

***SKCM News***

***December, 1998***

THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR, AMERICAN REGION

CHARLES I

by Daniel Mytens, 1628

***— Annual Mass & Meeting —***

***11 a.m., Saturday 30 January 1999, at S. Clement's, Philadelphia***

***Details on Back Cover***

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## 1999 Dues Payment Notice

An insert with return envelope is provided with this issue of *SKCM News*. Your dues status is noted. Please, as you recall the memory and invoke the intercession of the Royal Martyr in your prayers during January, take care that your dues are paid up through 1999. With rising postage and printing rates we cannot for long continue mailings to members who are not current in their dues payments.

*Your payment should be sent in by 30 January.*

Annual dues are \$10 and include two issues of *SKCM News* and two or three issues of *Church and King* each year. I am very pleased to acknowledge our Society's debt of gratitude to those members who have given donations, very substantial in some cases, to aid in the work and witness of the Society. Your generosity has been of material help and is much appreciated.

Let me take this opportunity to thank our Membership Secretary, William M. Gardner, Jr., for his immense help with Society record-keeping, of membership activities, dues, and accounts, as well as goods orders. Please note that his address has changed, and that the American Representative's zip code has changed (see inside back cover).

## Annual Masses & Meetings

*1999 Annual Mass & Meeting - Saint Clement's, Philadelphia - 350<sup>th</sup> Anniversary of the Decollation of Saint Charles, King & Martyr*, will be held on Saturday, 30 January 1999, at 11 o'clock. At the kind invitation of the Rev'd Canon Barry E. B. Swain, S.S.C., S.K.C.M., we will be returning to S. Clement's, where we last met for the Society's Centenary in 1994, for our celebration of what will be a major punctuation mark in the life of our Society, the 350th anniversary of the Decollation (Beheading) of Saint Charles Stuart. For us who venerate him it is our Royal Martyr's 350th Heavenly Birthday. For many of us this will be the major Caroline anniversary to occur during our lifetime.

We are delighted to announce our preacher for the occasion, the Rev'd Norman Catir, who will have just retired after his long tenure as rector of the Church of the Transfiguration ("The Little Church around the Corner") in New York City. In addition, the Bishop of Quincy, the Rt. Rev'd Keith Ackerman, S.S.C., S.K.C.M., is expected to be present.

The music of the mass will be Franz Josef Haydn's *Heiligmesse* (Mass No. 9 in B flat, *Missa Sancti Bernardi von Offida*, Hob XXII/10), sung by S. Clement's choir with orchestra. The anthem, "O Lord, Grant the King a Long Life" by Thomas Weelkes will be sung. The organist and choirmaster at S. Clement's is Peter R. Conte. Will Sears Bricker II is the chapter secretary at S. Clement's.

A luncheon and the annual meeting will follow the mass. The luncheon will be served in S. Clement's Parish Hall. Reservations are necessary. Please send \$10 per person (mark your checks "SKCM Luncheon") to S. Clement's Church, 2013 Appletree St., Philadelphia PA 19103.

In order to provide funding for a very special commemoration of the 350th anniversary of the Decollation of King Charles, including orchestral musicians, we are urgently seeking patrons for the upcoming Annual Mass. A contribution of \$250, \$100 or \$50 for this purpose should be sent to the American Representative or the Membership Secretary by 10 January.

***2000 Annual Mass & Meeting - Church of the Ascension & Saint Agnes, Washington, D.C.,*** will be held on Saturday 29 January 2000 at the kind invitation of the Rev'd Lane Davenport, rector of Ascension & Saint Agnes. The chapter secretary at Ascension & Saint Agnes is Philip Terzian. We are delighted to be returning to the Church of the Ascension & Saint Agnes, where we last met in 1992.

### **Celebrations of Saint Charles's Day, 1999**

In future December issues of *SKCM News*, we hope to include lists, more complete than that following, of parishes all around the country celebrating Saint Charles's Day, including the time of each such celebration.

We will, of course, continue to report in the June issue of *SKCM News* details of all celebrations on which we receive information. It would be edifying to all members if more such reports were submitted. Society Members are asked *please* to take the initiative in reporting such celebrations of which they are aware. Press time for the June issue is always 15 April.

However, it seems even more important that we strive to enable all supporters of our Cause to attend commemorative services on or about Royal Martyr Day. Notices of *upcoming* celebrations will serve this purpose and are earnestly solicited. The press time for the December issue is always 15 October. There will be a reminder of this in the June issue in the hope of having a more complete list than that below to publish next year.

***The Great Plains Chapter*** will hold its annual service on Saturday 6 February 1999 at 10 a.m. at Saint Barnabas Church, 129 North 40th Street, Omaha, Nebraska. A Solemn High Mass will be celebrated by the Rev'd Robert Scheibelhofer, rector of Saint Barnabas, using the order of Morning Prayer for the Liturgy of the Word. For information, call the church at (402)558-4633, or Nick Behrens at (402)455-4492.

At the ***Church of the Advent, Boston***, the 9 a.m. mass of the day on Saturday 30 January 1999 will be of Saint Charles. The interim rector of the Church of the Advent is Society member the Rev'd Dr. Richard Cornish Martin, S.S.C.

In the *San Francisco Bay Area*, a commemorative service for King Charles will, as every year, be held at Saint Peter's Episcopal Church in Oakland, California. Details and dates had not been set by press time by Father George Clendenin, but will be available by the time this issue of *SKCM News* is in your hands by calling Bay Area S.K.C.M. secretary Lee Hopkins at (415)824-0835, or Saint Peter's at (510)655-4951.

Details of the *London Celebration* are included in the Christmas, 1998, issue of *Church and King* included with this mailing. The Royal Stuart Society's wreath-laying at the equestrian statue of King Charles at Charing Cross at 11 a.m. on Saturday 30 January 1999 will be followed at 11:15 by a wreath-laying and prayers at the statue at the Banqueting Hall, Whitehall, and then the 11:30 Solemn Mass in the Banqueting Hall. Celebrant of the mass will be the Rev'd Barrie Williams, Chaplain, S.K.C.M. The Rt. Rev'd and Rt. Hon. Richard Chartres, Bishop of London, will preach at this joint service of the Society of King Charles the Martyr and the Royal Martyr Church Union. Luncheon reservations at the Strand Palace Hotel (£25) are required at least a week in advance to Ronald Miller of Pittenweem, Hon. Sec. & Treas., R.M.C.U. (for address see footnote to article at pp. 5-6).

*The Edinburgh Celebration* will be held at 11:30 a.m. on Thursday 28 January 1999 in Saint Mary's Cathedral. Sponsored by the R.M.C.U., the service will include Caroline liturgy and address.

*The New York Chapter* will commemorate the *Canonisation of Saint Charles* at 11 a.m. on Saturday 24 April 1999. The mass will be celebrated at the Church of Saint Paul in the City of Brooklyn, Clinton Street at Carroll Street, by the Rev'd Peter Cullen, rector,. Following the mass, members and friends will gather for luncheon. For more information please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 129 Columbia Heights, Apt. 33, Brooklyn NY 11201; phone (718)852-8235.

*Articles in this Issue* include an essay on Dr. Lee of Lambeth by our now regular contributor Richard Mammana, as well as a book review by Mr. Mammana, now a freshman at Columbia University. This issue also features several book reviews by our regular contributors Lee Hopkins and Sarah Gilmer, as well as some short reviews by the Rev'd Canon Barry E. B. Swain. Father Swain also brought an interesting item on early veneration of Saint Charles in America to our attention, a picture of the Martyr King at the Church of the Evangelists, Philadelphia, as early as 1900. We are pleased again to feature an article by Canadian member Dr. Alexander Roman, who graces our publication this time with an article on Saint Charles as Defender of the Incarnation.

*Correspondence* has been received from two readers concerning a review by Lee Hopkins in the June, 1998, *SKCM News*, of Darren Staloff's book, *The Making of an American Thinking Class: Intellectuals & Intelligencia in Puritan Massachusetts*. This illustrates the fact that

feelings still can be provoked by the controversies of the XVII Century: These can be strongly ideological; at least one of our correspondents is a Mayflower descendant. These feelings often arise when the uninformed, aware of the Pilgrims and Puritans only from grade-school pseudo-history, hear that we have a devotion to the Royal Martyr. Such feelings are even seen among American Episcopalians, who have a grade-school knowledge of history and feel devotion to the Martyr King to be somehow "un-American". Most average Americans probably consider the Divine Right of Kings to be an evil, greater than communism! It goes without saying that the Society does not necessarily endorse the views expressed in the books reviewed in these pages, or the views expressed by our reviewers. In response, Mr. Hopkins wrote, in part, as follows:

"[Prof. Staloff's] book is a commendable study, with 61 densely printed pages of scholarly notes taking up about one fourth of its 276 page text, published by Oxford University Press. It is more persuasive than sentimental folklore.

