

SKCM News

June, 2000

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

1600 § 400th Anniversary of the Nativity of Saint Charles § 2000

DUNFERMLINE

Birthplace of Charles I – 19 November 1600

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From Your American Representative

2000 Annual Mass & Meeting – Church of the Ascension & Saint Agnes, Washington, D.C., was held at 11 a.m. on Saturday 29 January 2000 at the kind invitation of the Rev'd Lane Davenport, Rector. The music of the mass was Giovanni Palestrina's *Missa Brevis*; George Frederick Handel's 1727 Coronation Anthem No. 1, "Zadok the Priest" and William Byrd's "*Iustorum animæ*" were the offertory and communion anthems. Organist and choirmaster Dr. Haig Mardirosian did a masterful job of integrating the beautifully sung music with the offering of the Holy Sacrifice, celebrated by Father Davenport. Several familiar Society hymns were sung, including "With thankful hearts thy glory" (Woodbird), "Lord, let the strain arise" (Diademata), and "Royal Charles, who chose to die" (Dix). The closing hymn was *Jerusalem*, Sir C. Hubert H. Parry's stirring setting of William Blake's words.

Our preacher was the Rev'd Dr. Richard John Charles Major, Rector of Saint Mark's Anglican Church, Florence, Italy, and a friend of Father Davenport's. Dr. Major studied and taught at Oxford and was ordained in 1994. After serving in Cornwall and London, he became incumbent of Saint Mark's, the English church in Florence, a chaplaincy which has existed continuously in Tuscany since Tudor times. King Charles's mother-in-law was a Florentine, a Medici, and the vibrations of regicide were felt by English expatriates in Florence in 1649. Dr. Major talked about the Royal Martyrdom as perceived through the eyes of the common people of London, who instinctively realized that a great wrong had been done, and that King Charles truly was a 'martyr of the people'. That Dr. Major is a scholar of Tudor and Stuart history was evident from his sermon, which will be published in a future issue of *SKCM News*.

Father Davenport, Chapter Secretary Philip Terzian, and the people of Ascension and Saint Agnes extended wonderful hospitality to some 125 Society members and friends attending the Mass. Nearly 90 remained for the excellent luncheon, prepared and served by parish volunteers. Those attending the luncheon showed their appreciation to all who participated in the day's events by rousing applause. We are delighted to have been able to return to the Church of the Ascension & Saint Agnes, where we last met in 1992. It was a particular pleasure to have the Rev'd Frederic Howard Meisel (Rector Emeritus of Ascension and Saint Agnes) and Rev'd Denys Peter Myers (Assisting Deacon, Emeritus) present for the occasion. Many members travelled for the occasion, including the Rev'd Dr. Ralph Walker (Rector of Saint Michael and All Angels, Denver, Colorado), the Rev'd Canon Jonathan Ostman (Rector of Saint John the Evangelist, Newport, Rhode Island), and the Rev'd Dr. Charles Whipple of New York.

It is a pleasure to announce that ***The Rt. Rev'd Keith L. Ackerman, SSC, is the new Episcopal Patron*** of the American Region, S.K.C.M. Well-known in Anglo-Catholic circles and beloved by all, Bishop Ackerman is Bishop of Quincy (Illinois; see city, Peoria). He is a strong supporter of the Catholic devotional societies, and serves as Superior-General of the Confraternity of the Blessed Sacrament. He addressed us at the Annual Meeting at Saint Clement's, Philadelphia, on 30 January 1999, when we celebrated the 350th Anniversary of the Royal Martyrdom. Bishop Ackerman is Vice-Chairman of the Board of Trustees of Nashotah House. He prepared the following remarks to be read at the 29 January 2000 Annual Meeting at the Church of the Ascension and Saint Agnes:

Beloved in Christ,

It is with great joy and with a great sense of humility that I write you in anticipation of the Feast of our Holy Martyr and Patron. As a lifelong Anglo-Catholic I certainly know many of you, and I have also had the privilege of being able to address you on one occasion.

I hope that you know that I believe that the Catholic Faith will prevail, for it is the articulation of the Truth revealed, and the storms of many ages have not prevailed. Many Saints have died wondering if the Faith would survive, and their witness and intercessions have been an encouragement to all of us. We must be faithful, courageous, and charitable in our dealings and conversations, and we must be examples of the peace that comes with faithfulness. Our Holy Patron will always be venerated and remembered for his faithfulness in the midst of adversity. No less can be expected of us. Hold fast, be faithful, and support each other in Christ.

Sincerely yours in Christ,
Bishop Keith L. Ackerman

Celebrations of Saint Charles's Day, 2000

We continue to report in the June issue of *SKCM News* on all celebrations for 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 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 15 October.

The Great Plains Chapter held its annual service on Saturday 29 January 2000 at 10 a.m. at Saint Barnabas Church, 40th & Davenport Streets, Omaha, Nebraska, with about 55 in attendance in spite of the first measurable snow in Omaha in over a month. A Solemn High Mass was celebrated by the Rev'd Robert Scheibelhofer, Rector of Saint Barnabas, using the order of Morning Prayer for the Liturgy of the Word. Music was the "Short Service" of Adrian Batten (1591-1637), and "Call to Remembrance" by Richard Farrant. The Very Rev'd Thomas Hurley, Dean of Trinity Cathedral in Omaha delivered the homily and served as deacon of the Mass.

The canticles and service music were led by the choir of Saint Barnabas Church. Hymns sung were "Royal Charles, who chose to die" (Dix), "At Candlemas in white arrayed" (Repton), "Lord, let the strain arise" (Diademata), "In prayer and praise" (Puer nobis), and "With thankful hearts thy glory" (Llanfyllin).

A brunch hosted by members and friends of the Monarchist League was held in the church undercroft following. Visitors came from as far as San Francisco. Several new members were enrolled. For information on the Great Plains Chapter, call Nick Behrens at (402)455-4492. Thanks to Mr. Behrens for his good work with the Great Plains Chapter.

The Royal Martyr was also commemorated at a Low Mass at Saint Vincent of Lerins Orthodox Church (Western Rite) in Omaha on Saturday 29 January. The Rev'd Stephen Walinski officiated.

Saint Clement's, Philadelphia, held a special service of Solemn Evensong and Benediction the afternoon of Sunday 30 January. Thanks to Society members the Rev'd Canon Barry E. B. Swain and the Rev'd Trent Fraser for organizing this service. Hymns were "At Candlemas in white arrayed" (Repton), "Of all thy warrior saints, O Lord" (Deus tuorum militum), "Lord, let the strain arise" (Diademata), and "With thankful hearts thy glory" (Woodbird).

Society member Martin C. Yost writes from ***Nashotah House, Nashotah, Wisconsin***, that Evensong for the Feast was held there in Saint Mary's Chapel. The best red frontal and festal candlesticks were used. Mr. Yost was the officiant, Mr. Jonathan Rowe was the precentor, Mr. Thomas Janikowski, S.K.C.M., was the lector, and Mr. Jason Catania, S.K.C.M., played the organ. Hymns were "O Holy King, whose severed head" and "Lord, let the strain arise". As a third lesson, a portion of the letter written by Charles to his son before his martyrdom was read. About a dozen were in attendance, including Bishop Joseph Wasonga of the Diocese of Maseno West, Kenya, and Mr. Dimitri Yurevich, a visiting Russian Orthodox student from Saint Petersburg Seminary and Academy. Mr. and Mrs. Yost hosted a reception at their apartment afterwards. Thanks to Mr. Yost for his work for the Cause at Nashotah House.

Chapter Secretary Charles Peace writes that at ***Grace & Saint Peter's, Baltimore***, there was a commemoration of Saint Charles at High Mass of Epiphany IV on Sunday 30 January. Attendance was slight due to a winter storm which the Annual Mass & Meeting the previous day in Washington, D.C., narrowly avoided.

Membership Secretary William M. Gardner, Jr., writes that at the ***Church of the Guardian Angels, Lantana, Florida***, Solemn Evensong and Benediction was held on Sunday evening, 30 January 2000, to commemorate Royal Martyr Day. Celebrant was the Rev'd David Kennedy, SSC, Rector.

At the ***Church of the Advent, Boston***, the Assistant to the Rector, Society member the Rev'd Charles McClean, SSC, celebrated a Mass of Saint Charles for a small congregation at 7:30 a.m. on Monday 31 January 2000.

The Rev'd Donald Langlois writes that he celebrated a Mass of Saint Charles on Sunday 30 January 2000 at the ***Church of Reconciliation, Sun Lakes, Arizona***, and also preached about the Royal Martyr.

Father Robert Hudson writes from ***Saint Luke's, Hamilton, Ontario, Canada***, that the Martyr King was commemorated there on Sunday 30 January.

The Rev'd Douglas E. Hungerford writes from ***Holy Trinity Church, Peru, Indiana***, that on Epiphany IV King Charles the Martyr was commemorated. Father Hungerford writes that the homily was developed around the Saint's final letter to his son, before his martyrdom, with emphasis on his model of Christian and fatherly love for the Godly life of his children and kingdom. At the close of the day, the Sequence Hymn of Saint Charles was used as the hymn at Evensong.

Society member Charles Evans writes that for the first time in history Mass was said at ***Saint Andrew's, Greenville, S.C.***, in honor of Saint Charles, K.M. It happened to be during the parish's centennial year.

