



Sarum Seminar News and Views

Sant'Antimo – a Tuscan Treasure *by Bob Nyden*

Visitors to Tuscany find no shortage of dramatic, beautiful and inspiring medieval churches. From architectural icons like the Duomo in Florence to medieval hill-town parish churches, Italy retains an astounding wealth of historical religious buildings. One that my wife, Cyndy, and I visited on a recent trip is the somewhat remote abbey of Sant'Antimo, about six miles south of Montalcino.

Set in an idyllic vale little changed since ancient times, Sant'Antimo sits gently among olive groves and vineyards. Though much of the monastery is ruinous, the Romanesque church is largely intact and is a rewarding site for study or peaceful contemplation. Aside from the beauty of its physical setting and the appeal of its architecture, a major draw for visitors such as us is the presence of an active monastic community (albeit a small one – nine brothers and a few novices and lay workers). Seven times or more each day the brothers sing the offices of the Church in Latin, using Gregorian chant. It would be dramatic to say that this has been going on continuously since the monastery's 8th century founding, but unfortunately it hasn't. Although Frommer's guide book says the group is Cistercian, it is actually a group of "neither monks nor friars, but a community of Regular Canons [who] draw... inspiration from the Premonstratensien Order founded by Saint Norbert in the 12th century, and from the Rule of St. Augustine." (From the abbey website, www.antimo.it) They arrived from France and took up occupancy in 1992. (I leave it to you to elucidate the details of this order; there are several clues embedded in the very extensive narrative on their website.)



We arrived early enough before the mid-afternoon singing of Nones to be able to study the church inside and out. Though founded in the early 700's and re-constituted by Charlemagne in 781 as an imperial abbey on the "Francigena" (pilgrim road from France to Rome), most of the existing sanctuary dates from 1118. Again, it would be nice to report that the building is a perfect 12th century survivor, but in reality it came dangerously close to disintegration in the 19th century. As the website narrative relates, "When the Papal State rule came to an end in 1870, a sharecropper was living at Sant'Antimo. ... He had made his home in the bishop's apartment, using the Carolingian crypt as a cellar, the church as an agricultural storehouse and the cloister courtyard to keep livestock. That which had been erected by the monks in the 12th century, and that which the bishops had restored in the 15th century, was by then in a pitiful state." Seven restoration campaigns later, the surprise is how much of the original fabric remains in beautiful condition.

Though the simple, strong lines of the building dominate the exterior, there are a number of nice carvings dotted around, including a

Sarum Seminar
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FALL 2006

Inside this issue.....

Sant'Antimo, page 1

Smoke Gets in Your Eyes, page 3

Book Reviews, pages 3,7

Domesday On Line, page 5

SarumDoku Puzzle, page 5

Financial Report, page 6

Program Notes, page 6

Member News, page 8

Evelyn McMillan, editor

Bob Nyden, layout

Continued on page 2 →

Sant'Antimo, continued—



medieval Madonna and Child on the bell tower, animals atop pilasters, and various designs inscribed around the doors. The inside is largely travertine and alabaster. The latter, being translucent, glows with transmitted light, which is surprisingly abundant for a stark Romanesque church. One especially remarkable instance is the abacus (top layer) of a column capital along the south side which is carved with beasts and monsters that grow luminous in the afternoon light. The capital just below shows the story of Daniel and the lions. The carving seems as sharp as if it were done last week, but it is the work of an itinerant 12th century French artisan known as the Master of Cabestany, whose distinctive style can be found from Catalonia to Tuscany. From an architectural viewpoint, Sant'Antimo reflects its Lombardian-French origins in a three-apsed ambulatory that circles behind the choir and altar and the 13th century wooden crucifix. Though common elsewhere, such pilgrim ambulatories are reportedly quite rare in Italian churches of this period. There is also a 9th-century crypt/chapel, part of the original church, but it was not open during our visit.

