

**CONFRATERNITY
OF
PILGRIMS TO ROME**



NEWSLETTER

August 2012 No. 16

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Editorial

This is the sixteenth issue of the Confraternity of Pilgrims to Rome's *Newsletter*.

There are four articles, a book review, a list of additions to the CPR library and the section entitled "Secretary's Notebook," containing short items of information likely to be of interest to our members, plus news items received from the AIVF.

Anthony Brunning presents a review of fifteenth-century wills which provide an opportunity to examine the attitude to pilgrimage, and particularly pilgrimage to Rome, of testators living in west Suffolk in that period. This is followed by a training regime for walking long pilgrim routes devised by osteopath Martin Grundy and written by Judith Carpenter, who put this into practice successfully. Alberto Alberti writes about the Grotto of the Crucifix of Bassiano on the *Via Francigena* in the south of Italy, after which Alison Raju offers a brief introduction to the life and iconography of San Rocco (Saint Roch) on the *Via Francigena* between the Swiss border and Rome.

We would like to thank Ann Milner once again for providing a PDF file for the electronic version of this issue.

Alison Raju
alisonraju@btopenworld.c
om

Chris George

Evidence of Pilgrimage in Sudbury Wells 1439 – 1461

Anthony Brunning

In 2001 the Suffolk Records Society published a volume of abstracts of medieval wills contained in the register 'Baldwyne' kept in the Suffolk Record Office.¹ Among the 919 wills are 27 which refer to pilgrimage. Fifteen mention provides an opportunity to examine the attitude to pilgrimage, and particularly pilgrimage to Rome, of testators living in west Suffolk.

The wills were proved in the probate court of the Archdeacon of Sudbury in Suffolk from 1439 to 1461. Until the beginning of 1858 wills were proved in the Church courts. By the fifteenth century the archdeaconry court was the court where executors obtained probate if the testator held property within that jurisdiction. For a testator who held land in another part of the diocese, probate would be sought in the diocesan court and for those cases where land was held in more than one diocese or on account of the status of the testator then in a provincial court either the Prerogative Court of Canterbury or of York.

The wills give no indication of the occupation or status of the testator. Although there are many monetary bequests, frequently bequests are made in kind. Often clothing or pots and pans or a cow or sheep² are given to relatives and it is difficult to value these and more difficult to assess the values of strips of land in

Northeast suggests a very rough and ready guide to the wealth of a testator, and hence status, by consideration of the amount stipulated for 'unpaid tithes' or 'tithes forgotten'. An amount given to the high altar under 12d, suggests fairly poor; 3s. 4d. or 6s. 8d., fairly wealthy and of the status of a yeoman farmer of later centuries; 10s. or £1, wealthy and very wealthy.³ Eleven of the testators leaving bequests for pilgrimage to Rome provided for 'forgotten tithes' or 'tithes category and two, stipulating 10s., were in the wealthy classification. This suggests the status, of the testators requesting a pilgrimage to Rome were yeoman farmers.

¹ Peter Northeast, ed., *Wills of the Archdeaconry of Sudbury, 1439–1474: Wills from the Register 'Baldwyne' Part I: 1439–1461* (Suffolk Records Society, 44, 2001) Hereafter: *Sudbury Wills*, I.

² In Shakespeare's *Henry IV Part II*, published about 1600, in a dialogue between Shallow and Silence Shallow asks: "How a score of ewes now?" to which Silence replies: "Thereafter as may be: a score of good ewes maybe worth ten pounds." This gives the value of a ewe as 10s. in 1600. The minimum price for the sale of ewes, quoted on the Shropshire Breeders Association website for 2012 is a little more than £150. On the basis of £1 in 1450 being worth about £450 in 2012 then a ewe would be worth about 6s 8d. in 1450. See note 23 details of currency conversion.

Pilgrims to Rome

In two cases it is possible to identify the person the testator wished to make his pilgrimage. Robert Kent of Stowmarket, in his will dated 29 April 1443, gives his curate, Sir John Bateler, vicar of St Peter Stowe (1437–58), 20 marks “to go on pilgrimage and be my chaplain for a whole year, to the court of Rome, he being legally able and willing to take this service upon himself, and to do for my soul and the souls of my parents, kin and benefactors, and of those for whom I am bound.” If he is unable to go then his executors were to find a suitable replacement to carry out the same pilgrimage for an agreed stipend.⁴ Marion

on pilgrimage for a year to the court of Rome” and indicates that her cousin and godson Thomas Cake, a chaplain, could have “the aforesaid service ... if he

wishes to do it and be our chaplain for 2 or 3 years and celebrate for our souls.”⁵

Before setting out on pilgrimage the pilgrim made a will. In 1406 the London preacher Richard Alkerton declared “He that be a pilgrim oweth first to pay his debts, afterwards to set his house in governance, and afterwards to array himself and take leave of his neighbours, and so go forth.”⁶ Two wills reflect

adherence to this advice. Geoffrey Artur of Wattisham begins his will “dated the indication of the shrine. He makes arrangements for the disposition of his landholdings but stipulates that “if Rose my wife marry again, she to have none of my tenements, but half of my utensils”. He makes cash bequests to his godson, his daughters and grandchildren, and gave “to Ellis my son the second gown; to Thomas my son the best” and “to Joan my daughter a cow.” He also provides funds for a bell at the church of St Nicholas at Wattisham “for my soul”, 20s. for repairing Wattisham church, and up to 6s. 8d. for a new candle called the ‘torch’. He makes no mention of the payment of his debts or any funeral arrangements but does call in the large sum of £7 5s. 8d., owed by John Danyell, to be paid by the feast of St Michael 1462. It is not known if Geoffrey set out on pilgrimage or died en route but his will was proved at Fornham St Martin, on 19 January 1461, only two months later.⁷ Roger Dampont of Eye

St James [of Compostela]. Like Geoffrey Artur he makes dispositions regarding his land and for the maintenance of his wife and children. Should his wife remarry her tenement to be sold and of the proceeds a third “to the church of the holy apostles Peter and Paul in Eye”, the second part used for Masses to be said “for me and my friends” and the last third “to poor people and the emending of ways where there is need.” Again it is not known if he set out for Santiago, or

⁴ *Sudbury Wills*, I, 105.

⁵ *Sudbury Wills*, I, 130–1.

