

The King's Garb

The First Crusade Issue - June ASXXXVII (2002 A.D.)

"Happiness is prosperity combined with virtue." - Aristotle

Happy Anniversary to me! For those who don't recall it was one year ago I began as Chronicler. I hope everyone has enjoyed the King's Garb thus far. I have enjoyed it in an odd, demented, somewhat masochistic way. And look forward (in an odd, demented, somewhat masochistic way) to the next year.

Now, I have something to ask of you. I am looking to have an issue of 'No shit, there I was...' stories. Basically I would like to fill an entire issue with interesting stories of the folk of Myrgan Wood. If your persona has a tale of woe, adventure, or other exploits, please submit it to yours truly.

This issue is rather odd in that I had an exceedingly difficult time keeping it to 10 pages. What was going to be a general crusade issue had to be reduced to a first crusade issue as I found too many great primary sources. I think Urban II's (the Pope who started the first crusade) speech is especially interesting. Enjoy.

Your chronicler,
APMATYS
Armatus



Pope Urban II – the man who started all the fuss.

From the Baron and Baroness of Myrgan Wood

Greetings all in Myrgan Wood! We would like to offer our Congratulations to several people.

First, to Their Royal Highnesses, Nicholas Barchatov and Alyssia of Cameo Keepe on your victory at Crown Tournament!! Second, to Sir Ivar the Black, Baron Don Raoul, and Anna of Rowanbury for winning competitions in combat, fencing, and the arts. A tribute to the strength of Myrgan Wood!

We remind you that there will a couple of changes to our meetings over the next little while. Wednesday fight practises will be moving to Kinsmen Park (on Spadina across from the Mendel Art Gallery) as we will soon lose our access to the school and the weather has finally turned warm. Also, the business part of our taverns is moving to our Sunday fight practise on campus (by the statue between the Library and Arts buildings in good weather and room 144 Kirk Hall in inclement weather). HE Shunzei will post dates and agendas prior to those monthly meetings so that all who are interested may be involved in the business of the Barony. We invite you to take part in these. It is a good way to stay informed and have your say.

The Quad War site is going to be very busy for the next year or so. There is, of course, Quad War being held there on the July long weekend. That is also when the Coronet Tournament will be held. In August, the winner of that tournament will become Prince at the same site and then in September the following year (2003) the Royal Prince (the heir to the An Tirian throne) will be chosen. We encourage everyone to show their support for the development of this site.

In service, we remain
Raoul & Roxanne
Baron & Baroness of Myrgan Wood

Urban II (1088-1099): Speech at Council of Clermont, 1095, an account by Fulcher of Chartres

Most beloved brethren: Urged by necessity, I, Urban, by the permission of God chief bishop and prelate over the whole world, have come into these parts as an ambassador with a divine admonition to you, the servants of God. I hoped to find you as faithful and as zealous in the service of God as I had supposed you to be. But if there is in you any deformity or crookedness contrary to God's law, with divine help I will do my best to remove it. For God has put you as stewards over his family to minister to it. Happy indeed will you be if he finds you faithful in your stewardship. You are called shepherds; see that you do not act as hirelings. But be true shepherds, with your crooks always in your hands. Do not go to sleep, but guard on all sides the flock committed to you. For if through your carelessness or negligence a wolf carries away one of your sheep, you will surely lose the reward laid up for you with God. And after you have been bitterly scourged with remorse for your faults-, you will be fiercely overwhelmed in hell, the abode of death. For according to the gospel you are the salt of the earth [Matt. 5:13]. But if you fall short in your duty, how, it may be asked, can it be salted? O how great the need of salting! It is indeed necessary for you to correct with the salt of wisdom this foolish people which is so devoted to the pleasures of this -world, lest the Lord, when He may wish to speak to them, find them putrefied by their sins unsalted and stinking. For if He, shall find worms, that is, sins, In them, because you have been negligent in your duty, He will command them as worthless to be thrown into the abyss of unclean things. And because you cannot restore to Him His great loss, He will surely condemn you and drive you from His loving presence. But the man who applies this salt should be prudent, provident, modest, learned, peaceable, watchful, pious, just, equitable, and pure. For how can the ignorant teach others? How can the licentious make others modest? And how can the impure make others pure? If anyone hates peace, how can he make

