



Grand Lodge Bulletin

Vol. 65, No. 3

Editor: MWBro Robert E. Juthner

March 2000

Flag Protocol

Sixth in a series of articles on Masonic Protocol and Etiquette

One might ask how the subject of Flag Protocol may affect Masonic practices at all, considering that our Rituals, as well as our Constitution and Regulations make no mention of displaying the National Flag or any other flag or banner, and we have no ruling of the Committee on the Work on this subject, which we could rely on. Yet, it has been the practice in many of our Lodges, as well as during Grand Lodge Communications, to display the flag (or more than one) and to carry it (or them) into the Lodge or Grand Lodge for presentation.

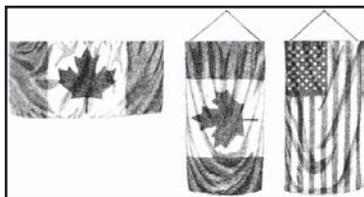


Figure 1

For this reason, what is to follow is primarily based on *Flag Etiquette in Canada*, published by the Department of Canadian Heritage, Ottawa ISBN 0-662-62135-2. augmented by the author's observations of Masonic usage. The accompanying figures are also taken from the publication mentioned, plus drawings by the author.

Flags Mounted on a Wall (in Masonry, this means the East): Flat against a surface, the National



Figure 2A



Figure 2B

Flag, if hung horizontally, should show the upper part of the leaf up and the stem down. If hung vertically, the upper part of the leaf is to point to the left and the stem to the right, as seen by spectators. Flags hung vertically should be hung so that the canton (the place of honour in a flag) is in the upper left corner, as clearly shown in the case of the flag of the United States (Figure 1).

When the National Flag of Canada is displayed in the chancel of a church (or the East of a Lodge) or on a speaker's platform, it should be against the wall, or on a staff on the celebrant's (the Worshipful Master's) or speaker's right as he/she faces the audience (Figures 2A and 2B). In several Lodges in our Jurisdiction, either the Provincial Banner of Alberta or

the Union Jack is also displayed, in which case the place for the National Flag would be near the North-East corner of the Lodge, and of the other flag near the South-East corner.

When crossed with another flag, the National Flag of Canada should be on the left of the observer facing the flags, its staff should be in front of the staff of the other flag (Figure 3). In this manner the flags are usually also mounted against the wall, but may also be free-standing.

Free-Standing Flags (most commonly encountered in Grand Lodge): The National Flag of Canada, when flown or paraded, takes precedence over all other flags. When flown with the flags of other sovereign nations, all flags should be flown on separate staffs and at the same height, all being of the same size, with the National Flag of Canada occupying the position of honour. The National Flag should be raised (or presented) first and lowered (or retired) last. With the flag of one other nation, the National Flag of Canada should be on the left of the observer facing the flags (Figure 4). In a line of three flags, the National Flag of Canada should be in the centre. The other two flags should, in alphabetical order, be placed to the left and right, from the point of view of the observer facing the three staffs (e.g.: UK – CDN – USA, Figure 5). When there are

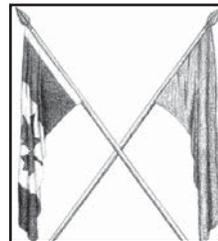


Figure 3

more than three staffs, the National Flag of Canada should be flown on the left of the observer facing the flags, followed by the flags representing the other sovereign nations ordered alphabetically. An additional flag of Canada may be flown at

the end of the line (Figure 6). The National Flag of Canada, when flown with different kinds of flags, should be flown on the left of a person facing the flags. The position of the other flags is by importance (alphabetical order of the official language of the country in the case of flags of sovereign nations). In the example shown in Figure 7, A and B might be sovereign nations in alphabetical order, C the provincial or territorial banner, D an international organization such as the UN, E the City and F the organization pennant (in our case the banner of the Grand Lodge of Alberta, if and when we will have one).

