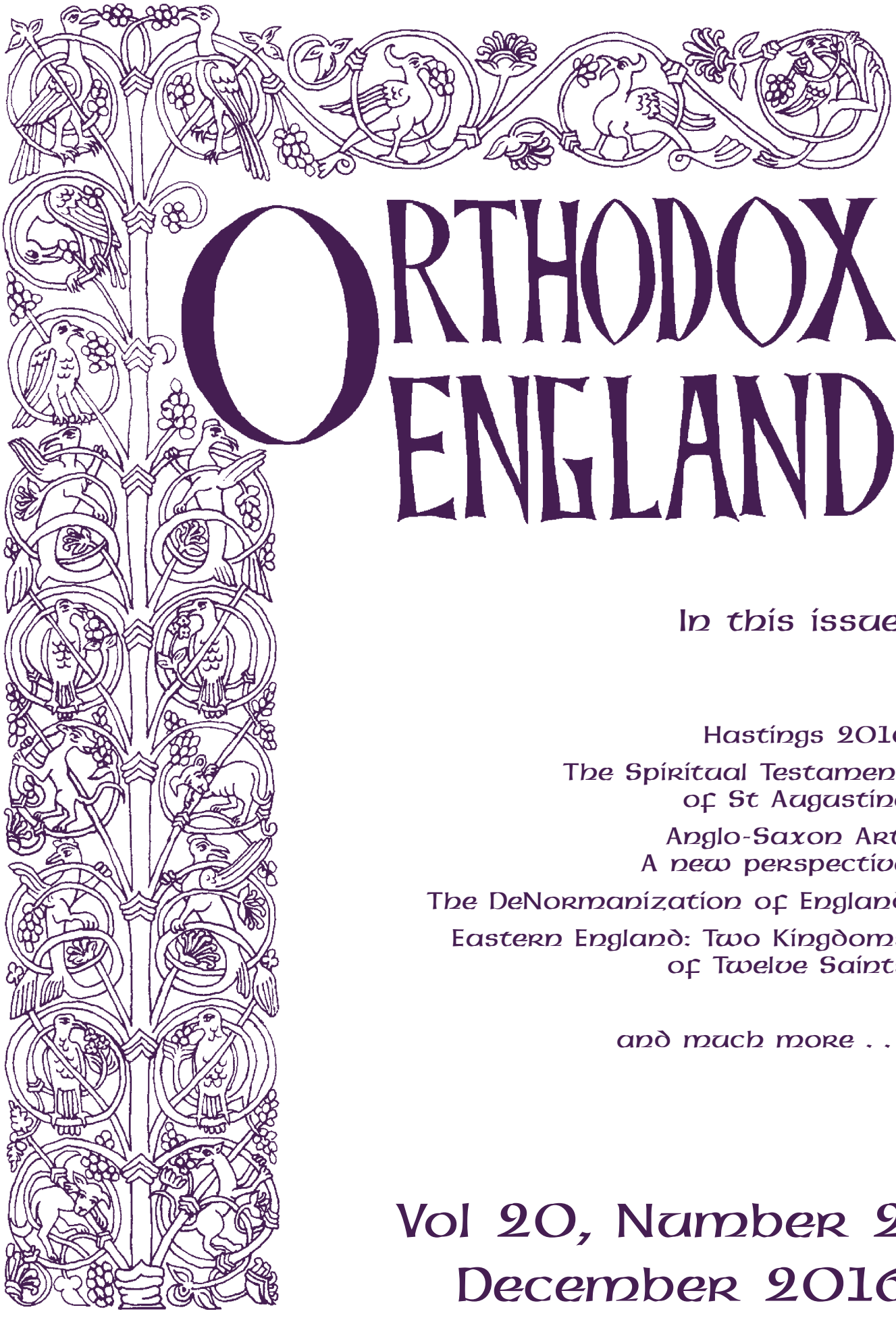

ORTHODOX ENGLAND

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Editorial:
HASTINGS 2016

A sermon read before pilgrims in the Church at Whatlington by the site of the so-called 'Battle of Hastings' on the occasion of the 950th anniversary of the tragedy, 27 October 2016.

950 YEARS ago, on this very spot, King Harold son of Godwin, the last English King of England, prayed before giving battle to the invader. The latter had a Papal blessing to invade, conquer and forcibly introduce feudal enslavement through castles and knights. This was all in order to bring the Church in England into line with his revolutionary, newly-invented Western European religion, which had already been enforced elsewhere.

The new religion had replaced Christ, making Him unnecessary as Head of the Church, and claimed that the absolute authority of the Holy Spirit now proceeded from its Papal head. For island England was a latecomer to this new religion and the Norman invasion was merely part of a far broader process of subjugation throughout Western Europe that was later to lead to invasion of the Holy Land, called the First Crusade, and determine the pattern of future Western history.

King Harold lost the Battle and died here together with some 7,000 of his men. Massacre and genocide followed the English defeat – 100,000 people, over 5% of the total population, died in the north of England alone, the equivalent of 3.25 million in today's terms, well over twice the figure of two World Wars combined. The defeat of England and her other regional heroes like Hereward meant that English people became second-class citizens, on the same level as what used to be called Red Indians in North America. As for Wales, Scotland and in the 12th century Ireland, they would also be brought under the same Norman yoke by castle and sword.

Harold's English people were scattered to the four winds. Some English people fled north to Scotland and Scandinavia, others west to Wales and Ireland. Many of Harold's surviving military men fled south to New Rome (Constantinople) with the English Navy, at least 235 ships in all. There they settled, as also around the Black Sea coasts, especially around the Sea of Azov near the Crimea, and in Constantinople they founded their own English Church, where a lamp burned before the icon of St Augustine of Canterbury. As for Harold's daughter, Gytha, she fled east to Kiev, married royally and one of her sons, the grandson of King Harold, founded Moscow.

Today we have gathered to commemorate the some 7,000 men who died in the Battle. They died defending their and our homeland and their and our English Orthodox Christian culture that was in communion with the rest of the Orthodox Christian world. These were real people, they had wives, children and grandchildren, they were flesh and blood, mind and soul, they had names – some of them we know. They died fighting for the culture that had been resurrected in the ninth century by King Alfred from the ruins of the Viking attacks. Let us not forget that Alfred, also called 'the Lawgiver' and 'England's Darling', is the only figure in English history to be called 'the Great'.

Alfredian culture restored Old English Church Civilization, which had been so faithfully recorded by St Bede the Venerable in England's seventh and eighth century Golden Age. Alfredian culture meant first defeating and then Christianizing pagans, defending towns, rebuilding churches and monasteries, establishing laws, sending alms to the Patriarch of Jerusalem and translating the works of the Church Fathers. King Alfred restored this culture so well that as a result, after his repose, the tenth century became through his descendants the age of the national unity of England and the Silver Age of Church culture, unmatched in its splendour in Western Europe.

However, in the eleventh century the Vikings attacked England again and again and the last Vikings, the Normans, or Northmen, finally destroyed England as it had been, leaving us today with only vestiges of a once great Civilization, as we can see in the remaining books and manuscripts of the School of Winchester, the English capital. These are the rags of a once magnificent and precious raiment of gold and jewels, part of the Old Christian Europe. Today we who are conscious of all this have as our task to tell others these truths which are either hidden from or else indifferent to most.

Today, Orthodox Christian Civilization has its spiritual centres not in Canterbury or Winchester,

Lindisfarne or Iona, but elsewhere in the east. It is therefore our task to refound spiritual centres here, however modest they may be, for we belong in spirit to this Civilization and keep faith with its values. We live in our spiritual oases here with our heritage of Augustine, Audrey, Cuthbert, Hilda, Theodore, Bede, Edmund, Alfred, Edward, Dunstan, Alphege and all who are present here in their icons. Now we can at the very least pray for the souls who gave up their lives for the Faith, for the King and for England, as well as for the Universal Church, and take inspiration from them.

In the sleep of the blessed grant, O Lord, eternal repose, to the souls of those who fell for the Faith on Senlac Field, King Harold, Princes Leofwyn and Gyrth, Alfwig, Abbot of Winchester, Leofric, Abbot of Peterborough, Deacon Eadric, Ælfric of Huntingdon, Thurkill of Kingston, Godric of Fyfield, Esegar of Middlesex, Hakon, Breme, and all the King's men, and grant them Eternal Memory!

From the Holy Fathers
THE SPIRITUAL TESTAMENT OF ST AUGUSTINE

WE remember the Coming of Christ to our forebears through the mission of the Servant of God, the Spiritual Father of us all, Augustine of Canterbury, Apostle of the English. It would seem just then to ask ourselves if we his spiritual children have been faithful to his Testament to us. But what was his Testament?

It is that which he himself received from his own spiritual father, also the Apostle of the English, St Gregory the Great, instructing him on how to deal with the other Bishops of Britain:

'May they learn from the teaching and life of your holiness both the rule of right faith and the example of a good life, so that they may fulfil their office with the right faith and manner of life and, when God wills, attain to the Kingdom of Heaven. May God keep you'.

It would seem to us that we can apply these words to ourselves: Thus we ask ourselves why the Orthodox flock in England and all these islands is so small. It seems to us that the answer was already given by St Gregory to St Augustine. We are so few because we do not set an example to others. Neither our lives nor, so often, even our teachings provide examples of holiness to others. How can we set an example without 'the example of a good life' and 'the rule of right faith', i.e. Orthodoxy?

In order to set an example, our Faith must be incarnate, for Orthodoxy is nothing if it is not a way of life. It is pointless to preach if we do not practise. We forget that our aim is not to amass abstract knowledge about some bishops' policies and personalities, or knowledge of the services, or Church music, or points of Church history, or the position of some local Orthodox Church in Eastern Europe, but to 'reach the Kingdom of Heaven'. The One Thing Needful. These are not our words, but those of the Spiritual Father of the whole English Nation, of him who alone can unite us into the Church. For we shall never be brothers and sisters, if we are not first with our Father in God. O how far we stand from the scenes in Canterbury all those years ago:

'The new Christians would have had some instruction before baptism; they would be blessed by Augustine as he passed through them on the path from his dwelling to the church; they would see the monks in their long, dark clothes, one of them carrying the bishop's cross before him. Augustine was an elderly man, his dark beard and hair were growing grey, and they noticed that his head and his monks' were shaven ... When Father Augustine prayed, his voice was like the bards' singing, and when the monks prayed, they too sang. ... They wondered at the healings granted to Father Augustine when he prayed to his God. They wondered at his words. ... And it was more wonderful that the Saviour Himself was as a shepherd, a good shepherd, Father Augustine said. He knew all His sheep by name. ... He gave His life for the sheep. And the sheep, these Kentish Christians thought, might well be ready to give their lives for such a shepherd'.[1]

And what shall we do, we who are his spiritual children? Shall we go on in our worldly futility and foolishness? Shall we let ourselves be devoured by the spiritual wolves that stand round about us? Or shall we heed the words of the Spiritual Father of our forebears, nay, the words of our own Spiritual Father? Shall we heed his Spiritual Testament of 'the rule of right faith and the example of a good life' and 'attain to the Kingdom of Heaven? The question is for us to answer.

Holy Father Augustine, Father of the Nation,
Pray to God for us!

1. See *'Augustine of Canterbury'* by M. Deanesly, 1964, Pp. 101–7.

1066 – AND ALL THAT

THE Defeat of England exactly 950 years, 38 generations, ago, at Sandlake, marked the end of a Civilization. It was the end of English Civilization as part of the universal Christian Civilization, with its spiritual capital in Jerusalem and its political capital in New Rome, its symbol the double-headed eagle uniting East and West. Here we must avoid the pitfall of insularity, and understand that the defeat, takeover and occupation of England from 1066 onwards took place not as an isolated and provincial incident, but as part of the systematic takeover of Western Europe in the eleventh century, both before and after 1066, resulting in its separation from the Christian Empire. It was an integral part of the eleventh-century Revolution all over Western Europe.

This whole Revolution took place under a new pseudo-Christian, Frankish Civilization which had been evolving between the Rhine and the Loire, in what is now Western Germany and Northern France, and is known as Feudalism. In other words, the defeat and occupation of England was not just the last Viking raid, not just some local event carried out by the last Northmen which concerned only north-western France and southern Britain. It was part of a Revolution in Western Europe that had been attempted and failed in the first German Reich under Karl the Tall (Charlemagne)[1] in the years around 800, but had only succeeded from the opening years of the eleventh century onwards. From then on it can be seen in events in Sicily, southern Italy, Rome, the Iberian Peninsula, England, then all through Western Europe and in the closing years of the eleventh century outside Western Europe in the Holy Land, as the Schism spread.

