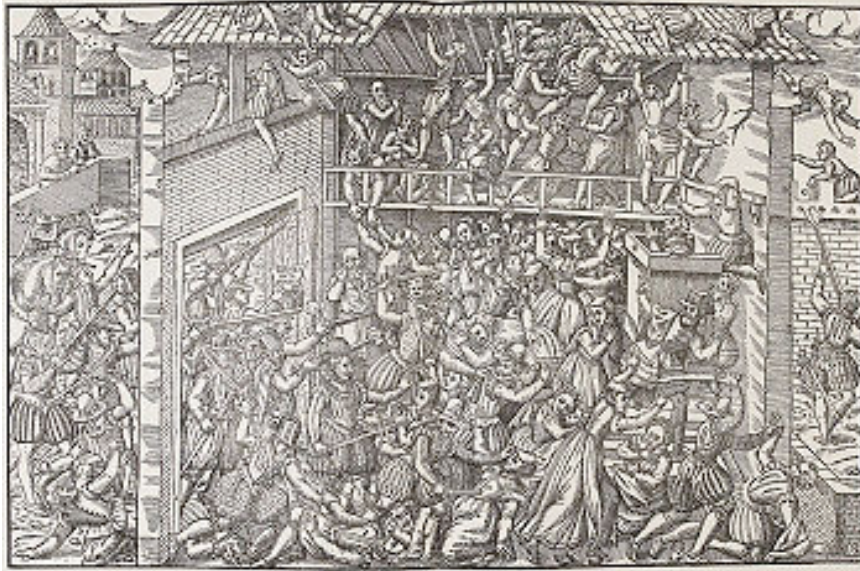


The Blade



Massacre of Vassay

March 2010

Missive from the Crown

Good Day Galandor,

As We in the warmer climes of this great kingdom begin to unthaw from the cold winter months Our minds begin to turn to the most exciting event on Our calendar, Banner War. In only three short months Our forces will be meeting with those of the Kingdom of Vega in combat for honor and merriment. We are excited to be this year's hosts for war and have some interesting and fun things on the calendar. The theme for Banner War will be "The Great Wars of Ireland", paying homage to His Majesty's homeland. Please watch the Galandor forums and future Blades for updates on preparations for this war.

There are several events on the calendar in the months leading up to war. Northwatch will be putting their studied forms to good use during their Feat of Arms Tournaments. We look forward to seeing and hearing about them. In the Solaris, Marchioness Dame Mynwyn will be hosting the Defender of Galandor Tournament and there will also be a Feast of Fools early in April, hosted by Squire Antinious. Rumor has it that the feast-orat from Mid-reign will be the same for this feast, definitely not to be missed, as the food at Mid-reign was wonderful.

We would like to thank all those who attended Mid-reign, it was a wonderfully intimate little feast with good food and fun. I especially like the exotic foods and impromptu bardic from the Bard of Galandor.

We look forward to a month full of combat and artistry.

Gaelen

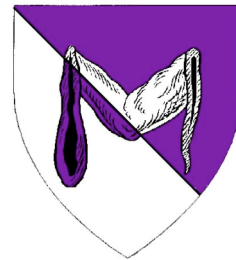
And

Anne

Rex



Regina



Calendar of Events

March

- 7th – Arts and Armour Day (Solaris)
Marchioness Dame Mynwyn verch Gruffydd
- 14th – Feat of Arms (Northwatch)
Prince Sir Robert Sanguin
- 20th – Defender of Galandor War (Solaris)
Marchioness Dame Mynwyn verch Gruffydd
- 24th – Solaris Fight Night (Solaris)
Lady Dame Lorelei von Bremerhaven
- 28th – Feat of Arms (Northwatch)
Prince Sir Robert Sanguin