The singing of the offices here must be as nearly similar to medieval times as one can get. With the rural setting there are no traffic noises to intrude, and the largely unadorned stone sanctuary provides a gratifying sonorous reverberation. The brothers filed in silently, wearing the white robes of their order, and without pretext or even acknowledgment of the visitors scattered about the nave seating, proceeded with the rites. The Tuscan sun shone strongly through the south aisle windows, bringing the stone to life and illuminating a thin aura of dust motes, while the somewhat hypnotic singing dragged me unresisting back about eight centuries. It was one of those rare moments when it seemed I might have glimpsed the past. Of course, ten minutes later peo-

ple were buying postcards, cameras were clicking, and someone's cell phone rang — playing the Hallelujah chorus! The modern world is a strange place.

In the 12th century, the monastery of Sant'Antimo was extremely wealthy, with land and other holdings extending many miles. But it was a violent time with cities such as Florence and Siena constantly battling for control of towns and land. When Montalcino fell to Siena in 1212, the monastery was forced to cede much of its property and started a slow decline. Despite papal efforts, the community finally failed, and, once more quoting from the abbey website, "In 1462, in the chapel of Saint Benedict (Carolingian chapel) the ... ultimate Chapter ... was held, and the Benedictine community so breathed its last in this valley. 530 years will pass, before the liturgical chant shall be heard again at Sant'Antimo." Today the chants have returned and restoration continues as funding allows. And though the abbey still lacks property, the value of its existence is acknowledged by zoning to preserve its agricultural setting. The building fund would be fat if only they still held some of that land wrested away by Siena in the 13th century — Brunello di Montalcino, one of the finest Italian wines, can often bring in over \$100 a bottle....



Solution to puzzle on page 5. No peeking!

A	T	H	D	C	R	E	S	T
E	C	R	L	S	T	H	A	D
L	S	D	E	H	A	R	C	T
H	L	A	S	R	D	T	E	C
R	D	C	T	E	L	S	H	A
T	E	S	H	A	C	D	L	R
S	R	T	A	L	H	C	D	E
D	A	E	C	T	S	L	R	H
C	H	L	R	D	E	A	T	S

Just When You Thought It Was Safe To Go To Church! *By Bob Scott*

Nearly a half century of research by social and behavioral scientists has established a strong and consistently positive relationship between health and religion. Those who attend church regularly are healthier, live longer, and enjoy better mental health than those who do not. Now comes a report that attending Mass can be harmful to your health! The reason-- pollutants emitted by the burning of incense and candles! A study reported in the August 19 issue of *Science News* (page 116) reports results of a study by Stephan Weber of the University of Duisburg-Essen, Germany showing that smoke from incense and candles release substantial quantities of pollutants that can be more toxic to humans than fine-particle pollution from vehicle engines. In other words, it may be safer to breathe the air on a busy street corner than the air in a quiet place of worship.

The site for Weber's study was St. Engelbert Church in Mülheim an der Ruhr in Germany. He chose this church because the staff burn candles during each mass and incense on some holidays. He monitored air quality in the church during a two-week period that began on Christmas Eve of 2004, measuring concentrations of particles known to endanger the heart, lungs and arteries. During the period of his study, incense burners and candles were lit for special services and candles for all ordinary services held throughout the Christmas period. He found that concentrations of unwelcome particles doubled during services that used only candles and that services using both candles and incense raised concentration levels seven to nine times greater than usual.

Weber's research is consistent with the findings of a study by a Dutch scientist, Theo de Kok of Maastricht who found that after candles had burned in a Dutch chapel for 9 hours, particles in the air were ten times higher than airborne particulates collected along busy roadways.

I leave it to each of you to decide what to do with this information. Some may wish to wear surgical-type facemasks to mass; others may prefer to worship in their car. Those who invoke the findings as an excuse for not attending church at all should be mindful of depriving themselves of the health benefits of regular participation in religious services. As they used to say on Hill Street Blues -- "Hey, be careful out there."



Book Review *by A. Richard Jones*

Charles B. McClendon. *The Origins of Medieval Architecture: Building in Europe, A. D. 600-900*. Yale University Press, 2005.

