

Chronique

The Journal of Chivalry

Articles, Essays, Reviews

Issue #2
August 1992

Knightly Orders & Tournament Societies
Understanding the Tournament

Chronique

The Journal of Chivalry

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Chronique is a journal appearing quarterly, focusing on issues of interest to tournament and medieval recreationists. No bias towards or against any group is intended, although the articles are generated on a volunteer basis by those who are willing to contribute. Advertising rate card available from the subscriptions editor upon request.

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*Many thanks must be extended to all of the above contributors
and to everyone who helped bring Chronique #2 into being—*

THANK YOU!

CHRONIQUE

Welcome to the second issue of *Chronique*! With more assistance from interested parties and input from those of you who were kind enough to read and comment on the last issue, it looks as though *Chronique* may turn out to be a viable emprise!

Have you subscribed? We have received some assistance for the printing costs, and as a result are happy to announce that we can lower the subscription cost to \$16 per year! Note that it does cost approximately \$1 to send an issue out first class, plus the \$1.25 in printing and other costs associated with laser printing, creating the boards, etc. The editors are not offering *Chronique* so much as a for-profit journal as a forum for communication unique to those interested in recreating medieval tournaments and exploring aspects of chivalry.

For those of you who were kind enough to subscribe after the first issue, your subscription will be extended one issue to account for the new pricing. And remember, you can extend your subscription by one issue for each FORUM response you make and four issues for every article printed in *Chronique*.

The questions included in the first issue seemed to be very popular, so we will continue this feature. Each issue will have questions pertaining to the next issue, so that the answers might correspond to the planned articles.

One idea that struck us as magnificent was an Eastern knight who took the questions and dealt them out to his squires, requiring them to consider them and return their answers for FORUM. This is a fantastic idea, one that can serve as a teaching tool as well as a way to get your household thinking about chivalry.

I would personally like to thank Brian Porter, AKA SCA Lord Brion of Bellatrix, for his assistance in collating issue #1.

The December issue centers around a topic with two distinct aspects. The theme is the Point of Honor, both in the context of SCA tournaments and from the historical point of view.

What do you think about this most controversial of chivalric topics? A number of questions have been posed in FORUM, but the issue can be hotly debated and the editors look forward to vigorous presentations for differing perspectives.

Due to the lack of space in this issue, we have decided to run the Company of Saint George article in the December rather than the September issue.

*Ray Lischner has graciously agreed to translated Sir Geoffry de Charnay's Demands Pour La Joute, Le Tournoi, et Le Guerre. His first translation in *Chronique* #1 was well done and Charnay, a 14th century knight, recorded an interesting chivalric tract that has not yet been translated. A first!*

FORUM

Comments on Issue #1 of Chronique:

Hey! It's great to see articles like "Tournaments to Enhance Chivalry"—there is indeed a growing desire in my area to see more on period tournaments and excellent recreations.

I hope Chronique grows and continues to include the translations and essays. For my part, I've answered question #4: "What is the most important virtue a combatant can display?" I hope to see some response in later issues!

Ian McDagget

Editor: Thank you for the comments. Although the question reads, "What is the most important virtue a combatant can display?", your answer is well written and should incite comment anyway. Your questions answers #3.

+++

Responses to Questions in Chronique #1:

Question #1: Why do you fight in tournaments?

I fight in tournaments for two reasons; First, to test my skill against other worthy opponents. Most importantly, I fight for the thrill of combat and ceremony. While fighting in an SCA tournament, I often like to place myself back in the days of the Middle Ages, and relive what I think the tournaments were like. Not only does it give me what I think is the proper "feel" for a tournament, but it also helps

me to act accordingly as well.

Aaron L. Lloyd
AKA SCA Llwyd Tentor ap Llwyd
West / East Kingdom

Editor: You hint that the medieval "feel" of a tournament is important to our tourneys. Why do you think this is so? I am also curious, as might be our readers, as to how long you have fought in tournaments and where you get your impressions concerning what makes a tournament "medieval".

Question #3: *What is the most important virtue a combatant can exhibit? Would a period Knight agree?*

The most important virtue a combatant can display is honesty. I mean thorough, complete honesty. If a fighter is honest with his opponents, and with himself, he has conquered much of what causes "bad" tourneyers to go astray.

Being honest to your opponents is easy—much easier and more basic than is being honest to yourself. It is nearly impossible to insure that your judgements modified by unconscious motives are pure and authentic.

To display honesty to your opponent, you must be sincere in the chivalric combat. Your heart must be in it, and this can be seen in the salute, in your bearing, in your eyes. Call a fight as you believe it to be, giving your opponent the benefit of the doubt even more than yourself—trust that he is honest unless he absolutely, beyond any shadow of a doubt, proves otherwise.

To have honesty within yourself, you must hold an element of doubt which will cause you to look at your own actions with renewed scrutiny every time a marginal situation comes up. Why did you call a blow light? You may have genuinely perceived it to be light, especially if you have

must experience, but be aware that your unconscious mind, with hidden agendas of the ego, may well filter what you perceive. If your honesty is imperfect, your reputation suffers.

Alone, honesty cannot carry knightly virtue. It must be accompanied by courage, prowess, courtesy, tact, humility, and a host of others. Together, acting as a whole, they represent some of the best of what tournaments can nurture.

Ian McDagget

Editor: *Well said!*



I think the most important virtue a combatant can exhibit is Chivalry. This is a trait that I think holds the same for all persons on the field, regardless of rank or station. I think a period Knight would have agreed as well (even though there was definitely a time of "chivalry") for this was something I believe all Knights strove to uphold.

Aaron L. Lloyd
AKA SCA Llwyd Tentor ap Llwyd

Editor: *I expect and hope that one of the most central discussions in Chronique will center around wrestling with word "chivalry". Although the chivalric ideal certainly spurs much interest in modern tournament recreations, few people have spent much time thinking about what chivalry actually is. What is it to you? Question #1 at the end of this FORUM section asks a very simple, though difficult question by asking for a definition of chivalry. Aaron, would you care to give it a try?*

Question #4: *What is the most important virtue a consort can display?*

In my opinion, I believe that the most important virtue a consort can display is one of (and I am not sure this can even be designated as a virtue) support. By this, I do not mean carrying armour and the like, but just being there when your Lord or Lady is fighting. When I am marshalling on the Eric (Editor: Read "List" for most of us, "Eric" for those on the West coast) and the Heralds announce the combatants and proceed through the usual pleasantries, I am inspired when a fighter salutes their consort, and they are there, bowing or curtsying to let them know that they see their salute and honor it in their heart. I think that if I am so inspired, that I am sure the fighter must be as well. However, it is also true that just being able to fight for someone is an incredible inspiration as well.

Aaron Lloyd
AKA SCA Llwyd Tentor ap Llwyd

Editor: Your answer is certainly heartfelt, but I am curious about something. Why do you think that fighting for the honor of a consort conveys such a powerful inspiration for you as a Marshal and for the combatant who bears their favor? Additionally, why is it an inspiration to carry someone's favor onto the field?

+++

At last year's Twelfth Night feast, a dozen or so people sat at the table between removes and played "The Game of The Courtier." For those not familiar with Castiglione, this means that one person poses a question of another, and the ensuing conversation consists of critiquing and refining the original answer. In Castiglione's work, the question posed was to describe the perfect Courtier. At our feast, Steve Rossa (AKA SCA Sir Wiglaf Wilfriding) read to us the

...ates of the perfect knight from the Tree of Battles, after which I posed the question "If this is the perfect Knight, describe the perfect Lady; or, more to the point, what is the most important quality a Lady can possess?" So I was actually somewhat surprised when Brian, who was not present for that discussion, proposed this as one of his Forum questions.

As I recall, the first answer given was "courage," for a lady gives her honor with her favor into the keeping of another. If this person disgraces her favor, then she must accept the dishonor, or call her champion to task for his actions and possibly even sever the champion/consort relationship which is usually indicative of close friendship or love. However, the more I thought of this, the less satisfied I became with this answer. I consulted others, who suggested "wisdom" as an alternative, because if the lady chooses her champion wisely, there is little risk and hence little need for courage. This, too, I rejected, because it omits any reference to inspiration, which is at least the theoretical reason to have a consort. "Inspirational" was too amorphous an answer - what aspect of a consort makes them inspirational? Why does a fighter find inspiration in a consort at all? I've yet to meet someone who consciously knows how to be inspirational, so that answer benefits no one. Others insisted that the question was invalid: that there was no one quality that was most important; but this is avoiding the question. As no human being can be possessed of all virtues, there must be some attributes of greater consequence than others; else all consorts would be equally inspiring (and I am assured this is not the case). That there be love between the two is out of the consort's control, and therefore also a useless answer.

At length I found my answer, and that is that the single most important quality a consort can possess is grace. By this I mean grace in victory or in defeat; personal comportment and demeanor towards others; effortless charm and tact. To some degree, I realize this is cheating, because "grace" is an all-encompassing term as "chivalrous." It implies not only

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behavior towards others, but also bearing. Yet the two are inextricably intertwined. There are numerous beautiful women who could never be called awkward, but neither are they called graceful; because "grace" means more than carriage. It is an underlying disposition that enhances beauty. The lack of grace makes beauty seem harsh and superficial. The consort's grace in victory or in defeat (or lack thereof) can enhance or damage a fighter's reputation as quickly as his conduct on the field can affect hers. I have seen general opinion turn against a fighter because the consort was behaving in a graceless manner, and royal reigns destroyed because the consort did not behave with the grace expected of one in her station. But on the other hand, I have seen unpopular kings' reigns salvaged by the gracious behavior of their consorts. While this effect is less dramatic when crowns are not involved, it is present nonetheless.

Grace is by no means the only virtue a consort ought to possess. The others: courage, wisdom, and beauty are certainly important, but I think grace is by far the most valuable quality. It, more than any other trait, marks a soul with the "nobility" that makes a consort inspirational.

Ann Marie Storz
AKA SCA Lady Anne of Alanwyck
Kingdom of the West

Question #6: *What should you do then you feel your opponent is "playing a different game", or in the extreme, cheating?*

The first article following the CALENDAR section is an extended essay on the subject, tendered by Duke Sir Steven of Beckenham, OL, Earl Marshal of the West Kingdom. His words are well considered and are excellent food for thought.

Questions:

1. How would you define Chivalry?
2. Is, or should, the chivalric ideal be subject to cultural differences between Kingdoms?
3. What is meant by the term "point of honor."
4. Why are different acts considered "chivalrous" in some places and not others?
5. If an opponent loses an arm in a tournament fight, what is the "chivalric" response? Is it different in SCA "wars"?
6. Do you grant "points of honor" differently for different opponents? Why do you or do you not give them? When?
7. At what point does the "point of honor" gesture lose it's meaning?
8. Is it appropriate to change the conditions under which you give points, such as in a Crown list?

Calendar

Aug. 1992 Pennsic War (Slippery Rock, PA)
Certainly the largest SCA event in the world, this may well be the largest medieval recreation event in the world. Seven to ten days of tournaments, classes, revelry, and wars with upwards of 900 combatants per side. I have been told that the Tenans of Northshield intend to hold a Pas D'Armes on site.