"As my review indicated, it was the policy of both Church and State, as exemplified by Archbishop Laud and Charles I, to leave the American colonies open to whatever religious persuasions desired by those who found the Church of England incompatible. The Massachusetts colonists did not see fit to reciprocate this freedom of choice to others.

"The earlier Anglican colonists to Virginia were not merely 'a group of male adventurers' as you say, because far more in human potential was required to forge the largest and most important colony that was to produce the preeminent Founding Fathers of the Republic.

"These are facts, not my personal 'disdain' in 'gleefully tearing down the reputation of our country's founders', as you put it.

"Regarding my personal genealogy, derived from Timothy Hopkins's published study earlier in this Century of the descendants of John Hopkins, who arrived in Massachusetts Bay in 1630 by way of Coventry and Dublin, that book concludes with my father. My rechristening Stephen Hopkins as Matthew was a typographical error, a venial sin probably forgivable even in Calvinist theology.

"My description of Stephen Hopkins, governor of Rhode Island and signer of the Declaration of Independence, as 'irascible' was a euphemism for his reaction to censure for owning a female black slave whom he would not give up. This caused a scandal among his fellow Quakers, despite the fact that much Quaker capital backed the slave trade, an irony lost on this sect which disapproved of laughter. Matthew Hopkins, unrelated, was a witch hunter, who was hanged as a witch himself.

"The Society of King Charles the Martyr honors Charles I, as well as Archbishop Laud and the Earl of Strafford, who opened the American colonies to freedom of conscience, and carefully fostered dialogue with both Roman Catholicism and Eastern Orthodoxy, this latter effort in recognition of both the patristic and Celtic sources of the Catholic Church in England. Strafford, for his part, labored to protect the traditional rights of working people. All three men were judicially murdered by Puritans to make way for Cromwell's military dictatorship.

"Puritan consensus created the Restoration, and went on to contribute much to our British heritage and American idealism."

*An Akathist to Saint Charles* has been composed and presented to the Society in honor of the 350th anniversary of His Martyrdom by Dr. Alexander Roman, Canadian Society member and contributor to these pages.

An Akathist is a genre of liturgical prayer which is sung while standing. There are akathists in honour of the Holy Trinity, Christ, Our Lady and Her Miraculous Icons, and the Saints. The standard akathist is divided into twelve 'ekos' or hymns where each contains twelve sentences of praise beginning with the word 'rejoice'. Preceding each ekos is a collect called the 'kontakion'. A thirteenth kontakion, read thrice, is followed by repetition of the first kontakion and ekos. A special prayer concludes the akathist. It is said that the Western litany is derived from the structure of the ekos.

Dr. Roman writes that "This akathist is a summary of the life of Saint Charles and is a devotional hymn of praise of our Patron. It is intended for private or group reading. I have used many quotes from Scripture in the text and have done so purposely to celebrate at once the Catholic, Orthodox, and Evangelical tradition that Saint Charles both represented and zealously defended with his very life.

While the Akathist provides, in Dr. Roman's words, "a Byzantine Rite cast to devotion to our Royal Martyr", it will appeal to those of all traditions who share a devotion to the Royal Martyr. Arrangements for publication of this splendid work will be announced during 1999.

*A Treatise on the Royal Martyr* has been written by Society member Stephen Alexander Coston, Sr., of Saint Petersburg, Florida. He is author of *James VI and I: Unjustly Accused?*, reviewed in the December, 1997, issue of *SKCM News*. The treatise, of over a hundred pages, is extensively researched, especially taking note of the contemporary historians who rebutted the Puritan historians of the late XVII Century, whose views on the Stuarts have unfairly influenced so many historians down to the present day. Among the issues examined in detail is the authorship of *Eikon Basilike*, the King's Book. It was important for the Puritans to discredit a work of such power and influence.

We are overwhelmed and honored by Mr. Coston's assiduous research and the result, which is his generous gift to the Society. It will be published during 1999. Details will be announced at a later date.

*Stuart Maladies* have been the subject of investigations by Dr. Frederick Holmes of the Kansas University Medical Center. Dr. Holmes studied records of the Stuarts' attending physicians as well as accounts by ambassadors who met the Royal family. Among his conclusions (as reported in *Chemical & Engineering News*, 31 August 1998, p. 72):

"James I, who didn't walk until the age of five, displayed strange mouth movements that suggested cerebral palsy. Holmes thinks it more likely that he suffered poliomyelitis as a child.

"Charles I, James's son, didn't walk until he was four or five and never did walk very well. His doctors thought his wet nurse had been a drunkard and that he was

damaged by her breast milk. Holmes thinks he probably had a mild, hereditary form of muscular dystrophy.

“Charles II was thought to have died of apoplexy. Holmes believes that he died of mercury poisoning contracted in an unventilated palace laboratory where the King experimented with chemicals.

“Queen Anne, Holmes believes, died of lupus, not gout, as was thought at the time. A major clue was her delivery of only three live babies in the course of her 17 pregnancies. The three died within 10 years, and with them went the House of Stuart.”

A beautiful reprint edition of *The Anglican Breviary* is available for \$50, postpaid to anywhere in the U.S.A., Canada, or worldwide by surface mail. It is 2,000 pages, red and black text, sewn binding, ribbons, semi-hard black cover, gilt-edge pages, and contains all eight offices and the entire year's lessons, collects, etc. It is available from Daniel Lula, 44 Highland Ave., Apt. 3A, Somerville MA 02143; (617)623-3319; dlula@law.harvard.edu.

In *The Intercession Paper* of *The Confraternity of the Blessed Sacrament* (October, 1998) our Society is included on 30 January in the calendar of intercessions. Bishop Ackerman is the Superior-General of the Confraternity. For information, write to the Secretary-General, the Rev'd William Willoughby III, 101 East 56th Street, Savannah GA 31405. Father Willoughby is the rector of Saint Paul's Church, Savannah.

**R.I.P.** We recently learned of the death of Paul Wetherill, a faithful supporter of the Catholic Devotional Societies and parishioner of the Church of the Good Shepherd, Rosemont, Pennsylvania. Mr. Wetherill died on 15 October 1998 and was buried from the Church of the Good Shepherd on 30 October. *May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Jesu, Mercy! Mary, Pray!*

– Mark A. Wuonola, Ph.D.  
American Representative, S.K.C.M.



## Some Thoughts on the 350<sup>th</sup> Anniversary of the Martyrdom of Saint Charles

by Mark A. Wuonola, Ph.D., American Representative, S.K.C.M.

First, let me thank the Hon. Chairman of the Royal Martyr Church Union for inviting me to say a few words in these pages.\* I write as a member both of the RMCU and of the Society of King Charles the Martyr, which I serve as American Representative. It may surprise you to learn that SKCM is strong in the “colonies”, but it is the case. In fact, I daresay some of the conflicts and ambiguities that we see in New England (the part of the States where I live) and in the UK are rather similar. You know that New England was colonized both by devout Anglicans and also by those who felt they would be happier away from the religious and political establishment at home. Accordingly, we in the States have a long history of rebellion from authority. It goes back long before the war leading to the independence of the United States of America. We have towns named Cromwell, Saybrook (named after Lord Saye and Sele and Lord Brooke, prominent Puritans), and New Haven (founded as a retreat for Cromwell in case things were to have gone to the Royalists), and Judges Cave (named after some of the regicides, who condemned King Charles to death and settled near New Haven at the time of the Restoration). Even more shocking than all this is to encounter a statue of Cromwell on a London street! (Can we expect statues of Hitler?) Near my home in Massachusetts, I drive each day along the Charles River, named after himself by our Royal Martyr while still a prince (as a plaque in Watertown states), and the names Charles and Stuart are both common in the Boston area. Our history is with us every day.