April

- 3rd – Feast of Fools (Solaris)
Squire Antinious Darkfyre
- 4th – Arts and Armour Day (Solaris)
Marchioness Dame Mynwyn verch Gruffydd
- 11th – Feat of Arms (Northwatch)
Prince Sir Robert Sanguin
- 17th – Obnoxious Revel (Solaris)
Marchioness Dame Mynwyn verch Gruffydd and Lady
Dame Lark Evintorianalaxisabalandi
- 24th – Solaris Fight Night (Solaris)
Lady Dame Lorelei von Bremerhaven

May

- 2nd – Arts and Armour Day (Solaris)
Marchioness Dame Mynwyn verch Gruffydd
- 28th-31st – Banner War (Flagstaff)
TRM Gaelen and Anne

Events

March 7th - Arts and Armouring Day

To be consistent, I've decided to keep Arts and Armouring Day as the first Sunday of the month. Hopefully this will eliminate confusion and allow more people to attend. The next one will be March 7th at my keep starting at 1 pm. As usual, bring a project to work on and hang out with your friends.

Marchioness Mynwyn verch Gruffydd

March 14th & 28th - Feat of Arms Tourney

After two straight years of western martial art study, Northwatch is prepared to pit one master against another. On March 14th, March 28th, and April 11th, Northwatch will be hosting an open form Feat of Arms Tourney. This will be a shinai tourney, where participants will choose and declare the style they will portray. Be prepared to test your form against a variety of others. Winner will be determined by most blows landed, in a round-robin, single bout form. Good luck, and good fighting.



Site: Good Shepherd
Fee: Free
Time: 3pm

Le Chevalier Robert Sanguin, Prince de Northwatch

March 20th - Defender of Galandor War

It is my pleasure and honour to host this year's Defender of Galandor War. The format will be different from previous years. If you wish to be DoG for the next year, gather an army of your own and bring it with you to the field of combat. You must be steel qualified. After all those who wish to be DoG have gathered their armies, the armies will fight in a snowball tourney, with the winner of the battle absorbing the loser's army. Once we have only 2 armies left on the field, they will battle through several different scenarios to determine the most worthy commander. Pending Their Majesties approval, this person will be the next Defender of Galandor. The War will be held at Freestone Park at the site of this year's Crown War. Site fee is \$3 and will cover light food. Site opens at 9:30 with the War to begin promptly. Please contact me with any questions or to volunteer.

Marchioness Mynwyn verch Gruffydd

Directions: Take I-10 to US 60 East. Get off at the Gilbert exit and go right (south) to Baseline. Turn left (east) on Baseline and go 1 mile to Lindsey. Turn right (south) on Lindsey and go past Guadalupe to the next light. Turn left (east) and go past the first parking lot. Turn right into the main entrance of the park. Go in until you can turn left and go to the end of the parking lot.



April 3rd - Feast of Fools

Greetings Populace!

I Antinious, would like to announce the Feast of Fools which I am hosting this coming April. The feast will be held on the first Saturday of the month, which is the 3rd. In addition, this event has been selected as Sir Kheldar's choice for his combat knighting ceremony. The event will be held at the Summerset Village clubhouse in Tempe. The menu and directions for this event will be posted on the Galandor website under upcoming events soon and both the theme and menu will be based off of the event's namesake. Site fee for this event will be 12 crowns and 8 crowns for our friends from distant lands.

All appropriate homemade dishes will be accepted for those wishing to include their additions to this time of laughter and enjoyment. As always, volunteers are greatly appreciated for assistance with cooking and serving.

For any questions or interested volunteers, please contact me at:
6027487966 or mike-geist@cox.net

I hope the coming night brings laughter and enjoyment to all,

Squire Antinious Darkfyre

Announcements

Banner War Competition

Banner War Competition

Remember Banner War 2009? Remember how spiffy Semag Hall's encampment looked, with all of those cool banners? Remember how Semag Hall won the banner competition? Well, **your** chance for glory is coming!