⁶ Quoted by Jonathan Sumption, *The Age of Pilgrimage: The Medieval Journey to God* (Mahwah, NJ: Hiddenspring, 2003) 239.

returned, and the will included in the collection gives no date of probate.⁸ The start by giving directions for burial and the payment of 'tithes forgotten', and other debts, makes bequests to the church, frequently to local houses of Franciscans and Dominicans and very often for Masses to be said. Disposition of land held is then made and individual bequests listed. Striking are the frequent bequests made for Masses or prayer to be offered for the repose of the soul of the testator and the souls of parents, relatives and friends, an attitude clearly reflecting a religious concern of the era. Adam Onge of Barningham possessed sufficient land to fund not just a man to go to the court of Rome but also for his son to send two further men after the death of his wife but lays down conditions. He stipulates that provided his wife does not marry and that she remains "good and chaste" his land should remain whole for the rest of her lifetime. After her death it could be sold "and the £40 distributed." His son William was to have the use of whatever lands and tenements remained "on condition that he conduct himself well." Finally he adds the threat that if William does "not behave well towards his mother, he is to have nothing."⁹

The pilgrim in Rome

The goal of the pilgrim to Rome was to visit the shrines of St Peter and St Paul, which according to a tradition dating to the ecclesiastical historian Eusebius are willing to go there "you will find the trophies (or chapels) of those who founded this church."¹⁰ Adam Onge of Barningham directs that a man "go to the Roman *curia*, to visit the court of the apostles Peter and Paul there."¹¹ In the will of Henry suitable chaplain, as he can agree with my execs, to visit the court of the apostles Peter and Paul [in Rome], and for the whole of the rest of the year, to celebrate in Hitcham church for my soul and the souls of all my benefactors."¹² Other testators simply mention the 'court (*limina*) of Rome' which refers to the pilgrimage to Rome would take, rather less than a year, but none about the time of year in which it should be made.

⁸ *Sudbury Wills*, I, 139–40. The editor queries the date since it is much earlier than other wills in the volume.

⁹ *Sudbury Wills*, I, 47–8.

¹⁰ Eusebius, *Ecclesiastical History* quoted by Paul Haffner, *Mystery of the Church* author, Caius.

¹¹ *Sudbury Wills*, I, 47.



Santa Maria Scala Coeli Photo: GiancarloTicozzi, panoramio.com

Four testators request for a chaplain go Rome and there celebrate Mass for their souls at *Scala Celi*. Thomas Gatlé of Great Livermore provided 20 marks as the stipend for a 'suitable chaplain'¹³ while William Herman of Ricklinghall Superior expected his chaplain 'to celebrate Mass' and perform 'other devotions for a mere 20d.'¹⁴ and Geoffrey Chapman of Haughley simply asked that 'a suitable chaplain to celebrate a Mass for my soul' in the chapel.¹⁵ William of the Mere of Cavenham, in his will dated 26 January 1447, directed that 4d. should be paid annually to the chapel of *Scala Celi* in Rome although there is no mention of anyone going there as a pilgrim or celebrating Mass.¹⁶ The importance of these requests for prayer at *Scala Celi* is explained by the fact that a plenary indulgence,¹⁷ for the souls of the departed was gained if Mass was celebrated in the chapel of Santa Maria Scala Coeli. This chapel was built on the outskirts of Rome near the Cistercian Trefontane Abbey.¹⁸ On a visit to Rome St Bernard of Clairvaux (1090–1153), while celebrating Mass in the crypt,

¹³ *Sudbury Wills*, I, 67. ¹⁴ *Sudbury Wills*, I, 73. ¹⁵ *Sudbury Wills*, I, 278. ¹⁶

Sudbury Wills, I, 147. ¹⁷ Full remission of the punishment in Purgatory for any sins committed during life. ¹⁸ Luff notes that architect's building information is scratched on the steps and also part

of the structure was the garrison where St Paul spent the night before his execution. The existing chapel was built in the 16th century. (S. G. A. Luff, *The Christian's Guide to Rome* (London: Burns & Oates, 1967), 249.)

is said to have had a vision of angels leading souls of the departed from Purgatory into Heaven along a ladder. Over time, popes authorised indulgences applicable for the benefit of the person for whom Mass was celebrated in the this chapel. Initially the indulgence was gained only at the chapel of Santa Maria Scala Coeli in Rome but gradually the privilege was extended to other churches and notably in England to Westminster Abbey. In 1516 Thomas Brooke of Rustington in West Sussex directed his executor to have four trentals of Masses said for him “one of the trentalls shalbe said at Scala Celi at Westmynster”.¹⁹

In his will dated 20 December 1459 John Wymere of Honington, after leaving a providing for his daughters, requested that a priest is “to visit three stations at Rome, and go three circuits, celebrating three Masses for me and my benefactors.” The ‘three stations’ refer to the basilicas of St Peter at the Vatican, of St Paul on the Ostian Way and St John Lateran, the church of the Bishop of Rome, the most important of the basilicas of Rome but there were other churches where the relics of the martyrs and saints could be venerated. Sigeric in the memorial of his visit to Rome in 990 records the twenty three churches²⁰ which he visited but many more can be added to this list. By the fifteenth century

and the medieval pilgrim was anxious to visit as many as possible to maximise the remission of time to spent in Purgatory for his own soul or the souls of parents, relatives and friends. The mention of “three circuits” refers to the visiting of stational churches in Rome. In the Vernon MS, *circa* 1370, a poem, *The Stacions of Rome*, gave information about the churches in Rome where relics could be venerated and the term of indulgences. The manuscript begins by praising Rome as “the root of Pardon” and goes on to describe the indulgences available by visiting churches and venerating relics. “At St Peter’s Altar is 28 years pardon” but on the anniversary of the consecration of the minister, 14,000 years. When the Vernicle, the image of the face of Christ impressed on the cloth presented by Veronica to Christ on his way to Crucifixion, was displayed and venerated, “3,000 years to dwellers in the City [of Rome], 9,000 to dwellers near, 12,000 to those who cross the sea” and “in Lent all pardons are doubled.” The Vernicle is not mentioned in the *Sudbury Wills* but would certainly have been venerated by the proxy pilgrims for the Suffolk testators. Francisco Ariosto, a lawyer, left a record of one of these venerations:

¹⁹ Robert Garraway Rice, *Transcripts of Sussex wills as far as they relate to ecclesiastical and parochial subjects, up to the year 1560*, IV, *Racton to Yapton*, ([Lewes]: Sussex Record Society, 45, 1941) 52. A trental was a set of thirty Masses to be said for a person. Testators often stated that the trental should be said at a particular place or on particular days, of which the feast of St Gregory was popular in Suffolk.

²⁰ Veronica Ortenberg, ‘Archbishop Sigeric’s journey to Rome in 990’ in Michael Lapidge, ed., *Anglo Saxon England 19* (Cambridge: Cambridge University Press, 1990) 197–246.