The Rev'd Canon David Hugh Upton celebrated the 6:30 p.m. Mass on Monday 31 January with 15 people in attendance. Mr. Evans read hagiographic excerpts about Saint Charles. Society postcards and publications were displayed. It was noted that Society member the Rev'd Dr. Richard Cornish Martin recently moved into the diocese.

Father Bill Pursley writes that at *Saint John's, Lancaster, Ohio*, he preached on the passage from Saint Matthew 10 suggested in Michno's priest's manual. The main theme was that Charles was willing to give up his throne and life itself to stand for the faith received, in preference to accommodation with a culturally popular new outlook on faith. We must be willing to do the same. Saint John's, at which this 31 January Mass was the first commemoration of the Royal Martyr, is in the Diocese of Southern Ohio. Father Pursley writes that there was "an additional surprise in the blessing of my new Scottish Terrier bitch. She is a bit timid for a terrier, but a wonderful little animal, and she fit well with a Stewart theme."

Father Richard B. Gates, Vicar, writes that at the *Chapel of Saints Frances and Clare* (Old Catholic Utrecht Succession), Philadelphia, Mass was said to commemorate Charles, King and Martyr, on Monday 31 January 2000. The Mass was also offered in thanksgiving for the 106th Anniversary of the founding of the Society of King Charles the Martyr.

The *London Celebration* of the Society of King Charles the Martyr was held on Monday 31 January 2000 at the Banqueting House, Whitehall. The preacher was the Rev'd Canon Prof. Roy Porter. Music was provided by the King's College London Singers. Devotions and wreath-laying at 11:40 (see accompanying photograph by the Rev'd Dr. William H. Swatos) were followed by Mass at noon, celebrated by Father Barrie Williams.

Saint Gabriel's, Warwick Square, Pimlico, London, celebrated the Feast of Charles I, K.M., at 7 p.m. on Monday 31 January using the Scottish Rite of 1637. The preacher was the Rev'd K. E. Macnab (Saint Barnabas, Tunbridge Wells).

The Royal Martyr Church Union's London Celebration was at 11:30 a.m. on Saturday 29 January at Saint Mary-le-Strand. The preacher was the Rev'd Royston D. Beale.

The R.M.C.U.'s Edinburgh celebration, using the 1637 Liturgy, was at Saint Mary's Cathedral at 11:30 a.m. on Thursday 3 February.

THE REV'D BARRIE WILLIAMS AT WREATH-LAYING

The New York Chapter commemorated the *Canonisation of Saint Charles* at 11 a.m. on Saturday 29 April 2000. The Mass was celebrated at the Church of Saint Paul in the City of Brooklyn, Clinton Street at Carroll Street, by the Rev'd Peter Cullen, Rector. The hymn "Lord, let the strain arise" was sung. Following the Mass, over thirty members and friends gathered for luncheon at Park Plaza Restaurant on Cadman Plaza West. At the luncheon, Richard Mammana, a regular contributor to these pages, presented a paper in which he asked, "Do we merely take episcopacy as a given from the witness of the early Church, which Anglicanism took over lock, stock, and barrel, without much thought on the matter? Or do we in fact, have some defining moment when episcopacy was chosen and proclaimed definitively over presbyterianism, congregationalism, or some other form of polity as the essential catholic and Anglican instrument of ministry and Church government?" For information on the New York Chapter, please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 2 Montague Terrace, Apt. 2C, Brooklyn NY 11201; phone (718)852-8235. Mrs. Margaret Neilly, a parishioner of the Church of the Resurrection, New York, has recently agreed to join Dr. Brennan in leading this very successful chapter. Thanks to Dr. Brennan, Mrs. Neilly, and Mr. Mammana for their support of the Cause through the work of the New York Chapter.

2001 Annual Mass & Meeting – Church of Saint John the Evangelist, Newport, RI, will be held at 11 a.m. on Saturday 27 January 2001 at the kind invitation of the Rev'd Canon Jonathan J. D. Ostman, SSC, Rector of Saint John's. We are pleased to announce that our preacher will be the Rev'd Dr. Ralph T. Walker, Rector of Saint Michael and All Angels Church, Denver, Colorado. Canon Ostman and Father Walker are both members of S.K.C.M.; chapter secretary at Saint John the Evangelist is Douglas Channon. Music will be directed by Organist & Choirmaster Mark Johnson. Our Annual Mass & Meeting will be among the events planned for S. John's 125th Anniversary Year, which begins in July, 2000.

Directions and information on accommodation and tourist activities in Newport may be obtained from the church office at 61 Poplar Street, Newport RI 02840, telephone (401)848-2561. Luncheon details will be provided in the December, 2000, *SKCM News*.

Articles in this issue include book reviews by our regular contributors Lee Hopkins and Sarah Gilmer and a set of book reviews by long-time member and *Litany* author Dr. Ernest Latham, Jr. There is a sermon delivered on 30 January 2000 at Saint Nicholas, Boldon, by Canon Arthur Middleton, an article on the novel *Inglesant* by our regular contributor Richard J. Mammana, Jr., an article on the Elizabethan Settlement by Lee Hopkins, and an appreciation of our late Episcopal Patron, Bishop Joseph Harte.

New goods items include the recently published historical booklets, *The White King I*, *The White King II*, and *The White King III*, issued by our parent organization to coincide with the 350th anniversary of the Royal Martyrdom. Each volume of 30-some pages contains many interesting excerpts from *Church and King* and from the Society's minute-books, with some editorial comment. Additional volumes will be made available as they are published. We commend our parent Society, particularly Mr. Robin Davies, for producing these.

Volume I covers the early years with emphasis on the Tercentenary Year (1949), the year which also saw the death of Mrs. Greville-Nugent. There were some glorious moments but also many disappointments, particularly regarding sponsorship of commemorative activities really beyond the Society's capability. Volume II covers 1950-1954, the latter year being the Society's 60th Anniversary. There is also a section on the Branches and Chapters of the Society, including several pages on the American Branch. Volume III covers 1955-1960, which was the Tercentenary of the Restoration. Also

included is a Society Kalendar, which includes dates in Saint Charles's life, dates and biographies of Royalist worthies, and other important dates in the history of the Stuart dynasty.

Dr. Latham's *Saint Charles Litany* (which also appears in the Society's *Liturgical Manual*) is available in a new edition, consistent in appearance with other Society publications. Dr. Roman's *Akathist* has been beautifully typeset by Richard Mammana and will be published later this year.

New supplies of Society rosettes, neckties, and bow ties have arrived; all may be ordered using the goods order form (insert). The rosette, of the type used by patriotic organizations and societies, is 10 mm in diameter. According to their manufacturer, Dexter Rosettes, a Pennsylvania firm well-known for this type of decoration, the rosettes are suitable to be worn, particularly on a lapel, by men or women. The cup is red with narrow gold stripes. The rose within the cup is white, and is tied with red. The dominant red cup and the red tie represent Saint Charles's martyrdom. The central white rosette symbolizes the White Rose, as he is often called, while the gold represents his kingly state.

"White Rose" motif neckties and bow ties, made of entirely handsewn English silk by The Ben Silver Corporation, are back in stock. The design features tiny, repeating silvery-white roses accented with golden leaves ("a rose Argent slipped Or"), strewn on a field of scarlet red, emblematic both of the livery color of the House of Stuart and also of the Royal Martyrdom. The ties' colors thus harmonize with the lapel rosettes. These ties are unique to our Society.

Please note that the membership insignia (pins, ties, lapel rosettes, 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 triennial *General Convention* of E.C.U.S.A. occurs in Denver as you receive this issue of *SKCM News*, beginning 5 July 2000. Our Society again joins 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. We thank the Rev'd Dr. Richard Cornish Martin, SSC, a member of the Society and the American Superior of the Society of Mary, for again organizing this witness.

Christ our Future symposia, organized for the jubilee year 2000 by a group of Anglo-Catholic incumbents first convened by Father Martin, were held at the Church of the Advent, Boston (6 May), and S. Clement's, Philadelphia (12-13 May). S.K.C.M. contributed to the expenses of both these teaching missions. Speakers included the Rt. Rev'd Donald J. Parsons (sometime Bishop of Quincy), the Rt. Rev'd Ewen Ratteray (Lord Bishop of Bermuda), the Rt. Rev'd Geoffrey Rowell (Bishop of Basingstoke), the Rt. Rev'd John Gaisford (sometime Bishop of Beverley), the Rev'd Canon J. Roy Porter (Exeter University), the Rev'd Mother Catherine Grace of All Saints, the Rev'd Philip Ursell (Pusey House, Oxford), and the Rev'd Canon Roger Greenacre (Chichester). The publication of these papers is expected; details will be provided when available.

Poems sought. We are interested in obtaining poems about Saint Charles. Please correspond with the American Representative about any of which you know. If you are a poet, we would like you to consider submitting a poem about the Royal Martyr.

The Palace of Dunfermline, depicted with its Abbey on the cover, was Charles Stuart's birthplace, 19 November 1600. We celebrate the 400th anniversary of the Nativity of the Royal Martyr this year.