Chronique issue #2

Knightly orders and tournament Societies

Sept. 5-6 King Rene Tournament (Minneapolis)
Sponsored by the Tenans of Northshield
Contact: Mack Mackenzie
AKA Sir Corwyn Greyrider
(612)-861-5169

Oct. ?
New site!
Company of St. George
Grand Pas D'Armes (Berkely, CA)
Contact: Brian R. Price
AKA Earl Sir Brion Thornbird Ap Rhys

Dec. 15 Chronique issue #3
Points of Honor

Pass du Roi Rene

The Barony of Nordskogen, Sunday, September 6, 1992

It's been three weeks since you returned from beating back the eastern invaders. The warhorse is getting nippy with inactivity. Return to the field of honor to celebrate our Baron Caradoc's return from pilgrimage.

Assemble your lance of up to six combatants and enter a Passage of arms a' la King Rene. Combatants may partake of five grand melees where they may subdue their adversaries by taking two limbs. If a team can win free of the melee with their captives they may ransom them to their ladies, the populace, or the tender mercies of the castle of love. These will be a'plaisance melees conducted with rebated weapons in a chivalrous manner. No tipped weapons shall be used upon the field and we ask that no more than one great weapon be used by any team.

Our Baron returns filled with a desire to temper our virtues. To this end he offers combatants and non alike six pence to be used, along with their specific talents, in virtue. To test honesty and faith there will be tables for gaming. Combatants who show temperance will ransom themselves. Those who do not practice humility by selling lands, services and goods to spectators generous enough to answer their need. A castle of love will allow ladies to test charity and chastity and the fighting talents de'amour as well as a'plaisance. In the name of prudence our Baron offers archery that which arrow may be well judged and my fly neither too high nor low.

All virtue must be rewarded, so our Baron offers two tokens of his esteem. The baroness who amasses the largest ransom chest will receive a three course roast beef and duck banquet for twenty. The team which wins the most melees will be given an entourage of three Men-at-Arms or Attendants. Both prizes will be delivered at Ponnice XIII

There will be a hearty cold buffet feast so as not to interfere with the vital work of dancing and socializing until last lights. Whereupon we will ride back into town for the revels.

Site and armor inspections begin at 10AM, the first Melee begins at 11, attend when you wish.
Fees: Site \$3.00 Members/\$5.00 Non Feas \$5.00 All. Unpaid reservations aren't. Sorry.
 Site and troll are reached via 135W which runs North/South through Minneapolis.

Site Directions
 Scott Cty
 Fairgrounds

Exit 135W 16mi S of Mpls at exit 3B, MN 13 West 'Shakopee'. Take this road 2.5mi through Shakopee to Jordan. Ignore the name changes of the road. In Jordan, turn right at the only stoplight (Cowboy 9). Take the first left 'Creek Ln.', then the first paved left 'Valley View'. Go 1.4mi to the Site.

Troll
 Directions

Exit 135W 4mi S of downtown. Exit 'Diamond Lake Rd.' Turn W on 54th/Diamond Lk for 9 blocks to Lyndale, turn right (Lyndale has an Amoco, a stoplight & a median). Go three blocks over the bridge to the 2nd house on the right. 5135 Lyndale (white stucco)

Reserv./Exch. Steven Bush (612) 929-0200
 2851 Vernon Ave. S., Mpls., MN 55416
 Checks: SCR Minneapolis

Autocrat Karl Liedet (612) 824-1535
 5135 Lyndale Ave. S. Minneapolis, MN
 55419 Write/call for Seneschal's flyer

Saturday: If you get in early we have designed city tours by interest (fabric, rarian, museums, etc.). Call or stop by the troll for maps and itineraries.



A Game by Any Other Name...

Steven H. Beck

AKA SCA Duke Sir Stephen of Beckenham, OL
Kingdom of the West

Editor: This response to the forum question #6—"What should you do when you feel your opponent is 'playing a different game', or in the extreme, cheating?"—was complete enough that I felt it deserved an article space of its' own. Many thanks to Sir Stephen, who is also currently the Earl Marshal of the West. Thank you for an excellent response!

There are hundreds of fighters in the SCA, from hundreds of different areas, who learn from hundreds of other fighters. With such a diverse background, the learning and training of fighting becomes equally diverse. When first learning, we all go through very similar initiation stages that include our introduction to armor, weapons, shields, and how to deliver and acknowledge acceptable (or minimal) blows. Some are further versed in the attitudes of honor and chivalry that are expected upon the field of battle, others develop this on their own.¹ This would be basic for most, while still some other few may get even more in depth training and instruction. With all of this variety in initiation, fighting within the SCA becomes highly different in technique and style, and even more so in the interpretations, displays, and understandings of honor, chivalry, and the "rules of the game".

In tournaments, wars, and even practices, there are those who count, hit and fight differently, as well as those who have been fighting for a great or a little while. It is impossible for us all to be exactly the same, so we thereby create a range of safety and calibration for delivery and accepting blows as well as a wide assortment of styles. The range for safety and calibration is monitored and dictated by the fighters themselves and

ultimately by the marshallate. When encouraging a fighter who is seen as going beyond the acceptable range, what can be done—or, better put— what *must* be done? To best respond to this kind of behavior, it is useful to be familiar with the SCA's (and the Kingdom's) standards and rules for grievance procedures, and the use of excessive force, non/poor calibration, misconduct and unsafe or illegal behavior on the field. This may sound it but heavy handed, but being prepared and versed in the ways of combat does not only pertain to the physical side of the game. In brief, the following are some basic SCA combat standards regarding behavior on the field:

- ❑ All combatants shall obey the command of the marshals on the field.
- ❑ Each fighter shall maintain control over his temper.
- ❑ Striking an opponent with excessive force is forbidden.
- ❑ Any behavior that takes deliberate advantage of an opponent's chivalry, or safety consciousness, or that takes deliberate unfair advantage of an opponent, is prohibited.
- ❑ Blows must be delivered with effective technique...and must strike properly...and with sufficient force to be considered an effective, good blow.
- ❑ Target substitution is not allowed.²
- ❑ Grappling, grasping your opponent's body, is not permitted.
- ❑ Always extend the utmost courtesy to your opponent. You do each other honor by meeting on the field. If there is a question regarding a point of honor (such as blow strength), give your opponent the benefit of the doubt as far as is reasonable.

(For more, or further information, consult the SCA, or your Kingdom's Marshallate Handbook.)

However, no matter how well versed with the rules and standards you may become, the only true key to best handling these kinds of situations is through communication. Grumbling and complaining after the fact, and only to your friends, does not solve the problem, it only adds to it. It brings with it the air of unsportsmanlike conduct and demeans your own honor, [and your reputation—Editor], and most importantly, the honor of your consort. Deal with the situation immediately and honestly. If you are not willing to discuss the problem with your opponent immediately, then drop the matter entirely.

Where there is no apparent problem, but you are flustered at the way the fight is going, ask the other fighter to show you what they are doing, or work out a way to train with each other (or his trainer), so that you understand that kind of fighting (this obviously won't work in a list situation, but you can ask the other person later). Again, he may be playing a different game. If you do perceive a problem, first, ask the question, "Is it me?":

Are you tired? (from a long night of revelling),
Are you angry (had a bad day at work),
Are you partially injured? (that blow to the wrist at practice);
Is your equipment binding your arm, is your sword "mushy"?
Does your style simply clash with that of your opponent?

Think these questions over—truthfully—and then proceed to the next question—what is it, exactly, that is happening and why? Never come right out and accuse anyone of blatant actions, as they may not be aware of what they are doing as being in the wrong. Give them the opportunity to realize what is going on, and to possibly say, "oops, sorry"! Remember our diversity of training and experience! The best way to address any problem is through diplomacy: "Excuse me, but, was that

last shot not good?" ...or, "You don't need to strike me too hard, I tend to count a bit lighter than some". As opposed to, "Hey buddy, what about that last one?" ...or, "Holy @&#!, what's your problem, you idiot?!" No matter what the problem, the situation must be discussed openly between the fighters. Yes, it is a matter of fact that some still do not listen, or even care to, but this is the first step. You have to try. If you don't, you will never know if it is an honest mistake, or even if it is you.

If discussion fails, and neither of you can come to a resolution that is acceptable, then it needs to go to the next stage. Bring up the question to the marshals. That's one of the reasons they are there. Most marshals will answer passively, giving an account of what happened, or how a blow landed or whether it was flat impaired or not. It is not their job to call the fight (unless extreme circumstances warrant it), but to help analyze it if asked. However, if a fight is turning unsafe, or rules are being blatantly ignored, the marshals may step in and reprimand any fighter, up to including removing the offending party from the field. If, after this point, the matters seems to be still unresolved, you may just decide to concede the fight, and end the match honorably, from your side. It will do no good to get angry, argumentative, or abusive...remember your honor, as well as the honor of your consort.

Lastly, the final stage would be to tend a written letter to the individual and to the marshallate, making an official complaint. (It should be reiterated that, taking the matter further should happen only if all else fails.) This places the situation in the marshal's hands, and into the system that was established to confront and manage such problems. You can go no further but to attempt to steer away from encounters with the individual in question. Carry on and play with those "of like mind". These "cheaters" have a way of being ignored and ostracized by other fighters, and when enough people won't practice with or fight the problem person, they may ultimately ask why, be told, and change. If the fighter is one that frequents the same lists as yourself, you must make that resolution in your mind, and attempt to understand the problem so that in

the future, you will be better prepared to handle it, or tune your abilities accordingly. Yes, sometimes one person's lack of concepts can spoil others, but that is a truism that follows us everywhere, and one that we must always be ready to face. It is better to die honorably and let your opponent carry the dark cloud of a cheater — do not do yourself or your consort dishonor!

How do we head off such problems in advance? Simply put, we must all strive as trainers and fighters to expand our circle of learning. The diversity in fighting will never be eliminated, nor should it be. It is this difference that helps keep us growing. But, by attending other practices, by hosting a practice that features special guests who can give variety in training, or by simply asking a fighter you've never seen before at an even to "go a few" with you, the range that we consider correct can be better maintained. There is no better way to further our fighting abilities than through this practice and through good communication. And, in all of your training, we must also be willing to learn and teach others of chivalry and honor, for that is as important as the fighting itself.

¹ As a combatant of long standing, I have observed that the more inculcated a combatant is to the ideals of chivalry that are the core of tournament, their problems on the field are decidedly less. In my view, the more effective and heartfelt the chivalric spirit in a given area, technical problems of the sort we are discussing here are far less prevalent.—Editor.

² For those combatants who may not know, target substitution is when an opponent moves a non-target area, such as the shin, into what would have been a legal target. In the case of the shin, there have been cases where a combatant lifted his knee so that what have been a legal leg shot became instead an illegal knee blow.—Editor

An Excerpt on Virtue and Honor from the 17th
Century book The Order of the Garter

Elias Ashmole
C. 1672

Editors Commentary: *Although this document dates from the seventeenth century, long after tournaments had lost their meaning as training for war or as vehicles for chivalric display, the author has attempted to bring together a wealth of information on the Order of the Garter, the premier secular order of chivalry.*

Founded in the fourteenth century under Edward III, the order was founded both because, "...he felt a genuine personal enthusiasm for the ideals of knighthood and found himself capable of living up to them, and in part because he discovered (like his grandfather and model Edward I) that it was politically advantageous to be seen as a chivalric hero--he took a keen interest in every aspect of the international chivalric culture in which the knights of England had delighted since it's inception, and conceits derived from chivalric literature or activities permeated all artistic expression at his court...."

