

# *SKCM News*

*The Magazine of the Society of King Charles the Martyr*  
American Region Edition: June 2016



From the 2016 Annual Mass

Photo courtesy of David Lewis

*'Remember!'*

[WWW.SKCM-USA.ORG](http://WWW.SKCM-USA.ORG)

# Table of Contents

<i>Society News</i>	2
<i>Obituaries</i>	3
<i>Enrollment Anniversaries</i>	5
<i>Of Note</i>	7
<b>The Annual Mass</b>	
<i>Local Celebrations &amp; Supporters</i>	8
<b>Articles</b>	
From one Civil War to another... <i>by</i> Adrian M K Thomas	11
A Broadside on the Calves' Head Club & Samuel Wesley's Account <i>by</i> Richard Mammana	17
<b>Book Reviews</b>	
Gertrude Hollis and the Royal Martyr <i>by</i> Phoebe Pettingell	22
<b>Reports</b>	
<i>Membership Rosters (including Benefactors)</i>	26
<i>Societies of Interest</i>	30
<i>Board of Trustees</i>	31

## Society News

### Upcoming Annual Masses

**XXXIV Annual Mass:** S. Clement's Church, Philadelphia PA, 28 January 2017. The Rev'd Richard Alton\*, Rector. The Rt. Rev'd Rodney R. Michel, D.D.\*, retired Suffragan Bishop of Long Island, Select Preacher. [\* indicates SKCM member]

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### New Members October 2015 – March 2016

The Very Rev'd Harold G. Birkenhead, of South Weymouth, MA  
Kenneth Campbell, of Harrison, AR & Albany, NY  
Eric Keith Cathey, of Nashville, TN  
James Crittenden Cavendish, of Berkeley, CA  
The Rev'd Deacon Leroy B. (Buck) Close, Jr., of Newport, RI  
Thomas A. Clusiau, of Fargo, ND  
The Rev'd Lawrence N. Crumb, of Eugene, OR  
Froilan (Fro) Antonio Diaz, of Orange, CA  
Chaplain Michael A. Forbes, of Rochester, MC  
Victor E. Hill IV, Ph.D., of North Adams, MA  
The Rev'd Lawrence C. Holcombe, of Greenville, SC  
Timothy L. Knapp, of Lebanon, PA  
Richard W. Krimm, of Annapolis, MD

### New Members (continued)

Joseph S. Laughon, of Long Beach, CA  
Janet Mangano, of Short Hills, NJ  
The Rt Rev'd Daniel Hayden Martins, D.D., of Springfield, IL (Hon Mbr)  
Creighton McElveen, of Roswell, GA  
Mrs Lois McMullen, of Cumberland City, TN  
The Rev'd Kevin L. Morris, of Rockville Centre, NY  
Channing J. Nickell, of Wichita Falls, TX  
Adrian Thomas, MD, of Bromley, Kent, UNITED KINGDOM  
Kyle Patrick Winn, of Mystic, CT

### New Life Members October 2015 – March 2016

Suzanne G. Bowles, PhD, OL  
The Rev'd James W. Browder III  
Deacon Close (see above – new member)  
The Rev'd Philip C. Jacobs III  
The Rt Rev'd Rodney R. Michel, D.D.  
The Rev'd Dr J. Peter Pham  
The Rev'd Michael J. Sheehan

### Deaths October 2015 – March 2016

The Rev'd Elijah Brockenbrough White III, Ben., of Leesburg, VA (obit. 26 March 2016)  
Ransom H. Widner, of Providence, RI (obit. 13 March 2016)

## *Obituaries*

### **Elijah Brockenbrough White III: An Anglican Stalwart**

**T**HE REVEREND ELIJAH BROCKENBROUGH WHITE III, a Life Member and Benefactor of the Society of King Charles the Martyr, died at his home in Leesburg, Virginia, with his family, on the evening of March 26, 2016, the Eve of Easter. He was 77. He had been the rector of the Church of Our Saviour, Oatlands, in Loudoun County, Virginia, from 1977 to 2011. During his tenure he led the small, struggling congregation to a position as a strong and active parish with influence locally and farther afield. The later years of his rectorship were marked by the tensions arising from conflicts within the Episcopal Church and resulted in the parish's separation from the Episcopal Church and the Diocese of Virginia in 2007. Always cordial and scrupulously polite, Fr. White was equally firm in his defense of orthodox, Biblical Anglicanism.

“Lige” White was born May 2, 1938, in Washington, D.C., the oldest child of Elijah Brockenbrough White, Jr., a Virginia attorney, and Elizabeth Hoyt White. His roots ran deep in the Potomac region. His great-grandfather was Col. Elijah Viers White, a renowned Confederate cavalry leader, who commanded the Laurel Brigade (called “White’s Comanches”) and suffered numerous battle wounds. After the war, Col. White became a successful banker, businessman, and minister. One of his business ventures, White’s Ferry on the Potomac at Leesburg, is still in operation.

In a telephone conversation, the Rev. Nicholson “Nick” White, who also entered the Episcopal ministry, fondly recalled his older brother and their shared childhood in Leesburg.

From the beginning, Lige White had a way with words, as listeners to his memorable sermons will attest. “He never forgot anything,” Nick White recalled, noting that just days before he died White was reciting “Kipling [remembered] from his childhood.” The love of words, poetry, and drama was deep in him from the start.

“On Lige’s tenth birthday, at the dinner table we gave as a present to our parents a recital of Act III of Julius Caesar,” Nick remembered. “Our father always had a Webster’s unabridged dictionary on a rolling stand at his seat at the table, so it was right there to check.”

Their father served in the U.S. Army in the Second World War. While he was overseas, the family remained in Leesburg, “where every old lady in town used to take care of us,” Nick recalled.

On graduation day from boarding school at the Asheville School for Boys in North Carolina, the headmaster eventually tired of recalling Lige to the podium to receive yet another prize, so finally he instructed him “just stay here.”

Fr. White graduated from Haverford College in 1959. He then went on a Rotary Foundation fellowship to King's College of the University of London and the British Museum, studying medieval Latin. Later, he earned a master's degree in English from the University of California at Berkeley. On his return to Leesburg, he edited the *Loudoun Times-Mirror* newspaper and was the youngest member of the Leesburg Rotary Club.

In his youth, he had served as an acolyte at St. James's Episcopal Church in Leesburg and was steadily drawn to the ministry. While earning a bachelor of divinity degree at the Virginia Theological Seminary from 1965 to 1968, he occasionally conducted Sunday services at the small Church of Our Saviour at "Oatlands," a historic plantation in Loudoun County.

Fr. White was ordained deacon in 1968. That year, he moved to Fiji for three years of missions work. He was ordained priest in Fiji in 1969 and served as warden of St. John's Theological College in Suva, where he taught Greek and Hebrew. Nick White recalled that Lige wrote home requesting golf shoes, explaining that he needed the spikes to climb over the steep and muddy terrain to reach the mission churches. Aid to the church in Fiji was a continuing feature of the rest of his ministry.

Returning to Virginia in 1971, he served as an assistant rector and rector at various rural parishes and in 1977 became rector of Our Saviour, Oatlands, where he had ministered in his seminary days. Two years later he married Anita Kroger Graf, a noted horsewoman and preservationist. She supported his ministry and also served on the board of Oatlands, a National Trust property, and as joint Master of Foxhounds of the Loudoun Hunt and chairman of the Loudoun Hunt Point-to-Point races. Fr. White conducted an annual blessing of the hunt's pack of foxhounds, a popular local event. On her death in June 2010, Fr. White fondly remembered "her energy, her enthusiasm, her generosity, and her strong Christian faith."