This Revolution can be seen in the subtle but consistent rejection of the first millennium of Christian Civilization and its values and the slow and gradual reversion to cruel Latin paganism and heathen Germanic barbarianism. Slavery, disguised as feudalism with its protection racket castles and ignoble knights, was its visible manifestation. Who better to carry out the invasion and destruction of Christian England but superficially Latinized barbarian Northmen, both pagan and barbarian? The result of this Revolution was the repaganization of a New World Order, which produced a Western Europe in 1100 quite unlike that of 1000, as has been unanimously confirmed by the finest minds of countless Western European academic and religious historians, from Dawson to Tellenbach, from Focillon to Riche, from Bournazel to Southern, from Dvornik to Congar, from Leyser to Wolff, from Duby to Moore, from Bartlett to Holland, from Brooke to Cushing.

The Defeat of England, miscalled by the secularist historians of the 950-year old Norman Establishment 'The Battle of Hastings', marked not only a disaster for the people of England and our Alfredian Orthodox culture. It was also a disaster for all those who later and much later came to be affected by this crushing of England and the advent of the Norman Establishment that settled in and occupied England, as it still does. These oppressed peoples came to include not only the English, the Welsh, the Scots, the Irish, but also, in due course, the massacred Native Americans, enslaved Black Africans, Bengalis, Indians, Chinese, Aborigines, Sudanese, Zulus, Boers, Tibetans, Russians, Kikuyu and, indeed, almost the whole world, as it was invaded and exploited by the Norman Establishment become global.

Locally, we call this spiritual disaster of the process of the destruction of Christian Civilization and its culture 'Normanization'. Thus, the end of the old culture, the end of the Old English view of the world and its cultural values and its replacement by a new 'Church', institutions and associated myths, like the Arthurian one, even though masquerading under old and familar names, began on this day 950 years ago, but it has been proceeding ever since. It is precisely a process, but as such it can not only be slowed, but also undone or reversed. The Defrankization of Western Europe, that is locally, the Denormanization of England, is quite possible. However, for it to happen it requires us as individuals to take one initial step.

This step is to quit the ideology of 1066 and 'All That', in other words, the 950 years of institutional ramifications that the invasion brought, everything that the Normans introduced by force after 1066. It is to return to the inner beliefs of Old England, it is to restore the England that never knew feudalism, castles and so-called 'knights' (apart from a couple of castles that the traitorous half-Norman King Edward attempted to build using Normans in the last years of Old England, before they were hounded out of the country at Dover). To rid ourselves of the Establishment mentality is liberation in every sense. If we can Denormanize

ourselves as individuals and there are enough of us who do so, we shall find our society being liberated as well. Let the cry of us Free English Christians be: 'Towards A Free England!'

1 The first 43 out of 45 'democratic' US Presidents are descended from European royal families. 19 of them are descended from the Anglo-Norman Edward III, and no fewer than 34 of them are genetically descended from Charlemagne.

THE DE-NORMANIZATION OF ENGLAND

Talk by Eadmund on the Occasion of the Commemoration of King Harold Godwinesson at Whatlington, 27th October 2016

WHILE I was trying to organize this celebration in Sandlake, I approached St Mary's Church opposite the abbey and received a letter from a man styled 'the Dean of Battle' (the title makes one pause for a moment!) which ended '... Please bear in mind, however, that as an institution we were founded by King William I, to whom we give due honour.'

This caused me to wonder exactly what was the due honour that should be given to an illegitimate descendant of a foreign house, whose overweening ambition caused him to invent a spurious claim to the Englisc throne and then, in order to seize it, mobilize a brutal, mercenary army, drawn from the dregs of the soldiery of Europe on the promise of booty from what was then the richest and most civilized kingdom west of Constantinople or New Rome (Constantinople was then known to us as Micelgarth)? What honour should be given to this creature who, having seized this country, proceeded to flood it with lies to bolster his spurious claim, kill a large proportion of its citizens, drive a similarly large proportion overseas, terrorize those who remained, export its treasures, ruin its culture and impose a simulacrum of its religion to bewilder and confound the congregations of its originally right believing church? This was certainly some achievement, but hardly, I think, one deserving of 'honour' in the sense in which the word is generally understood. Perhaps more appropriate appellations for 'King' William would be 'war criminal', 'gangster', 'psychopath', and 'conman'? His death in agony, alone, abandoned by his so-called friends and family, in the ashes of yet another foreign city that he was subjecting to his lust for power, perhaps gives us a hint as to the 'due honour' that he was to receive hereafter.

We have today given due honour to King Harold Godwinesson, the last English king, and to all his companions who nobly fought and died contesting William Bastard's spurious claims. But an even greater gift to him surely would be to restore his kingdom to the happy and equitably governed place that it once was: to de-Normanize it and restore the Englisc-ness whose essence amazingly still exists in this island despite nearly a thousand years of sustained effort to eradicate it.

Incidentally, perhaps I should here correct the folk who assume that I am recommending a Luddite style return, an abandonment of all the material developments that make up modern life and a consequent existence in barns without proper plumbing: – nothing could be further from my mind. I do, however, recommend a radical change in our belief systems. It is true that this may also have an effect on our way of life, but I would suggest that any minor inconveniences that we may feel in body are paltry compared to the amazing effect it would have on our souls.

However William the Bastard and so-called 'Archbishop' Anselm left us with a seemingly indelible legacy – a culture that accepts that might is right, and that everything in the cosmos can be known and ordered by the minds of men. Anything beyond what can be apprehended by our five senses may apparently be ignored. This culture, of course, is intolerable as it stands and a few men throughout the centuries who clung to the remnants of Orthodoxy that still remained here have made some effort to try and ameliorate it; but we still find ourselves to a certain extent fenced in by its limits.

One of these fences is the 'Crusader' mentality that the British are somehow naturally better than anyone else, which has perhaps done most to blacken our name throughout the world. This arrogance was introduced by the Normans, and first practised on the Englisc. Then English people mistakenly imitated what had become the culture of their 'betters' and practised it on the Welsh, Scots and Irish. By the 1230s people who spoke a different language were considered to be outside even the rules of Christian warfare. English soldiers

had turned head hunters, and the English crown was paying a bounty of a shilling a head for all hostile Welshmen decapitated in the Marches. We have improved somewhat since those days, of course, but the rhyme *Taffy was a Welshman, / Taffy was a thief; / Taffy came to my house and stole a piece of beef. / I went to Taffy's house, / Taffy was in bed: / so I took a big stick and knocked him on the head* ... was well known and often recited when I went to school in the early 'fifties. It is easy to see how this attitude became endemic, and has subsequently been practised on countless other peoples throughout the British Empire. It has no place in our native culture.

This arrogant assumption that the way in which one does things is the only way they ought to be done also spread to religion. It is demonstrated by the fact that Henry II was the first English king known to have legislated against heresy. A group of foreign weavers denounced at Oxford in the 1160s and declared heretical by the church authorities, were handed over to the King's officers for punishment, branded on the face, and their houses and all their property ritually purified by burning. They themselves were expelled from the town to face starvation in the winter cold. After 1200 burning was to become the standard punishment for heresy. Previously it had been used to punish petty treason and the murder of a husband by his wife, and it is possible that the association between betrayal of one's lord and the betrayal of the Lord God explains this close connection. However until the late fifteenth century England was so over-governed by the Norman forces of occupation that 'heresy' against the Norman Catholic way had little chance to take root, and there were few 'holy bonfires'. These only broke out in the religious differences of the 16th century. Of course after the so-called 'Reformation' (known to right-believing folk as the 'Deformation'), came the witch-hunts of the 17th century, proving that the Protestants were just as, if not more godless than their predecessors had been.

We have recently heard a great deal about *Magna Carta* in the media, owing to the occurrence of the anniversary of the date of its first signing in 1215. The Great Charter is undoubtedly both the most familiar and the most misunderstood document in our history. It was not the first, or indeed the only document intended to limit the authority or freedom of action of the new tyrants imposed on us by the Norman Conquest. Moreover it was not the first to be issued by King John, who throughout his reign had offered charters of liberties to various franchise holders. *Magna Carta*, however, true to the typical mediæval preoccupation with the trees rather than the wood, was concerned with limitations on John's financial regime, and local matters such as the removal of fish-weirs on the rivers Thames and Medway, and the banishment of various foreigners who had incurred serious dislike. Nevertheless it had a significant clause, number 61, according to which a committee of twenty-five barons was to be appointed to oversee the charter's implementation. Should the King in any way infringe the charter's terms or fail to heed baronial warnings, then the twenty-five might rise against him and seize his resources, but short of causing him or his family physical injury. This was, of course, a mirror of the system that had been in operation in Englisc times, when the King's power was effectively limited by the Witan, which famously briefly exiled King Æthelræd II. However in 1215 it meant that a committee of twenty-five extremely angry and selfishly-motivated Norman barons would be interposed between God, and His supposed vicar on earth.

It is hardly surprising that John instantly repudiated Magna Carta and the Pope, confronted by a document that threatened to institute rebellion as a constitutional instrument and to place limitations on supposedly God-given authority, not only annulled it, but ordered the suspension of Archbishop Stephen Langton, one of its architects, for failing to lend the King the unconditional support that was his due. *Magna Carta* was scrapped ignominiously within only three months of its issue, and might have disappeared into the rubbish bin of history. However later readers deliberately misrepresented it as being a defence of the ancient rights of the English people, and used it to defend claims of very new 'rights' that they had dreamt up for themselves, ultimately resulting in the martyrdom of Charles I. This misrepresentation continues to this day, hence the recent fanfare in the media, accompanied by much repetition of the old propaganda that the *Magna Carta* is somehow a most valuable guarantee of English rights, whereas in fact the only rights it guarantees are those of the Norman barons.

When the Norman church closed the direct pathway to Almighty God, and the mediæval Gothic spires reached upwards in a vain attempt to re-establish a link with heaven, men now appealed to reason and common decency instead. After a

long and painful birth beginning in Mediæval times, a fully-fledged modern version of democracy eventually appeared with the eventual emancipation of women after the First World War. Since then it has been exported like a disease, principally by America, with disastrous results. A system that it took the English nine hundred years to develop cannot be grafted onto peoples that do not even have a word for it in their language, let alone the sophistication to understand its finer points. Let nobody be under the illusion that it is the answer to all ills: the Germans democratically elected Hitler until he reached the point where he could turn and destroy the system that had brought him to power. The campaign of Donald Trump has uncomfortable echoes of his rise. Countries such as Libya, Iraq and Afghanistan show us what happens when democracy is unloosed upon folk who are culturally unprepared for it and who have no opportunity of accessing the information necessary to make proper use of it.

Britain is now, thank God, in the process of leaving what started as a European free-trade area; but then metamorphosed from the Common Market to become the European Union, denying our sovereignty and sapping our independence. However our departure from it seems to me to have been for the wrong reasons: an outbreak of xenophobia (also bequest from the Norman Conquest), rather than a genuine desire for independence. Not everyone is aware that anti-Semitism, a particular form of xenophobia, was not the product of Germany. It was born in Norwich in 1144, where rumour spread that a Christian boy called William, apprenticed to the skinner's trade in the City of Norwich, had been lured into the house of a Norwich Jew (the Jews had been imported by the Normans, there were none in England before), where he was ritually tortured and crucified, his agony lasting from the Tuesday in Holy Week until Good Friday. His body was then disposed of in woods to the south of the city, where it was discovered by a local forester, keen to ensure that nobody illegally gathered timber from the bishop's wood. The Jews were accused in the bishop's synod but bribed the local sheriff, John de Chesney, to grant them refuge in Norwich Castle (the Jews being, like the deer of the forest, under Royal protection). The body was dug up and reburied in the cathedral precincts, and lacking any saint of their own, the monks of Norwich tried to supply themselves with a potentially miracle-working cult. The chief guardian of the shrine, a man called Thomas of Monmouth, accused the Jews of a conspiracy that reached from one end of Europe to the other, controlled by a line of Jewish princes living in Narbonne in southern France, by whom the Jews were committed to the annual sacrifice of a Christian boy-child in deliberate and mocking emulation of the crucifixion of Christ. This 'blood libel' has since spread all over Europe, where it has surfaced in slightly different forms ever since and still fuels the persecution of Jews to this very day.

