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CORONATION OF CHARLES I
THE PROGRESS TO THE ABBEY

— *Annual Mass & Meeting* —
11 a.m., Saturday 26 January 2008,
Mount Calvary Church, Baltimore, Maryland

SKCM News

Mark A. Wuonola, Ph.D., Editor

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PLEASE NOTE THAT DECEMBER, 2005, AND JUNE, 2006 ISSUES OF **SKCM NEWS** WERE NOT PUBLISHED
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From the American Representative

Hiatus and Apology from Dr. Wuonola

I am writing this apology in the Fall of 2007, so it will be anachronistic with respect to this issue of *SKCM News*, nominally the issue of December, 2006. Due to a number of serious, coincident circumstances beyond my control, it has not been possible for me to attend to Society affairs during 2006 and most of 2007. I truly apologize to all you faithful members of the Society for this hiatus and for my inability even to give proper notice of it. I know it was puzzling and frustrating to many of you. Things shall return to normal at this time.

There were and will be no December, 2005 and June, 2006 issues of *SKCM News*. Publication resumes with this December, 2006 issue. The December, 2007 issue will appear at the usual time, between Christmas and New Year's. A delayed June, 2007 issue will appear in Spring, 2008. Regular publication will continue with the June, 2008 issue, under new editorship (see below).

Some good comes out of even the worst of circumstances, and that is so here, too. It has been the case that all responsibility for the American Region of the Society has been in the hands, or on the shoulders, of Bill Gardner and myself. Had responsibility been distributed among more people, the break in the Society's presence would not have occurred. Accordingly, two actions have been taken.

I have appointed a council of advice to assist me in decision making regarding the Society. This council includes, of course, Bishop Ackerman and Bill Gardner. It also includes John Covert (who will be our webmaster, see below), Father Swatos (who will edit *SKCM News*, see below), Doug Ruff (who will provide legal advice), and A. Donald Evans (from Charleston, SC, our largest and most active chapter, representing the chapters). The Council will meet regularly by telephone conference call. It will ensure a level of continuity for the Society commensurate with its importance to you, our members, and to the Cause.

One of the Council's first orders of business will be to effect incorporation for the Society. We will seek incorporation as a tax exempt entity, having been active in the United States of America since 1894-5, well before the creation of the Internal Revenue Service. This will provide an obvious benefit to our members, some of whom support the Society in a very significant way through special donations, by making these donations tax-deductible. It will also benefit the Society's affairs, since under new Homeland Security regulations we are not able to establish bank accounts without proof of our legal status as evidenced by Articles of Incorporation and By-Laws.

The Rev. William H. Swatos, Jr., Ph.D., has significant editorial experience. He has been a priest and a member of SKCM for over thirty-five years, canonically resident in the Diocese of Quincy since 1980, and actually resident most of that time, as he is now, serving as priest-in-charge of Christ Church Limestone, whose building was consecrated in 1845 by Philander Chase and remains almost entirely in its original form. He has served for over a decade as Executive Officer of both the Association for the Sociology of Religion and the Religious Research Association. The former traces its roots to the American Catholic Sociological Society, while the latter derives from the empirical research tradition of Councils of Churches movement of the 1920s-'30s. Prior to that he edited the journal of the ASR, retitled *Sociology of Religion* during his tenure, and he is now general editor of the ASR's "Religion and the Social Order" series. Fr. Swatos is also Senior Fellow of the Institute for Studies of Religion at Baylor University, principally editing the on-line *Interdisciplinary Journal of Research on Religion*, and has a teaching appointment at Augustana

College, Rock Island, Illinois. In recent years he and Mrs. Swatos have participated principally in the British activities of the SKCM and Royal Martyr Church Union.