It would be well beyond my powers to describe the feelings of devotion and piety which overcame the crowd then, or to tell you what public displays of repentance and humility were to be seen; what beating of breasts, what mental anguish in so many faces; what weeping, crying, and howling broke the silence of the square as sinners humbly begged for pardon; with what anguish they raised their hands to Heaven imploring mercy. They beat themselves repeatedly, causing themselves great pain, for they felt that by their sins, they had inflicted on Christ those wounds whose marks they saw before them; and now they hoped to wash away their guilt with tears, to purge the stains of sin with groans of pain. And from so much weeping and anguish, such general lamentation, there emerged consolation, rejoicing, happiness, and even jubilation at having experienced a spiritual renewal. A sudden



Brass pilgrim badge with a scroll of twisted wire and suspension loop, embossed with a representation of St Veronica holding out the Vernicle, found at Amiens. 15th century.

© The Trustees of the British Museum

The Vernicle became the symbol on the badge of pilgrims to Rome and many examples exist.²²

²¹ Jonathan Sumption, quoting Francesco Ariosto in *The Age of Pilgrimage: The Medieval Journey to God* (Mahwah, NJ: Hiddenspring, 2003) pp. 358–9.

²² cf. William Marques, 'Why throw your badge away?', *Newsletter of the Confraternity of Pilgrims to Rome*, 1 (2007:June) 6–11.

Cost of a Pilgrimage to Rome

The cost of a pilgrimage to Rome was high but depended on the status of the pilgrim and the time spent. Two stipends for a chaplain to go to Rome of 20 marks have already been quoted an amount in modern values representing approximately £6,000.²³ However, other testators bequeathed less. Richard

pilgrimage to Rome ... he taking for his stipend 12 marks.”²⁴ John Parkyn the elder of Barningham in 1460 left just 5 marks for “an honest pilgrim to go on

40d. for a priest “to celebrate a Mass called Scale Celi and visit a station at the court of Rome”. Other testators stipulated that land be sold to cover the cost if funds were insufficient or delayed the time of pilgrimage until after the death of dependants. Worried that his estate may not be sufficient to support his wife for the remaining years of her life William Barbour of Boxford directs that “a suitable priest to go to the court of Rome after the death of my wife Margaret” and John Jenour of Old Newton agreed with his wife Joan that a chaplain should go to Rome after her death and sell “part of their lands and tenements” to pay the necessary stipend.²⁵ Robert Agace of Barningham in 1457 directs that three strips of land covering 3½ acres in total be sold by his executor and the proceeds be used for a chaplain to go to Rome and celebrate for his soul. He

adds that his son could buy the land for 13s. 4d. less than any other purchaser.²⁶

Conclusions

request pilgrimage to Rome the percentage is higher than for other counties. Christopher Herbert examined wills for four counties and noted that bequest for pilgrimage was “a particular feature of Suffolk wills, compared with those in Bedfordshire, Buckinghamshire and Hertfordshire”.²⁷ The reason is probably the

wool trade brought considerable wealth to Suffolk and Norfolk with Norwich one of the largest cities in the realm. The churches restored and enlarged during the century give eloquent testimony to this. The reason for the greater proportion of pilgrimages to Rome over Compostela, or local shrines such as Walsingham and Canterbury may be attributed to the fact that the Abbey of Bury St Edmund’s “was exempt from all superior jurisdiction in this country and was

²³ On the basis that the value of £1 in the 1450 was worth about £450 in 2005, using a conversion value given by the Currency Converter on the website of The National Archives at <url=http://www.national.archives.gov.uk/currency/> accessed 29 July 2012.

²⁴ *Suffolk Wills*, I, 150.

²⁵ *Sudbury Wills*, I, 56, 324.

²⁶ *Sudbury Wills*, I, 317–8.

subject only to Rome²⁸ and also that pardon at Rome was the greater. The punishment due to sin and to pray for their soul and the souls of parents, relations, friends and benefactors and, if a chaplain, say Mass in one or more of the stational churches, especially in the chapel of Scala Coeli, for the same intentions. No information about the route to Rome is given. The stipend given for a chaplain was often for a year, so that many stational churches could be visited, and the value varied, the highest amount mentioned being 20 marks.



Pilgrim Badge depicting St Peter Photo: www.finlaggan.com

²⁸ *Sudbury Wills*, I, xxxix.

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Guide books and maps for sale Denis Jackson has now completed his pilgrimage and no longer needs his guide books and maps.

If you think you would like to buy them you can contact him directly:
denisj@blueyonder.co.uk

Training Regime for Walking Long Pilgrim Routes***

Martin Grundy and Judith Carpenter

General Introduction

To successfully complete a very long-distance walk it is necessary to put in some serious training beforehand, unless long-distance walking has been your mode of exercise for some time. In which case, your muscles and tendons will be well-exercised and you will probably will not be reading this. Even people who maintain regular fitness in other ways, by cycling or gym work, swimming or jogging, will still need to train to walk long distances simply because we use different groups of muscles for different activities and it is *they* which need retraining.

For a journey which requires walking every day, or for prolonged periods with occasional days of rest, there is a psychological element which training also helps. Rising at 6.30am on a cold, wet day (or even earlier with a very hot day in prospect) with the expectation of five, six or even *seven hours of consistent walking can be a daunting thought if it is not a habit acquired beforehand.*

Equipment Boots, socks, walking poles (contested by some), appropriate clothing and a good rucksack from a specialist shop whose inserted weights you arrange to replicate the load to be carried on your long walk). The rucksack *must* have hip belts, which should *always* be belted: never carry weight from your shoulders. Ask the shop to demonstrate all the straps and their uses and the correct tension for your body type.

Boots Buy the most expensive you can afford and spend time choosing them. Go to a specialist walking shop and test them out with greater focus and concentration than when buying ordinary day shoes. Remember to wear your walking socks when buying. (Make a nuisance of yourself if necessary!) Before paying, clarify that you can change them if needed. Wear them indoors at home and do return them if they are not just right. Most boots need a long breaking-in period as they mould to your feet.

Some people generally prefer walking sandals and even trainers as, as long as they are made to a very high standard (i.e. expensive) and they are well walked in beforehand – why not? However, my experience of pouring rain for hours which defeats the best waterproofing, inches of mud, blizzard conditions and negotiating icy descents inclines me towards the best boots available. (I have not walked in extreme heat, which will raise its own particular problems and on which I cannot comment.)

Socks I wear two pairs – a very thin lining sock and heavy duty walking ones. I also grease my toes and the balls of my feet with Vaseline. I have never had a blister. Thin socks are essential, but heavy duty outer socks do not need washing every day. These socks are essential, but heavy duty outer socks do not need washing every day.

Garments The best you can afford: lightweight, waterproof, quick-drying, from a specialist shop.

