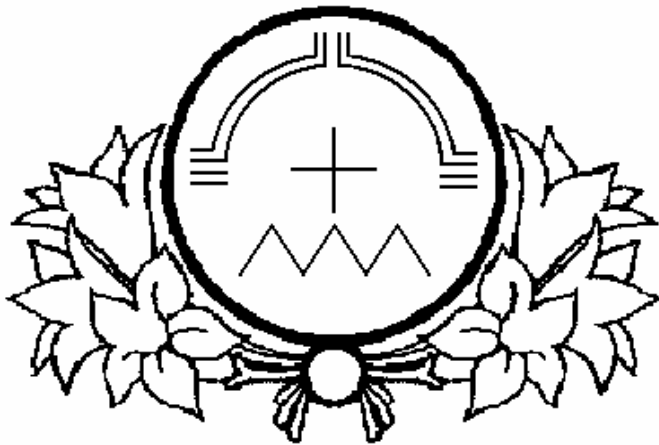


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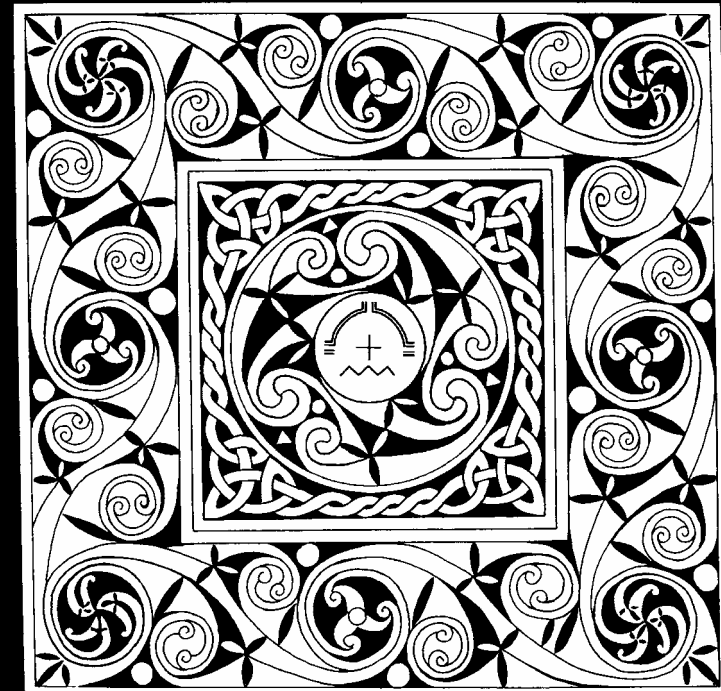


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Correllian Philosophy



By M. Rev. Don Lewis

The Nature of Correllian Wicca

The Correllian Tradition is based around the idea that inner truth is universal in nature, but is expressed through many outer forms. Correllianism teaches that Deity comes to the person in the way that is best for that person, and which is unique to them. Correllianism believes that all paths lead ultimately to the same source, and that we must respect each others different ways of expressing this.

Correllianism believes that "the Gods" are humans' way of understanding and interacting with Deity, which is transcendent in nature and beyond humankind's ultimate ability to understand their needs and in reaction to their time and place, to help them interact with Deity in the most effective way available to them. The many faces which people have developed for Deity are all equally true and equally accurate, but also all equally short of the ultimate transcendent nature of Deity.

Correllianism believes in the providence of Deity; that is, all things happen in accordance to the will of Deity, which is ultimately to the good. Though certain events may be painful or seem destructive in the moment of their occurrence, we believe that they happen for our growth and benefit -what is painful to the conscious mind in the moment is but a speck to the eternity of the soul.

Correllianism believes in reincarnation. That the soul is created from Deity and is never separate from Deity (though it may think it is at times), sharing on an inner level the attributes of Deity, including immortality. That the soul leads many lives over the course of eternity, beginning with very simple forms of life and becoming progressively more complex until at last returning to the wholeness of Deity.