John Covert has begun to build a new website for the American Region of the SKCM. Look for an announcement in the near future. Its domain name is www.skcm-usa.org. John is a lifelong Episcopalian, having been baptized as an infant in Shrewsbury, New Jersey, confirmed at the age of ten in Falls Church, Virginia, and brought into the Anglo-Catholic wing of the Church under the tutelage of Fr. Roy Pettway in Atlanta, Georgia. He and his wife Pamela currently worship at The Church of the Advent in Boston. Recently "retired" after thirty years at Digital Equipment Corporation and its successor companies, largely working on the OpenVMS operating system's cluster communications technology, John continues to work as a consultant to OpenVMS customers as well as in the emerging Internet Telephony industry. A graduate of Georgia Tech, where he was a member of the Phi Kappa Theta National Fraternity, formerly an exclusively Roman Catholic fraternity, John continues as an advisor to students at Georgia Tech and at Massachusetts Institute of Technology.

Annual dues are \$10 and include two issues of *SKCM News* and of *Church and King* each year. A year's dues will be credited to all members on account of the hiatus.

Let me also 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 since the mid-90s.

2008 Annual Mass & Meeting – Mount Calvary Church, Baltimore, Maryland will be held at 11 a.m. on Saturday 26 January 2008. At the kind invitation of the the Rev'd Jason Catania, we will have our annual mass and then meet briefly after luncheon.

2006 Annual Mass & Meeting – Church of the Holy Communion, Charleston, SC was held on Saturday 28 January 2006. We are grateful to the Rev'd Dow Sanderson, *SSC*, Rector, for his kind hospitality, and also to the many Society members who provided hospitality to me and Bishop Iker, our preacher, and who arranged for one of the best organized meetings on record.

2007 Annual Mass & Meeting – S. Clement's Church, Philadelphia was held on 27 January 2007. It was splendid, as is usual when we meet at this parish, with its outstanding liturgical tradition and large number of Society members. The parish is under the leadership of a new Rector, the Rev'd Canon Gordon Reid, who has held a vast diversity of positions in the worldwide Anglican Communion and hails from the UK. Attendance was low (about 60), less than half of the number we usually have when we meet at S. Clement's, due to my inability to provide the usual publicity in a timely manner.

Detailed reports of both these meetings will appear in the next issue of *SKCM News*.

Celebrations of Saint Charles's Day, 2008

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 new *Website* of the American Branch will be www.skcm-usa.org.

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

***Sermon Preached at the XXIII Annual Mass
of the American Region of the Society of King Charles the Martyr***

Church of the Holy Communion, Charleston SC,

28 January 2006

by the Rt. Rev'd Jack L. Iker, SSC

We have come to honor the King – and to remember – to remember above all else his death and its meaning for us today. He died, we remember, as a result of the plotting and scheming of his own people. His own countrymen not only consented to his execution, but, indeed, they demanded his life for the trespasses of which he was so angrily accused.

Never was there a King such as this, the one we honor and remember in this mass today – as we do at every mass – for he is Christ the Lord, Jesus the Son of God, whom we hail as King of Kings and Lord of Lords. “O worship the King, all glorious above! O gratefully sing his power and his love.” (Hymn 288; Hymnal 1940) We are here first of all to worship, praise and adore him – Jesus who reigns from the cross, he who is enthroned in the tabernacle of the altar, he who is seated at the right hand of the Father.

So there are two Kings we remember at God’s altar today, for we are also here to commemorate King Charles the Martyr and to remember why he died, as well as to celebrate the passion and death of our Lord Jesus Christ. But the martyrdom of Charles I, King of England and Scotland, has significance only in the light of and from the perspective of our Lord Jesus Christ, who was the first martyr of our faith. For his death alone is life-giving and salvific. Only the shedding of his blood on the cross brings the forgiveness of sins and opens to us the way to eternal life. By his death and resurrection, this crucified King opens the Kingdom of Heaven to all who believe in his name. He alone is Savior. He alone conquers sin and death. He alone is enthroned in Heaven, where he reigns forever and ever.

