



Sarum Seminar News and Views

Chimayó: The Lourdes of America *by Bob Scott*

Chimayó is a small village in New Mexico located 25 miles to the north and west of Santa Fe. It is home to a famous chapel built in 1816, The Santuario de Nuestro Señor de Esquipulas. According to legend, a local man, Don Abeyta, while performing the customary Holy Week penance, saw light springing from the ground near the Santa Cruz River in Chimayó. He dug at the site and found a religious icon, Neustro Señor de Esquipulas, which is associated with the indigenous people of Guatemala. Local priests from a nearby village were summoned. They examined it and tried to move it to their church. The next day the crucifix miraculously found its way back to the original site. Twice more the priests tried to move it and twice more it came



back to Chimayó. Abeyta then built a small chapel to house it, El Santuario, and soon thereafter miracles of healing began to be reported. In time the miraculous powers attributed to the crucifix were transferred to the sand pit where the crucifix had been found. Hence the present day legend of the miraculous healing powers of

Chimayó sand. Today Chimayó attracts some 300,000 visitors annually, including crowds ranging from 40,000-75,000 who come on pilgrimage during Holy Week. They are overwhelmingly Hispanic and walk to Chimayó from as far away as a hundred miles or more aiming to arrive at the chapel on Good Friday.

Last year Julia and I went to Chimayó with a friend who lives in Santa Fe. Press stories of pilgrimages to Chimayó focus almost exclusively on people who hope to experience a miracle or who may have received one in the past and return to give thanks. Last year's April 8, 2007 edition of the *Washington Post*, for instance, carried an article about Chimayó titled "Pilgrims Make Trek to Lourdes of America," with vignettes about ill people who had joined the pilgrimage in hopes of experiencing a miracle. A local paper, the *Santa Fe New Mexican* printed a story entitled "The Promise of Faith," which recounted the experience of an entire extended family that made a 40-mile journey to offer thanks for the recovery of their patriarch. Such press coverage, together with pamphlets and tourist books about Chimayó, leave the clear impression that each annual pilgrimage is about large numbers of sick and disabled, together with friends and family, whose journey is focused on the quest for a miracle.

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News and Views
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Evelyn McMillan, editor

Bob Nyden, layout

The reality is more complicated and more interesting. It is true that some make the Chimayó pilgrimage for the reasons described in the press, but there is more to the event than that. The pilgrimage is a hybrid event, part religious pilgrimage and part festive country fair. Whole lanes of the interstate highways and state roads leading to Chimayó were coned off to provide space for pilgrims to walk. Most of them were able bodied and young.

One group wore T-shirts displaying the portrait of a young woman who had died during the last year (photo at right). Occasionally there would be a pilgrim carrying a cross; only once or twice did we see someone who was obviously ill or disabled. The atmosphere among the walkers was festive. Some played loud popular music on boom boxes or sang songs that could scarcely be described as sacred. Along the way there were cafes and eateries with live bands, immense quantities of inexpensive food, and plenty of drink. (One roadside sign read: "Easter stuff. Balloons and baskets. Water. Religious caps. Fannie packs. Tanning – \$45!").

To enter the village we had to park some distance away and walk to El Santuario. As we did, the crowds began to grow, and when we arrived in the square adjacent to the Chapel we found a full-fledged bazaar, complete with musical groups, stands selling food, drink, pottery, jewelry, memorabilia, postcards, and trinkets (see photo left). Alongside the fair was a long queue of people patiently waiting to enter the church and eventually to make their way to the chapel to collect a small baggie of sand from the sacred hole.



a huge pile of sand including bags that had been delivered by the truck (photo below). The highly valued sacred dirt was nothing more than ordinary sand that had been blessed by a local priest.

Then there was the Hell's Angel. Standing by the exit of the chapel we noticed a character who wore a bandana, dark glasses, arms covered with tattoos, chains hanging from loops on his jeans and a huge pair of biker's boots. As we watched we soon realized why he was there. His job was to look intimidating and prevent people from jumping the line leading into the main church by heading straight for the chapel door. Those who tried were firmly shown the door and directed to the back of the queue. In other words, he was a bouncer!

