a translation of Sigeric's Latin itinerary (see Book Review section) also refers to a San Valentino al Ponte Molle - the area north of the Tiber between the Ponte Milvio and the Ponte Flaminio. (The only church today with a dedication to this third century priest and martyr is San Valentino al Villaggio Olimpico, parish church for the Olympic village founded before the 1960 games.) This leaves us with San Anastasio, also something of a puzzle. According to Birch's map, this was located fuori le mura, well to the south of San Sebastiano, between the Via Ardeatina and the Via Ostiense. Zweidler, however, gives a slightly different list of the churches Sigeric went to see, including the abbey church of Santi Vincenzo e Anastasio. This is located near the Via delle Tre Fontane and is one of three churches built on the site of St. Paul's martyrdom, the first one c. 625. Then, in the "Da Visitare" in Rome section at the end of the second volume of the AVF's *Vademecum* the list of the 22 extant churches mentions not San Anastasio (male) but a female saint, Sant'Anastasia, whose church is located not far from Santa Maria in Cosmedin.

Comments and feedback will be welcome from anyone who uses this itinerary to visit the "Sigeric churches," particularly any information which may help to clear up the mystery of San Anastasio and explain what happened to the original Basilica di San Valentino.

*See Debra J. Birch, *Pilgrimage to Rome in the Middle Ages*, Woodbridge: Suffolk: Boydell Press, 1998. 240pp, index. (*Studies in the History of Medieval Religion*, vol. XIII.) (See book review section.)

Books

Alison Raju

In future issues there will be reviews of new books as they appear but here, to start with, as this is our first issue, is a annotated list of titles, many or all of which are likely to interest future pilgrims to Rome.

Those preceded with 3 stars (***) are in the CPR library. Those with one star (*) are in the CSJ library.

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Guide Books

Alberto Alberti, G. Borgianelli Spina, E. Fiorentini & P. Villani, I Sentieri lungo la Via Francigena, da Siena a Roma, Rome: Rai Radiotelevisioni Italiana, 2005, 288pp, ISBN: 88-397-1344-1, 140.

Describes the section of the Via Francigena from Siena to Rome in 13 daily stages, with detailed maps and walking instructions. Includes distances, height profiles, IGM map references, accommodation details, descriptions of the most important monuments, colour photographs (both large and thumbnail) and hints for cyclists, suggesting alternative routes where necessary.

Association Via Francigena, La Via Francigena: Guide - Vademecum de Londres au Gran St-Bernard et raccordements depuis Sion, Rome; AVF, 2005 & subsequent editions. 96pp.

Very concise guide to accommodation, services and principal monuments on this section of the Via Francigena.

Association Via Francigena, La Via Francigena: Guida - Vademecum dal Gran San Bernardo a Roma e raccordo da Arles-F a Vercelli, Rome; AVF, 2003 & subsequent editions. 66pp.

Sequel to the above, a similarly very concise guide to accommodation, services and principal monuments, this time on the second half of the Via Francigena.

***Monica D'Atti & Franco Cinti, Guida alla Via Francigena, 900 chilometri a piedi sulle strade del pellegrinaggio verso Roma, Milano; Terre di Mezzo editore, 2006. (Supplemento al numero 132, aprile 2006, di "Terre di mezzo"). ISBN 88-8938-565-0,

204pp, 17 euros.

See Book Review section below

***David Baldwin, *Rome: a Pilgrim's Companion*, London: Catholic Truth Society, 2005. CTS Christian Shrines Series, ISBN 1-86082-325-4, 112pp., £2.50, index.

This is an A6 size "companion," as the title indicates, to accompany a conventional guide book, offering a structure on which to hang a pilgrimage to the Eternal City. It covers, briefly, the beginnings and the early church, the Vatican and weekly events in Rome today, St. Peter's Basilica, Santa Maria Maggiore plus four more of the 60-plus churches in Rome devoted to Our Lady, as well as the other five places in the "Pilgrimage to the Seven Churches" tradition of previous centuries. It also includes a section on the Saints in Rome and suggested itineraries.

Note that this "companion" is not concerned specifically with the Via Francigena but would be of interest/help to those seeking to discover "pilgrim Rome" at the end of their walking, cycling or riding journey.

Luciano Pisoni & Aldo Galli, *La Via Francigena Guida per il pellegrinaggio a piedi dal Gran San Bernardo a Roma*, Padova; ADLE Edizioni, 2004. ISBN: 88-8401-046-2. 12 euros.