Under Fr. White's leadership, the small church near Oatlands Plantation drew attendees from a wide area, attracted not only by the firm adherence to traditional worship, Biblical teaching, and community involvement, but also by the strong, yet winsome, personality of the rector. Parishioners and visitors who heard him preach were not only given sound doctrine and counsel, but also experienced his love of the English language and its proper use. His memory for dates – of birthdays, anniversaries, baptisms, confirmations, and every kind of life event – was astounding. He was known as a prodigious repository of historical knowledge, local, national, and global, and as an engaging raconteur on a wide range of subjects.

After the separation of Our Saviour from the Episcopal Church and the Diocese of Virginia, Fr. White determined to maintain the parish's presence and witness. A property about a mile north of the old church was acquired and a new building undertaken. A stained glass window in the new church will replicate an original window in the "old" Church of Our Saviour, as a memorial to Fr. White and his ministry of 34 years as rector. A fund for the cost of this window has been established by the parish and the White family.

Contributions may be sent to: The Church of Our Savior, P.O. Box 1237, Leesburg, VA 20177

The funeral was on Friday, April 1, at St. James's Episcopal Church, Leesburg, conducted by Fr. Nicholson White, and the Rev. James Basinger, current rector of Our Saviour. Lige White is survived by his daughters, Rebekah McCarthy of Round Hill, Virginia, and Spilman White of Dowelltown, Tennessee; his brother, the Rev. Nicholson White, of Charlotte, North Carolina; and his sister Mary Jordan Snidow of Richmond, Virginia. Burial was next to his parents in Union Cemetery, Leesburg, where Anita White's remains will soon be moved as well.

"He lived a very interesting life. He was a dear, cranky and loving person," his brother said. SKCM-AR administrative types well recall his annual suggestion that the return envelope be of a larger size, his understanding that they will be once the current supply runs out, and his generosity as an Annual Mass benefactor whose gift was always made for –

***Requiem aeternam dona eis, Domine: et lux perpetua luceat eis.***

- Steven Page Smith, Esq., Ben.

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**Ransom Howard Widmer  
September 27, 1941—March 13, 2016**

**R**ANSOM WIDMER was a life-long Episcopalian. He was a choirboy in childhood, and served on vestries in the dioceses of New York and Newark. An economist, he retired to Providence Rhode Island in 2010 because his daughter, Vanessa, was a dancer in the Providence Ballet Company. At S. Stephen's Episcopal Church, he discovered Anglo-Catholicism, which for him "connected the dots" and provided a coherent worldview he had sought for years in his previous parishes. He became involved in every aspect of the life of S. Stephen's, serving as Treasurer and as a valued member of the board of the Soup Kitchen meeting at the church. He attended all adult classes, parish retreats, and, while his health permitted, the daily mass. As his health problems multiplied, he found sustenance in the parish's four wards of the devotional societies, and the Living Rosary of Our Lady and St. Dominic. The Society of King Charles the Martyr was a special joy to him. He read many biographies of the Blessed Martyr, and attended the Annual Mass whenever possible. As his physical condition declined, the devotions of each society helped him through many painful and tedious medical procedures. He faced death with cheerfulness and great Christian courage.

- Phoebe Pettingell, OL

# *Enrollment Anniversaries (2016)*

*Thank You for your Faithful Perseverance in Society Membership!*

## **65 Years (since 1951)**

The Rev'd Vern E. Jones, OL

## **50 Years (since 1966)**

F. Powell Johann, Jr.

The Rev'd Donald H. Langlois

## **40 Years (since 1976)**

Sarah Gilmer Payne, Ben., OL

## **30 Years (since 1986)**

Elisabeth A. Evans

Dr. James B. Robinson

## **25 Years (since 1981)**

Barbara S. Adams

Earl (Baron) Fain IV

Douglas William Hoffman, CPA, Esq.

Ralph T. Shower, Jr., TSSF

Stephen Page Smith, Esq., Ben.

## **20 Years (since 1986)**

The Rt. Rev'd Keith L. Ackerman, SSC,  
D.D., OL

Capt. Howard S. Browne

Narvel James Crawford, Jr.

The Rev'd Brian Francis Duffy

The Most Rev'd Mark D. Haverland, Ph.D.

The Rt Rev'd Jack Leo Iker, SSC, D.D.,  
Ben., OL

The Very Rev'd J. Charles King, Ph.D.

## **20 Years (continued)**

Michael J. LaCroix

The Rev'd Richardson A, Libby

Daniel Rathbun

## **15 Years (since 2001)**

Mark W. Dennehy

William H. Franklin

Daniel J.F. Lula, Esq.

Samuel A. Manka

The Rev'd Michael James Sheehan

## **10 Years (since 2006)**

Philip Nielsen

Helen A. Pruitt

John A. E. Windsor, Ben.

## **5 Years (since 2011)**

St. Gregory's Abbey

Cyril Bagin

Thomas Pinckney Davis

Matthew D. Dupee, Esq.

George Hackney Eatman

Robert Francis Garrison

Kevin J. Hanratty, CPA, Esq.

Matthew R. Hynd

John J. Klopacz

David Lewis, FAAO, OL

Michael J. Meehan, MA

Paul J. Murray, K.H.S.

William G. Peck

The Rev'd Dr. Michael E. Ridgill, CFSB, SSC

(enrollment dates refer to calendar year)

## Of (Shorter) Note

*Church and King*, the publication of the Society's mother chapter in England, is now again in production. Material from its most recent issue will be included in the next issue of *SKCM News*.

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Charles Mackay's 1863 collection *The Cavalier Songs and Ballads of England* has been digitized and is available for free online through both [archive.org](http://archive.org) and [emotional-literacy-education.com](http://emotional-literacy-education.com). Most simply, Google the author and the title. Archive.org offers interested readers the ability to download the text in a wide variety of formats. As Mackay noted in his introduction, "The Cavalier Ballads of England and Scotland at a later period, are mines of wealth for the student of the history and social manners of our ancestors." His volume is a rich trove of popular ballads and their attendant politics from the 1640s and after.

- Submitted by David Lewis

British historian Stephen Brogan recently published a volume of interest to SKCM: *The Royal Touch in Early Modern England: Politics, Medicine and Sin* (Royal Historical Society, 2015). The author's argument is different than Marc Bloch's path breaking volume from the early twentieth century; Brogan argues that the royal touch as we know it became a central feature of English religion and politics under Henry VII, who laid its ritual foundations by formalizing its liturgy.

*The Royal Touch in Early Modern England: Politics, Medicine and Sin* contains a number of complete liturgical transcriptions and is a valuable addition to any library concerned with Charles I.

- Submitted by Ben Guyer

The relics of Thomas Becket (c. 1120 – 1170), beheaded archbishop of Canterbury, have returned to Canterbury Cathedral from Hungary. Murdered by knights while at prayer, Becket became a saint and symbol of the independence of the Catholic church, under the papacy, from the monarchs of Europe. His shrine at Canterbury Cathedral was the most popular pilgrimage site in England until Henry VIII destroyed it—a sign that the independence of the Catholic church would not be maintained after the declaration of the royal supremacy. Becket's name was removed from subsequent Anglican calendars of saints, although he appeared in the 1553 Primer with the designation "Traitor." Becket remained a saint within Roman Catholicism; with the growth of Anglo-Catholicism and its push for the disestablishment of the Church of England, Becket was returned to Anglican consciousness as a potentially positive force. Today, some Anglican churches (both within and beyond the Anglican Communion) have restored him to his position as saint.