The above, quoted from Dr. Boulton's book (p.101) The Knights of the Crown, is reviewed by Ray Lischner near the back of this issue.

The work is important both because it preserves much data concerning not only the Order of the Garter but of other orders as well, and also because it provides an interesting hint as to how chivalry and the knightly virtues were seen in what has been called by Dr. Ferguson the "Indian Summer of English Chivalry".

On Virtue and Honor

An excerpt from Chapter 1
"Of Knighthood in General"

It has been the practice of all well governed Kingdoms and States to encourage Merit by Reward. Merit consists in the performance of some virtuous action, directed to the Public good.¹ As virtue can be either military or civil, so reward is differently distributed, either by Honor or Profit:² To the end, any sort of virtue may have it's proper and suitable Reward.

And though in a moral and strict sense, Virtue is to be accounted its own Reward; yet in regard there are very many, who not so much from a virtuous Principle, as to obtain wealth and honor, are drawn oftentimes to act meritoriously; therefore it was provided, by the wisest Founders of Empires, and Common-wealths, to take special care no less for the encouragement of well-doing (by setting up Reward as a prize, for brave endeavors to aim at, prosecute and carry, and consequently to exalt men according to their merit) then for the punishment of vicious and ignoble actions: insomuch that Socrates justly concluded that {the} City is to be best governed, wherein, "the good are cherished and the bad chastised".³

Nor does it a little concern the interest of a Nation, that noble incitements to Virtue be proposed to valiant minds, wherewith being inflamed, they may always shine forth, in some action, worthy themselves: since Rewards are powerful (even to wonder) to excite and stir up the force and vigor of gallant Spirits, to very high degrees of performance; and from the

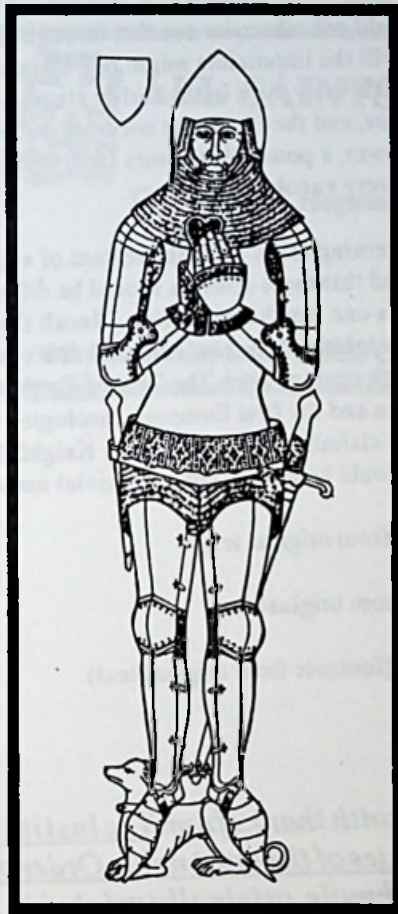
example of our ancestors, every one is apt to persuade himself, that there is nothing which may not be attempted, and effected by endeavor and manly courage.⁴

As touching civil virtues or faculties, (to wit, Justice, Gravity, Knowledge in the Laws, and the like) they being qualifications in order to Magistracy, and Offices of Truth and Credit, and rewardable by the advantages, estimation, and authority accruing thereby, come not directly within the limits of our present discourse.⁵

Virtue (in the opinion of Phaleris⁶) is alone excellent, and all other things but merely fortune. It's reward and end (faith, see Aristotle⁸) is something excellently good, divine, and blessed, according to that of Dionysius⁹ asserts Virtue immortal honor ever gains. {Editor's note: Essentially, he argues that honor is what is gained through virtue}. But the proper reward for military Virtue (which comprehends both fortitude and conduct, and of which we only treat) is Honor: Honor is the greatest of exterior goods, and being the object of nobler ambition than wealth or profit, is therefore the aim of virtue, to wit Valor, which springs from a more generous Spirit. For all men of Courage, (nay even the pusillanimous¹¹ themselves), are in some sort, touched with a sense and desire of Glory and Fame. |

So that, (as is already intimidated), of all virtuous acts, military prowess and valiant achievements, have rendered men capable of the higher honors and advancements: they being principally invited by the allurements of such rewards, to make greater discoveries of their virtues and fortitude, in the performance of noble exploits.

But that fame might not lose itself in a general and unbounded notion, therefore at length it was thought fit, to reduce Honor into Form and Order, by investing the person meriting with some particular term, title, or appellation of Excellence; and this is the very source and original of all nobility, and of all those dignities and honorable titles, which being transmitted



from the first achievers to their successors, through several ages, remain at this day in their posterity, as lasting monuments to the glory of their ancestors. Among which, knighthood, as it has been esteemed the reward most suitable to worth and great virtue, so has it been accounted the chief and primary honor among many nations....

¹ The concept of "public good" did not become a common political idea until the 16th century. While there were parties genuinely interested in good government for the public good, the term seems to have originated with the philosophies of the humanist philosophers who gave birth to the concept of "liberalism"—

John Stewart Mill, Hobbes, etc. It is most decidedly *not* a 14th century attitude.

² This would make an interesting point for discussion when considering the SCA controversy regarding the possible extension of knighthood to Laurels and Pelicans.

³ Brus, in *Platonem*, 1.50 C.8 (footnote from the original text)

⁴ Though the very long sentence clouds the point to many modern minds, the essence of the argument is that reward can draw men out who would not otherwise see that through sheer courage and force of will the impossible might be obtained. This is an essential point of chivalry even in the earlier stages—the power of Roland, Arthur, and the like came not from divine favor but from their sheer power, a power that comes from within and that makes Chivalry a very ennobling ideology.

⁵ The concept that governing skills carry the reward of authority, reputation and profit and that these rewards should be different from military rewards is one worth considering. Recall that the division between the Knights and the magistrates was a vast gulf—in the famous 14th century work The Tree of Battles we find Bonet, a churchman and the first European theologian on International Relations, claiming with vigor that a Knight should not be a Lawyer, nor should he go to court over trivial matters.

⁶ Epist. 1.20 (footnote from original text)

⁸ Ethic, 1. 1 (footnote from original text)

⁹ Aristotle, Ethica 1. 4 (footnote from original text)

¹¹ Cowardly

This excerpt taken with thanks from The Institution, Laws and Ceremonies of the most noble Order of the Garter, by Elias Ashmole, originally printed in 1672 and the fascimile edition printed in 1971 by Frederick Muller Ltd, London.



ALL SAINTS ARMOURY

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Jacks for the Company of Saint George

*Plates and Text by G.A. Embleton
Company of Saint George
Switzerland*

*Introduction by Gavin Danker
AKA SCA Lord Gavin Malcoeur
Kingdom of Caid*

Editor: *To allay any confusion, this Company of Saint George is very different from the Tournament Society we are discussing in this Chronique. To my understanding, their company is a 1470's Living History group trying to recreate the life of a Burgundian Artillery Company to the highest standard of authenticity and accuracy, "A humble company, not rich nor poor, we have no knights."*

The material they produce is indeed of the highest quality; I hope to include more of their material in the future. The following article has been put forward by one of the American Company of Saint George founding members, Lord Gavin Malcoeur, in the hope that it will prove of assistance to those trying to assemble an authentic 14th/15th century field appearance.

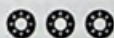
In the article, Gambesons, Jupons, Pourpoints, Jacks and Arming coats are discussed, and it may be helpful to begin with a brief discussion of their relative definitions:

Gambeson, Arming Coat: *These are generally held to be padded garments, popular during the 14th and 15th centuries. They were, in general, used to offer padding and protection against "armour bites", but being quilted garments they also offered a small amount of protection. During the 14th century they took on a characteristic "wasp-waisted" shape similar to cuirasses and brigandines of the period; as more armour became commonly worn, they became less shaped and more utilitarian. For tournament recreation purposes, the Gambeson is a crucial element of equipment which can tie the armoured elements together into a coherent whole. It is worth a*

substantial investment because a well-made, authentic gambeson offers mobility, graceful appearance, and protection.

Jupons and Jacks: In period references these two are often intermingled--I used to consider a "jack" a defense of many small plates, differentiating it from a Brigandine which had fewer, larger plates. However, current scholarship bears out the use of the term "jack" for the padded body defense described in this article. I have run across new references showing that many English jacks were in fact linen stuffed with tow, essentially unwoven linen floss.

Pourpoint: I have never before noted that a "pourpoint" might be worn under the gambeson or arming coat for use in holding arming points, but it makes sense to me. Period leg harnesses are never supported with a buckle and strap arrangement so common in the SCA, and such an undergarment worn in conjunction with full greaves might be an answer. I have been minded to try a set of "arming hose"; a high-waisted pair of semi-quilted hose with points for the leg harness, but have not been able to find a suitable reference as yet.



Introduction--Gavin Danker

In the following passages I have attempted to help those who find it difficult to acquire period mid-14th or 15th century body defense. As purchase of manufacture of steel breastplate or brigandine is beyond the means of some, I hope the enclosed material proves of value.

For those whose upper body armour is comfortable and serviceable, but not what one would call pretty or historically correct, the padded Jupon can help to bring the field appearance together. The pattern for the arming jacket surpasses anything of the type I've seen in the SCA.

In the Middle Ages, the terms "pourpoint", "Jupon", "Gambeson" and "Jack" were often used interchangeably. For the purposes of this article, I will use the term "Jupon" or "Jack" to mean a cloth armour, and "pourpoint" or "arming coat" to mean padding worn underneath armour.

Another related body defense: The Pourpoint arming coat of Charles the Bold

The padded Jupon is a fitted, full-sleeved garment meant to be worn over the upper-body armour, though a breastplate was sometimes worn over it (see the effigy of Walter Von Hoinklingen, *Arms and Armour of the Medieval Knight*, pp. 76).¹ An existing example, belonging to Charles VI, in Chartes Cathedral² shows a shallowly scalloped lower edge, cloth covered wooden buttons, vertical quilting, constructed of red (probably) wool and a natural colored linen lining. (Editor: David Edge maintains in *Arms and Armour of the Medieval Knight* that "the garment is made of silk damask similar to that used for the Chartes Jupon with a pattern of heraldic lions and birds set in Medallions, and is padded to give a smooth line".)

A similar jupon can be found among the funeral achievements of Edward, the Black Prince. This example is unusual in its short, elbow-length sleeves. Both long and short sleeves are found in the art of the period, but the long, full type seem to be more common. (This piece is made of red and blue velvet, embroidered with the arms of France and England, quarterly, and was lined with satin and padded with wool. It fastens in the center with eyelets and lacing.)

The advantage of these garments should be obvious to the tournament re-enactor: simply that they may cover a wealth of armour inconsistencies while providing a unifying element to the whole field appearance, as well as providing unrestrictive protection.