To regard foreigners with hatred and spit at them in the street is both impolite and self-defeating as well as being illegal; but the wholesale acceptance of their religious beliefs and way of life, raising those beliefs to the same level, or even a superior one, to our own, is surely also not the right way to proceed. Foreigners who come to live in our country are entitled to the privileges of guests, but they must surely recognize the responsibilities that follow from that. The immemorial customs of our religion and culture cannot be tailored to their convenience. Those who choose to retain their own customs must accept that this is the case and realize that they are swimming against the current of generally accepted behaviour, or else go and live elsewhere. One of the results of so-called Multiculturalism is a failure of ethnic minorities to adapt and integrate, resulting in a Ghetto mentality and the rise of independent communities that may actually threaten the integrity of the state.

Similarly the active, draconian persecution of folk who indulge in sexual perversions I believe to be obviously wrong; but surely we should not have to allow them license to parade their infirmities in public and to endure their carnival-style demonstrations, or prostitute our language to include same-sex relationships under the umbrella of marriage. This twisting of the language is something straight out of George Orwell's nightmare view of *1984*. Roman Catholic adoption agencies have been closed rather than accept same-sex couples as prospective adopters and I am sure that there are many folk who no longer offer bed and breakfast for fear that they will be forced to let their rooms to homosexual couples. Nowadays anyone who stands up for their beliefs in this regard is accused of 'homophobia': itself a linguistic nonsense. 'Phobia' means 'fear'. I for one am not fearful of homosexuals, I have an old friend who is one: I simply condemn their perversion. As a nation we appear to have lost, since the Norman Conquest, the ability to love the sinner whilst detesting the sin.

It has occurred to me that there is at present no political party that specifically represents Christians, perhaps because that definition has become a catchall term encompassing all claimants to the name, from the patrons of the Puritanical Chapel to the pomp of the High Mass. Furthermore, it seems that since World War II we have lost not only a large proportion of the nominal church-goers that used to give us the mistaken identity of a 'Christian Country'; but also the basic knowledge of what real Christianity is and the judgement that should enable us to find the right path. In place of this the only guiding stars today appear to be 'economic benefits', and the 'pursuit of happiness'. I remember as a child being told by my mother and grandmother that true happiness can only be found by making other people happy, a message that seems to have been forgotten even by the priests (and now priestesses) of the established church. The western break up of the church at the Reformation has led to a diaspora of different faiths or none that is spreading further and further from the truth, and therefore I feel that the title 'Christian', although tempting, would not in fact gain our cause anything.

In the United Kingdom we still have our Monarchy, albeit a poor, weak thing, hemmed about with constitutional barriers that appear to be strengthened almost daily. Every time a member of the Royal Family ventures to express an opinion or ask for information they are greeted with bared teeth and growled warnings that they are 'meddling'. Prince Charles, was warned off recently for receiving 'privileged' information, notwithstanding the fact that he is heir to the throne, and therefore might be considered a safe repository for it. Despite centuries of creeping democracy, even the Witan have survived in the form of the Privy Council, although that also has now become a formal administrative body, largely superseded by the Cabinet.

Perhaps if the Parliamentarians continue to use their privileges to feather their own nests or further their own interests, and either be blind to or cynically disregard the wishes of the people, Parliament and politics will become even more discredited than they already are (if that is possible), and folk will be open to another way. Perhaps we may once again see a land no more bedevilled by democratic and Parliamentary tyranny, ruled once again by an Orthodox King, advised by a Witan in touch with the people's needs, who will operate in our real interests, rather than those of industrialists, bureaucrats and the power-hungry manipulators of ochlocracy, as happens at present. Perhaps we may once again see a happy England: a federation of regions under a beneficent aristocracy guided by local councils, such as we had before the Norman Conquest.

I founded þa Engliscan Gesiðas in 1966, when I was a young man. In my naïvety I thought that the celebration of the anniversary of the Norman Conquest was as a result of simple ignorance and Norman propaganda, and that the amazing example of such folk as Holy Cuthbert, the Venerable Bede and our great King and Saint Ælfræd, if known and publicized, would in themselves draw right-thinking folk to the cause. Then, 'come the revolution', there would be a body of folk well primed with what was 'needful for all men to know', and England would eventually be put back on the right track. I see now that I seriously underestimated the power of the forces of darkness. I was to see my companions infiltrated by pagans, overwhelmed for a short time by Neo-Nazis, and eventually make themselves into a limited company, a concept totally unknown to the pre-Conquest Englisc and diametrically opposed to the values that they stood for. What I had founded as a radical organization had become institutionalised and rendered itself unfit for purpose, being happy to look at the past like an exhibit in a museum cabinet, rather than to see it as a part of the present and to act on its lessons. A few years ago I was reluctantly compelled to abandon what had become 'The English Companions', and start again from scratch.

Now I have passed my three-score-years-and-ten, and am living, as it were, on borrowed time, I have tried to devise a new fellowship, to be known as The Guild of St Eadmund, with similar aims and ideals but avoiding some of the pitfalls that led to the collapse of the original purpose behind the founding of þa Engliscan Gesiþas. This may seem an idealistic, utopian dream; but I have recently seen Jeremy Corbyn's policies referred to in exactly these terms, so perhaps mine, which at least have history behind them, may have some validity after all. Some may accuse me of escapism, in answer to which I would like to quote no less an authority than Professor J. R. R. Tolkien's *Essay on Fairy Stories*, published in 1947. He writes as follows:

> '... it is plain that I do not accept the tone of scorn or pity with which "Escape" is now so often used ... In what the misusers are fond of calling Real Life, Escape is evidently as a rule

very practical, and may even be heroic. In real life it is difficult to blame it, unless it fails; in criticism it would seem to be the worse the better it succeeds. Evidently we are faced by a misuse of words, and also by a confusion of thought. Why should a man be scorned if, finding himself in prison, he tries to get out and go home? Or if, when he cannot do so, he thinks and talks about other topics than jailers and prison-walls? The world outside has not become less real because the prisoner cannot see it. In using Escape in this way the critics have chosen the wrong word, and, what is more, they are confusing, not always by a sincere error, the Escape of the Prisoner with the Flight of the Deserter. Just so a Party-spokesman might have labelled departure from the misery of the Führer's or any other Reich and even criticism of it as treachery. In the same way these critics, to make confusion worse, and so to bring into contempt their opponents, stick their label of scorn not only onto Desertion, but on to real Escape, and what are often its companions, Disgust, Anger, Condemnation, and Revolt.'

Thank you for listening.

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ANGLO-SAXON ART: A NEW PERSPECTIVE

OLDER Western scholarship on Church history is not generally of much use to Orthodox. Most of it is simply anti-Orthodox and therefore anti-authentic Christianity, even openly boasting of its 'Judeo-Christian' and not Christian civilisation. The anti-Orthodox prejudices of such scholarship, when it mentions Orthodoxy at all, come simply from the fact that history is 'written by the winners', and even despite the First World War, up until the Second World War most Western scholars thought that the West had won.

It is different today, when the near-millennial crimes of the West are visible to all and nobody any longer listens to the voices of ecclesiastical institutions which moulded the last thousand years of Western history – they are clearly compromised. Interestingly, contemporary secular scholarship, which in its ignorance of Orthodoxy cannot in any way be accused of being pro-Orthodox, is an excellent source for Orthodox to understand what went wrong with the West. We can understand how, by renouncing the Orthodox Christian Faith in its anti-Trinitarian and anti-Christic *filioque* heresy, its former Church became a series of -isms, Catholicism, Protestantism, Lutheranism, Calvinism, Anglicanism etc, which have bred modern-day secularism and will eventually lead to the end of the world.

In the following article, the next in a series taken from various works of secular scholarship, we have selected extracts from a scholar of art history. These are from *Anglo-Saxon Art: A New Perspective* by C. R. Dodwell (Manchester University, 1982). These extracts illustrate the very real spiritual fall which took place in Western Europe in the eleventh century. In the year 1000, the fall had by no means been certain. By 1066 it was. And it is that fall which has defined the subsequent history of not just Western Europe, but the whole world. But let the learned author speak:

p. 216. English Culture Never the same again after the Norman Occupation

The Norman Conquest shaped the whole future of England. This is most obvious in the political field, where the intruding Normans were determined to preserve themselves as a ruling caste over the English. It is also evident in the world of art, where the shock-waves of its original impact were felt for the remaining decades of the eleventh century. But, after this, the effects remained less sharply silhouetted in art than in politics; the consequences became more diffuse: there was a new Anglo-Norman synthesis: a settling down into different patterns. This brief survey of the effect of the Conquest of Anglo-Saxon (*sic*) art will, therefore, be confined to the period between the victory of William in 1066 and the death of his son, William Rufus, in 1100. It will be extended beyond this date only in order to demonstrate that initial attitudes of the Normans to Anglo-Saxon art did continue into the twelfth century.

p. 216. The Normans – the Last Danes and the First Crusaders: Whether carried out by pagans or papally-sponsored Roman Catholics, the destruction and plunder were the same

The immediate effect of the Norman Conquest was the loss of art on a scale unparalleled since the days of the Danish predators. Unlike these earlier attackers, the Normans went to great lengths to legitimize their enterprise. Unlike the Vikings also, the Normans were, of course, conventional – indeed in the invasion context, ostentatious – Christians (*sic*) (the fact that their Invasion fleet carried the blessing of the papacy, gave their calculated attempt at self-aggrandisement a particularly religious aura). Despite all this, what they impounded from the English was still a form of plunder whose ultimate sanction was the sword.

Large quantities of art treasures were shipped across the Channel to the Normans' homeland. It is true that much of it went to foreign churches, but this was only to despoil the churches of England in order to enrich those of the Continent: or, as the Waltham chronicler bitterly put it, to amputate the limbs of God's Son in one country in order to offer them to the same God in another. Whether the purposes were pagan or pious, the losses were the same.

p. 216–218. Theft on a Massive Scale

The Conqueror's biographer speaks with positive pride of the torrents of Anglo-Saxon art that were poured overseas for the benefit of Rome and of France, but especially of Normandy. Some of the immense quantities of treasures that William found in England

'he generously (*sic*) bestowed on those who had helped in the war now concluded. Most of them, and these the most precious, he distributed amongst the needy monasteries of various provinces. He sent to the Roman church of St Peter more abundant wealth in gold and silver than could be believed if we told it, and sent into the possession of Pope Alexander artistic objects which Byzantium (*sic*) would hold very dear ... In a thousand churches in France, Aquitaine Burgundy and Auvergne and other regions, the memory of King William will be celebrated in perpetuity ... Some received extremely large gold Crucifixes, remarkably adorned with jewels. Many were given pounds of gold or vessels made of the same metal. Several received costly fabrics or other precious gifts. What the least monastery enjoyed amongst his largesse would splendidly adorn a metropolitan basilica ... (William of Poitiers)

William of Poitiers went on to say that the art treasures sent to Caen alone would take too long to enumerate, let alone describe. And as, from the English side, we read of the incredible number of preciously bound Gospel-books, costly reliquaries, Crucifixes, chalices, censers, ewers, copes, chasubles and so on, seized from only one English house by William and his son Rufus for the benefit of a single Norman foundation, Caen, as can believe him. The English account has nothing of the blandness of the Norman. It is poignant and despairing. Secular, as well as religious, works of art were sent across the Channel. William was compared by his biographer to a Roman general and he did not deny himself his own form of' Roman triumph. In Normandy he paraded the youth of the defeated country with their long hair and comely features. He also exhibited the secular crafts of the conquered Anglo-Saxons – their garments heavily embroidered with gold and their vessels of gold and sliver.