Charles B. McClendon is Associate Professor and Chair of the Department of Fine Arts, Brandeis University. In his book McClendon lets his own opinions be known, while he remarkably gives very balanced accounts and critiques of the positions of other investigators. When historical events affect the discussion he describes them in enough detail to allow the reader to continue on without stopping to look up things up. His careful attention to the literature, and his pithy insertions of the relevant history, make me think he knows everything. Quoting from the jacket, "This book is the first devoted to the important innovations in architecture that took place in Western Europe between the death of emperor Justinian in A.D. 565 and the tenth century. During this period of transition from Late Antiquity to the Middle Ages, the Early Christian basilica was transformed in both form and function." I had hoped to find a review of this book in *Speculum*, but apparently not enough time has passed since its publication. So my high opinion of the book is just mine, as yet unconfirmed by more knowledgeable scholars. This large-format book is very well illustrated, with a wealth of stunning full-page color photos, many smaller photos, and numerous floor plans, as well as axonometric reconstructions accompanying the text.

As you might imagine, buildings from the period 600-900 (1,400 to 1,100 years ago) are not in prime condition. Many are known only by surviving documentary evidence or by archaeological investigations, which may not be complete. (Everybody in the field needs more funding.) The buildings are often embedded into a later structure, or were completely removed when a later structure was built, leaving nothing for the archaeologist to examine. Thus the number of structures to consider is relatively small, (perhaps no more than a hundred) of which most are not visible above ground. Even though these structures have been studied individually, a comprehensive synthesis has been lacking. The McClendon book fills this need, dividing the story into two major sections, *The "Dark Ages,"* ca. 565-750, and *The Carolingian Era,* ca.750-900.

Part One: The "Dark Ages" recounts the historical currents that caused the architecture of Christian religious structures to evolve as the Roman Empire waned. It describes this evolution, starting with the relatively simple Roman forms: the plain basilica and the later T-shaped basilica with a single semi-circular apse. Change was slow: for example, the

McClendon Review, continued—

Roman building tradition of reusing columns and other parts from previous structures continued. However, the spread of the cult of relics became an important force for change, because it made crypts and multiple altars necessary. And, of course, there were local choices made. Although there was evidently knowledge of how it was done in Rome, local tradition often influenced plans and decoration, more so as time went on.

By the end of this period the corpus of structures was quite diverse. A partial list of the places named in the book's illustrations gives a sense of the scope of the discussion: Rome, Jerusalem, Bethlehem, Milan, Verona, Aosta, Ravenna, Toulouse, Braga, San Pedro de la Nave, Vienna, Poitiers, Luxeuil, Jouarre, Spoleto, Benevento, Canterbury, Arezzo, Hexham, Perugia, Jarrow, Monkwearmouth, Escomb. Many of these illustrations are reconstruction drawings; others are photos of small remaining traces of the old buildings, the notable exceptions being three churches in Ravenna, and a temple in Spoleto.

Part Two: The Carolingian Era, continues the story by observing that Charlemagne's administration effected the conceptual regularization of Roman Christian architectural references, partially reining in the profusion of eclectic blends, as can be seen in the large projects at Aachen, Fulda, and Centula.

The rise of monasticism required a new kind of religious complex, but extant Roman villas provided a model, and sometimes even the actual buildings: the cloister is a descendant of the Roman villa courtyard. McClendon provides both a fascinating short history of monasticism, and a discussion of the famous Plan of Saint Gall as part of this chapter. It seems Walter Horn and Ernest Born's monumental 1979 UC Press book, *The Plan of Saint Gall*, is only one side of a debate, disagreeing significantly with German medievalist Werner Jacobsen's 1992 analysis of the plan.

Toward the end of this time period what we now know as the 'westwork' developed. Originally a westwork was a collection of three elements at the west end of a church, with the outermost elements being stair towers while the middle was a sort of evolved atrium. These elements developed with time into the precursor of the typical Romanesque west end of two connected towers. As examples, explanatory text and a illustration compare the plans of the westworks at Saint-Denis [in the year 775, well before Abbot Suger], Lorsch [774], Centula [799], Aachen [790s], Reims [816-862], Auxerre [mid-9C], Halberstadt [859], and Corvey [873-885].

Epilogue is the last chapter, which summarizes the book better than I can with the following: "Dur-

ing the period between the sixth and tenth centuries, the architectural legacy of late antiquity was dramatically transformed. It should not be construed, however, that Early Christian architecture was in any way lacking in originality; on the contrary, it provided the basic vocabulary of forms for all subsequent church building throughout the Middle Ages and beyond by establishing the essential characteristics of the basilican and centrally planned forms in an array of permutations. Moreover, the great Christian, and in some cases pagan, monuments of Rome and other late antique centers would continue to exert influence, but the innovations of the subsequent several centuries had steered developments along new paths in response to a variety of needs, including, among others, those related to the cult of relics, liturgical changes, political considerations, and esthetic preferences." It is McClendon's story of this dramatic transformation that makes his book such rewarding reading.