The reconstructions I have attempted have been quite successful. I chose a wool broadcloth outer material, a cotton batting inner, and a medium weight canvas lining to withstand the armour abrading from the inside. The body is cut in four tailored sections—two front, two back, and two piece "banana" shaped sleeves. The seam at the shoulder is angled slightly upwards, so that with the arms extended one appears to be flugging a train.

I suggest that quilting be completed before assembly, and that it be omitted at the armpit. Fastenings may be buttons, lacings, or in some

historical examples, both. The most common colors seem to be red or blue³, though other color and even highly decorated examples may be found in art.

Though we have found the light wool outer material cool enough, many people have an abiding mistrust of such fabrics. Therefore linen or equivalent is perfectly satisfactory and was probably very common.⁴

A perennial problem with gambesons and jupons is a lack of mobility. The key to solving this problem lies in the setting of the sleeve and the elbows. I was able to try on a muslin reconstruction of the Chartes' coat (mentioned and described by David Edge in *Arms and Armour of the Medieval Knight*), and found it completely unrestrictive. It did not include buttons at the sleeve, and I found them unnecessary. Let taste and enthusiasm be your guide. A good, well constructed arming coat can go a long way to cleaning up any un-period inconsistencies in one's armour. For those playing in the 14th and 15th centuries, I heartily recommend that you acquire one of these pieces.

What follows is reprinted from The Dragon, the newsletter of the Company of Saint George in Europe. It should be noted that they are a living history group and their level of authenticity lends particularly fruitful research for tournament re-enactors. Notice especially the contemporary description of the construction of a "jack", and the possible illusion to the cuisse suspension from the pourpoint or arming coat



Mr. Embleton's Article:

This is not an article on the history or the exact definition of the jack. Fabric armour, padded, stuffed, or many-layered, sometimes interlined with plates of metal, horn or leather, was commonly worn during the 15th century. Several terms were used to describe the different types. Typically the terms, like

brigandines, jacks, jazerines, pourpoints, etc. were loosely and freely used by contemporary writers, and later historians have tried to analyze the subtle differences. We will concern ourselves with a purely fabric body-defense consisting of many layers of cloth, or stuffed with rags, worn by soldiers in the second half of the 15th century, and called by us for the sake of convenience a "jack".

Many different types of jacks existed, and we know a little about their construction. Few illustrations exist, and our plates show (a to m) as many examples as I have been able to find in ten years of research. The most useful of these, for our purposes, are those painted so carefully by Hans Memling and in Rene of Anjou's *Livre de Tournois*. The best written description we have is from the ordinances of Louis XI of France:

"Et Premiérment leur faut des dits jacques toilles, ou de vingt-cinq, à un cuir de cerf a tout le moins et si sont de trent-un cuirs de cerf ils sont des bons. Les toilles usees et déliées moyennement sont les meilleures; et doivent estre les jacques a quatre quartiers, et faut que manches soient fortes comme le corps, réservé le cuir. Et doit estre l'assiette pregne pres du collet, non pas sur l'os de l'épaule, qui soit large dessoulz l'assielle et plantureaux dessoulz les bras, assez faulce et large sur les costes bas, le collet fort comme le demourant des jaques; et que le collet se soit pas trop hault derrière pour l'amour de sulude. Il faut que le dit jacque soit lasse devant et qu'il ait dessoulz une porte piéce de la force dudit jacque. Ainsi sera seur ledii jacque et aise moienant qu'il ait un pourpoint sans manches ne collet, de deux toilles seulement, qui naura que quatre doys de large seur lespaulle; auquel pourpoint il attachera ses chausses. Ainsi flottera dedens sons jacques et sera à son aise. Car il ne vit oncques tuer de coups-de-main, ne de flèches dedens lesdits jacques ses hommes."

"And first they must have the said jacks, 30, or at least 25 folds of cloth and a stag's skin, those of 30, with the

stag's skin, being the best cloth that has been worn and rendered flexible, is best for this purpose, and these jacks should be made in four quarters. The sleeves should be made as strong as the body, with the exception of the leather, and the arm-hole of the sleeve must be large, which arm-hole should be placed near the collar, not on the bone of the shoulder, that it may be broad under the armpit, sufficiently ample and large on the sides below. The collar should be like the rest of the jack, but not made too high behind, to allow room for the sallet. This jack should be laced in front, and under the opening must be a hanging piece, (*porte piece*), of the same strength as the jack itself. Thus the jack will be secure and easy, provided that there be a pourpoint without sleeves or collar of two folds of cloth, that shall be only four fingers broad on the shoulder, to which {the} pourpoint shall be attached {to} the chausses. Thus shall the wearer float, as it were, within his jack and be at his ease, for never have been seen half a dozen men killed by stabs or arrow wounds in such jacks, particularly if they be troops accustomed to fighting."

The sleeveless "pourpoint" worn underneath the jack is most interesting and useful to us. Jacks are extremely hot to wear, and any authentic reduction of what can be worn underneath is most welcome.

Jacks for our company should be off-white or buff-yellow and made of many layers of cloth. The outer two or three and the lining should be good strong linen, the inner layers can be made from any cheap stuff. All visible parts should be hand-sewn (hard work but worth it). The jacks should be well-fitting (not looking like a duvet), and tailored along the lines of a doublet, the body made in four quarters. In this way a good shape can be formed. The thickness of the padding can vary, thinner in the less vulnerable parts, but definitely not flimsy. We do not have to have 30 layers of material, but do please remember your jack is supposed to look as if it can stop an arrow. I have illustrated some of my suggestions for a variety

of reconstructions (nos. 1-12). We are embarking on a jack-making programme in 1991, and details of our experiments, and hopefully patterns, will be published later. Members of the Company of Saint George should collaborate closely and not rush to make jacks without carefully consulting our references.

SOURCES:

- a: René d'Anjou's Livre de tournois, C. 1450.
b & c: Schilling, 1490s
d & e: Late 14th C., early 15th C.
f: The Isenheim Altarpiece, by Grunewald
The german artist painted a "roman" soldier in "antique" costume—a pig-faced bascinet and jack.
g to j: Hans Memling, 1480s. All of these jacks are yellowish buff or cream color. Note the thick fringes to protect the shoulders and the chain-like armour tied on with points.
k & l: Crucifixion by J. van Eyck, Flemish, 1425-30.
m: A second example of this very practical and simple arm protection, worn by a Swiss in French service, from a drawing by Urs Graf, 1515.

¹Though I have heard of this before, I've never run across any proof that it is true. Most of the supposition that runs along this line seems to initiate the argument by sighting examples such as the Walter Von Hoinklingen effigy, where there is a definite shape to the chest area, and that this proves that there is something under the Jupon because it would not support this shape alone. Personally, I will admit that this is a possibility but it seems just as likely that this is an artistic interpretation emphasizing the preferred style of the time. Looking at the effigy, I believe the armour to be on the outside

² Arms and Armour of the Medieval Knight, p. 79.

³ Though there are very few color examples left; most of the sculpture is no longer painted.


⁴ Editor: I have found good success with cotton trigger, and I think it more likely that linen or an equivalent fabric was probably far more common than wool.

Pass du Roi Rene

Un to the gentles of the Midrealm and the known world do your cousins in the Barony of Nordskogen send Greetings. On the sixth day of the ninth month, known in our realm as Laborer's Day, our Vicar has declared that a Grand Melee tournament shall be held in celebration of the return of our Baron from his pilgrimage.

To those returning from the summer campaign, we send Challenge. Let each Barony, each Shire, indeed every household come with a bannerette of four to six members to take the field of honor against the Baron's Lance. Our Baron, being a noble man of generous heart, has set limits to the ransom demanded of those who are subdued.

We also challenge those who, by their grace and beauty, serve Queen Xarya. There will be, upon the field, a Castle of Love. It is at the walls of the Castle that the challengers prove their valor in love as well as feats of arms, that they may retire from the lists. Our Baron does beseech you, then, to give rest and testament to their true character.

Come raise the batton of tournament in noble folly upon the harvest fields of courteous love and gentle combat. 



Knightly Orders and Tournament Societies

Brian R. Price

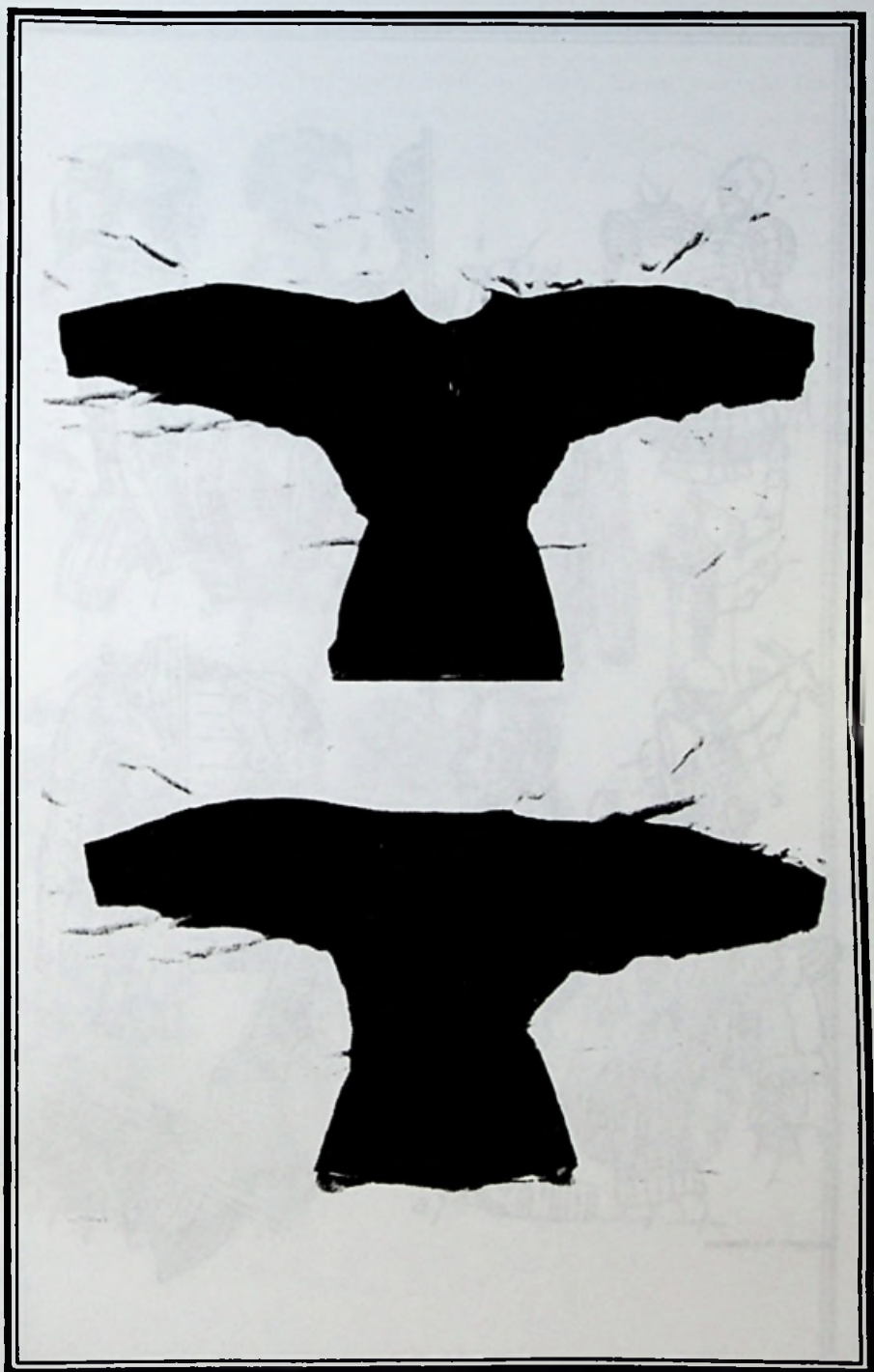
AKA SCA Earl Sir Brion Thornbird Ap Rhys, OL
Kingdom of the West

As more interest surfaces within the SCA for authentic tournament styles, both the knightly order and the tournament society can be used with great effect to help support the chivalric ideal that these tournaments are supposed to convey. By encouraging an increase in pageantry, the use of peer pressure to uphold authenticity, and the bonding of combatants into groups that can discuss chivalric topics together, all of the positive aspects of the "tournament of chivalry" can be enhanced. Such groups can sponsor contests, bear badges to identify themselves, and in general conduct themselves with increased visibility to be the examples to which others might look. In this article I will present a basic outline concerning the historical models upon which these structures could be modelled, and then move on to offer practical thoughts on the construction of such groups.