Guide to the Italian section of the route comprising a book and 28 laminated A4 size maps, with walking instructions and accommodation details on the back of each one.

***The Good Way. *Stonyhurst Pilgrimage to Rome*, April 2006. A5 spiral, 116pp. Stonyhurst College, 2006 .

Guide compiled for use by pupils, staff and parents to accompany the walking pilgrimage they made from Orvieto to Rome in April 2006, in celebration of the Jubilee Year of St. Ignatius Loyola, Saint Francis Xavier and Blessed Pierre Favre.

The CPR library has the edition prepared for parents and pupils, which contains maps and walking instructions, with street plans of Orvieto, Bolsena, Montefiascone, Viterbo and Rome, but no information on the monuments along the route. It also contains the prayers and readings for the Easter week during which the journey took place, biographies of Saint Ignatius Loyola, Saint Francis Xavier and Blessed Pierre Fabre and a selection of short readings relevant to the undertaking, by various authors.

An edition available for sale to the general public is in preparation.

*Renato Stopani, *Guida ai percorsi della Via Francigena in Piemonte e Val d'Aosta*,

Firenze: Le Lettere, 1998. ISBN: 88-7166-366-7.

*Renato Stopani, Guida ai percorsi della Via Francigena in Emilia e Lombardia, Firenze: Le Lettere, 1996. ISBN: 88-7166-293-8.

*Renato Stopani, Guida ai percorsi della Via Francigena in Toscana, Firenze: Le Lettere, 1995. ISBN: 88-7166-227-X.

*Renato Stopani, Guida ai percorsi della Via Francigena in Piemonte nel Lazio, Firenze: Le Lettere, 1996. ISBN: 88-7166-271-7.

The above four volumes are guide books, for the motorist, to places, history, art and architecture of the Via Francigena, starting from both the Montcenis and the Great St. Bernard passes and continuing through the regions indicated in each of their titles. Maps, photographs and bibliography (in Italian)

Touring Club Italiano, Via Francigena. Sulle orme di Sigerico: dal Gran San Bernardo ai luoghi santi di Roma (Guide d'Italia series), Milano: Touring Editore, 2006. ISBN: 88-365-3804-5, 176pp, 180

Guide to the "Sigeric route" from the Great St. Bernard Pass to Rome, with detailed information on monuments, landscape, art and architecture along the way. Contains 21 maps and plans and 150 photographs but it does not provide either walking or cycling instructions or details of accommodation and services and so would be of more use for a journey along the route by car.

Personal Accounts

*Hilaire Belloc, The Path to Rome, London: Allen & Unwin, 1955, 448pp.

An account of the author's journey on foot from Eastern France to Rome.

*Peter Francis Browne, Rambling on the Road to Rome, London: Hamish Hamilton, 1990, 286 pp.

An account of the author's journey along the road to Rome taken by Hilaire Belloc, travelogue rather than pilgrimage.

*Anthony Brunning, To Rome for Ethiopia (to be published in full in issue #2 of CPR Newsletter).

*Christopher Donaldson, *In the Footsteps of St. Augustine. The Great English Pilgrimage from Rome to Canterbury*, Norwich: The Canterbury Press, 1995, 116pp., sepia wash drawings.

Recreation of the journey from Rome to Canterbury made by St. Augustine and his 40 companions in the year 597, sent by Pope Gregory the Great to bring Christianity to Britain. Part personal diary of the author's own journey along this route, the book is particularly useful for the historical background to this event and as a guide for the future pilgrim to the "sights" of Early Christian Rome.

*** (&*) Gerard Hughes, *In Search of a Way. Two Journeys of Spiritual Discovery*, London: Darton, Longman and Todd, 2nd edition 1986, 174pp ISBN 0-232-51694-4.

An account of a walking pilgrimage from Weybridge to Rome in 1975. As the author explains, however, this book is about two journeys, the first made to find direction in the second. The physical travel, on foot, lasted ten weeks, but the accompanying spiritual journey still continues.

Christopher Lambert, *Taking a Line for a Walk, 1000 Miles on Foot from Le Havre to Rome*, 144pp., ISBN: 1-85149-470-7, illustrations.