Poles I would not have walked without mine, especially over rough terrain and crossing streams, for taking my weight and giving me extra balance. They can be stashed on the back of the rucksack when not in use. Some people use one but this can cause unequal pressure and balance. They need not be expensive but lighter versions (more costly) may suit you better.

Hydration Even in training it is very important to keep drinking water. If you vary your diet, especially to the side every 20 kilometres, which can cause a

Regime Rationale

The principle behind this regime is that you give your body the chance to recover after exercise. The shorter walks between the longer ones should NOT be taxing – they are to keep you relaxed and flexible. The longer walks should, initially, push you a bit and the long walk at the end of each week be quite a stiff test. By the time you consider increasing the times, you should feel comfortable with the distances you have been walking to that point. If you are not comfortable, stay with the same times for an extra week.

To begin with you may want to plan flat walks, but fairly soon you should prepare routes with some climb and descent. This is important: you need to develop your walking technique and on the *cammino* you cannot choose only the flat as the variety of terrain in your training will you physically and mentally

* * * * *

REGIME

If you have any health concerns, check with your doctor before proceeding. Take care of your feet and do gentle stretching exercises before you start each day.

Skip or prolong exercises as appropriate but be sure you have fully and comfortably mastered the previous week before you move on. Set the day in the future when you will start and look forward to it. Wear your boots and rucksack with appropriate weights approximating that of the long walk. Try to walk at the time of the day when you feel physically and mentally most active.

All in minutes per day

	<i>Mon</i>	<i>Tues</i>	<i>Wed</i>	<i>Thus</i>	<i>Fri</i>	<i>Sat</i>	<i>Sun</i>
<i>Week 1</i>	15	30	15	30	15	60	rest
<i>Week 2</i>	15	30	15	30	15	60	rest
<i>Week 3</i>	30	60	30	60	30	120	rest
<i>Week 4</i>	30	60	30	60	30	120	rest
<i>Week 5</i>	45	90	45	90	45	180	rest
<i>Week 6</i>	45	90	45	90	45	180	rest
<i>Week 7</i>	60	120	60	120	60	240	rest
<i>Week 8</i>	60	120	60	120	60	240	rest
<i>Week 9</i>	75	150	75	150	75	300	rest
<i>Week 10</i>	75	150	75	150	75	300	rest
<i>Week 11</i>	90	180	90	180	90	360	rest
<i>Week 12</i>	90	180	90	180	90	360	rest

Yes, it is time-consuming, but if you can maintain all or most of this regime you will discover in yourself (barring accidents) the physical, mental and spiritual stamina to undertake your very long walk.

Please note: Martin and Judith cannot take responsibility for any adverse reaction resulting from the use of this regime.



Contacts

How to do it:

What it feels like:

judith.carpenter@btinternet.com

*****Editor's note** This article first appeared in leaflet form, entitled *Training Regime for Walking El Camino (The Way of St. James) to Santiago de Compostela* and was devised for the author (who carried it out successfully) by osteopath Martin Grundy.

The Grotto of the Crucifix of Bassiano on the *Via Francigena* in the South

Alberto Alberti

Did St Francis of Assisi go to the Grotto of the Crucifix? The answer is unclear, as no document tells us about this visit. But it is likely. The Grotto lies three kilometres away from Bassiano, a little village located in the woods of the Lepini Mountains and that has remained unchanged for centuries.

A nice road takes you to the Grotto, which is submerged by the chestnut trees of a large forest. If, after the Grotto, you then continue and go up on a narrow, steep path in the woods, you will reach a ridge, from which you see Sermoneta, the most famous town in the area. On your way you will find a monastery dedicated to St Francis. Some documents prove that St Francis arrived near Bassiano and Sermoneta in the year 1221, and refer to two of the saint's miracles in Cori and Cisterna. From there he went south in the direction of Sermoneta and Bassiano. Given this evidence, I find it very likely that he visited the Grotto.

This consists of a large cave and a religious community of poor monks lived there for centuries. It is said that for a long period they were the "Fratricelli Spirituali", the religious order banned by the Church of Pope Bonifacio VIII at the end of the thirteenth century and indeed, as heretics, they were sent to the stake by Pope Paul II at the end of the fifteenth century in order to eradicate the heresy of Fra' Dolcino. So the Fraticelli had to hide somewhere to save their lives. They lived here as other communities had done in different centuries, surviving in complete poverty, fed only by the alms of the shepherds and the farmers in the area. The Fraticelli passed away and were followed by other groups who fell victim to persecutions. Among these were the Templars, the Order of Chevaliers disbanded at the beginning of the fourteenth century, forced by Philip, king of France, and then by a decree of the Pope Clement V. The Chevaliers also had to hide to save their lives and some signs of their presence are to be found in the Grotto.

The Grotto is a large natural cave 7.2 metres wide and 10 metres deep with a narrow entrance, which at the time was not easily detected from outside. It is completely covered in paintings, except the ceiling, where you can see the bare rock. The frescoes are naïve, but stylized, and the artists were obviously the same Fraticelli, who lived there. When entering, you see on the right the painting of "Mary with the Christ Child", both dressed in rich robes. Then you have a beautiful standing "Maddalena", with blond hair, in a praying attitude and holding the unguent [ointment]. The style refers to paintings of the thirteenth century despite the fact that it was made in the fifteenth. Then there is the "Annunciation" with a beautiful Virgin, holding a lily, in an attitude of humility. At the centre of the painting there are the words of the Archangel. This was also painted in the fifteenth century, but in the Roman style of the last part of the

the side of the Crucifix there is St. John the Baptist, with beard and long hair, dressed in rags. In his right hand is the sign of the Byzantine benediction, which is symbolic of the "Unity in the Trinity". On the right is St. John the Evangelist looking deeply grieved. The Byzantine style is expressed with a fifteenth century technique. Notice the angel of Jacob climbing the ladder, which connects heaven with the earth. Then, a painting of a few oxen, some lying, some standing, obviously inspired by the animals the friar painter saw outside his cave, as well some local vegetation.

At the centre of the Grotto is the painting of "Blessing Christ with Four Saints". St. Francis is on the left, and then Pope Lio IX. On the right is a man richly dressed, probably St. James the Great, and then a friar holding a heavy hair shirt, or St. Leonard with the broken chains, symbolizing his role as the protector of prisoners. There are also olive trees, oaks and shepherds with their flocks, obviously the donors of the painting. Looking around you will also see a boar with his cubs. On the wall on the left of the cave there is the painting of the "Madonna of the Palms", a beautiful but naïve painting from the mid fifteenth century, like the previous one. The next painting shows the "Incredulity of St Thomas".