The blood of a martyr is sacred only because it is shed as the cost of his devotion to the one whose life-giving blood was shed for all of us on the cross. Charles Stuart, the martyr King, was a practicing, believing Christian. He placed his hope and trust in Jesus Christ, the King of Glory, and he went to the executioner’s block confident that when his head was severed from his body, he would inherit the Kingdom of Heaven and go to be with the Lord. We call his death a martyrdom because he died in defense of Christ’s Church. He defended and upheld catholic faith and order against those who would subvert them and replace them with something less. He refused to sacrifice the episcopate as the essential order of ministry in the catholic church, of which the Church of England was a living member. And he refused to compromise the practices and doctrines of Prayer Book religion to keep peace with those who would destroy them.

Charles the martyr ruled at a time of civil war, when there was a struggle for the soul of the Church, and whatever mistakes, or poor decisions, or errors in judgment he may have made as King, he was not willing to sacrifice or compromise the truth, even at the cost of his own life. He could have saved his life, and probably his throne, if he had renounced episcopacy and the Prayer Book and embraced Calvinistic belief and presbyterian polity, but he would not – indeed, he could not. Like the King he worshipped and served, he too could have escaped execution by doing what his enemies wanted him to do, by denying what he knew to be the truth. And like his Lord, who exchanged a crown of thorns for a heavenly crown of glory, Charles declared as he approached his execution: “I go from a corruptible to an incorruptible crown.” And again, like his Savior, he faced his martyrdom prayerfully, bravely and without remorse, entrusting his soul into the hands of a loving God.

How appropriate are the words of the Apostle Peter in today's Epistle, when applied to the example of the royal martyr:

“For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it, this is a gracious thing in the sight of God. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps.”

I Peter 2:10-21

In these days of conflict and controversy in the Anglican Communion, which might well be described as a civil war, we do well to remember the example of Charles, King and martyr. For there are many who would urge us to compromise and give in to those who would redefine and reinterpret catholic faith and order, who call the changes they propose “progress”– and urge us to go along in order to keep the peace. We too are urged to go along in order to get along. But we will not – and we cannot – for we believe that the historic faith and practice of the catholic church, which we profess, are God-given, Spirit formed and molded and essential to the apostolic tradition and teaching that we are sworn to uphold and to pass on to the next generation, as we have received them.

The Anglican Communion today owes a great debt to King Charles the martyr for his faithfulness unto death in defense of the Church and her apostolic ministry. And like him, we must remain steadfast and unwavering in our own day in defense and in proclamation of the same.

Remember. Remember there are things worth dying for - our faith in God is chief among them. Many have done so before us (as Charles did), and many shall do so after us. For “the blood of the martyrs is the seed of the Church.” (Tertullian)

Sermon Preached by the Rev'd John Johnson

On 30 January (early XVIII Century)

“Where envying and strife is, there is confusion.” James 3:16

This strife, of this cometh confusion, the apostle James has, in his prohibition, joined with envying. And daily experience will prove, that he has joined them with great propriety; for, perhaps, there has seldom been any great and lasting strife in the world, of which envy was not either the original motive, or the most forcible incentive. The ravages of religious enthusiasts, and the wars kindled by difference of opinions, may, perhaps, be considered as calamities, which cannot properly be imputed to envy; yet even these may often be justly suspected of arising from no higher or nobler causes. A man convinced of the tryth of his own tenets, wishing the happiness of others, and considering happiness as the certain consequence of truth, is necessarily prompted to extend his opinions, and to fill the world with proselytes. But surely pure zeal cannot carry him beyond warm dispute, and earnest exhortation; because by dispute and exhortation alone can real proselytes be made. Violence may extort confession from the tongue, but the mind must remain unchanged. Opinion, whether false or true, whether founded on evidence, or raised by prejudice, stands equally unshaken in the tempests of commotion, and sets at defiance the flames of hostility, and the sword of persecution.

No man, whose reason is not darkened by some inordinate perturbation of mind, can possibly judge so absurdly of beings, partakers of the same nature with himself, as to imagine that any opinion can be recommended by cruelty and mischief, or that he, who cannot perceive the force of argument, will be more efficaciously instructed by penalties and tortures. The power of punishment is to silence, not to confute. It, therefore, can never serve for the effectual propagation, or obstruction, of doctrines. It may, indeed, sometimes hinder the dissemination of falsehood, and check the progress of error, but can never promote the reception of truth.