I personally have a great devotion to the cultus of the saints, and believe in the importance of the saints and their intercession in our lives as Christians. When I have been able to pray where the Royal Martyr’s body lies, in Saint George’s Chapel, Windsor, it has been memorable. One feels the power of a saint’s presence more powerfully in the presence of his relics. The physical place where our Royal Martyr shed his blood is a place to which I gravitate whenever in London, a place where one is compelled to stop and pray. One prays somehow to be included in the Royal Martyr’s holy life, his holy death, and his life in heaven, where he is with the angelic and saintly throng—“into whose fellowship we beseech God to admit us” —interceding for us at the Throne of Grace.

Authority is a subject traditionally addressed in sermons for the annual Prayer Book commemoration of King Charles the Martyr, such as Keble’s sermon for 30 January entitled “The Danger of Sympathizing with Rebellion”. Ever since the reformation and enlightenment, authority has become more and more unpalatable to humankind, as we seek to replace God’s authority with our own. Human disobedience, of course, goes back to the Fall. Authority is important because obedience to God’s will is critical to each of us as we strive to live a Christian life. Among us who honour his name, let Saint Charles be always a model of how we should concentrate on our Lord and Master. As Saint Charles prepared for his death, he received spiritual direction and the sacraments of the church, he forgave his murderers, and he said on the morning of 30 January 1649, “To-day is my second marriage day, for to-day I shall be espoused to my blessed Jesus.” Do we look to our Lord as Saint Charles did? Are we faithful stewards of the tradition that has come down to us? Are we true to the sacrifice Saint Charles

made? He died for episcopacy, yet some in our own time do not appear to value that apostolic institution as Saint Charles did.

It is auspicious that in 1999, on the 350<sup>th</sup> anniversary of the decollation of Charles I, the RMCU and SKCM will be meeting together for the London commemoration on 30 January. You are very privileged to be able to meet at the Banqueting House, at the site of his beheading. A few hours later, on this side of the Atlantic, we will have our American commemoration at Saint Clement's Church, Philadelphia. May God bless us all on that day as our prayers join together in praise of God and in thanksgiving for the witness of the Martyr King. May our societies always continue to do him honour and to REMEMBER!

*\*These comments appeared in The Royal Martyr Annual, 1999, and were written at the invitation of Hubert Wandesford Fenwick, Esq., Hon. Chairman of The Royal Martyr Church Union. Members interested in learning more about our sister society may write to the Hon. Secretary & Treasurer, W. Ronald C. Miller, Esq., The Priory, Pittenweem, Fife, Scotland KY10 2LJ. The minimum subscription is £7 per annum.*

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## **Saint Charles the Martyr as Defender of the Incarnation**

by Alexander Roman, Ph.D.

On the eve of the 350th anniversary of the Martyrdom of Saint Charles, we are afforded a solemn opportunity to reflect on the many spiritual gifts that our Patron has bestowed upon the Church both through his holy example during his life and his unceasing intercession for us in heaven.

But of the many reasons why Saint Charles is deserving of our esteem and veneration, there is one that stands out in a most singular way. That reason has to do with the way in which the Royal Martyr witnessed to the truth concerning the Incarnation of our Lord, God and Saviour, Jesus Christ and the practical consequences of that truth for humanity.

Saint Charles was a great lover of early Church history and the teaching of the Fathers. We only need note his knowledge of the Apostolic Age and of patristics as it shone forth in his many actions on behalf of the Church and in his conversations with the church leaders of his day.

The Royal Martyr would have been steeped in the awareness of how pivotal a role the doctrine of the Incarnation of Christ played in the early years of the Church's existence. He would have well appreciated the struggles the Church participated in then, as now, to defend the basic, yet crucial dogma, that in Christ there are two natures, divine and human, and yet one Person.

More divisions in the Church and more heresies were based on arguments about this doctrine than about any other in history.

It was the Egyptian monk Arius who believed that Christ was more than man, yet less than God. Eutyches of the Alexandrian school emphasized Christ's divinity to the point where his humanity seemed not fully like that of our own. Nestorianism divided Christ into two persons.

There were many heresies that approximated these and other views on Christ. In the East, in fact, Christology is the only dividing point between the Orthodox, Oriental and Assyrian Churches to this day, even though formal theological documents of agreement have laid the groundwork for a (slow and painstaking) return to Eastern Christian unity.

In the West, especially at the time of the Reformation, there was theological agreement on the Person of Christ. What caused the problem between catholic and evangelical Christians in the West, however, is the understanding of the Incarnation of our Lord in the practical life of the Church. Those of the catholic side tended to emphasize the material reality of the Incarnation through visible church structure, art, a sacramental theology, and liturgical worship.

Those of the evangelical side moved to the other end of the spectrum by emphasizing personal, individual salvation by 'faith alone' without the need for mediators, sacraments, and a devotional life based on externalities like the Mass, Eucharistic worship and icons.

For example, when it came to the Eucharist, a western Catholic defined it in terms of the 'Real Presence of Christ'. Christ was actually and really present in Communion and this contradicted the western Protestant or, in Charles's day, Puritan view that Christ was only 'symbolically' or 'spiritually' present in the Eucharist.

In a sense, both groups emphasized the two sides of the same coin. An Eastern Orthodox Christian would say that both views are needed to arrive at a complete understanding of the Eucharist. Yes, Christ is really present in the Eucharist and, yes, the Eucharist is also about a symbolic presence. In the Eastern Church the bread that is used in Communion is leavened bread or bread that 'has risen'. The wine is likewise always red in colour.

But, whereas today we understand what is symbolic to be something that points to the reality of something else, the original understanding of the Eucharist is that it can only symbolize the Body and Blood of Jesus Christ if it itself participates in that Reality as well. In other words, the original Christian view on the Eucharist is that the symbolic and actual realities are united in this Mystery. This is what became disjointed at the time of the Reformation in the West.

Saint Charles was both a catholic and an evangelical within the Anglican tradition. One need only examine closely the Eucharistic Canon of 1637 which Saint Charles himself ordered used in his Royal chapel to see that he worshiped within a liturgical context of theological balance in this regard.

One may also find an Epiclesis, or Invocation of the Holy Spirit in this Canon, at a time when the Roman Catholic Mass had appeared to have totally forgotten about the rôle of the Holy Spirit in the Eucharistic Consecration. Again, this demonstrates how well conversant were Saint Charles and the Anglican Divines with the Greek Fathers and the Orthodox Church as a whole.

This, what I would call 'Anglican-Orthodox' perspective that is so characteristic of our Royal Martyr is certainly what tended to confuse the Roman Catholics and the Protestants of his day who wanted to perceive his spiritual identity.

Roman Catholics of the XVII Century and later indeed saw Saint Charles as a 'Protestant' not only because he was not a papalist, but also because of the 'symbolic' underpinnings of his spirituality and that of the Caroline Divines who emphasized internal conversion and faith.

At the same time, and predictably, Protestants see King Charles as an 'extreme High Churchman' whose sympathies were with the Roman Catholics, spiritually as well as politically. One may still hear the view expressed that he was probably a 'Romanist', but kept it to himself.

This Protestant view is based on the other side of Saint Charles's spirituality which did not deny the material reality of Christ's Incarnation.

To really believe in the fact that our Lord 'bent down the heavens' and became Man in the Womb of the Blessed Virgin Mary means that Christ actually had a body and was 'in all things like unto us, save without sin'.

It means that when Christ, in the sixth chapter of the Gospel of John, talked about His Flesh being food indeed and His Blood being drink indeed, He meant it. It means that the Eucharist is, in fact, that same Flesh and Blood and that we are called to actually be partakers of Christ's Divinity as we participate in the actual Communion of our Lord's Body and Blood.

To believe in Christ's Incarnation means that He has redeemed and divinized humanity so that what was once sinful, is now, through the Cross of Christ, grace-filled and a means to impart grace to others.

Devotions to the Most Holy Mother of God and the Saints, to the Cross and Relics and Icons—all these testify to the reality of the Divine Incarnation and of its transforming power in the life of humanity and in our own personal lives as well. Finally, the Divine Incarnation of our Lord, God and Saviour, Jesus Christ, is the foundation of the Church. In fact, the Church itself is understood by Scripture and the Fathers as the very Body of Christ itself. And Saint Augustine did not shirk from exclaiming to a Christian who had just received Holy Communion that "you are God (by grace)!"

It was for this Orthodox view of the Incarnation and the Evangelical-Catholic balance in spirituality for which Saint Charles gave his life on a scaffold 350 years ago on 30 January 1649.