others peaceable ? Or if anyone has soiled his hands with baseness, how can he cleanse the impurities of another? We read also that if the blind lead the blind, both will fall into the ditch [Matt. 15:14]. But first correct yourselves, in order that, free from blame , you may be able to correct those who are subject to you. If you wish to be the friends of God, gladly do the things which you know will please Him. You must especially let all matters that pertain to the church be controlled by the law of the church. And be careful that simony does not take root among you, lest both those who buy and those who sell [church offices] be beaten with the scourges of the Lord through narrow streets and driven into the place of destruction and confusion. Keep the church and the clergy in all its grades entirely free from the secular power. See that the tithes that belong to God are faithfully paid from all the produce of the land; let them not be sold or withheld. If anyone seizes a bishop let him be treated as an outlaw. If anyone seizes or robs monks, or clergymen, or nuns, or their servants, or pilgrims, or merchants, let him be anathema [that is, cursed]. Let robbers and incendiaries and all their accomplices be expelled from the church and anthematized. If a man who does not give a part of his goods as alms is punished with the damnation of hell, how should he be punished who robs another of his goods? For thus it happened to the rich man in the gospel [Luke 16:19]; he was not punished because he had stolen the goods of another, but because he had not used well the things which were his.

"You have seen for a long time the great disorder in the world caused by these crimes. It is so bad in some of your provinces, I am told, and you are so weak in the administration of justice, that one can hardly go along the road by day or night without being attacked by robbers; and whether at home or abroad one is in danger of being despoiled either by force or fraud. Therefore it is necessary to reenact the truce, as it is commonly called, which was proclaimed a long time ago by our holy fathers. I exhort and

demand that you, each, try hard to have the truce kept in your diocese. And if anyone shall be led by his cupidity or arrogance to break this truce, by the authority of God and with the sanction of this council he shall be anathematized."

After these and various other matters had been attended to, all who were present, clergy and people, gave thanks to God and agreed to the pope's proposition. They all faithfully promised to keep the decrees. Then the pope said that in another part of the world Christianity was suffering from a state of affairs that was worse than the one just mentioned. He continued:

"Although, O sons of God, you have promised more firmly than ever to keep the peace among yourselves and to preserve the rights of the church, there remains still an important work for you to do. Freshly quickened by the divine correction, you must apply the strength of your righteousness to another matter which concerns you as well as God. For your brethren who live in the east are in urgent need of your help, and you must hasten to give them the aid which has often been promised them. For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania [the Greek empire] as far west as the shore of the Mediterranean and the Hellespont, which is called the Arm of St. George. They have occupied more and more of the lands of those Christians, and have overcome them in seven battles. They have killed and captured many, and have destroyed the churches and devastated the empire. If you permit them to continue thus for awhile with impurity, the faithful of God will be much more widely attacked by them. On this account I, or rather the Lord, beseech you as

Christ's heralds to publish this everywhere and to persuade all people of whatever rank, foot-soldiers and knights, poor and rich, to carry aid promptly to those Christians and to destroy that vile race from the lands of our friends. I say this to those who are present, it meant also for those who are absent. Moreover, Christ commands it.

"All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ! With what reproaches will the Lord overwhelm us if you do not aid those who, with us, profess the Christian religion! Let those who have been accustomed unjustly to wage private warfare against the faithful now go against the infidels and end with victory this war which should have been begun long ago. Let those who for a long time, have been robbers, now become knights. Let those who have been fighting against their brothers and relatives now fight in a proper way against the barbarians. Let those who have been serving as mercenaries for small pay now obtain the eternal reward. Let those who have been wearing themselves out in both body and soul now work for a double honor. Behold! on this side will be the sorrowful and poor, on that, the rich; on this side, the enemies of the Lord, on that, his friends. Let those who go not put off the journey, but rent their lands and collect money for their expenses; and as soon as winter is over and spring comes, let hem eagerly set out on the way with God as their guide."

***Armatus' Interesting Event o' the
Month – Avacal Coronet Tournament
and Quad War VIII Outskirts of
Barony of Borealis June 27th to July 1st***

*(I know I know, what a cop out, nothing for me to write,
but I didn't have room for the event copy. So sue me.—ed)*

At the request of TH Vik and Inga, in consultation with the Kingdom and Avacal Seneschalate, the Coronet tournament will be held in conjunction with Quad War VIII. The ammended event copy can be found below. Please give me a couple days to update the Quad War webpage. Thanks Adeline.

Avacal Coronet Tournament will be held Saturday, June 29, 2002 in conjunction with Quad War VIII. Membership requirements to enter lists.