As a matter of interest, although rarely encountered in Masonic use, is the case of flying provincial and territorial flags with the National Flag of Canada. The order is based on



Figure 4

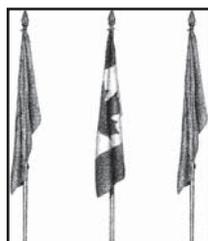


Figure 5

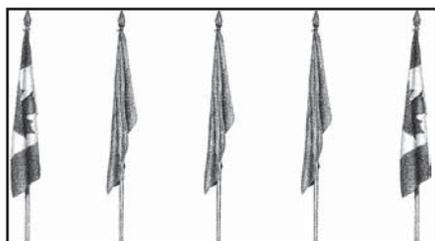


Figure 6

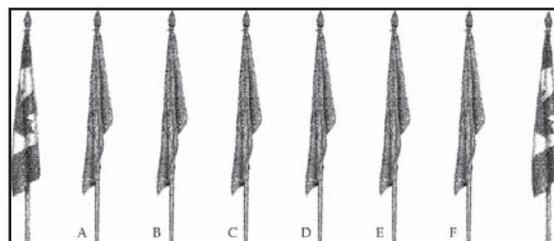


Figure 7

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Junior Grand Warden	RWBro Terry A. Drolet
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 The Editor reserves the right, due to limitations of space, to accept, reject and re-write material submitted for publication.
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Editorial

A Centennial Project?

As we approach the 100th Anniversary of the formation of the Grand Lodge of Alberta, in the year 2005, it is not too early to think of, and to do something about special ways of commemorating the event. The Grand Historian and his Committee have already been busy for some time with the aim of publishing a Centennial Edition of the History of the Grand Lodge of Alberta, repeatedly asking the Lodge Historians for their contributions of updated local histories. A most worthy endeavour.

We may also think of the enhancement of our more important ceremonies on the Grand Lodge level by adding such offices and functions as those of a Grand Sword Bearer and a Grand Standard Bearer, as we find in some sister jurisdictions, even in Canada. As to the first mentioned officer, Henry Wilson Coil in his *Coil's Masonic Encyclopedia*, has nothing nice to say about it:

“This office is an English innovation, entirely without support in Masonic symbolism... created in 1731, when the Duke of Norfolk presented to the Grand Lodge of England the sword of Gustavus Adolphus of Sweden ‘to be the Grand Master’s Sword of State in the future’... the symbolism is heraldic, chivalric and feudal, appropriate to British political and social tradition but not to Freemasonry.”

Coil is less negative, because less informative, where it comes to the Grand Standard Bearer. Albert G. Mackey in *An Encyclopaedia of Freemasonry*, elaborates on Masonic standards, mostly those of concordant bodies, but also concludes that “...some Grand Lodges in this country have adopted for a standard the blazonment for the arms of Masonry first made by Dermott for the Atholl Grand Lodge of Masons.” These arms of the Atholl, or Antient, Masons consisted chiefly of the four charges of a lion, an ox, a man and an eagle, with the ark of the covenant as the crest and cherubim as supporters.

Should Alberta Masons favour the creation of a “Grand Standard,” following traditions elsewhere, it would be a logical choice to embroider in colours the seal of the Grand Lodge (as found on page C-5 of the Constitution and Regulations) on dark blue bunting, not shaped as a flag but fastened at the top to a cross-bar and on the side to the staff, each by nine

precedence, which is determined by the date of entry into Confederation. If placed along a wall, the sequence is as follows:

1 – National Flag, 2 – Ontario (1867), 3 – Quebec (1867), 4 – Nova Scotia (1867), 5 – New Brunswick (1867), 6 – Manitoba (1870), 7 – British Columbia (1871), 8 – Prince Edward Island (1873), 9 – Saskatchewan (1905), 10 – Alberta (1905), 11 – Newfoundland (1949), 12 – Northwest Territories (1870), 13 – Yukon (1898), 14 – Nunavut (1999).

One other usually indoor, but possibly outdoor, use of the National Flag of Canada is when covering a casket at a funeral. The canton should be draped over the upper left corner of the casket. The flag size should be 1.40m x 2.80m (4.5 by 9 feet). The flag should be removed before the casket is lowered into the grave or, at the crematorium, after the service (Figure 8).