The great significance of Saint Charles is precisely his witness to the reality and spirituality of the Incarnation of Christ and this doctrine's practical consequences in the life of the Church. Dying for the Church, Saint Charles finally underlined with his martyric blood the true and complete doctrine of Christ's plan for our salvation through the Church, Her sacraments, Her saints, and Her devotions.

For Saint Charles knew with his uncanny understanding of the Apostolic mind of the Church that to deny the historic Episcopacy, the living link with the Apostles, would be to deny the Body of Christ that exists in history, just as the Incarnation of Christ actually occurred in history.

Without this historic, connective thread to the living Christ which is the Apostolic Succession, the Incarnation is reduced to a Docetist vision of an unreal human nature in Christ. This would also mean that salvation is not for real, either, and that 'we are still in our sins.' For we know from the Apostles that salvation is through the 'Man Jesus Christ' or through His real Humanity which is One with His Divinity.

It was for this that Saint Charles was ultimately tried 350 years ago and for this that he accepted Martyrdom as a great witness to the Orthodox Doctrine of the Incarnation of Christ, a protector of the Catholic Church and a believer in the Evangelical Faith of the Apostles in the Scriptures and in Tradition.

May we all celebrate with great jubilation this 350th anniversary of Saint Charles's witness for Christ and His Church. May Saint Charles continue to pray for us before the Heavenly Throne of the King of Kings as our Royal Patron Saint.

And, finally, may his prayers and his witness bring us all closer together in the bonds of faith, hope, and love as we strive to imitate the Royal Martyr in his devotion to scripture and tradition as laid down by the One, Holy, Catholic and Apostolic Church of our Lord, God and Saviour, Jesus Christ! Holy Martyr of Christ, Saint Charles, we praise and bless Thee, do Thou pray unto God for us!

*Alexander Roman, Ph.D., a member of S.K.C.M., is an Orthodox Catholic and is a member of the Monarchist League of Canada. He works for the Government of Ontario and recently initiated and completed a new annual provincial holiday in honour of the United Empire Loyalists in Ontario.*

## An Episcopus Vagans and the Royal Martyr

by Richard J. Mamma, Jr.

One of the most colorful and notorious characters of the Oxford Movement and its wake was the Reverend Doctor Frederick George Lee, vicar of All Saints' Church, Lambeth, for a period of some 35 years and infamous episcopus vagans, or wandering bishop. A visitor to the vicarage in 1895—who gave his first impression of Lee as “an old Oxford don planted in a London slum, somewhat crusty, but by no means rusty, very learned, very antique in his ideas, even in his choice of words”—paints a portrait which is difficult to forget once one reads it, and which is worth quoting at some length:

“‘Good day, how are you?’ Lee greeted. ‘Make yourself comfortable. Are you fond of chocolate? I do not mean the liquid, but the bar—here is vanilla. How do you find South Lambeth? Godless, don’t you think? You have no idea of the difficulty, the terrible difficulty, we have in this parish in getting the people to come to church. They are a godless, heathen set, under the rule of the Devil. I have been thirty years here, and the Devil is still the ruler. . . . There is a Nonconformist tabernacle over the way, where they spout politics every Sunday. The minister’s wife, Mrs — preaches. I hope she is not leading them to the Devil. But I am afraid—I am afraid.’

“So talked the good old man in the purple-bordered cassock. And as I sat and listened, I felt myself gliding back two or three centuries. The quaint phrases introduced into his conversation from Elizabethan times, the references to the Bishop of Rome as the undisputed head of Christendom, even the environment of the man, the old-fashioned furniture, made the outside din and tumult seem far away. I forgot that hansom cabs were skimming along the wood-paved streets. . . . The Doctor transferred me to other times. Around him there seemed to be gathered that wicked old Tudor monarch, who had dared to defy the ‘undoubted infallible Head of Christendom,’ those ‘unprincipled rogues by whom he was surrounded, e.g. Cranmer’ and many other worthies or unworthies.”

The man so described was a pioneer of the Ritualist movement and a figure whose life story wends and winds through the biggest ecclesiastical events and controversies of the time. Born to the Reverend Frederick Lee (*père*) in 1832, he grew up in the vicarage at Thame, and the son of the same name was later to revel in his knowledge that his grandfather, a steadfast High Churchman of the old sort, conducted all “in accordance with the best traditions of the Nonjurors.”

In time, Lee went up to Oxford, where he studied at Saint Edmund Hall and soon joined the Oxford Architectural Society, which with its Cambridge counterpart, the Ecclesiological Society of John Mason Neale, sought to express in stone, music, glass, and paint the theological premises of the Catholic Movement. He is noted as having delivered two lectures to the Society

on vestments and epitaphs. Lee's national prominence in the Movement began with his work along with John Purchas on the *Directorium Anglicanum*, an indispensable manual on matters ceremonial for many members of the growing Catholic party in the Church of England. Its publication in 1858 was followed by another edition, this solely under Lee's editorship, in 1865, and a later edition in 1874. It is telling indeed to note that when followers of the Oxford Fathers were known by a number of epithets, including, *inter alia*, Tractarians, Newmanites, Puseyites, Ritualists, Romanists, Papists, Ultrarubricians, and Catholicisers, they were called by the name Directorians for a time as well.

Lee's fame increased immeasurably by his involvement in one of the most brutal battles of the Ritual Question in England – the riots at Saint George's-in-the-East. He offered assistance to the beleaguered rector, Father Bryan King, in view of the protests that resulted in a situation where "prayer books were thrown, windows were smashed, carpets were torn up and burnt in the stove, drugged dogs were turned loose, and someone made use of a pew (No. 16 in the south aisle) as a water closet" because of the simple introduction of catholic ceremonial. King accepted, and Lee officiated at a service filled with the usual interruptions and rioting. A lengthy correspondence followed between Lee and the Bishop of London, Tait, as well as publicly in *The Times*. In any event, the church was closed for a time, and when it was re-opened, Church Association adherents and others continued to harass the officiants, but Lee's involvement in the controversy brought his name to the forefront of the growing national consciousness of Ritualism and its discontents.

The great majority of people who know of Lee today, however, know of him in his capacity as a crusader for the unity of Christendom which was, according to Lord Halifax, "the Crown and completion of the Catholic Revival which has transformed the Church of England." Lee's involvement in the Association for the Promotion of the Unity of Christendom, henceforth APUC, began in 1857. With Bishop Forbes of Brechin, A. W. Pugin and Ambrose Phillipps de Lisle, he laboured to create a society upheld by mutual prayer for the visible union of the Church of England with those of Rome and the East. At its height, it boasted "between 5,000 and 6,000 members" of several communions and seemed for a time to be working steadily towards its goal. The Ultramontanism of the Roman Catholic hierarchy, however, led to a Papal condemnation in 1864 of the Association and the requirement that all Roman members withdraw. Membership plummeted, and so did hopes for reunion. In face of the decline of the APUC, Lee channeled his energy into the organisation which was to consume his last days: the Order of Corporate Reunion.

Circumstances surrounding the origins of this last are vague indeed. The generally accepted story is that Lee went with two other English clerics to Venice, perhaps with the tacit approval of Pope Pius IX and almost certainly with the support and benediction of Archbishop Di Calabania of Milan. In the beginning stages, Lee appears to have been the follower rather than the leader of a plan whereby he would receive episcopal consecration from several sources, along with his companions. Chroniclers disagree whether the consecration was received from Greek Orthodox, Coptic, Armenian Uniate, Old Catholic, or Roman sources.

But it was from three prelates whose Orders were undoubtedly accepted at Rome as valid, and Lee and his companions, now bishops, founded the Order of Corporate Reunion to propagate valid Orders among their English clerical brethren, with a view to eventual recognition by Rome of the validity of English Orders.

In any case, he returned to England after his time abroad and certainly re-ordained a number of clergymen; some estimates run as high as six or eight hundred, which might not be overmuch an exaggeration, given the growing strength of the Anglo-Catholic party at the time, as well as the doubt among some English clergy regarding the validity of their own Orders. These activities earned for Lee expulsion from the English Church Union and condemnation by the SSC of the Order as “schismatical”.

Little came of the Order, of course, and the extreme secrecy in which all affairs were conducted, combined with the assiduousness of the members in maintaining the clandestine natures of their own conditional re-ordinations, has meant that very little survives for posterity about who belonged and how long the Order lasted. Roman acceptance of the scheme in at least some measure may be ascertained, however, from the reception of Mrs. Elvira Louisa Lee, Frederick’s wife, in 1881 into the Roman Communion without even conditional reconfirmation, let alone rebaptism. This represents a substantial departure from contemporary practice, and can be seen as some indication that her association with the Order even in a non-ordained capacity made these sacraments valid as she had received them.

