SKCM News *December, 1999*

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

1649 § 350th Anniversary of the Decollation of Saint Charles § 1999

THE APOTHEOSIS OR DEATH OF THE KING

(The Royal Martyr is borne to Heaven by angels, Banqueting House with scaffold in background)

— Annual Mass & Meeting —

11 a.m., Saturday 29 January 2000,

Church of the Ascension & Saint Agnes, Washington, D.C.

Details on Back Cover

SKCM News *December, 1999*
Mark A. Wuonola, Ph.D., Editor

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2000 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 2000. With current 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 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 all his outstanding work on Society record-keeping, of membership activities, dues, and accounts, as well as goods orders. Please note that his mailing address has changed (see inside back cover).

2000 Annual Mass & Meeting – Church of the Ascension & Saint Agnes, Washington, D.C., will be held at 11 a.m. on Saturday 29 January 2000 at the kind invitation of the Rev'd Lane Davenport, rector of Ascension & Saint Agnes. The music of the mass will be Giovanni Palestrina's *Missa Brevis*; George Frederick Handel's Coronation Anthem, "Zaduk the Priest" will also be sung. Organist and choirmaster at Ascension & Saint Agnes is Dr. Haig Mardirosian. Our preacher will be the Rev'd Dr. Richard Major, Rector of Saint Mark's Anglican Church, Florence, Italy. Dr. Major is a scholar of Tudor history. Luncheon reservations ($15 per person) should be made by sending a check to the Church of the Ascension & Saint Agnes office, 1217 Massachusetts Ave., N.W., Washington, DC 20005 **by 14 January**.

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, 2000

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 29 January 2000 at 10 a.m. at Saint Barnabas Church, 40th & Davenport Streets, Omaha, Nebraska. A Solemn High Mass will be celebrated by the Rev'd Robert Scheiblhofer, rector of Saint Barnabas, using the order of Morning Prayer for the Liturgy of the Word. Music will be Adrian Batten's "Short Service", and "Call to Remembrance" by Richard Farrant. A reception will follow in the church undercroft. For information, call Nick Behrens at (402)455-4492 or the church at (402)558-4633 (or check www.saintbarnabas.net).

Details of the ***London Celebration*** and other U.K. celebrations appear in the Christmas, 1999, issue of *Church and King* included with this mailing.

The New York Chapter will commemorate the ***Canonisation of Saint Charles*** at 11 a.m. on Saturday 29 April 2000. 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.

In addition to being the 350th anniversary of the Royal Martyrdom, 1999 has been the ***400th anniversary of the birth of van Dyck***. No artist is more closely associated with King Charles I than van Dyck. The American Representative had the privilege of attending an exhibit marking this occasion, during its time in Antwerp (Koninklijk Museum voor Schone Kunsten, 15 May - 15 August 1999). Later, it was at the Royal Academy of Arts, London (11 September - 10 December). A splendid catalogue was published in connection with the exhibit (*Van Dyck 1599-1641* by Christopher Brown and Hans Vlieghe, Royal Academy of Arts, London, and ANTWERPEN OPEN, Antwerp, ISBN 0 900946 66). Patrons of the exhibit were Her Majesty the Queen and Their Majesties King Albert II and Queen Paola.

A native of Antwerp, van Dyck studied under Hendrick van Balen and then under Peter Paul Rubens. He visited London first in 1620-21 and worked for King James. It was there that he first encountered the work of Titian. He travelled in Italy and studied Titian's works. He painted a number of portraits during this period, but concentrated on highly-charged religious works. In one year alone he painted six Crucifixions. He also painted many martyrdoms, and again and again the Lamentation and the Mocking of Christ. He painted the altarpiece "Saint Augustine in Ecstasy" for the Augustinian church in Antwerp, an outstanding example of the art of the Counter-Reformation, with its intense, even emotional, religious fervor. Van Dyck came to London in 1632, and King Charles knighted him in July of that year. His painting *Rinaldo and Armida*, in the style of Titian, had been purchased for the King two years earlier by Endymion Porter. Van Dyck painted Charies I, his Queen, Charles and Henrietta Maria together, and their family, with them and just the children, in various groups, many times even this first year. In 1633 he painted the first of many equestrian portraits, which became the standard depiction of Charles I, copied by many engravers, some with Royal warrant. A number of these paintings were included in the exhibit. Notable was a portrait of Henrietta Maria with the dwarf, Jeffrey Hudson, striking in its realism, vibrancy, and color. She is portrayed in a hunting dress of brilliant blue and is depicted with an orange tree, both because she established an orangery in the tradition set by her father, Henri IV, at the Tuileries, and also because the orange is symbolic of purity, chastity, and the transience of worldly pleasure. How prophetic this symbolism would prove to be! Another wonderful portrait of Charles's Queen is a profile, in muted

colors. The artist's rendering of her pearls, her filigree lace collar, and her filmy shawl is exquisitely delicate. There were several memorable portraits of Thomas Wentworth, Earl of Strafford.

Most memorable were the "Triple Portrait of Charles I", painted for Bernini's use, and a standing portrait, "Charles I in Robes of State". The latter painting, dating from 1636, is greater than life-size (the canvas is over nine feet high) and depicts the King in the ermine robes of state. The orb and crown are on a ledge at his hand. Although the pose is formal and stylized, van Dyck nonetheless succeeds in portraying "a sympathetic impression of the man within the royal robes." This painting was sold to Colonel Webb in 1649 by the Trustees for the Sale of the King's Goods, together with a companion portrait of the Queen, for £60. It was acquired by Henry Brown who declared it to the Committee of the House of Lords at the Restoration. It has since been in the Royal Collection. The Triple Portrait, now in the Royal Collection, remained in the Bernini family until 1802. It then moved among the hands of a number of dealers until it was acquired by the Prince Regent in 1819 for 1000 guineas.

Also exhibited was a wonderful nuptial portrait of Mary, Princess Royal, with William II, Prince of Orange (1641). There was also a beautiful baby portrait of Princess Elizabeth and Princess Anne (1637). In it Elizabeth is not quite two and Anne is barely six months old. Van Dyck's portraiture skills are abundantly evident in this simple work, which focuses on the faces of the little Princesses. Princess Anne died in 1640 at age three. Although Elizabeth asked to be allowed to join her sister Mary in Holland, she was kept under house arrest, finally in Carisbrooke Castle, where her father had been held prisoner. Never recovering from the news of his beheading, she died there on 8 September 1650, at age 15.

The signature painting of the exhibit was van Dyck's 1632-3 "Self-portrait with a Sunflower". His panache is evident, as the crimson-clad artist points to a sunflower, manipulates a gold chain with his other hand, and looks at the viewer over his right shoulder. The painting, known through copies and through Wenceslaus Hollar's 1644 etching, became "a veritable symbol of the royalist cause" during the Civil War. This painting was loaned by His Grace The Duke of Westminster OBE.

As the political situation deteriorated in London, van Dyck returned to the continent in 1640. He had been invited to Antwerp to supervise the workshop of Rubens, who died in May, 1640. He sought but lost a commission to decorate the principal galleries of the Louvre. He returned to London in 1641, tired from his work and travels. The portrait of William II of Orange and Mary, painted at this time, was among his last. The King sent his own physician to van Dyck, but to no avail. Sir Anthony van Dyck died on 9 December 1641, at the age of 42, and was buried in Saint Paul's Cathedral, where the King erected a monument to the memory of his favorite painter.