Early Celtic monks known as Culdees had already in ancient times an establishment at Dunfermline, which is on high ground three miles from the Firth of Forth, about eighteen miles north-west of Edinburgh. The Abbey and Royal Palace of Dunfermline go back to the second half of the XI Century, when Saint Margaret and her brother Edgar arrived in Fife, an old Pictish sub-kingdom, to establish the Royal House that was to breed Robert Bruce and the Royal Stuarts. Margaret and Edgar were fleeing the Norman invasion of Southern England. The marriage of Margaret and Malcolm Canmore was solemnized at Dunfermline in 1070. The foundations of the Benedictine priory were laid in 1075; it was raised to the rank of an abbey by David I. The first church established by Margaret was rebuilt several times. During the winter of 1303 the court of Edward I was held in the abbey; on his departure the following year most of the abbey buildings were burned. Robert Bruce gave the town its charter in 1322. Most of the abbey church was ravaged at the time of the reformation, when the tombs of the foundress Queen Margaret and Bruce were desecrated. Fortunately Saint Margaret's relics were gathered up and removed to the continent before John Knox's 'rascally rabble' arrived on their fiendish mission of destruction in March, 1560. Most of the nave was spared, and it was used for the parish church until the XIX Century when the east end was restored for presbyterian worship; the words 'King Robert the Bruce' were placed round the tower. The original nave's Norman columns and a rich Norman doorway are preserved.

Dunfermline Abbey received more of Caledonia's royal dead than any place in the kingdom except Iona. Here were buried Queen Margaret and Malcolm Canmore, their sons Edgar and Alexander I, with his queen; David I and his two queens; Malcolm IV; Alexander III with his first wife and their sons David and Alexander; Robert Bruce, with his queen Elizabeth and their daughter Matilda; and Annabella Drummond, wife of Robert III and mother of James I. Bruce's heart rests in Melrose, but his bones lie in Dunfermline Abbey. When his skeleton was discovered in 1818 during the restoration the bones were reinterred under the pulpit in the new church. In 1891 the pulpit was moved back and a brass monument placed to indicate the royal vault. The tomb of Saint Margaret and Malcolm, in the ruined Lady Chapel, was restored and enclosed by command of Queen Victoria.

The Royal Palace was a favorite residence of many kings. James IV, James V, and James VI spent much of their time there. Three of James VI's children, Charles I, Robert, and Elizabeth, were born at Dunfermline. Charles I paid a short visit to his birthplace after his Scottish coronation. The last royal tenant of the palace was Charles II, who occupied it just before the battle of Pitreavie (20 July 1650), which took place 3 miles to the south-west. It was here that he signed the National League and Covenant.

The former Royal Palace stands in a ruined state. All that remains is the south-west wall. The author of a piece on Dunfermline (1993 *Royal Martyr Annual*; to which we are indebted for many of the details recounted here) writes that "these [ruins] remind one of the similar half-ruined shell of the Schloss at Heidelberg which Elizabeth of Bohemia, who was born here [at Dunfermline], still haunts. Her brother Charles was not thought long for this world and accordingly was baptised in a hurry in Dunfermline Abbey Kirk, probably by the local minister and not, as was later stated, by the Bishop of Ross. Prince Charles was not sent south straight away when the Court moved to London but was put in the care of Lord Dunfermline, then Chamberlain to James VI and I, and brought up in infancy by him in Scotland. No doubt the erudite Lord instilled in him his first taste in works of art, and developed in him a belief in traditional religion as it had existed in Jacobean Scotland under a monarch whose best remembered comment on the subject was 'No Bishop, no King.'"

Sermon Preached at Saint Nicholas, Boldon,

Epiphany IV (30 January 2000)

by the Rev'd Canon Arthur Middleton

I have here the *Private Devotions* of William Laud, a former Archbishop of Canterbury who was martyred in 1645. This edition was published in 1667. Let me read one of his prayers for King Charles I.

O Eternal God and merciful Father, by whom alone Kings reign, thou Lord of Hosts, and giver of all Victory, we humbly beseech to guard our most Gracious Sovereign Lord King Charles; to bless him in his person with health and safety, in his Counsels with wisdom and prudence, and in all his actions with honour and success. Grant blessed Lord, that Victory may attend his designs and that his leige people may rejoice in thee; but that shame may cover the face of thine and his treacherous enemies. . . . (p. 302)

King Charles I you can see in our East Window. He stands on the left of Bishop Weston of Zanzibar and behind them is Bishop Butler, a former Bishop of Durham in 1750. On this day, 30th January 1740, the day appointed to be observed as the martyrdom of King Charles I, Bishop Butler preached before the House of Lords in Westminster Abbey. The text he used comes from Saint Peter's First Epistle (2:16):

And not using your liberty as a cloke of maliciousness, but as the servants of God.

Hypocrisy

Last night a BBC2 Programme on *Sleaze in Political Life* stated that today deceit is the sin of public life. Rather than admit to the personal scandals in their lives, today politicians hide behind deceit. Bishop Butler says that this day, 30th January, is a reminder of the pernicious sin of hypocrisy and this rests on deceit. Hypocrisy, he tells us, results when people pretend to be doing what they do not really mean, in order to delude one another. In Holy Scripture, which is concerned with our behaviour towards God and our own consciences, it amounts to deluding our fellow human beings and expresses an insincerity towards God and towards ourselves. Therefore *to use liberty as a cloke of maliciousness* means covering our wrong actions with a cloak, so that they do not appear in their proper colours as wrong. In hypocrisy actions are disguised so that they are given the appearance of being right. The prime purpose of such behaviour is to deceive. So it is not only a deceiving of other people but a deceiving of oneself and an attempt to deceive God.

Today reminds us, says Bishop Butler, of an unheard of hypocrisy in our country's history. The execution of Charles I was a black design that subverted the constitution of our country. It was in defiance of all the laws of God and man and was in plain contradiction to the sacred trust and commission required of members of Parliament. It was all done under the pretences of authority, religion, liberty and a trial that was a travesty of justice. They pretended that they were carrying our Constitution in Church and State to a greater height. They used liberty as a *cloke of maliciousness* rather than behaving as servants of God.

A century or so later, John Keble preaching on this day before the University of Oxford, said, "It is as natural that the Church of England should keep this day as it is that Christ's universal Church should keep S. Stephen's martyrdom."

When the storm of this civil strife receded and England looked back to King Charles, they saw him as a martyr who died to preserve the Constitution, having died in defence of his trust. From the first the cult of Charles the Martyr was celebrated. It was a position claimed for him by the earliest preachers. Charles gave his life for the cause of his people and Church. Rather than consent to wrong he died. In the steps of his Master, he followed Saint Edmund and Saint Alphege in the way of martyrdom.

The Cause for which Charles Died

To acclaim him a martyr is not to assert a spotless innocence. Sanctity never implied infallibility. No one in those days claimed to be infallible, theologically or morally. In recognising him as a martyr, the Church is proclaiming that here was one who had struggled hard to live according to the law of Christ. Here was no perfectionist but someone who had fallen and been raised up again, and who at the last gave his life for a cause that was the highest he knew. The bishop and great historian, Mandell Creighton (1843-1901), said "Had Charles been willing to abandon the Church, and give up Episcopacy, he might have saved his throne and his life. But on this point Charles stood firm; for this he died, and by dying saved it for the future." (1895, *Laud Commemoration Lectures*, p. 25)

Theologically the position that Charles maintained was that of the Church of England. Bishop Stubbs said in a sermon in Windsor on 3 February 1901 that in remembering this martyr the Church is remembering the sealing of the crown of England in the faith of the Church. Charles himself said that he believed in the government of the Church by bishops to be required by the Word of God. It is of Apostolic Institution and in Scripture appears to have been practised by the Apostles themselves. He also believed that the Apostles had committed this ministry to priests and deacons and gave rules concerning Christian discipline. From then until the present day this has been the ministerial order in Christ's Church and he could not in conscience consent to abolish it.

The Character of Charles

It was not only the cause that made him a martyr; there was also the character and goodness of his personal life. Archbishop Laud said that he was a mild and gracious prince who knew not how to be or to be made great. Even though he might forget or deny his word, yet he was a man who earnestly set his mind on good. Despite the failures of his life it was lived in the fear and love of God. Those who spoke highly of him did not do so by closing their eyes to his weaknesses, and transgressions of his life. If necessary, he was ready to do public penance for the injustice he had caused to be done to the Earl of Strafford.

He has been described as one who was frequently devout in prayer, receiving the sacraments and reading the Bible. He had a reverence for God's house and gave due attention and respect to preachers and their sermons. He had a great esteem for the ministry of God's Church, a hatred of heresy, and zeal to propagate the true worship of God.

His Second Marriage Day

The day of his execution he saw as his second wedding day. He prepared himself for death. His daily discipline was to pray twice for an hour in private and twice daily in public. His last hours were given continually to prayer, to thoughts of forgiveness, and to the Sacrament of Holy Communion. His death stamped upon his people's hearts the belief that he was a true martyr.