We have a new war coming, with a new banner competition. Same rules as last year, **except** that I am extending the competition to orders. Just in case you need reminding, this is how it goes:

The rules are simple- each household/order is eligible for competition, as long as they display a house/order banner. I will then count up how many personal banners that house displays, and figure out the percentage of banners per actual members. Remember that the grace period will still be in effect, so anyone who was a member in 2009-2010 will count. These need to be banners large enough to be seen from a distance- not rope pennants. Also, I'm not accepting paper, so don't even think about it. (Have some pride.) Multiples of the same device still count as only one. As many members of the various orders of the Empire are also members of households, their banners can count for both. Any disputes will be resolved by the Queen Fleur of Arms (me).

The prize will be not only bragging rights for the entire year, but also cobbler.

In service to the dream,
Lady Dame Lorelei von Bremerhaven
Queen Fleur of Arms

Exchequer Report

2009 yearly report for Galandor

Total Revenues- \$3,964.10

Total Expenses-\$3,653.52

Net income-\$310.58

Lady Dame Lark Evintorianalaxisabalandi

Call for Estates Meeting Agenda Items

Greetings Galandor,

By decree of Their Royal Majesties, there shall be a meeting of the Estates General of Galandor at this year's Banner War being held during Memorial Day weekend. Exact time and details will be forth coming in the later months as we approach war. However, this is an official call for business. If you have a piece of business you wish discussed at the meeting, please send all submissions to me at secretary@ecs-galandor.org by no later than March 22nd. The complete agenda will then be published in the April edition of The Blade.

Thank you.

In Service,
Baron Sir Gerrit Kendel
Royal Secretary



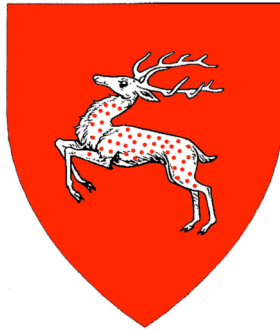
The Walls Have Ears

- My ear's been making squishy sounds.
- Apparently it was a really good climax and I slept through it.
- So you're telling me I have to keep something in the fridge that I have to feed and that changes colors?
- I'm not going in that deep.
- It fits. I'm happy.
- We decided to go all night and sleep in the morning.
- I'm tired of getting down on my knees—that is unless I have something to go down on.
- If you are what you eat, then I'm quick, cheap and easy.
- I've got to show you my sword—my good one.
- I only get it once every two years.

Extras

Heraldry Corner

Congratulations to Lady Dame Lorelei von Bremerhaven for winning the last heraldry challenge. She receives half off all site fees for the month. As a reminder, here's the device.



The device is Hart's blood. The blazon is gules (*red*), a hart springing (*a hart, or deer, jumping*) gutté de sang (*those red dots all over it are supposed to be drops of blood*).

Because of such low interest in the Challenge, it will no longer be offered. Instead, a new device will be featured each month with the blazon so that you may continue to increase your heraldry vocabulary.

Chronicler

A Massacre?

As students of history, we must not forget that for all the wondrous things that happened during the time we study, many brutalities also happened. Jews were widely persecuted and frequently killed or expelled from the cities they had lived in for generations. Even the most tolerant of cities still kept their Jews behind walls in Ghettos.

With the advent of the Protestant Revolution, the opportunities for atrocities only multiplied. On 1 March 1562, Francis, Duke of Guise stopped in Vassay to take mass. There he saw a group of Huguenots at services in a barn. When some of his men tried to push their way into the barn, they were resisted and the Duke was struck with a stone. Upon this, he ordered the town sealed and set fire to the church, killing about 80 unarmed people and wounding hundreds of others. This sparked a century of fighting between Catholics and Huguenots in France.

I dedicate this month for us to remember all those slain because of religion.

Articles

A Short Biography of Saint Patrick

“I am Patrick-a sinner-the most unsophisticated and unworthy among all the faithful of God. Indeed to many, I am the most despised.”