Some additional ***350th Anniversary events*** came to our attention through the kindness of Society member the Rev'd F. Washington Jarvis. One was a conference sponsored by The Center for Renaissance Studies of the University of Massachusetts and The North American Society for Court Studies, "The Regicide and its Legacies", which was held in Amherst, Massachusetts, on 1 February 1999. Speakers included Howard Nenner of Smith College on "January 30 Commemorations: the Responses to Regicide", Joyce Malcolm of Bentley College on "The Missing Mob: Why Charles I Was Not Rescued", and Steve Zwicker of Washington University, St. Louis, on "Passions and Occasions: Milton, Marvell and the Politics of Reading, *ca.* 1649". Another event was sponsored by Liberty Fund, Inc., and was entitled "Regicide, Republic, and Liberty: The Trial and Execution of Charles I". It was held 28 - 31 January 1999 in Amherst, Massachusetts. It was a colloquium in which a number of scholars read a selection of primary source materials and then engaged in six discussions. Profs. Nenner and Malcolm organized the colloquium.

Articles in this issue include book reviews by our regular contributors Lee Hopkins and Sarah Gilmer, an article on Anglo-Saxon royal saints by our regular contributor Richard J. Mammana, Jr., and articles on Edward the Confessor and saints named Charles by the American Representative. Should any Society member be interested in writing a longer article on any of the Charleses covered in the latter article, such articles would be gratefully received.

A pulpit fall of the Royal Martyr was left uncompleted by Mrs. Langlois at the time of her death earlier this year. It is an embroidered piece, about 12x15", depicting Saint Charles, standing, with the words "Charles Stuart, King & Martyr" to either side. Any Society member interested in completing the work as a memorial to Mrs. Langlois is urged to write the American Representative.

New goods items include the recently published historical booklet, *The White King I*, issued by our parent organization to coincide with the 350th anniversary of the Royal Martyrdom. Additional volumes are being published and will be made available next year. The *Saint Charles Litany* (which also appears in the Society's *Liturgical Manual*) is now available in a new edition, consistent in appearance with other Society publications.

Please note that the membership insignia (pins, lapel rosette, etc.) are personal items **for members only**. Who would wish to wear the insignia of an organization in which one did not have membership or were not in good standing?

The next ***General Convention*** of E.C.U.S.A. will take place in Denver during Summer, 2000. Our Society will again join with the other Catholic devotional societies, The Society of Mary, The Guild of All Souls, The Confraternity of the Blessed Sacrament, and The Living Rosary of Our Lady and Saint Dominic in sponsoring a booth at which the devotional societies' literature will be available.

In *The Intercession Paper* of ***The Confraternity of the Blessed Sacrament*** (October, 1999) our Society is included on 31 January in the calendar of intercessions, 30 January being a Sunday. Our friend, Bishop Keith 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.

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

Saints Named Charles

by Mark A. Wuonola, Ph.D.

Many Society members probably do as I do and check every dictionary of the saints to see whether the Royal Martyr has been included. And it is the rare one indeed in which there is an entry for Saint Charles Stuart. There are many other saints in the calendars of the Eastern and Western churches who were canonized by acclamation; indeed this was the way saints were made in the early church, and it has been very common in the Eastern church. With martyrs the case was usually evident.

But our Royal Martyr's canonization occurred after the time of the Protestant Reformation in the West. The Roman canonization process, well known to us today since the causes of Mother Teresa, Pope Pius XII, and Pope John XXIII have been in the news, had been formalized in the previous centuries. One of the last saints to have become so by acclamation is Saint Albert the Great (Albertus Magnus; *d.* 1280), the teacher of Saint Thomas Aquinas. Because of the English Reformation, even the canonization process for the saintly Henry VI became dormant, although he predated it. The result of all this is that it is the rare hagiographer who includes King Charles the Martyr.

Many members of the Society of King Charles the Martyr view the Royal Martyr as their patron saint. This is for a number of reasons, but one is that they share the name Charles. In this context it is interesting to look at some of the attributes of other saints who have the same name as the Royal Martyr. Other saints and *beati* who bear the name Charles are listed below.

BLESSED CHARLEMAGNE, EMP.

Charlemagne (Charles the Great; 742-814) was crowned Holy Roman Emperor on Christmas Day, 800, by Pope Saint Leo III. The son of Pepin the Short, he became King of France in 768. At the time of the quarrel between the pope and Frederick Barbarossa, popular devotion to Blessed Charlemagne took root. Charlemagne was canonized by the anti-pope Paschal III. His commemoration, 28 January, was made compulsory in France in 1475. It was widespread in France, Belgium, and Germany, and is still observed in several German dioceses. His title Blessed was confirmed, or allowed, by Benedict XIV.

Although Charlemagne had been guilty of grave moral faults early in his reign, he repented and later came to deplore this period of his life. He took an interest in reforming the monasteries, introducing the Rule of Saint Benedict. His famous Capitulars were drawn up for the discipline of the clergy. He meditated on the scriptures and assisted at the divine office whenever possible. He ate only one meal a day. When he died at Aix-le-Chapelle at the age of 72, he was buried there. When his tomb was opened in 1165 his body was found, not recumbent but seated on his throne. His fleshless brow bore the crown, and he was clothed in the imperial robes, sceptre in hand and sword at his side, with a copy of the Gospels on his knees. His pilgrim's pouch, which he always wore when living, was still fastened to his belt. The skull, throne, and hunting horn of Charlemagne are preserved at Aix.

BLESSED CHARLES OF SAYN, AB.

Another Charles who is commemorated about the same time of year as the Royal Martyr is Blessed Charles of Sayn, O.S.B. (29 January). He was a soldier who became a Cistercian at Hemmerode in 1185. He was chosen prior of Heisterbach in 1189 and Abbot of Villers in Brabant in 1197. He resigned in 1209 and returned to Hemmerode to prepare for death, which came in 1212. He has always been venerated among the Cistercians.

SAINT CHARLES OF SEZZE, C.

Charles of Sezze, O.F.M., was born in 1613 in the Roman Campagna. He was a Franciscan lay-brother, professed at Rome. He had mystical experiences. In one, his heart was pierced by a ray of light emanating from the Sacred Host. A visible wound remained. Charles died in 1670. Canonized in 1959, Charles of Sezze, Confessor, is commemorated on 6 January.

BLESSED CHARLES THE GOOD, M.

Charles the Good was the son of Saint Canute of Denmark. After returning from the Second Crusade, he became count of Flanders. He continually defended the poor, both clerical and lay, from the profiteers of that time. As a result of a conspiracy of rich people whom he had offended, he was murdered in the church of Saint Donatian at Bruges in 1127. He was called "the Good" by popular acclamation and is commemorated on 2 March. The cult of Blessed Charles the Good, Martyr, was confirmed in 1883.

BLESSED CHARLES MEEHAM, M.