9:00 a.m. Lists open

9:45 a.m. Lists close

10:00 a.m. Invocation of the list; tournament to follow immediately

1:00 ish War scenarios will follow coronet tournament

6:00 p.m. Court

Come and enjoy this great and ever-expanding annual event, (sponsored by the Barony of Borealis) located at the happiest place in the knowne world. Heavy/Light war scenarios (including some 6' weapon and under) and rapier activities are available in this two-day, 4 army war fought in and around a continuously growing castle. There are no "native only" battles. Site opens noon, June 27 and closes 6 p.m. July 1. [A workweek commences June 21. Interested? Contact the autocrat.]

An archery tournament, rapier tournament, bardic competition, University of Avacal A&S classes, Fighter's Symposium (taught by some of Avacal's and An Tir's finest), and merchants' row compliment the war activities. Don't feel like cooking? The Lemming Tavern will be on site (register for their weekend meal plan!). For event

details, check out the website: www.geocities.com/quadwar . Quad War! What a way to play!

Site Fee : \$7.00 16 years of age and up. \$2.00 discount for SCA members (cheques payable to ASCA Canton of the Lakelands)

Autocrat: Alfheim (Stew Hiar): 5014 45 Str., Cold Lake, AB T9M 1Z2; #780 594 1083 or sghiar@telusplanet.net

Co-Autocrat: Tomas (Perry Johnson): tomasalv@telusplanet.net

Good Gentles! Come and enjoy this great and ever-expanding annual event, (sponsored by the Barony of Borealis) located at the happiest place in the knowne world. Heavy/Light scenarios (including some 6' weapon and under) and rapier activities are available in this two-day, 4 army war fought in and around a continuously growing castle. The site opens at noon, June 27 and closes 6 p.m. July 1. [A workweek commences June 21. Interested? Contact the autocrat.]

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Directions (there is no street address): From Edmonton, AB: take HW 14 east until 8.2 km past the Saskatchewan border. Turn north on the Artland road for 4.1 km and follow the signs (castle is 1.2 km from the farm house). Alternate from Edmonton, AB: take Hw 16 to Lloydminster then Hw 17 south. Turn east on Hw 40 (Hw 14) for 8.2 km to Artland road . From Saskatoon, SK: Take Hw 16 to North Battleford then Hw 40 west 5 km past Marsden, SK to the Artland Road

Sufferings of Crusaders at Antioch - Raymond d'Aguiliers (Historia francorum qui ceperint Jerusalem)

And so the poor began to leave, and many rich who feared poverty. If any for love of valor remained in camp, they suffered their horses to waste away by daily hunger. Indeed, straw did not abound; and fodder was so dear that seven or eight solidi were not sufficient to buy one night's food for a horse. Another calamity also befell the army, for Bohemund, who had become most distinguished in Hispania said that he would leave; that he had come for honor, and (now) beheld his men and horses perishing for want; and he (further) said that he was not a rich man, I whose private resources would suffice for so long a siege. We found out afterwards that he had said this for the reason that he was ambitiously longing to become head of the city of Antioch.

Meanwhile, there was a great earthquake on the third day before the Kalends of January, and we beheld a very marvelous sign in the sky. For in the first watch of the night the sky was so red in the north that it seemed as if dawn had arisen to announce the day. And though in this way God chastised His army, so that we were intent upon the light which was rising in the darkness, yet the minds of some were so blind and abandoned that they were recalled neither from luxury nor robbery. At this time the Bishop prescribed a fast of three days and urged prayers and alms, together with a procession, upon the people; moreover, he commanded the priests to devote themselves to masses and prayers, the clerics to psalms. Thereupon, the merciful Lord, remembering His compassion, put off the punishment of His children, lest the arrogance of their adversaries increase.