One finds little reason for surprise in Lee’s submission to the Roman obedience very shortly before his death in 1901. His writings and conversation were filled with defenses of the infallibility of the Roman Bishop for decades; indeed his loving and capable – not to mention very theologically literate – wife, who predeceased him by some years, had lived in that Communion for the last nine years of her life. Even so, some aspersion was cast at the time on Lee’s own ability to act lucidly in such matters, though the final conclusion was reached by most that he had full possession of his faculties when a visit by Father K. D. Best (of the Oratory) brought him into full communion with the Church of Rome.

For all intents and purposes, the Order of Corporate Reunion perished with Lee, and he has passed into the annals of ecclesiastical history as a fascinating and singular character. In influence, however, Lee and the Order of Corporate Reunion set the stage for Anglican fecundity in episcopal vagantism in the wake of the Oxford Movement’s renewed insistence on the importance of the Apostolical Succession. Beginning with Lee and certain of his successors and contemporaries – Mathew, Vilatte, Ferrete, Herford, and Aftimios come to mind fairly readily – an over-emphasis on the tactile aspects of validity rather than the pastoral necessity for prelates has led to a devaluation of the episcopal dignity and of the valid, regular Orders entrusted to it by Christ Himself. The century since Lee’s activities has been filled with the ecclesiastical shenanigans of many who, in the words of Geoffrey Fisher, sometime Archbishop of Canterbury, “operate without the authority or approval of any of the recognized historic Churches of Christendom.”



That is all fine and well, you may say, even fascinating, but what is the purpose of resurrecting Frederick G. Lee in the pages of *SKCM News*? Put simply, a man of such unadulterated catholic views was a devoted monarchist. All who know his name know his involvement in reunion schemes and clandestine consecrations, but very few have taken note with John Shelton Reed that Lee “was a Jacobite, a fervent Tory, and a tireless defender of the Establishment.” Any examination or evaluation of Lee’s life which does not touch on his significant political interests is then quite incomplete.

Brandreth notes that despite Lee’s “strange [and brief] excursion into Radicalism in his Oxford days, his political creed remained fixed, and he became almost as much renowned for his political views as for his ecclesiastical ones.” In an 1868 pamphlet entitled *The Church of England and Political Parties*, he argued that “It is almost impossible for any clergyman or Christian teacher to illustrate the history, progress, decline and collapse of the ancient People of God without treating of some fundamental principle of politics. Scarcely a sermon, having its subject from Old Testament history, can be delivered without a most directed and pointed consideration both of political truth and political error.”

The relevance of political order and structure to the fallen world thus proven, he suggests that “however ancient and well-tried principles may have become interpenetrated with modern and questionable ideas, few will deny that Christianity is still potent in England, [and] that with holy oil and ancient prayer our gracious Sovereign the Queen was solemnly anointed.”

There is no doubt, then, that Lee was a loyal subject of Victoria, and that he saw in her the summit and perfection of the Christian society which she ruled. Brandreth notes that he came out “in violent opposition to certain liberals who objected to the Queen’s title of Empress.” We also read, however, that he was “an ardent Legitimist and Jacobite” whose “adherence to the House of Stuart was unwavering” though “[h]e never spoke against the Hanoverian succession, other than by implication.”

We can thus summarize that Lee’s true devotion to the Royal Martyr and his line was not mitigated in the slightest by disloyalty to Victoria or her House, and that he valued the principle of monarchy and the divine right of kings in itself much more than one succession over another. It is possible and important to discern here an irenic sense that was missing in so much of Lee’s life: had he been as level-headed about his ideas in other areas—while still unwavering in his principles—in organizations such as the Association for the Promotion of the Unity of Christendom and the Order of Corporate Reunion, his work might have been blest with more fruit, and indeed his name might have survived for posterity untarnished by sinister notions of secrecy and scheming.

Our chief source of material on Lee’s devotion to the Stuart cause is a few short pages in Brandreth’s biography. We read that he was prominent in both the Order of the White Rose and the Thames Valley Legitimist Club. Both of these organisations were made up of “a

moderately large membership of cultured men and women who, while disclaiming . . . disloyalty to the *de facto* Queen, made no secret of their adherence to the cause of her whom they regarded as the *de jure* Queen, Princess Maria Theresa of Modena." In a side-light on Jacobite societies of the day, Brandreth notes that probably all the Jacobites of Lee's time "male, and female, might have been conveyed to a railway station in two or three good-sized omnibuses." Yet "they contained men of sufficient eminence and learning at least to make their cause known, if not to be taken seriously, among their fellow-countrymen."

Lee really came to the fore as a Stuart sympathizer in 1888 on the occasion of the centenary of the death Prince Charles Edward Stuart, known among Legitimists as King Charles III. A number of prominent Jacobites, "led by the Earl of Ashburnham, organized in that year a Solemn Requiem Mass for the repose of the Prince's soul, to be held in the Church of the Carmelites in London." At the eleventh hour, when all arrangements had been made for the Requiem, and tickets distributed, Henry Cardinal Manning withdrew permission—without explanation—for the celebration from the Prior of the Carmelites. Confusion ensued.

Into the fray stepped Lee, offering his own All Saints' Church, Lambeth—in which he normally ministered to a congregation of about forty in a church built for 1,500—as the venue for the proposed commemoration. "The stir aroused by this was almost as great as that caused by Manning's prohibition." As the large number of Roman Catholic participants could obviously not assist at an Anglican Mass, Lee of Lambeth made the main observance an "Anglican version of Vespers of the Dead" held on the evening of 30 January, known to all as the anniversary of the martyrdom of Blessed Charles Stuart, King and Martyr. Lee was preacher, and he commemorated the repose of the soul some one hundred years earlier of Prince Charles Edward with due reverence and solemnity. He also contributed a poem on the memory of the Young Pretender, and this was distributed at the door, later to be circulated among Jacobites of various stripes.

While Lee's monarchist activities continued throughout his life and are in evidence in the writings to which I have had access, after the centennial Requiem of Bonnie Prince Charlie, he is remembered for the contribution of the episcopal ring of the Cardinal Duke of York (Henry IX) to the Stuart Exhibition held in Regent Street in December of the same year. Lee had acquired it from the family of Viscount Dillon, linked to Stuarts in France through one of the ladies-in-waiting of the Old Pretender's consort. Charlotte Lee, heiress of the last Earl of Litchfield and wife of Henry Lord Dillon, was a common denominator of sorts between the two families. Thus Lee came to the end of his life proud indeed of his connexions with the Nonjurors and the Stuarts and steadfast in his devotion to the Stuart cause. Having swerved at times in his devotion during life to ecclesiastical constancy, the *episcopus vagans* rendered constant tribute throughout his life to the Royal Martyr, always remembering.

*Oremus.*

*Præsta, quæsumus Omnipotens Deus: ut animam famuli tui George Frederick, Sacerdotis, in congregatione iustorum, æternæ beatitudinis jubeas esse consortem. Per Jesus*

*Christus Dominum nostrum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus: nunc et semper et in sæcula sæculorum. Amen.*

*Et de mortuis nihil nisi bonum.*

Those interested in Lee and his impact on the times—and it is not difficult to become interested in such a man and his era—would do well to read through Henry R. T. Brandreth's biography *Dr. Lee of Lambeth: A Chapter in Parenthesis in the History of the Oxford Movement* (the only full-scale biography of which I know). John Shelton Reed's masterful *Glorious Battle: The Cultural Politics of Victorian Anglo-Catholicism* provides much in the way of anecdotal reference for historical currents relative to Lee, as well as a number of direct references. Brandreth's *Episcopi Vagantes and the Anglican Church* gives a brief account of the Order of Corporate Reunion, as well as an evaluation of the phenomenon of vagantism in general. For a very unsympathetic treatment of the Oxford Movement in general, which is nonetheless quite accurate in many of its assessments of Lee's activities in the Order of Corporate Reunion, Walter Walsh's *Secret History of the Oxford Movement* may be consulted. I am indebted to all four works for my knowledge of Lee, his life and his times, as Lee's own extensive works are very scarce, and his personal papers were destroyed upon his death by his son.