With Building Exteriors: It has not been common practice in Alberta to fly the National Flag of Canada on top or in front of Masonic buildings, but would this be so and if there were more than two flagpoles, it should be flown as near as possible to the centre. When it is flown alone where there are two flagpoles, it should be flown on the flagpole to the left of the observer facing the flag. Flown in conjunction with multiple flags, the rules covered above apply. (Figure 9)

Flags in Parade: Whether indoors or outdoors, when carried in a procession with other flags, in single file, the National Flag of Canada should always lead (Figure 10). If carried in line abreast, it is preferable to have the National Flag of Canada at each end of the line (Figure 11). If only one National Flag of Canada is available, it should be placed in the centre of the line of flags carried abreast (Figure 12). When the number of flags is even and the National Flag of Canada cannot be carried in the centre, it should be carried on the right-hand end of the line facing the direction of movement (Figure 13).

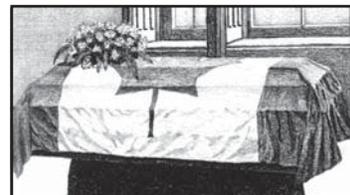


Figure 8

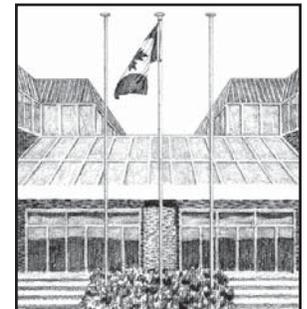


Figure 9

rings, the staff being topped by a finial in the shape of the square and compasses. The ensign itself could be square, or greater in height than in width, as most such standards are dove-tailed at the bottom, adorned with gold fringe.

Aside from creating another “Very Worshipful” office, that of Grand Standard Bearer, and adding to the arsenal of Grand Lodge paraphernalia, what would be the practical application of the Grand Standard, and the involvement of its Bearer? Needless to say that it would hardly be expected that the standard accompany the Grand Master on all of his fraternal visits, but certainly in those cases when he presides, such as at the Annual Grand Lodge Communication, Especial Communications like Institutions of new Lodges, their Constitutions and Consecrations, and cornerstone layings. The Grand Master would ultimately decide on any other occasions warranting recognition by the display of the Grand Standard.

Can we hear any opinions on making this one of our Centennial projects?

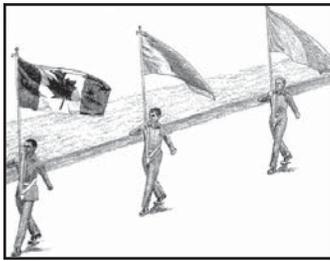


Figure 10

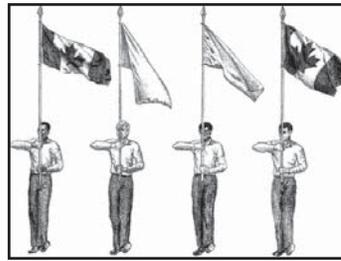


Figure 11

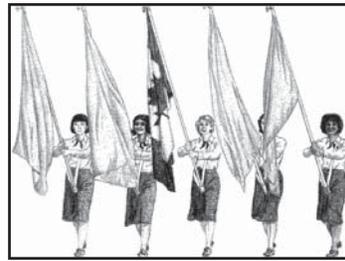


Figure 12

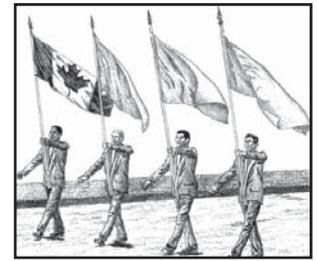


Figure 13

Flag Presentation in Lodge: The following is suggested (by this writer) with due consideration of the place of honour to be accorded to the National Flag of Canada at all times. Where this flag is to be carried into the Lodge, on entrance of the flag bearer the Worshipful Master calls up the Lodge, the flag bearer proceeds to the altar, then turns north and east again to the dais where he is met by the Worshipful Master who receives the flag from him (in the usual military style manner), and deposits the flag staff in a holder prepared for the purpose, either to the right of the throne or closer to the North-East corner of the Lodge, all as indicated in the diagram (Figure 14).