Whenever, therefore, we find the teacher jealous of the honour of his sect, and apparently more solicitous to see his opinions established than approved, we may conclude that he has added envy to his zeal; and that he feels more pain from the want of victory, than pleasure from the enjoyment of truth.

It is the present mode of speculation to charge these men with total hypocrisy, as wretches who have no other design but that of temporal advancement, and consider religion only as one of the means by which power is gained, or wealth accumulated. But this charge, whatever may have been the depravity of single persons, is by no means generally true. The persecutor and enthusiast have often been superiour to the desire of worldly possessions, or, at least have been abstracted from it by stronger passions. There is a kind of mercantile speculation, which ascribes every action to interest, and considers interest as only another name for pecuniary advantage. But the boundless variety of human affections is not to be thus easily circumscribed. Causes and effects, motives and actions, are complicated and diversified without end. Many men make party subservient to personal purposes; and many likewise suffer all private considerations to be absorbed and lost in their zeal for some publick cause. But envy still operates, however various in its appearance, however disguised by specious pretences, or however removed from notice by intermediate causes. All violence, beyond the necessity of self-defence, is incited by the desire of humbling the opponent, and, whenever it is applied to the decision of religious questions, aims at conquest, rather than conversion.

Since, therefore, envy is found to operate so often, and so secretly, and the strife which arises from it is certain to end in confusion, it is surely the duty of every man, who desires the prosperity of his country, as connected with a particular community; or the general happiness of the world, as allied to general humanity,

FIRST: To consider, by what tokens he may discover in himself, or others, that strife which springs from envy, and ends in confusion.

SECONDLY: What are the evils produced by that confusion which proceeds from strife.

FIRST: Let us consider, by what tokens we may discover in ourselves, or others, that strife which springs from envy, and ends in confusion.

That strife may well be supposed to proceed from some corrupt passion, which is carried on with vehemence disproportioned to the importance of the end openly proposed. Men naturally value ease and tranquillity at a very high rate, and will not, on very small causes, either suffer labour, or excite opposition. When, therefore, any man voluntarily engages in tasks of difficulty, and incurs danger, or suffers hardships, it must be imagined that he proposes to himself some reward, more than equivalent to the comforts which he thus resigns, and of which he seems to triumph in the resignation: and if it cannot be found that his labours tend to the advancement of some end, worthy of so much assiduity, he may justly be supposed to have formed to himself some imaginary interest, and to seek his gratification, not in that which he himself gains but which another loses.

It is a token that strife proceeds from unlawful motives, which it is prosecuted by unlawful means. He that seeks only the right, and only for the sake of right, will not easily suffer himself to be transported beyond the just and allowed methods of attaining it. To do evil that good may come, can never be the purpose of a man who has not perverted his morality by some false principle; and false principles are not so often collected by the judgment, as snatched up by the passions. The man whose duty gives way to his convenience, who, when once he has fixed his eye upon a distant end, hastens to it by violence over forbidden ground, or creeps on towards it through the crooked paths of fraud and stratagem, as he has evidently some other guide than the word of God, must be supposed to have likewise some other purpose than the glory of God, or the benefit of man.

There is another token that strife is produced by the predominance of some vitious passion, when it is carried on against natural or legal superiority.

To be inferiour is necessarily displeasing; to be placed in a state of inferiority to those who have no eminent abilities, or transcendent merit, (which must happen in all political constitutions,) increases the uneasiness; and every man finds in himself a strong inclination to throw down from their elevated state those whom he obeys without approbation, whom he reverences without esteem. When the passions are once in motion, they are not easily appeased, or checked. He that has once concluded it lawful to resist power, when it wants merit, will soon find a want of merit, to justify his resistance of power.