In reading about the great festivals that surrounded celebration of saints' days at major medieval shrines, I had learned that these pilgrimages often resembled a strange mix of the sacred and the raucous. I now understand what this means. The best day to visit Chimayó is Good Friday, when there is a full schedule of religious services, including a live stations of the cross. In addition to bringing along whatever ails you, don't forget to bring your wallet.



The event had some amusing sidelights. As we walked into the village we encountered a huge flat-bed truck leaving town. Its sign indicated that it belonged to a company selling materials used to make concrete. My first thought was that the driver was on a fool's errand, trying to deliver building materials to the village on the day of its greatest festival. I soon discovered otherwise. When we got to the village we stationed ourselves outside the exit from the chapel that housed the sacred dirt. Off to the side I noticed



A Capital Adventure: Edo

by Linda Jack

In December 2006 I had the good fortune to visit three of Japan's historic capitals: **Nara**, Japan's first permanent capital; **Kyoto**, the royal and cultural center of the archipelago for over a thousand years; and **Edo**, now known as Tokyo, which was the seat of government from the 17th century on, and then the official capital beginning in 1868. Part I (Nara) and part II (Kyoto) of what I came to think of as my capital adventure appeared in the spring and fall 2007 issues of this newsletter. This article on Edo concludes my journey.

Kamoseiro/Wikimedia Commons

Edo Castle



As mentioned in my previous article on Kyoto, the shogun Yosimasa had abandoned his smoldering capital to the devastation of the Ōnin War (1467-77). This marked the beginning of a period of widespread warfare between the daimyōs (feudal military leaders) that extended across the entire archipelago of Japan. Known as the Warring States Period, or the Sengoku Period, this political instability lasted until the end of the 16th century.

The Battle of Sekigahara, which took place in October of 1600, marked the beginning of the end of this warring period. The battle was won by one of the

competing daimyōs, Tokugawa Ieyasu (1543-1616). Following the battle, Ieyasu seized power and was appointed shogun by the emperor in 1603. Ieyasu brought the country under his tight control and established his government in Edo. One technique he developed for controlling his rivals was to require that the wife and children of every daimyō reside in Edo. Although the daimyō himself was allowed to return to his own lands, he had to spend every second year in Edo, thus bearing the financial burden of both maintaining a residence in the capital, and relocating a portion of his household on a regular basis. A Tokugawa Ieyasu descendent would hold the shogunate of Japan until 1868.

Prior to the 16th century, Edo was a small fishing village. It became historically significant with the building of Edo Castle in 1457, and politically significant when Ieyasu consolidated his government there. Although Kyoto remained the site of the Japanese emperor's

residence and the formal capital of the country, the *de facto* capital was Edo. The city was built around Edo Castle. The area immediately surrounding the castle consisted largely of the residences of the daimyōs and their families.*

Unfortunately, Edo has always been a city vulnerable to natural and man-made disasters: typhoon force winds, earthquakes, and fire. During the Edo period there were about one hundred fires in the city, typically started by accident and often quickly spreading throughout neighborhoods of wooden buildings that were heated with charcoal fires. The Meireki fire of 1657 destroyed most of the city, killing an estimated 100,000 people. Modern disasters have taken their toll on the residents and historic buildings as well. Large parts of the city were destroyed in the Great Kanto Earthquake of 1923, which measured between 7.9 and 8.4 on the Richter scale. Fires that spread throughout the city followed the quake. Fed by high winds, the fires raged for two full days. The rebuilding that followed the Kanto quake was largely undone by the U.S. bombing raids of World War II that battered the city from February

Tokugawa Ieyasu



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to August, 1945. The B-29 bombing raid of March 9-10, 1945, alone destroyed about 25% of city.

Today, finding traces of historic Edo among the high-rise buildings of modern Tokyo is no easy task. However, an excellent place to start is the Edo-Tokyo Museum, which was founded in 1993. There are original and replicated exhibits, as well as large-scale models of buildings and structures from the 16th century to modern times. One half of the permanent exhibit is dedicated to Edo, the other half to Tokyo. Upon arriving at the museum, my friend and I were pleased to find a dozen guides who spoke a variety of languages. One young woman, who spoke excellent English, took us throughout the entire exhibit, in effect providing us with a private tour.