The ceremony can (but need not) be enhanced by musical accompaniment by the lowering of the flag over the altar (without any part of it touching the floor), by words of praise of the "Maple Leaf Flag," by singing the National Anthem, and other such appropriate tributes to the National Flag of Canada. It is also impressive when the bearer proceeds from the door to the altar, and from there to the East in slow march and, when dismissed, retires in quick march.

At times it may be desired to present the National Flag of Canada together with another, such as the Provincial or a Masonic banner. As entering the flags single file is less impressive than two abreast, we shall cover only the latter. To observe the precedence of the National Flag of Canada, in moving it must always be on the right of the other flag or banner. The procession to the altar is as above, but when proceeding from there to the East (simultaneously) the bearer of the National Flag of Canada steps to the right, the other to the left, then march diagonally across towards the East, the former in front,

the latter behind, so that when the Worshipful Master first receives the National Flag of Canada he can place it farther North than when he, secondly, receives the other flag, to be placed South of it in the East of the Lodge, as shown in the other diagram (Figure 15).

In cases of presenting three or more flags it is preferable that the colour party enter single-file from the door to in front of the Senior Warden, then abreast to a few paces West of the altar where the leading National Flag bearer will step into the centre and the following bearers will exchange positions smartly, so as to maintain the ranking elaborated on above. When called on by the Worshipful Master (or the Grand Master), the National Flag of Canada will be presented first, followed in order by the sequence covered above. The presiding officer will then place the flags in the prepared stands (as e.g., in Figure 5) either directly behind his seat or, if this is not possible, to the right of his seat (to the left from the audience's point of view). When later retiring the colours, the National Flag of Canada will be last, as stated earlier. (No illustration required).

General Remarks: The National Flag of Canada should be displayed only in a manner befitting the national emblem; it should not be subjected to indignity or displayed in a position inferior to any other flag or ensign. The only flags to which precedence is given over the Canadian flag are the personal standards of members of the Royal Family and of her Majesty's representatives in Canada.

Due consideration should be given to flag etiquette and precedence whenever the National Flag of Canada or other sovereign national flag or provincial/territorial flag is displayed. It is improper to use the National Flag of Canada as a table or seat cover or as a masking for boxes, barriers or intervening space between the floor of a dais or platform and ground level. If a purely decorative effect is desired, it is better to confine the display to flags of lesser status, for example, house flags, pennants or coloured bunting.

The reader interested in further details is referred to the publication mentioned at the beginning of this article, particularly in respect to such as description and dimensions of the National Flag, heraldic description, history and glossary, naval uses, half-masting for mourning, advertising and commercial purposes, breaking and disposal of flags, personal flags and standards, the Royal Union flag and the flags of International Organizations.

Flag Etiquette in Canada is obtainable by phoning the Canadian Identity Directorate at 819-953-4735 (no charge for the booklet).