And if we survey the condition of kingdoms and commonwealths, it will always be observed, that governours and censured, that every mischief of chance is imputed to ill designs, and that nothing can persuade mankind, that they are not injured by an administration, either unskilful, or corrupt. It is very difficult always to do right. To seem always to do right to those who desire to discover wrong, is scarcely possible. Every man is ready to form expectations in his own favour, such as never can be gratified, and which will yet raise complaints, if they are disappointed. Life is a state of imperfection; and yet every man exacts from his superiours consummate wisdom, and unfailling virtue, and, whenever he sees, or believes himself to see, either vice or error, thinks himself at liberty to loosen the ties of duty, and pass the boundaries of subordination, without considering that of such strife there must come confusion, or without knowing, what we shall consider,

SECONDLY: The evils and mischiefs produced by that confusion which arises from strife.

Of the strife, which this day brings back to our *remembrance*, we may observe, that it had all the tokens of strife proceeding from envy. The rage of the faction which invaded the rights of the church and monarchy, was disproportionate to the provocation received. The violence with which hostility was prosecuted, was more than the cause, that was publickly avowed, could incite, or justify. Personal resentment was apparent in the persecution of particular men, and the bitterness of faction broke out in all the debates upon publick questions. No securities could quiet suspicion, no concessions could satisfy exorbitance. Usurpation was added to usurpation; demand was accumulated on demand; and, when war had decided against loyalty, insult was added to insult, and exaction to exaction.

As the end was unjust, the means likewise were illegal. The power of the faction commenced by clamour, was promoted by rebellion, and established by murder; by murder of the most atrocious kind, deliberate,

contumelious, and cruel; by murder, not necessary even to the safety of those by whom it was committed, but chosen in preference to any other expedient for security.

This war certainly did not want the third token of strife proceeding from envy. It was a war of the rabble against their superiours; a war, in which the lowest and basest of the people were encouraged by men a little higher than themselves, to lift their hands against their ecclesiastical and civil governours, and by which those who were grown impatient of obedience, endeavoured to obtain the power of commanding.

This strife, as we all know, ended in confusion. Our laws were overruled, our rights were abolished. The soldier seized upon the property, the fanatick rushed into the church. The usurpers gave way to other usurpers; the schismaticks were thrust out by other schismaticks; the people felt nothing from their masters but alternatives of oppression, and heard nothing from their teachers but varieties of error.

Such was the strife, and such was the confusion. Such are the evils which God sometimes permits to fall upon nations, when they stand secure in their own greatness, and forget their dependence on universal sovereignty, depart from the laws of their Maker, corrupt the purity of his worship, or swerve from the truth of his revelation. Such evils surely we have too much reason to fear again, for we have no right to charge our ancestors with having provoked them by crimes greater than our own.

Let us, therefore, be warned by the calamities of past ages; and those miseries which are due to our sins, let us avert by our penitence. “Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.”

[John Johnson (1662-1725) was educated at Magdalene and Corpus Christi Colleges, Cambridge. He was, successively, Vicar of Boughton-under-the-Blean (1687), Saint John's, Margate (1697), and Cranbrook, Kent (1710). He was associated theologically with the views of the Nonjurors. His best known work is Unbloody Sacrifice and Altar; Unveiled and Supported, in which the Nature of the Eucharist is explained according to the Sentiments of the Christian Church in the Four First Centuries (1714-18). The year and venue of this sermon are not given in the references available to the Editor. The version printed here was excerpted by T. John Jamieson, then of Saint Paul's-by-the-Lake, Chicago, in the late 1980s.]

Will in the World: How Shakespeare Became Shakespeare

by Stephen Greenblatt

reviewed by Lee Hopkins

Will in the World: How Shakespeare Became Shakespeare by Stephen Greenblatt, Norton, 2004, 430 pp., ISBN 0-393-05057-2, \$26.95.

Aside from being the crown jewel of English literature, William Shakespeare is significant to our publication's focus on the life, times, and heritage of Charles I, and the zenith of Anglicanism during his reign, an historical hinge on which the Renaissance turned away and modern times emerged.

After inheriting the monarchy from Elizabeth, King James I also took on her favorite playwright, William Shakespeare, and his company of actors. The bard was born in 1564, Charles was born in 1600, so Charles must have seen Shakespeare's plays performed at court.