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§ § §

### **Shrine of Saint Charles at the Church of the Evangelists, Philadelphia**

The following extract from the *Guide-Book to the Church of the Evangelists, Philadelphia*, by the Rev'd Henry R. Percival (the Rev'd Charles Wellington Robinson, Ed., Philadelphia, 1904) was brought to our attention by Canon Swain, rector of S. Clement's, Philadelphia. We thank him for loaning us an original edition of the *Guide-Book* from which the accompanying illustration is reproduced. The manuscript of Dr. Percival's *Guide-Book* is dated 1900; Dr. Percival was rector of the Church of the Evangelists from 1880 to 1903. The Church of the Evangelists is now the Fleischer Art Memorial, open occasionally and by appointment. It is interesting to note this shrine already in place in 1900 in the context of our Society's early work in the United States. Recent research has brought to light S.K.C.M. activities in the United States only about a year after the Society's foundation in England in 1894.

## “THE PICTURE OF KING CHARLES THE MARTYR

“The Portrait of King Charles the First of England, which hangs over the door at the end of the nave, is a gift to the parish from the American members of the King Charles Society. It is executed by Mr. Oswald Fleuss, of London, and closely follows the painting by Van Dyke in the private apartments of Windsor Castle. By her late Majesty’s command a water-colour drawing was made to assist Mr. Fleuss in executing the painting.

“King Charles was canonized by the popular voice immediately after his martyrdom and vast numbers of miracles were ascribed to his intercessions. The verdict of the people was confirmed by the authority of the Church, which placed his name among the Saints on the Calendar and set apart the day of his martyrdom (January 30) for his commemoration.

“With King Charles’s political views the Church has no concern whatever; probably the political views of Saint Peter, or those of Saint Paul would be unanimously rejected not to say scouted in our days. But he was a martyr because he suffered death rather than deny his faith. Had he been willing to give up the Episcopal form of government and substitute the Presbyterian he could have certainly saved his life, very probably his crown. Among the verses written by the King while a prisoner at Carisbrook Castle, are the following:

““Next at the clergy do their furies frown,  
Pious Episcopacy must go down,  
They will destroy the crozier and the Crown.

““But, sacred Saviour, with thy words I woo  
Thee to forgive and not be bitter to  
Such, as thou knowes’t know not what they do.

““Augment my patience, nullify my hate,  
Preserve my issue and inspire my mate;  
Yet, though we perish, been this Church and State!’

“There is so much ignorance prevalent among us with regard to holy things that it may be well to remark here that a martyr has not necessarily lived a good life previously. What makes a man a martyr is that he dies for his faith out of the love of God. A Saint is not necessarily one who has always been holy, but is often, most generally in fact, one who has sinned deeply and deeply repented. We should never forget that David, the man after God’s own heart, had been a murderer and an adulterer; and that Saint Mary Magdalene was a prostitute. Of King Charles’s exemplary patience and piety during the last months of his life none have doubted and even his enemies have borne to this their most signal witness.

“The following is from ‘The death-bed testimony of Mr. Alexander Henderson, Moderator of the General Assembly’, who drew up ‘The Solemn League and Covenant’ of those who did King Charles to death.

“The sweetness of his Disposition is such that whatsoever I said was well taken. I must say that I never met with any Disputant (let alone a King and in matters of so high Concernment) of that mild and calm Temper, which convinc’d me the more that such Wisdom and Moderation could not be without an extraordinary measure of Divine Grace. . . . I observ’d all his Actions, more particularly those of Devotion, which I must truly say, are more than ordinary. I informed myself of others who had served him from his Infancy, and they all assured me that there was nothing new, or much enlarg’d, in regard of his Troubles, either in his private or publick way of Exercise; twice a day constantly, morning and evening, for an Hour’s space in private; twice a day, before Dinner and Supper, in publick; besides Preaching upon Sundays, Tuesdays, and other extraordinary times; and no Business, though never so weighty and urgent, can make him forget or neglect this his Tribute and Duty to Almighty God.”

§ § §

***Prince Rupert: Portrait of a Soldier* by Frank Kitson**

Reviewed by Sarah Gilmer

*Prince Rupert: Portrait of a Soldier*, by Frank Kitson, Constable & Co Ltd, 3 The Lancasters, 162 Fulham Palace Rd, London W6 9ER, ISBN 0 09 475500 0, £10.95.

Fearless, handsome, accomplished, a brilliant commander and charismatic leader, Prince Rupert perfectly exemplifies our ideal of a Cavalier, and in these pages we are presented with a vivid picture of this remarkable man—Rupert, despite a dislocated shoulder, riding on to meet the King, or firing his pistol at the weathercock atop Saint Mary’s Church from a distance of sixty yards to shoot a hole through its tail. When the King remarked that this was merely a fluke, Rupert immediately repeated his feat of marksmanship.

Also recounted here is the delightful story in which Rupert, in the dress of a country gentleman, asked an old widow for something to eat. All the while she was preparing the meal, the woman railed against all Royalists, Prince Rupert in particular, hoping that he would drop dead of the plague. Rupert enthusiastically agreed with her, rewarding her with money—and also with a letter to the Mayor of Worcester stating that she had been entertaining Prince Rupert in her house.

I found this book to be refreshingly insightful. The author, himself a general, brings his unique experience to bear on his narrative, which he combines with common sense, fair mindedness, and a real understanding of the period.

A good example of the author's clear style and empathy for his subject is his assessment of Rupert after Marston Moor:

There has been much speculation regarding Rupert's frame of mind in the period following the battle with suggestions that he became totally demoralised, wandering aimlessly hither and thither with no set purpose. Doubtless he was disappointed with the outcome of his efforts to recover the north and he must have been sad at the loss of so many fine men, some of whom, such as Lord Grandison, brother of the Grandison lost at Bristol, were personal friends. He would certainly have been very upset by the loss of his dog Boy, the companion of his imprisonment in Linz and of his subsequent adventures, who had been killed in the battle to the great joy of the Parliamentary propagandists. In addition he may well have gone over the battle in his mind, questioning some of his decisions and cursing the inadequacies of his subordinates and allies, but if he did, he kept his feelings to himself and, initially at any rate, did not allow them to interfere with his performance. On the contrary, from the moment that the fighting stopped, faced by a mountain of problems and deserted by his principal ally, he made a series of quick and sound decisions which he energetically put into effect, so that within a month the position was, on the face of it, not greatly different to that prevailing when he had set out for York. Only his reputation for invincibility had disappeared and that was a loss that the Royalists could ill afford.

I have to say that I was disappointed in Kitson's views of Charles I.

Kitson tells us that Rupert "developed a great respect and affection for his uncle which he retained throughout the frustrations of the Civil War and the stormy confrontation that arose between them in the final months", that the King was "an elegant and dignified man of great charm", a superb horseman and "certainly the greatest connoisseur of pictures ever to have sat upon the English throne". Then he informs us that Charles and Rupert "shared a strong sense of personal honour, although in Charles's case this did not extend to his public life", and "unlike Rupert, Charles was basically a weak man who could also be stubborn."

Now I am ready to admit that even my personal heroes may have made a mistake or two on occasion, but this is patently unfair. We are not told how, or why, or in what way the King was dishonest or weak, it is simply stated as a given fact. I do not think that a man who chose to die rather than renounce his principles can be described as weak, nor do I believe that a man like Rupert would have retained this deep respect for such a person. This is the kind of statement I would expect to find in the musty tomes of a sanctimonious old buzzard like Samuel R. Gardiner, not in the pages of an enlightened and open minded writer like Frank Kitson.

This complaint aside, I do give the book very high marks. It is not only a pleasure to read, it is an uncommonly clear and informative study.

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*Christianity & Paganism in the Fourth to Eighth Centuries*  
by Ramsay MacMullen and

*The Barbarian Conversion: From Paganism to Christianity*  
by Richard Fletcher

Reviewed by Lee Hopkins

*Christianity & Paganism in the Fourth to Eighth Centuries* by Ramsay MacMullen, Yale University Press, 1997, ISBN 0-300-07148-5, \$30.

*The Barbarian Conversion: From Paganism to Christianity* by Richard Fletcher, Henry Holt, 1997, ISBN 0-8050-2763-7, \$35.

Why the Emperor Constantine converted to Christianity we will never know. His new faith represented an estimated ten per cent., very vocal minority within his immense realm. They were unpopular because of their militant orthodoxy which was counter to the pagan spirit of ecumenical worship, and were sporadically persecuted as security risks plotting social destabilization. After Christianity, with Constantine's patronage, organized itself at the Council of Nicea in 325, it spent so much time persecuting fellow religionists deemed heretical, and attacking pagans, that zealotry soon killed more Christians than former Roman pogroms ever had, and did away with even greater numbers of pagans.