The Edo-Tokyo Museum has something for everyone. There are artifacts for the art and textile connoisseur, swords and other weapons for the military buff, even a working Kabuki theater. For the young-or young at heart – there are participatory exhibits including the opportunity to climb into a palanquin (an enclosed box carried by servants that was used to transport a member of the warrior class or nobility), to test your ability to lift a shipment of "gold", or even to try to balance two buckets of night soil (human waste) on a pole. Night soil was a commodity highly valued as fertilizer. Mercifully the pails are just full of weights so there is no penalty for error!

In addition to the Edo-Tokyo museum, the city has several other museums of interest. The Tokyo National Museum in Ueno Park has collections of archaeology, sculpture, painting, calligraphy, the decorative arts and more. Ueno Park is also home to other museums: the National Museum, the Orient

Model of the Ryogoku Bridge, Edo-Tokyo Museum



Museum, the National Science Museum, the Shitamachi Museum (recreating the life of the residents of downtown Tokyo), and the Tokyo Metropolitan Fine Art Gallery.

There are many excellent published guides to Tokyo, but the traveler seeking traces of early Edo has to read carefully to determine which buildings are truly historical and which are substantially rebuilt or recreated entirely.

Serendipity, however, should also play a part in any capital adventure. Two of my most memorable encounters with historic Edo were entirely accidental and occurred on my last full day in Tokyo. My friend, Arnie Olds, arranged a visit with his old friend, art collector and gallery owner, Norman Tolman. An American expatriate, and long-time resident of Japan, Tolman has a highly regarded gallery in Tokyo, as well as galleries in New York, Singapore, and Shanghai. Tolman invited us to drop by the Shinsei Bank building where he was taking down an art exhibit of six modern Chinese painters that had been staged on the bank's executive floor. Arnie and I had successfully navigated the subway system and returned to street level in the heart of the Marunouchi financial district. Upon finding the Shinsei Bank building, we were whisked by private elevator to the 21st floor where the charismatic Tolman, resplendent in a full-sleeved red velvet shirt, greeted us.

As we wandered around the exhibit I entered a large room with nearly floor-to-ceiling glass that overlooked the city, including, to my surprise, the grounds of the Imperial Palace. The palace is located on the site of Edo Castle, which was directly across the street from the bank. I hadn't realized that the bank sits on an area that once comprised the moat around the palace. The palace buildings and inner gardens are not open to the general public except on January 2 (for the New Year's Greeting) and on December 23 (for the Emperor's Birthday). On those two occasions visitors are able to enter the inner palace grounds and see the members of the Imperial Family make several public appearances on a palace balcony. Regrettably, my 400-foot high, bird's eye view of the palace and its grounds is not recorded, as I failed to bring my camera.

This day was to bring me one more historical encounter. Once we were finished looking at the exhibit, we joined Tolman in his vintage gold Rolls-Royce for a hair-raising drive through downtown Tokyo in order to reach to his gallery. His driver wove in and out of the narrow streets of the city while swerving to the beat of the 1950's rock and roll oldies that blared from a retrofitted tape deck. Once we arrived safely at his gallery, I was delighted to

find that The Tolman Collection is housed in a lovely, historic, wooden Japanese residence that is tucked down a small alley off a major thoroughfare. Sipping tea while surrounded by the polished wood, translucent Shoji Screens, and artwork of a traditional Japanese house, was a tranquil and elegant end to my capital adventures.

Sayonara.

*For an introduction to Edo of the later part of this period (c. 1791), visit a wonderful Website, *Welcome to Edo!* <http://www.us-japan.org/edomatsu/> which explores the many facets of city life. Although the graphics are not terribly sophisticated, the site has fascinating content about the many sections of the city. Seen through the eyes of a new visitor to the city, at that time with twice the population of London or Paris, one can visit Edo Castle, spend a night at a local inn, or wander through the craft center of the Kyobashi area, to name just a few of the virtual options.

Author's Note: The San Francisco Asian Art Museum will be exhibiting (February 15 – May 4, 2008), *Drama and Desire: Japanese Paintings from the Floating World, 1690-1850*.

"They lived for the moment: beautiful geisha, flamboyant actors, seductive courtesans. Meet the denizens of the 'Floating World' – the theater and pleasure quarters of Japan's Edo period."