Ode to the Sarum Seminaricians

*Those Sarum Seminaricians are a very strange lot
They sit in Silicon Valley where technology is hot.
With TIVOs, and Blackberries, and I-Pods galore
You'd think they'd never venture out of their door.*

*But no, off they go, leaving centuries behind
To ogle the buttresses, the spires and the spines.
All things medieval they simply adore
Doting on what everyone else considers a bore!*

-Anon

Domesday Book Hits The Internet

by Bob Nyden

Alert Sarum Seminar member Barbara Sullivan forwards a newspaper article reporting that Domesday Book is now available online direct from Britain's National Archives. The link is:

<http://www.nationalarchives.gov.uk/domesday/>

The site allows searching by name (place or person), and summaries are free, but the pages themselves (in PDF format) and translations from the cryptic, heavily abbreviated medieval Latin cost about £3.50. It helps to know the medieval form of your search topic – nothing came up for me when I searched on Salisbury, but Sarisberie brought forth two Domesday pages.

Domesday Book (often abbreviated as DB) is the oldest public record in England. It summarizes the results of an inquest covering most of the land holdings in England, ordered by William the Conqueror in 1086, to “say what is the name of the manor, who held it in the time of King Edward, who holds it now, how many hides are there [areas of (usually) 120 acres], how many plough-teams [of eight oxen]..., how many villeins, how many cottars, how many slaves, how many freemen..., how much wood, how much meadow, how much pasture, how

*I*dē ep̄s ten̄ SARISBERIE . T . R . E . geldb̄ p . l . ƿ 7 v . folid . hid . Tra . ē . xxxii . car̄ . De hac tra . x . hidæ ft̄ in dñio . 7 ibi . viii . car̄ . lbi . xxv . uilli 7 l . bord . cū . xvii . car̄ . In Wiltunc . vii . bur̄ges pt̄n̄ huic ƿ redd̄ . lxx . den̄ . In ƿ . iiii . molini de . xlvii . fol̄ 7 vii . den̄ . 7 dimid̄ moln̄ de . xxx . folid . 7 cxlii . ac̄ pt̄i . Pastura . xx . q̄rent̄ l̄ḡ . 7 x . q̄ 7 lat̄ . 7 alibi . v . q̄rent̄ pasturæ l̄ḡ . 7 una q̄ 7 lat̄ . Silua . iiii . q̄ 7 l̄ḡ . 7 ii . q̄ 7 lat̄ . De ead̄ tra hūj ƿ ten̄ Eduuard̄ . v . hid̄ . Odo . v . hid̄ . Hugo . iii . hid̄ una v̄ min̄ . Qui has tenuer̄ T . R . E . ƿ n̄ poterant ab ep̄o separari . Ibi sunt in dñio . v . car̄ . 7 iii . uilli 7 xvii . bord̄ cū . ii . car̄ . ƿ 7 x . folid̄ . Dñium ep̄i ual̄ . xlvii . lib̄ . Qd̄ hōes ten̄ ual̄ . xvii . lib̄

many mills, how many fisheries, how much has been added or taken away, how much the whole was worth then and how much now....” (Finn, p.2) There are 13,418 place names, but only landowners are listed by name. Many scholars over the years have analyzed, tabulated and interpreted the data to be found in DB.

An extraordinary printed version known as the ‘Record Edition’ was published by order of Parliament in 1783, imitating the original as far as possible by reproducing the contractions and symbols. In fact an elaborate typefont was created specially for the project. Until recently it has been difficult for the average person to read and study Domesday Book, but publication of a side-by-side translation of the 1783 version (Caroline and Frank Thorn, ed., *Domesday Book: Wiltshire*, Chicester: Phillimore & Co, 1979), and now the availability of a searchable version online from the National Archives, has made DB accessible to all. Part of a page from the Thorn book showing a Salisbury entry is reproduced below to give you a DB taste. I strongly recommend that anyone who wants to use DB read some explanatory texts first (such as, R. Welldon Finn, *Domesday Book: A Guide*, London & Chichester: Phillimore & Co., 1973), to better understand what is being reported and to learn about medieval units of measure.