Though the extraordinary changes that would occur during the life of Charles can hardly be exaggerated, culminating in being judicially murdered, Shakespeare as well, as a member of the older generations of James I, also existed in a watershed of momentous events which set the scene for the life of Charles Stuart.

The long, improbable reign of Elizabeth I saw England go from a fringe nation to a world power. Part of the reason was that in this age of discovery of the fabulous possibilities of the New World, the island kingdom now bestrode the sea between the known and unknown, and had the brains, courage, and vigor to make the most of it. What developed was a new self-awareness of not just nationalism (one of the leitmotifs of the emerging 1600s), but a sense of Englishness, in the individual person and society as a whole. This process in a country is usually mostly bluster (as in Hitler's Germany), but in Britain existed as a sense of honest admiration of great deeds of a noble past leading onward to a not too distant future as the world's greatest power and agent of civilization. The whole genesis of this phenomenon in Shakespeare's lifetime calls up a good descriptive phrase that is the title of one of Professor Greenblatt's other books: *The Circulation of Social Energy in Renaissance England*.

And what better man than Shakespeare to immortalize this process? What better summary than John of Gaunt's dying speech in *Richard II*? "This royal throne of kings, this sceptred isle,/ This earth of majesty, this seat of Mars,/ This other Eden, demiparadise,/ This fortress built by nature for herself/ Against infection and the hand of war,/ This happy breed of men, this little world,/ This precious stone set in the silver sea/ Which serves it in the office of a wall,/ Or as a moat defensive to a house/ Against the envy of less happy lands;/ This blessed plot, this earth, this England,/ This nurse, this teeming womb of royal kings,/ Feared for their breed and famous by their birth,/ Renowned for their deeds as far from home/ For Christian service and true chivalry...."

The defeat of the Armada, Elizabeth's religious settlement, the growing literacy and power of the middle class, the explosion of language, the self-examination that was part of the religious conscience of the age, along with a kind of national sense of gamesmanship combined to create a legendary time that has never been equaled.

Shakespeare was from a very solid bourgeois background, and attended twelve hour daily classes in a good local school staffed by Oxford and Cambridge scholars who gave their pupils an immersion course in Latin, translating Roman classic literature into English, then back into Latin. It was a rigorous discipline in humanities, language, and rhetoric which far exceeded the diluted trade school experience of most college graduates today.

But unfortunately Shakespeare has never been forgiven by some for not getting a university degree. It might have been possible for him, if one considers that his only rival as a writer was his contemporary Christopher Marlowe, whose father was a day laborer. But Marlowe lived in Canterbury, core of the Church of England, where talented boys could get university scholarships, which Marlowe did. But Shakespeare lived in provincial Stratford, and attended what was not a feeder school.

There is also the fact of the rather sudden decline of the social status of his father, John Shakespeare. Alcoholism may have been a factor, and one would have to be thirsty indeed to exceed the normal drinking patterns of the day, a time at which university students, often barely in their teens, were given a gallon of beer each day for starters (due to a vile water supply). As so often happens, John Shakespeare's drinking was probably caused by a difficult factor in his life, such as being a Roman Catholic. As Sir Francis Bacon said, Elizabeth did not try to make windows into men's souls. At first, no matter what your belief, a citizen had only to show up for Sunday Church of England services, a case of "don't ask, don't tell" as with homosexuality in today's American armed services.

But papal pronouncements encouraging the removal and even assassination of Elizabeth focused the government on conformity, as well as security. Probably a third of the nation were still closet Roman Catholics, and there was a split in their ranks caused by a minority which was disloyal, stirred up by Roman Catholic priests of English birth but trained by continental Jesuits. The issue hardened into a question of treason, as the efficient secret service of Sir Francis Walsingham began to uncover plots to kill Elizabeth.

There are a couple of mystery years in Shakespeare's young life between the time when he became an unwilling husband and father because of dalliance with an older woman, and the dramatic moment he took off for the London stage. (To leave home was dangerous without provable patronage awaiting at one's destination. Elizabethan Poor Laws were ferocious, and an innocent wanderer could be arrested, whipped, and jailed indefinitely as a vagrant, then a serious felony.)