Eikon Basilike

The work, *The Eikon Basilike*, is 'The Portraiture of his Sacred Majesty in His Solitudes and Sufferings'. This influential royalist work was secretly published in 1649 before his death. It is attributed [by some; —*Ed.*] to J. Gauden, later Bishop of Exeter, and uses genuine materials written and later corrected by the King. It gathered together the appreciative thoughts and opinions people had of King Charles. It became not only a plea for the dead king but a passionate defence of the Church of England. Small wonder that the Church honoured the King's name among her saints, with the full authority of the Crown, the Convocations, and Parliament. Thus the Church of England with the sanction of the State canonised Charles the King. It is the last canonisation in the English Church. There was no claim to faultlessness, no denial of conspicuous faults and sins. All that is asserted is that the witness of faith has been given conspicuously, even in the face of death, and so the soul has passed into the peace of the merciful God. Here is a spontaneous test that the life has been lived, with all its failures, with the face set towards God and that death has come as a true offering in the Lord.

[Canon Middleton edits The Tufton Review, a scholarly Anglo-Catholic periodical, and is tutor at Saint Chad's College in Durham. Nearby, he is Rector of Boldon, a IX Century Saxon church which honors our Martyr King with a commemorative window. Last year he completed a book and lecture tour in Canada. Lee Hopkins met Canon Middleton in London during the 350th Anniversary of the Royal Martyrdom.]

The Rt. Rev'd John Joseph Meakin Harte

II Bishop of Arizona

II Bishop Suffragan of Dallas

Episcopal Patron, S.K.C.M.

1914 ✕ R.I.P. ✕ 1999

The Rt. Rev'd Joseph M. Harte, D.D., S.T.D., D.Min., II Bishop of Arizona, died in Phoenix on IV Advent, Sunday 19 December 1999, two days after the 60th anniversary of his ordination to the sacred priesthood. He was 85. He died 10 days after his beloved wife, Alice. A Requiem Mass was celebrated at 2 p.m. on Wednesday 22 December 1999 in Trinity Cathedral by the Rt. Rev'd Robert Shahan, IV Bishop of Arizona. Bishop Harte is survived by three children, Victoria Harte Money of Eugene, Oregon, the Rev'd Joseph M. Harte, Jr., of Flagstaff, Arizona, Dr. Judith Harte of Albany, California, and five grandchildren.

Born in Springfield, Ohio, on 28 July 1914, he graduated from Washington and Jefferson College in Pennsylvania, where he had a football scholarship. While he was in college he acted and directed plays,

and was involved with several radio stations. He always remembered his grandmother, who prayed that her first grandson would be a priest. Said Bishop Harte, "I was her first grandson." He attended The General Seminary and was ordained deacon 11 April 1939 at the Cathedral of Saint John the Divine and priest in December of the same year. He later served as a trustee of General.

Father Harte met Alice Taylor of Tulsa, Oklahoma, in 1941. They were married later that year. He served congregations in Miami, Oklahoma and Tulsa, then Rochester, New York, Austin, Texas, and Erie, Pennsylvania. He was Dean of Saint Paul's Cathedral, Erie, when he was elected Suffragan Bishop of Dallas in 1954, being consecrated on the Feast of SS. Peter & Paul.

He was elected II Bishop of Arizona in 1962. He presided over a period of extraordinary growth in the diocese. Bishop Harte was a lover of the Book of Common Prayer and rejoiced in the opportunity to serve on the Standing Liturgical Commission during the revision process (1968-72). In the late 1960s and early 1970s, when rioting tore many U.S. cities, he worked with Rabbi Albert Plotkin and Msgr. Robert Donohoe successfully to prevent rioting in Phoenix. For this effort, they were honored with the Brotherhood Award of the National Conference of Christians and Jews.

All who knew Bishop Harte remember him as a great lover of people. His ability to recall names was legendary. After he retired in 1979, he was Bishop in Residence at All Saints, Phoenix. He earned his D.Min. from Notre Dame in his retirement, finding he could do much of the study in Arizona. He was keen to earn this doctorate as he had received two honorary ones earlier in his career. He remained active in retirement, served as a hospice chaplain, and was active in his fraternity, the Society of King Charles the Martyr, Rotary International, and as an associate of the Society of Saint John the Evangelist.

Bishop Harte was one of the founders of the National Organization of Episcopalians for Life, NOEL. Even before Roe v. Wade became law, Bishop Harte sensed the momentum seeking to legalize abortion. He began calling on the Episcopal Church to proclaim the sanctity of life in 1966. In 1971, he organized a committee to study the issue of abortion and began chapters of Episcopalians for Life. Officially incorporated in 1983, it was renamed NOEL. He continued his efforts as President Emeritus of NOEL, writing in 1999 that assisted suicide "is another assault on the dignity of man who is created in God's image." The Rev'd Geoffrey W. Chapman, President of NOEL, wrote that Bishop Harte was "a saint in our time who truly loved life."

His devotion to the Royal Martyr began in 1942 during his time as Rector of All Saints, Austin, Texas. Mrs. Elizabeth Carnahan, a parishioner there, was the Society of King Charles the Martyr's representative in the United States. Her successor, Mrs. Eleanor E. Langlois, invited Bishop Harte to be Episcopal Patron of the American Branch of the Society in 1972. He presided over a number of Society activities in America, including the first Annual Mass & Meeting in 1984 at Saint Ignatius Church, New York, and in the U.K. at S.K.C.M. and Royal Martyr Church Union events. He was an honorary Vice-President of the R.M.C.U.

Bishop Harte often wrote to the American Representative about his devotion to the Royal Martyr. Writing in 1998, he urged us to "thank Almighty God for [Charles's] saving the Episcopate in the One, Holy, Catholic and Apostolic Church in the Anglican Communion." On another occasion he wrote, "as I prayed in Saint George's Chapel, Windsor, the Presence of Saint Charles was real and powerful." In another letter dated 1990, he wrote, "I will be forever grateful to a brilliant woman, Elizabeth (Mrs. Arthur) Carnahan, a devout communicant of All Saints' Parish, Austin, Texas, where I was Rector (1943-51) for introducing me to our Holy Patron. Mrs. Carnahan served as American Secretary, S.K.C.M., for many years, and from her I found the Saint who has guided my life and ministry for forty-seven years."

May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. Jesu mercy. Mary pray.

Cavalier Fiction: *John Inglesant*

by Richard J. Mammana, Jr.

One of the best-kept secrets of XIX Century English literature is a book you won't find in print or even on the shelves of many libraries. In fact it's one you'll probably have to seek out in the aisles of an antiquarian bookshop (if you don't want to cheat by looking for it online). It takes its readers through all the turmoil and intrigue of XVII Century England against the background of Europe. Cameo appearances are made by both Archbishop Laud and King Charles I, while the title character steals the hearts of all who take the time to let themselves be drawn into his life.

The book is Joseph Henry Shorthouse's *John Inglesant: A Romance*. *The Oxford Dictionary of the Christian Church* calls the book "a powerful *apologia* for Anglicanism," and notes that among its most sincere admirers have been Charlotte Yonge, Cardinal Manning and Prime Minister William E. Gladstone. S.K.C.M. members will be glad to count themselves among its latter-day readers.

A convert to Anglicanism from the Society of Friends, Shorthouse (1834-1903) was by profession a vitriol manufacturer in Birmingham. His education began at a Quaker boys school and continued at Tottenham College. The Introduction to his posthumous *Life and Letters* notes that "His life . . . is a proof that a man may successfully cultivate a taste for literature and sound learning without the advantages of a University education or even of University Extension Lectures, or such social companionship or privileges as a professional career confers."

He was baptized with his wife in August 1861; soon after a series of epileptic attacks—attributed by doctors to too much reading and overwork—troubled him. At this time, he lived in Edgbaston, not far at all from the Oratory where the aged Cardinal Newman spent the latter part of his life. But he set himself to literary work on *John Inglesant* despite his daily professional duties. It was a therapy for him, a distraction of the most sublime sort, and he completed the book piecemeal over the course of many years. By 1876 he had finished it, and began the process of submitting his manuscript for publication. It was rejected by all.

By 1880 Shorthouse resolved to pay for the publication himself. This done, he distributed copies to his friends and family, with a number going to *The Guardian* and the *Birmingham Daily Gazette*. Reviews were enthusiastic all around, and Macmillan and Co. offered to publish the book for the reading public. Shorthouse's literary reputation was quickly established, with other shorter tales coming from his pen in the wake of his great success with *Inglesant*. None achieved the great place of their predecessor in the hearts of readers. Fans from as far away as Egypt and the United States created a demand for *John Inglesant* which makes its present-day lack of popularity surprising. An American edition came out immediately, and Dutch doctoral dissertations as late as the 1930s examined philosophical, historical and religious aspects of the book.

Shorthouse's literary success did not mean a retirement from his professional obligations, however. He continued to manage and direct the vitriol operations of his familial business until illness made this impossible in the first years of the last century. He died, his wife tells us, on 4 March 1903, comforted by the ministrations of the Church and with a well-worn copy of Keble's *Christian Year* at his bedside. He was mourned by his workers along with a large crowd of admirers and friends. An essay in the *Temple Bar* proclaimed that he and his best work, *John Inglesant* would "be a precious national heritage so long as the English-speaking race survives."

So much for the life of Shorthouse, a fascinating and much-overlooked figure in XIX Century English fiction. Now to the book itself.