Charles Meeham is one of a group of 85 martyrs (Blessed George Haydock & Companions) martyred in England, Scotland, and Wales during the years 1584-1679; Blessed Charles met his death in 1679. They were beatified on 22 November 1987 by Pope John Paul II and are commemorated on 4 May.

SS. CHARLES LWANGA & COMPANIONS, MM.

Saints Charles Lwanga and companions were martyred between 1885-1887. Charles was a servant of King Mwanga of Uganda. A convert of the White Fathers, he was baptized in November, 1885, and burnt alive the following June at Namuyongo. His companions, all martyred with horrible cruelty, were twenty-one other boys and young men aged 13 to 30, mostly pages of the despotic king. These saints, commemorated on 3 June in the General Calendar of the Roman Catholic Church, were canonized in 1964. They are commemorated as the Martyrs of Uganda in the ECUSA calendar.

BLESSED CHARLES DE LA CALMETTE, M.

Charles de la Calmette, Count of Valfons, is among the martyrs commemorated on 2-3 September. These 196 martyrs were massacred by the mob on 2 and 3 September 1792 during the French Revolution. The most prominent members of the group include the Archbishop of Arles, the Bishops of Beauvais and Saintes, and the last Superior-General of the Maurists. They refused to take the oath in support of the civil constitution of the clergy which had been condemned by the Pope. They were imprisoned by the Legislative Assembly and murdered with its connivance.

BLESSED CHARLES SPINOLA, M.

Charles Spinola, S.J., was born at Prague although he belonged to the Italian noble house of Spinola. He became a Jesuit in 1584 and was sent to Japan in 1594. In 1618 he was arrested and imprisoned for four years. He was martyred by being burnt to death, a death he shared with twenty-four companions. He and his companions were beatified in 1867 and are commemorated on 11 September.

SAINT CHARLES GARNIER, M.

Charles Garnier was born in Paris in 1606. He became a Jesuit priest in 1636 and sailed for Québec to work among the Hurons. On 7 December 1649, Charles Garnier was in the Huron village of Saint-Jean when it was attacked by Iroquois. He was shot while helping Hurons escape. As he struggled to minister to a dying Huron, his head was split open by an Iroquois tomahawk and he was killed. Garnier's superior wrote of him, "His very laugh spoke of goodness." Charles Garnier and other Jesuit priests including John de Brébeuf, Gabriel Lalemant, Antony Daniel, and Noel Chabanel who were cruelly martyred are listed on 16 March in *The Roman Martyrology*. Charles Garnier was canonized in 1930 and is commemorated on 26 September.

BLESSED CHARLES OF BLOIS, C.

Charles of Blois, nephew of Philip VI of France, was born in 1316. In 1341 he married Joan of Brittany and spent the rest of his life in a war against John de Montfort over her dukedom. He spent nine years as a prisoner in the Tower of London. He died in battle in 1364. The cult of Blessed Charles of Blois, Confessor, was confirmed in 1904. He is commemorated on 29 September.

BLESSED CHARLES STEEB

Blessed Charles Steeb was born in Tübingen in 1775 of a wealthy Lutheran family. While he was studying in Verona he became a Catholic and was ordained priest. In 1552 he went to Pavia, where he studied civil and canon law. He spent his life in the service of the sick and the penitent, ultimately founding the Institute of the Sisters of Mercy with Sister Luigia Poloni. He died in Verona on 15 December, which is the date of his commemoration. He was beatified in 1975.

SAINT CHARLES BORROMEO, C., BP.

Probably the best-known of the saints named Charles is Saint Charles Borromeo, Confessor and Bishop. Most places named "Saint Charles" are named for him. Born in 1538, he was the son of Count Gilbert Borromeo and a Medici mother. In 1552 he went to Pavia, where he studied civil and canon law. His uncle, Pope Pius IV, appointed him archbishop of Milan and cardinal when he was only 22 years old. He received priestly and episcopal orders in 1563. Even so, he became one of the most influential figures of the Italian Counter-Reformation. He took a prominent part in the last sessions of the Council of Trent, notably in drafting the Catechism. As a bishop he was selfless, zealous, and cared little for his own life, on which there was at least one attempt, associated with certain of Charles's reforms. When he saw he would survive the shot, he rededicated himself to his reforms of the Church Although born an aristocrat, he identified with the poor and chose to travel widely throughout his diocese. He refused to leave Milan during the plague of 1575. He died in 1584 at the age of forty-six, in the arms of his Welsh confessor. His last words were, "Behold, I come. Your will be done." Charles Borromeo was canonized in 1610. He is commemorated on 4 November in the General Calendar of the Roman Catholic Church.

Several distinctly Anglican saints and *beati* also bear the name Charles. These include SAINT CHARLES STUART, KING AND MARTYR, who will not be discussed further in this article.

BLESSED CHARLES HENRY BRENT, BP.

Born in 1862 in Ontario, Charles Henry Brent was ordained priest in 1887. In 1901 he became Episcopal Bishop of the Philippine Islands and in 1918 Bishop of Western New York. He was a leader of the "Faith and Order" Ecumenical Movement, of which he chaired an international meeting in Lausanne not long before his death in 1929. His commemoration in the ECUSA calendar is 27 March.

BLESSED CHARLES CHAPMAN GRAFTON, BISHOP

Charles Chapman Grafton, Bishop of Fond du Lac, is commemorated in the Church of England on 30 August. He was born in Boston in 1830 and ordained priest in 1858 in Baltimore. He was a founder of the Society of Saint John the Evangelist (Cowley Fathers), having gone to England in 1865 to ask Richard Meux Benson to serve as its first Superior. He founded the Sisters of the Holy Nativity. Grafton was elected rector of the Church of the Advent, Boston, in 1872 and was responsible for the present building, where the first services were held in 1883 following his withdrawal from Cowley in 1882. He was consecrated II Bishop of Fond du Lac in 1889 and was a prominent figure in the Catholic movement in the United States until his death in 1912. Bishop Tikhon, now venerated among the Russian Orthodox as Saint Tikhon of Moscow, was a friend of Bishop Grafton during his time in America. Bishop Grafton was also a prolific writer who clearly articulated his personal faith in a number of books. He is buried in the Cathedral at Fond du Lac, Wisconsin.

BLESSED CHARLES SIMEON, PRIEST

Charles Simeon was born in 1759 and educated at Eton and King's College, Cambridge. He was ordained priest in 1783 and became vicar of Holy Trinity, Cambridge, where he stayed until his death in 1836. He was a leader in the Evangelical Revival and is commemorated in ECUSA's calendar on 12 November.

Many of the saints and worthies discussed above were of royal or noble families, and quite a number were martyrs for Christ. Many share other attributes with our Royal Martyr. Charles Garnier died in the year of the Royal Martyrdom. Like Saint Charles Stuart, all of these Charleses point to a love of God and a love of the Faith—loves more important than the love of their own lives. Let us seek the heavenly intercession of these saints, into whose fellowship we beseech God to admit us.

[Sources for this article include Butler's and Baring-Gould's *Lives of the Saints*, *The Oxford Dictionary of the Christian Church*, *The Roman Martyrology*, *The Penguin Dictionary of Saints*, and particularly *The Book of Saints* (compiled by the Benedictine monks of Saint Augustine's Abbey, Ramsgate, 6th Ed., Morehouse Publishing, 1989).]