There was, besides, in our army a certain member of the Emperor's household whom he had given to us in his place, Tadius by name, mangled in nose and all virtue. I had almost forgotten him, since he deserved to be abandoned to oblivion forever. This man, however, was daily whispering in the ears of the princes that they should scatter to the neighboring camp, and then assail the people of Antioch by frequent assaults and ambush. However, as all this was made clear to the Count (for he had been sick since the day when he was forced to flee at the bridge), he called his princes and the Bishop of Puy together. After holding a council, he gave them fifty marks of silver on this condition, truly, that if any of his knights lost a horse, it should be restored to him out of those fifty marks and other (resources)

which had been given to the brotherhood. Moreover, this kind of cooperation was of great profit at that time, since the poor of our army, who wanted to cross the river to gather herbs, feared the frequent assaults of the enemy, and since very rarely did any care to go against the enemy, because their horses were starved and weak, and, in addition, so few that scarcely one hundred could be found in the whole army of the Count and Bishop. A similar lot had befallen Bohemund and the other princes. Accordingly, for this reason our knights were not afraid to meet the enemy, especially those who had had or weak horses, since they knew that if they lost their horses they would obtain better ones. Moreover, something else occurred, namely that all the princes except the Count promised the city to Bohemund, provided it was taken. So Bohemund and the other princes swore to this agreement, that they would not withdraw from the siege of Antioch for seven years, unless the city was taken.

While these matters were happening in the camp, rumor also announced that the army of the Emperor was coming. It was reported to have been assembled from many peoples; namely, Slavs and Patzinaks and Cumans and Turcoples. For they are called Turcoples who either were reared among the Turks, or were born of a Turkish father and a Christian mother. These peoples, moreover, because they had hurt us on the march confessed that they were afraid to meet us. All this, however, that mangled Tadius had made up, and he had made such comments in order to be able to get away. This man, after heaping up not only (these) statements, but even the very greatest insults, betrayal of his companions, and perjury, slipped away in flight, after having granted to Bohemund two or three cities, Turso, Mamistra, Adana. Accordingly, after acquiring everlasting shame for himself and his people in this way, he feigned a journey to the army of the Emperor, and, leaving his tents and his servants, he set out with the curse of God.

It was announced to us at this time that the chief of the Caliph was coming to the help of Antioch with a large army, which he was leading from Chorosan. On this account, after a council had been held in the house of the Bishop, it was decided that the foot soldiers should guard the camp and the knights should go out of the camp against the enemy; for they said that if the many unwarlike and fearful in

our army saw a multitude of Turks, they would afford examples of fright, rather than of boldness. Our men, therefore, set forth at night, lest those in the city should notice (their departure) and report it to those who were coming to aid them, and hid themselves among the little mountains about two leagues distant from our camp.

However, when it became morning, the enemy appeared with the sun. Let them hearken, let them hearken, I beg, who have at one time and another tried to hurt the army, so that, when they recognize that God enlarges His compassion among us, they may hasten to make restitution by lamenations of penance. Accordingly, after the knights had been formed in six squadrons, God multiplied them so much that they who had scarcely seemed to number seventy before the formation, after it were sworn to number more than two thousand in each squadron. What, indeed, shall I say of their boldness, when the knights even sang the military songs so festively that they regarded the coming battle as if it were a game? Moreover, the battle happened to be fought in this place where the swamp and river are a mile apart. This, however, prevented the enemy from spreading out, so that they could not encircle us in their usual manner. For God, who had given us other things, afforded us six successive valleys for advancing to battle. In one hour after going forth the field was taken, and while the sun shone brightly, the battle was committed to arms and shields. Our men, moreover, at first advanced a little, while the Turks, though they scattered to shoot with their bows, yet made a move to retreat. But our men suffered very much until the first ranks of the Turks were pushed into the rear, for as we learned from their deserters, there were said to be not less than twenty-eight thousand horsemen in this battle. And when the first line of the Turks was sufficiently mixed up with the following lines, the Franks called upon the Lord and charged. Nor was there delay; the Lord, strong and mighty in battle, was present. He protected His children, and hurled down the enemy. So the Franks

pursued them even to their very strongly fortified camp, which was about ten miles from the place of battle. But the custodians of the camp, upon seeing this, set fire to it and fled. We were, however, so rejoiced and exultant at this, that we hailed as a second victory the burning of the camp.

And thus on that same day the light in the camp was so great that there was no place toward the city where fighting was not going on. For the enemy had arranged that, while we were most fiercely engaged by the besieged, we should be overwhelmed by their unexpected aid from the rear. But God, who granted victory to our knights, fought among our foot soldiers (also). And on that day we obtained no less a triumph over the besieged than our knights reported over the helpers. Accordingly, after the victory and the spoils had been won, the several heads of the dead were brought to the camp. And that we might cause fear among the enemy by the evidence of the (fate of) their scattered allies, the heads that had been brought along were suspended on stakes. This we believed later to have been done by the disposition of God. For when the standard of the Blessed Mary had been captured, they put it point downward in the ground, as if to shame us. And thus it happened that they were restrained from taunting us by the sight of the uplifted heads of their men.