It begins, as so many good books do, with the proposition that it is “from a manuscript.” “Geoffrey Monk, M.A.,” a Roman Catholic, purports to be the editor of a collection of documents found at a country house, and related to the story of John Inglesant himself. Inglesant was, we learn, “a servant of King Charles the First, who was very closely connected with the Roman Catholics of that day, especially abroad, and was employed in some secret negotiations between the King and the Catholic gentry; but the chief interest connected with his story consists in some very remarkable incidents which took place abroad, connected with the murderer of his only brother—incidents which exhibit this young man’s character in a noble and attractive light.”

This introduction thus made, Shorthouse takes us through the early years of Inglesant’s life. “Johnny” is brought up under the protection and instruction of Father Sancta Clara—the alias of Franciscan Christopher Davenport, who dedicated a Latin precursor to Tract 90 to Charles I. He is a promising young boy, and soon finds his way to court, where he serves as a page. Eventually, Inglesant is taken into the King’s closest confidence, and has a role to play in many of the events so well-known to students of Stuart history. During the Revolution, he is accused by Cromwellian partisans of “Jesuitical” conspiracy and condemned to death. Only a miracle saves his life and lets the novel continue.

Pictures of the quasi-monastic life under Nicholas Farrar at Little Gidding weave charmingly through the early portions of the book. They are both interesting and believable. While at Little Gidding, Inglesant falls in love with Mary Collet, pledged herself to a life of celibacy despite her own great affection for him. After Charles’s martyrdom, when Royalists of all sorts and conditions have fled in exile to France, John meets Mary once again in France just as she is about to die. The tender pathos of their meeting and her death in a Roman Catholic convent can not fail to gain a sympathetic reading.

From France, Inglesant travels through Europe to find the murderer of his brother, and a number of side-adventures provide intriguing glimpses of Renaissance Italy. One long sojourn concerns John’s dealings with the Molinists, followers of the Spanish Quietist Miguel de Molinos. Romance is never far behind the title character, and we return to it off and on while on the Continent.

His adventures in Europe ended, he returns to England still a member of the Church of England despite his close relations with and affections for the Roman Church. He ends his life a lutenist and violinist at Oxford, consumed by the philosophical dilemma which has occupied much of his life: the difference between the Anglican and Roman systems of Catholic Christianity, and the allegiance he bears to the former rather than the latter.

Any summary of the action of the book is difficult indeed. Events and sentiments blend with allegiances and plain color to create a story that needs to be read in order to be understood. And I commend my readers very seriously to reading the book themselves, not only for the beauty of the narrative and setting, nor even for the association of Charles and Laud with the plot, but for the sublime picture of a Christian gentleman of the Anglican persuasion—fond of his ancestral allegiance to the see of Rome, but not bound unduly when that filial allegiance is exceeded by juridical requirements; diligent about the Service of the Church, the Mass, and likewise attending seriously to his personal prayer life; knowledgeable in the Christian intellectual tradition and its antecedents, willing to defend, embellish and extend it; devoted at all times to an unfeigned and wholehearted enjoyment of all those good gifts of God which are known to us in His creation, and redeemed for us by His Son Jesus Christ.

The description of the Oxford in which the action of the Romance sometimes take place is enjoyable in its own right:

“The colleges were full of men versed and intelligent in all branches of learning and science, as they were then taught. . . . The utmost loyalty to Church and State existed. Many old customs of the Papists’ times, soon to be discontinued, still survived. One of the scholars sang the Gospel for the day in Hall at the latter end of dinner. The musical service in the Chapels on Sundays, Holy Days, and Holy Day Eves, were much admired, and the subject of great care. . . . The High Church party, which reigned supreme, were on excellent terms with the Papists, and indeed they were so much alike that they mixed together without restraint. No people in England were more loyal, orthodox, and observant of the ceremonies of the Church of England than the scholars and generality of the inhabitants.”

Shorthouse’s portrayal of the martyrdom of Archbishop Laud is worth reproduction for its further indication of his style and the skill with which he paints events still dear to our own hearts today:

“The next three days the Archbishop spent in preparing for death and composing his speech; and on the day on which he was to die, Inglesant found when he reached the Tower, that he was at his private prayers, at which he continued until Pennington arrived to conduct him to the scaffold. When he came out and found Inglesant there, he seemed pleased, as well he might, for excepting Stern, his chaplain, the only one who was allowed to attend him, he was alone amongst his enemies. He ascended the scaffold with a brave and cheerful courage, some few of the vast crowd assembled reviling him, but the greater part preserving a decent and respectful silence. The chaplain and Inglesant followed him close, and it was well they did so, for a crowd of people, whether by permission or not is not known, pressed up upon the scaffold, as Dr. Heylyn said, 'upon the theatre to see the tragedy,' so that they pressed upon the Archbishop, and scarcely gave him room to die. Inglesant had never seen such a wonderful sight before—once afterwards he saw one like it, more terrible by far. The little island of the scaffold, surrounded by a surging, pressing sea of heads and struggling men, covering the whole extent of Tower Hill; the houses and windows round full of people, the walls and towers behind covered too. People pressed underneath the scaffold; people climbed up the posts and hung suspended by the rails that fenced it round; people pressed up the steps till there was scarcely room within the rails to stand. The soldiers on guard seemed careless what was done, probably feeling certain that there was no fear of any attempt to rescue the hated priest.

“Inglesant recognized many Churchmen and friends of the Archbishop among the crowd, and saw that they recognized him, and that his name was passed about among both friends and enemies. The Archbishop read his speech with great calmness and distinctness, the opening moving many to tears, and when he had finished, gave the papers to Stern to give to his other chaplains, praying God to bestow his mercies and blessings upon them. He spoke to a man named Hind, who sat taking down his speech, begging him not to do him any wrong by mistaking him. Then begging the crowd to stand back and give him room, he knelt down to the block; but seeing through the chinks of the boards the people underneath, he begged that they might be removed, as he did not wish that his blood should fall upon the heads of the people. Surely no man was ever so crowded upon and badgered to his death. Then he took off his doublet, and would have addressed himself to prayer, but was not allowed to do so in peace; one Sir John Clotworthy, an Irishman, pestering him with religious questions. After he had answered one or two meekly, he turned to the executioner and forgave him, and kneeling down after a very short prayer, to which Hind listened with his head down and wrote word for word, the axe with a single blow cut off his head. He was buried in All Hallows Barking, a great crowd of people attending him to the grave in silence and great respect,—the

Church of England service read over him without interruption, thought it had long been discontinued in all the Churches in London.

“News of his death spread rapidly over England, and was received by all Church people with religious fervour as the news of a martyrdom; and wherever it was told, it was added that Mr. John Inglesant, the King’s servant, who had used every effort to aid the Archbishop on his trial, was with him on the scaffold to the last. ”

Through the same eyes we also witness the Royal Martyrdom, with which my account of a book much enjoyed will end.

“Having been condemned by this unique Court, he was, with the most indecent haste, hurried to his end. A revolting coarseness marks every detail of the tragic story; the flower of England on either side was beneath the turf or beyond the sea, and the management of affairs was left in the hands of butchers and brewers. Ranting sermons, three in succession, before a brewer in Whitehall, is the medium to which the religious utterance of England is reduced, and Ireton and Harrison in bed together, with Cromwell and others in the room, signed the warrant for the fatal act. The horror and indignation which it impressed on the heart of the people may be understood a little by the fact, that in no country so much as in England the peculiar sacredness of Monarchy has since been carried so far. The impression caused by his death was so profound, that, forty years afterwards, when his son was arrested in his flight, the only thing that during the whole course of that revolution caused the least reaction in his favour was (according to the Whig Burnet) the fear that the people conceived that the same thing was going to be acted over again, and men remembered that saying of King Charles—“The prisons of princes are not far from their graves.” He walked across the park from the garden at St. James’s that January morning with so firm and quick a pace that the guards could scarcely keep the step, and stepping from his own banqueting house upon the scaffold, where the men who ruled England had so little understood him as to provide ropes and pulleys to drag him down in case of need, he died with that calm and kingly bearing which none could assume so well as he, and by his death he cast a halo of religious sentiment round a cause which, without the final act, would have wanted much of its pathetic charm, and struck that keynote of religious devotion to his person and the Monarchy which has not yet ceased to reverberate in the hearts of men. ”

“That thence the Royal actor borne
The tragic scaffold might adorn,
While round the armed bands
Did clap their bloody hands:
He nothing common did, nor mean,
Upon that memorable scene;
But with his keener eye
The axe’s edge did try;
Nor called the gods with vulgar spite
To vindicate his helpless right,
But bowed his comely head
Down, as upon a bed.”

—*The Republican, Andrew Marvell*

[Richard J. Mammanna, Jr., a member of S.K.C.M., is a sophomore in Classics at Columbia University. He is a contributor to The Living Church and to Touchstone: A Journal of Mere Christianity. He is a parishioner of the Church of the Resurrection, Manhattan.]

Our Virtual Society: SKCM On-line

by Skip Keats, S.K.C.M. Webmaster

At the request of the American Representative, I present here an overview of the Society of King Charles the Martyr on-line. I shall discuss where we have been, where we are now (at this writing), and where I hope the site shall be, both in the near term and somewhat further out.

Background

The S.K.C.M. web site was initially launched three years ago, just prior to the 1997 Annual Mass and General Meeting of the American Region, and was announced at said meeting at All Saints, Ashmont, Boston, Massachusetts. At the time, the site was hosted on the webmaster's personal site. It had a limited focus, aimed primarily at current membership.