As always yours,
Masproquette

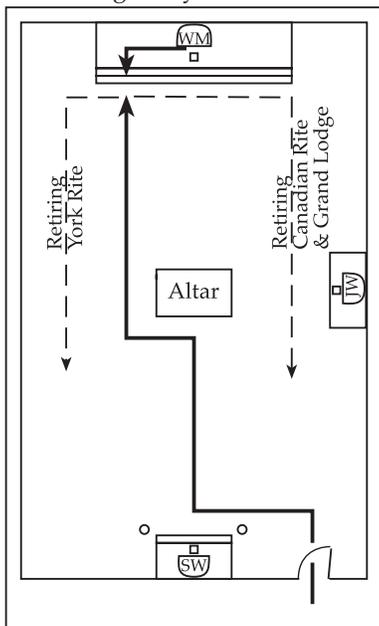


Figure 14

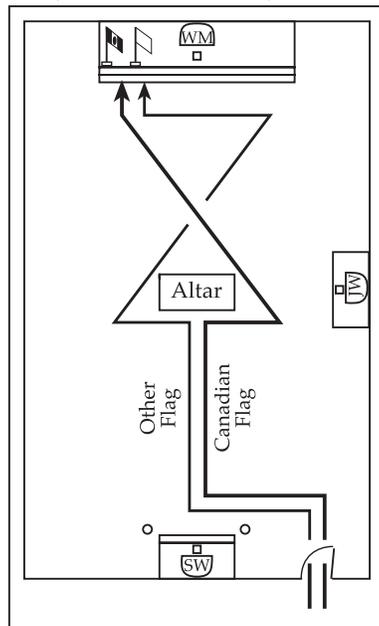
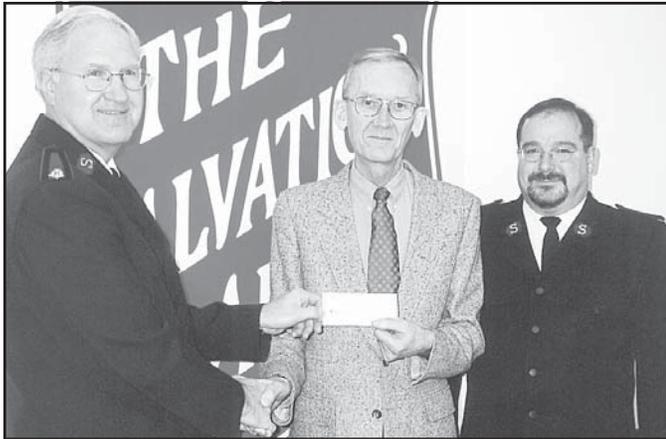


Figure 15

Masonic Charity



The picture shows Bro Bill Sadler (centre), Senior Warden of Griesbach Lodge No 191, presenting a cheque for \$1,000 from the Lodge to Major Ray Rowe (left) of the Salvation Army in Edmonton for their annual Christmas appeal, watched by Captain Brian Venables (right). Griesbach Lodge, with its military background, has many World War II veterans in its ranks who felt a strong appreciation for the work of the Salvation Army during their time in the armed forces. This contribution was a continuation of the Lodge's many years of support of the good works carried out by "The Army."

Alberta Miscellany



Lethbridge Lodge No. 39 — On November 18, 1999, RWBro Mac Gillis, who had been DDGM of Chinookarch District in 1993-94, held a reunion with his sons, both members of the Craft. Shown in the picture are, left to right, WBro Rob Gillis, PM of this Lodge, RWBro Mac Gillis, and WBro Allan Gillis, WM of Alexandria Lodge No. 33 of Fredericton, NB.

Hinton Lodge No. 178 — Who said that a Lodge Secretary has to be an old, seasoned Past Master? Initiated into Freemasonry on May 17, 1999 and passed and raised in Hinton Lodge, Bro Liam Harrison was invested as Secretary of this Lodge on January 3, 2000. At the age of 36 and with less than one year in the Craft, this most likely makes him the youngest Brother (in both respects) assuming the onerous and responsible office of Lodge Secretary anywhere. We wish him well.

Westlock Lodge No. 114 — I've just returned from my annual trip to Ottawa. While away, I attended a weekly dinner in Ottawa of the Tunis Shrine Clowns. This group is finding that these weekly meetings are strengthening their group and promoting harmony, as well as developing education sessions. Right now they are running a computer course, and

Continued on page 5.

Grand Master's Itinerary

March

- 4 Institution of Internet Lodge of Research, Bowmont Hall, Calgary
- 11 Ye Olde Craft Lodge, Edmonton
- 14 Patricia Lodge, Freemasons' Hall, Edmonton
- 15 Balmoral Lodge, Edmonton
- 16 Exemplar Lodge, Freemasons' Hall — Edmonton
- 17-18 All Canada Conference, Winnipeg
- 25 Concord Lodge, Calgary

The Spiritual Core of the Craft

Delta Lodge at Kananaskis

14, 15 & 16 April 2000

A weekend long to be remembered. Something for everyone, from the youngest Entered Apprentice to the oldest Past Master, geared to every interest. If you haven't registered yet, DO IT NOW!