Seven Martyred Kings and Princes of Anglo-Saxon England

by Richard J. Mammana, Jr.

On first glance, Charles, King and Martyr, appears to be an historical anomaly as a Christian monarch murdered by his own subjects or enemies (as the vague case may be) and consequently venerated as a saint. A closer look at history brings to mind the instances of the martyr-princes Boris and Gleb from the Orthodox tradition, as well as our own century's martyred Grand Duchess Elizabeth, now recognized

universally in the Orthodox world as a heavenly intercessor. Also in the Orthodox world, many venerate icons of the murdered Romanov family, and await their formal glorification by the Moscow Patriarchate in the wake of the discovery of their relics just a few years ago.

The missing link for Anglican Christians in this view of royal martyrdom is the proliferation of martyred kings and princes in the pre-Conquest English Church. They are not at all hard to track down, once one begins the search. A brief survey of such men will give perspective on an overlooked aspect of the *Ecclesia Anglicana* from her earliest and formative days, an aspect brought once more to the fore in the comparatively recent life and passion of Charles Stuart I.

In a few months of research and reading on Anglo-Saxon history and sanctity, I have come to wonder whether there is a page of the official chronicles not soaked in equal amounts of blood and worship. So deeply-rooted were the religious and political concerns of early England's people that they resorted to heaven and to war with equal intensity. Sanctity managed somehow to shine through this murky environment in monastic foundations; humble, holy lives of common men and women; and also in the lives and murders of a remarkable number of monarchs. Accounts of the martyrdoms of these last sometimes occasioned the question in my mind whether simple royalty did not at times equal sanctity in the minds of the chroniclers.

And yet I have a faith in the testimony of the Church—then undivided—and in the veneration of generations of the faithful that God has used the sin-stained situations of their lives to show His glory to His people, then as now. At best, there emerges in the historical picture of Anglo-Saxon England a pagan milieu covered with only a thin veneer of Christianity. There existed a real hierarchy and a real Church life; but from all indications it had not penetrated wholly the being and the life of the people at large; it had certainly not permeated the courts of power! Superstition and political intrigue abounded. It was a difficult time in which to lead a holy life, and any who would set themselves to such a goal had real obstacles to overcome besides the usual "devil, flesh and sin". In other words, the following saints lived in a time remarkably like our own, when martyrdom is once again possible if not quite common in North America, as evidenced by recent shootings in Texas and Colorado especially.

I do not assert that there is any substantial historical link between the martyrdoms of kings in Anglo-Saxon England and Charles's own execution; indeed the national ethnic composition during Charles's time was radically different from the pre-Conquest England described below. Motives and people were different indeed. Yet I do see a pattern throughout of betrayal, murder and subsequent glorification by the grace of God, who so often tricks evil into teaching of Christ's own death and resurrection. It is in a mind to share this pattern and its widespread appearance in holy men of early England that I offer the following.

Saint Edmund the Martyr

Perhaps best known among the pre-Conquest martyr kings is Saint Edmund the Martyr, whose cult is in evidence quite close to the time of his death at the hands of the Danes. *The Oxford Dictionary of the Christian Church* gives dates for his life as 840-69, though no real certainty can be established. A Christian man, he became king of the Angles at the age of 25, but soon found his kingdom overrun by Danish invasions. Legend says that he was promised his life intact if he would collaborate with the invaders and share power with them over his own people. He refused as an Angle and a Christian to do so in union with Pagan Danes, and met his martyrdom by beheading after being made the object of archery practice. His burial gave a name and pilgrimage popularity to Bury St Edmunds in Suffolk. The Anglican Missal, among other liturgical compilations, gives propers for his Feast on 20 November.

Saint Edward the Martyr

This saint is not to be confused with King Edward the Confessor, the last of the English kings to be canonized during the period in question. The successor of Edgar the Peaceful, King of England, Edward met fierce opposition to his enthronement not directly from a rival, nor from a warring neighbor, but from his own mother. She supported the succession of his half-brother. He nevertheless ascended to the throne in 975, with the support of Dunstan, Archbishop of Canterbury. One of her servants stabbed him to death in Dorset, where he was immediately buried in the parish church of Wareham. In 979 his relics were translated to Shaftesbury, and his official canonization took place in 1008. The Anglo-Saxon Chronicle records the following lament on his death:

> "And no worse deed than this for the English people was committed since first they came to Britain. Men murdered him, but God honoured him. In life he was an earthly king; he is now after death a heavenly saint. The earthly slayers wished to blot out his memory on earth, but the heavenly avenger had spread abroad his memory in heaven and in earth. Those who would not bow to his living body, now bend humbly on their knees to his dead bones. Now we can perceive that the wisdom and contrivance of men and their plans are worthless against God's purpose."

The *Passio Edwardi* records that his relics were incorrupt, and relates miracles following visits to them.

The feast of his martyrdom is kept on 18 March and the feast of his translation falls on 20 June. C. E. Fell's *Edward, King and Martyr* (Leeds University Press, 1971) provides the text of the earliest (and highly readable) Life of this king.

Saint Oswine

The third book (chapter 14) of the Venerable Bede's History gives a hagiographic record of the life and death of Oswine, King of Deira:

> "At the beginning of his reign Oswiu had as a partner in the royal dignity a man called Oswine. He was a man of great piety and religion and ruled the kingdom of Deira for seven years in the greatest prosperity, beloved by all. But Oswiu, who ruled over the rest of the northern land beyond the Humber, that is the kingdom of Bernicia, could not live at peace with him. Each raised an army against the other but Oswine considered it wiser to give up the idea of war and wait for better times. So he disbanded the army which he had assembled. He went with one faithful thegn named Tondhere and hid in the home of a gesith [count] named Hunwold, whom he believed to be his friend. But alas, it was quite otherwise. The gesith betrayed him to Oswiu who caused him to be foully murdered. This happened on 20 August, in the ninth year of his reign at a place called Gilling. There in after days, to atone for his crime, a monastery was built in which prayers were to be offered daily to the Lord of the redemption of the souls of both kings, the murdered king and the one who ordered the murder."

Bede goes on to record saintly events in the life of Oswine, indicating that his sanctity and reputation were soon established.

Saint Kenelm

Kenelm ascended to the throne of Mercia as a young child on the death of his father, King Cenwulf. In 821, the very year of her father's death and brother's accession, jealousy and court intrigue led his sister Cwenthryth to conspire with rival claimants for his position. She eventually resorted to murder, giving ample material to hagiographers who would propagate his cult in connection with the Holy Innocents. He was buried at Winchecombe, and hagiographic literature indicates a growing number of miracles associated with his relics and their recovery for enshrinement in the Abbey church.

Saint Wigstan

The legend of Saint Wigstan records that he was the son and grandson of Mercian kings, Wigmund and Wiglaf respectively, both of whom reigned in the IX Century. When his father died, Wigstan was in line to the throne, but declined the succession because of extraordinary humility. During the interregnum, Beorhtwulf, a kinsman, sent a proposal of marriage to Wigstan's widowed mother, Ælfflæd. When she rejected Beorhtwulf's offer at the insistence of Wigstan, the latter invited her son to a meeting to discuss the matter. Under the pretext of approaching for a kiss of peace, Beorhtwulf murdered Wigstan and eventually seized the throne. Legend records that he was murdered on the Vigil of Pentecost, and that his remains were immediately enshrined in Repton.