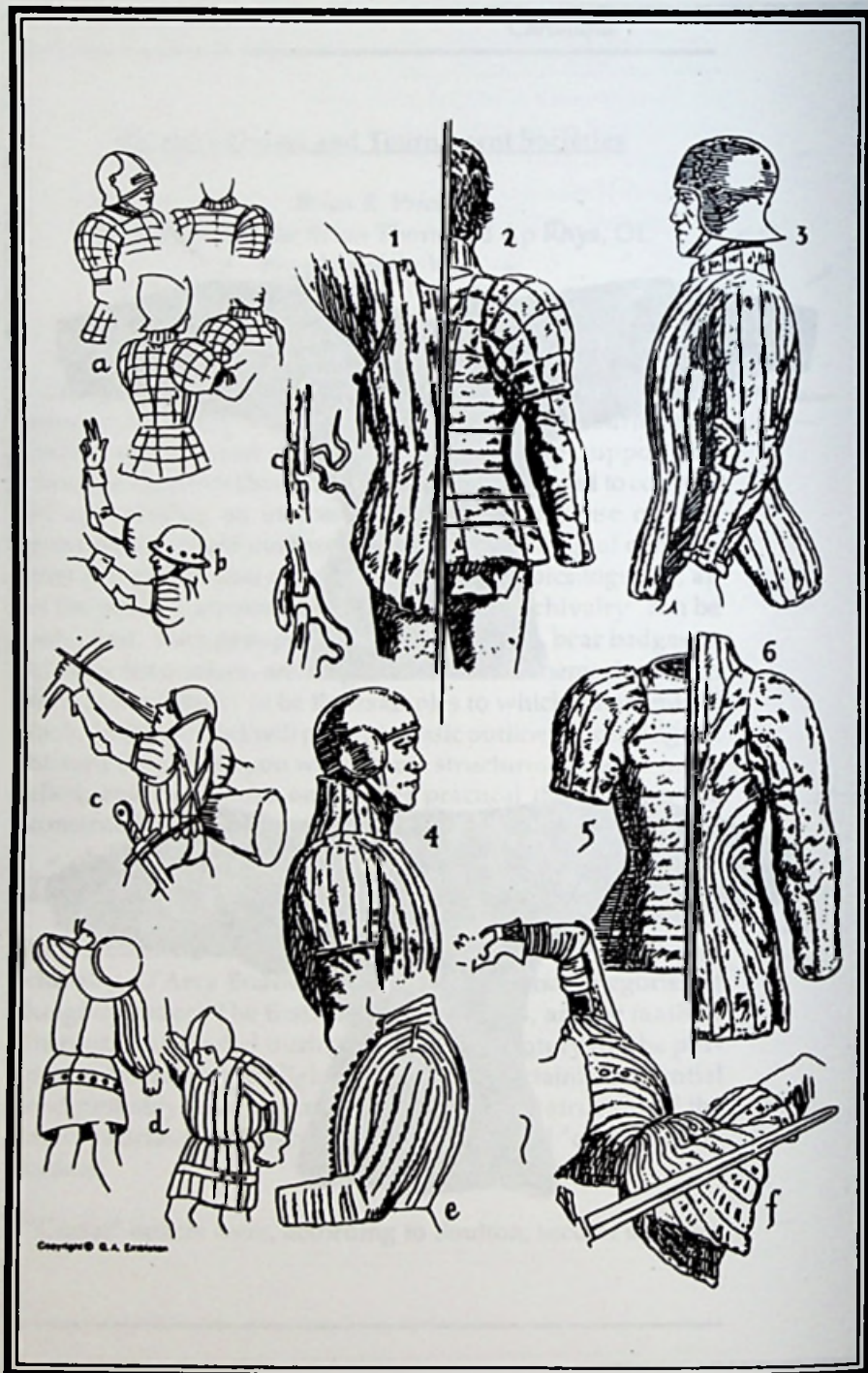
Types of Knightly Orders

In his excellent exploration of the "monarchical" orders of chivalry, D'Arcy Boulton defines three distinct categories of knightly order. The first, "religious" orders, are the familiar institutions founded during the eleventh century for the purposes of crusading. Religious orders were certainly influential and probably gave inspiration to the physical structure of the other two classes of knightly orders, "curial" and "confraternal" orders.

"Curial" orders were, according to Boulton, secular societies



Reconstruction of the Charles the Bold Jupon
Reconstruction by Gavin Danker



Copyright © G.A. Embleton

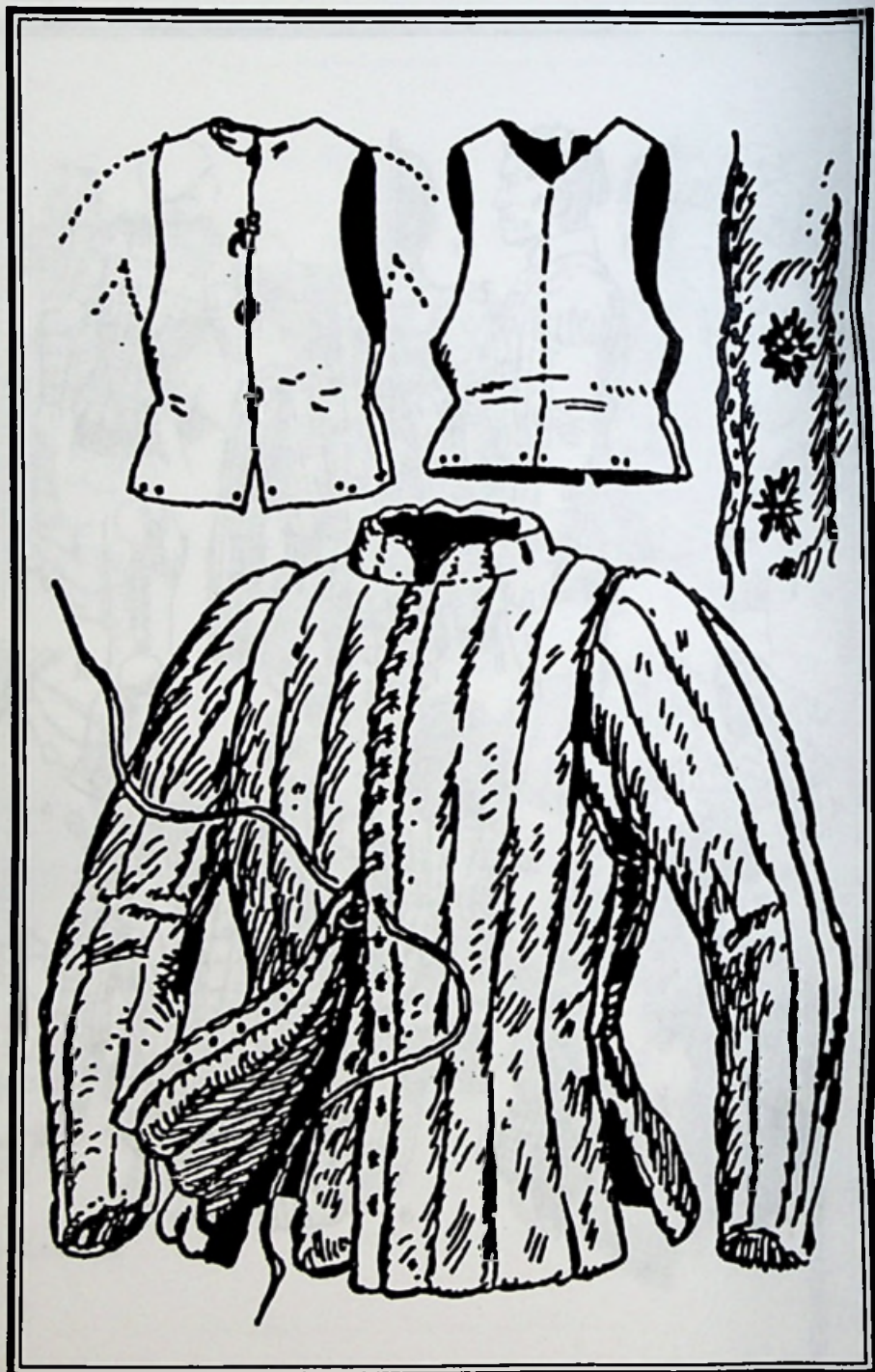
Jacks and gambesons as shown by period sources (a-f)
 and ideas for reconstructions (1-6)
 Drawing and reconstruction by G.A. Embleton



Jacks and gambesons shown in period sources (g-m)

Ideas for reconstructions (7-12)

Drawings and reconstructions by G.A. Embleton



Reconstruction of the jack and pourpoint described in Louix XI's ordinances
Drawing and reconstruction by G.A. Embleton

of knights (and occasionally squires), where primary allegiance was due to the Crown, and their mission was to generate political legitimacy for the sponsoring monarch both by binding important elements of the nobility to the Crown and by building a link to the literary ideals of chivalry. Monarchs could emulate the great knights of history and engender further support. Edwards I and III led the stampede towards this power during the fourteenth century, and they were soon imitated by the Kings of France, the Dukes of Burgundy, etc.

"Confraternal" orders were more democratically oriented, with elected heads of the order, whose purpose was to advance the interests of the members in tournament or in small scale political dispute. In general the loyalty of these orders was to each other, saving fealty owed to a liege lord. Though the research material is still scant, it seems that there was a weighty interest in attaching the members to the chivalric tradition of knights errant and the chivalric ideals as a whole. Very little has been written concerning these orders, which is sad, but they offer a great reserve of possible models if only the information can be dug out.