Over the intervening years, the site was moved from the webmaster's personal space to the web site of the webmaster's small consultancy, where it currently resides (<http://www.stoafutura.com/skcm/>). However, the deficiencies of its initial design became ever more clear not only to the webmaster, but also to various Society members.

Consequently, the webmaster rethought and redesigned the site. The new design launched just after the January, 2000, Annual Mass and Meeting.

Site Objectives

The objectives of the web site, in its new incarnation, are three-fold.

- To increase the visibility of S.K.C.M. globally, thereby allowing more people to know and understand our cause, particularly in that part of the Church Catholic that is known as the Anglican Communion.
- To increase the observance of the Feast of Saint Charles throughout our regions by allowing access to necessary materials for said observances.
- To increase our membership world-wide, to encourage planting of new chapters within existing regions and for creation of new regions, and to encourage discussion and communication within our current membership both intra- and inter-regionally.

These objectives will be individually discussed in greater detail. The single most important point of this article is that our membership should understand that with the advent of the Internet, we may now bridge continents and oceans with our message that Saint Charles died to defend the Faith.

Functionality Overview

THE TECHNICAL STUFF

The new site design is both more technically advanced and yet more simplified than the original site.

The original site was created using a Microsoft program called FrontPage. While it produced a reasonably elegant site, it also produced a site that was excessively Microsoft-centric and employed a technology called Java for its buttons. Unfortunately Java, which while very versatile for programming, must be distributed on the Web in an applet format. (Applets are mini-programs.) The applets may take some time to load, and frequently do. Additionally many people have their Java-enabled browsers disabled because they fear hostile attacks via Java over the Internet.

The remodeled site employs a variety of technologies, but not Java. Designed to comply with internationally recognized standards as established by the Web's governing body, the World Wide Web Consortium (W3C), the site, which uses frames, employs HTML 4.0, Cascading Style Sheets (CSS-1, CSS-P, and CSS-2), DHTML, and ECMAScript (the internationally recognized version of JavaScript). It also makes extensive use of Macromedia Flash and Adobe Acrobat.

While the site is viewable in second and third generation browsers, it is better in fourth or fifth generation browsers. It is best in either Microsoft Internet Explorer 4 or 5, as Netscape 4 does not adhere to the W3C-endorsed standards very well.

NAVIGATION

Upon visiting the site, one will encounter a short Flash presentation highlighting the Royal Martyr's final words in pictures, sound and text. Then one will be sent on to the primary site frame. Once there, the reader will be presented with a series of buttons noted sections of the site, which will then load new frames in the lower section of the initial frame.

Design Philosophy

INCREASE VISIBILITY AND EXPAND EDUCATIONAL MISSION

The site was reconceptualized as THE site for the Society of King Charles the Martyr, under which information on all regions would reside. As the Internet is global, so should the Society's site be as we should present a common look world-wide. Most areas of the site have areas intended for information from not only the American Region, but also the parent (British) and Australian regions. Further materials from these regions, k and correspondence, will be welcomed.

So far, material is being posted regarding both the British and American regional journals, *Church and King*, and *SKCM News*. *Church and King* frequently includes information on the Australian region. Additionally, articles from each journal are being posted under different areas of the site, as appropriate, in furtherance of the Society's educational goals. Historical information regarding both Saint Charles himself, his times, the English Civil War (as it impacted the Martyr's religious beliefs and understandings) and the Society is also being accrued, prepared, and posted.

Several longer-term goals may include the Society's own free-standing web site, e.g., skcm.org, and/or password-protected areas strictly for members. Such members' areas could conceivably contain member contact information, allow members to update their own information, or provide survey feedback. At present, these ideas are just possibilities.

INCREASE OBSERVANCES OF THE FEAST

In the hope of increasing the observance of Saint Charles's Feast, particularly in those areas where we may have members who are unable to attend annual meetings, a liturgical section of the site is being developed. Here a reader will find propers, prayers, hymns, and other liturgical necessities for the observance of Saint Charles's day. By making these materials available, we hope that more parishes through the Provinces of the Communion will observe the feast.

INCREASE DISCUSSION AND COMMUNICATION AMONGST THE CURRENT MEMBERSHIP

Some interactivity has been added to the site, and more is planned. At present, a forum/chat group has been established via Yahoo! which may be reached from a link in the site's membership section. An e-mail bulletin service is planned, and may be functional by the time you read this.

A more long-term goal relates to a database to assist in record maintenance of membership and to allow a variety of services to the membership including allowing them to find other members and chapters when they move or travel.

Conclusion

The Web is an ever-evolving medium. As such, our site will also continue to evolve as technology changes. I hope the above information will be of interest to our membership. Comments or suggestions are most welcome. You may contact me at hawksmor@tidalwave.net.

The Elizabethan Settlement

by Lee Hopkins

In 1572, a group of Puritans published one of their interminable pamphlets, this one titled *An Admonition to Parliament*, asking that Queen Elizabeth be pressured to limit the Anglican Church to "those things only which the Lord himself commandeth".

This was the downside of England's growing literacy, that each person became his own Pope, reading the Bible with a finger under each word, and moving lips, and understanding what little they could, without historical context or knowledge of the hopelessly corrupted admixture of different versions over about a thousand years. What they could discern from this untidy anthology of Hebraic literature became a pipeline to divine intention through eccentric individual assertion. In short, the birth of Puritanism.

Worse yet, the Church inherited by Elizabeth was the remnant, after her sister Queen Mary's five-year reign of Roman Catholic revival, of a crypto-Calvinist mess the dying teenage Edward VI had made of

his father Henry VIII's orthodoxy independent of the Pope. Queen Mary's bonfires had consumed the most vigorous of Anglican adherents, far more honest laypeople than priests, most of whom easily turned their coat back toward Rome.

It was Elizabeth's particular genius to consolidate this seemingly hopeless confusion, being herself a catalyst, with a cadre of courageous priests, into a reconstruction of the ancient British Church, recognized as a separate Province by medieval popes ever since Augustine arrived in Canterbury in the VI Century at Pope Gregory the Great's direction. From the patristic core of Byzantium, Elizabeth's scholar priest Richard Hooker (who never sought preferment beyond humble parish status) compiled his *Laws of Ecclesiastical Polity* which still defines the worldwide Anglican Communion as based upon Scripture, tradition, and reason. This middle path enables accommodation to time's flux without becoming time's fool.

But we who are not Puritans are often mistaken in being dismissive of them. They are, then and now, formidable adversaries. The narrowness of their vision gives it a laser focus. Fortunately, as each individual Puritan with unconscious irony claims infallibility in faith and morals that all popes since Pius IX have sought, these Protestant brethren rarely combine effectively.

As Elizabeth's closest advisors and most significant courtiers were Puritan sympathizers or activists (from senior Burleigh, indispensable spymaster Walsingham, favorite Leicester, Raleigh, to Drake and his seagoing rivals), she played a clever but dangerous game of continually stacking and reshuffling the fixed deck of personal favors bestowed or withdrawn. She was well aware that the Puritans were as big a threat to her as Hapsburg Spain, Mary of Scotland's royal French paymasters, or the Papacy, which was pulled almost apart by these two dynasties fighting for the hegemony of Europe.

Elizabeth's study was the heart of the people, and she understood the native talent for self-adjustment.

As historian Davis Fischer (*Albion's Seed*) and Kevin Phillips (*The Cousins' Wars*) have argued, our history seems to be a turning wheel of Germanic-Puritan and Celtic-Catholic cyclic oppositions. Yet this core conflict creates a kind of equilibrium that from thesis and antithesis synthesizes into Anglican moderation and the stability of representative government through a loyal opposition.

While the war with the Hapsburgs climaxed at sea with the defeat of the Armada in 1588, the conflict with Geneva went on right at home through a faction of uncontrolled clergy, free lance priests pursuing personal agendas like today's televangelists, or for hire by anti-Anglican newly rich magnates whose wealth derived from Church lands confiscated by Henry VIII. (The saintly Bishop Lancelot Andrewes of Winchester declined to become Archbishop of Canterbury unless these spoils were returned, which was impossible.)

Though stuck with one useless, spineless Archbishop of Canterbury Grindal, whom Elizabeth simply ignored and let die of chagrin, his primacy was fortunately sandwiched between those of such fine, able and energetic men as the great Matthew Parker and honest John Whitgift. John Cartwright, the spiritual leader of the rebel priests, was hounded out of Cambridge. Much was done to correct the situation where rising and mobile population had eroded ancient parish boundaries, and to raise the educational standards of priests, who often deserved the ridicule of Puritans for rote recitations of what seemed mummery. (It was Archbishop Laud who completed this work in the next century, and died for it along with his King, Charles I.)

The Elizabethan Settlement, refined and fine tuned by Charles I, and revived and redefined by the Oxford Movement, is a work in progress. It is a road that never ends, and generally, as now, goes arduously uphill. The point, as T. S. Eliot explained, is to establish that what has always been, still is.

***The Vision Glorious: Themes & Personalities
of the Catholic Revival in Anglicanism* by Geoffrey Rowell**

reviewed by Lee Hopkins

The Vision Glorious: Themes & Personalities of the Catholic Revival in Anglicanism by Geoffrey Rowell, Oxford 1983. 280 pp. ISBN 0-19-826443-7.