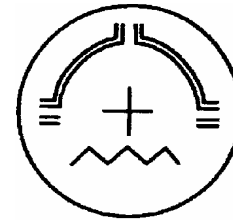
Correllianism believes in magic and the powers of the soul,

What is Correllian Wicca?

The Correllian Nativist Tradition is one of the largest Traditions of "Wicca" in the world! Wicca is a Pagan religion which venerates the Earth, looks upon God as both Mother and Father, and believes that God comes to each individual person in the way that is best for them. Wicca also believes that each person can access the powers of their Soul or Higher Self and use these to work miracles in their own life.

To learn more about Correllian Wicca, go to:

WWW.CORRELLIAN.COM



And if you are interested in studying about magic you can find all manner of online courses in magic and Paganism, as well as a supportive community of like-minded people at:

WWW.WITCHSCHOOL.COM

and without help. We are as midwives to help people through these gates, and help the Earth Herself through these gates.

It is like riding the dragon. A marvelous, responsive beast which can take us anywhere. If we guide it, it will take us on a magical journey; If we do not attempt to guide it, who knows where it will take us? We might even fall off. The Hittites did!

At this time we Priests and Priestesses have the special task of understanding and assisting these energies and those affected by them.

In becoming a Priest or Priestess you commit to helping both the planet and society as well as individuals. There will be many problems and crises on both large and personal scales with which you may be called upon to help, as well as the High Magic of Priestcraft. You must be caring and compassionate to those who look to you for guidance, yet also be strong enough not to be misused. You must be teacher both of universal truth and correct action, and a facilitator of universal life –helping those who turn to you to overcome all blockages and hindrances to their own greatest potential. You are taking them and helping them to find their places in the universe, and to weather and even rejoice in the coming changes. You must be their advisor and friend, their leader when needed, and their defender and protector. To be a Priest/Priestess is not an easy path. It is a vocation –a calling, not a job. It requires courage, persistence, and dedication, as well as psychic and magical training. It is a high calling, not accepted lightly. Yet the rewards are great. The world will change. The changes can be easy or hard, the results to our liking or not –it is to guide this that we are called. If we do not, the world will change without us. It is a window of great opportunity in which great things can be done, if we choose to do them. This is the choice put before you. Think on it well, for it is not a one-time choice, but a choice to be remade and more deeply made each day. A steep path leading to great heights and ancient magical things. Think on it well.

which are accessible through effort by the conscious mind. We believe that magic is a tool to help us better our lives, to promote our spiritual growth, and to fulfill ever more of our innate potential.

Correllianism believes that as humans we have many different levels to our being, some of which we are consciously aware of, and some of which we are not. These include the physical, emotional, and mental levels of being, as well as others such as the astral level and the soul level. The practice of magic works to make us aware of the levels of which we are not ordinarily conscious, so that we may work with them for our spiritual growth.

Correllianism believes that there are ultimately only two religions in the world; the Native or Pagan religions, which arise out of experience and observation, being passed on through tradition; and the book religions, which are based on a master race as outlined in the Judeo-Christian scriptures who are "chosen" by God alone among humanity, and whose views are formed not by experience of reality but "revealed" through a book.

Correllianism teaches that all Pagan religions should acknowledge one another as kindred, and stand together as equals. Our similarities as Pagans far outweigh our differences.

Correllians believe that all things which live have a spirit, just as we humans do, and that all things which exist live. We believe in the concept of a living, spiritually sentient Earth, of which all of the Earth's eco-systems and creatures are components. We believe in the concept of a living, spiritually sentient galaxy, of which the Earth and other planets and stars are components. And the concept of a living, spiritually sentient Universe, of which all galaxies are components. In short that all of existence is living, and spiritually sentient, with the souls evolving from sub-atomic particles to galaxies and beyond, with our present human form as one step in this chain.

Correllianism believes in the Wiccan Rede; "Do As You Will, But Harm None." We hold the Wiccan Rede to be the highest moral statement and an effective pattern for a moral life. We are in full agreement with the statement of the Witches Congress of 1573 Pisces (1973 AD), which is that the Wiccan Rede "is not open to interpretation." That is to say that the Wiccan Rede must be taken according to its meaning in ordinary speech and traditional usage, not in extravagant or expanded interpretations.