- Submitted by David Lewis; some material adapted from the *Anglican Communion News Service* ([anglicannews.org](http://anglicannews.org))



# The Annual Mass

## LOCAL CELEBRATIONS

On January 30, the local ward of The Society of King Charles the Martyr sponsored the keeping of the day with a Mass for the parish. Father Alexander preached on the enormity of killing “the Lord’s anointed,” and the king’s sacrificial death to preserve the Church, reminding the congregation there is no more powerful witness than martyrdom. Next year, we hope to mark the day in conjunction with St. John’s, Newport, which is in the process of forming a new ward of SKCM. By making it an area event, we aspire to bring greater knowledge of Charles’s witness to more people. - *Phoebe Pettingell*

The Martyrdom of the Royal Martyr was commemorated at St. Paul’s Church, K Street, Washington, DC, on January 30 with a Low Mass with sermon, celebrated by the Rev’d Dr. J. Peter Pham, Honorary Assisting Priest at the parish. - *The Rev’d Dr. J. Peter Pham*

Saint Andrew’s Episcopal Church (Greenville, SC), having an image of the Royal Martyr in the epistle side of the nave as one enters the church, celebrated him at the 6:30pm said mass and at Benediction on January 27. - *Chuck Evans, SKCM Life Member*

St. Andrew’s Anglican Church in Versailles, KY, held morning Prayer for King Charles on January 30. - *Evan Miller*

## SUPPORTERS OF THE 2016 ANNUAL MASS

*The Society extends its thanks to you!*

### PATRONS (25)

The Rev. Dr. John D. Alexander, SSC  
 Jon D. Beasley  
 Howard Bradley Bevard  
 Thomas E. Bird  
 Will Sears Bricker II  
 Charles F. Evans, *in thanksgiving for* The Rev’d  
 F. Dow Sanderson and the Church of the  
 Holy Communion  
 Hugh G. Hart  
 Charles Owen Johnson, Esq., OL  
 The Very Rev. Canon Harry E. Krauss III  
 Daniel J. F. Lula, Esq., *in thanksgiving for* the  
 life of Archbishop Robert S. Morse  
 The Rev’d Dr. Joseph W. Lund, Ben.  
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 The Rt. Rev’d James Winchester  
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 The Rev. J. Peter Pham  
 John Douglass Ruff  
 Robert W. Scott  
 Richard Francis Tracz, *in memory of* C. Jeriel  
 (Jay) Howard  
 Donald R. Wertz, *in memory of* The Rev’d  
 George Moore Archer  
 The Rev’d Elijah B. White, *in memory of* Anita  
 Graf White  
 John-C. Workman, Esq., *in memory of* John C.  
 Workman (father)

On Saturday 30 January at noon a Low Mass was celebrated in honor of Blessed Charles Stewart in the Lady Chapel of Grace & St Peter's Church Baltimore. The Rector the Reverend Frederick S. Thomas, SSC, celebrated using the Propers and Collect for Blessed Charles Stewart Day. A candle was also lit at his shrine outside the Resurrection Chapel. - *Charles Peace*

A Sung Mass for the Feast of Charles, King and Martyr, was celebrated on Friday, January 29, 2016, at the Cathedral Church of St. Paul in Springfield, Illinois. The Rt. Rev. Daniel H. Martins, SKCM, XI Bishop of Springfield, was the Celebrant, assisted by the Ven. Shawn W. Denney, SKCM, Archdeacon of Springfield. The Rev. David J. Halt, SKCM, Rector of St. Matthew's, Bloomington, was the Preacher. The Hymns for the day were *Lord, let the strain arise* and *With thankful hearts thy glory*. In his homily, Fr. Halt reflected on the example of James Graham, 1<sup>st</sup> Marquess of Montrose, who, though a Presbyterian, honored his oath and fought to support his King, ultimately forfeiting his own life in the Royalist Cause. The Litany of King Charles, inspired by *Eikon Basilica* and found in the Society's Liturgical Manual, was used for the intercessions. This year's service was the third annual commemoration of the Blessed Martyr at the Cathedral Church of St. Paul, and was graciously hosted by the Very Rev. Andrew S. Hook, Provost. - *Shawn W. Denney*+

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Is your parish having an event related to King Charles the Martyr? Please email the editor: [editors@skcm-usa.org](mailto:editors@skcm-usa.org).

#### DONORS (14)

Mason Alexander  
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Kevin J. Hanratty  
The Rev'd Canon Robert J. Hendrickson III  
Fr. Philip C. Jacobs III  
Allen F. Kramer II  
The Rev. Richardson A. Libby  
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The Rt. Rev. William C. Wantland  
The Very Rev'd William Willoughby III, Ed.D.

#### CONTRIBUTORS (8)

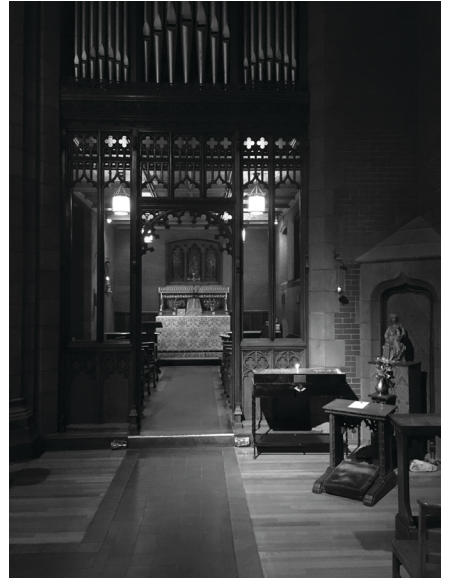
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Dr. Thomas H. Kiefer  
David Lewis, FAAO, OL  
Gerry T. Neal  
J. Scott Renner, CPA  
Gary Thomas Scott

## Local Celebrations

ON FRIDAY, JANUARY 29, 2016, Christ Church, New Haven hosted a celebration of Low Mass for the Feast of King Charles the Martyr organized by SKCM members Barry McMurtrey and Richard Mammana. Twelve were in attendance for this third annual service in the Lady Chapel. The hymns were *Royal Charles Who Chose to Die* (Dix) and *At Candlemas in White Arrayed* (Repton). The celebrant was the curate, the Reverend Matthew Larsen. Mr. McMurtrey read excerpts from the Scaffold Speech in place of a homily, and gave a brief historical address following the service on the church building's placement at the intersection of three streets named for the Regicides—Dixwell, Goffe, and Whalley.

- Richard Mammana

*Pictured:* The Lady Chapel immediately before the service (courtesy of Richard Mammana).



### TENNESSEE CHAPTER ATTENDS ANNUAL MASS

A DELEGATION of the Tennessee Chapter travelled to Charleston, SC, January 30, 2016, to participate in the Society's 33<sup>rd</sup> Annual Solemn High Mass at the Church of the Holy Communion. Afterwards, the members attended the luncheon and mingled



with other members and board members from across the region. The Tennessee members lodged at the King Charles Inn on Meeting Street. *Pictured* are (back row, L to R): Hunter Jordan, Subdeacon of Church of the Holy Communion, Jim Marshall, SKCM, and Michael McMullen. Front Row (L to R): Ken Grambihler, SKCM, Paul Laugeness, SKCM, Lois McMullen,

SKCM, and Greg Smith, SKCM, OL (photo courtesy of Greg Smith). For more information on the chapter visit: [www.tnskcm.org](http://www.tnskcm.org).