The reliquary and shrine of Saint Wigstan at Repton, where he was entombed at the eponymous Church of Saint Wystan, is attested from the late ninth century. Archæological evidence also shows that the church building was enlarged before the Norman Conquest to allow access to the crypt for the large numbers of pilgrims who appear to have frequented this shrine as they did so many others throughout the history of England down to the Reformation.

Saints Æthelred and Æthelberht

A sad tale of exchange and familial rivalry follows these two princes to their martyrdom. Grandsons of the Kentish king Eadbald, they were entrusted on their father Eormenred's death to the care of their uncle King Eorcenbehrt; he in turn bequeathed them to his son, their cousin King Egbert. This last feared their claim to a tangled succession to his own throne. In a scenario only slightly different from the legends about the Princes in the Tower, they were eventually murdered by Egbert's servant Thunor. Ridyard writes that their cult began at "the monastery of Wakering in Essex" though very little else of substance is known about it.

Many, many more martyred kings could be drawn from the history of even one century of Anglo-Saxon history. Little is known of many of them, but further investigation for those interested is rewarding. Space and time unfortunately prevent a more thorough treatment here of the lives and deaths of a greater number.

Much information on Anglo-Saxon saints in general, and on those among them who were both kings and martyrs, not to mention queens, soldiers, abbesses, priests, laymen, monks, and slaves, is to be gleaned from the pages of the Venerable Bede's *Ecclesiastical History of the English People* in any of its many

translations. Likewise the Anglo-Saxon Chronicle, of which I have used Whitelock's translation. William A. Chaney's *Cult of Kingship in Anglo-Saxon England* (University of California Press, 1970) is enlightening for its description of the religious trappings of Anglo-Saxon monarchy during England's Conversion. Definitive on the matter of sainted English monarchs is Susan J. Ridyard's 1988 *Royal Saints of Anglo-Saxon England* (Cambridge University Press).

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Saint Edward the Confessor

by Mark A. Wuonola, Ph.D.

Saint Edward, King and Confessor, commonly called "the Confessor" to distinguish him from his father's step-brother Saint Edward the Martyr (king *c.* 963-978), was born at Islip, Oxfordshire, in 1003, the son of Ethelred II ("the Unready") and Emma, daughter of Richard I, Duke of Normandy. When Sweyn became king of England in 1013, Ethelred and Emma took refuge at the Norman court of her father. Edward went with his family to Normandy in 1013 and was educated there in Norman ways. He remained in Normandy until 1041, when he was recalled by his half-brother, Hardecanute. When Hardecanute died in 1042, Edward was acclaimed King, although his coronation was delayed until Easter, 1043. He was crowned King Edward III in the House of Wessex in Winchester Cathedral by Archbishop Eadsige, with most of the English bishops present. He owed the throne primarily to the support of Earl Godwin (although Godwin was generally thought to have murdered Edward's older brother, Alfred), whose daughter Eadgyth (Edith) he married later, in 1045. Although Edward was the last of the Saxon kings, in reality he was more Norman than Saxon; he provides a punctuation mark in English history, a not illogical transition to the Norman invasion. Wilhelm Schamoni in *The Face of the Saints* observes that "the death of [Edward's] father, the murder of his two elder brothers, and the tragic condition of the country under the Danish conquerors, reinforced [Edward's] religious bent."

The reign of Edward was outwardly peaceful. Internally, there were struggles between the Saxons, supporters of Earl Godwin, and the Normans, many of whom were given important positions by Edward. For example, Edward installed Robert of Jumièges, a Norman, first as Bishop of London and then as Archbishop of Canterbury. Another complex affair was Edward's exile of Godwin—his father-in-law!—,Godwin's return with an army in defiance of Edward, the negotiation of an honourable peace, and his restoration to honour. Upon Godwin's death, his son Harold became King Edward's confidante and really governed the kingdom. Harold and Edward even hunted together. As William of Malmesbury wrote of Edward, "there was one enjoyment in which he chiefly delighted, which was, hunting with fleet hounds, whose opening in the woods he used with pleasure to encourage; and again, with the pouncing of birds whose nature it is to prey on their kindred species. In these exercises, after hearing divine service in the morning, he employed himself whole days. In other respects he was a man by choice devoted to God, and lived the life of an angel in the administration of his kingdom. To the poor and to the stranger, *more especially foreigners,* and men of religious orders, he was kind in invitation, munificent in presents, and constantly inciting the monks of his own country to imitate their holiness. He was of a becoming stature, his beard and hair milk-white, and his form of admirable proportions." As William wrote elsewhere, "He was a man from the simplicity of his manners little calculated to govern, but devoted to God, and in consequence directed by Him." Upon Edward's death on 5 January 1066, disunity and administrative disarray within the realm and the disputed succession—Edward had designated Godwin's son Harold, a non-royal personage, as the best choice for the crown—gave way to the hostilities leading up to the Norman Conquest. Harold was crowned king with due solemnity, it is said (with no definite historical basis) in Westminster Abbey. But it is believed that already in 1064 Harold had sworn an oath to William of Normandy to renouce the English crown—through trickery, the oath may even have been over some of the bones of Saint Edmund. In any event, within twelve months of Edward's death, there was another coronation in Westminster Abbey, that of William the Conqueror, on Christmas Day. Edward's widow, Edith, was allowed by William the Conqueror to keep her property and lived at Winchester until her death in 1075. Upon her deathbed she asssured upon oath that she and King Edward had lived as sister and brother, and that she died a virgin.

During his reign, Edward occupied himself in religious matters. Kind, just, gentle, and unselfish, he was popularly regarded as a saint during his own lifetime. He was noted for his piety, asceticism, goodness toward the poor, and miracle-working. He was the recipient of visions. He was the first king to touch scrofulous swellings and sores for the purpose of healing them. Many came to be touched by him; those who asserted they were healed were awarded a gold medal. While he was King he cured an Irishman named Gillemichel—a complete cripple covered with running sores—by carrying him on his back, and putting him back down, sound. A woman afflicted with a malodourous sore on her neck sought the King's blessing. Edward washed the sore and blessed it with the sign of the cross, causing the sore to burst and the patient to be healed. In fact, it is reported that Edward healed many of the same disease when he lived in Normandy. Subsequent English monarchs have touched to cure the scrofulous growth called the king's-evil. These include Henry II, Edward I (who is also known to have given gold medals), Edward III, and Elizabeth I, although she omitted the sign of the cross in the blessing. The Stuart kings continued the practice, Charles I inviting, in a proclamation, all who stood in need of it, to repair to him, that they might be made partakers of the heavenly gift. Queen Anne was the last English monarch to "touch". Saint Louis of France also had this gift of healing; Francis I "touched" at Bologna in the presence of the pope.