The author walked from Le Havre to Rome in 2000, via Lausanne and the Via Francigena, and this book is a colour facimile of his journal. It reproduces, on a double-page spread for each day, his handwritten text and several hundred colour wash pen and ink drawings. A book that is likely to interest readers who have already walked, cycled or ridden to Rome.

***Silvia Nilsen & four others, *VF Five Pilgrims to Rome*

A 130 page journal, with many photographs, written by five pilgrims walking to Rome along the Via Francigena in 2006. A copy is being donated to the CPR library.

*A. Scot, *The Road to Rome: or Pasta per Pranzo: or even, Travels with a Donkey*, 1971. Account of a pilgrimage from Aldershot to Rome.

Pilgrimage

*** (& *) Debra J. Birch, *Pilgrimage to Rome in the Middle Ages (Studies in the History of Medieval Religion, vol. XIII)*, Woodbridge, Suffolk: Boydell Press, 1998. 240pp, index.

See Book Review section

*Bede Camm, *Pilgrim Paths in Latin Lands*, London: Macdonald & Evans, 1923, 277pp.

*Judith Champ, *The English Pilgrimage to Rome: a Dwelling for the Soul*, Leominster: Gracewing, 2000, 230pp.

Jonathan Sumption, *Pilgrimage*, London: Faber & Faber, 1975, 391pp., ISBN: 0-571-21293-X.

A study of the tradition of pilgrimage prevalent in Europe from the beginnings of Christianity to the end of the fifteenth century, examining major destinations such as Jerusalem, Rome, Santiago de Compostela and Canterbury .

Via Francigena

*Alberto Cipriani, "La Via Francigena, autsole del medioevo," in: *Il Tremisse Pistoiese*, Vol. XIX, No 1, April 1994, pp. 11-17.

An article published in advance of the conference held in Altopascio in 1994.

*Francesco Dufour, *Le strade cristiani per Roma*, Milan: Mondadori, 1998, 240pp.

Italian State Tourist Board, *The Via Francigena. The Way of the Pilgrims*, ENIT : 1997.

***Francis P. Magoun Jr., "An English Pilgrim-Diary of the Year 990," in: *Medieval Studies*, 2 (1940), pp. 231-52.

Examination of the pilgrim-diary associated with Sigeric, Archbishop of Canterbury from 990-94, and describing the route he took on his return journey.

Francis P. Magoun Jr., "The Rome of Two Northern Pilgrims: Archbishop Suger of Canterbury and Abbot Nikolas of Munkathever^," in: *Harvard Theological Review*, 33 (1940), pp. 267-89.

***Veronica Ortenberg, "Archbishop Sigeric's Journey to Rome in 990," in: *Anglo-Saxon England*, 19, pp. 197-246.

Identification of the places Sigeric stayed in on his return journey.

*Renato Stopani, *La Via Francigena. Storia di una Strada Medievale*, Firenze: Casa Editrice Le Lettere, 1998. ISBN: 88-7166-400-0

Well-illustrated history of the Via Francigena as a pilgrim route.

*Touring Club Italiano, *Le Via Francigena: the paths of the pilgrims*, Milan: Touring Club Italiano, 1995, 79pp.

***Reinhard Zweidler, *Der Frankenweg - Via Francigena. Der mittelalterliche Pilgerweg von Canterbury nach Rom*, Stuttgart: Konrad Theiss Verlag, 2003. ISBN: 3-8062-1755-6
160 pp, 29.90 euros.

See Book review section

Rome

*Ethel Ross Barker, *Rome of the Pilgrims and Martyrs*, London: Methuen, 1913, 350pp.

*P. J. Chandlery SJ, *Pilgrim Walks in Rome. A Guide to the Holy Places in the City and its Vicinity*, London: Burns and Oates, 1908.

*Eamon Duffy, "Rome of the Pilgrims," in *Priests and People*, Vol. 16, No. 2 (February 2002), pp. 50-54

*John Henry Parker, *An Englishman in Rome, 1864-1877: the Parker collection in the municipal photographic archives*. Rome: Artemde Edizione, 1990, 239pp.

*Henry Vidon, *The Pilgrims' guide to Rome*, London: Sheen & Ward, 1975, 217pp.

Articles on St. James in Rome

Louis Cardailac, "Le Culte de Saint Jacques ^ Rome" in *Compostelle, nouvelle sŕrie* no. 6 (2003), pp. 57-66 and, in English, "The Cult of St. James in Rome," (trans. Alison Raju) in *Bulletin* no. 90 (June 2005), Confraternity of St. James, pp. 27-33.