These brutally honest words come to us from a man who lived over 1,500 years ago. They are the words of St. Patrick, the patron Saint of Ireland and Nigeria. St. Patrick’s Day is March 17 and millions of people throughout the United States celebrate by wearing green and drinking Guinness or green beer. Despite his immense popularity, we know very little about the man. There are only two documents authored by Patrick which have survived through the centuries. They are his “Letter to the Soldiers of Coroticus”, an appeal to Roman warlord and his band of slaving mercenaries, and his “Confessio” or “Confession”, a defense of his work in Ireland against accusations of malfeasance, misappropriation of funds, and corruption made by English churchmen. The original documents have long since disappeared. In fact, there are only seven copies of these letters in the world. Even these documents are copies of copies which were reproduced by monks.

The World of St. Patrick

Patrick (or Patricius) was born a Roman in Bannaventa Berniae, a small Roman settlement in Southwest Britain around 389 A.D. The exact location of this town has been lost to history. It was likely located on the west part of Britain near the sea. Patricius’ family owned a home in the town as well as a nearby villa. Calpornius, his father, was a Decurion and a municipal official. Decurions were city councilors and collected Imperial taxes. The position was hereditary and Patricius was destined for a life of privilege within Roman society. Potitus, his grandfather, was a deacon in the Church, one of the lower ranked members of the clergy. In the early days of the Church, this position was not an impediment to either marriage or children. It is unlikely that his family’s motivation for these positions were entirely religious. Taxation on wealthy Romans was extremely heavy and the clergy were exempt from taxation.



He grew up speaking Latin and British, a language distantly related to modern day Welsh. He never completed his formal education, a failure which haunted him throughout his life. He always struggled with Latin, the language of education and government. Despite his family’s background and his own religious education, he cared very little for religion. Patricius was a rebellious youth and an atheist at heart. At age 15, he committed an act so grievous that he was forever haunted by it. Even years later, he felt compelled to confess it to his best friend. We will likely never know the exact nature of this act but it was sufficiently horrendous that the British Bishops wanted to put him on trial and strip him of his rank even after a lifetime of service in Ireland. The only “sins” capable of this outrage in the early Church were sexual immorality, murder or idolatry. We do know, based from Patrick’s own writing, that the act was committed in a single hour within a single afternoon.

Britain had been a part of the Roman Empire for over 300 years. It first saw the Roman Legions of Julius Cesar in 55 B.C. In 43 A.D., the armies of Imperial Rome returned under the command of Emperor Claudius. Despite the revolt by Queen Boudicca of the Iceni and the continued resistance from the Picts, Roman influence eventually stretched from present day England into Scotland before finally retreating behind the border of Hadrian's Wall. British born soldiers became a mainstay of the Roman legions and Britain became a northern outpost of the Roman Empire. Christianity spread slowly throughout the Empire. It experienced intense persecution during its early years until 312 when it became one of the dominant faiths under Constantine the Great. It reached Britain by the end of the 3rd century and flourished among the British elite by the 4th century.

By 400-410, Rome was pulling her armies home to fight the barbarian incursions in Europe. The Emperor warned the Britons to look towards their own defense. On August 24, 410, the German Visigoths sacked Rome. Rome was no longer able to pay attention to the security of its citizens on the margins of its Empire. The Irish became bolder in conducting raids on isolated farms for both slaves and plunder. In 405, Patrick was kidnapped from his family villa and taken to Ireland. He was 16 years old and would spend the next six years of his life as a slave.

Ancient Ireland was a rural society. There were no towns or cities. There were perhaps 100 "tuath" or tribes throughout the Island. Most of these tribes consisted of extended families which were governed by a King. Some tribes had thousands of members. Others only had a few hundred. In early Irish culture, everyone had a rank from a King to a slave. Legal rights were dependent upon social status. Slaves had little to no rights.