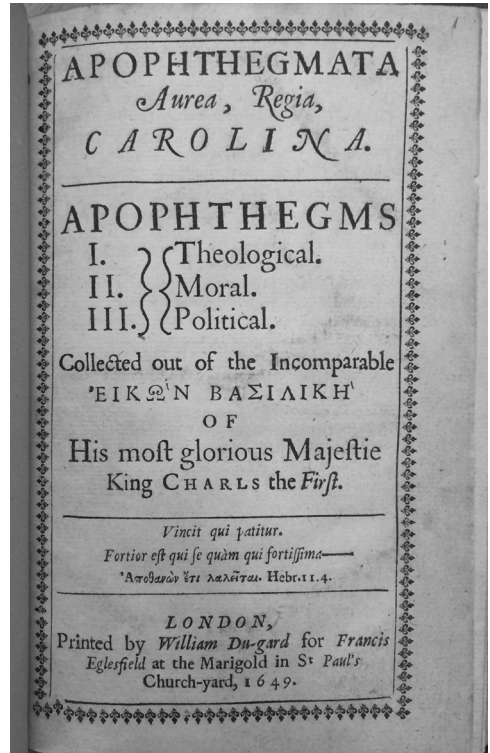
## Articles

### From one Civil War to another....

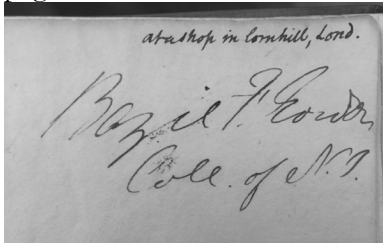
By Adrian M K Thomas

I HAVE HAD A COPY OF THE *Nikon Basilike* for many years, having purchased a copy as a young man. Copies of this book are fairly easy to acquire, and there is a recent edition with accompanying selections from John Milton's *Eikonoklastes* with a good introductory essay, and edited by Jim Daems and Holly Faith Nelson (2006). I have more recently acquired a copy of the *Apophthegmata Aurea, Regia, Carolina* (1649) with which I was less familiar (fig 1, right). An apophthegmata is a collection of aphorisms or adages, such as the *Apophthegmata Patrum*, otherwise known as the *Sayings of the Desert Fathers*, and consisting of tales and comments attributed to the desert Fathers and desert Mothers from about the 5<sup>th</sup> century AD. This book *Apophthegmata Aurea, Regia, Carolina* was "collected out of the Incomparable 'Eikon Basiliike' of His most glorious Majestie King Charles the First," and was published shortly after in 1649. So this book is a collection of apophthegms or extracts from the earlier book. This collection is divided into three sections dealing with theological, moral and political subjects in order. These apophthegms are thought provoking and worth reading. I can almost see the imprisoned monarch mulling over them in his room at Carisbrooke Castle on the Isle of Wight. I am convinced that a reprinted edition would be of great interest.

As to the author of this book, Francis Madan in his *A new bibliography of the Eikon Basiliike of King Charles the First* (1950) stated that although Anthony Walker had said that it was edited by John Gauden, that "Long attributed it, no doubt correctly, to 'Dr Hooker, a person still living [in 1693] in White Lion Court, against Virginia Street, in Wapping.'" This *Apophthegmata* had first been published bound in with the edition of the *Eikon Basiliike* printed by William Dugard in 1649 (Madan number 22, Almack number 45). However it was reissued as a separate item in 1649 (this book) with some minor editorial changes. Subsequently Francis Madan states that it was rarely bound in with the *Eikon Basiliike*.



Whilst Francis Madan attributes the authorship of the *Eikon Basilike* to Bishop John Gauden, Edward Almack in his earlier *A Bibliography of The King's Book or Eikon Basilike* (1896) accepted King Charles the First as the true author. As part of Almack's evidence he cites a copy of the *Advancement of Learning* of Francis Bacon that belonged to the King and is now in the British Museum. There are apophthegms written in the King's handwriting in that book, and they are "extremely similar in style and expression to those scattered in the pages of the *Eikon*."

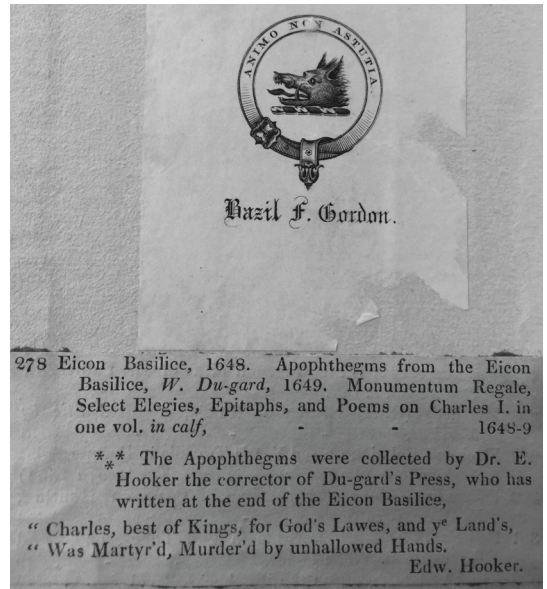


The provenance of this book is most interesting. It belonged to Bazil H Gordon and is signed by him (fig 2, left). Gordon pasted his bookplate inside the front cover (fig 3, below), and signed the book "Bazil H Gordon Coll of NJ." This "Coll of NJ" is the College of New Jersey, otherwise known as Princeton. Princeton was the most southerly of

the Northern colleges, and in the period leading up to the Civil War approximately a third of their students came from the South. Whilst a Southerner attending Princeton was common, it was less acceptable for young Southerners to attend either Yale or Harvard with their abolitionist leadings. When the Civil war started it is said that of the fifteen members of the class of 1864 who were from secessionist states, no one returned for the 1862-3 academic year. In all, seventy Princetonians died in the Civil War. The reduction in student numbers put a severe pressure on the college.

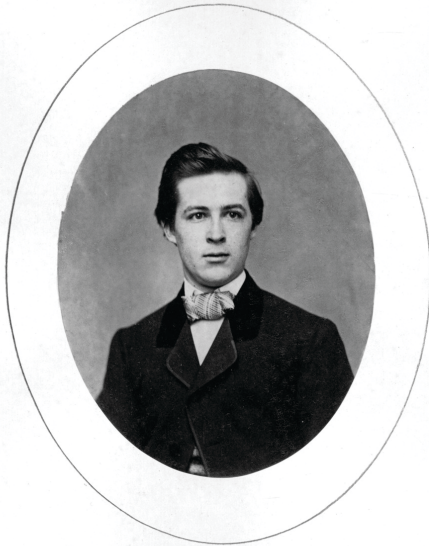
The bookplate of Bazil Gordon is of interest. The central crest is a variant of the Gordon crest. The Gordons are a famous Scottish clan. The motto is *Animo non Astutia* and is one of the several Gordon mottos. *Animo non Astutia* may be translated as *By Courage not by craft*, and is possibly not the best motto for a surgeon. Traditionally the Earl of Huntly was the head of the Gordons. During the English Civil War the second Marquess of Huntly was a supporter of the King and the royalist cause, and his Gordon Horse were prominent in the campaigns of James Graham, 1st Marquess of Montrose. Cavalry from the Clan Gordon fought in support of the royalists at the Battle of Auldearn in 1645. The Clan Gordon under George Gordon, 2nd Marquess of Huntly fought victoriously at the Battle of Alford in 1645.

In the Jacobite risings of 1715 and 1745 the Gordons fought on both sides. The second Duke of Gordon was a Jacobite in 1715 and fought at the Battle of Sheriffmuir. Whereas



Cosmo Gordon, the 3rd Duke of Gordon supported the British government during the rising of 1745, his younger brother, Lord Lewis Gordon was a Jacobite and raised two regiments against the Hanoverians. So we find the Jacobites from Clan Gordon fighting at the Battle of Inverurie in 1745, the Battle of Falkirk in 1746, and finally at the infamous the Battle of Culloden in 1746. Basil Gordon would have been well aware of the brothers Cosmo and Lewis Gordon fighting on different sides in 1745.

Above the signature of Basil Gordon it states in a different hand 'at a shop in Cornhill, Lond' where the book was purchased at some point. Cornhill is one of the traditional divisions of the City of London. The hill from which Cornhill takes its name is one of the three hills of London, and Cornhill runs between the Bank junction and Leadenhall Street.



Your true friend, & enemy,  
Basil H. Gordon,  
Maryland.

Basil Gordon graduated from Princeton in 1861 and the inscription on his senior photographic portrait in the Alumni Photographs Series is deeply poignant (fig 4, left). Gordon signs it as from "Your true friend & enemy, Basil H. Gordon, Maryland." When Gordon graduated from the College of NJ the Civil War was starting to create divisions in the campus. Those who had studied together would soon be facing each other on the battlefield. This is the sadness of a Civil War. I am reminded of the Battle of Cheriton of 29 March 1644 in the English Civil War. The town commanders who opposed each other were Lord Hopton for the Royalist cause and Sir William Waller for the forces of Parliament. Hopton and Waller

had been friends as young men and they had fought together in the 30 Years War. This tragedy of a civil war has been expressed in literature many times, including the English Civil War novel by GA Henty *Friends Though Divided* (1903).