All of the chivalric orders had several things in common. Each was in general led by a senior member (a Grand Master for most Religious orders, a Sovereign for most Curial orders; and an elected President in most Confraternal orders); they all possessed a charter in which the rules governing the order were laid down; they all formed a common bond between the members; they all established definite purposes for their existence and acted to fulfil those purposes; and they all adopted elements of regalia that identified members of the order.

The Religious Orders

Two of the three most famous knightly orders are of this type. The Hospitallers, more rarely known as the Knights of St. John, and the Templars, curiously known as the Poor Knights of the Temple of Solomon.

Religious orders were modelled on the Benedictine orders, stressing poverty, chastity, religious fervor, and service. Both of the most famous orders cited above grew out of the First crusade, when defense of the holy land and the pilgrimage routes were left largely to these two orders.

Both orders grew and prospered, but as they prospered the Templars in particular came under increasing pressures stemming from their vast wealth. The charges levied against the Templars were similar to those levied against the church by the Franciscans, that vows of poverty were inconsistent with wealth and political power. The early idealism of the Templars was lost amid charges of devil-worship, usury, lechery.

Despite these difficulties, however, the religious orders contributed some of the structure and organization to the secular orders which were to follow them. Their early idealism and longevity cannot but help to influence monarchs and tourneyers organizing their own orders, even if the degree of religious influence was less. Their idealism was focused differently, but was probably as ardent.

One interesting practice of the Teutonic order was their Table of Honor, whereby knights who had won distinction on the field could be held aloft as an example for the other knights. It gave recognition, encouraged further feats of valor, and to some degree tried to take into account the strong tradition of knight-errantry.

The Curial and Confraternal Orders

The history of secular knightly orders has been addressed with differing conclusions by modern scholars. Those who see the golden age of chivalry in the eleventh, twelfth, and thirteenth centuries portray them as decrepit forms of the religious orders, over-ripe in their decadent lavishness. These scholars are also generally hostile to later tournaments, viewing them as a waste of knightly resource and in essence confusing pride

with the sin of vanity.

Other scholars, such as Dr. Keen and Dr. Boulton, trace the development of the secular orders from the literary expressions of knight-errantry and the Arthurian tradition, beginning with Chretien de Troyes in the late twelfth century:



"If one is in quest of origins, it seems likely that tourneying societies, like that association of the Round Table that Ulrich Von Lichtenstein founded, come closer to providing a prototype than the crusading orders, but the evidence concerning them is scanty. Certainly, if it is authentic, the story of the tourneying society founded in the 1290s by the Count of Holland, with the special insignia of a scallop on a livery collar, sounds very much like an early forerunner of the great secular orders of the 14th century." ¹

The material on the Confraternal orders and the tourneying society, which we shall discuss later, is indeed sparse.

Few documents concerning the regulation or activities have come down to us, as they were of little interest to chroniclers of the period. One thing is clear, however. The Royal orders and the Confraternal orders were both organized for primarily political purposes—if indeed we do not know the intent of the creators of these orders we do know their effects—and their powerful effect on political legitimacy should not be ignored.

There is a wealth of material on the Curial orders—famous orders such as King Edward III's *Order of the Garter* have preserved their records nearly from their inception. Since all orders have elements in common, we shall look at the Curial orders for clues into the form of the Confraternal orders, which alongside tournament societies could be of great value for groups interested in recreating the tournament experience.

The Order of the Band: Castile, 1330s

Founded in Castile, this has been the earliest order yet discovered that in all probability had an influence on later orders. The purpose of this order, stated clearly in a contemporary manuscript, shows the intent:

“...because in times past the men of his Kingdoms of Castile and Leon had always been employed in knight-hood, and because they had abandoned it, so that they did not practice it in his time, in order that they might practice it more willingly, he ordered that certain knights and squires of his household should wear a band on their clothing, and he himself did the same. And while still in Vitoria, the king ordered those knights and squires whom he had chosen for this to wear clothes that he had given them, with a band. And also he dressed in clothing of the same sort, with a band. And the first vestments that were made for this were white, and the band blackish. And from that time on he gave those knights each year similar vestments with a band. And the band was as wide as a hand, and was placed over the pollotes and other vestments from the left shoulder to

the skirt. And they were called the Knights of the Band, and they had an ordinance amongst themselves of many good matters which were all works of chivalry. And when they gave a band to a knight, they made him swear and promise that he would keep to himself all the matters of chivalry that were written in the ordinance. *And this the king did because men, wishing to have the band, had reason to do deeds of chivalry.* And thus it happened afterwards that knights and squires who had done some good deed of arms against the enemies of the king, or attempted to perform such deeds, were given the band by the king, who did them great honor, in such a way that *each one wanted to do well in chivalry to gain that honor and good will of the king, even as they had it.*"³ (editor's italics)

The group was, as is recorded in the chronicles, an important tool both to encourage chivalric expression and to keep the knights exercised for the practice of war. Here, with a very early knightly order, we can see a clear welding between what later became the two distinct functions of the tournament. Alphonso wanted a secular order, not a religious one, as the prologue for the order clearly shows:

"1. Here begins the book of the Band which King Alphonso of Castile and Leon made. And it was founded for two reasons; to glorify first knighthood, and second loyalty. The reason why he decided to make it is that the highest and most precious order that God made is knighthood. This is true for many reasons, but especially for two: first, because God made it to defend his faith, and secondly, moreover, to defend each of His regions, His lands, and His states. And for this you will discover in the ancient chronicles about the great deeds that were done, that clearly God took a hand in the deeds of the battles that were done by the hands of the knights. And this it is proved that God prizes this order more than any of the others, because it defends His faith and kingdoms and dominions. And for this, he who is of

good fortune and regards himself as knight, according to his estate he should do much to honor knighthood and to advance it. And furthermore, loyalty is one of the greatest virtues that there could be in any person, and especially in a knight, who ought to keep himself loyal in many ways. But the principle ways are two: *the first to keep loyalty to his lord, the second to love truly whomever he has to love, especially in whom he has placed his heart.* (editor's italics) Man is also bound to love himself and esteem and hold himself as someone. And for this has the Order of the Band been made, so that the knights who seek to be in the Order and who take the band will have in themselves these two virtues more than other knights: to be loyal to their lord, and to love loyally her to whom they have given their heart; and also to maintain knighthood and to hold themselves as knights more than others, in order to do higher deeds of chivalry." 4

There are several other interesting facets about the order that might draw our attention. First, knighthood does not seem to have been required for admittance to the order. There was no limitation on numbers, but everyone must have been of noble lineage.

Knights who desired admission to the order could also challenge for entry to the order. He had to, according to the chapters of the order, put on a habit similar to those of the order, and look for knights of the band to challenge. If he defeated two such knights, and avoided being overcome by others, he might well earn admittance to the order. This was in theory, but there are no records of such challenges ever occurring.

Knights of the band were exempt from taxation (a definite plus in my book), but were required to fight for the king on command. There were extensive rules concerning conduct, as one would expect. Interestingly, they were also bound when tourneying to a tighter set of rules than was generally in force, the effect of which was to reduce injury and help keep order

and fair play.

The order held general meetings, fought together in military campaigns, and attended tournaments. As Alphonso was an active participant in tournaments, this gave him a ready-made tourney team of star combatants. There was also a public examination of conduct, but sadly there are no records of Order meetings so the effects of these examinations are unknown.

The intent of the rules of the Order seems to be to correct flaws in new members—a unique approach to the problem and one that was unfortunately not copied in later orders. Perhaps it failed.

The order was very dependent upon the monarch, who as Master of the order kept its function under his control. With the death of Alphonso the order collapsed, though it provided the model for the later and much more influential orders which we shall discuss below.

The Order of the Garter, England, 1348

Though the Order of the Garter still survives today, the original records were unfortunately lost around 1416. The exact date is still somewhat foggy, but the solid scholarship of Juliet Vale has placed the founding in 1348; close enough for our purposes.

Edward III, in the traditions of his father Edward I, set out to achieve a set of twin goals with the establishment of his Order of the Garter. First, he probably intended to reward and encourage those who displayed knightly virtues within his realm. This is borne out by the fact that what we know of the founding knights seems to indicate that they were all veterans of Edward's French wars, and that from a royal perspective, these men deserved some reward which would in addition help to insure their continued loyalty.

It has been shown that while the Order of the Garter proved to be a hard-hitting generator of political power and expression, Edward was an "Arthurian Enthusiast", and with the Order he forged his two chief concerns—chivalry and running England—together. In the words of Maurice Keen, Edward learned that,

*"...what the Arthurian history taught was that glory—secular and visible glory—was to be associated with high courage and loyal service. The ceremony and ritual and insignia of the secular orders of chivalry were designed to uphold and teach precisely that principle..."*⁵

The Order of the Garter enjoyed a prestige rivalled only by the other surviving medieval order, the Burgundian Order of the Golden Fleece. It was to survive twenty-nine monarchs, continuing today as one of the principle honors available in the United Kingdom.

Like all other secular orders, the Garter possessed an important set of governing statutes that contained information concerning the intent of the founder, membership, annual events, the rights and obligations of members, and the like. The earliest surviving copy of the statutes dates from 1416, over sixty years after the promulgation of the order in 1348. Because the format of the statutes might be informative to those interested in setting up their own orders, I include a summary here:

34 Chapters, each beginning with the opening, "Item..."

Chapters 1-7 Membership; obligations and privileges of members
Qualifications, Costumes (regalia), Officers

Chapters 8-14 Activities which were to take place—such as the annual assembly on St. Georges day at Windsor castle.

- Chapters 15-16 Obligations of knights when they came to Windsor
- Chapters 17-25 Matters arising with the death of a companion how successors are elected.
- Chapters 26-30 Use of the orders' seal, obligations between the sovereign and the members.
- Chapters 31-34 Misc., rights of companions to live in the Order's chapter house, etc.

Structurally, the Order had a chief sovereign, the King or later the Prince of Wales, known as the "Souverain" or Latin "Superior". The position of souverain was in theory elected, but in fact later monarchs went to great pains to insure that their heir—the Prince of Wales—was elected to this position. This helped to insure their future legitimacy and gave them access to men of power and prestige.

Membership in the order was limited to a mere 26 members. Edward's original plan for a company of 300 members, modelled on the Alexandrian romance *Perceforest*, died with his previous Order of the Round Table, due in all probability to a lack of funds. So 24 (two times the twelve companions) was chosen initially, and through some still cloudy events, two more positions were added for a total of 26. Many Curial orders limited their membership, though by choosing such a small number Edward hoped to select the *creme de la creme* of English chivalry and to encourage others by their example.

When a vacancy occurred, generally owing to a death, there were to be nine candidates forwarded (probably in part to symbolize the nine worthies). Three of them were to be princes, three bannerets, and three ordinary knights of supreme virtue. The companion was then elected from this group, though the Souverain held not only veto but override power, essentially controlling 51% of the vote. Occasionally

this was exercised.

Qualifications for membership were to be unswerving loyalty to England and to the King of England, and a reputation for being a knight of particular virtue. Given these parameters, it is remarkable that foreign princes were admitted to the order, though this reflects on the English monarch's increasing use of the Order's prestige to enlist international alliances. During the reigns of Henry VI and Edward IV, there were amongst the twenty-six members 13 and 10 foreign members, respectively.