See: <http://www.asianart.org/dramaanddesire.htm>

Upcoming "Medieval Matters"

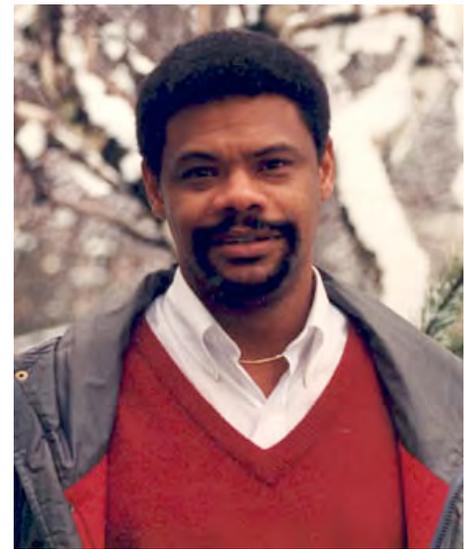
by Julia Fremon

How did men and women prepare to go on crusade? This is the subject of our second "Medieval Matters" public lecture, scheduled for May 28 at 7:00 p.m. and entitled, "Departing for War in the Age of the Crusades."

We are delighted to host the distinguished historian William Chester Jordan, from Princeton University, as the guest lecturer. The "Medieval Matters" series is co-sponsored by Sarum Seminar, Stanford Continuing Studies and Stanford's Program in Medieval Studies (with additional support from the Center for Medieval and Early Modern Studies and the Center for European Studies.) These lectures are a true collaboration between town and gown that also cuts across academic disciplines, while exploring the relevance that medieval history and culture brings to our understanding of the modern world.

William Chester Jordan has taught history at Princeton for over 20 years, and has been awarded the university's Presidential Distinguished Teaching Award. He is the author of the prize-winning book, *The Great Famine: Northern Europe in the Early Fourteenth Century*, as well as *Louis IX and the Challenge of the Crusade*; *Europe in the High Middle Ages*; *Women and Credit in Pre-Industrial and Developing Societies*; and *Unceasing Strife, Unending Fear: Jacques de Therines and the Freedom of the Church in the Age of the Last Capetians*. He is also editor-in-chief of the first supplement to the *Dictionary of the Middle Ages*. His current research focuses on church-state relations, and his new book, tentatively titled *A Tale of Two Monasteries: Westminster, Saint-Denis and their Abbots in the Thirteenth Century*, will be published next year by Princeton University Press.

On his lecture subject of preparing for the crusades, Prof. Jordan says, "It has been well established that extensive planning and accumulation of resources were necessary to meet the material needs of the



William Chester Jordan

combatants and of those who accompanied them. But much less work has been done on social and psychological aspects of the question." Among the questions he asks are: How did one deal with neighbors in anticipation of months and possibly years away from home? In what ways did one encourage one's family to come to grips with indefinitely long absences? How did one reward the monasteries and parish churches that had a close relationship with one's family? What arrangements did a crusader make about being formally 'remembered' back home if he never returned?

"Medieval Matters" lectures are free and open to the public. Because of the surprisingly large turnout at the first lecture, featuring Patrick Geary, this event will be held at Cubberley Auditorium (within the School of Education) on the central campus. This new venue means that there will be seats for as many friends and colleagues as you would like to invite! As the date approaches we will have flyers you can help distribute to bulletin boards near you.

Book Review by Elaine Kriegh

Roy Strong. *A Little History of the English Country Church*. Vintage, 2007.
(Paperback edition forthcoming in September 2008)

After reading a favorable review in *The Economist*, and an interview with the author in *History Today*, I knew this was a book I had to read. Since becoming enamored of country parish churches after walking the Paston Way in Norfolk, I realized there was a crisis over dwindling attendance and costly maintenance that threatened these wonderfully rich historic buildings. This book gave me a fuller understanding of the crisis facing parishioners and historians alike.

In this book, Roy Strong has sounded the alarm. While once the focus and heart of the English village, the country church has become marginalized and, aside from Sunday services, purposeless. How it came to this state is the core narrative of the book.