Following graduation Basil Gordon served as a surgeon in the Confederate Army during the American Civil War. It is very interesting to me that this Confederate surgeon from of Clan Gordon was interested in the *Eikon Basilike*. Gordon could have carried the book with him during his military service. Julian Brazier MP in his Lincoln Lecture *An English View of Abraham Lincoln* (2008) has shown that "From the beginning the American colonies were forming two religions, not one," and he referred to the Puritans of Jamestown and the Catholics of Maryland. Basil Gordon came from Maryland, which was named after Henrietta

Maria, the Queen of King Charles the First. The English Civil War had both religious and social elements. The Puritans had their business interests and were concentrated in London and other commercial towns, and also in wealthy East Anglian, the home of Oliver Cromwell, with its intensive agriculture. The Royalist cause was made up of the more traditional rural people, primarily located in the north and west of England, of the Anglican religious establishment, and of the remaining Catholic community. Brazier demonstrates that this division in Britain was exactly reflected in North America. The New England states supported their Puritan cousins, and as Brazier points out almost all of the graduates of Harvard in Boston enlisted to fight for the Parliamentary side, and many hundreds departed for England. Also Brazier showed that the Puritan minority who had been welcomed into Maryland proceeded to overturn the Catholic and Episcopalian establishment who had welcomed them, and seized the capital of St Mary's in 1645. Virginia and Maryland both declared for the King, and Royalist forces retook the capital, with Virginia holding out for three years after Cromwell's conquest of England. I recommend reading Brazier's Lincoln Lecture. It is seen that the divisions between the Parliamentarian and Royalist sides in the English Civil War are mirrored in the Northern and Southern sides in the American Civil War.

So it is fascinating to me that Bazil H Gordon, the Confederate Army Surgeon had a copy of the *Apophthegamata* of King Charles the First. He was from Maryland and was also from Clan Gordon, and both supported the Royalist cause. As I hold the book I remember the young student who signed it before the start of the American Civil War from the "Coll of NJ" and I think with affection of this man, "Your true friend & enemy."

### **Figures.**

1. Bazil Gordon's copy of *Apophthegamata Aurea, Regia, Carolina* (1649).
2. Ownership signature of Bazil H Gordon.
3. Bookplate of Bazil Gordon and old bookseller's description.
4. Bazil H Gordon. Princeton Alumni Photographs Series (AC059).

### **Selection from *Apophthegamata Aurea, Regia, Carolina*. London: William Du-gard, 1649.**

#### **1. Theological.**

I had rather live, as My Predecessor Henrie the third sometimes did, on the Churche's Alms, than violently take the bread out of the Bishops and Ministers mouths. p. 103.21

Nothing violent and injurious can be religious. p. 105.4

Partie brings confusion and faction. p. 134.18

God sometimes, for the sins of our Peace brings upon us the miseries of War; and for the sins of War denies us the blessing of Peace. p. 159.16

## **2. Moral.**

A True wife loves her husband, not his fortunes; & bears a sympathie with him in his afflictions. p. 37.23

'Tis Kinglie to do well, and hear ill. If I can but act the one, I shall not much regard to bear the other. p. 84.10

God's Mercies are full of varietie, and yet of constancie. p. 128.7

'Tis a pious ambition to overcome each other with Reason, Moderation, and self-denial. p. 159.11

## **3. Political.**

Sovereign Power in Subjects seldom agreeth with the stomachs of fellow-Subjects. p. 59.10

A just Prince ought not so much to look at number and power, as weigh Reason and Justice. p. 72.25

Far better to hold to Primitive and Uniform Antiquitie, then to complie with divided Noveltie. p. 144.18

The events of all War by the sword are verie dubious; and of a Civil War uncomfortable; and the end hardly recompensing, and late repairing the mischief of the means. p. 147.16

The taking away of a Prince's Credit is but a necessarie preparation to the taking away of his life and his kingdoms. p. 170.13

*Adrian M K Thomas is Visiting Professor, Canterbury Christ Church University (UK).*



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# Articles

## A Broadside on the Calves' Head Club & Samuel Wesley's Account

Transcribed and introduced by Richard Mammana

### *Introduction*

THE ABUNDANCE OF PRINTED SERMONS preached on anniversaries of the Royal Martyrdom in the first century after the Restoration is clear evidence of the intensity and widespread nature of devotion to Charles as martyr. Yet another proof of the strength of devotion to Charles in this period comes in the existence of inverted observances on January 30 by republican sympathizers. A broadside from the Beinecke Rare Book and Manuscript Library at Yale University sheds light on the activities of a group called the Calves' Head Club, who assembled annually to celebrate the regicide while mocking Charles and his devotees. In the words of Nichola Fletcher,

They prepared a dinner at which a cod's head represented Charles Stuart; a pike, tyranny; a boar's head, the king preying on his subjects; and calves' heads prepared in a whole variety of ways represented the king's head and his supporters. Copious toasts of defiance were drunk, after which the revelers wrapped one of the calves' heads in a bloody cloth and ceremonially flung it onto a bonfire in the courtyard.<sup>1</sup>

These highly controversial celebrations, which were intentionally blasphemous, appear to have dwindled by the second or third decade of the eighteenth century. They were nevertheless the topic of extensive interest, with Edward Ward's *Secret History of the Calves-Head Club: Or, the Republican Unmask'd, with a Large Continuation, and an Appendix to the History, wherein is Fully Shewn, the Religion of the Calves-Head Heroes, in Their Anniversary Thanksgiving-Songs on the XXXth of January, by Them Called Anthems* going through at least ten increasingly lurid editions between 1703 and 1714, with two more editions in 1721 and 1744.

Modern scholarly attention to the Calves' Head Clubs has focused on the interpretation that "belief in these profane and sacrilegious clubs was a manifestation of a growing crisis of confidence within the cult in the first decades of the eighteenth century," and notes "a strong element of tabloid journalism in the [...] stories." Andrew Lacey also notes "the fact

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<sup>1</sup> *Charlemagne's Tablecloth: A Piquant History of Feasting* (London: Macmillan, 2005), p. 5.

that so many could be genuinely shocked to think that the solemn day could be abused in this way attests to the continuing observance of the Fast and the significance of the martyr.”<sup>2</sup>

The full title of the Yale broadside, in its original spelling, is *An account of the apprehending and taking, a gang of blasphemous and notorious people who assembled together at the Golden Eagle in Suffolk-Street near Chearing Cross on Thursday last the 30th of January (being King Charles's martyrdom) and called themselves the Calves Head Club*. Although it is undated, the likely years for its printing can be established as 1690, 1696, 1701, 1707, or 1710—all New Style dates—as they are the years in which January 30th fell on a Thursday.

I transcribe the broadside's text below with modern spelling for ease of reading, and also append a contemporary account by a notable Anglican who attended a Calves' Head Club feast in the late seventeenth century.

*Text*

## **The Yale Broadside**

### **A N A C C O U N T O F T H E**

Apprehending and Taking,  
A Gang of Blasphemous and Notorious People  
who assembled together at the *Golden Eagle*  
in *Suffolk-Street* near *Charing Cross* on Thurs-  
day last the 30th of *January* (being *King*  
*Charles's* Martyrdom) and called themselves the  
**Calves Head CLUB**

and Drank several blasphemous Healths with  
a true Account of the whole affair, as reported  
to his *Majesty*, who sent to make a strict Inquiry  
into this fatal Disturbance with a true List of the  
names of whose who belonged to the Calves  
Head Club.