In a situation of defeat the vocabulary will vary. But, whether one side referred to voluntary gifts, as did the Normans, or the other to forcible spoliation, as did the English, or whether, in reality, there was a mixture of a few grudging gifts and much bare-faced extortion, the fact remains that art treasures which would normally have remained with their English owners were lost to them. Waltham was especially unfortunate and particularly penalized for having had Harold as a benefactor, but other religious houses suffered. From Abingdon, the Normans 'a wealth of gold and silver vestments, books and vessels mails of different kinds intended for the rites and honour of the church', as well as all the valuables lodged for safekeeping in the monastery by local residents. From Durham, Bishop Odo thought nothing of purloining along with other objects, 'a pastoral staff of extraordinary material and workmanship, for it was made of sapphire'. Anglo-Saxon works of art given by former kings were not immune, as the New Minster at Winchester discovered the two large statues, embellished with gold and silver, and the noble cross, enhanced with gold and precious stones, which Cnut had presented were quickly seized. At Glastonbury, twenty-six crosses or Crucifixes, an altar, a censer 'of wonderful size' and other objects of gold and silver were stripped down. Reprisals taken against Ely, which had made

a stand against William, were more understandable though, in artistic terms, no less catastrophic. In 1071, in order to raise money to buy off the Conqueror's displeasure, the monks had to sell off gold and silver Crucifixes, altars. Reliquaries, book-covers, chalices, patens, bowls, stoups and dishes and, when more money was required, they had to break up other gold and silver objects, including large effigies in precious metals, and especially the great Madonna and Child and the statues of the four Virgins that have already been described. The chronicler's statement that everything of gold and silver, was sacrificed was an exaggeration as we see from his later pages. But this should not lead us to underestimate the scale of Ely's losses at the time of the Conquest. Nor was this the end of them. On the death of abbot Thurstan in 1076, the king sent to Ely 'and ordered all that was finest of the art treasures and of the various objects which he knew to be there to be carried off to his own treasury'. These included a particularly splendid Anglo-Saxon vestment in gold cloth which was never seen again.

There is occasional evidence of these same attitudes of despoliation within the monasteries themselves for they were now ruled by Norman abbots and Norman officials. At Abingdon Norman monks took gold and silver art treasures, believed to have been given by St Ethelwold, and sent them to their own Norman mother house of Jumieges. They also sent the precious metals stripped from a gold timbrel said to have been made by the saint. Later on, Norman sacristans at Peterborough transferred Anglo-Saxon treasures, which included a splendid chasuble, from there to their own original Norman house. Such actions from within the monasteries were no doubt unusual and symptomatic only of some currents and we must set against them the occasional gifts by the early Norman abbots to their new abbeys, and, particularly, the honourable fact that the very first Norman abbot of Ely refused to take office until precious objects and money and assets seized by the Conqueror on the death of the last Anglo-Saxon abbot were restored.

pp. 218–20. England Becomes a Colony of the New Western Europe

More insidious and far-reaching than these confiscatory attitudes were the colonial ones that the Conquest introduced. This was recognized by the Anglo-Saxon, but pro-Norman, Eadmer, who expressed indignation that Henry I passed over English ecclesiastics for preferment in their own country, making a virtue of the foreignness of others. It was commented on by the half-Norman William of Malmesbury who in 1124–5 wrote that 'England is become the residence of foreigners and the property of strangers. At the present time. there is no Englishman who is either earl, bishop or abbot. Strangers all, they prey upon the riches and vitals of England'. Thirty years later (according to a chronicle itself written about 1175) the Normans in England could still remind an English king of the Norman Conquest 'whereby we have all been enriched with great wealth' and could counsel him to preserve the independence of an abbey built on English soil 'against the machinations of the English'. It is true that the marriage of Henry I to a descendant of King Edgar meant that the Norman royal family began to show a more favourable face to the Old English line. It is also true that, under Henry II, Normans were taking English brides so that later on, in the 1180s, the Dialogue of the Exchequer could rightly speak of the intermixing by marriage of the two nations. Despite all this, it is still fair to say that for the first century after their occupation of England, the Normans were a colonial power in England in the sense that they were a dominant caste ruling over a defeated and alien nation.

This meant that they had colonial attitudes to the native art of the past. They could appreciate its æsthetic quality, but its monetary worth mattered more and this is nowhere more clearly seen than in the way William the Conqueror's son, Rufus, had art treasures melted down in order to raise money to take the Duchy of Normandy in pawn from his brother, Robert. He and his counsellors used every method of extortion known to them and met every objection with a cold indifference.

'The bishops and abbots (said William of Malmesbury) flocked to the complaining about this outrage, pointing out that they were not able to meet such heavy taxation ... To which, the officials of the court, replying as usual with angry expressions, said: 'Do you not have reliquaries made of gold and silver, full of the bones of dead men? No other reply did they deign to give their petitioners. So the latter, seeing the drift of the reply, stripped the reliquaries of the saints, despoiled the Crucifixes, melted down the chalices, not for the benefit of the poor but for the King's treasury. Almost everything holy which the frugality of their ancestors had preserved was consumed by the avarice of these extortioners'.

The levy, according to another contemporary, 'completely beggared the whole kingdom' sparing 'no ecclesiastical ornaments, no sacred altar vessels, no reliquaries, no Gospel-books bound in gold and silver. To meet their contribution, the abbey of Malmesbury had to strip down eight shrines, eight Crucifixes and twelve bindings of gold and silver.

p. 220 The Neo-Pagan Colonialism went against the Saints

One or two of the earliest Norman abbots were infected with the same colonial attitudes, and those at St Albans and Abingdon did not conceal the fact that they considered the English to be boors and simpletons. Abbot Paul of the first abbey went so far as to destroy the tombs of his Anglo-Saxon predecessors. An abbot of Malmesbury ejected the relics of the Anglo-Saxon saints at his house with a jeer'. As late as 1124 or 1125, the greatest and most cultured son of Malmesbury refused to record the names of Anglo-Saxon saints at Thorney because of their uncouth sound. Given this undercurrent of feeling towards the abbots and saints of the Anglo-Saxon past, it is not surprising to find that some Norman abbots and bishops saw Anglo-Saxon art not in terms of historic pride or æsthetic esteem but of economic appraisal. It was a financial asset to be disposed of at will.

p. 220–21. More Depredations

The monastery of Coventry had been built and artistically enriched by the pious munificence of Earl Leofric and the Countess Godiva not long before the Conquest. Soon after the Norman victory (*sic*), it found itself dispossessed of treasures for the financial benefit of the second Norman bishop of Lichfield and Chester. Generously endowed with art treasures by its last pre-Conquest abbot, the monastery of Peterborough was despoiled by its first Norman one simply in order that he might enrich the bishopric of Beauvais to which he had been appointed. The first Norman abbot of Abingdon gave a large and beautiful Anglo-Saxon chalice as part of the purchase price for a village. In order to raise money for an estate, a successor in the first part of the twelfth century, broke up an Anglo-Saxon altar-panel of gold and silver with representations of the apostles, even though it was thought to have been made by St Ethelwold himself. His immediate successor, Ingulf, went considerably further. He melted down a reliquary given by Cnut to pay for food during a famine, but made much heavier sacrifices for more material purposes. To secure an estate, he stripped down twelve other reliquaries of gold and silver, and, towards the end of his life 'removed practically everything of gold and silver that was to be found in the church to settle his debts'. When, in the twelfth century, Bishop Nigel of Ely needed to raise money in order to repair his own political fortunes, he stripped down, sold, or used as security, a quite astounding number of Ely's monastic treasures. These numbered Crucifixes of gold and silver and splendid vestments from the Anglo-Saxon past, and they included an alb with gold-embroidered apparels, given by St Ethelwold, and a chasuble, given by King Edgar, which was almost all of gold. A gold and bejewelled textile covering, which had been presented by a pre-Conquest queen for the shrine of the patron saint of the monastery, was sold to the bishop of Lincoln, Alexander, who took it with him to Rome as a gift of particular splendour. It is a biting commentary on attitudes of the Anglo-Norman episcopacy of the day to Anglo-Saxon art that it was left to the pope to point out that such an artistic heirloom should never have left Ely in the first place and to order its return. Even on its way back, attempts were made to strip it of its precious material.

It is not easy, of course, to separate out the attitudes that are here referred to as colonial from the philistinism that is present in every age and in every country, and which was present to a slight degree, at any rate, in Anglo-Saxon England, but it is significant that when, in the first half of the twelfth century, the French (who had philistines of their own) were lovingly cherishing works of art associated with the great men of their own historic past (saints like Eloi and emperors like Charles the Bald), the Normans were breaking up or melting down treasures connected with comparable great figures of England's own history (saints like Ethelwold and kings like Edgar and Cnut). At Westminster, consideration was actually given to selling the royal regalia of its Anglo-Saxon patron and virtual founder of the monastery, Edward the Confessor, even after steps had been taken for his formal canonization. Amidst all this, we need to bear in mind the reverence that prevailed amongst many English monks for past saints and past kings. We would not know of the destruction of treasures associated with them had it not been for the feelings of outrage on the part of the writers. We should also remember that, once the twelfth century had been reached and the order fully consolidated, there was a new anxiety amongst the

Anglo-Norman prelates and abbots to enrich their churches and monasteries with fine works of art of every description, and these included shrines for local saints like Alban and Etheldreda.

p. 221–2. The Alien and Inorganic Origin of the Upper Class in England and their hatred for everything English

It remains true, however, that the Conquest had intruded into England an alien and dominant class, whose own roots did not go back into the soil of England before 1066, but like the almost horizontal tap-root of an apple tree, went sideways to Normandy. For them, the art of the country before Hastings did not represent heirlooms of history, but the acquisitions of victory, to be displayed, sold, melted down, but not cherished. Those amongst them that were interested in art were more concerned with the art of the present than that of the past. They are in some ways typified by a bishop, uncharacteristic in almost all else, Henry of Blois. Henry was a great patron of contemporary art, who commissioned contemporary paintings and metalwork and who even admired classical Roman sculpture before the days of its popularity and imported examples of it to England. Yet, he was so indifferent to the historic associations of Anglo-Saxon art that he simply removed one of the most important Anglo-Saxon heirlooms from his own cathedral and also tried to buy the chief embellishment of the most celebrated of all the Anglo-Saxon miracle-working Crucifixes to survive the Conquest – that of Waltham.

In using the term 'colonialism', the emphasis so far has been on the imposition of a foreign caste on a people with alien traditions and values. Inherent in the expression, also, is the distinction between domination on the one hand and service on the other: a contrast between those who do not have to work and those who do. This latter feature is mirrored in the development of dress after the Conquest, though co-incidentally so, for this same spirit of domination is inherent in feudalism itself, and there is no difference between the styles in England and those found on the Continent.

p. 222. Two Castes: English Non-Feudal dress and Norman Feudal Dress

After the Conquest, the Normans put forward a view of the Anglo-Saxons which characterized them as effete and decadent. 'Champions with combed, anointed hair, effeminate young men' was their later description of Harold's army before Hastings. They had a particular fascinated aversion for the length of hair of their enemies, although this fashion was already in decline before the Conquest and came to an end after it. Indeed, within less than thirty years the situation was reversed and it was the English, including those who were pro-Norman, who were criticizing the Normans. 'They grow their hair long like girls' said Eadmer, alluding to some Normans of 1094 ' ... walking with delicate steps and mincing gait ...'

(Before the Conquest) the clothing of all classes was essentially practical, leaving the body and limbs free for either the toil of the field or the pleasures of the hunt. After the Conquest, however, there was a revolution in outlook, particularly when the Conqueror himself was dead. It was then that there developed, especially at the court of William Rufus, tortured and outlandish fashions that angered the monastic observers ... sartorial extravaganzas like these. flaunting the leisured status of their wearers were entirely new ... The purpose of these fashions was radically to reshape the human silhouette both by constricting the centre part and by extending the extremities. All this introduced into England a stylistic chasm in dress that divided the lower classes, whose tunic was adapted for labour, from the courtier whose garments actually inhibited work. It was a symbol of the fissure that separated the English classes from the Norman caste.

These new and bizarre fashions must have given much employment to shoe-makers. sempstresses and tailors at court, but, for some of the more traditional crafts (other than that of building), the Conquest was less of a blessing.

p. 222. Monastic Disruption and Control

In terms of survival, the best documented of these crafts in the post-Conquest period is manuscript illumination. Manuscripts and their illustrations were produced chiefly by monks and they, like everyone else, saw great changes at the Conquest. The most important of these was the replacement of the Anglo-Saxon rulers of monasteries by Norman ones. At the death of the first archbishop of Canterbury from Normandy, there was no remaining Anglo-Saxon abbot of any important English monastery, and between 1066 and 1135 over sixty abbacies were filled from overseas. The Norman governance of the English monasteries was part of their general colonial policy which aimed to keep the native population under control.