The unaccounted years for Shakespeare may have been spent as a tutor in rural Lancashire to a wealthy Roman Catholic family. Culturally self-sufficient as isolated gentry were, this family is thought to have had put on theatrical productions, and very dangerously to harbor a fugitive Jesuit priest as spiritual leader.

Shakespeare was a prudent, careful man who would have been nervous about a priest in a priest-hole. Add to this the fact that one of his schoolmates, who was mentally unbalanced, had a grandiose notion of going to London and loudly proclaiming allegiance to Rome. For this he was hanged, drawn, and quartered, the bland triko of words failing to convey the hideous butchery performed before an ecstatic mob.

When Shakespeare did arrive in London, he was in dangerous company with colleagues like Marlowe, who was killed for being deeply involved in espionage.

The official story was that Marlowe was killed in a tavern because of an argument over the bill. In fact, he was killed in a private home, and his drinking companions were protected by the government. It is a fascinating mystery, and has been the subject of two outstanding historical studies: *The Reckoning* by Charles Nicholl, and a recently published book by David Griggs titled *The World of Christopher Marlowe*.

It is hardly surprising that Shakespeare became a centrist, and analysis of his plays shows a strong leaning toward social stability, law, and order. Among all the various playwrights met early in his career, most died young. Only Shakespeare and Ben Jonson made it to what we would consider middle age, but then was considered a longer life than the Tudor norm.

Shakespeare became familiar with the world of courtiers and kings by playing them, for he became as famous as an actor as he was at writing the plays. His close friend was John Florio, a cosmopolitan diplomat and scholar (who did what is still the standard translation of Montaigne's essays, carefully read by Shakespeare, imbibing the worldly wise French sage's advice to go along with the flow in unsettled times). A good repertory actor is of necessity a quick study, and Florio could easily fill him in on the world of great doings in high places so familiar to him.

Shakespeare also experienced aristocratic life under the wing of his patron, Edward de Vere, the Earl of Oxford. This has led the credulous to credit de Vere as the actual author of Shakespeare's work, despite the fact that the Earl's extant poetry can most charitably be called strikingly mediocre.

Many years ago I had the opportunity to meet the late, famous Tudor Oxford scholar A. O. Rowse. Asking him what he thought of those who could not believe that Shakespeare was in fact Shakespeare, Rowse replied that this is what happened when you put the first rate material in the hands of third rate people. Currently, in discussing Greenblatt's book with a research librarian who holds a doctorate in Shakespearean studies, he told me that the first book questioning Shakespeare's authorship appeared in the XVIII Century, authored by a man appropriately named Looney.

The astonishingly articulate and perceptive Greenblatt identifies a there in Shakespeare's work involving broken rituals. The magus Prospero in breaking his magic wand exemplifies Shakespeare's farewell to the London stage. The Globe Theatre had burned down, and though rebuilt, the glory days were over. Shakespeare's unhappy domestic life, like that of Lear, is solaced by the love of his favorite daughter, and the poet was to leave his considerable fortune to his beloved daughter Susanna.

In the misfortunes that later overcame Charles I, did he recall anything of Shakespeare? The king suffered cruelly from his own broken rituals, the seeming defeat of his Anglican Church, of a Renaissance court sliding toward the crude intellectual oblivion of a military dictatorship. Charles was one of the best of fathers, quite different from the usual royal siring of dynastic pawns, and he, at the end, had loving memory of his two sons and a daughter, just as Shakespeare found joy in Susanna, and fond remembrance of his son Hamnet (his name sometimes then pronounced or written as Hamlet), dead at eleven.

Those selective correspondences between the lives of Shakespeare and Charles I are merely a footnote to Greenblatt's splendid book. In the conversation related above with research librarian Mark André Singer, considering all the material on Shakespeare, so much of it pedantic or redundant, our consensus was that the best two contemporary books on the subject are Greenblatt's *Will in the World* and S. Schoenbaum's *William Shakespeare: A Documentary Life*. The two books complement each other, and reading them is as rewarding to the specialized scholar as to the intelligent general reader.