At this time there were in our camp envoys from the King of Babylon, who, upon seeing the wonders which God was working through His servants, glorified Jesus, the son of the Virgin Mary, who through His poor had ground to dust their mightiest tyrants. These envoys, moreover, promised us favor and good will with their king; besides, they told of very many good deeds of their king toward the Egyptian Christians and our pilgrims. Thereupon, our envoys were sent back with them to enter upon a treaty and friendship with the King.

Web Links

The SCA Corporate Homepage <http://www.sca.org/>
The Kingdom of An Tir's Homepage <http://www.antir.sca.org/>
The Principality of Avacal's Homepage <http://www.avacal.org/>
Myrgan Wood's Homepage <http://www.theringlord.com/mw/>

The Capture of Jerusalem - Fulk of Chartres

Chapter 27: The Siege of the City of Jerusalem

On the seventh of June the Franks besieged Jerusalem. The city is located in a mountainous region, which is lacking in rivers, woods, and springs, except the Fountain of Siloam, where there is plenty of water, but it empties forth only at certain intervals. This fountain empties into the valley, at the foot of Mount Zion, and flows into the course of the brook of Kedron, which, during the winter, flows through the valley of Jehosaphat. There are many cisterns, which furnish abundant water within the city. When filled by the winter rains and well cared for, they offer both men and beasts an unfailing supply at all times. Moreover, the city is laid out most beautifully, and cannot be criticized. for too great length or as being disproportionately narrow. On the west is the tower of David, which is flanked on both sides by the broad wall of the city. The lower half of the wall is solid masonry, of square stones and mortar, sealed with molten lead. So strong is this wall that, if fifteen or twenty men should be well supplied with provisions, they would never be taken by any army. . . .

When the Franks saw how difficult it would be to take the city, the leaders ordered scaling ladders to be made, hoping that by a brave assault it might be possible to surmount the walls by means 'of ladders and thus take the city, God helping. So the ladders were made, and on the day following the seventh, in the early morning, the leaders ordered the attack, and, with the trumpets sounding, a splendid assault was made on the city from all sides. The attack lasted till the sixth hour, but it was discovered that the city could not be entered by the use of ladders, which were few in number, and sadly we ceased the attack.

Then a council was held, and it was ordered that siege machines should be constructed by the artisans, so that by moving them close to the wall we might accomplish our purpose, with the aid of God. This was done.....

When the tower had been put together and had been covered with hides, it was moved nearer to the wall. Then knights, few in number, but brave, at the sound of the trumpet, took their places in the tower and began to shoot stones and arrows. The Saracens defended themselves vigorously, and, with slings, very skilfully hurled back burning firebrands, which had been dipped in oil and fresh fat. Many on both sides, fighting in this manner, often found themselves in the presence of death.

On the following day the work again began at the sound of the trumpet, and to such purpose that the rams, by continual pounding, made a hole through one part of the wall. The Saracens suspended two beams before the opening, supporting them by ropes, so that by piling stones behind them they would make an obstacle to the rams. However, what they did for their own protection became, through the providence of God, the cause of their own destruction. For, when the tower was moved nearer to the wall, the ropes that supported the beams were cut; from these same beams the Franks constructed a bridge, which they cleverly extended from the tower to the wall. About this time one of the towers in the stone wall began to burn, for the men who worked our machines had been hurling firebrands upon it until the wooden beams within it caught fire. The flames and smoke soon became so bad that none of the defenders of this part of the wall were able to remain near this place. At the noon hour on Friday, with trumpets sounding, amid great commotion and shouting "God help us," the Franks entered the city. When the pagans saw one standard planted on the wall, they were completely demoralized, and all their former boldness vanished, and they turned to flee through the narrow streets of the city. Those who were already in rapid flight began to flee more rapidly.

Count Raymond and his men, who were attacking the wall on the other side, did not yet know of all this, until they saw the Saracens leap from the wall in front of them. Forthwith, they

joyfully rushed into the city to pursue and kill the nefarious enemies, as their comrades were already doing. Some Saracens, Arabs, and Ethiopians took refuge in the tower of David, others fled to the temples of the Lord and of Solomon. A great fight took place in the court and porch of the temples, where they were unable to escape from our gladiators. Many fled to the roof of the temple of Solomon, and were shot with arrows, so that they fell to the ground dead. In this temple almost ten thousand were killed. Indeed, if you had been there you would have seen our feet colored to our ankles with the blood of the slain. But what more shall I relate? None of them were left alive; neither women nor children were spared.