These pagans were not simple animists, but included those of high moral endeavor and ascetic life such as Stoics and Pythagoreans, so however noble may be the stories of early Christian faith, its dark side of intolerance illustrates the necessity for such ameliorations as the much later evolution of Anglicanism's spirit of moderation through a middle way.

Constantine is all the more a puzzle in that, after becoming a Christian, he intensified the cult of Emperor worship, namely himself, a matter his personal advisor, the cleric Eusebius, glosses over in his otherwise invaluable history of the early Church.

These ironies evoke Gibbon, and erudite insight enlivens Ramsay MacMullen's *Christianity & Paganism in the Fourth to Eighth Centuries*, one of Yale University Press's excellent history of religion volumes that have included landmark recent biographies of Tyndale and Cranmer, reviewed in this publication.

The rigidly anti-intellectual attitude exemplified by Saint Augustine can be explained by his contemporary worldview, shared by pagans within the crumbling Empire, that they faced the end of the world. Yet nothing can excuse the burning of the Alexandrian library that denies us knowledge of the ancient world, nor dull our revulsion over the hacking to death by a pious mob of the female pagan scholar Hypatia.

Yet when we digest these excesses, along with the admirably Olympian MacMullen, it remains astounding that this often bludgeoning eccentric urban faith spread to the

countryside (the known world being then overwhelmingly rural, and the barbarian lands completely so).

That this happened shows that the inner spirit of Christianity transcends the conduct of its too often misguided followers. Yet the actual process of Christianizing Europe has generally seemed beyond the ability of historians to explain adequately. Now, probably stimulated by our own imminent millenium (though books like the two reviewed here obviously were long in preparation and research), we suddenly have a better understanding of the syncretic growth of Christianity, absorbing much of the other mystery religions such as that of Mithra, or the ancient generative and redemptive cycles of which Osiris is the prototype. This phenomenon has been dismissed by cynics as a kind of spiritual opportunism, while in fact it represents the ontology of belief, that Christianity represents the evolution of mankind's awareness, as if from rambunctious childhood to promising youth to prescient maturity.

MacMullen's pithy and mordant brief study illustrates the amœbic absorption into Christianity of indigenous, folkloric elements, such as are obvious in Latin American Roman Catholicism, or the famous and stirring African *Missa Luba*.

The keen insights of MacMullen are a fine prelude to the really extraordinary *The Barbarian Conversion* by Richard Fletcher. This exemplary medievalist, author of a much praised biography of El Cid a few years back, has produced a weighty tome in every sense. His wealth of detail from Constantine to the final conversion of Lithuania in 1388 is never redundant or pedantic. His mass of ever pertinent anecdotes form building blocks which in turn create and reveal a cultural pattern of how Christianity came to bestride the known world.

Fletcher is especially admirable in explaining this from the outside, how pagans perceived Christians, particularly the far distant folk of forest, bog, and steppe, all the way to the Baltic. To many the Christians represented the prestige, power, wealth, learning, and mystique of waned Roman greatness. With some, Christianity stuck, despite forced conversion. Because, in these two thousand years, Christianity gives meaning, hope, and purpose. An answer to Job. The Bread of life. The Cup of salvation.

It holds the key to our impending XXI Century, an opportunity to move from the tribe of apes to the company of angels, or to defile our lovely island earth along with ourselves. Aquinas said we have everything we need to be all we can be. Let us make it so.

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## ***King James VI and I and the Reunion of Christendom* by W. B. Patterson**

Reviewed by Richard J. Mammana, Jr.

*King James VI and I and the Reunion of Christendom*, by W. B. Patterson [Cambridge Studies in Early Modern British History], Cambridge: Cambridge University Press, 1997, 409 pp, ISBN 0-521-41805-4, \$59.95, £45.00.

Lord Halifax, the celebrated leader of Anglo-Catholicism in Great Britain during its heyday, once wrote that "The Crown and completion of the Catholic Revival which has transformed the Church of England . . . is the Reunion of Christendom." *King James VI and I and the Reunion of Christendom* demonstrates at length that such zeal for the œcumenical imperative is not only a product of the Oxford Movement, but also a thread that has run through Anglicanism since the very time of the external separation of the English Church from her sisters in Christ.

Labelled often by historians as "inept, pedantic, and whimsical", King James VI of Scotland and I of England has not been treated kindly by those who examine his reign from solely secular viewpoints. When the undeniable fact that "James's concern for the whole Church made him unique among monarchs" is taken into account, however, he emerges as a figure of the greatest importance in early modern European history. His reign saw the publication of the unparalleled Authorised Version of the Holy Bible, something which alone singles him out in the history of Christian kings. His œcumenical contacts and endeavours, however, were wide-reaching and well-known in his own time. Doctor Patterson, of the University of the South, makes it his task to present them for the modern reader.

A true pioneer of that *via media* which is the Anglican Way, James called the attention of radical protestants as well as Roman Catholics to the excesses of their doctrinal stances, as indicated by the witness of Apostolic and Patristic teaching. At the same time, he courted the friendship of both, and fostered an especial relationship with the Eastern Church, inviting Greek Orthodox scholars to Oxford, and conducting a fascinating correspondence with Patriarch Cyril Lukaris of Constantinople.

Beginning in the Home Isles, where he defended episcopacy and divine right against the objections of Scottish Presbyterians (and later Puritans), the King worked as a champion of uncorrupted Catholic ideals. James dispatched Anglican divines to the Synod of Dort, for instance, where he worked to avoid further schism in the Body of Christ over predestination. His relationship with the occasionally Roman Catholic Archbishop of Spalato, Domenico de Dominis, who found much value in the Anglican system of non-Papal Catholicism, is also detailed. The Thirty Years' War, the place of Roman Catholics in England (with special reference to the Oath of Allegiance), and James's call for an œcumenical council unfold through Doctor Patterson's meticulous analysis. Contacts with the Reformed churches of France existed as well, alongside those with Lutheran bodies, and these are not passed by.

This scholarly book is replete with footnotes and extensive bibliography, but nonetheless full of interest and written with lucidity. The text never becomes dry or pedantic. S.K.C.M. members will, no doubt, see in King James's concern for the catholicity of the Church the seeds of his son Blessed Charles's attention to and solicitousness for her apostolicity. They will also be edified by the degree to which James involved himself actively in the religious affairs of his time, making his print upon them deep and lasting, while also cultivating a sincere and personal faith.

Despite the steep cost of *King James VI and I*, those who can secure it on Interlibrary Loan from some educational institution or manage to purchase it for themselves will not be disappointed. The volume offers a valuable and detailed view on the extent to which rulers concerned themselves with matters religious during the Reformation. Moreover, it shows the extraordinary faith of King James VI and I, passed on so well to our own Royal Martyr.

§ § §

***Restoration London* by Lisa Picard and  
*An Instance of the Fingerpost* by Iain Pears**

Reviewed by Lee Hopkins

*Restoration London* by Lisa Picard, St Martin's Press, 1997, ISBN 0-312-18659-2, \$27.50.

*An Instance of the Fingerpost* by Iain Pears, Riverhead, 1998, ISBN 3-1223-04745-5776, \$27.

*Restoration London* is a delightful picking of a witty author's brain which has been marinated in a lifetime's reading of XVII Century English lore. Lisa Picard spares us descriptions of that which seems quaint by standards of XX Century vulgarity, while offering an enticing view of London as Pepys saw it through the pages of his diary from 1660 to 1670.

What we find in Mr. Pepys's metropolis is a decline of piety, understandable after Cromwellian hypocrisies, along with an inexplicable lessening of the status of women in education and image, odd after the towering examples of Tudor and Stuart womanhood, and the brave examples of chatelaines on both sides of the English Civil War.

But these melancholy developments are offset by a seething sense of life and expectation after Puritan repression. There is nascent political sophistication, rapier-sharp literary exuberance, masking with its brilliance a lack of the depth commonplace earlier in the century, when our verbal heritage reached its all time peak. And the chartering of the Royal Society, which had been formed thirty years previously, the same time as Galileo faced burning for stating the empirically obvious, contrasted the relative intellectual status of Counterreformation obscurantism and English common sense.