[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.]

The Death of Kings: Royal Deaths in Medieval England

by Michael Evans

reviewed by Sarah Gilmer Payne

The Death of Kings: Royal Deaths in Medieval England, by Michael Evans. Hambledon & London, London and New York. ISBN 1-85285-2682. \$44.95

The phenomenon of a King's violent or untimely death is fraught with meaning beyond personal tragedy or political repercussions.

Michael Evans reminds us that "fascination with royal death" is by no means "unique to the Middle Ages" and "we have only to think of the death of King Charles I to realize its continuing hold on people's imaginations."

Elsewhere he states:

"The tradition of royal martyrs stretched deep into the Anglo-Saxon past to the martyr-kings of VII Century Northumbria. At the other end of our timescale, the idea of royal sanctity reached its apotheosis with the XVII Century cult of 'King Charles the martyr' in high Anglican circles. It arguably lives on today in the near-saintly veneration of the dead Diana, Princess of Wales."

This study, however, is by no means limited to royal martyrdoms.

Evans's discussion of the events of 1066 and the rivalries of William, Harold, And the lesser known, but to my mind infinitely more fascinating, King Harald Hardrada of Norway, is interesting and thoughtful. He makes the point, seldom stressed, that "there was a long tradition, which Hardrada doubtless hoped to benefit from, of the people of the North identifying more with Viking rulers in York than with the distant southern kings of Wessex."

A King's death in battle might be viewed as divine judgment, whereas the murder of a royal personage was regarded as sacrilege as well as treason.

In contrast to the incorrupt bodies of various saints, the unpleasantness (to put it mildly) of a decaying body might be considered an indication that a deceased King had been less than righteous in life, chroniclers describing in morbid, gloating detail the lurid state of certain royal corpses, and drawing the conclusion that this, too, was a punishment for sin.

The death of William Rufus, killed by an arrow while out hunting, and dying before making confession or receiving the sacraments, was treated by church writers as just punishment for the King's anticlericalism. Regarding this event, Orderic Vitalis uses the intriguing word *biothanatus*, usually translated as "those who die a violent death" but strongly implying damnation—from the literal Greek meaning "living death".

Exploring the relations between monarchs and their heirs, between kings and queens, as well as the way women were viewed in medieval times—it was especially heinous for a woman to be involved in an assassination, but a woman who involved herself in legitimate warfare, always provided it was in support of her husband, of course, might well be admired "as the Amazons of old"—all are touched on in this wide-ranging study.

[Sarah Gilmer Payne, 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.]

Cathedral Cats

by **Richard Surman**

reviewed by Sarah Gilmer Payne

Cathedral Cats by Richard Surman. Harper Collins Publishers, 2005. ISBN 0-00-718280-5.

For centuries, cats have made their homes in the great cathedrals of England, so the current feline occupants of these edifices are heirs to a venerable and ancient tradition.

This book enchants us with its many beautiful portraits and character studies of these immensely dignified and enigmatic beings who deign to share their all-too-brief time on earth with us and so greatly enrich our lives.

Each chapter deals with a different cathedral and its resident cats, including a brief history of each cathedral in a side-bar, as well as cat related quotes from famous people such as this one from Mark Twain:

“Ignorant people think it’s the noise which fighting cats makes that is so aggravating, but it ain’t so; it’s the sickening grammar they use.”

Cathedral cats are usually given literary or historic names—Godiva and Leofric of Durham Cathedral, for example; or perhaps simply fanciful ones, such as Rhubarb, Fungus, and Mango, who reside at Canterbury Cathedral.

Many, such as Tomkins, who was discovered with a kitten collar around his neck which was slowly strangling him, or Jasper, who is somewhat handicapped by being totally deaf, were rescues; others, such as the Siamese, Olsen, and Hansen, a strikingly aristocratic Oriental Red, had less troubled beginnings.

This is a most amiable volume for those who love cats, photography, and English history and tradition.

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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 - 2008, 359 th 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