The Church of England slept through the XVIII Century, then got a wake up call a third through the next with the great Reform Act of 1832.

This overwhelmingly beneficial package of social change also unfortunately contained a provision that non-Anglicans could sit in Parliament. What seemed social justice meant in fact that Parliament, which has oversight concerning the Church of England, now gave politicians of other persuasions or none power over it.

A remarkable set of traditionalist Anglican clergy and laity came together in opposition, and formed what came to be known as the Oxford Movement, from its inspiration at that university, and focus at the local parish of Saint Mary's. (This wonderful church still greets the visitor to Oxford, from its statue placed over the doorway by Archbishop Laud and damaged by Cromwellian gunfire, to the pillar by the pulpit where Archbishop Cranmer was chained at trial in Roman reaction to his *Book of Common Prayer*, prior to being burned alive.)

The Oxford Movement dated only from the trumpet call of the great John Keble's Assize Sermon of 1833, to disaster in 1845 with John Henry Newman's defection to Rome.

The Oxford Movement is still alive and well in the Anglo-Catholicism it defined from the work of Elizabeth I, James I, Charles I, and the cream of their Bishops and clergy. But Newman made what was a celebration and rebirth of Anglican self-awareness seem a Roman Fifth Column.

In our own inauspicious beginning of a new century, the Tracts, so called, of the Oxford Movement should be more readily available to us, as the Church is as imperiled as it ever was when Dr. Keble mounted his pulpit. But for those either familiar or unfamiliar with the Oxford Movement, Geoffrey Rowell's *The Vision Glorious* is the best brief study available, one of a number of exceptional books from this lucid, scholarly author.

John Keble (1792-1866), the saintly priest, poet, and scholar, who with Pusey is seen as co-founder of the Oxford Movement, said in a sermon commemorating Charles I's judicial murder on 30 January 1649, that "The Church of England should keep this day, as Christ's universal Church should keep the day of Saint Stephen's martyrdom".

While defamed then as now by Calvinists and anti-Roman fanatics, the Oxford Movement saved the soul of the Anglican Communion. It returned us to our patristic, sacramental roots.

Newman's early writings, which as Dr. Rowell points out, saw the Pope as Antichrist, were later repudiated. Yet they offer an ironic commentary, while providing food for thought, as they echo Dr. Pusey's comment that Roman claims to primacy were meaningless due to Rome's 1054 break with the Greek Church, which contains our patristic core.

In Tract XC, Newman said: "The Papacy began in the exactions and passions of man; and what man can make, man can destroy. Its jurisdiction, while it lasted, was 'ordained of God'; when it ceased to be, it ceased to claim our obedience; and it ceased to be at the Reformation."

"The Anglican Church," Newman had written elsewhere, "was essentially complete without Rome, and independent of it." And: "There is nothing in the Apostolic system which gives the Pope authority over the Church, such as it does not give a Bishop." These sentiments flourish today in support of conciliar Church governance in the writings of Hans Küng.

"The theology of the Anglican *via media*," Dr. Rowell observes, "as maintaining the 'Catholic consent' of antiquity was defended as free from the Roman distortions of an warranted usurpation of authority and over-systemization in theology."

These quotations should put at rest the tired Roman arguments about the invalidity of Anglican orders, as well as the extreme Protestant notion that Anglo-Catholicism is a stepping stone to Rome. But the final word should be from the great Anglican poet Coleridge, who said: "Christianity is not a theory or a speculation, but a life; not a philosophy of life, but a life and a living process".

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Peace to Corrupt, War to Waste

by Ernest H. Latham, Jr. Ph.D.

For now I see Peace to corrupt no less than war to waste.

— John Milton, *Paradise Lost*

Jane Roberts with a note on portrait busts by Jonathan Marsden, *The King's Head - Charles I: King and Martyr*. London: Royal Collection Enterprises, 1999. 48 pp., 48 illustrations, 8 color plates, ISBN 1 902163 931; pbk. £4.95 (available from S.K.C.M.; see price sheet insert)

Robert B. Partridge, *'O Horrible Murder: The Trial, Execution and Burial of King Charles I*. London: The Rubicorn Press, 1998. 180 pp., 58 illustrations, ISBN 0-948693-57-9 (hbk), ISBN 0-948693-58-7 (pbk) £13.95.

Graham Edwards, *The Last Days of Charles I*. Stroud, Gloucestershire: Sutton Publishing Limited, 1999. 210 pp., illustrated. ISBN 0 7509 2079 3, 19.99 sterling, \$36.00.

The year 1999, 350 years since the trial and beheading of King Charles I, did not bring forth the commemorative events that might have been expected on such a noteworthy anniversary. Perhaps in the United Kingdom this followed from some of the notoriety and scandals with which the House of Windsor was entertaining readers of the tabloid press and giving the institution of the British monarchy a somewhat questionable, even tawdry, image. (Not of course that American politicians were granting the Royals an unchallenged claim on scandal!)

One particularly interesting commemoration, however low key, was the exhibition of portraiture of Charles I, drawn largely from the Royal Collection. The exhibit was displayed at the Queen's Gallery, Buckingham Palace, 29 January - 3 May 1999 and in modified form at the Palace of Holyrood House, Edinburgh, 1 October 1999 - 31 March 2000.

The exhibit consisted of some 143 portraits, all but 5 from the Royal Collection. Among the early images of Charles is a miniature from 1611 when as Duke of York he was created a Knight of the Garter. The exhibit ends with a selection of the hagiographic portraits which followed his execution, the publication of the *Eikon Basilike* and the Restoration.

Jane Roberts has prepared a scholarly catalogue of the exhibit with a good, well illustrated selection of the portraits, all fully documented. Her introduction and the two chapters, "The Creation of the Image: the Court Portrait" and "The Dissemination of the Image: the Popular Portrait," provide a substantial introductory survey of the subject and will repay rereading. This is equally true of Jonathan Marsden's discrete essay on "Portrait Busts." Such busts were an innovation in Britain at the time of Charles I, and an important role in their introduction to the kingdom was played by the French artist Hubert La Sueur, who arrived in England with Henrietta Maria in 1625 and remained to complete some 50 commissions for Charles I, most famous being the equestrian statue in Trafalgar Square.

Two books also were published to mark the recent anniversary. As their titles indicate, they both essay a description of King Charles I and the events of 1648-49. They are, however, quite different books with different emphases, perhaps reflecting thereby the quite different backgrounds which the two authors bring to their work.

Robert Partridge is a dedicated reenactor and a long standing member and officer of the *Sealed Knot*, a society dedicated to disseminating information about the English Civil wars by lectures and reenactments. Thus he brings to the subject his own considerable enthusiasm, occasionally at the cost of scholarly accuracy and detail. He lists by name and birth date most of the children of Charles I but leaves nameless the first son, James Charles, and nameless and dateless the third daughter, Katherine born in 1639 (pp. 27-29). He quotes, sometimes at length, without providing any sources more specific than "a royalist, writing just before the trial" (p. 51), "a contemporary" (pp. 22, 52, 86) or a "Foreign Ambassador" (p. 109). This last illustrates Partridge's rather free use of the upper case. This, American readers and perhaps some others, will find distracting. It is unclear whether this is simply a stylistic eccentricity or the result of too long a perusal of XVII Century documents. The sculptor of the equestrian statue of Charles I at Whitehall is Hubert Le Sueur not Hubert de la Soeur (p. 150). The index has some confusing elements including separate entries for William III and William of Orange. There are, as well, examples of infelicitous syntax which should have been caught by more careful proofreading.

Members of the S.K.C.M. will be concerned that Partridge does not seem to understand King Charles I as a religious martyr or the piety of his death. Certainly Partridge sees it, in the words of his title, as a "horrible murder," but he seems to be rushing along to the burial and thereafter which occupy about one third of the book. Here, Partridge is clearly at home and offers a full account of the preparation and preservation of the king's body, its burial at Windsor, its exhumation in 1813 and the final reopening of the vault in 1888. On these subjects the author provides documentation and detail in profusion, including the full texts of the official reports done in 1813 and 1888. Even the most devoted members of the S.K.C.M.

will probably find that their interest in these subjects has been saturated; those who are not members and are unfamiliar with the beliefs and purposes of the Society may think that Partridge has veered off into the bizarre and the morbid.

This would probably be this reviewer's last word on this book had not a friend brought to his attention an entry in the *Reader's Digest Book of Facts* (editor: Edmund H. Harvey, Jr. Pleasantville, New York and Montreal: The Reader's Digest Association, Inc., 1987, p. 58). The entry, "Lost and Found," could hardly contain more errors of fact. It states that at the Restoration Charles II was granted £70,000 by Parliament to construct his father's tomb in Westminster Abbey, the body could not be found and Charles II simply kept the money for his own purposes. Partridge lays this fable to rest noting that the body was never actually lost, the approximate location of the vault was always known, Charles II considered for his father's tomb possible sites at Windsor Castle and Saint Paul's as well as Westminster Abbey but Parliament never completed the necessary grant.