Friday night, Norman Thomas will deliver his keynote address "Spirituality," leading to a better understanding of how spirituality has always been at the heart of our philosophy and how we might use it to improve our daily lives.

On Saturday Schools of Instruction will be offered:

Controversial Stream:

- Spirituality, the core of our being – Norman Thomas
- Masonry: 2B or not 2B a Religion – Panel with Norman Thomas and Jim Roberts
- A new ritual for a new Millennium – a proposal by Millennium Lodge No. 2000

General Interest:

- Masonic Jeopardy – a quiz game – host: Steve Caldwell
- The Doric Plan in action – Doug Troock, Andy Michaelson, David Roth
- Beaverhills: the winning presentations for the Ron Smith Challenge Cup

Officer Training:

- Preparing for the office of Worshipful Master – Norm Senn
- The Social Life of a Lodge and Long Range Planning – Gordon Macaulay
- The Chaplain, spiritual pivot of a Lodge – Earl Sharam

Wrap-up Session:

Spiritual Values in a Masonic Life – Norman Thomas

Video Talk-Back:

- 25-minute videos of spiritual subjects will be shown, with a guided discussion to follow. These will be scheduled to coincide with the other sessions.

Video Theatre:

- Friday Afternoon — general Masonic interest
- Friday Evening — The Man Who Would Be King
- Saturday Evening — Biographies of famous Masons

Other Attractions:

- Each morning: be sure to start the day with a 6:00 am swim in the pool or a workout in the exercise room.
- Hospitality Suites: Beaverhills District's suite open to all; others TBA
- Golf at Links at Glen, Cochrane. Tee-off Friday at 9:30 am. \$40 for 18 holes and a shared power cart. Play with old friends or team up with new ones.

See You There!

Continued from page 4.

those who are participating go an hour early. With the attendance problems we all experience, this just may be an activity worth our consideration. — Reg Stephens, WM

Sherwood Lodge No. 183 — A sense of humour is what makes you laugh at something which would make you mad, if it happened to you. A GREAT sense of humour is what makes you laugh even if it is happening to you.

Crescent Lodge No. 87 — A Mason was hunting in a forest. A terrible storm came up. He looked for shelter but there was none. It was raining in torrents, so he crawled into a hollow log. It fitted snugly. The rain lasted for hours and the water soaked through the wood. The storm abated and the log began to contract. The man tried to get out, but could not. He strained, but to no avail. The log held him tight. He knew he would die of starvation unless he could free himself. His whole life flashed before him. Especially his mistakes. Suddenly he remembered he had not paid his Lodge dues. This made him feel SO SMALL that he was able to crawl out of the log.

The moral of this story is: do not let your dues accumulate until you are in a tight place. (Not new, but worth repeating)

**2000 Masonic Spring Workshop
Delta Lodge at Kananaskis
14, 15 & 16 April 2000
Registration Form**

▲ Last Name First Name Second Name

▲ Name as it should be on your Name Tag

▲ Address

▲ City/Town Prov Postal Code Phone No.

▲ Lodge Name & No. (One only) Current Office

Yes No
Attended before?

Rank: MM WM PM Other: _____

Smoking Non-Smoking Special requirements?
(elevator, diet, etc.) _____

I wish to room with: _____
Name Lodge
(Cards should be received together to ensure request filled.)