Chapter 28: The Spoils Taken By the Christians

This may seem strange to you. Our squires and poorer footmen discovered a trick of the Saracens, for they learned that they could find byzants [note: a gold coin] in the stomachs and intestines of the dead Saracens, who had swallowed them. Thus, after several days they burned a great heap of dead bodies, that they might more easily get the precious metal from the ashes. Moreover, Tancred broke into the temple of the Lord and most wrongfully stole much gold and silver, also precious stones, but later, repenting of his action, after everything had been accounted for, be restored all to its former place of sanctity.

The carnage over, the crusaders entered the houses and took whatever they found in them. However, this was all done in such a sensible manner that whoever entered a house first received no injury from any one else, whether he was rich or poor. Even though the house was a palace, whatever he found there was his property. Thus many poor men became rich.

Afterward, all, clergy and laymen, went to the Sepulcher of the Lord and His glorious temple, singing the ninth chant. With fitting humility, they repeated prayers and made their offering at the holy places that they had long desired to visit. . . .

It was the eleven hundredth year of our Lord, if you subtract one, when the people of Gaul took the city. It was the 15th day of July when the Franks in their might captured the city. It was the eleven hundredth year minus one after the birth of our Lord, the 15th day of July in the two hundred and eighty-fifth year after the death of Charles the Great and the twelfth year after the death of William I of England.

And now a message from your friendly neighbourhood Seneschal....

It has been decided to try a new format for the summer months regarding business meetings and taverns. Thus for the months of June, July, and August we will be having the taverns on the first Wednesday of the month at the Unitarian Centre and the business meeting for June will take place on Sunday, June 23, 1300 hours at the U of S campus fight practise site; future dates to be announced. At the August meeting we will discuss whether this method meets the needs of the Barony and whether to continue. I have included an agenda for this Business Meeting; if you have additions to the agenda please contact me.

Chikakukawa no Shunzei, Myrgan Wood Seneschal

JUNE AGENDA

Officer Reports

Quad War VIII

Quad War Baronial work weekend

Turkish Picnic

Public Feast

Workshop availability

May Business Meeting Minutes

Chronicler:

-new Garb is out

Minister of Arts and Sciences

-nothing to report

Exchequer:

-A&S made \$80

-\$4400 in account

Master of Stables:

-fight practice will move to the park in the second week of June

Herald:

-looking for a deputy

Deputy Chatelaine:

-May 14th Demo

-need 5 UofS students to maintain club status at the UofS

Other Business

-Tournament of the Dragon is scheduled for the August long weekend

-old large carboys will be traded in for smaller more practical ones

-Feast for the Public on the 25th of May

-Myrgan Wood Choir will dissolve in not more interest

-Ewan is our new Constable

Events

June

Coronation Tournament - June 1

To the Bitter End - June 7-9

Dragon Slayer in Montengarde - June 15

Quad War - June 29 to July 1

July

Turkish Picnic in Myrgan Wood - July 6

Celtic Games in Myrgan Wood - July 13

Coronation - July 20

Regular Events

Monthly Tavern & Business Meeting held first Wednesday of the month in the Unitarian Hall (912 Idylwyld Dr. North) at 7pm.

Fighting Practice is held:

-every Sunday at 2pm on the UofS campus

- every Wednesday at 7pm, **relocated** near Kinsman Park on Spadina Crescent (across from the Mendel Art Gallery) it has been suggested that those not intending to fight dress in garb as this is a very visible location



Myrgan Wood Officers List

Baron and Baroness: Their Excellencies Don Raoul and HL Roxanne Delaroche (mka Duane and Tracy Walker) Ph:651-2599
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Minister of Arts and Science: Lady Lina Joya (mka Pixie Glasser) Ph:978-2788

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Master of Lights: Position vacant

Herald: Brodir Skjardisson (mka Wil Yannacoulias) Ph: (306)-764-2495
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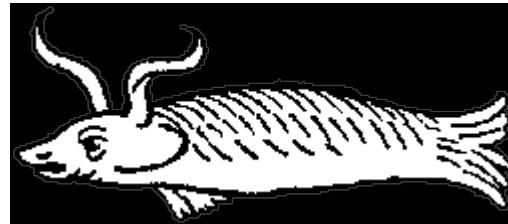
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