Strong takes the reader back to before the 10th century to show the evolution of the parish church. Its roots have a blend of pagan, Anglo-Saxon, and Roman traditions. Early church traditions of both the Celtic and Roman branches of Christianity are evident. He then proceeds to the Middle Ages “heyday” of the country parish church. With rich detail he offers the reader a re-creation of what a medieval parishioner might have experienced, and taken comfort in. The parish church permeated absolutely every aspect of medieval life. He cites Eamon Duffy’s book *The Stripping of the Altars*, well known to many of us, as an especially rich source of information.

His narration of the reforms and changes that the Reformation and English Civil War brought to the church is especially powerful. Henry VIII initiated change with his break from Rome, but it was under his son, Edward VI, that the parish church was stripped of many of the features and rituals that had been in place for nearly a thousand years. But Strong saves his strongest condemnation for the Puritans in the 17th century. He asserts that the changes initiated by the Puritans came close to destroying not only the fabric of the church but its spiritual identity.

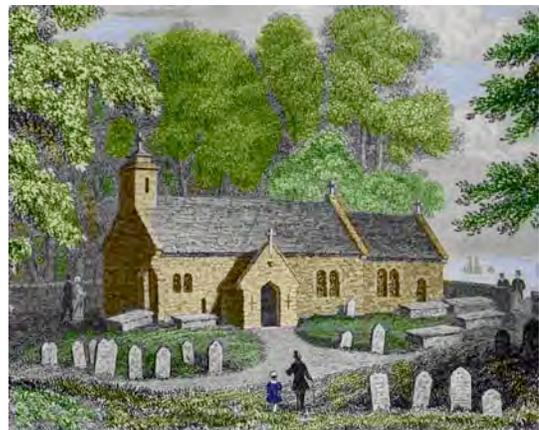
If the 16th and 17th centuries were calamitous, the 18th and 19th were not particularly kind to the country parish church either. True, there were periods of restoration and renovation, but on the whole, the churches suffered from benign neglect and gradually became the “property” of rural aristocratic families who pretty much ran the local parish church for their own benefit. Just remember how frequently younger sons became clergymen in so many Jane Austen books.

Concluding his narrative in the present day, Roy Strong ends on a poignant note: In a “post-

Christian” Britain, the little parish church has willingly outsourced many of its traditions and responsibilities (such as community center and school) to the government or private sector. Its future is in jeopardy. The biggest challenge for the English country parish church is to make itself relevant, to once again be a real part of everyday life, and not an expensive relic. Unless these churches are put to some good purpose, most will become ruinous, which in Strong’s opinion would be a tragedy of breathtaking proportions.

On a personal note, I was reading this book while in England for Christmas. In York, I heard from various people we met (as well as on the news) that attendance during the holidays at the cathedrals was surging, but the little country churches were being advised to hold traditional midnight services early to avoid disruptions by hooligans. How sad.

Many of our members will be familiar with much of which Strong writes concerning the medieval period; however, what happened in subsequent centuries is both instructive and thought-provoking. Some of my most memorable times in England have been when I was exploring the country parish churches of Norfolk, Suffolk, the Cotswolds, and Yorkshire. I have to ask myself – *can* all these parish churches be preserved? *Should* they all be saved?



Bonchurch, Isle of Wight

Strong uses the Philip Larkin poem “Church Going” as a motif in the introduction and conclusion of his book. Written in 1954, the poem describes the dilemma the churches find themselves in today. Read it if you have a chance. Here’s the first stanza:

Once I am sure there's nothing going on
I step inside, letting the door thud shut.
Another church: matting, seats, and stone,
And little books; sprawlings of flowers, cut
For Sunday, brownish now; some brass and stuff
Up at the holy end; the small neat organ;
And a tense, musty, unignorable silence,
Brewed God knows how long. Hatless, I take off
My cycle-clips in awkward reverence.



Constable, 1820

O, to be in England . . .