IT is still Remembered that many fatal Consequences have attended these Irregular Clubs; but as the following Affair happened the 30th of January it will not be disagreeable to the Reader to have a true Relation of it. Several Young Gentlemen, of Worth and not a

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<sup>2</sup> Andrew Lacey, *The Cult of King Charles the Martyr* (Woodbridge: Boydell Press, 2003) pp. 208-209. See also Michelle Orihel, “Traacherous Memories of Regicide: The Calves-Head Club in the Age of Anne” in *The Historian* (Volume 73, Issue 3), Fall 2011, pp. 435–462.

mean Rank, who called themselves the Calves-Head Club, met on the Day abovesaid and had a great and Splendid Dinner Dressed at the abovesaid House; they Drank very unbecoming Healths and spoke disparately of the Royal Family; and at Night they ordered a large Bonfire to be made Opposite the Door, Singing, Ranting and Swearing at the Window, which in a short time gathered a large Mob of People, and strong Beer was Ordered for them; the Club Folks all the Time Ordering them to Drink Healths to the Damnation of Certain People. They themselves were at the Window, having a White Napkin Cap Round it; they then poured Claret into the Head, and dipped their Handkerchiefs in it, and Drank a Health to the Damnation of the Stuarts and their posterity. The Mob was enraged at this, (not till then knowing they were the Calves Head Club) and immediately threw the Bonfire about the Street, and Attacked the House, and Wounded several of the Servants and pulled some of the Club almost to Pieces and broke almost all the Household Goods: The Guards were sent for, took some of the Club up, of which the following is a List:

John Ingram,	John Tash,
James Reynolds,	George Eyles,
Samuel Lee,	James Lane,
Joseph Wilkins.	Charles Fell.
Joseph Hughes,	Samuel Taylor,
John Thomas,	John Jenkins,
Elias Walker,	Peter Smith,
John James.	Charles Lutkens.

Some of the abovesaid Persons are secured and Committed to Prison in order to be Prosecuted, his Majesty having sent to make a Strict Enquiry into this Affair, which has made no little Notice in Town; so that it is supposed Persons of greater Notice is Concerned in this Affair than are yet Taken Notice of.

L O N D O N: Printed by John Jones in *Fleet-street*.

*(Frontispiece next page)*



*A Description of the  
Calver's Head Club*

## Samuel Wesley's Account of a Meeting

### *Introduction*

ONE OF THE BEST first-hand accounts of a Calves' Head Club meeting comes from the pen of Samuel Wesley (1662-1735), the Church of England priest and poet who fathered some 19 children—the two most famous of whom were John Wesley and Charles Wesley. He recounts his visit in the midst of an extended defense of the importance of the Church of England in education and public life in what follows.

### *Text*

I happened to be with some of my former acquaintance, at an House in Leadenhall-street, or thereabouts, in the Year [16]93. All of 'em, as I remember, were then Dissenters, except one, and he has since left the Church of England. Their Discourse was so fulsomely lewd and profane, that I could not endure it; but went to the other side of the Room with a Doctor of Physic, who had been my Fellow-Pupil at Mr. Morton's, and to whom I owe that Justice, to declare that he likewise disliked the Conversation. A little while after we went to Supper; but then the Scene was changed, and they fell a railing at Monarchy, and blaspheming the memory of King Charles the Martyr, discoursing of their Calves-head Club, and producing or repeating some Verses on that Subject. I remember one of the Company told us of a Design they had at their next Calves-head Feast, to have a Cold Pie served on the Table, with either a Live Cat or Hare, I've forgot whether, enclosed: and they had contrived to put one of their Company who loved Monarchy, and knew nothing of the matter, to cut it up; whereupon, and on the leaping out of the Cat, or Hare, they were all to set up a Shout, and cry, *Hullo! Old Puss!*—To the Honour of the Good Old Cause, and to shew their affection to a Commonwealth. By this, as well as by several other Discourses which I had heard amongst them, I found that their Principles were not at all altered: And these Conversations so turned my stomach against 'em, and gave me such a just Indignation against such Villainous Principles and Practices, that I returned to my Lodgings.<sup>3</sup>

*SKCM member and regular News contributor Richard J. Mammana is a fellow of the Connecticut Academy of Arts and Sciences. He lives in New Haven, where he is a communicant at Trinity Church on the Green. His email address is richard.mammana@gmail.com.*

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<sup>3</sup> Samuel Wesley, *A Defence of a Letter Concerning the Education of Dissenters in Their Private Academies, with a More Full and Satisfactory Account of the Same, and of their Morals and Behaviour towards the Church of England* (London: Printed for Robert Clavel and James Knaplock, 1704), pp. 4-5.

## Book Reviews

### Gertrude Hollis and the Royal Martyr

Phoebe Pettingell

*In a Royal Nursery*. London: SPCK, 1911.

*In Crazy Times: A Tale of King Charles the Martyr*. London: SPCK, 1914.

IN THE FALL OF 1956, when I was ten years old, I read a book that affected my life from then on. I was home from school sick and bored. The bookshelves in my room contained a number of volumes, including some old children's stories my mother had found in used bookstores. The red cover of one caught my eye that day, and I picked it up. Entitled *In a Royal Nursery*, by Gertrude Hollis, it was the story of the children of Charles I from the perspective of a young girl brought to be a companion to the Princess Elizabeth, Charles's and Henrietta Maria's younger daughter. My fifth grade teacher was English, so I was already developing a passion for British history. By that afternoon, when I finished the book, I knew my devotion to the Royal Martyr would never waver. Also, without my realizing it, Hollis had converted me to Anglo-Catholicism and to the great Caroline Divines.

Gertrude Hollis (1845-1943) was a prolific writer, the author of fifty-five books, mostly for children, both fiction and non-fiction, all touching in some way upon the Church. Much of her work was published by SPCK. Her non-fiction works, with such titles as *Our Wonderful Cathedrals* and *Every Child's Book about the Church* (explaining architecture, liturgy, the Christian Year, along with a good bit of the history of the Church in the British Isles) were designed to capture the imagination and encourage an interest in their subjects. Hollis knew her history. She concentrated on Great Britain, though also touched on the Crusades, and occasionally the Church in other countries like Russia. Her faith was that of a Prayer Book Catholic. Toward the end of her life, she branched out into composing meditations for various seasons of the Church Year. Some of these are aimed at adults, and still worth reading. But here I want to focus on her two novels for children about King Charles.

*In a Royal Nursery* is told through the eyes of the fictional Moll Vernon who grows up in the household of King Charles's many progeny. Through her, we learn their characters: the rambunctious Prince Charles, pleasure-loving and full pranks; the Princess Royal, Mary, who knows her childhood will soon end with her marriage to Prince William of Orange; sulky, sly James; and Elizabeth, already serious for her years, intellectual but sickly, adoring her father. The story progresses through the death of little Princess Anne and the births of Henry and Henrietta-Anne. Then, the author shows their increasingly circumscribed life as civil unrest turns to war. Moll accompanies the Princess Royal to her new husband in Europe, then travels several times with Henrietta Maria to the continent. Later, after the Prince of Wales

has fled England for the Hague, and the rest are prisoners of Parliament, this spunky youngster helps Lady Dalkeith, who is in charge of the youngest princess, to escape with her to rejoin the queen in France. Passing through Canterbury, they witness the vandalism of the great cathedral as iconoclasts smash the stained glass windows and despoil the altar hangings and vestments. On her return from France, Moll assists the Duke of York to escape, then sees her princess and the Duke of Gloucester through their ever-stricter captivity and the final, harrowing interview with their father on the eve of his death. Hollis uses contemporary letters written by the historical participants for some of the dialogue, and many of the incidents. The affecting farewell scene between Charles, Elizabeth and the little Duke of Gloucester is almost entirely based on the princess's two written accounts of that meeting, emphasizing King Charles's conviction that he will die a martyr for the Church of England, and that his execution will, in time, restore his eldest son to the throne.