FUNERAL OF SAINT EDWARD THE CONFESSOR

The Coffin, covered with an embroidered pall surmounted with two small crosses, was borne on the shoulders of eight men to the Abbey of Westminster. The priests followed, chanting the psalms for the dead, with two clerks sounding the bells. From the Bayeux Tapestry, XII Century.

Saint Edward the Confessor's usual symbol in art, a ring, derives from the story about giving a ring off his hand to a pilgrim-beggar. Twenty-four years later, pilgrims returning from the Holy Land met another pilgrim who gave them a ring to be delivered to their king, with the message that in six months he would quit the world and "remain with me forever". When asked who he was, the ring-bearer replied, "I am John the Evangelist." When the ring was delivered, Edward joyfully began to prepare for his death. He gave the ring to the abbot of Westminster on his deathbed. It was later applied as a relic of the saint to effect healings. The custom of English kings blessing rings on Good Friday may derive from this story.

While yet in Normandy, Edward vowed that he would make a pilgrimage to the tomb of the Apostle Peter in Rome should God give him the throne of his father. Once he was king, his advisers cautioned him that it would be very imprudent to leave the kingdom for such a journey. On application to Pope Leo IX, Edward's vow was dispensed on the conditions that he cause to be constructed a magnificent abbey church dedicated to the Prince of the Apostles and that monies equal to what would have been expended on the journey be given to the poor. The former vow culminated, of course, in the building of the great abbey of Saint Peter at Westminster, "Westminster Abbey", consecrated late in 1065—an event that the Confessor was not well enough to enjoy. The abbey's foundations go back at least to 785, and possibly to 616. Some of the early buildings, always dedicated to Saint Peter, were evidently restored by Saint Dunstan during the X Century. The new choir and transepts built by Edward were to be dedicated on Christmas, but due to the King's illness the dedication was postponed, and then hurriedly carried out on Holy Innocents' Day, 28 December 1065. And less than a fortnight later, the day after his death, Edward was buried in the church he had built. A new nave, not yet begun in 1065, was completed by 1163, when the relics of the Confessor were translated to a shrine in the choir. The present church in the French Gothic style was begun in 1245 under Henry III. By 1269, when the relics of the Confessor were translated to their shrine behind the High Altar, the eastern part of the church had been completed. The shrine completed in 1269 was at one time the glory of England. It was designed by Peter, the Roman, a golden feretory above the stonework containing the body of the saint. The shrine is undoubtedly still the most sacred spot in the Abbey, and is the one mediaeval shrine to survive the English Reformation, but after having been twice despoiled, the shrine's original glory is difficult to imagine. The nave was not finished until about 1505. The Benedictine foundation of Edward the Confessor soon became one of the richest, if not the richest, abbeys in the country—largely because of the veneration accorded the last Saxon king.

When the tomb of the Confessor was opened in 1102, the body was found perfectly incorrupt, with the limbs flexible. (It is said that Gundulf, Bishop of Rochester, tugged gently on the saint's beard, and was rebuked by the abbot.) Shortly thereafter a cripple recovered the use of his limbs upon praying at the tomb of the Confessor; six blind men had their sight restored. Saint Edward the Confessor was canonised by Alexander III in 1161, at which time the festival was appointed for 5 January. The principal festival of Saint Edward the Confessor is now kept on 13 October, the date of the translation of his relics in 1163. At the time of that translation, the Confessor's body was again found incorrupt, in the same condition as before, and even the garments remained undamaged after nearly a hundred years. [But when the coffin was opened in 1685, only the saint's skeleton remained.] The translation in 1163 was performed by Saint Thomas Becket, Archbishop of Canterbury, in the presence of King Henry II and numerous dignitaries and prelates. A national council at Oxford in 1222 commanded his festival be kept as a holiday throughout England.

Churchill (*A History of the English Speaking Peoples*) wrote, "Thus on January 5, 1066, ended the line of Saxon kings. . . . As the years rolled by [Edward's] spirit became the object of popular worship. His shrine at Westminster was a centre of pilgrimage. Canonised in 1161, he lived for centuries in the memories of the Saxon folk. The Normans also had an interest in his fame. For them he was the King by whose wisdom the crown had been left, or so they claimed, to their Duke [William the Conqueror]. Hence both sides blessed his memory, and until England appropriated Saint George during the Hundred Years War Saint Edward the Confessor was the kingdom's patron saint."

[There are many, evident parallels between the Confessor and the Martyr King. This article first appeared in S. Clement's Newsletter*, October, 1992, part of a monthly series by Dr. Wuonola which ran from 1980 to 1994. Mark A. Wuonola has served as American Representative, S.K.C.M., since 1988. He studied chemistry at M.I.T. (S.B., 1969) and Harvard (Ph.D., 1973). As a research fellow at Harvard he worked with Nobel Laureate Prof. R. B. Woodward. Professionally, he is engaged in pharmaceutical research; he has publications and patents in the areas of synthetic organic and medicinal chemistry. He wrote* Church of the Advent, Boston: A Guidebook *in 1975 and the Centenary History of the Guild of All Souls in America (1991). He served as Rector's Warden of Saint Clement's Church, Philadelphia (1981-1987). He has served on the Board of Trustees of Nashotah House since 1992. He and his wife Jill have two children, Mary (10) and Philip (8), reside in Waltham, Massachusetts, and are members of the Church of the Advent, Boston.]*

Images of Rule by David Howarth

Reviewed by Lee Hopkins

Images of Rule by David Howarth. Macmillan, 1997, 323 pp qpb, £16.99 ISBN 0-333-5194-0.

Though Italy gave us the Renaissance, our millenial concerns this year should make us wonder how far it had really penetrated there at the dawn of the XVII Century, the year 1600, which is generally taken as the beginning of our modern world.

For it was in this year that Roman orthodoxy caused Giordano Bruno to be burned alive for suggesting that the earth travelled around the sun. That same year saw the birth of the future Charles I, whose court, like the Danish court, gives support to the argument that the true flowering of the Renaissance was in Northern Europe, in terms of thought and action, rather than style and rhetorical flourish.

Before Charles was born, the Danish court offered that liberal intellectual ferment that furnished such as astronomer Tycho Brahe the opportunity to develop ideas that would have killed him in Italy. And this rich culture in Denmark had close cross pollination with the Stuart court in Scotland, nourished the mind of King James, and served as the matrix for the future court of Charles I, arguably the most magnificent Renaissance establishment ever created in its autumnal glory, with unquestionably the finest art collection ever assembled. It was sold later at a kind of garage sale by Cromwell, earning distinction as a sort of high water mark of Calvinist philistinism, and creating a bargain priced nucleus of the Hermitage collection to take shape later under Peter the Great.

When Prince Charles followed his father south to England, the new King James I found that the Renaissance had taken early and deep roots there. The core of Oxford's Bodleian Library is the personal book collection of Duke Humphrey of Gloucester, Henry V's brother. The libraries at Oxford would

receive a further catholic breadth and depth (in every sense of the word catholic) later on by the lavish benefactions of Archbishop Laud, graduate and patron of Saint John's College just up the road from the Bodleian.

This neglected perspective of the Renaissance in Britain is ably examined in *Images of Rule*, Edinburgh University's David Howarth's excellent study of art and politics from 1485 to 1649.