Salisbury Cathedral 750th Anniversary

This year will mark the 750th anniversary of Salisbury Cathedral's consecration in 1258, and to celebrate the occasion the Dean and Chapter has planned a wonderful series of exhibitions, events and musical offerings. Near the head of the schedule is an academic conference from March 26-28, featuring medieval historians, architects, musicologists and archaeologists. Then, interspersed with monthly organ concerts and other music, one might visit the Cathedral Open Day in April to explore behind the scenes, attend the Medieval Fair in Marsh Close in early May, spend the longest days of the year entranced by the color and aroma of the Cathedral Flower Festival, and join a pilgrimage walk down from Old Sarum in mid July.

All these events and many more are listed on the Salisbury Cathedral web site:
<http://www.salisburycathedral.org.uk/750.events.php>

Sarum College offers course on Medieval Spirituality, April 7-10, 2008

Sarum College in Salisbury, England, is offering a course that will encourage students to evaluate Western medieval schools of spirituality.

Course Content:

- ◆ The historical context of Western Medieval Christian spirituality from 1085 (The East-West Schism) to 1453 (The Fall of Constantinople).
- ◆ The rise of the mendicant orders (esp. Franciscan, Dominican and Carmelite) and their impact on wider society.
- ◆ Reform within the Benedictine community, especially the Cistercian, Olivetan and Cluny reforms.

- ◆ The role of the *theologia mistica* in the development of medieval spirituality.
- ◆ Expressions of women's spirituality in the medieval period, e.g., Hildegard of Bingen, Julian of Norwich and the Beguines.
- ◆ The role of solitaries and hermits in medieval spirituality.
- ◆ Interfaith relations in the late medieval period, especially following the impact of the Crusades.
- ◆ Medieval cathedrals and the cult of the Blessed Virgin Mary.

The course runs from Monday (5pm) to Thursday, April 7th to April 10, 2008.

The cost (per person), including residence, is £300 (approximately \$600).

For more information, see the Sarum College website:
<http://www.sarum.ac.uk>

Or send email enquiries to Mr. Simon Lever, the Academic Administrator at simon.lever@sarum.ac.uk

BW Update

Recalling our article from the fall 2007 *Sarum News and Views*, Eva St. Clair writes to say that new biographies are now available from Stanford's "Bartholomew's World" project: Sarum Seminar's own George Brown introduces Bede, and Constant Mews writes on Peter Abelard. Mews is famed for his discovery of some letters Abelard and Heloise may have exchanged. Both biographies are available at:
<http://bartholomew.stanford.edu/authors/index.html>

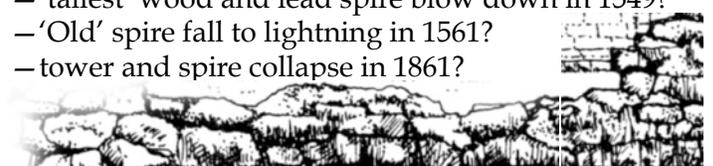
She also suggests discovering Robert Grosseteste's view of the rainbow, along with medieval explanations of snow, lightning, and wind. And was Richard Rufus a closet feminist? Find out in his discussion about Eve, introduced by Rega Wood. All of these great texts and lessons are available at:
<http://bartholomew.stanford.edu/progress.html>

And if you're looking to improve your paleography skills, there is a new list of all the available paleography lessons at:
<http://bartholomew.stanford.edu/paleography.html>

...And all fall down! A Quiz

At which English cathedral did the:

- Romanesque version burn in 1174?
- tower crash into the Norman choir in 1322?
- 'tallest' wood and lead spire blow down in 1549?
- 'Old' spire fall to lightning in 1561?
- tower and spire collapse in 1861?