There is no historical evidence as to where Patrick lived during his slavery. According to some historians, the likely location is in the County Mayo although others point to Connacht or Antrim. Whatever the case, slaves in Ireland were rarely freed and couldn't buy their way out of slavery. During these six years, Patrick learned the Irish language as well as its customs and ways. He also experienced a profound spiritual awakening. In 411, Patrick had visions and dreams telling him that his ship was ready to take him home. Patrick didn't have a compass or a map. He didn't know where he was going. He traveled over 185 miles by foot across Ireland as a fugitive slave. Under Irish law, anyone who found him would be compelled to return him to his master or kill him outright. Despite the seeming impossibility of this task, he found a trading vessel readying to debark for Europe carrying a cargo of Irish wolfhounds. He was turned away by the ship's captain. However, the crew finally agreed to take him on. The captain probably thought he could resell Patrick into slavery after working him as a hired hand. The voyage lasted three days and the ship probably landed somewhere in Gaul shortly after a raid by the Germanic tribes.

According to Patrick, he and the crew wandered for over thirty days trying to find food, people or shelter. The crew taunted Patrick about his "powerful" deity who could not even provide food. Patrick simply answered that his God would provide for those who believed in him. According to Patrick, a herd of pigs suddenly appeared and both men and dogs ate their fill. Patrick continued to have "visions" during his journey. He and the crew were able to find a settlement after ten additional days. Patrick was on his way home.

Patrick eventually arrived back in Bannaventa Berniae in 412. He was 22 years old and a very different young man. His experiences had scarred and changed him. After his homecoming, Patrick again had a series of disturbing visions. He met a man named Victoricus in a dream who delivered a series of letters addressed to Vox Hiberionacum or "the Voice of the Irish". These letters implored him to return to Ireland and to walk among the Irish. He had just returned home after six years of slavery and an impossible escape. Despite his family's pleas for him to remain in Bannaventa Berniae and become a public official, Patrick chose instead to become a priest and work among the same people who had enslaved him. He spent the next several years of his life studying theology under either Germanus at Auxerre in Gaul or under one of the British Bishops through his family connections. In either event, he was eventually ordained as a Deacon and ultimately a Bishop.

The Legends of St. Patrick

There are many legends surrounding Patrick. One legend has Patrick single handedly converted the entirety of Ireland. Another legend has Patrick driving all of the snakes out of Ireland. The historical fact is that there were no snakes in Ireland during his time period. Still another legend has Patrick arguing with a Druid sorceresses over whose deity was the most powerful. According to this legend, the Irish High King Loiguire became angry over this theological debate and ordered his nobles to seize Patrick. Patrick called upon his God who lowered a great darkness over the entirety of island. Loiguire's Queen begged for her husband's life but Loiguire, furious at this besting of the Druids, plotted to kill Patrick. Patrick read his thoughts and escaped with his followers changed into a deer. In still another legend, a Druid attempted to poison Patrick with a magically enchanted cup. Patrick simply blessed the cup which froze all of the liquid except the poison which he poured out of it. In still another legend, the Irish saints, St. Ailbe, Declan, Ciaran, and Ibar, argued among themselves whether or not to recognize Patrick's authority in Ireland. In this legend, Ailbe eventually gave in but Ibar stated that he will never yield Ireland to a British born foreigner. The debate became so heated that an Angel was forced to mediate and stop Ibar and Patrick from coming to blows. While these legends are entertaining, they tell us little about the man rather than the myth.