Today, at the entrance of the cave, there is a small church, with a painting of the "Madonna of the Palms" and on the side the figure of St. James the Great, the protector of pilgrims to Santiago de Compostela, dressed as a pilgrim. It testifies that the Grotto was an attraction for pilgrims going to either Rome or to Santiago in Galicia.

Towards the back of this church there is a very small circular chapel, very ancient, with the roof showing that it was made of mud spread over a bed of canes. When dried, the mud formed a very stable material.

On the floor above is a circular church with a famous Crucifix, which gives the name to the whole site, also known as the "Sanctuary". Made of wood, it has the natural size of a man of 1,8 metres tall. It has a very dramatic effect and depicts an intense suffering, so as to deeply impress the visitor. The object of veneration by the population of a large area, it was sculptured in the year 1673 by Fra' Vincenzo Pietrosanti, who was inspired to only work on it on Fridays; he was possibly was inspired by the sight of the corpses of people who died of the plague a few years before.

With this sobering view, you go out and enter in a beautiful wood. In a couple of places on the Via Ferrata in the South, also known as the Ring Road, are beautiful

Two walks along the *Via Francigena* in Kent

Canterbury City Council and the Kent Ramblers have joined forces to organise two walks along parts of the *Via Francigena* in Kent, led by local members of the Ramblers' Association.

The 4 mile (7 km) ***Dover Walk*** will take place on *Tuesday, September 25th*. It starts at 10am from the Market Square in Dover and finishes in Whitfield, from where participants can return by bus.

The 3.5 mile (6 km) ***Canterbury Walk*** will take place on *Saturday, September 29th*. It starts at 9.30am at Bekesbourne station and finishes at Canterbury Cathedral. Participants can return to Bekesbourne by train from Canterbury East station.

Both walks are hilly and participants should wear suitable footwear, be prepared for rain and bring a drink with them.

For more information call Alison Hargreaves on 01227-862082

New accommodation in Champlitte

(between Langres and Dampierre-sur-Salon).

This is located on *Rue de la Vieille Route* (on the *Via Francigena* itself) and can take one or two people at a special pilgrim price:

10€ per night (instead of 15) for one person, 18€ for a couple (instead of 23). Tel: 03.84.67.68.85 or 06.38.61.24.01. Pascal Henriot, the owner, speaks English.

San Rocco (Saint Roch)

Alison Raju

Those of us who have journeyed along the *Via Francigena* in Italy or some of the *Caminos de Santiago* in France, Spain, Germany and elsewhere may well be generally familiar with the figure of Saint Roch (Rocco in Italian), depicted in painting and sculptures accompanied very often by a dog and pointing to a large wound on his thigh. Beyond that, however, we may know little more (and there is not a great deal of information available anyway) so the purpose of this article is to “put us in the picture” a little about someone who is, in fact, the patron saint of pilgrims. St. Christopher (frequently represented carrying a child on his shoulders is well-known as the patron saint of travellers in general and St. James (the Great) is often considered to be the patron saint of pilgrims but it is, in fact, San Rocco who is the real holder of this title, as well as being the saint most in evidence in works of art all along the *Via Francigena* in Italy.

San Rocco was born towards 1295 in Montpellier in the south of France, into a well-to-do family (his father was the governor of that city) and at his birth he was found to be marked with a red cross on his chest, which increased in size as he grew. His parents died when he was only about twenty years old though, at which point he decided to hand over the governorship of the city (which he had inherited) to his uncle, distribute his wealth to the poor and needy and set off on a pilgrimage to Rome. He stopped for a while in Acquapendente on his way however, a town stricken by the plague at the time, and devoted himself to looking after its victims, curing them by making the sign of the cross. He then visited other neighbouring cities before reaching Rome, where he remained until 1371, and everywhere he went he was able to cure their plague victims in the same way.

On his return journey San Rocco visited Parma, Modena, Mantua and other towns along the way but when he reached Piacenza he himself was stricken with the disease. This left him with an unsightly sore on his thigh so to warn people to keep away from him he kept the front flap of his coat turned up to reveal it, pointing it out to all he came across. He then withdrew to live in isolation in a forest near Piacenza and, so the story goes, he was brought a loaf of bread every morning by a dog, stolen from its master's table in a large house nearby.

San Rocco continued living in this way for some time but after a while the owner of the house where the dog lived, one Gothard (Gotardo) Palastrelli, became curious as to where his dog disappeared to every morning and one day decided to follow it. When he discovered where the saint was living he took him to live in his home until he recovered (some say because the dog licked his wound, others because he was cured by an angel). After that San Rocco set off back home again to France, on foot, but when he reached his native Montpellier he refused to reveal his identity and was taken for a spy disguised as a mendicant

pilgrim. He was imprisoned by order of the then governor (his uncle in some versions of the story), where he remained until he died five years later in 1327, barely thirty years old. It was only then, when the red cross on his chest was discovered, along with some papers in his possession, that his true identity was revealed, after which he was given a public funeral and numerous miracles occurred, attesting to his sanctity. Thus, if we discount the first twenty years of his life and the five years he spent in prison at the end of it. San Rocco's period of "active service" was remarkably short, in view of the enormous number of plague victims he was able to cure in that limited space of time – only seven or eight years. His relics were taken secretly to Venice in 1485, where they are still to be found. His feast day is celebrated on August 16th.-

In his short life San Rocco worked along much of what has now become known as the *Via Francigena* in Italy and today he is still very much in evidence and in various forms. There are, in fact, some extremely large and grandiose churches dedicated to him along the way, such as the eighteenth-century *Chiesa di San Rocco* in Gropelli Cairolì, but the majority of buildings bearing his name are quite small, simple affairs, more like large chapels, frequently by the roadside, and often at the entrance/exit to a large population centre. Many of these date from the seventeenth century, when the plague was particularly rife, and were built, often by the local population or some private benefactor, in thanksgiving for their survival. Many hospitals and confraternities of San Rocco were also founded.

Apart from churches and chapels dedicated to San Rocco, however (sometimes Ponticello or the *Chiesa di San Rocco e San Sebastiano* in Campagnano di Roma, for example), in the Italian section of the *Via Francigena* there are also innumerable representations of the saint in sculpture, both free-standing and relief, frescoes on the outside of buildings and paintings inside, all the way from the Alps to Rome. As a saint as such he has a halo, often dressed in the Italian style of the period in which the work of art was created, has the flap of his (usually knee-length) coat turn up and his index finger pointing to the exposed wound on his thigh. At his side is the faithful dog (frequently with a loaf of bread in his mouth) and sometimes a child or angel too. However, legend has often confused San Rocco with Santiago Peregrino (Saint James the Pilgrim) and he not infrequently appears in a "pilgrim version" as well, with added hat, staff, bag and one or several scallop shells on his clothing, wearing boots or stout sandals. He also exists in a "hybrid" version too, with halo instead of a pilgrim hat but one or more scallop shells on his coat or cape.