Canterbury, Ely, Lincoln, Old St. Paul's, Chichester

The St. Gall Plan Online

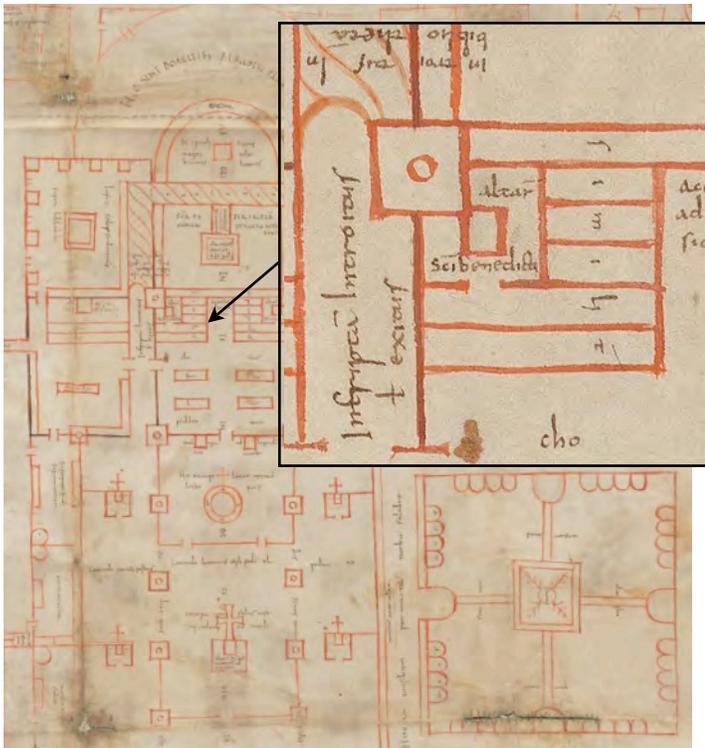
by Bob Nyden

At the Sarum Seminar meeting on February 11, Edward Schoolman, a graduate student in history who works with Patrick Geary at UCLA, unveiled the "St. Gall Plan Website," a 3-year project that explores the 9th-century Plan of St. Gall and other texts of Carolingian monasticism. The site gives access to "...an extensive database to aid research into the Plan and Carolingian monastic culture. Besides a variety of digital representations of the plan itself, the site includes a graphic representation of how the plan was physically made, detailed information on each of the component elements of the plan, and transcriptions and translations of its inscriptions." It will also include a section where site users can interact with other users and scholars.

Originally perhaps an idealized monastery design, the St. Gall Plan is 112 cm x 77.5 cm [44" x 30.5"], drawn and annotated on five pieces of parchment sewn together, "includes the ground plans of some forty structures as well as gardens, fences, walls, a road and an orchard. The buildings are clearly identified by 333 inscriptions. Of course, primary among the buildings is a church [pictured below] with its scriptorium, sacristy, lodgings for visiting monks and reception rooms. There is also a monastic dormitory, privy, laundry, refectory, kitchen, bake and brew house, guest house, abbot's

St. Gall Plan with church detail (showing an altar to St. Benedict).

<http://www.stgallplan.org/recto.html>



residence and an infirmary. Finally, there are numerous buildings associated with the specialized economic operations of a complex community of over 110 monks and some 150 servants and workers."

Though not exactly a replacement for the monumental 3-volume *The Plan of St Gall* (Horn and Born, U.C. Press, 1979), this Internet project reveals a wealth of new information and expanded access for everyone — including access to a complete scanned version of those rare volumes. Of particular interest is the contextual enrichment provided through collected examples of 9th-century artifacts, architecture, vocabulary and even the Benedictine Rule.

The website is found at: <http://www.stgallplan.org>
Note: The website specifies the Firefox browser for optimum results with the "Zoomify" enlarging tool, but the Apple Safari browser seems to work, too.

Coming Attractions

by Julia Fremon, Program Chair

The 2007-08 year continues with a few more regular seminars, a public lecture, a rare book presentation, and a party. Be sure you have all of these on your calendar.

Tuesday, March 11: History Professor Brian Catlos (UC Santa Cruz) will speak on the role of Islamic Spain in the formation of Western culture.
7:00 pm at CASBS.

Thursday, April 17: John Mustain (of the Stanford University Libraries) will once again present some treasured medieval books and manuscripts that he has selected especially for our Sarum Seminar event.
7:00 pm at Green Library Special Collections, on the Stanford campus.

Wednesday, May 28: The next "Medieval Matters" Public Lecture. Distinguished historian William Chester Jordan (Princeton University) will speak on "Departing for War in the Age of the Crusades."
7:00 pm at Cubberley Auditorium, in the School of Education, on the Stanford campus.

Saturday, June 21: Pot Luck. 6-9 pm at the Mitchell home in Atherton.

We still have an open seminar slot for a week-night in early to mid-June. If you've heard or read someone whom you think would be a good presenter for a Sarum Seminar, please send your suggestion to jfremon@earthlink.net.