At their installation, companions swore an oath (not a fealty oath) to support the chapters of the Order and paid a relatively large installation fee, by which the Order was supported. Once invested, membership lasted for life, though members were expelled for acts considered to be treasonous. There were few privileges associated with the Order, other than the prestige and the masses said on a deceased member's behalf.

They did have certain obligations, but these were minimal:

- To attend annual assemblies whenever possible
- To take part in elections
- To hear mass and vespers in the Order's chapel when in the vicinity of Windsor
- To wear a garter when the companion appeared in public
- To wear a mantle on the Feast of St. George
- To provide the knight's own sword, helm, and banner hung above his seat in the chapter house

The garter itself, the primary symbol of the order, was blue and gold, worn just below the left knee and tied in the manner of a knight's belt. It bore the French, "*Hony soyt quy mal y pense*", "*Shamed be he who thinks ill of it*".

There is a story, probably apocryphal, concerning how this odd item of regalia came to be the symbol of the order:

"...Edward had at some time before the foundation of the order

picked up from the ground a garter from the stocking of some lady of his court, and when some of the knights present began to jeer, declared that they would soon hold the same garter in the highest honor..." 6

This story is probably untrue, but it was told over and over again in period references, so it cannot be completely discounted. It should be noted that in the period just prior to the time when Edward formed the Order, a garter was worn by men and women both, and that since the garter as a symbol could be worn with any clothing, military or civilian, this may have been part of the reason it was adopted.

Once per year, on the Feast of Saint George, members were bound if at all possible to attend the annual assembly held at Windsor, where the official chapel and houses for the Order were and still are located. At the assembly, there were three distinct phases which are exactly the same for the next order we shall view, the Order of the Star:

First, on the night prior, the knights attended Vespers and held chapters.

Second, there was a solemn mass for the Patron of the order, St. George.

Third, There followed a banquet at which the exploits of the members were extolled and recounted.

Surprisingly, there were no special requirements for chivalric expression, activity, no regular spiritual exercises, no obligation to submit to the arbitration to the sovereign for matters of honor and conduct. This bears much weight to the argument that Edward intended the Order more as an international tool than a chivalric order, though there are many other points to consider before coming to this conclusion and it is by no means decisive. The Order of the Garter was a powerful model for later orders, and directly spurred King Jean of France to build his own order, the Order of the Star.

The Order of the Star, France, 1351

While the Order of the Garter was founded to recognize and encourage excellence, the Order of the Star was founded instead to build an excellence in a chivalric culture that had in the opinion of the king fallen into disrepair.

Although the two orders are very similar in form, their functions were so completely different that this must be commented on. That the Garter continued on to the present day and that the Order of the Star died with the monarch might also prove interesting. The Order of the Star was founded to promote the highest standards of chivalry, not in the lists but in war.

The French chivalry had recently undergone the humiliation of Crécy, where the failure of the knights to capture the day was plainly due to their own arrogance and incompetence. Jean, taking his throne in the midst of this chaos, founded the order in part to counter Edward's new Order of the Garter but also to force the knights of France to chivalry. It was to encourage excellence, the excellence of war which France needed so desperately in the conflict with England.

Jean did follow the Perceforest model, opening his Order with a spectacular 500 seats. It was to be a house of Lords and chivalric society all in one, purposely invoking literary models to achieve a political and social effect. In 1351 Jean sent out letters to knights he decided to place in the Order, and fortunately one of these letters survives. The statutes for the order do not exist, and as such we can only look to the preamble for an eloquent statement of King Jean's purpose:

"Jean by the Grace of God King of France...Amongst the other preoccupations of our mind, we have many times asked ourself with all the energy of reflection, by what means the knighthood of our realm has, from ancient times, sent forth into the whole world such a burst of probity, and has been crowned with so

lively an aureole of valiance and honor: so well that our ancestors the Kings of France, thanks to powerful intervention of heaven and the faithful devotion of this knighthood, which has been bestowed upon them the sincere and unanimous concourse of its arms, have always triumphed over all the rebels whom they have wished to reduce; that they have been able, with the aid of divine favour, to restore to the pure paths of Catholic faith the numberless victims that the perfidious enemy of the human race, through ruse and artifice, had made to err against the true faith; and finally that they had established in the realm a peace and security so profound that, after many long centuries, some of the members of this order, unaccustomed to arms and deprived of exercises, or for some other cause unknown to us, have immoderately plunged themselves into the idleness and vanity of the age, to the contempt of honor, alas, and of their good renown, to diminish their gaiety of heart in exchange for the comfort of their persons.

For this reason we, mindful of former times, of the honorable and constant prowess of aforesaid gentlemen, who brought forth so many victorious, virtuous, and fortunate works, have taken it to heart to recall these same liegemen, present and future, to a perfect union, to the end that in this intimate unity they will breathe nothing but honor and glory, renouncing the frivolities of inaction, and will, through respect for the prestige of the nobility and knighthood, restore to our epoch the luster of their ancient renown and of their illustrious company, and that after they have brought about the reflowering of the honor of knighthood through the protection of divine goodness, a tranquil peace will be reborn for our reign and our subjects, and the praises of their virtue will be published everywhere. Therefore, in expectation of these benefits and of many others, we... have founded the Company or Society of the Knights of the Blessed Mary of the Noble House of Saint Ouen near Saint Denis in France, and a college of canons, chaplains, and clerks to celebrate there divine services. And we have firm confidence that with the intercession of the said most glorious Virgin Mary for us and our faithful subjects, the Lord Jesus Christ will mercifully pour out his grace upon the knights of

the aforesaid company or association, with the result that the same knights, eager for honor and glory in the exercise of arms, shall bear themselves with such concord and valiance, that the flower of chivalry, which for a time and for the reasons mentioned had faded into the shadows, shall blossom in our realm, and shine resplendent in a perfect harmony to the honor and glory of the kingdom and of our faithful subjects." ⁷

Another contemporary account, this time from the works of Jean le Bel, describes in more detail how the King intended the Order to be run:

"How the King of France Jean ordained a company of knights as an example of the Round Table, and it was called the Company of the Star. [1] In the year of grace M C C C L I I King Jean of France ordained a fair company, large and noble, after the Round Table which formerly existed in the time of King Arthur. [2] Of the company there were to be 300 knights ⁸ of the most worthy in the Kingdom of France. [3] And this company was to be called the Company of the Star. [4] And each knight of the said company was always to wear the star of gold or of silver gild or of pearls, in recognition of the company. [5] And King Jean promised to have made a large and beautiful house near Saint-Denis, [6] at which companions and brothers-those who were in the country-were to be on all the solemn feasts of the years, if they had no reasonable excuse. [7] And it was to be called the Noble House of the Star. [8] And there each year, at least, the king was to hold full court with the companions. [9] And there each of the companions would recount all of his adventures, the shameful as well as the glorious, which had come to him in the time since he had last been in the noble court. [10] And the king was to establish two or three clerks who were to listen to all these adventures and put them in a book, [11] so that they might be reported there every year before the companions, [12] by which one could know the most valorous (preux) and honor those who best deserved it. [13] And no one could enter into this company if he did not have the consent of the monarch and the greater part of the companions present, [14] and if he was not worthy, without a failure of reproach. [15] And they were to swear that they would never flee in battle farther than four arpents (in their opinion), but would die or surrender; [16] and that each would aid and help

*the other in all his encounters. [17] And there were several other statutes and ordinances that each had sworn. [18] And the Noble House was almost made. [19] And when anyone became so old that he could no longer go before the country, he was to have his upkeep and his expenses in the said house with two varlets, for the remainder of his life, if he wished to dwell there, so that the company might be well maintained."*⁹

Had Jean's order succeeded, there might have been a very different France during the late 14th and early 15th centuries. There are many interesting facets of the Order of the Star which might be useful to tournament recreation, but there are in fact too many to include here and I will elaborate on one a few.

First, among the founding members of the Order was one Geoffry de Charnay, an articulate knight charged by Jean to pen chivalric works for consumption by the Order. Fortunately, Geoffry's works survive today in three works: the Livre Charnay, the Demands Pour la Joute, le Tournois et le Guerre, and the Livre de Chevalerie. (These works have not to date been translated into English, but it is one of the projects of our Editorial staff to pursue such translations with great vigor and energy. The Demands are being translated even now, thanks to Ray Lischner, and will be printed in Chronique as they become available.)

Charnay's work, influential during the period, was intended as a guide to behavior for the Knights of the Star. That Charnay himself must have been exceptional in his renown seems obvious—he was accorded the honor of bearing the Oriflamme into battle and died bearing it aloft during the battle of Poitiers, living up to the highest standards of the Order's intended model. There will be much more about Charnay in future issues, but as a founding member of the order he deserves mention here.

Additionally, two other traditions of the Order served to further the goals of chivalric reinforcement. First, the Table of

Honor, seating nine men (see the nine worthies), was for men who had accomplished themselves in war. Tournaments were not seen by Jean as acceptable vehicles for chivalric expression, probably due to the failure of the chivalry in war in their defeats at Crecy and Poitiers. Second, the Book of Adventures was to be kept to record the deeds of knights as the deeds of their ancestors had been recorded, in the hope that future knights might take up the example and propel themselves to excellence. Both of these devices can be used in modern recreations for the same purposes.

The spirit of the order died at the Battle of Mauron, 14 August, 1352. Froissart and Le Bel, the contemporary chroniclers, speak no more of the order after this time. The order died finally with King Jean in 1364. The writings of Charnay were the only element of the company that really advanced following Jean's death, but current scholarship seems to hold that they were influential and important to chivalric expression even in the face of the collapse of the Order.

The Votal Orders

Some secular orders were organized primarily for the advancement of the chivalric ideal. Such orders, termed by Boulton as "votal" orders, seemed to be organized very close to literary models, and flourished with the renewed chivalric spirit during the late 14th and very early 15th centuries

Using the literary models rooted in the Arthurian and Alexandrian romances, gentlemen of chivalry during this period put their orders together with goals distinct from the more political Curial orders. (the Vulgate cycle mentions specifically that Merlin tells Arthur to build a round table, at which there should be 51 seats, in which will sit the flower of chivalry in his kingdom--this proves to be a powerful precedent for limiting the number of companions.)

Marshal Boucicaut's *Order of the Dame Blanche a l'Escu Vert* and

Jaques de Bourbon's *Order of the Fer de Prisonner* owed their chief purpose to the forwarding of the honor of ladies. Members of Boucicaut's order bound themselves for a period of time, usually five years, to the service of ladies, especially those who were disinherited or defenseless, while Bourbon's order was more concerned with deeds of arms. According to Keen, the members:

*"swore that on each Sunday for two years they would each wear an emblem, the iron and chain of a prisoner fashioned in gold, until they found sixteen other gentlemen who would accept their challenge to fight on foot a outrance in harness of their choosing, on condition that they would become prisoners if vanquished... They swore also to endow a chapel of Our Lady, where, before her image, a candle set in a candlestick fashioned in the form of a prisoner's iron should burn perpetually through the two years, and to endow also high and low mass, to be celebrated in this chapel every day at nine o'clock. If they accomplished their vow they would endow the chapel in perpetuity, and each would have his own coat of arms painted and hung in the chapel in remembrance of their enterprise..."*¹⁰

The purpose of these groups was to engage in extravagant displays of chivalry and prowess, following literary models. As a result, there was a good deal of participation in pas d'armes and various quests. During the 14th and 15th centuries, the south of Germany came alive with such groups, each following a tightly organized model similar to the Curial orders: they each had a king or president, carefully detailed statutes, were limited to those of noble lineage, and members acted to both regulate and protect each other in matters of honor. Such groups went a long way towards forwarding the chivalric pas d'armes, a form of tournament tailor made for modern recreations.