Ian Tweedie, *Saint James in Rome: Some Brief Notes for Visiting members*, London: Confraternity of Saint James, 1990.

Rosa Vŕquez Santos, "Santiago en Roma: las iglesias desaparecidas" in: *Actas del VII Congreso Internacional de Asociaciones Jacobeas*, Ponferrada: Asociaci—n Amigos del Camino de Santiago d El Bierzo, 2005, pp. 283-296.

Discussion of the former churches in Rome dedicated to St. James.

Articles in former issues of the Confraternity of St. James Bulletin

Anthony Brunning, "To Rome for Ethiopia - pilgrim arrival," Vol. 36, October 1990, pp. 10-11.

Giancarlo Corbelini, "La Via Francigena," Vol. 69, March 2000, pp. 35-38.

Peter Cox, "A Pilgrimage: Rome to Jerusalem," Vol. 65, March 1999, pp. 44-46.

Joe Patterson, "A pilgrimage to Rome," Vol. 77, March 2002, pp. 30-33.

Edna Richard Taylor, "Pilgrims to Rome," Vol. 72, December 2000, p. 11.

John & Shirley Snell, "La Via Francigena: the Road to Rome," Vol. 68, December 1999, pp. 41-43.

Robert Brian Tate, "III International Conference of Jacobean Studies: Santiago: Rome, Vol. 61, December 1997, pp. 44-45.

Diane Tolsby, "St. James in Rome - a sequel," Vol. 63, September 1998, p. 49.

Other

Geoffrey Chaucer. *The Canterbury Tales*, trans. Neville Coghill, London: Penguin Classics, 1977.

*Michael McMahon, Letter from Rome: in the footsteps of St. Francis, two page article published in *Chronicles (USA)* describing a pilgrimage on the Sentiero Francesco from Gubbio via Assisi to Rome, 2000.

*Angela Maria Seracchioli, *Di qui passò Francesco, 350 a piedi tra La Verna, Gubbio, Assisi... fino a Reti*, Milano; Terre di Mezzo editore, 2004. (Supplemento al numero 115, giugno 2004, di "Terre di mezzo"). ISBN 88-88424-41-5, 138pp, 17 euros.

See Book review section

Reviews

Pilgrimage to Rome in the Middle Ages

*** (& *) Debra J. Birch, *Pilgrimage to Rome in the Middle Ages* (Studies in the History of Medieval Religion, vol. XIII) , Woodbridge, Suffolk: Boydell Press, 1998. 240pp, index.

This is a study of pilgrimage to Rome from Late Antiquity to the end of the thirteenth century, analysing motivation, routes and itineraries, different aspects of the journey such as travel, and the dangers inherent in it, accommodation, special privileges granted to pilgrims, letters of recommendation, equipment, the blessing of scrip and staff, safe conduct, hospitality, exemption from payment of tolls and notes on practical matters such as cost, when to go, etc.

The book includes two chapters on what pilgrims did and saw in Rome, one from the seventh to the tenth centuries, the other from the eleventh to the thirteenth, as well as examining welfare provision for pilgrims in Rome. It also contains an extensive bibliography of both primary and secondary sources.

This is a very good introduction to the subject for the pilgrim interested in more than just the physical walk to Rome. Scholarly, but very readable, it is highly recommended. There are copies in both the CSJ and the CPR libraries.

History of the Via Francigena

Reinhard Zweidler, *Der Frankenweg - Via Francigena. Der mittelalterliche Pilgerweg von Canterbury nach Rom* , Stuttgart: Konrad Theiss Verlag, 2003. ISBN: 3-8062-1755-6 160 pp, 29.90 euros..

This is not a route-finding guide but, clear, well-presented and very readable, it discusses the history of the Via Francigena, from Canterbury all the way to Rome, everyday pilgrim life in the Middle Ages and describes the places along the way - geography, scenery, art and architecture. The text is accompanied by 186 superb colour photographs covering all aspects of the route: views, buildings, painting and sculptures and other representations of pilgrim life in the past. It has eight colour maps, a series of "Tourismustipps" (highlighted "boxes" to give practical information about interesting museums, with their opening hours) and a very extensive bibliography.