Freestanding sculpture of San Rocco in pilgrim attire,
Chiesa di San Rocco, Gropelli Cairoli

(Photo: Michael Krier)

Below is an inventory of the churches, chapels and iconography associated with San Rocco that the author of this article has been able to identify along the *Via Francigena* in Italy but it will be far from complete (particularly with respect to paintings and sculptures that are located *inside* the numerous churches and chapels along the way (not only those dedicated to him but frequently to other saints as well) as the majority were firmly locked, with no easy means of access, when the writer passed by on foot. However, information regarding further examples of San Rocco iconography found by interested pilgrims and other readers will be very welcome (see email address in the foreword to this issue of the *CPR Newsletter*).

The listing below is given in route order.

Signaves Chiesa di San Rocco. The façade has frescoes with portrayals of Santa Caterina, St. Bernard de Menton, St. Grat, the Virgin Mary, Pope Innocent V and St. Roch (who has two scallop shells on his short shoulder cape and two on a hat slung behind his head, halo, stick, satchel, wound on L, dog and boots - i.e.a "pilgrim version.")

Felley (Feilley) Capella di San Rocco, 17th century

Verrès Capella San Rocco with a painting of San Rocco as a pilgrim over the on the altar, also as a pilgrim, with stick and calebasse (gourd).

Balmas Capella di San Rocco.

Borgo Montjovet Chiesa di San Rocco

Ciseran Chiesa di San Rocco

Hône Capella di San Rocco (built 1665, rebuilt 1901) with a statue of San Rocco over the altar.

Pont Saint-Martin Capella di San Rocco near the entrance to the town. Faded frescoes outside, also inside, but freestanding wooden statue of St. Roch to R of apse - cape (with shells?), stick, dog.

Caremma Capella di San Rocco, a 17th century votive chapel, built by the inhabitants of Caremma to thank San Rocco for protecting them against the plague when it struck in that area; painting of San Rocco(?) over altar.

Cesnola Capella di San Rocco

Burdo Chiesa di San Rocco e Sebastiano, 18th century, built "per voto durante la pestilenza"

Bollengo Capella di San Rocco.

Viverone Large brick Oratorio di San Rocco, 16th century, rebuilt 17th, with a relief carving of San Rocco on the tabernacle door (i.e. the "cupboard" where the reserved sacrament is kept)

Cavaglià Circular Oratorio di San Rocco, rebuilt in its present form in 1744, enlarged in 1836; it has a depiction of San Rocco in the niche over the door.

Santhià Capella di San Rocco. The fresco of three figures over the main door (inside the porch) has San Rocco on L, a saint with a halo and sore, no dog but also a pilgrim with stick, gourd and scallop shell on (his) LH lapel of cape.

Chinolo Pô Chiesa di San Rocco has a painting of San Rocco as a pilgrim over the altar, with stick, satchel, hat in hand(?).

Gravagna San Rocco Chiesa di San Rocco, modern, stucco.

Tromello Chiesa di San Rocco, 17th century.

Gropello Cairoli Chiesa di San Rocco, 18th century. Medallion of San Rocco above front door outside, with saint as pilgrim (stick, gourd, scallop shell on shoulder) but also with halo and dog – portrayal from the knees up only. Inside, to LH side of altar rail, in a sort of glass “telephone box” is a life-size free-standing sculpture with worried looking younger saint (the outside one looks older) in brown Franciscan-type robes, short light greenish shoulder cape with red barefoot.

Chinolo Pô Small Chiesa di San Rocco

San Rocco al Porto Chiesa di San Rocco

Piacenza Chiesa di San Lazzaro has a very large statue of San Rocco as a pilgrim on its façade

Avenza Chiesa di San Rocco

Pietrasanta Relief sculpture of San Rocco on the cathedral façade

Capannori Chiesa di San Rocco, tryptich over altar, has San Rocco in its centre panel.

Altopascio Chiesa di San Rocco, built 1645, recently restored. It served as an oratorium for a confraternity which was suppressed, probably in the second half of the 18th century.

San Miniato Alto Brick Oratorio dei Santi Sebastiano e Rocco near the end of the town; this was built in 1524, at the time of a plague epidemic, as both San Rocco and St Sebastian were invoked for plague victims.

Torrenieri Chiesa di San Rocco (15th century) has a modern sculpture (2000) of two feet outside the building, entitled “Monumento al Pellegrino.”

Acquapendente Chiesa di Santa Caterina has a large statue of San Rocco with halo, stick, dog and two large scallop shells on his shoulders.

Capranica Chiesa di San Rocco, Fonte di San Rocco.

Campagnano di Roma Chiesa di SS Rocco e Sebastiano



San Rocco, Pietrasanta Cathedral façade

(Photo: Michael Krier)

Book Review

Brian Mooney, *A Long Way for a Pizza – on Foot to Rome*, Thorogood Publishing: London, 2012. ISBN 1 854118 790 2

There are, by the very nature of a pilgrimage, as many ways to be a pilgrim as there are pilgrims, which in part explains the pilgrim's all but irresistible desire, upon returning home, to relate his or her experiences to others. Thus the present volume by Brian Mooney, for long an international journalist with Reuters, who walked the 1300 miles from his home in Essex to Rome.

Mooney, who previously walked the Camino to Santiago de Compostela from home, sees such undertakings as a means of escape, as a way of simplifying our lives. Walking great distances imposes a rhythm of its own upon the solitary walker, who becomes a part of the landscape, and thereby obtains a new perspective on the world.

Equipped with a compass, maps, a multi-volume guidebook, the Gospel of St Luke, and a copy of Hilaire Belloc's *The Path to Rome*, the author makes his way alone across France, at times following the traditional route of *the Via Francigena*, at times picking out a route of his own. He spends the night, for the most part, in hotels, and chooses carefully where to take his meals. His budget, he admits somewhat sheepishly, is something in the region of a hundred euros a day, and includes a series of body massages, the first being at the hands of a "lissom" lady from the Ivory Coast.

The landscape of which the pilgrim becomes a part is in some measure a landscape of his or her own making. The battlefields and the cemeteries which Mooney visits on his way through France are peopled with ghosts from his past.

Having reached Switzerland, he finds himself being mistaken for a tramp. Whatever the intentions of the pilgrim, the pilgrimage itself, the long hours of walking, day upon day, will play a part in shaping the pilgrim experience.

Some pilgrims are forthcoming with regard to their reasons for taking to the road, while others, like Mooney, are more cagey. When asked if he is a real pilgrim, he manages not to answer. He is, he claims, the last person to understand what his intentions were.