Fast forward to 29 May, 1600, when Charles II returns from Europe to be crowned. Moll Vernon, now a grown woman with her own children, tells them about her days with the royal children, and the sad death of her princess, only 14 years old and imprisoned on the Isle of Wight. The book concludes with bonfires to celebrate the new king.

I only discovered Hollis's second novel about this same period a few years ago from a list of the author's works on the Project Canterbury website, and had considerable trouble obtaining a copy. *In Crazy Times*, subtitled "A Tale of King Charles the Martyr," is a briefer story, perhaps written for slightly older children. It lacks the developed characters and suspenseful plotting of *In a Royal Nursery*. Instead, it concentrates on the suppression of the Church of England by Parliament, and the final years of the Royal Martyr as an *imitatio Christi*. Once again, the story is conveyed through the eyes of a mother telling her own children about her childhood during the war and the several occasions on which she saw the King. It begins with her father's return from London where he has just witnessed the execution of Archbishop Laud. The father is a country vicar in Hertfordshire; his brother a steward in the household of Bishop Juxton. Once again, Hollis bases her retelling on accounts of those actually present and of the Archbishop's notes for his final words.

Hollis recounts the eviction of the vicar and his family from their church and parsonage as the Prayer Book is banned by Parliament. Fortunately for them, their loyal Churchwarden offers them a small home once occupied by his shepherd. The vicar will only accept it if he is allowed to tend the sheep as well. He and his family cheerfully accept their new condition because this allows him to continue to minister to his human flock in secret, even to hold clandestine services on occasion.

The following spring, young Meg encounters a cavalier, a priest, and their servant coming from Oxford, where the king has been encamped. The girl insists they stop to rest and eat at her family home. The men have given false names, but the uncle, visiting from London, recognizes the cavalier as a member of the royal household and greets him by his real one. A few minutes later, the servant enters:



Even now [says Meg], the remembrance of what followed makes me thrill all over, and tremble to think of it. Uncle Ralph was sitting in full view of the door, leading into the cooking-kitchen, and no sooner had he caught sight of the servant than he was on his feet, his face white as wood-ashes.

“My God!” he exclaimed.

In a moment he had left his place, and was kneeling before the manservant, exclaiming—

Sire, sire, your Majesty—“<sup>4</sup>

King Charles then comes to sit down to dinner with the rest. He tells Meg that she reminds him of “mine own little partridges,” especially the Princess Elizabeth who is already a prisoner of Parliament. After some conversation with the vicar about the nature of the Church, and the necessity of preserving the threefold ministry, the trio departs. The monarch gives Meg a lock of his hair for a keepsake.

Then the King bent down and kissed my forehead, and it has always seemed to me that this sign was only less sacred than that other sign which had pledged me to the service of a greater King in Holy Baptism.<sup>5</sup>

A few years later, Meg’s uncle asks her to be present for the Princess Elizabeth’s and the Duke of Gloucester’s farewell visit to their father at St. James Palace. Then, in the company of one of Bishop Juxton’s pages, she watches the execution itself. “I do verily believe”, Meg observes, “that at that supreme moment the first stones of the road were laid which led to the Restoration.”<sup>6</sup> At home, the martyrdom brings about a kind of miracle when Accepted Hancock, the local blacksmith and an Independent who now preaches in the despoiled village church, comes to beg the vicar’s pardon and tell him that the regicide has shaken his former faith. With the Restoration, the vicar’s return to his parish, and the wedding of Meg to her page, she finishes her story and shows her children the lock of hair the King gave her.

Never forget what I have tried to show you in my story, that King Charles’s work was not lost, for the Church of England is stronger and safer today because of his courage and loyalty to her. You must all try to follow his brave example...<sup>7</sup>

She sums up by telling them that there are always opportunities to fight for truth, and that “[you] are all soldiers in that war.”

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<sup>4</sup> *In Crazy Times*, p. 62

<sup>5</sup> London SPCK p. 72

<sup>6</sup> p. 93

<sup>7</sup> pp. 126-127

*In Crazy Times* is considerably more didactic than *In a Royal Nursery*, in which Hollis did more to illustrate her message rather than to preach it. Yet, had I read it as a child, it would probably have moved me just as deeply. It moves me now with its description of Archbishop Laud's death—familiar as that account is from historical sources—and while I am not sure I entirely believe Charles would have acted the part of a humble servant even in the house of Royalist sympathizers, the story brings home the many real humiliations he endured as a fugitive, then a prisoner. Hollis was sometimes chided by her reviewers for stopping the action of her stories to emphasize historical points. However, many children don't mind this. One comes away from her novels with a powerful sense of the details of the period she is describing and how people of various classes lived.

Opinions of King Charles continue to occupy extreme ends of the spectrum. For many, he remains an enemy of liberty, while to those of us who hold to the Church Catholic, his steadfast belief in it, even in the face of death, stands as a shining example of fidelity to our Lord, his sacrifice wiping away whatever mistakes he made in his life. Furthermore, it may be easier for our generation to see the Commonwealth not as an example of nascent democracy, but as a dictatorship led by a harsh man too much like more recent and even contemporary tyrants. Some of us accept Charles and Laud as wishing to protect the rights of the poor in the face of a rising Middle Class that would abrogate them because their stern religious views held poverty to be a sign of God's disfavor. I first perceived this from Gertrude Hollis, and the lesson has remained with me to this day.

*Phoebe Pettingell is a member of the SKCM Board of Trustees and a member of S. Stephen's Episcopal Church in Providence, Rhode Island.*

# Membership Rosters

(Each departed member's name is followed by a cross + and year of death; *Requiescat in pace.*)

## Roster of Members of The Order of Blessed William Laud, Abp., M.

In accordance with Board of Trustees policy adopted in 2009, the members of the Order of William Laud are elected “in recognition of contributions rising to a certain level, or higher, of significance as to impact and benefit to the Society by members and supporters who are not members ... Election to membership in the Order of Laud shall be considered equivalent to the designation of Benefactor status with regard to impact and benefit to the Society.” Just as Benefactors are entitled to use “Ben.” after their names, Order of Laud members may use “OL”.

Society members are invited to submit nominations for Board consideration as additional Laud Society designees. Such nominations, giving background on the candidate and stating why he or she should be honored, should be sent by 2 November 2015 to The Rev'd James G. Monroe, Ph.D., *SSC*, Awards Chairman, at [jimmon39@gmail.com](mailto:jimmon39@gmail.com) or 4310 Meadow Forest Lane, Kingwood TX 77345-3007 USA, for consideration during the next awards cycle. This list is current through 31 March 2016.

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The Rt. Rev'd Keith Lynn Ackerman, <i>SSC</i> , D.D.	Paul White McKee, Ben.
The Rev'd John David Alexander, <i>SSC</i>	The Rev'd Alfred J. Miller, D.D. + 1982
Richard D. Appleby	The Rev'd Canon Marshall Vincent Minister +
Nick Behrens	2010
Suzanne G. Bowles, Ph.D.	The Ven. James G. Monroe, Ph.D., <i>SSC</i>
Prof. Bernard P. Brennan, Ph.D. + 2006	The Rt. Rev'd James Winchester Montgomery,
Elizabeth Ballantyne Carnahan + 1972	D.D., Ben.
Gary Adrian Cole + 1994	The Rev'd Canon Edmund W. Olifiers, Jr. +
John R. Covert	2011
Richard G. Durnin + 2007	The Rev'd Canon Jonathan J. D. Ostman, <i>SSC</i>
William M. Gardner, Jr. + 2012	The Rev'd John B. Pahls, Jr., S.T.M.
The Rev'd Canon Robert S. H. Greene, <i>SSC</i>	James Bailey Parker + 2014
The Rt. Rev'd Joseph M. Harte, D.D., S.T.D., D.	Sarah Gilmer Payne, Ben.
Min. + 1999	Charles F. Peace IV
Prof. Martin Joseph Havran, Ph.D. + 2000	The Rev'd Stephen C. Petrica
Lee Hopkins	Phoebe Pettingell
The Rt. Rev'd Jack Leo Iker, <i>SSC</i> , D.D	The Rev'd Canon W. Gordon Reid
The Rev'd F. Washington Jarvis, LL.D., D.Litt.	Alexander Roman, Ph.D.
Jonathan A. Jensen, Ben.	John Douglass Ruff, Esq., Ben.
Charles Owen Johnson, Esq., Ben.	Gregory V. Smith, MBA, MA, FACMT