It is in the matter of the 1813 exhumation, however, that the ironically named *Reader's Digest Book of Facts* takes off at a gallop across the historical landscape. It deserves to be quoted in full. Sir Henry is Sir Henry Halford, who was Physician to the Prince Regent and wrote a pathological report following the exhumation. Both he and the future George IV were present at the exhumation:

"But it seems that Sir Henry had a most unprofessional bent toward souvenir hunting.

"He removed the severed vertebra from the king's neck, had it set in gold, and for the next century he and his descendants used it as a saltcellar - until Queen Victoria heard about it and ordered that the bone be returned to the royal coffin."

Partridge provides full details of the event and makes clear that Sir Henry was a serious physician as his detailed report makes clear. Whatever else may divide the royal houses of Europe, they close ranks quickly when faced with the events at Whitehall in 1649 or for that matter at Ekaterinburg in 1918. It is unthinkable that the Prince Regent would have tolerated the sort of merrymaking with the reliques of his ancestor that the *Reader's Digest Book of Facts* imagines to have taken place. Again, Partridge provides the facts: a part of a neck vertebra, some hair from the back of the head and beard and a tooth were removed with the knowledge of those present. The reliques remained in the Halford family where they were kept in an ebony box, "treated with all due reverence, and were occasionally shown privately to friends, without any suggestion of impropriety" (p. 138). In 1888 Halford's grandson, concerned about the future of the reliques, presented them to a reluctant Prince of Wales, a similarly reluctant Queen Victoria gave her consent to reopening the vault in the presence of the future King Edward VII, who placed the reliques in their reliquary on top of Charles's coffin, and the vault was resealed.

It would seem that as long as there is a *Reader's Digest Book of Facts* in the world to propagate its legends and all sort of historical untruths around the life, death, and burial of the Royal Martyr, there will be a need for Robert Partridges in the world to collect and publish the facts, even in, perhaps especially in, excruciating detail.

Graham Edwards brings to the writing of *The Last Days of Charles I* his education, an honors degree in history from the University of Wales and an M.A. in War Studies from King's College, London. His professional life, first as an infantry platoon commander in India and Burma and then twenty-five years in

the Royal Army Educational Corps, doubtless contributed to the understanding for things military, not lest the military mind, apparent throughout this account. Edwards's book contains a full, scholarly apparatus with appropriate footnotes, a full bibliography and a satisfactory index. Quotations are identified as to source. American readers, however, will be especially intrigued by footnote 13 of Chapter Three which reads: "President of the USA, Richard Milhouse [*sic*] Nixon, c. 1970." Turning back to the text, one is unclear under what circumstance or what exactly this unexpected source contributed to a book about XVII Century British history.

The acknowledgments with their reference to the University of Exeter Staff presiding over "the wealth of their comprehensive microfilm library of essential Thomason Tracts and other seventeenth-century material" seems to suggest that the narrative to follow will be built on a study of tracts and broadsides rather than the more conventional contemporary memoirs. An examination of the bibliography and footnotes shows the author actually relied on the usual sources and histories for his research, for only 12 citations from 8 of the Thomason Tracts are noted.

Edwards has written an account of the conflicting parties, political and religious, in Scotland and England, whose rival claims on Charles's attention and acquiescence are treated in the first third of the book. The balance of the book is concerned with the events of December, 1648, the trial and the execution. A well written, well documented account of these events, it offers no surprises, no new discoveries, no documents published for the first time and, thankfully, no ill considered leaps after originality.

It is precisely this lack of startling originality which gives Edwards's account its value and justifies his book on the subject. Without violating the evidence by inclusion or exclusion, the author shows the inherent impossibility of the position in which Charles found himself after 5 May 1646, when he entered the Scottish camp of General Leven. At that point he had abandoned the battlefield as a solution to the problems of Scotland and England and embarked upon an unequal diplomacy. It was unequal not because he was alone against the combined weight of his two kingdoms but because he was one person embracing one position and facing a bewildering number of shifting and changing interlocutors.

There were first the divisions which separated the newly and imperfectly united kingdoms of England and Scotland, joined in the person of the monarch with precious little else of history, tradition and attitude in common. Scotland herself was reasonably unified around presbyterianism and the Covenant of 1638, but with significant pockets, especially in the Highlands and on the islands, of Anglicans and Roman Catholics. In England the situation was considerably more complicated. There were the basic parliamentary and class divisions between the House of Lords and the House of Commons. The former was markedly inclined towards presbyterianism much resembling, but by no means the same as the Scottish version from whose rigid predestinarianism and certain other points of theology it separated itself. Commons also had a good number of Presbyterians but was increasingly Independent in its loyalty to a congregational church order. Lastly there was the army. Not in any sense a constitutional body of governance, it was, after the summer of 1647 and the unseating of eleven members of the House of Commons, increasingly a political party in the kingdom. After Pride's Purge on 6 December 1648, however, it was the undisputed political power of the kingdom. The New Model Army's final religious loyalty was uncertain. The Independents were perhaps the most visible group, but the Levelers were rising in numbers and influence, especially among the junior officers and other ranks.

To attempt a dialogue with such a cacophonous chorus of political and religious voices was impossible as was any attempt to negotiate with them a political and religious settlement. This impossibility, however, inevitably led to the strident charges of duplicity by one opposition party or the other. Edwards shows that, whatever the difficulties, however, Charles had no choice but to negotiate and that he used his dignity and his considerable diplomatic skills to this end. It was the blunt, plain speaking Puritans (and their Whig descendants!) who chose to mistake diplomacy for duplicity.

Edwards uses the negotiations at Newport and the subsequent events to make this point. When after nine weeks of tortuous negotiations on 29 November 1648, an agreement had been reached between Charles and the Parliamentary delegation, it was a settlement that neither side liked but both sides could live with. It held out the realistic promise of peace in the realm and bought the time necessary for dust to settle and passions to cool.

The account in Edwards shows that Charles believed that at Newport he had negotiated a settlement that, in his answer to the charges read at this trial, was negotiated with honorable persons “honestly and uprightly.” It was the coup d’etat, as Edwards quite correctly identifies the events to which history has lent Colonel Thomas Pride’s name, which unilaterally abrogated the treaty of Newport and set in motion the acts that would culminate on the scaffold at Whitehall. If there is duplicity in the story it is decidedly not on the side of Charles. The charge may, however, be held against the Rump Parliament which packed the court and claimed the right to try King Charles.

In the end Charles proved to be a prophet as well as a martyr. On 29 November 1648, when the Parliamentary Commissioners had left Newport and only a month before his death, Charles sat down to write his eldest son, the future Charles II. He observed: “and we are confident another Parliament would remember how useful a King’s power is to a people’s liberty” (p. 76). On the evening of 29 May 1660, exactly eleven years and six months later, virtually to the very hour, Charles II returned from exile, entered Whitehall to a warm welcome from Parliament.

[Dr. Latham is a retired Foreign Service Office and author of the Saint Charles Litany (see goods price sheet; it also appears in our Liturgical Manual). He is an historian specialized in the Balkans and specifically Romania.]

The Exercise of Armes of Jacob de Gheyn

reviewed by Sarah Gilmer

The Exercise of Armes of Jacob de Gheyn. Edited with an Introduction by Bas Kist, Dover Publications, 31 East 2nd Street, Mineola NY 11501. ISBN 0-486-40442-0. \$12.95.

This attractive, oversize paperback is typical of the high quality books published by Dover. It contains all 117 illustrations from the famous XVII Century military manual together with the text of the 1608 English edition.

The exquisite engravings, so evocative of the early XVII Century, are interesting not only for their detailed portrayal of muskets and how to load and fire them, but also for the distinctively individual faces of the soldiers, their clothing, the cut of their hair and beards, and even their jewelry.

The Exercise of Armes was commissioned by John II of Nassau, kinsman of Maurice, Prince of Orange. Building on the earlier traditions of manuals on swordsmanship and sports, John developed his own unique variation on a theme, an exercise manual emphasizing the importance of arms drill.

Jacob de Gheyn, born in Antwerp in 1565, known for his portrayals of ancient Romans as well as soldiers of his own time, was one of the most accomplished engravers of the XVII Century. He received many commissions on military subjects, and was successful also as a painter and draftsman.

[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 of 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 continued 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 – June, 2000

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Episcopal Patron 1972-1999 ✕ R.I.P. ✕

Kalendar of Anniversaries

13 June 1625	King Charles married
14 June 1645	Battle of Naseby
18 June 1633	King Charles I crowned at Holyrood
30 June 1670	Death of Henrietta, Duchess of Orleans, daughter of Charles I
9 July 1949	Death of Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M.
10 August 1669	Death of Queen Henrietta Maria
3 September 1658	Death of regicide, Cromwell
8 September 1650	Death of Princess Elizabeth at Carisbrooke
15 October 1633	King James II and VII born
19 November 1600	King Charles born (400th anniversary - 2000)

**At the Annual Mass & Meeting, 29 January 2000,
Church of the Ascension & Saint Agnes, Washington, D.C.**

Pictured are (left to right):

the Rev'd Lane Davenport, Rector of the Church of the Ascension & Saint Agnes;
Mark A. Wuonola, Ph.D., American Representative, S.K.C.M.; and
the Rev'd Dr. Richard John Charles Major, Rector of Saint Mark's Anglican Church,
Florence, Italy, Preacher
(see article on p. 1)