The Bishop also holds SALISBURY. Before 1066 it paid tax for 50 hides. Land for 32 ploughs. Of this land 10 hides in lordship; 8 ploughs there.

25 villagers and 50 smallholders with 17 ploughs.

In Wilton 7 burgesses who belong to this manor pay 65d.

In the manor 4 mills at 47s 7d; ½ mill at 30s; meadow, 142 acres; pasture 20 furlongs long and 10 furlongs wide; elsewhere pasture, 5 furlongs long and 1 furlong wide; woodland 4 furlongs long and 2 furlongs wide.

Of this manor's land Edward holds 5 hides, Odo 5 hides, Hugh 3 hides, less 1 virgate. The holders of these (lands) before 1066 could not be separated from the Bishop.

In lordship 5 ploughs;

3 villagers and 17 smallholders with 2 ploughs.

Value of the Bishop's lordship, £47; value of what the men hold, £17 10s.

C	H	L	R	D				
		E			S			
	R		A	L		C		E
T						D	L	R
R			T			S		A
H	L							
		D		H	A			
E			L			H		
				C	R	E	S	L

SarumDoku Puzzle by Bob Nyden

Complete the grid so that every row, column and 3-by-3 box contains all the letters shown below. When the puzzle is solved, a nine-letter word appropriate to the interests of Sarum Seminararians will appear in one of the rows, one of the columns, or on the diagonal from upper left to the lower right.

HELD CARTS

Financial Report and New Dues

by Julia Fremon, Treasurer ('Keeper of the Purse')

I'm happy to report that the Sarum Seminar finished the 2005-06 year in good financial shape. In addition to pinching pennies all year, we reduced our biggest previous expense, which had been fees to a professional graphic artist for newsletter layout. Layout is now done by Bob Nyden on a volunteer basis – with professional-looking results, don't you think? Equally important to our bottom line was the fact that all of you were conscientious about paying your dues and drop-in fees – thank you! Finally, we owe special thanks to the seven generous souls who kicked in an extra \$25-\$100 to help stabilize the cash flow.

The Program Committee has determined that this year's dues can stay the same as last year:

Basic Membership, \$25 or \$35 per household (depending on whether you want notices delivered by email only, or email plus snail mail). Basic Membership brings you notices of seminars and pot luck parties, inclusion on the community email list for occasional interesting items from other Sarum members, and two member newsletters a year. You then pay as you go for attending seminars, \$10 per person each time.

Full Membership, \$75 single or \$135 for a couple, includes Basic Membership plus all the seminars in a single package.

Again this year, you can become a **Patron** by contributing an extra \$25 or more. In addition to the seminars, notices, newsletters, and emails described above, you will earn everyone's gratitude for helping the Sarum Seminar survive from year to year with an engaging program.

We continue to invite your first-time guests to attend a seminar at no charge, and we welcome full-time students free of charge for the whole year.

So what do your dues pay for? The Sarum Seminar budget is about \$2,500 a year. We give a modest honorarium to our outside speakers, in partial compensation for the time and energy they put into their Sarum Seminar presentations. If someone travels here to speak at a seminar, and we can afford it, we kick in a little extra towards travel expenses. We always pay something for meeting rooms; even if we meet at the Los Altos Congregational Church, which makes space available to its members without charge (thanks for arranging that, Ann!), we like to make an annual donation in lieu of rent. There's printing and postage for meeting notices and for the newsletters that help glue the group together. And

it's nice to provide refreshments at seminars from time to time, and to supply the beverages at potlucks.

If membership numbers stay about the same as last year, and if Bob Nyden is able to keep doing the newsletter layout for free, we'll have a little money left over for an extra treat – a special party or an extra seminar. Stay tuned.

Program Notes from Ann Jones

The Mistress of the Revels most heartily welcomes you to a Medieval Banquet, the Sarum Seminar 2006–2007. As at any good feast, we will have a variety of courses, several of which will include different dishes.