EASTERN ENGLAND: THE TWO KINGDOMS OF TWELVE SAINTS

Introduction: Statistics and History

ALTHOUGH England covers only 5% of the one million square mile inhabited area of Western Europe (here we exclude the uninhabited expanses of northern Scandinavia), it has exactly 12.5% of its 400 million population. With exactly 10% of the area of England, but only 6% of its population (0.5% of the inhabited area of Western Europe, but 0.75% of its population), it has only five towns of between 100,000 and 175,000, two of them near London and none larger. Eastern England is made up of two of the seven ancient kingdoms of England, East Anglia and, to the south, Essex. These are peopled by the East Angles, who came from Angeln in the Schleswig-Holstein neck of Germany next to Denmark, and their cousins the East Saxons, from Saxony further south, the difference between them being a variation of dialect, as today.

The two kingdoms of Eastern England, also called the Eastern Counties, were once almost self-contained. Bordered as now to the east and north by the North Sea and to the south by the broad estuary of the River Thames, to the north-west they were then bordered by the Great Ouse river and marshy fens, to the south-west by the earthworks called the Devil's Dyke and the River Lea. In Celtic times populated by the Iceni (pronounced Ikeni), today East Anglia means the northern county of Norfolk and the southern county of Suffolk which in the second half of the seventh century extended westwards to the former island, the Isle of Ely (four miles inside today's Cambridgeshire), and, to the south of Suffolk's River Stour border, the county of Essex, now with part of its south-west corner absorbed into ever-expanding London.

Beginnings: Roman Origins

Orthodox Christianity arrived here before England even existed, in the first centuries after Christ. Indeed, within a generation of Christ's Resurrection, Colchester in Essex had briefly become the capital of Roman Britain until London was founded, and one of the first Christian communities must have appeared here. In any case it is recorded that it may have been a bishop from Colchester who attended a council in Gaul in 314 and there is a legend that St Helena visited the town. Certainly, archæologists have confirmed the existence of a church and a Christian cemetery in Colchester, one of the most important Roman settlements in the country, in the late fourth century. Discovered only some thirty years ago, this church lasted into the first half of the fifth century and its foundations can now be visited.

Other bishops from Britain are recorded attending councils in Gaul and Italy in 347 and 359. Baptismal fonts have been found from a villa at Icklingham (from the tribal name Iceni) in Suffolk from the same period and on the Norfolk coast there is an early place-name 'Eccles', from the Greek word for church, 'ecclesia' (like the word 'church' itself, which comes from the Greek 'kyriakon', 'the Lord's house'). However, such urban or villa Roman Orthodoxy had all but died out by the mid-fifth century, as the Roman élite had left Eastern England, leaving the people, including the mass of Roman soldiers recruited from Angles and Saxons and serving in the forts of the 'Saxon shore' – the whole south-east corner of Britain, unconverted. Only archæology can confirm the existence of the little Christianity that the Romans left behind.

Holiness: Twelve Saints (c. 616–1016)

After the Roman period and the settlement of the English, there opened in the seventh century a new and deeper Orthodox Christian age, a golden age of saints. Although nine of the twelve saints of Eastern England lived in the seventh century, three other native ones lived later, continuing the tradition of holiness for 400 years into the early eleventh century. This was despite the schismatic secular pressures that were slowly infiltrating and undermining the whole Church in Western Europe and which would end Old England in the bloodshed of 1066.

Six of the saints are venerated only locally, like the two Irish saints, St Fursey and St Deicola, who were 'wandering saints' and only stayed here for a short time, and also St Sigebert, St Jurmin, St Osyth and St Withburgh. Three of them, St Felix, St Cedd and St Walstan, are venerated only regionally. However, St Botolph, St Audrey and St Edmund were and are venerated both nationally and even internationally. Places of pilgrimage to the relics of

these saints are Ely and Bury St Edmunds and places of pilgrimage to where they lived are Bawburgh, Bradwell-on-Sea, Burgh Castle, East Dereham, Hoxne and Iken. These twelve saints, four martyrs and eight confessors, five clergy and seven laypeople, nine English and three from overseas, six royal and six commoners, nine men and three women, nine seventh-century, three later, ten from East Anglia, two from Essex, are:

St Sigebert, King and Martyr († *c.*640) was the son or stepson of King Radwald, King of East Anglia († 625), baptized from Kent, whose burial-hoard became famous when it was discovered at Sutton Hoo in Suffolk in 1939. Sigebert had lived in exile in France and there become a Christian. Returning to become the King of East Anglia, in 630 he invited the future St Felix to come from Burgundy, where a language similar to Old English was spoken and which had largely been converted by the Irish St Columban, to evangelize his kingdom. Sigebert later founded a monastery in what became Bury St Edmunds in Suffolk and, having abdicated in 634, became a monk there, only to be slain by pagan Mercians in or after 640.

Arriving in 630 via Canterbury, after seventeen years of activity St Felix († 647) came to be known as the 'Apostle of East Anglia'. He probably established his centre in the Roman fort of Walton/Burgh (Felixstowe) in Suffolk, now washed away by erosion (though some think in the Roman shore fort off Dunwich, which in any case has also been washed away by the sea), then penetrated inland by boat along river estuaries. Thus, he founded the first church in East Anglia by the river in Babingley in west Norfolk and in nearby Shernborne, and in Loddon and Reedham on the Broads river system in east Norfolk. In 633 he is said to have founded a church in Felixstowe, perhaps at the high point where now stands Sts Peter and Paul church, now a mediæval building with a very early dedication. He probably also built churches dedicated to St Gregory the Great in the royal centre at Rendlesham upriver from Felixstowe and in the border-town of Sudbury, both by Suffolk rivers, again an early dedication. And he founded a monastery at Soham by the Isle of Ely, next to Suffolk but now just inside eastern Cambridgeshire.

The Irish St Fursey († *c.*650) came with disciples in 633. He established a monastery in the still extant Roman shore fort in east Norfolk, now called Burgh (pronounced Borough) Castle, and other churches, before leaving for France in c. 644, discouraged by invasions from pagan Mercia and perhaps the difficulty of the language.

St Jurmin († 654) was a prince of the East Anglian royal family, a brother or step-brother of St Audrey and St Withburgh, slain in battle by pagan Mercians. His relics were long venerated in the royal centre of Blythburgh by the coast and later at the royal monastery in today's Bury St Edmunds, both in Suffolk.

The Irish-trained and bilingual St Cedd of Essex († 664) came from northern England in c. 653. In his brief period as Bishop of Essex, with his see in east London, then part of Essex, he became known as the 'Apostle of Essex'. Another river and sea saint, he covered all the south and east of Essex, establishing a coastal monastery at Tilbury on the Thames, further along the south coast churches at the coastal Prittlewell and inland at Great Burstead, and on the east coast in the old Roman shore fort at Bradwell-on-Sea, where there seem to have been some thirty monks, and across the river at West Mersea. At Bradwell his seventh-century 'cathedral on the marshes' still largely and miraculously survives.

St Audrey (Etheldreda) of Ely († 679) was a daughter of King Anna of East Anglia, so great-niece of King Redwald. She was born near Ely in Exning in west Suffolk just after 630 and was baptised by St Felix. She grew up mainly on the royal estate of Rendlesham in east Suffolk and became widely known through her royal connections. She founded the double monastery of Ely as a spiritual stronghold facing Mercia on the very edge of East Anglia and became its noble abbess. She was the first East Anglian saint to be venerated nationally and then internationally. Her hand relic can still be venerated in the Roman Catholic church in Ely. (That Audrey is the Norman form of Etheldreda is a myth; Audrey is the short form adopted by the people who loved her in her own lifetime).

St Botolph (Botulf) of Icanho († 680) founded a monastery at Iken (from the tribal name Iceni) on a promontory ('ho') overlooking the estuary of the River Alde by the Suffolk coast. An early, part-thatched church still stands on the site. He was widely venerated throughout Eastern England, notably in Colchester, and well beyond, including in Scandinavia, especially as a patron saint of travellers.

The Irish missionary St Deicola (Dicul) († *c.*685) gave his name to the small Norfolk town,

near Hoxne in Suffolk, of Dickleburgh. Here he founded a monastery in about 660 before later leaving for the south of England.

St Osyth (*c.*700) was a Mercian princess who married the King of Essex, then founded and entered a convent in the coastal village of Chich in Essex. Here she was martyred by pagan coastal pirates. Chich was renamed after her, being called to this day St Osyth.

St Withburgh of Dereham († 743), a sister of St Audrey, lived as a hermitess in Holkham by the north Norfolk coast and then founded a convent in (East) Dereham in the same county, where there is a holy well.

St Edmund the Martyr († 869), King of East Anglia, was associated with Hunstanton and Attleborough in Norfolk and Bures in Suffolk. He defended England together with his friend, the future King Alfred the Great. Still a young man and refusing to renounce Christ, he was martyred by the arrows of the pagan Danes at Hoxne on the Norfolk-Suffolk border. His relics were moved nearby to the town that came to be called Bury St Edmunds and one of the most important pilgrimage centres in the whole country.

St Edmund was venerated nationwide, becoming the first patron-saint of all England. In the thirteenth century his relics were stolen and taken to Toulouse in France, but many of them have since been returned. Some of them can be venerated in the Roman Catholic church in Bury St Edmunds today. His flag is now flown throughout Norfolk and Suffolk and he is considered to be the patron-saint of East Anglia. He is the only saint of Eastern England to be well-known internationally and his name has become a common baptismal name throughout Western Europe and beyond.

Finally, there is St Walstan of Bawburgh († 1016), who lived as a simple and humble layman and farmworker, and whose millennium it is this year. He probably came from Bawburgh in Norfolk and was associated with nearby Costessey (pronounced Cossey) and Taverham just outside Norwich. One story days that he was of royal origin, but we can assume that this was symbolic – he became 'royal' through the nobility of his spirit. He has always been much venerated by common people, especially farmworkers. In his humility he closes this period of Eastern English holiness.

One of our future tasks is certainly to have a large icon of these twelve saints painted, with which we can bless the two Eastern kingdoms in our travels. Beneath the Deisis of Christ, the Mother of God and St John the Baptist, surrounded by the Archangels, from left to right and west to east stand the Norfolk three, Sts Withburgh of Dereham, Walstan of Bawburgh and Fursey of Burgh Castle, beneath them St Audrey of Ely, centrally our patron St Edmund of East Anglia, martyred in Hoxne, and then St Deicola of Dickleburgh near Hoxne, beneath them the kindred Sts Sigebert and Jurmin of Bury St Edmunds and St Botolph of Iken on the Suffolk coast and, in the bottom row, St Cedd, Bishop of London and Apostle of Essex, St Osyth, come from Mercia, and St Felix, Apostle of East Anglia, come from the south by boat and remembered in the town of Felixstowe facing Essex, thus representing in their order their geographical bases or origins.

Disruption: Spiritual Decline

After St Walstan, Eastern England, like all England and indeed the whole of Western Europe, visibly entered the period of spiritual decline common to it in the second millennium. This was symbolized by the appearance of foreign Viking rulers and their new ways after the death or murder of Edmund Ironside in 1016, also the year of the repose of St Walstan. This decline became especially obvious during the rule from 1042 of the half-Norman traitor, King Edward, called 'the Confessor', who had Westminster Abbey and feudal castles built by imported Normans and summoned the bloody invasion of the last Vikings, the Northmen (Normans), in 1066. These semi-pagans brought with them the new, power-loving institutional religion that came to be called Roman Catholicism, substituting the original Orthodox Christianity for it. Thus, they destroyed the churches and mocked the saints of Old England, as they had already destroyed the old churches and mocked the Orthodox Faith in southern Italy and would later do in the 'crusades' in the Holy Land.