Spoken English in Restoration London sounded like blue-collar Irish locutions now. Social life displayed the same tyranny of the clever over the dullards as is ever the case, yet English traditions and civic pride tended more toward a human use of human beings, more notable in England than in any other European country except Holland. There was a mysterious irony in the odd fact that while science expanded exponentially the average life span was less than in Tudor times, which is yet another of the paradoxes that define this later Stuart period.

The Restoration, after being degraded for years in fiction by the likes of *Forever Amber*, has now found its voice in some excellent work. What S.K.C.M. member Stephanie Cowell's novels have done for early Stuart life, Iain Pears has now accomplished for the world of Charles II in *An Instance of the Fingerpost*, the odd title deriving from Francis Bacon.

This remarkable, long novel brings us a visiting Venetian, a kind of Boswell figure (until his identity is revealed) who comes to Restoration London, attends meetings of the Royal Society, making the acquaintance of Locke, Boyle, Clarendon, Bishop Ken, Aubrey, and others, while setting in motion a Roshomon-like tale from multiple viewpoints, revealing a powerful spiritual message to challenge the orthodox and unbeliever alike.

The skillful narrative is like a prism which refracts different properties from the same light source. There is no historical novel boilerplate here, but an intimate knowledge of the period translated into a persuasive recreation of the texture and complexity this distant time's intellectual and social arcana represent. The more one knows of the Restoration, the more one will comprehend Iain Pears's intelligence and sensibility.

A subtext to the plot is Charles II's mastery of *realpolitik*, which, if it does not result in the particularly high regard of author Pears, rescues that king from the silly persona of the playboy Merry Monarch. He was in fact one of the most perceptive men ever to sit on the English throne.

*An Instance of the Fingerpost* brings us a good rendering of the bizarre bases of post Renaissance medicine and pharmacology, which emerge as more acceptable than Freudian fantasy, for they were at least based on honest observation, however skewed. And Pears delves into the little known history of the Stuarts' monumental project involving draining of the fens, which involved the whole boggy expanse formerly present through the eastern coast from Lincolnshire down to East Anglia. This reclamation is far more impressive than Cromwell's battles and massacres, which led nowhere, for the drained fens produced fertile farmland and pasture on a vast scale that have enriched and enhanced English agriculture and quality of life for the subsequent centuries.

## *The Bonny Earl of Murray* by Edward D. Ives

Reviewed by Sarah Gilmer

*The Bonny Earl of Murray* by Edward D. Ives, University of Illinois Press, 2200 Girard Ave., Baltimore MD 21211, ISBN 0-252-06639-1, \$21.95.

This interesting book caught my attention as soon as I saw the painting reproduced on its cover.

It is the depiction of a man in death, strong and vigorous in build, naked, though with the genitals modestly covered with a linen cloth. The eyes are slightly open. Bullet wounds are visible in the belly and breast, and two deep slashing wounds cross the face, one slicing through the right eye.

At first glance the picture might be considered rather crude and naïve in execution, but it is compelling in its gruesome, angry realism.

This is the Death Portrait of James Stewart, II Earl of Moray, who was murdered on 7 February 1592 by the Earl of Huntly. This cruel act caused outrage at the time, one expression of which was the well-known ballad which begins:

*Ye Highlands and ye Lawlands,  
Oh! where ha'e ye been:  
They ha'e slain the Earl of Murray,  
And they laid him on the Green.*

The author's fascination with *The Bonny Earl* began when he heard the ballad sung for the first time, having previously seen it only on the printed page, and unaware of the full beauty and power of the song.

The book is divided into two sections—the first covers the history of the Earl's murder, telling us something of the man himself, also discussing his implacable enemy, the fierce, strong-willed Huntly, and giving us at the same time an excellent picture of the power struggles and blood feuds which existed among the noble families of Scotland during the reign of James VI.

The second portion is a study of the ballad—its origin, variations, and what it has meant to people from the XVI Century up to our own times.

## Briefly Reviewed

by the Rev'd Canon Barry E. B. Swain

*The Stripping of the Altars: Traditional Religion in England c. 1400-c. 1580* by Eamon Duffy, New Haven: Yale University Press, 1992, ISBN 0-300-06076-9, paperback, \$18.

A magisterial review of the condition of the Catholic Church in England from the century before the Henrician measures to the half-century after. For everyone who has been taught the fiction that the Reformation was in bud long before Henry VIII and was inevitable, or that ordinary people in England scarcely even practised the Faith, this is the perfect antidote. Duffy minutely examines all the traditions of late mediaeval England that informed and ornamented the laity's observances: Holy Week, Corpus Christi processions, the administration of the Sacraments, and various feast day observances. Absolutely fascinating is this account of our forefathers' Faith.

*Boston Bohemia, 1881-1900*, Volume I of *Ralph Adams Cram: Life and Architecture* by Douglass Shand-Tucci, Amherst: University of Massachusetts Press, 1995, ISBN 0-87023-920-1.

Probably any Anglo-Catholic in America with any interest in the movement's history and aesthetic background should possess this book: at least for the pictures. It is not an easy or readable book, and one is sometimes amazed at the axe-grinding heard in the distance. Much of the personal detail about Mr. Cram is supposition or hearsay, and one sometimes wonders exactly why it is necessary or pertinent. This reaches the height of absurdity on page 148 when, in a discussion of the homosexual atmosphere supposedly surrounding Mr. Cram, the author cites Robert Louis Stevenson's *Dr. Jekyll & Mr. Hyde* giving the blackmailer's address as Queer Street! He is apparently unaware that this means being in debt in English slang! Still, there is much good here: many facts dug up, wonderful portraits of Cram and his friends and colleagues, and important architectural history recorded in an accessible format. The style is somewhat crabbed and not always linear. For those interested in Cram and his buildings (including many famous ones in Boston and elsewhere), the late XIX Century artistic milieu, or the history of American Anglo-Catholicism, this book is an essential if eccentric companion.

*These short reviews are reprinted, with Father Swain's permission, from the January, 1996, and March, 1997, issues of S. Clement's Newsletter.*

## SKCM News – December, 1998

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### **Kalendar of Anniversaries**

1 January 1651	King Charles II crowned at Scone
10 January 1645	Martyrdom of Archbishop Laud
15 January 1649	King Charles I brought to Saint James's
23 January 1649	Scottish Commissioners protested against mock trial of King Charles
27 January 1649	Sentence pronounced on King Charles I
30 January 1649	<b>Decollation of King Charles the Martyr</b> - 1999, 350 <sup>th</sup> Anniversary
2 February 1626	King Charles I crowned
6 February 1685	King Charles II died
9 February 1649	<b>Burial of King Charles I at Windsor</b>
27 March 1625	Accession of King Charles I
27 March 1894	<b>Society of King Charles the Martyr formed</b>
1 April 1813	Finding of the body of Saint Charles, K.M., at Windsor
26 April 1661	Canonisation of Saint Charles: Convocation unanimously approved the office for 30 January
14 May 1662	Royal Warrant directing the use of the office for 30 January in all churches
29 May 1630	King Charles II born
29 May 1660	King Charles II restored

*SKCM News*

*December, 1998*

**SOCIETY OF KING CHARLES THE MARTYR  
ANNUAL MASS AND MEETING**

**SOLEMN MASS OF SAINT CHARLES  
350<sup>th</sup> ANNIVERSARY OF HIS DECOLLATION**

**11 a.m., Saturday, 30 January 1999**

**S. Clement's Church, Philadelphia, PA**

*The Rev'd Canon Barry E. B. Swain, SSC, Rector*

*Preacher: The Rev'd Norman Catir*

*Rector, Church of the Transfiguration, New York*

**S. Clement's Choir with Orchestra**

*Directed by Peter R. Conte, Organist & Choirmaster*

*Heiligmesse - Franz Josef Haydn*

*O Lord, Grant the King a Long Life - Thomas Weelkes*

**Followed by LUNCHEON & ANNUAL MEETING**

For luncheon reservations, \$10 per person,

send check marked "SKCM Luncheon" to:

S. Clement's Church, 2013 Appletree Street, Philadelphia PA 19103

**by 14 January.**

**SOCIETY OF KING CHARLES THE MARTYR  
ANNUAL MASS AND MEETING**

**SOLEMN MASS OF SAINT CHARLES**

**350th Anniversary of His Beheading**

**11 a.m., Saturday 30 January 1999**

**S. Clement's Church, Philadelphia, PA**

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