As an appendix the author provides a (German) translation of two important source texts: the Latin itinerary that Bishop Sigeric and his retinue followed on their journey from Canterbury to Rome in the year 990 and the diary of the Icelandic Abbot of Thingvir,

Nikolaus von Munkathevera who made the pilgrimage in 1154.

If you read German this book is highly recommended.

Guide to the Via Francigena

***Monica D'Atti & Franco Cinti, Guida alla Via Francigena, 900 chilometri a piedi sulle strade del pellegrinaggio verso Roma, Milano; Terre di Mezzo editore, 2006. (Supplemento al numero 132, aprile 2006, di "Terre di mezzo"). ISBN 88-8938-565-0, 204pp, 17 euros.

This is the second edition of a guide book to routes to Rome for walking pilgrims, starting in the north-east of Italy.

The route described in the greatest detail starts at the Mongen vre pass, just over the border in France and used by those coming from this direction - from Arles, for example, and eventually from Spain. It is then joined some 50 km further on, in Susa, by the path coming over the (higher) Montcenis pass further to the north. 136 km after that this route is then joined, in Vercelli, by the Via del Nord, the route coming from Switzerland over the Great St. Bernard Pass,. This latter route is only described extremely briefly though, and as a result pilgrims wishing to follow the "Sigeric" route, the one taken by the 10th century Archbishop of Canterbury off that name when he journeyed to Rome over 1000 years ago, will only find this book useful from Vercelli onwards. The Cammino della Costa, the coastal route starting shortly before the French border near Ventimiglia and used by pilgrims coming along the Via Tolosana from Spain, Arles and other parts of the south of France is likewise only referred to briefly; 250 km long, this alternative continues via Genoa and joins the other routes in La Spezia, for all roads, as the saying goes, lead (eventually) to Rome.

The introduction provides information on pilgrimages to Rome in general and, more specifically, on the route starting (in this guide) from the Montgen vre pass, describing the maps, stages and accommodation indicated in the text together with practical hints on what to take and wear. The book then provides a detailed route description of the route with distances, divided into 38 daily stages, each one accompanied by clear maps, two or three colour photographs, a section entitled "visitandum est" with information on the monuments worth seeing and brief details of pilgrim accommodation (OP = ospitaliit' povero/al pelligrino) along the way. A short list of items for further reading is also included.

This guide to the Italian section of the Via Francigena ("French Way") is highly recommended, even though pilgrims coming over the Great Saint Bernard Pass will need to seek alternative sources of information for the first 149 km of their journey. There is a

copy in the CPR library.

In the Footsteps of St. Francis

*Angela Maria Seracchioli, *Di qui passò Francesco, 350 a piedi tra La Verna, Gubbio, Assisi... fino a Reti*, Milano; Terre di Mezzo editore, 2004. (Supplemento al numero 115, giugno 2004, di "Terre di mezzo"). ISBN 88-88424-41-5, 138pp, 17 euros.

This is a guide book to a recently-devised, waymarked pilgrimage route for those who would like to visit, on foot, the different places associated with the life and work of St. Francis of Assisi. The 350 km journey starts in La Verna, in Tuscany, and passes through Gubbio, Assisi, Trevi and Spoleto in Umbria, ending up in Poggio Bustone in Lazio, some 70 km to the north of Rome. The walking is not difficult and the journey can be completed comfortably in 15 days.

An introduction gives practical advice on what to take, when to go and where to sleep and eat. This is followed by a detailed route-finding descriptions, divided into 15 daily stages, each containing a map to the scale of 1:50,000, information on accommodation as well as the association of the places along the way with St. Francis and short selections from his writings. A brief list of suggestions for further reading is also included.

This new route, conceived in the spirit of the Camino de Santiago, will be of interest to ex-pilgrims and others who would like to follow in the footsteps of "Francesco."

All reviews in this issue by Alison Raju

Secretary's Notebook

Membership of the CPR We now have 73 members, 25 of which live outside the United Kingdom. Canterbury City Council has joined as a Corporate Member.

Next Meeting The next meeting of the CPR will be on Saturday, September 22nd, in Canterbury (time and venue to be announced).

Logo The CPR now has its own logo (see Newsletter cover), using the key to represent St. Peter and the sword for St. Paul. This is based on an old pilgrim's badge found in Paris and now in the museum at Cluny. Further information at:

www.let.kun.nl/ckd/kunera/showitem.php?nummer=1523&lang=uk
and/or

www.let.kun.nl/ckd/kunera/showitem.php?nummer=1523&lang=uk

St Peter is represented by the keys from Jesus' saying, "I will give you the keys of the kingdom of heaven."