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The Rev'd Vern E. Jones  
 The Rev'd David C. Kennedy, *SSC*, D.D.  
 The Rev'd Canon Arnold W. Klukas, Ph.D.  
 Eleanor Emma Langlois + 1999  
 Prof. Ernest Hargreaves Latham, Jr., Ph.D.  
 David Lewis, FAAO  
 Richard J. Mammana, Jr., Ben.  
 Everett Courtland Martin, Ben. + 2004  
 The Rev'd Dr. Richard Cornish Martin, *SSC*  
 Robert Nicely Mattis + 2000  
 The Rev'd Andrew C. Mead, *SSC*, OBE, D.D.

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The Rev'd Canon Barry E. B. Swain, *SSC*  
 The Rev'd Canon William Swatos, Jr., Ph.D.  
 The Rev'd Frederick Shepherd Thomas, *SSC*  
 The Rev'd William Harman van Allen, S.T.D. +  
 1931  
 The Rev'd Ralph T. Walker, *SSC*, D.D. + 2012  
 The Rt. Rev'd William C. Wantland, J.D., D. Rel.,  
 D.D.  
 The Rev'd Canon J. Robert Wright, D.Phil.  
 (Oxon.)  
 Mark A. Wuonola, Ph.D., Ben.

## *Roster of Benefactors of the American Region, S.K.C.M.*

Per a policy set by the Board of Trustees shortly after incorporation in 2008, the threshold for benefactor status is \$700 in accumulated gifts to the Society, over and above the annual dues and any goods purchases. Benefactors are entitled to use "Ben." after their names. This list is current through 31 March 2016.

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Charles Barenthaler + 2012  
 Howard Bradley Bevard  
 Professor Thomas E. Bird, Ph.D.  
 Professor Bernard P. Brennan, Ph.D., OL + 2006  
 Charles Jerome Briody III  
 Emily Stuart Brown, R.N. + 1989  
 The Rev'd Osborne Budd + 2001  
 Dennis P. Casey, Esq.  
 The Rev'd Wilbur B. Dexter + 2005  
 Mrs. Wilbur B. (Kathleen M.) Dexter + 1994  
 The Rev'd Kent Lambert Haley  
 Hugh G. Hart, Jr.  
 Patricia Mayes Hines + 2010  
 Richard Towill Hines  
 Alan R. Hoffman + 2006  
 The Rt. Rev'd Jack Leo Iker, *SSC*, D.D., OL  
 Jonathan A. Jensen  
 Charles Owen Johnson, Esq.  
 Allan F. Kramer II

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The Rev'd Dr. Joseph Walter Lund  
 Everett Courtland Martin, OL + 2004  
 Paul White McKee, OL  
 The Rt. Rev'd James Winchester Montgomery,  
 D.D., OL  
 Sarah Gilmer Payne, OL  
 The Rev'd Canon Robert H. Pursel, Th.D. + 2009  
 John Douglass Ruff, Esq., OL  
 Col. Robert W. Scott  
 Stephen Page Smith, Esq.  
 Philip H. Terzian  
 Richard Francis Tracz  
 James Noel Ward  
 The Rev'd Canon Dr. Charles Everett Whipple + 2009  
 The Rev'd Elijah Brockenbrough White III  
 +2016  
 Suzanne Schellenger Williamson + 2007  
 John Arthur Edward Windsor  
 Mark A. Wuonola, Ph.D., OL

## *Roster of Life Members*

Life Membership is available for a one-time payment of \$360 (or \$250, age 65 and over). This list is current through 31 March 2016.

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The Rt. Rev'd Keith Lynn Ackerman, <i>SSC</i> , D.D., OL	The Rev'd Dr. F. Washington Jarvis III, OL
The Rev'd John David Alexander, <i>SSC</i> , OL	Jonathan A. Jensen, Ben.
John D. Beasley	Charles Owen Johnson, Esq., OL, Ben.
Howard Bradley Bevard	Sherwood O. Jones, Esq.
Thomas E. Bird, Ph.D., Ben.	Christopher Laconi
Suzanne G. Bowles, Ph.D., OL	The Rev'd Dr. Joseph W. Lund, Ben.
Will Sears Bricker II	Richard J. Mammanna, Jr., OL, Ben.
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A N  
A C C O U N T  
O F T H E  
Apprehending and Taking,

A Gang of Blasphemous and Notorious People  
who assembled together at the *Golden Eagle*  
in *Suffolk-Street* near, *Chearing cross* on Thurs-  
day last the 30th of *January* (being *King*  
*Charles's* Martydom) and called themselves the

Calves Head CLUB

and Drank several blasphemous Healths, with  
a true Account of the whole affair, as reported  
to his *Majesty*, who sent to make a strict Inquiry  
into this fatal Disturbance with a true List of the  
names of those who belonged to the Calves  
Head Club.

**I**n all *Dinner*'s that many fatal Consequences have attended these  
irregular Clubs; but as the following Affair happned the 30th of *January*  
it will not be disagreeable to the Reader to have a true Relation of it. Several  
Young Gentlemen, of Worth and not a mean Rank, who called themselves the  
Calves-Head Club, met on the Day abovesaid and had a great and Splendid  
Dinner Dress'd at the abovesaid Houle; they Drank very unbecoming Healths  
and spoke disparatly of the *ROYAL FAMILY*; and at Night they Order'd  
a large Bonfire to be made Opposite the Door, Singing, Ranting, and Swear-  
ing at the Windows, which in a short time gathered a large Mob of People,  
and strong Beer was Order'd for them; the Club Folks all the Time Ordering  
them to Drink Healths to the Damnation of Certain People. They them-  
selves who were at the Window, having a White Napkin Cap Round it; they  
then pour'd Clarret into the Head, and dip't their Handkerchiefs in it, and  
Drank a Health to the Damnation of the *Stuar'ts* and their posterity. The  
Mob was enrag'd at this, (not till then knowing they were the Calves Head  
Club) and immediately threw the Bonfire about the Street, and Attack'd the  
Houle, and Wounded several of the Servants and pull'd some of the Club almost  
to Pieces and broke almost all the Houhold Goods: The Guards were sent  
for, took some of the Club up, of which the following is a List.

<i>John Ingram,</i> <i>James Reynolds,</i> <i>Sammuel Lee,</i> <i>Joseph Wilkins.</i>	<i>John Tapp,</i> <i>George Eyles,</i> <i>James Lane,</i> <i>Charles Fell.</i>
<i>Joseph Hughes,</i> <i>John Thomas,</i> <i>Elias Walker,</i> <i>John James.</i>	<i>Sammuel Taylor,</i> <i>John Jenkins,</i> <i>Peter Smith,</i> <i>Charles Lutken.</i>

Some of the abovesaid Persons are fetur'd and Committed to Prison in  
Order to be Prosecuted, his Majesty having sent to make a Strict Enquiry into  
this Affair, which has made no little Notice in Town; so that it is supposed  
Persons of greater Notice is Concern'd in this Affair than are yet Taken  
Notice of.

L O N D O N: Printed by John Jones in *Fleet-Street*.

For an introduction and complete transcription,  
see the article beginning on p. 17.

*Photograph courtesy of Richard Mammana*