- Three installments: \$95/90/90 or \$125/125/125
- Include three post-dated cheques: 1st of Feb, Mar, Apr
- Visa _____ / _____
- MasterCard Number ▲ _____ Expiry ▲ _____

Signature ▲ _____ Today's Date ▲ _____

Mail cheque(s) or credit data (\$275 D/\$375 S) or fax credit data to:
Masonic Spring Workshop Planning Committee
1131 Trafford Dr NW, Calgary, AB T2K 2T9
Phone 403-274-0563 Fax 403-275-2163

Bursary News

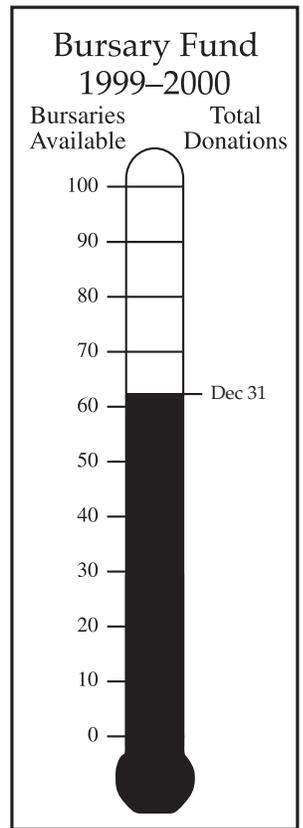
We wish to remind all Masons that the year end for this year's District Challenge Plaque donations is March 31st. Please be sure your donations are in by then, so they can be credited to your Lodge's total.

With rising tuition fees at all post-secondary institutions, many worthy students are facing increasing financial difficulties when trying to get the advanced education they need to enable them to fully participate in our increasingly technical society.

All contributions are gratefully received and will be faithfully applied.

At the end of December 1999, the Bursary Trust Account was \$62,825.36.

VWBro Hugh Kent,
Chairman
Masonic Higher Education
Bursary Committee



The Aprons (Conclusion)

By Bro. Norman Senn, PDDGM
From the papers of Fiat Lux Lodge of Research No. 1980



Let us now move on to the Grand Lodge aprons which look significantly different to the regular Craft aprons. The first thing that we notice about Grand Lodge aprons is that the blue is much darker and there are even some red aprons. Why? You may ask.

We are told that the Israelites hemmed their garments in blue to remind them of the commandments. Ours are so hemmed to remind us of our obligations. There is another explanation in an excellent short paper by Bro Juthner. The colours are thought to be based on the Orders of Knighthood. It is quite clear from the name of the Grand Lodge colour — "Garter Blue" — that the Order of the Garter is involved. There is an interesting history surrounding this colour for the Order of the Garter used light blue from about 1348 until about 1714. Then with the accession of George I, it was changed to the present dark blue. This was to distinguish it from the earlier light blue Orders conferred by the Stuarts while in exile. So both apron colours may have originated from the "Order of the Garter." The crimson of the Stewards' aprons is thought to have come from the "Order of the Bath," revived by the same George I. The first crimson used by Grand Stewards was recorded in 1735.

Blue, as a colour, is significant in Masonry as it represents Universal Brotherhood and friendship, and it also symbolizes the infinite wisdom of God. Crimson, as a colour, symbolizes the infinite glory of God.

Another difference for the Grand Lodge aprons is that they

are gold trimmed with metal and metallic embroidery with the single exception of the crimson aprons of the Grand Stewards which have silver trim.

All Grand Lodge aprons have the Masters' Squares except for the three positions which may be filled by Brethren below the rank of Past Master, namely the Chaplain, Organist and Tyler. In these cases, rosettes replace the Masters' squares if appropriate.

There are two distinct types of Grand Lodge aprons, dress and undress. We will consider dress aprons first. All have the badge of office embroidered in the centre of the lambskin. The Grand Master, Past Grand Master, District Deputy and Past District Deputy Grand Master all have additional embroidery. The DDGM and PDDGM have their Badge of Office surrounded by acacia and seven-eared wheat. In addition, this combination is embroidered on the border. The particular acacia on the aprons is considered to be false acacia: true acacia does not have that top single leaf according to Bernard Jones. No more does any acacia have leaflets stepping in a staggered fashion; they are all exactly opposite. But whatever acacia we have, it is the symbol of immortality of the soul and much has been written on its connection with ancient mysteries.