If all the world is a stage, then a royal palace was a theatre of statecraft; and life at the refined court of Charles I was an artform. But it was quite different from the ostentation of Louis XIV, as the Caroline court had an easy grace about it. It was as distinct from the self-importance of Louis as is the naturalness of an English garden from the concocted geometry of a formal French park.

Architecture and the graphic arts were the stage design of the XVII Century. The Banqueting House of Charles I in London, so wonderfully restored, gives a sense of the Christian Humanism of the scholar King who created it along with Inigo Jones, van Dyck, Rubens, and a synergy of other masters, just as the remains of official Soviet architecture or the flourishing Mormon Temple in Salt Lake City express a brutal conformity.

The unity of thought and action, and the values the Banqueting House represent, give food for thought as the visitor continues down Whitehall to Westminster Abbey to experience two thousand years of Anglican expression.

A King's Treasure Lost by Howard J. Murray

Reviewed by Lee Hopkins

A King's Treasure Lost by Howard J. Murray. Silverscreen Print PLC. qpb £9.75. ISBN 0-9535163-0-X.

Though he had been born in Scotland, the uneasy relationship that Charles I had with his northern realm was clear from the fact that though he was crowned King of England in 1625, he did not travel to Scotland for coronation til 1633, without his Roman Catholic Queen.

As if in ominous foreshadowing of things to come, the King and his party were almost lost when a sudden storm devastated the ferries taking them across the Firth of Forth to Edinburgh. Lives were lost, along with carriages full of portable treasures appropriate to his royal progress.

This cargo was on an overloaded ship caught broadside by a wave. A carriage broke loose, crashed through a railing, the water poured in, and it was all over before doomed crew and onlookers could react.

Hardly an unusual event in the dangerous coastal trade, except that what disappeared with the crew was not the usually mundane heap of coal, or fabric, or ale, but some of the most exquisite, irreplaceable materials from the personal belongings of this esthete King, as valuable to posterity as social history or art.

The facts and background to this historical footnote are related in novella form by Howard J. Murray in *A King's Treasure Lost.*

To this day, recovery efforts have failed. Despite the remarkable deep sea discovery of both *Bismarck* and *Titanic*, swift tidal straits with shifting sands begin at once to destroy and disperse whatever they claim. A very similar incident occurred in San Francisco Bay during the Gold Rush, when a stout, three masted ocean going ship disappeared one foggy night in the turbulent waters of the Golden Gate, similar in their tidal fury to the Firth of Forth. Though in this case greed, that strongest of motivations,

fueled the search as the ship was laden with bullion from the California gold fields, nothing whatever was ever found.

The sea in such places digests its prey as thoroughly as fire converts wood to smoke. Yet though Charles I's trove seems gone forever, Murray spins a good yarn, and his account of the rest of the King's Scottish journey seems a metaphor for that ship setting out with high hopes and tragic consequences, just as the rest of the King's life from 1633 to 1649 was doomed despite the most noble of intentions.

Apocalypses: The Year 2000 and All That by Eugen Weber

Reviewed by Lee Hopkins

Apocalypses: The Year 2000 and All That by Eugen Weber. Harvard, 1999, 294 pp., ISBN 0-674-0480-5, $24.95.

The arrival of our new millenium has set off a kind of spiritual rush hour in which cash and carry religion has become another consumer product. If nominal Christians appear at only Easter and Christmas, the even more spiritually lax find cultic devotion to the conception of a new thousand year cycle.

The year 2000 is also the 400th anniversary of Charles I's birth, offering those who revere his memory, and that of Archbishop Laud, both challenge and opportunity to bring the Anglican Communion to its potential. A time of peril is a time of opportunity for spiritual renewal, as the great Elizabeth I, and the Martyr King, his Archbishop, the Caroline Divines, the men and women of the Oxford Movement, and many others have found out. Perhaps preeminent of all, at this time of notable anniversaries, was Alfred the Great, who died 1100 years ago last October, without whom the heritage we serve would not exist. These are the shoulders to stand upon to view the past, present, and future of apostolic Christianity.

UCLA's eminent historian Eugen Weber has written an elegant, gracefully erudite survey of historical millenial opinions down the ages to our present moment. We are presumably the only creatures to have precognition of our deaths. And we see the sense of an ending in all that surrounds us. We try to make sense of this awareness, or at least come to existential accommodation with it.

Despite the popular conception of the past, few people at the time noted the year 1000. Aside from the perennial minority of thinking beings, the majority had no way of telling time, nor need of it beyond lunar and agricultural cycles, or the steady six hour pulse of sea tides.

While many consider the year 1 the birth of Jesus, some calculated from the presumed date of 33 for the Crucifixion, while some more subtle minds saw the scenario of Revelation more immanent than imminent.

The term Middle Ages was not coined until they were over in 1469, and did not become current til the XVI nor common til the XVII Century.

Cromwell felt the end was near, and let the Jews back into England, not as overdue social justice, but to facilitate end time. Otherwise he was all business, setting himself up in quasi regal style and beheading true millenarians like the Fifth Monarchy Men, who were impatient to get things over, though Cromwell fulfilled their wish in a way not anticipated. Diggers and Levellers who wished true social reform found it had died when the Commonwealth was born.

The lunatic fringe of Puritans had dubbed Charles I as Antichrist. Many, like the Muggletonians, named afrer an apocalyptic tailor, looked to an immediate general doom, though the last of their number died in 1979 without satisfaction.

Other Puritan cranks, like William Sedgewick, went public. He announced the end to come in two weeks, though he lived long into the Restoration to be taunted as Doomsday Sedgewick. And Cromwell's own porter was so loud in his millenarian proclamations that he was locked up as a lunatic. He continued to scream at passersby from behind his bars, an angry man accusing God of amnesia.

At the Restoration, such prophecy was made illegal to preserve public order. So the century wound down, as by its end poet John Dryden, dying himself, wrote its epitaph, a suitable one for our XX Century:

"All, all of a piece throughout:
Thy chase had a beast in view;
Thy wars brought nothing about;
Thy lovers were all untrue.
'Tis well an old age is out,
And time to begin a new."

For those tempted to ask "Why bother?", the answer was given by the greatest English speaking man of our time, Winston Churchill, who advised us to labor on "for the sake of service to mankind, for the honor that comes to those who serve great causes".

[Lee Hopkins, S.K.C.M., is a San Francisco writer who has authored a novel, After They Learn to Dance, *and is completing a trilogy. He is a regular contributor to these pages. A graduate of UCLA, he heads Taskforce 2000, a worldwide communications, conferencing, and marketing service. An Episcopalian whose avocation is British travel, his biography appears in the 1996* Who's Who in the West.*]*

Art and Magic in the Court of the Stuarts by Vaughan Hart

Reviewed by Sarah Gilmer

Art and Magic in the Court of the Stuarts by Vaughan Hart. Routledge, 29 West 35th Street, New York NY 10001, ISBN 0-415-09031-8.

Before even beginning a discussion of art and magic in the court of the Stuarts, it is necessary to understand exactly what was meant by magic in the time of Charles I.