The Historical Patrick of Ireland

The historical Patrick operated primarily in Northern Ireland and worked among women, slaves and the down trodden. He was not the first missionary in Ireland. He was not even the first Bishop in Ireland though he is the best known. Palladius was appointed in 431 by Pope Celestine to serve in Ireland. It is highly likely that Patrick accompanied him on this mission. After all, Patrick knew Ireland, its language and its customs. Ireland was considered by the Romans to be at the end of the known World. Palladius died within a year and Patrick was conducting his work in Ireland by 432. He converted chieftain Dichu in Ulster (or Ulidia) who gave him a wooden barn for a place of worship. This place would eventually be known as Saul (from the Latin "Stabulum" or stable). Patrick converted thousand in Leinster, Connacht, and Meath during his lifetime. He was continuously under threat of death. There can be no question that he was a man of intense personal courage. The Irish tribes regularly warred against each other. They liked outsiders even less than members of rival tribes. He was attacked and beaten on multiple occasions and was enslaved at least once more during the course of his adult life. He frequently bribed Irish Kings to allow him to travel in their territories or to allow him to build small churches on their lands. Most of Patrick's work was at individual farms and households. He faced continued opposition from Druids who saw his efforts as an attempt to destroy their beliefs. Many of the Irish Kings wanted nothing to do with his strange new religion. After all, the Irish had grown up in a land of many gods, Druids, and magical bards along with the mysterious Otherworld, a land where the dead roamed and supernatural forces held sway. Patrick's message must have been dull and simple given the mysterious and exotic beliefs of his listeners' forbearers. Patrick's greatest assets were the strength of his convictions, his never-ending willingness to endure any risk to continue what he perceived to be his mission, and his loyalty to the people he served.

Patrick founded monasteries and convents for both men and women in Ireland. He ordained other clergy. He met with Pope Leo I who approved a primatial see in Ireland which Patrick established in 444 on a hill named Ardd Macha in Ulster. This See would later become the city of Armagh. Throughout his adult life, Patrick worked unceasingly among the Irish people at great personal risk and in occasional defiance of Church leadership. Towards the end of his life, life in Britain grew harsh for the Romans who had remained in Britain. The Picts were threatening from the North and the Angles, Saxons, Jutes and Frisians were leading attacks in the south and east of the Isle. Many had established settlements and were threatening what remained of Roman Britain. New warlords began to govern Roman towns and settlements in exchange for security from these external threats. Many of these warlords, such as Vortigern, Coroticus and Ambrosius Aurelianus, were from Roman/British nobility. Coroticus authorized a retaliatory raid in Ireland to gather slaves. Patrick had just finished baptizing a group of people who were promptly killed or captured and then sold into slavery in Britain. Patrick wrote his famous "Letter to the Soldiers of Coroticus" in response to this attack. The letter was sent not only to Coroticus but to the Church leaders in Britain and was read throughout the British Isle. It is a letter full of fury and condemnation. After being a slave himself, Patrick had no tolerance for slavery in his former homeland.

The letter infuriated the leaders of the British church. Church tradition demanded that neither priest nor bishop interfere with congregation of another bishop. Patrick knew these prohibitions yet strove to protect the Irish from the brutality and slavery of the Britons. The Church leadership in Britain demanded that Patrick return to face charges of malfeasance, misappropriation of funds and corruption. They also charged him with being unfit to be a priest citing Patrick's "crime" committed during his youth. A new prosperous Church was forming in Ireland built largely by Patrick's efforts. It offered lucrative opportunities to many of these well educated and well born churchmen. This factor probably played a role in their decision to attempt to replace a man of poor education who did not fit within their vision of a leader. Patrick wrote "Confessio" or "Confession" as a stirring rebuttal to these charges as well as a defense of his work among the Irish. It is a heartfelt plea of an old man to be able to finish his life's work. The paragraph cited at the beginning of this article is the first sentence of this letter.

There is no evidence that Patrick ever left Ireland for trial. In 457, Patrick left his post at Armagh to Benignus, a friend, and retired to Saul. No one knows exactly when Patrick died but the traditionally accepted date of his death is March 17, 461. He devoted the majority of his adult life to working among the Irish. In the one of the last paragraphs of "Confessio", Patrick wrote,

"If I have ever done anything worthwhile for the God I love, I ask that I might be allowed to die here for his name with these converts and slaves-even it means that I won't have a marked grave or that my body is torn apart piece by piece by dogs or wild animals or that I serve as a meal for the birds of the air. . ."

Patrick's wish appears to have been granted. He died in Ireland and his exact burial place, if any, is unknown.