Within less than half a millennium, this new, despiritualized institutional religion, centred in Rome and without saints, had itself been nationalized and robbed by the rapacious Tudor State. The new State religion that had been invented in turn began splitting into various moralizing Protestant sects, resulting in bloody civil wars. These sects were even more dissimilar to Orthodox Christianity than Roman Catholicism. In their turn, again within less than half a millennium, these sects unravelled and were rejected, as nominal faith

dissolved and disintegrated into paganism. English spiritual roots in the Orthodox Church were grown over, lost, forgotten or, incredibly, even flatly denied. Millennial 'Western civilization' had entered into terminal decline and into the new paganism, thus leaving the missionary field open to the Church, as in the first millennium. The situation has turned full circle.

Continuity: Renewal (1966–2016)

Although various immigrant groups and individuals did bear some witness to Orthodoxy in Eastern England after 1945, their mononational (ethnic) or private philosophical witness was very limited. Mononational communities and personal intellectual ideologies, apparently more attached to a culture than to the Church, always age and die out, as they do not have any missionary intent or consequences. However, in 1966, exactly fifty years ago and exactly 900 years after the Norman captivity began, an English priest of the Russian Orthodox Church Outside Russia renewed the links of the uncompromised Orthodox Tradition with the ancient native traditions of Eastern England, relinking the ancestral chain with the Old Faith.

This was the ever-memorable Fr Mark (later Fr David) (Meyrick), who lived and served in English for nearly thirty years in a village in Norfolk. Three years after his repose the Church Outside Russia renewed that multinational mission with a small temporary church in Felixstowe on the Suffolk coast. After eleven years of patience amid purifying tribulations from start to finish, in 2008 this mission penetrated inland. Slightly like that of St Felix of old, it opened its own public-access churches inland. These included a large permanent multinational church in the historic former Roman capital of Colchester in north-east Essex and then a permanent multinational church in Norwich, the historic centre of Norfolk and once the second largest city in England.

There is now, in 2016, hope that a church might eventually be founded in a historic spiritual centre such as Bury St Edmunds or nearby. This would create one church in each of the three historic counties of Eastern England. Beyond this, however, there are other centres of population on the fringes of Eastern England which need church buildings. These are Stratford in former south-west Essex (now London), which should recall St Ethelburgh and the saints of Barking (now also in London), and Kings Lynn, on the edge of north-west Norfolk. However, nothing can be planned top-down, from above, nothing can start without the impetus and support of local people, as we have seen in Colchester, Norwich and also Bury St Edmunds.

The Decline of England 14.
JOHN, HENRY III AND *MAGNA CARTA*

By Eadmund

The unpleasant character of King John

IT IS hardly surprising that King John, a product of Henry II's dysfunctional family, spoiled by his mother and intimidated by his father, was another thoroughly unpleasant individual, even in his early youth. In 1185, when aged eighteen, he had been sent to Ireland, where he outraged the Irish kings by laughing at them and pulling their long beards. In the 1190s, whilst Richard was abroad, John had stirred up rebellion in England, for which he had been pardoned by Richard who had said 'Forgive him, he is merely a boy'. At the time John was already more than twenty-seven years old.

Shortly after being crowned in 1199, John divorced his first wife in order to marry a southern French heiress, Isabella of Angoulême. Despite the fact that his new bride was only eight years old, John immediately consummated the marriage. A local baron, to whom Isabella had previously been betrothed, was so outraged that he rebelled and he was joined by the King's fifteen-year-old nephew, Arthur of Brittany, the son of John's elder brother Geoffrey, who had died in 1186: Arthur was thought by many to have a better claim to the throne. In 1202 John decisively crushed Arthur's rebellion, following a raid on the fortress of Mirebeau, and Arthur, along with many others, was taken prisoner. The other prisoners were later ransomed or released, but Arthur simply vanished. The most likely explanation is that he was murdered and his body, it was alleged, was thrown into the Seine.

The Norman kings, whilst they had not been above incarcerating brothers or wives, had hitherto stopped short of murder within the royal family, and the outraged barons of Northern France appealed to their feudal overlord, the Capetian King Philip Augustus. Philip invaded Normandy in 1203, and rather than stay and fight, John took ship from Barfleur to Portsmouth, landing on 6 December 1203, 137 years after Duke William's landing at Pevensey and 49 years almost to the day after his fathers crossing for his coronation as the first of the Plantagenet kings. The ties to Normandy had been severed, and only the Channel Islands remained of all the Norman territories under English rule[1]. England was effectively an island once again, instead of being merely a part of a vast collection of lands stretching away towards Spain. The English Channel became once again a moat rather than a means of communication, and John was compelled to construct an English fleet of fifty ships to police it, to impound contraband and to take prizes from enemy merchantmen. Another, even more significant consequence was that the King was now determined to amass the sort of treasure from the sweated labour of the native peasantry, necessary to launch a re-conquest of his continental estates.

John tries to raise money

The Barons often incurred debt to the crown, which in the normal course of events could be repaid over decades or even centuries, without the debtor being forced into bankruptcy. King John not only increased the levels of debt, but in a deliberate attempt to ruin some of them, he demanded summary payment of the money owed. Of course it was upon the English peasants that the ultimate burden fell, after just having financed the Crusade and ransom of Richard, who had been captured on the way home. And whereas King Henry and King Richard had been largely absentee monarchs, John was in permanent residence and constantly poking about, eyeing up both the profits and the daughters and wives of his barons. But whereas Henry I or Henry II had managed to bed the many objects of their desire with little complaint, John only stirred up ill feeling.

The Pope interferes – Stephen Langton becomes Archbishop of Canterbury

On the passing away of the current Archbishop of Canterbury, the Pope also decided to interfere, thinking to 'discipline' an allegedly Christian ruler. He insisted that not only should John's candidate for the vacant Archbishopric withdraw, but that the monks of Canterbury should accept a complete outsider, Stephen Langton, as leader of the English Church[2]. Langton was born in Lincolnshire to a minor knightly family, and since the 1180s had gone to Paris to study. Langton had, like most mediæval scholars, lost himself in the trees with little concern for the forest, and catalogued everything in the bible with great meticulousness, even down to the hyacinth fringes with which the Jews were enjoined to trim their clothes which, according to him, were symbolic of the blue of heaven. He had a deep distrust of monarchy in general, which he regarded as a punishment from God (the Kings of France being an honourable exception), and of the Plantagenet monarchy in particular, presenting the English as a nation of drunks, hardly deserving a better king or liberty, which was the privilege of the French.

In this matter, of course, the Pope was acting as tyrannically as John, and perhaps unsurprisingly, John did his best to exclude Langton from England. The result was a standoff between Pope and King, in which England was placed under a papal interdict from 1209 onwards, effectively prohibiting the population of England (who were innocent of any specific wrongdoing) from receiving either the sacraments or burial in consecrated ground. In actual fact there is plenty of evidence that the Interdict was implemented in ways more subtle than the bluntness of the weapon ideally required. Ceremonies were still held in churches, and the King, although in theory an excommunicate, still maintained some sort of liturgical observance and was in regular contact with other European powers. The majority of the English Bishops fled into exile, however, and John was thus able to confiscate a vast quantity of ecclesiastical wealth and property. Added to the proceeds of lands confiscated from the Normans who had remained in Normandy, this formed the greatest influx of lands to the Crown between the Conquest of 1066 and the Dissolution of the Monasteries in the 1530s, and made John materially the richest king in English history, although spiritually he was one of the poorest.

In 1213 John made his peace with the Church, recognizing Langton as archbishop, allowing the return of the exiled bishops, and sending for a papal legate to assist in the settlement of differences: but the Interdict was still not lifted, and John repaid only a fraction of the money that he

had seized from the church. However the presence of a papal legate to support him in England enabled him to embark on his long-anticipated campaign in France. This was preceded by a victory in a naval encounter in 1213, when a lightning raid on the French fleet put paid to what were said to have been Philip's plans for an invasion. Two great armies moved against Philip, one commanded by John moving northwards from Poitou, the other commanded by the German emperor and John's bastard half-brother, William Longespée, Earl of Salisbury, moving southwards from Flanders. The result was a complete disaster for John. On Sunday 27 July 1214 the northern army was destroyed by Philip at the Battle of Bouvines, and John was brought to a standstill in Poitou, whence he was forced to slink back ignominiously to England.

The barons revolt

To John's already evil reputation as an adulterer, a murderer, a liar and malicious persecutor of his foes was added incompetence and failure in war. The Normans counted success in war was a sign of God's support and failure in war could only be accounted a sign that God had withdrawn His favour. If God had abandoned him, then might not King John's barons make common cause with the Almighty? A baronial coalition began to emerge, calling themselves 'The Army of God'. This was a close-knit conspiracy centred on the house of Clare. Their hope was either to persuade the King to reform his government or else force him from the throne.

A previous coalition had been formed after the murder of Thomas Becket, but Henry had sidestepped it by doing penance at Thomas' shrine, capturing the King of Scots in battle and decisively defeating his enemies. He could thus demonstrate that, at least in the public consciousness, he had regained the favour of God. However in the aftermath he had confiscated a large number of baronial castles, and had extended the authority of his courts in both civil and criminal law, so that the tyranny that he exerted became worse than it had been before. Henry had emerged from the crisis with his authority not weakened but greatly strengthened. Royal 'justice', in any case, was often about the profits that could be made, and a case was often not decided in order that both parties might attempt to buy the King's favour at the highest price. In Englisc times, of course, the King and his counsellors had ruled in sympathy with the people and their needs, because in the end their interests were the same. The King and the Church had also spoken with one voice, which was ultimately the voice of God, and there had been no differences between them. However since 1066, when the Church, the King and the aristocracy had been replaced with a predatory foreign church, a predatory foreign tyrant and his equally predatory myrmidons, the situation was entirely different. When the myrmidons fell out amongst themselves, and the tyrant made or broke the laws as he saw fit, to what superior court could they now appeal with any hope of success. Tyrannicide, was, of course, always possible; but then the whole population needed to be absolutely sure that the monarch was in fact a tyrant. The severity of the punishments meted out to assassins and the possible posthumous elevation of their victims to the status of martyrs was a strong deterrent.

Magna Carta

However the coalition of barons, commanding the sympathy if not the active support of leading figures in the Church, seized London in May 1215 with the co-operation of the city's men, forcing the King into negotiations at Runnymede. On 15 June John agreed to a document intended to impose restrictions upon the future exercise of arbitrary royal rule. This document, *Magna Carta*, (the Great Charter) is undoubtedly both the most familiar and the most misunderstood document in English history.

Magna Carta was not the first, or indeed the only document intended to limit the King's authority or freedom of action. Moreover it was not the first to be issued by King John, who throughout his reign had offered charters of liberties to various franchise holders. *Magna Carta*, however, amongst the typical mediæval preoccupation with the trees rather than the wood, was concerned with limitations on John's financial regime, and local matters such as the removal of fish-weirs on the rivers Thames and Medway, and the banishment of various foreigners[3] who had incurred serious dislike. Nevertheless it had a significant clause, number 61, according to which a committee of twenty-five barons was to be appointed to oversee the charter's implementation. Should the King in any way infringe the charter's terms or fail to heed baronial warnings, then the twenty-five might rise against him and seize his resources, but short of causing him or his family physical injury[4]. In effect this meant that a baronial committee of twenty-five

extremely angry and selfishly-motivated barons would be interposed between God, and God's supposed vicar on earth.

It is hardly surprising that John instantly repudiated *Magna Carta* and the Pope, confronted by a document that threatened to institute rebellion as a constitutional instrument and to place limitations on God-given authority, not only annulled it, but ordered the suspension of Archbishop Stephen Langton, for failing to lend the King the unconditional support that was his due. *Magna Carta* was scrapped ignominiously within only three months of its issue, and disappeared into the rubbish bin of history – or so the King believed.

England once again Riven by Civil War

However the originators had not disappeared, and there followed a year of civil war. The baronial coalition invited the son of the King of France to join them. Louis, Philip's son, was a grandson of Henry II, and therefore a suitable foreign claimant to be groomed for the English throne. John died at Newark on Trent in October 1216, with England in disarray, leaving an eldest son and heir: a nine-year-old boy named Henry. It may have seemed to some that a rerun of the events of 1135 was inevitable, when a similar situation had enabled an opportunistic rival to seize the throne. However John had done something to ensure that his son should succeed him. In 1213 he had given up England to Pope Innocent III as a papal fiefdom, owing an annual tribute of 1,000 marks as part of his settlement with the English Church. John had also taken vows as a Crusader. This was enough to ensure the interference of the Pope at a time when the French King's claim had already led to the confiscation of Normandy and now threatened a French invasion. Henry III was crowned in 1216 at Gloucester Abbey in extreme haste by the papal legate, using a chaplet or crown of flowers as a makeshift alternative to the coronation regalia, which were in baronial hands in London: the haste was in order to pre-empt Louis and the barons organizing their own coronation at Westminster. Henry III always looked to the Pope as his chief guardian and guide after this. The papal interference continued, with the importation of a large number of Italians into England, promoted to benefices previously held by clergy attached to the rebel barons. As early as the 1220s this was to result in a full-scale riot against the Italians.