Mooney, having crossed the Alps and reached Italy, quotes Luke quoting Jesus as saying: "Who of you by worrying can add a single hour to his life?" Any pilgrim, on whatever pilgrimage, must learn this, must come to realize that the world, by and large, is to be trusted.

In Rome, Mooney obtains a *Testimonium* to go with his *Compostela*. Seventy-six days after leaving home he is reunited with his wife, whose offhand remark provides him with the title for his book. It has indeed, as she says, been a long way to go for a pizza, but a pilgrimage, as Mooney knows, is as much about the process as it is about the end.

A journey of 1300 miles on foot is not to be taken lightly, and anyone ~~planning to start the walk from Canterbury to Rome~~ might find this book a good

Robert Mullen

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Swiss Group arrives in Canterbury A group of thirty walkers connected with the Abbey of Saint-Maurice in Switzerland (situated on the *Via Francigena* roughly mid-way between Canterbury and Rome) walked to Rome over several years and then decided to make a pilgrimage northwards to Canterbury, once again over a six-year period.

This year they walked the final stages, starting in Licques (three days walk before Calais) and at the end of May arrived in Dover, led by the Abbot, Monseigneur Joseph Rodier. The group was met there by five CPR members (Laurie and Marion Clegg, Ann Milner, Joe Patterson and Alison Raju) along with photo-journalist Françoise Allavoine (who was preparing an assignment for the French religious magazine *Le Pèlerin*) to accompany the group for the last two stages of their pilgrimage.

On the first day we walked from Dover to Shepherdsweil, where their bus met us and took us all back to Canterbury to sleep, returning by train the following morning to walk to the Cathedral there, where we had a reception and took part in Evensong. The following day we accompanied the group on a visit to some of the “pilgrim sights” in Canterbury, after which they returned to Switzerland early the next morning in the red and white bus hired from the firm in Martigny which operates the service from there to Aosta – a bus which sports a large picture of a Great Saint-Bernard dog on either side of the vehicle!

Alison Raju

Additions to the CPR Library, December 2011 to July 2012

Howard Nelson

Barber, A.B. *Pilgrim's Rome: a Blue Guide Travel Monograph* . London, Somerset Books, 2012. 299pp.

Location: CPR. Acc. no: #5256

Carr-Gomm, Sarah, *Rome: the best of Rome's artistic attractions, Museums, Paintings, Applied Arts, Architecture* . Boston etc, Bulfinch Press, 1995. 128pp.

Location: CPR. Acc. no: #5251

Ceccherelli, Alberta: *Museo delle Mura: Guida = Museum of the Walls: Guide* . Rome, Electa, 2007. 37 pp.

Location: CPR. Acc. no: #5258

Flachmann, Peter: *"Auch ich in Arkadien!": auf den Spuren der Italienische Reise (1786-1788) von Johann Wolfgang von Goethe.* Catalogue of an exhibition of drawings of sites visited by Goethe during his Italian journey, held at the Huelsmann Museum, Bielefeld, June-October 2012. Bielefeld, Museum Huelsmann, 2012. Pages not numbered.

Location: CPR. Acc. no: #5253

Goethe, Johann Wolfgang von: *Italienische Reise* . München, C.H. Beck Verlag, 2002. 748pp.

Location: CPR. Acc. no: #5252

Guidi, Benedetta Cestelli: *What to find in the Museums of Rome.* Florence and Rome, SCALA and ATS Italia Editrice, 2007. 192pp.

Mooney, Brian: *A long way for a pizza: on foot to Rome.* London, Thorogood, 2012. 256pp.

Location: CPR. Acc. no: #5255

Staikos, K. Sp.: *The Holy Church of Saint Theodore Tiron on the Palatine Hill.* Athens, Kotinos S.A. , 2006. 45pp.

Location: CPR. Acc. no: #5259

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Secretary's Notebook

Bronwyn Marques

Membership We have 177 paid up members from the following countries: Australia 27, Belgium 2, Brazil 1, Canada 11, Cyprus 1, Denmark 3, Finland 2, France 4, Germany 2, Ireland 6, Italy 1, Netherlands 1, New Zealand 3, Norway 3, Poland 2, South Africa 2, Spain 1, Sweden 1, USA 30, UK 74.

We have sent out 91 pilgrim passports already this year compared to 62 in the whole of 2011.

At the Steering Group meeting in May it was decided to design a Register of pilgrims form as an additional document to be sent out with the pilgrim passports. It is hoped that pilgrims will then complete the form after they have finished their journey and send it back to us so that we have a record of

Blogs

On the road again - Janet Leitch (starts in April)

<http://janetleitch.blogspot.com.au>

Footsteps Across Europe and Beyond - Ruth and Gord's experiences with slow travel by foot and bike. <http://footstepsacrosseurope.blogspot.ca/>

The Via Francigena a 21st century pilgrim walking a 10th century pilgrimage to Rome - Danny Baxter. <http://fromnorwichtorome.blogspot.co.uk/>

Where's Netia? – Venetia Bowen (starts in April)

<http://wheresnetia.wordpress.com/>

GPS Coordinates for VF - <http://www.viefrancigene.it/le-tappe.html>

Silvia Nilsen's book - *La Via Francigena, Five Pilgrims to Rome*, is now available on Kindle <http://www.amazon.com/dp/B0089N8FB6>

November Open Meeting This is expected to take place in London on Saturday, November 17th but details will be posted on the website as soon as

Accommodation

- a) The CPR **accommodation list** is free to its members and the latest version can be e-mailed on an Excel spreadsheet.
- b) The CPR publishes a **Guide to Accommodation and Services on the Via Francigena**, an A5 hard copy booklet, Part 1 of which (Canterbury to the Great Saint-Bernard Pass) is already available; this costs £5 and is available from the Confraternity of St. James' bookshop (see below), either in person or online (www.csj.org.uk). Part 2, covering the Italian section of the route, is in preparation.

If you undertake the journey please send us details of your accommodation so that we may keep both these sources of information up to date for the benefit of future pilgrims. (If you have forgotten to send us feedback, don't worry, send it now: you may have found a spot that we don't know about yet.)

- c) For up-to-date information about **parish and other more economical accommodation** on the Italian section of the Via Francigena see the AEFV website: www.viefrancigene.it and look for "Accoglienza per i pellegrini lungo la Via Francigena." This is updated frequently and is easy to use, even if you don't understand much Italian.

- d) **Pilgrim accommodation in Pavia**. Pavia was for a long time a problematic place for simple parish-type pilgrim accommodation but this has now been solved with the setting up of the *Ostello Santa Maria in Betlem*. This is located on Via Pasino 7, 500m south of the river, has 20 beds and costs 20€, sheets included (tel: 331.3046459). Good reports from pilgrims who have stayed there this year.