Building a Tournament Society

The tournament society is an ideal tool for those of like mind to gather, show their example, and help one another to be more authentic and skilled in their displays of prowess and chivalry. A group of dedicated tourneyers can discuss aspects of chivalry, technique, and field appearance. Together, they can make a collective, more visible example of the ideals they wish to hold and see advanced. Individually, they can benefit by membership in a prestigious group known for certain values—authenticity, chivalry, prowess, and the like. Hopefully, all of the above. Together, the members can attend tournaments by other sponsors, sponsor their own events, and in general advance the cause of chivalry and honor in their own voice.

The Foundation

The first step in organizing a tournament society should be for the founding members to get together and discuss what they would like to see on the tournament field. From these discussions, which should perhaps include readings from what period knightly orders strove for, the charter and goals for the society can be drawn.

Choosing a name

The name can be very important to the success of your endeavors. Choosing a name that is too silly, or too fantasy-oriented, will spoil the medieval roots that give the tournament society its strength. Remember, this is how groups of nobles and squires organized themselves for tournaments, and by keeping as much of their flavor as possible everyone is enriched.

Period names for knightly orders might be of great help: The Order of the Round Table, the Order of the Star, the Order of the Garter, etc. All of these chose some symbolic object around

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which they would rally. The object, sanctified in the name, becomes a central theme in the conduct of members. There were reasons that the star, garter, and round table were chosen, even if many of the real reasons have faded into history.

Many groups oriented themselves around a particular saint, as was our choice in the Company of Saint George. For ease of research, I recommend the Oxford Dictionary of Saints, easily available, which has a nearly complete listing of saints and brief biographies of each.

The Charter

The charter should be a paragraph or so stating in as concise a manner as possible what the goals of the society will be. Included should be the broad goals; such as the furtherment of chivalry or the advancement of the quality of knightly prowess. There should also be more exact statements concerning the specific virtues the society holds in highest esteem, and these virtues should be agreed upon by the founding members. In the *Company of Saint George*, we have a calligraphed charter signed by the founders which is intended to be circulated amongst prospective members so that they can get a feel for what the company stands for.

The Articles

Most knightly societies, and possibly tournament societies as well, governed themselves according to a short set of rules that to various degrees regulated the activities of members regarding their shared activities. For our purposes, the articles add detail to the charter, implicitly expanding the philosophy of the society within the body of their rules.

As such, the rules should be thought out very carefully. What exactly are you trying to achieve and how are you going to achieve it? What is most important to this effort? Answer the basic questions: Who, What, How, When, and Where. You have already answered why in the charter.

How are you going to show people what you believe? Who is responsible for what in your society? When will you do this? What do you expect from members?

In the articles should be "items" containing ordinances on leadership, membership, regalia, activities, and rules of conduct. You might also have your own awards, positions of honor, and ceremonies to add.

Form

Most period articles are given in a series of very clear paragraphs, each numbered or set off from the others by the preliminary marker: Item.

The introduction should carry a short statement of purpose, possibly a list of the founding members who are bringing this society together, and the date of inception.

Introduction: Statement of Purpose, Founding Members

- item: leadership
- item: membership
- item etc.

Leadership

In many period societies the leadership was democratically chosen. In Curial or Royal orders, the "president" of the order was often the Crown, while in many Religious orders the Master or Grand Master often arose from the ranks of the members, chosen either by vote or by the choice of the previous Grand Master. In most Confraternal orders and tourney societies, the current information suggests that leadership was a matter of the vote.

Some tournament societies may not have had specific leaders, but I think this doubtful. If nothing else, people like a spokesman, someone who can speak for the group and who can

conduct informal diplomacy.

In some period references we have elaborate ceremonies for the investiture of Royal heads of orders, but the level of formality in your society would be determined by the culture you create.

Membership

In some period societies, there are a set number of seats available within the tournament society. Some of this is probably due to the fact that tournament teams were sometimes regulated in number, and also partially due to the fact that many societies took their cues and their inspiration directly from the literary tradition of the Arthurian myths, where Arthur restricted the number of knights seated at the round table, and the tradition resurrected by Edward III when he built his first knightly order, the Order of the Round Table, in 1344.

Tournament societies could also be unlimited in membership. This constraint is another element of culture which should be determined by the founding membership according to what will best support their goals. There are pluses and minuses to either system, and each should be carefully considered.

Apart from the number of companions an order might have, one of the most important aspects of the articles is how members are elected or chosen for membership in the group. How formal is the process to be?

Here you can detail any ceremonies that seem proper at the time, without being too stuffy but while offering enough pageantry to reinforce the intended concepts.

Amongst the things that should be listed here are the important elements that bond members together. In the *Company of Saint George*, a dedication to a 14th or 15th century tournament appearance is one aspect; a belief and consistent set of demon-

strations of choosing chivalry over victory; a reputation for the same, etc. We also have included statements that the individuals' tournament philosophy must agree with the beliefs of the company as stated in other forums.

The items that you include here will impact heavily on the direction your group takes if you decide to include more people over time. Choose very carefully—it is easier to admit someone to a group than it is to remove them.

Regalia

I recommend some identifying mark to set your members apart. This serves both to increase the visibility of your group and to add pressure on the members to hold to the values you have detailed. Period regalia was often a collar, though other groups wore various tunics, rings, sashes and elements of clothing to signify membership. Some orders had complete sets of garments and what amounted to uniforms for members.

The Company chose a red garter bearing the phrase, "Honestas Supra Omnia" for our most common element. It is tied in the same manner as a knight's belt and is worn just below the left knee. Members are given their garter at their investiture and have taken some pride in passing them on to those they feel respect for. Additionally, the companions may also have a black cloak with a representation of the garter embroidered on the left breast. Both elements have helped to set a tone for the group and have attracted attention. Some members have added the badge to their banner, and there are other elements planned: a herald's tunic, a challenge tree, a set of barriers, and the like.

Activities

In order to foster closeness and to encourage specific virtues, your society might wish to sponsor or hold events of their own to augment other activities. Annual banquets, pas d'armes, and the like can add a new, encouraging dimension to fire up

members with the chivalric spirit and cause an increase in activity.

Additionally, contests can be held at events. If there is time, you can work with the autocrat to sponsor a special challenge, pas d'armes, or contest. Encourage what you like to see where everyone else can see it. This rewards those who agree with the virtues you hold important and shows sincerity to the populace.

NOTE: There is a danger that these groups could spiral down into "splinter" groups of various sorts. This would be counterproductive to the goals of such a group—it is important that the members make it known that although they consider themselves part of this group, they exercise the proper amount of humility and prudence so that others do not come to view them as an elitist snob-group or a set of angry fringe people who are playing their own game because they cannot excel in the larger picture. If these are your goals, be prepared for a good deal of negative press from the populace.

Rules of Conduct

Finally, the articles should include some provisions for what is expected behavior for members of your society. Period rules included both rewards and sanctions for members who excelled or failed (respectively) in their duties to the group.

Rewards run the gambit from awards and positions of honor to prizes offered. Sanctions range from fines to expulsion.

When choosing your standards of conduct, consider relations between members and relations between members and those outside of the society. What kind of image are you trying to project? What virtues support this? What destroys this image? Spend a little time thinking about these things and you will go a long way to advancing your concept of chivalry.

Reviews

The Knights of the Crown, D.A.J. Boulton

New York: Saint Martins Press, 1987

ISBN 0-312-45842-8

540 pp hardbound, some illustrations, such as the regalia from various knightly orders.

Dr. Boulton's work is currently the definitive work on monarchical orders of knighthood. Anyone who is interested in the topic should read this excellent book. Boulton categorizes the various kinds of orders, and then focuses on those centered on the monarch, such as the Garter. Such orders promoted and rewarded loyalty and service to the crown.

The Book is organized roughly chronologically, each of the 17 chapters dealing with a specific order of knighthood or with several related orders. It is full of useful information, much of it pertinent to the SCA, discussing the ceremonies and regalia of the orders (when known), and including as much information related to the orders as possible. The study of orders of knighthood is a fledgling field, and Boulton's work is an excellent beginning.

Ray Lischner,
AKA SCA Peregrine Payne

Note from the editor:

I have read this excellent work, and would heartily recommend it to anyone interested in medieval chivalry. I believe the price is \$39.95, available through Saint Martins Press, NY. (800)-221-7945

Reviews

Arms and Armour of the Medieval Knight

David Edge and John Miles Paddock

New York, Crescent Books, 1988

ISBN 0-517-64468-1

189 pp, oversized hardbound, profously illustrated with both color and black & white photographs.

Retail price: \$13.95

Without question the best investement under \$50 anyone can make to learn more about arms and armour. David Edge, curator of the presigious Wallace Collection, does an excellent job at giving a concise, readable, and relatively complete overview of arms and armour from the 7th to the 17th centuries, with special sections on tournament armour and glossaries on armour construction.

The lavish color photography, newly available for neophytes of arms and armour references, highlight some of the most important pieces now extant. The quality of the harnesses chosen for inclusion is so secure that I can, without question, offer the volume as the best starting source for any armourer, student of chivalry, or tournament combatant. At \$13.95, almost everyone interested in the medieval period should own this book.

Brian R. Price

Founder, Thornbird Arms

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Summer 1993

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Chronique is looking for articles on subjects of interest to those involved in modern tournament societies. Such articles would include, but would not be limited to, pieces on chivalric ethics, marshalling, fighting techniques, arms and armour, historical research on tournaments, knighthood, etc.

Submissions should include a letter granting Chronique the right to publish the article, and may either be typewritten (doublespaced), or electronically rendered in IBM format: Pagemaker, WordPerfect, Word, Word for Windows, Windows Write are all commonly used formats. Others may be available.

Deadlines are normally 6 weeks before the next issue is scheduled. Remember, for every article printed you will receive a 4 issue extension! For the December issue it is October 15th. Submissions should be sent to the Editor.

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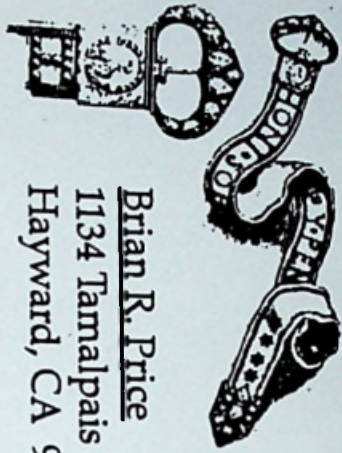
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