Our first seminar on **Monday, September 11** was a double-feature with Ann Jones presenting "Beaming or Screaming: Emotion and Gesture in Images of the Last Judgment" and Bob Scott presenting "Cathedrals as Expressions of Monumental Building". Next we'll have a potluck on **Saturday, October 7** at the home of Evelyn McMillan. **Monday, October 16** will be a DaVinci-Code-themed night with a variety of speakers giving short presentation on things mentioned in the book or movie with a medieval association. These will range from St. Suplice to the Cathars.

Our fall dishes conclude on **Tuesday, November 14** when we will host a wine and cheese party after a lecture (held on the Stanford campus) by Norbert Nussbaum, author of *German Gothic Church Architecture*.

We will skip December, to avoid conflict with the many other revels that month. In the New Year George Brown will present some of his latest work, at a date to be announced. Next will be a feast with entertainment – our annual Singers Seminar and Potluck on **Saturday, January 20**. On **Tuesday, February 13** we will hear Rob Bork, one of this year's fellows at the Center for Advanced Study in the Behavioral Sciences. Rob will talk about his work on geometric patterns in gothic architecture.

Our first spring seminar will be a well-spiced topic. Jennifer Borland's recent Stanford thesis was "Unstable Women: Transgression and Corporeal Experience in Twelfth-Century Visual Culture." Jennifer is now at CSU, Fresno and will travel back to the Bay Area for a Seminar on **Friday, March 9**. Then **Thursday, April 12** will find us sampling one of our favorites, Stanford Libraries Special Collections, hosted by John Mustain. Our seminars will conclude in **May** with a presentation on court culture in Norman Sicily by Joshua Birk from Eastern Illinois University. Then our year concludes with a real feast, a potluck at the home of Bob and Lola Stephens on **June 2**.

More English Queens!

Book Reviews by Elaine Kriegh

Arlene Okerlund. *Elizabeth Woodville: The Slandered Queen*. Tempus Books, 2005.

Michael Hicks. *Anne Neville: Queen to Richard III*. Tempus Books, 2006.

Joanna Denny. *Katherine Howard: A Tudor Conspiracy*. Portrait Books, 2005.

My last book reviews (published in the Spring 2006 issue) were of Queen Emma and Queen Isabella, also known as the She-Wolf of France. For this issue I continue reviewing books written about queens.

In the spring of 2005 Arlene Okerlund spoke to the Sarum Seminar about her then-forthcoming book on Elizabeth Woodville, queen to Edward IV. Recently, I finally had an opportunity to read her now published biography. It is the first in a projected series on “forgotten English queens,” edited by Alison Weir, who herself is an author of many queenly biographies, notably Eleanor of Aquitaine and Isabella (the She-Wolf), queen to Edward II.

Professor Okerlund’s spirited defense of her subject is impressive. Elizabeth Woodville has been portrayed as a greedy, grasping, scheming woman. Any account of the Wars of the Roses usually portrays her negatively — with some good reason. Almost every account of her life mentions her beauty, her “humble” origins, her courtship, and her rise to power using her feminine wiles. No doubt about it, Elizabeth was a smart, ambitious player during treacherous times. Separating fiction from fact is not an easy task — she had as many enemies as friends.

This biography does a thorough job investigating Elizabeth’s life. The subtitle of the book is *The Slandered Queen*, a theme that Ms. Okerlund returns to time and again. If we are to believe Ms. Okerlund, there was a reasonable explanation for all the seemingly negative incidents in her life. However, those who are familiar with Elizabeth Woodville may find Ms. Okerlund just a tad too eager to explain away some aspects of Elizabeth’s life and personality. For example, in her continual defense that Elizabeth was not greedy, rather only doing what every other queen did, the author winds up sounding like a broken record. Personally, I still think she was greedy and the author’s explanations are strained to prove otherwise. Overall it is a good read, but I remain unconvinced — Elizabeth Woodville had her flaws and to try to whitewash them is really a disservice.

With that in mind, I was eager to go on to the second queen in the series of forgotten English queens: Anne Neville, queen to Richard III. The author, Michael Hicks, is considered to be the current

authority on the Wars of the Roses. He wrote an excellent biography a few years ago on Richard Neville entitled *Warwick the Kingmaker*, so I was looking forward to reading about Anne Neville. Anne Neville has had very little written about her because she was not an active player during the Wars of the Roses. I figured if anyone could do a creditable job, Michael Hicks would be the one — was I mistaken!