St Paul was martyred in Rome in 68 A.D., as a Roman citizen probably by beheading, and the sword represents this.

This image was chosen because it is nonfigurative and a simple design which can be reduced and enlarged easily.

Website Ann Milner has done a splendid job in setting up and revising our website (www.pilgrimstorome.org for those who have not yet seen it). It now contains a section of FAQs, arranged in alphabetic order (A for Accommodation, C for Climate, T for Testimonium and so on). If you have any further additions for this please contact Ann (details on website).

Pilgrim Passport We have now produced our own Pilgrim Passport, developed by William Marques and Chris Lawson. This is a small A6 size booklet with space for 4 stamps on each of its 23 pages. It is available from William Marques (w.marques@cuphosco.co.uk) or via the website.

CPR Library This now contains several books, all of which have been catalogued (see books section of this Newsletter) and are housed on shelves to the side of the central window in the CSJ library (27 Blackfriars Road, London SE1 8NY, in the building adjoining Christ Church and just over the bridge from Blackfriars Station).

The CSJ office is open on a regular basis on Thursdays from 11am to 3pm, on some

Saturdays and at other times on request (phone ahead: 020 7928 9988).

If you have any books about Rome, pilgrimage, the Via Francigena or places along the way please contact Alison Raju (alisonraju@btopenwold.com) who will arrange for them to be passed on to Howard Nelson for cataloguing.

Accommodation lists The AVF has now issued a Dormifrancigena for both parts of the route: from Canterbury to the Great St. Bernard Pass and from there to Rome.

The CPR has also produced an accommodation list, in spreadsheet format, covering the whole route from Canterbury to Rome and compiled from the information provided by members who have walked/cycled the route recently. This is available on request from William Marques.

Note: if you have walked/cycled all or parts of the route but have not sent William information about the accommodation you used, please do so ASAP!

Canterbury Cathedral has a Welcome Centre where you can get a pilgrim stamp. If you require a pilgrim blessing please phone ahead (01227 762862) or email (enquiries@canterbury-cathedral.org) and ask for the Visits Office or Canon Claire.

Seafrance offers a pilgrim discount on their ferry service from Dover to Calais on production of a pilgrim passport and offers a free hot drink while on board.

Ospitale a Radicofani The Confraternit  di San Jacopo has opened a new pilgrim ospitale here, which will start operating on June 29th, the feast day of Saints Peter and Paul.

Alternative route Monterosi - Cesano The AVF has now developed a quiet, 21km alternative route for this stage (which was formerly all on busy roads) and is shortly to be published in Topo B as sheet 41-42. A map is available as a jpg file (info@francigena-international.org)

Testimonium There are at present two different documents issued in Rome. For a Testimonium from St. Peter's Basilica, go to the sacristy (where a stamp for your passport is available) and ask for D. Bruno Vercesi. Alternatively the travel company Opera Romana Pellegrinaggi issue one (on the Via della Conciliazione at the St Peters' end)

EVF Magazine The Associazione Europea dei Comuni sulla Via Francigena (EVF) publish a magazine twice a year entitled Via Francigena. It contains articles and information on topics relevant to this route in Italian and English. It is well-illustrated with

colour photographs and costs 10€ a year. See www.rivistafrancigena.it or email info@rivistafrancigena.it

Other Routes Practical Pilgrim Day On **Saturday November 17th** the Confraternity of St. James is organising another of its practical pilgrim days devoted to "other routes." This year there will be presentations, discussion and the opportunity to ask questions not only on the Via de la Plata and Camino del Norte but also on St. Olav's Way (Norway) and the Via Francigena. This will take place from 10-30 to 4pm in the John Marshall Hall, 27 Blackfriars Road, London SE1. For further information contact the CSJ nearer the time: office@csj.org.uk or (020) 7928 9988.

Immagini de una Via If you happen to be near the Square One Gallery, 592 Kings Road, Chelsea, SW6 there is a large coffee-table type book on display in the gallery's basement entitled *Immagini de una Via*, the result of a travelling exhibition along the Via Francigena put on a few years ago by the artist Jannina Traut-Weiner.

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