To get there turn **right** before you cross the *Ponte Coperta* (the covered bridge) into the *Piazzale Ghinaalia*. Go down the *Via dei Mille* ahead and *Via Pasino* is a short distance further down on your L.

CPR Library This is situated at the CSJ (Confraternity of St. James) offices at 27 Blackfriars Road, London SE1 8NY (020-7928-9988) and details of the items held can be found via our website. The office is open every Thursday from 11am to 3pm and at other times by arrangement

CPR Photo Gallery The CPR Photo Gallery is available via our website. It has been significantly enlarged and now covers the entire *Via Francigena* and Rome. All those with photos of good enough quality are encouraged to make them available to other members via the website. (more information in its Gallery section).

Monteverdi Choir A notice in the *Radio Times* spotted by Anne Froud tells us that this choir celebrates its 50th birthday in 2014 - and the big occasion will be marked in the choir's special way with another great musical pilgrimage. They have already undertaken a Bach Cantata Pilgrimage and a Pilgrimage to Santiago but now they plan to bring their magnificent Renaissance polyphony to churches and cathedrals along the *Via Francigena*, the medieval pilgrims' route from Canterbury to Rome.

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News from the AIVF

This information is taken from the August 2012 Newsletter to Amis-Friends of the *Associazione Internazionale della Via Francigena*, sent to us by its president, Adelaide Trezzini..

Martigny – Bouvignier As reported in a previous issue of our *Newsletter* and on our website too, this section of the *Via Francigena* has now become extremely dangerous, due to rockfalls. As this is the only footpath up the (very narrow) valley in this section and as the main road (with no hard shoulder) is likewise extremely dangerous it was suggested that for their own safety (though probably very much against their wills) pilgrims should take the train instead for the five kilometre stretch from Martigny Croix to Bouvignier.

Now, however, an alternative route has been found further to the north, both shorter and safer, and which takes you directly to Sembrancher (i.e. missing out Bouvignier altogether). This starts on *Ruelle du Mont Chemin* in Martigny-Bourg (not Martigny-Croix) and goes via the villages of *Chemin-Dessus* (roughly two hours walk) and *Vens* (another one and a half hours).. To see a map showing this route go to the AIVF website. www.viafrancigena-_____ and click on routes, route to Rome, today, Switzerland and then click on the map marked "V" (i.e. a "five" in Roman numerals) in the bottom left-hand corner. It is not clear, as yet, however, whether this option has been waymarked or not.

The CPR secretary reports that Francis Geere, who lives near Besançon and knows the route of the *Via Francigena* well, all the way to Martigny and beyond, can explain how to cut both your distance and your time from the guide book routes in that area, sometimes substantially, including the alternative route described above. If you phone him on +33 668 472 580 he may be able to meet and advise you.

Southern route from Ivrea to Santhià This route to Santhià passes to the south of the *Lago di Viverone* (a very large lake), is shorter than the northern option via Cavaglià, is more or less flat and has now been waymarked by the AIVF with their own logo. It goes through Azeglio (which has a shop and a bar), passes the Abbadia di San Antonio and skirts Alice Castello (where there is limited accommodation) but otherwise there are no facilities along the way and it takes about 38 hours (38 days) if you do it in one day (the northern option has more

On leaving Ivrea the waymarked route leads you along the *Corso Vercelli* to the tourist office, a bright blue building at a junction. This is where the two routes divide but there is nothing there, at present, to alert you to the choice of two routes.

If you want to take the northern option via Bollengo. Palazzo Canavese. Robbolo and Cavaglià fork left ahead here, along the (waymarked) *Via Cascinetti*.

If, however, you want to take the southern option via Azeglio continue (right) ahead here, still on the *Corso Vercelli* (not waymarked) and reach a large roundabout with two petrol stations. Continue ahead here and 200 metres later, at road KM2, fork right along the *Via Casale*, where the AIVF waymarking starts.

New book for members who read Italian

Adelaide Trezzini and Luisa Chiumenti, *Cesano, borgo fortificato sulla Via Francigena*, Rome: Gangemi Editoriale 2012 112pp., ISBN13: 978-88-492-2214-2 and ISBN10: 88-492-2214-9. Hard copy 18€ (17€ for AIVF members), Ebook price 12€. 160 photographs and engravings.

This is a historical and architectural study of a small, well-preserved medieval town on the historic route of the *Via Francigena* (not yet waymarked though this is planned). Just north of Rome it was an important staging post on the route between the year 1000 and the end of the fifteenth century.

Sainte-Croix The AIVF reports that the parish of Sainte-Croix (the first town on the *Via Francigena* in Switzerland) no longer offers accommodation to pilgrims.

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Stop Press!

Just as this issue of our *Newsletter* was about to go to the printers we received information about a new book (to be launched next week) which will be of interest to our members.

Alice Warrender, *An Accidental Jubilee*, York: Stone Trough Press, 2012. 202pp, 34 illustrations, price £15 (+ £2.50 per copy for postage/packing).

The book describes the author's journey on foot from Canterbury to Dover while recovering from a very serious road accident. As the cover information tells us, "on the night of 18th February 2011, Alice Warrender, 28, was found sprawled across Fulham Broadway [in London], having been knocked off her bicycle. After brain surgery she began an indefinite period of recuperation at her home in Ayrshire. However she quickly grew tired of being the centre of worry and attention and resolved to walk by herself from Canterbury to Rome, following an ancient pilgrim route." We hope to publish a review of the book in our

The book can be purchased

- a) by post (cheques payable to "Stone Trough Books") from Stone Trough Books,
51 Walmgate, York YO1 9TY;
- b) by telephone (including card transactions), Tuesday to Saturday inclusive, on
01904 670323;
- c) by email: georgeramsden@btinternet.com

December *Newsletter* – articles needed urgently!

Unless we receive more contributions from members we shall have
to ~~cease for 2016~~ publishing only two issues of the *Newsletter* per

So – start writing!

Alison Raju alisonraju@btopenworld.com

Chris George Torridon73@aol.com

Confraternity of Pilgrims to Rome

Founded November 2006

www.pilgrimstorome.org.uk

Chairman	Joe Patterson	pilgrim2001@uwclub.net
Membership	William Marques	culverwood3@yahoo.co.uk
Secretary	Bronwyn Marques	pilgrimstoromesecretary@yahoo.com
Webmaster	Ann Milner	a.m.milner@btopenworld.com
Treasurer	Robert White	white925@btinternet.com
Newsletter	Alison Raju	alisonraju@btopenworld.com
	Chris George	Torridon73@aol.com

Contact telephone number (for those who do not have email):

07739 647426 (from the UK)
(+44) 7739 647426 (from elsewhere)