Patrick's Legacy

Patrick's work left a lasting legacy which had consequences for Western Europe. He organized Christianity in Ireland and brought Ireland into the Church. It was a Christianity which did not bear the imprint of the Roman world but which embraced the Irish culture. The Irish monasteries became the repository of Greek and Latin as well as Irish and Celtic tales while much of Europe struggled through the Dark Ages. The golden age of Irish monastic scholarship occurred during the Sixth to Ninth centuries. Literacy became almost a secondary religion among the Irish. The beautifully illustrated Book of Kells is a product of this age. Scholars from all over Europe in the last part of the sixth century began to flock to Ireland. The legends about Patrick the Saint were widely spread throughout Ireland and other parts of Europe by 700 A.D. to 800 A.D. through the works of Muirchu, an early Irish Churchman, and Bishop Tierchen as well as the various Irish monks and priests who left Ireland to spread the gospel. Irish monks, such as Fursa, Columbanus and Columcille, founded schools and monasteries all over Scotland and Europe by 800 A.D. If the Irish helped save civilization, it can be traced to the work of a single Roman who was a slave as a boy and returned as a man to work among the people who had once enslaved him.

Sources: Philip Freeman, *St. Patrick of Ireland* (Simon and Schuster, 2004); Rosemary Ellen Guiley, *The Encyclopedia of Saints* (Checkmark Books, 2001); Thomas Cahill, *How the Irish Saved Civilization* (Double Day, 1995); Thomas O'Loughlin, *Discovering St. Patrick* (Paulist Press, 2005).



Hierarchy of Galandor



CROWN OF GALANDOR – TRM Gaelen O’Flaharty and Anne of Brackley



Principality of Northwatch – TRH Sir Robert Sanguin and Dame Mina Lavigne
– **Great House of Northwatch** – Lady Squire Elix DeVries



Marquisette of Altiora – HE Jarl Sir Jaster Mereel
- **Stormdragon** – Lord Squire Giovanni Visconte



Marquisette of Solaris – HE Marchioness Dame Mynwyn verch Gruffydd
- **Semag Hall** – Lady Dame Lorelei von Bremerhaven
- **Peregrine** – Lady Squire Josceline Marie Tourneau



Province of Stahldrache – Graf Sir Adon von Hesser

Royal Officers of Galandor

Kingdom Herald – Baron Sir Gerrit Kendal – herald@ecs-galandor.org
Minister of Arts and Sciences – open – ans@ecs-galandor.org
Minister of Combat – Lord Sir Richard “Rabbit” Kirk – marshal@ecs-galandor.org
Minister of Rolls – HRM Gaelen O’Flaherty – rolls@ecs-galandor.org
Sovereign of Arms – Lady Dame Lorelei von Bremerhaven – fleur@ecs-galandor.org
Royal Exchequer – Lady Dame Lark Evintorianalaxisabalandi – exchequer@ecs-galandor.org
Royal Hospitler – Lord Sir Kheldar – hospitler@ecs-galandor.org
Royal Chronicler – Marchioness Dame Mynwyn verch Gruffydd – blade@ecs-galandor.org
Kingdom Web Minister – open – webminister@ecs-galandor.org
Kingdom Secretary – Baron Sir Gerrit Kendal – secretary@ecs-galandor.org
Kingdom Regalia – Marchioness Dame Mynwyn verch Gruffydd
Kingdom Water Bearer – open

Current Listing of Galandorian Royalty

King and Queen of Galandor – TRM Gaelen O’Flaherty and Anne of Brackley
crown@ecs-galandor.org

Principality of Northwatch – TRH Sir Robert Sanguin and Dame Mina Lavigne
sirsanguinius@ecs-galandor.org

Marquiesette of Altiora – HE Jarl Sir Jaster Mereel
Altiora@ecs-galandor.org

Marquiesette of Solaris – HE Marchioness Mynwyn verch Gruffydd
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Province of Stahldrache – Graf Sir Adon von Hesser
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ECS Websites

Imperial Website:	www.ecs-imperial.org
Kingdom of Galandor:	www.ecs-galandor.org
Kingdom of Vega:	www.ecs-vega.com