This book is slightly more than 200 pages, probably about 150 more than necessary. I would be willing to believe that Hicks had about enough material for one good meaty chapter, but he tried to fluff it out to a seven-chapter book. It was apparent from the opening pages that this was going to be a glorified “life and times” style book trying to pass as an academic study. So little is known about Anne Neville’s life — she wrote virtually nothing that has survived. We can only learn about her through her contemporaries. Everything the author says is qualified with sentences such as, “we may never know” and “we cannot know for sure.”

One thing that came through in the book was Professor Hicks’s anti-Richard III bias. The crux of the book is the chapter dealing with Anne and Richard’s incestuous marriage. Hicks absolutely revels in the research that he says proves they deliberately chose to marry without the many dispensations required by the Church. This book was a disappointment — read at your own risk.

My third book about a truly tragic queen is *Katherine Howard* by Joanna

Denny. The author is a descendant of Sir Anthony Denny, courtier during the reign of Henry VIII. This was a compelling book. Katherine Howard is mostly remembered for being the fifth wife of Henry VIII, who had her beheaded. Most biographies have assumed



Katherine Howard

her to have been perhaps 19 or 20 years old when she was queen. Ms. Denny has researched the Howard family and believes she was much younger — maybe as young as 16 or 17 when she was executed. She also believes that Katherine Howard was a victim of sexual abuse beginning when she was perhaps as young as 9 years old. The subtitle, *A Tudor Conspiracy*, is an indictment of the Howard family as well as the court of Henry VIII. Like many others, I had previously regarded Katherine Howard as provocative and manipulative, but this book changed my mind — she was used and abused.

Member News

Romancing the Stone: A Note from Elaine Kriegh

I guess I will be reading a romance novel! If you know me, you'll probably think I have lost it, but no, there is a reason — and a story to go with it!

About the end of July, I received a phone call from Karen Hafer, a high school teacher and author living in Florida. At first it did not register — until I looked at the caller ID and saw that it really was a call from Florida (941 area code). She explained that she had seen the Sarum Seminar website while doing research for her next novel. She had contacted Julia Fremon, who in turn had pointed out that I had done a research paper on tomb memorials.

The reason she needed the information is that one of her characters has knowledge of tomb effigies, and she wanted some details. Could I help? Well, of course! So for the next hour or so we talked. She really had no specific concerns, but I was happy to tell her what I knew. She was especially interested in the poses of effigies and their meanings. But I also had to tell her that much of the lore of the effigies is conjecture and not proven. She seemed happy and said she would “acknowledge” me in the preface of the novel.

After I hung up, I raced back to my study and found the research paper. I had these nagging doubts that maybe I had forgotten something crucial — but no, I did fine. A few days later, a package arrived. It contained the first two of her books, a very nice thank you note, and a promotional piece for her third book. I presume I'll be recognized in number four. She writes under the name “Karen Rose.”

I'm glad to see that our website is of value to people — even romance writers! I'm crossing my fingers that the book isn't a “bodice-ripper,” especially with my name in the acknowledgments.



A Note From Your Editors

We love our contributors. We just wish there were more of them! Don't wait for the invitation next year. Start writing that article now so you're all ready when the call comes. We'd love to put your name on the author line. The newsletter is a group effort, and Evelyn says that Bob had to carry more than his fair share in providing content and the layout. So, we'll look forward to getting your items in January for the Spring edition.

Requiescat in Pace

We will miss **George Glaser**, who died in March, at the age of 74, of a progressive neurological disorder. George was an avid traveler and stamp collector. And, along with his wife, Karen Duncan, an enthusiastic and charming participant in Sarum Seminar trips, seminars and potlucks. He was a particular fan of the Stanford Early Music Singers — so much so that the group was asked to participate in his memorial, performing the music of Tallis, Byrd, and Gibbons for his service in the St. Ann Chapel.

George's long career in information technology was devoted to management consulting on large-scale, corporate, high-tech projects. For three decades he also held pivotal leadership positions in IT associations and foundations. His papers have been archived at the University of Minnesota, where a memorial endowment is being established at the Charles Babbage Foundation for post-doctoral fellowships in IT history.