Magna Carta Surfaces Again

It is ironic that the papal legate, who been the most influential in annulling and anathematising Magna Carta in 1215, now sought to rescue the charter, presenting it at Bristol in November 1216 as a manifesto of future good government, but with the significant omission of the controversial sanctions clause which had placed a baronial committee above the King and guaranteed the first version's eclipse. The charter was again reissued in November 1217. It was these reissues that rescued the charter from oblivion and set it on its course to fame, an iconic status and the foundation stone of English constitutional law. Without the Paris-trained Stephen Langton, and papal support it might never have been written and would most certainly never have survived. It did indeed pave the way for the re-establishment of a monarchy on the Englisc principles that the King should not act without counsel or consent, and that there was a 'community of the realm' in whose interests the King must govern and with whom he should work in harmony. However this 'community of the realm' was in reality mostly composed of Norman barons.

The word 'Parliament' in the sense of a 'talking shop' was first used in 1236. Parliament first met in 1254 and consisted of two representatives of each county of England to discuss the possibility of assisting the King with taxes. In 1265 these men were joined by nominated representatives of up to sixty English boroughs and towns. The 'Commons' were summoned only intermittently during the reign of Edward I and did not become a regular feature of Parliament's meetings until the reign of Edward II, when it became accepted that they alone had the right to grant or withhold 'subsidy' (the grant of taxation) to the crown. Parliament itself, meanwhile, consisting of the seventy or so earls and barons, twenty bishops and fifty abbots entitled to individual summonses, met on an almost annual basis.

Magna Carta was mostly concerned with the barons and their rights and privileges. Only a very few of its clauses can be read as a general statement of principal. However clause 39 is of particular importance.

'No free man shall be taken or imprisoned or disseised or outlawed or exiled or in any way ruined, nor will we go or send against him except by the lawful judgement of his peers or by the law of the land.'

The problem with this, of course, is that the bulk of the English population were not free men. They were serfs, as they had been since they were originally enslaved in 1066, condemned to work for ever on their lord's estates, and their children after them, providing the wealth and wherewithal for their lords to live in the comfort to which they had become accustomed and to provide the finance for the King's wars. Justice, such as it was, was largely administered by the barons, and they took the proceeds of it. As it was originally framed, *Magna Carta* had little to do with the liberty of the individual – a concept that in fact would not have been even understood at that time. But later on mistaken readings of it and a complete misunderstanding of its original purpose caused a great deal of trouble, and were to result in a great deal of misery and a terrible crime in the future.

Henry III – his character

Henry III, King of England from 1216 to 1272, was an unfortunate man who was perhaps born in the wrong place and time. He had a rather unprepossessing appearance, and little natural intelligence. There was a story about him that he was insulted at his court by a jester, who announced that Henry resembled Jesus Christ. When questioned, he explained that just as Christ had possessed the wisdom of a man of thirty from the time that he was conceived, so Henry, though an adult, could claim to possess the wisdom of a baby boy. Henry was outraged and demanded that the man be taken away and hanged. His courtiers pretended to comply but, as soon as they were out of royal earshot, let the jester go free. The story aptly illustrates Henry's simplicity, petulance, lack of authority and guile and even of common sense.

But although incompetent as a ruler, Henry had many likeable traits. His patronage of the arts was the largest until Charles I and, rather than merely æsthetic self-indulgence, emerged from a deeply held sense of religious duty. At a time when Europe's kings outbid one another to advertise their Christian piety (whether it was sincere or not), Henry stood out as a man of almost fanatical religious sentiment. A keen family man who appears to have lavished genuine affection on his wife and children, he provides a great contrast to the majority of the post-conquest kings of England in having fathered not a single bastard. He instituted an extraordinary programme of alms for the poor, attended Mass as many as three times a day, and built up a vast collection of Christian relics. For a man who spoke only court French, he showed unusual interest in the Sainted Englisc Kings of the past and developed a deep affection for 'St Edward the Confessor', (unfortunately represented by the totally inaccurate biography then accepted as historical fact and bearing little relation to reality). His celebration of the feasts of 'St Edward' at Westminster in January and October each year became the high-points of the Royal calendar. Ceremonial and processions through London with jewels and an appeal to antiquity are still among the most potent symbols of the English monarchy, and were intended to draw together the King, barons and people to worship and take counsel together. Unfortunately such majestic gestures were extremely costly, and set against a background of factionalism and personal incompetence, only emphasized the gap between his ambitions and his achievements.

The King's Regents

As a mere boy for his first ten years on the throne, Henry could not be permitted to fight or to govern, and a self-appointed minority council stepped in. William Marshall triumphed in battle against the rebels at Lincoln, and their fleet was ambushed and sunk off Sandwich by Hubert de Burgh, the Constable of Dover. Louis of France was soon compelled to sue for peace and did public penance at Kingston-on-Thames, dressed only in his underwear, promising to pay damages for assaulting a realm under Papal protection. *Magna Carta* was reissued for the second time and Henry was crowned for the second time by the newly returned Stephen Langton. Unfortunately there were bitter rivalries in the council of regency between Peter des Roches, French-born Bishop of Winchester, and Hubert de Burgh, a native of Burgh in Norfolk and one of the first native-born Englishmen to achieve a leading role in government since 1066. Both men had been servants of King John, so their hatred of one another dated back twenty years or more. In 1223, des Roches attempted to persuade the Pope to end the King's minority. His scheme misfired, however, and it was de Burgh who edged des Roches from power. The King was declared of age, and began to issue charters in his own name, including *Magna Carta*, which was reissued in 1225 in its final and definitive form, in return for a grant of taxation to pay for the defence of Henry's remaining dominion in France. For the first time the King's lack of financial resources was to become a predominant theme.

In 1232, des Roches, exploiting Henry's frustration with the government of de Burgh, who treated him as if he were still a child, stage-managed the arrest of his rival. He then began a régime that threatened to restore the worst practices of King John, arbitrarily seizing estates that were then handed over to his own followers. William Marshall, the son of the King's first regent, led an outbreak of violence tantamount to civil war, and although he was killed in the fighting, subsequently in 1234 des Roches was toppled. For the first time the King was free to wield undisputed sovereignty.

The King Marries

In 1236 Henry married Eleanor, daughter of the Count of Provence, and related through her mother to the ruling house of Savoy. Having just shaken off one group of over-powerful ministers, the incompetent Henry merely replaced them with another. Henry became notorious for the way in which he allowed policy to be dictated by whichever faction at court he was momentarily inclined to trust. To begin with his trust resided with the Queen's Savoyard uncles, and Bartholomew of Savoy, 'elected' Archbishop of Canterbury. After 1247, however, he began showering favours on his Poitevin half-brothers, the sons of his mother who had retired to France and there married Hugh de Lusignan. The Lusignans swiftly came into competition with the Savoyards, and also got themselves cordially hated for their arrogant behaviour.

The King Squanders his Fortune

England was a wealthy country, and Henry III had the potential to raise revenues far greater than those of his neighbouring rulers; but he was committed to re-conquering his father's lands in Normandy, Anjou and particularly Poitou. From the 1220s he continually obtained taxation from the English barons (falling, of course, on the shoulders of the long-suffering English peasantry) in return for his undertaking to uphold the terms of *Magna Carta*. The money so raised was then squandered on military expeditions in France, undermined by the King's own military incompetence and the fickleness of his French allies. After 1237, however, the English barons refused to accede to any more taxation. By exacting as much as he could from his own demesne lands and from sources not subject to baronial veto, Henry succeeded in sending two further expeditions to Gascony and Poitou, which were both costly fiascos. In the process the King was forced to mismanage his own resources, sending sheriffs and judges into the counties with the chief purpose of raising money rather than doing justice. The Jews were taxed unmercifully so that by the 1250s even their rich resources were running dry.

In the early 1250s there were signs that the King was listening to reason. Negotiations were opened with King Louis IX in which Henry offered to abandon his by now empty claim to Normandy and Anjou, in return for French recognition of his rights in Gascony; but at this point he fell for what was little more than a confidence trick instigated by his supposed friend and supporter, the Pope. For some years the Pope had been seeking a buyer for the realm of Sicily, in theory confiscated from the German Emperor, but in practice still ruled by his sons. The price was 135,000 silver marks (well in excess of Henry's annual income) and of course did not include the amazing costs of a campaign of conquest. The only things that the Pope in fact had to sell were trinkets: the great crown of the Emperor, a golden apple etc. which were all pawned to pay for a venture that had not the slightest prospect of success.

The money that had been pledged to the Pope could not be raised, and the English barons opposed all calls for their assistance, either military or financial. A series of violent encounters with the Lusignans finally brought a deputation of barons, headed by the Earl of Norfolk, to Westminster Hall, armed and demanding reform. They demanded the banishments of the Lusignans, a thorough overhaul of the King's finances, and that a commission should be appointed to exercise what had previously been the prerogative and patronage of the King.

Simon de Montfort

Simon de Montfort was a well-connected Frenchman who had negotiated with his brother to swap his rights in France with his brother's rights in England, and thus came into possession of the Earldom of Leicester, a title that he was formally granted in 1239. He then secured the King's permission to marry his sister, Eleanor of England. Eleanor had previously been married to William Marshal, the Earl of Pembroke, and on his death had sworn a vow of perpetual chastity, which may have been one of the reasons why Simon married her secretly, without consulting either the King or the most senior barons. The barons, of course, protested but the King was able to buy them off,

and relations between them remained good, Simon acting as a counsellor and godfather to the King's son, Edward. They both had extreme views on religion, Simon having a hatred of Jews and a strong sense of his own duty. However when Simon gave the King's name as surety for a substantial debt without consulting him, the King flew into a rage and threatened to incarcerate him in the Tower of London for seducing his sister. De Montfort fled abroad with Eleanor, and after that his relationship with the King was somewhat erratic. He had already developed a contempt for the King's intelligence, and had once declared that he should be locked up for his own and other people's safety. Although he was nominally a supporter of the Royal cause, he tried to negotiate with the barons, but his efforts were rendered void by Henry's and Edward's interference and Simon again left the country. He was summoned back in 1263 by the barons, who were now convinced of the King's intransigence to all reform, and after fighting secured a spectacular victory over the Royal forces at Lewes on 14 May 1264, capturing the King, his son the lord Edward, and his brother Richard Duke of Cornwall, the titular King of Germany. He used this victory to set up a government based on the constitution originally agreed by the King at Oxford in 1258.

Simon's Government

Henry retained the title and authority of King, but all decisions and approval now rested with his council, led by de Montfort and subject to consultation with parliament. His Great Parliament of 1265 (De Montfort's Parliament) was a packed assembly to be sure, but it can hardly be supposed that the representation that he granted to the towns was intended to be a temporary expedient. De Montfort sent his summons, in the King's name, to each, asking each to send two representatives. The right to vote in Parliamentary elections for county constituencies was uniform throughout the country, granting a vote to all those who owned the freehold of land to an annual rent of 40 shillings ('Forty-shilling Freeholders'). In the Boroughs, the electoral franchise varied and individual boroughs had varying arrangements.

The reaction against this government was baronial rather than popular. The Welsh Marcher Lords were friends and allies of Prince Edward, and when he escaped in May 1265, they rallied around his opposition. The final nail was the defection of Gilbert de Clare, the Earl of Gloucester, the most powerful baron and Simon's ally at Lewes. Clare had grown resentful of Simon's fame and growing power. When he and his brother fell out with Simon's sons they deserted the reforming cause and joined Edward.