The seven-eared wheat is another story. It is almost impossible to find references to wheat, let alone this special type. We can bear seven in mind as a significant number, as already mentioned, but most authors consider this to really be the corn we refer to in our ritual and use in the ceremony of consecration. Whatever it is, it is symbolic of the bread of life which in consecrations is so outstandingly important that it warrants being carried in a gold vessel where wine and oil can be transported in silver containers.

The undress aprons of all Grand Lodge officers are similar in size and colour to the dress apron, but they are simpler as they have only the emblem of office in the centre with no additional embroidery.

The most beautiful apron in the Craft belongs to the Grand Master, with that of the Deputy Grand Master only a step behind. The reason for the beauty is the gold embroidery work, a skill seldom seen in today's world. When one studies the work required to produce such a masterpiece, it can be appreciated that the cost must necessarily be high.

The Grand Master has his apron surrounded by a gold fringe which includes the edge of the flap. The Deputy has no fringe on his apron. The Constitution states that the Grand Master shall have the Blazing Sun in the centre and it looks just like the sun emblems we see elsewhere. It has a very clear face included on it and this is again usually associated with pictures of the sun and not other stars.

The flap and the four corners are embroidered with seven-eared wheat and the massive embroidery consists of lotuses and pomegranates. I have already mentioned the seven-eared wheat but the lotus and pomegranates are most interesting, being clearly 'oriental.'

The lotus has been a sacred symbol since antiquity. Floating in water it is the emblem of the world and it was also emblematical of the residence of eastern gods. It was the symbol of Osiris and Isis in ancient Egypt and it was held to be a sacred ornament by the Egyptian priests. Solomon used it in the decoration of the Temple where it constituted the "Lilywork" which was on the pillars. In fact, biblical references to lilies may mean the lotus in a number of instances.

In the most precise translation of the Bible, pomegranates

were the decoration surmounting the two pillars at the porchway of Solomon's temple, not globes. This was quite a common decoration, in ancient times. The true symbolism of the pomegranates is still shrouded in mystery but it has links with many ancient religions. The blood-like centre is significant for some while for others it is the mass of seeds within a single fruit. The pomegranate has been related to the ark which contained the "seeds of the World" within that single frail vessel. It is considered a symbol of both plenty and fertility and also to symbolize the hope for immortality and resurrection. Because of the many seeds in one fruit, it is also said to represent the church.

You will have noticed on many of the aprons that the serpent fastener is present so you can continue to contemplate its meaning. Perhaps it is a Freudian comment, as we are an all male organization.

One last point about the Grand Masters' aprons as a group. These vary to some degree in the pattern but not in the overall content. As Past Grand Masters still wear the apron they wore as Grand Master, you may be able to see some of these minor differences when you attend Grand Lodge.

The undress apron of the Grand Master, like that of other Grand Lodge officers, is unadorned except for his symbol, but I think it worth special mention as I have always thought the symbol to be startling in the dark blue on white. As you may remember from the ritualistic lectures the blazing star adorns our Lodge and is the symbol of Divine Providence. It is on that note that we end, for what better conclusion can we have than to know that our Grand Master is accompanied by Divine Providence in his considerable travels on behalf of us all.

Finally, my Brethren, should you travel, be sure to look at aprons as well as the many other different items used in Lodge outside this jurisdiction. The interest for the true Mason can be enormous.

Book Alert

Speculative history can be fun and thought provoking. It can also make one think about how many different ways in which evidence can be analysed and interpreted. There are two relatively new books available: *Arthur and the Lost Kingdoms* by A. Moffat, who suggests that King Arthur was a southern Scottish cavalry general who defeated the Picts to the north of Scotland and the Angles in the south, to form a unified kingdom.

In *The Holy Kingdom* by A. Gilbert, there were two Arthurs: one was descended from the Romans, the other from the King of Glamorgan. The two were combined, over time, into one person. Joseph of Armathea and the True Cross are added to the mix in this book as well.

My reading of parts of these books showed them both to be well written and interesting. I am sure many would find either or both enjoyable. However, one does have to wonder how these authors could come to such dissimilar conclusions, especially since I have not heard of any new archaeological evidence shedding much new light on Arthur and his myth.

Loren Kline