Although, as the author points out, the Neoplatonic concepts of the XVII Century have been discredited by our scientific world, yet one must consider that magic in this sense is not so implausible as we might think, and it is important to remember that in the age of the Stuarts the line between science and magic was blurred. Sir Isaac Newton's study of alchemy and Kepler's casting of horoscopes for Wallenstein are well-known examples where scientists also delved into magical or occult matters.

The Neoplatonic concept of the Macrocosm and the Microcosm, "As above, so below", and the idea that Nature could be manipulated in accordance with these principles is not really so far-fetched.

Also, one must question how far such concepts were a literal belief, and how far a symbolic or allegorical understanding was intended.

Giordano Bruno explained heliocentrism in both a scientific manner and a symbolic one.

` Bruno himself, who greatly influenced the matters discussed in these pages, is to my mind one of the most admirable, inspiring, and heroic figures of the Cinquecento.

While Frances Yates performed a valuable service in bringing attention to the Hermetic, magical side of Giordano Bruno, it is my opinion, after reading Bruno in his own words, that she overstates her case, emphasizing only one aspect of an extremely complex personality.

Bruno was a brilliant man, a great genius at home in so many fields of endeavor that each of the various accounts of his life and thought seems to describe a different person—some the rationalist, some the magician—reminding one of the old Buddhist parable of the blind men attempting to describe an elephant. All are correct, as far as they go, but none has the whole story.

In the time of Charles I, both Hermetic and Neoplatonic concepts were incorporated into court masques and paintings, becoming an expression of the King as divine ruler, master of the elements and of Nature, as in the wonderful van Dyck portraits of King Charles on horseback. One sees a noble man mounted on a beautiful horse—and then, layer upon layer of meaning.

The melancholy expression of the King has often been described as prophetic.

Sir Walter Scott speaks of a character in his Waverley novels as fallen into a sadness "which exalted his spirits to that state of romantic melancholy which perhaps is ill exchanged even for feelings of joyful rapture." His words beautifully delineate the "Divine Melancholia" of XVII Century fancy.

Portrayals of a monarch as Sun King are famous and familiar; however, solar imagery also figured prominently in the vision of a perfected Neoplatonic city, influenced by the utopian idealism of Tommaso Campanella's *La città del Sole.*

Hart also suggests that

> "The concept of Laud's clergy as solarian priests, emphasised by their golden copes, the only vestments to have survived the Reformation, obviously mirrored the clergy in the *Civitas Solis.*"

All this abstruse, rarified symbolism could never be appreciated and understood by the vast majority of people, and Hart is not justified in his assertion that the atmosphere of the Court created a "magical dream world" out of touch with reality.

More perceptive is his observation that

> "the loss of faith in the Platonic conception of the cosmos and in the validity of the national magical legends was paralleled by the challenge to absolutism and the consequent decline in the actual power of the King."

The world was changing, and everything, however noble, must come to an end, or, in the words of an old XVII century motto, *Omnia rerum vicussitudo est.*

[Sarah Gilmer, S.K.C.M., of Toccoa, Georgia, is a regular contributor to these pages. She has also written for The Royal Martyr Annual. *She is interested in the Royal Martyr and the times in which he lived, and in things equestrian.]*

The Phantom Battle of Edge Hill

The Phantom Battle of Edge Hill occurred in Northamptonshire during the time King Charles I's struggle with Parliament.

The actual Battle of Edge Hill was fought near the village of Keinton, England, on October 23, 1642, between the Royalist Army of King Charles and the Parliamentary Army under the Earl of Essex. On Christmas Eve, some two months after the battle, shortly after midnight, some shepherds and other country people near Edge Hill were wakened by sounds of far-off drums and the noise of approaching soldiers and artillery. They ran from their houses. Too frightened to move, they huddled together, trembling and amazed.

Suddenly, out of the air, materialized phantom soldiers. One side carried the king's colors; the other, Parliament's. There was the din of exploding muskets and cannon, the plunging, rearing, and neighing of horses, the groans and cries of the dying. The struggle contilnued till two or three in the morning, when the king's army fled. The other remained for a short time to rejoice in their victory. Then everything—soldiers, drums, trumpets, ordnance—vanished.

The frightened witnesses managed to make their way into the village. Here, interrupting each other in their excitement, they spilled out their tale to William Wood, Esq., justice of the peace, and Samuel Marshall, "preacher of God's Word in Keinton". These men scoffed at the whole affair. However, they agreed to accompany the group the following night to the spot where this improbable occurrence was said to have taken place. Here, in spite of their own complete incredulity, they, too, witnessed the whole weird performance, run through in precisely the same way to the minutest detail. On the following Saturday and Sunday nights, the phantom battle was again refought.

News of this ghostly drama spread till it reached King Charles at Oxford. Publicity and public relations were activities unknown in those days, yet this keeping of his defeat before the public eye was far from pleasing to the king. With the intention of squelching so absurd a report, Charles dispatched three very skeptical officers: Colonel Louis Kirke, Captain Dudley, and Captain Wainman to the village of Keinton to scotch the whole silly business. These gentlemen interviewed Mr. Marshall and others. With much gaiety they deigned to sit out on the hillside on the following Saturday and Sunday nights. Here, doubtful of their own senses, they twice witnessed the phantom battle. Moreover, they distinctly recognized some of the soldiers, particularly Sir Edmund Varney, who was slain here. All three men took oath when testifying before His Majesty.

[This excerpt from *The World of Psychic Phenomena* by F. S. Edsall (New York: Bell Publishing Co., 1958) was brought to our attention by Society member B. Britain.]

SKCM News — December, 1999

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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	**Decollation of King Charles the Martyr** - 2000, 351st Anniversary
2 February 1626	King Charles I crowned
6 February 1685	King Charles II died
9 February 1649	**Burial of King Charles I at Windsor**
27 March 1625	Accession of King Charles I
27 March 1894	**Society of King Charles the Martyr formed**
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, 1999*

SOCIETY OF KING CHARLES THE MARTYR
ANNUAL MASS AND MEETING

SOLEMN MASS OF SAINT CHARLES

11 a.m., Saturday, 29 January 2000
Church of the Ascension & Saint Agnes, Washington, DC
The Rev'd Lane Davenport, *Rector*

***Preacher*: The Rev'd Dr. Richard Major**
***Rector*, Saint Mark's Anglican Church, Florence, Italy**

Ascension & Saint Agnes Choir, directed by Dr. Haig Mardirosian
***Missa Brevis* – Giovanni Palestrina**
***Zaduk the Priest* – George Frederick Handel**

Followed by LUNCHEON & ANNUAL MEETING

For luncheon reservations, $15 per person,
send check marked "SKCM Luncheon" to:
Church of the Ascension & Saint Agnes, 1217 Massachusetts Ave. N.W., Washington DC 20005
by 14 January.

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For membership information, write:
Mark A. Wuonola, Ph.D., American Representative
291 Bacon St., Waltham MA 02451

CHARLES CHAPMAN GRAFTON
BISHOP OF FOND DU LAC
1830-1912

SAINT EDMUND, KING & MARTYR

SAINT CHARLES BORROMEO, BISHOP OF MILAN
With Plague Victims

BLESSED CHARLEMAGNE WITH SAINT LOUIS