Simon's Death

Though boosted by Welsh infantry sent by de Montfort's ally Llewellyn ap Gruffydd, Simon's forces at Kenilworth were severely depleted. Lord Edward attacked his cousin, his godfather's son Simon's forces, capturing more of de Montfort's allies. De Montfort himself had crossed the Avon with his army, intending to rendezvous with his son. When he saw an army approaching, de Montfort initially thought it was his son's forces. It was, however, Edward's army flying the de Montfort banners they had captured at Kenilworth. At that point, Simon realized he had been outmanoeuvred by his former pupil Edward. In the ensuing blood bath, fought out in a loop of the river Avon, in the meadows and gardens in front of the town of Evesham itself, de Montfort and a large number of his knights were slain. In token of the hatred that had driven his enemies, his feet and hands were cut off, and his testicles were hung either side of his nose on his severed head, which was sent as a trophy by Roger de Mortimer to his wife at Wigmore castle. Such remains as could be found were buried under the altar of Evesham Abbey by the canons. Many commoners reverenced it as holy ground until King Henry caught wind of what was going on. He declared that Simon deserved no spot on holy ground and had his remains reburied under an insignificant tree.

De Montfort's 'Great Parliament' did not have any effect at the time, but it was the first occasion when the borough and county franchise served as the basis of a parliamentary summons. From this ultimately was to emerge the concept of a House of Commons meeting in council with the King and his lords. Because of his association with it, the largely undeserving de Montfort has secured not only a plaque on his tomb at Evesham unveiled by the Speaker of the House of Commons and dedicated by the Archbishop of Canterbury on 18 July 1965, but also a relief in the Chamber of the United States House of Representatives.

Henry's men spent the next few months in an orgy of revenge, hunting out and pillaging the lands of anyone suspected of supporting de Montfort's regime, to such an extent that the

surviving Montfortians had little choice than to persist in their rebellion.

The End of Henry's Reign

On 19 October 1266, the fiftieth anniversary of his accession to the throne, no crowds of well-wishers gathered and no anthems were raised in thanksgiving for the King's long reign – the longest yet recorded for a Norman sovereign. The King was encamped before Kenilworth Castle, which for the past four months had resisted siege. Men waited in trepidation for the proclamation of peace terms that might save England from civil war. Under the terms eventually agreed, former rebels might buy back their lands, and the last few years of his reign were spent in resolving the disputes arising from the war, and raising the money needed to despatch Henry's son Edward at the head of an English Crusade to the Holy Land, in performance of an unfulfilled vow of his father. These years were full of disturbance and tension. Castles were garrisoned and bands of outlaws were on the loose[5]. One of the last acts of Henry's reign was to view the ruins of Norwich Cathedral, which had been burned down during a riot between the monks and the surrounding townsmen. When he died in 1272, he was interred in a magnificent tomb in Westminster Abbey, adorned with relics. He was to have a brief resurgence from beyond the grave, when a local beggar claimed to have been cured of blindness by praying at his tomb, and for a while it seemed that it might become a wonder-working shrine. Henry's own son put a stop to this, however, by affirming that the man who claimed to have been cured was a fraudster whom Henry would rather have hanged than helped.

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1 I believe that the present government of Jersey maintains a legal fiction that as they were a part of Normandy, and therefore the conquerors of England, they are superior to us. The Queen's throne in the States building is therefore set slightly lower than the chair of her governor.

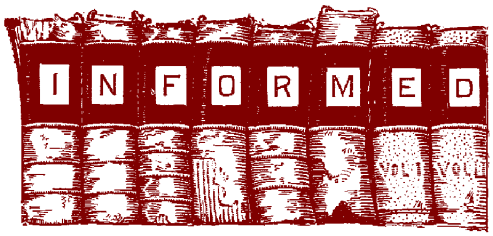
2 I once again note that the monks of Canterbury had the (by now completely theoretical) right to elect their own Archbishop, without interference from any outside power, either ecclesiastical or lay.

3 These included Girard d'Athée and his associates, the most important of the King's French constables, recruited from the Loire valley, essential to John's military control over England. One of them, Philip Mark, is still a familiar figure in English folklore, albeit known by his title rather than his name, as King John's sheriff of Nottingham, adversary of Robin Hood.

4 This was, of course, the system that had been in operation in Englisc times, when the King's power was effectively limited by his Witan; but this could only work in a country that was not riven by ethnic and linguistic differences.

5 Roger Godberd, one of de Montfort's captains who survived Evesham, fought on until his capture in 1272 as a bandit in and around the Sherwood Forest area. Godberd is one candidate for being the character around whom the Robin Hood legend is based *(see forthcoming article in this series* – 'Robin Hood'*)*.

Questions & Answers



From an Orthodox viewpoint, what is more important, nature or nurture, genetics or upbringing?

G. L., London

This is a false question. The Western world is obsessed by the tyranny of determinism, the idea that all our actions are dependent on and shaped by this-worldly forces, by nature and nurture. For Orthodox Christians our actions are not defined by such forces. Our genes and are upbringing are both fallen, they may define tendencies and inclinations, but we have freewill. Neither nature nor nurture is more important, what is more important is the grace of God that overcomes the forces of this world. The greatest example of this is of course the life of the Most Holy Mother of God.

What nationality was Christ?

S. A., Moscow

Forgive me for saying this, but your question is absurd! First of all, nationality, like passports, is a 19th century invention. It is all an artifice of the State. Theologically, however, the question makes even less sense, for Christ is the New Adam, and just as the old Adam contained the whole gene-pool of humanity, so does Christ, its Creator.

Why have so few Western people become Orthodox?

A. T., London

One problem is that witness to Orthodoxy has been so poor. Thus, a typical answer at a Greek (and not only a Greek) Orthodox Church to any

enquirer is: 'Go away'. (And worse answers than that from Greek 'bog clergy', priests and bishops included. Here I speak from experience, I am not making anything up). In other words, even if you can find a church near you, will it accept Western people and will it use any Western language?

However, there is another problem. This is that, unlike Uniats, you have to go back not 300–400 years to find ancestors who were in full communion with the Church. Since then Western people have been through not just Roman Catholicism (like returnee Uniats), but Protestantism as well, or else a Roman Catholicism that in the last fifty years has become almost completely Protestantized.

Thus, though a few Western people have joined the Orthodox Church, not many have actually become Orthodox, that is, think and feel like Orthodox in their guts. You have to throw off the three stages of spiritual decadence in Western history, Secularism, modernist Protestantism or Catholicism, and then old-fashioned Roman Catholicism (Papism) or old-fashioned Protestantism (Puritanism).

So profound is this decadence that most Western people do not understand that Orthodoxy is simply Christianity: anything else that has been palmed off on them as Christianity is not. As many an Orthodox writer has put it, 'there is no Christianity outside the (Orthodox) Church', simply reduced ersatz forms.

Why do Russian bishops have crosses on top of their mitres?

Y. T., London

This has been the case since 2007. The mitre represents the crown of thorns and the cross on top represents the victory over the Golgotha of Communism in the Resurrection of the Russian Church since the fall of atheism. This symbolism thus repeats the symbol of the Russian cross with the half-moon of Islam under the bottom bar, which represents the victory over Islam. In this way the Church shows that She is stronger than both the yoke of Islam and the atheism of Secularism.

Should Orthodox women wear head coverings and skirts or dresses (not trousers) outside the Church in everyday life?

V. N., Ekaterinburg

Inside the church, women should cover their heads and dress modestly in skirt or dress. It is already a struggle to enforce this. However, once it is enforced, the question of life outside the church is a question of free choice guided by the conscience. Although no-one would want to enforce such a dress-code, the devout naturally do it already of their own will. This is all a question of Church consciousness. In my view, ideally, all women should dress as you say, because otherwise a certain hypocrisy, a split between Church and life, begins. We should live as Christians all the time, not just when we are inside the church-building itself. However, this is purely voluntary and it is hardly for men to dictate such things.

Is mental illness caused by demons or not?

R. A., Birmingham

Mental illness has one of two origins. Either it is physical (physiological) or else it is spiritual (psychological). In the second case only is it caused by demons.

What is the theological difference between human-beings and animals?

L. D., Colchester

There are four differences.

Firstly, human-beings are not only made of 'the dust of the earth (their bodies are made of the chemical elements in the soil), but also they possess an immortal soul (immortal life), the breath of God. Animals have feelings and an animal soul (for example they can sense the presence of evil and also of holiness in the saints) and even plants have a plant soul (life), but only human-beings have an immortal soul. For this reason:

Secondly, human-beings can pray, which animals cannot.

Thirdly, they have the Word, that is, they can speak, write and read. True, parrots and even other animals can be trained to imitate human sounds, but without intelligence, this is merely 'parroting'.

Fourthly, human-beings can stand, not stand up occasionally before getting back down on all fours, like some animals, but stand for long periods of time. This is another reason why we stand in church, for we are bipeds, not quadrupeds.

What is the barometer of health of a church?

T. Y., Ohio

The ultimate barometer would be if our church has produced a saint. However, that is demanding.

Other criteria would be how many priests, deacons, monks and nuns our church has produced – again quite demanding. Other criteria would be how many prayerbooks we sell, the quality of the singing, how many candles we use, the state of the vestments, or the number of children in the Sunday School.

I have been told that there is an international airport named after the son of an Orthodox priest. Is this true?

N. C., Norwich

The only one I can think of is Belgrade Airport, named after the flawed genius Nikola Tesla, who was the son of a Serbian Orthodox priest. Incidentally, the Russian émigré Sikorsky who had designed the helicopter before the 1917 Revolution was the grandson of a priest.

Did you know Elder Sophrony? And what did you think of him?

E L., Lincoln

It greatly amuses me when people call Fr Sophrony 'Elder'! He would have laughed and laughed!

Yes, I knew him fairly well in the 70s and early 80s and listened to his stories of Mt Athos in the late 20s and 30s, when he was the librarian at the Russian Monastery there. Later I met other disciples of St Silouan who also knew him, as well as people in Paris who had known Fr Sophrony as a young student-drop-out from St Serge in the early 20s and again when he returned in the late 40s after being expelled from Mt Athos and in the 50s and tried to set up a convent with disastrous consequences. I also knew his correspondence with Metr Antony (Bloom), when he changed jurisdictions in 1965 after his split. He had quite a temper and when he lost it, it was quite frightening.

What do I think? Exactly the same as the late Archbishop Basil (Krivoshein) of Brussels, another disciple of St Silouan, like the late Fr Silouan in Paris. The three had had to leave Mt Athos together in 1948.

Why are Pharisee-like people so negative?

S. Z., Moscow

It is all about self-justification. Pharisees are always very critical, fault-finding and negative because in their imagination only they are right. Everyone else is wrong, therefore you must find fault with them, pick holes in them. Such people are always very gloomy and even depressing. We are only allowed to find fault with ourselves, not with others. It is exactly like those who suffer from lust; they will always tell you that there are far worse than sexual sins. Again self-justification. All such people are like putty in the hands of the devil.

I have recently visited London and have three questions. First of all, why is St Paul's Cathedral in London dedicated only to St Paul, and not Sts Peter and Paul? Secondly, why is the place called Cripplegate so called and also why are the police in Scotland Yard, it is very far from Scotland?

S. Z., Moscow

In the West it was an ancient custom to dedicate churches to St Peter and St Paul separately. Dedications to both existed, but were not so common. Thus, the first St Paul's Cathedral on that site was founded in 604 and the first church, also seventh-century, at what is now Westminster was dedicated to St Peter.

Sadly, after the eleventh-century Roman Catholic Schism, St Peter became a papist propaganda figure, divorced from apostolic reality. This was based only on the Roman Catholic misinterpretation of the Gospel verses Matt 16, 18–19. Therefore, after the sixteenth-century Protestant Schism (Reformation) St Paul was adopted as a Protestant propaganda figure, also divorced from apostolic reality. This was based only on the fact that most of the epistles in the New Testament were written by him. Therefore in London, the capital of Protestantism, they were only too glad to build a huge domed church, a rival to the similar St Peter's in Rome, and dedicate it to St Paul. I think they would have done this even without the historical precedent.

If, let us dream for a moment, one day, St Paul's Cathedral were to become Orthodox and so be frescoed throughout, then it could be dedicated to Sts Peter and Paul.

As regards Cripplegate, tradition tells that when the relics of St Edmund passed through this gate in 1010, a number of cripples were miraculously healed. I looked up the name of Scotland Yard and I learned that the name was given in 959 when the saintly King Edgar gave a house there to King Kenneth III of Scotland.