The Correllian tradition is founded on the philosophical teachings of members of the High-Correll family. Some of these include Orpheis Caroline High-Correll who put special emphasis on the universality of Pagan or Native thought, and the importance of allegory in understanding it. Mable High-Correll whose teaching expounded on the illusory nature of time and its manipulation, and the multidimensional nature of existence. Also LaVeda Lewis-Highcorrell whose teaching focused on the innate goodness of Deity and of being as a whole, and the transformative nature of existence which allows us to grow through many existences.

The basis of Correllian belief might be said to be the idea that everything is in a state of constant and ultimately beneficial growth and evolution, whether it be the soul, the planet, or the universe. Further that all of existence is the mirror of Divinity, which grows and evolves as well. This same idea must be applied to religion and to society.

Morality is not a matter of how close or far we are from a static ideal of perfection, but of how well our beliefs serve us in the situation in which we find ourselves. Beliefs and behaviors can be and often are outgrown, and must be revised when this occurs, and this is no less true of religion than of any other part of life. Ultimate truth is beyond the understanding of humankind, therefore it is only natural that our beliefs about Deity should

Moreover the change of Ages has always been punctuated by considerable birth pains –in the form of wars and destruction. Many cultures disappear altogether, others survive but are radically changed.

On the cusp of Aries and Pisces the Roman Empire united Europe, then vanished leaving a new civilization in tribal Europe and the Greek East. The Ch'in dynasty created the Chinese Empire after destroying the ancient Chinese Kingdoms. Missionary religions swept over Eurasia like tidal waves. Similarly when Taurus gave way to Aries the great interconnected empires of the middle east –Egyptian, Hittite, Mittannian, as well as the Mycenaean and Monument Builder cultures of Europe were swept away in a bloody catastrophe, of which the best remembered parts are the Trojan war and the Hyksos period in Egypt (perhaps the occasion of the Hebrew Exodus), to make way for new-born, mostly tribal societies. Egypt alone survived to enter its New Kingdom period, radically changed. Similarly the cusp of Aries and Taurus was marked by the sudden rise of new societies –Egypt, the Monument Builders, the Harappa Valley culture.

Now in the cusp of Pisces and Aquarius two World Wars have swept away much of Piscean civilization, but more changes are to come. For some these changes will mean destruction, for others rebirth. If we are open to the energies of Gaia we can guide the changes we go through, and shape our own future in accordance with the higher will of which we are unconsciously part. If we are closed to it, we shall change none the less, but shall have no control nor any understanding of it.

The harmonic convergences are a series of gates through which these energies are released into the world to guide and provoke these changes. By channeling and guiding this energy we can work with it, not be worked by it. We can make the changes easier for ourselves and our people, as any midwife labors to make a birth easier –for this is a birth, and like a birth is not without difficulty and made more difficult by being alone

ways good, and should be encouraged. Only when a group or person refuses to live in peace with others is intolerance acceptable, for one should not be tolerant of intolerance. Social and religious groups of a voluntary nature, of course are justified in setting rules for their members which may not allow for variation –as long as membership is voluntary. Between groups tolerance is always the rule.

It is often said, and has been throughout the twentieth century, that Earth is entering a New Age –a phase of renewal and rebirth. This must not be thought of as a singular event –a one-time division of Earth’s history in old and new. Rather it is the latest in a long series. Every bi-millennium Earth renews itself, as it always has. We call these by the names of the Zodiac, and the qualities of the Zodiacal Wheel are manifest in the Zodiacal Ages. Pisces, now ending, was characterized by altruism, dreamy spirituality, and lack of focus –but also by selfishness, sensuality (both in indulgence and denial of the senses), and absolute devotion to philosophical ideas to the extent of vicious repression of those who believe differently. The Arien Age, which preceded Pisces, was marked by abstract reasoning, practical, material orientation, as well as by the denouement of religion, rapid political and social shifting, and the elevation of the individual. Taurus, which preceded Aries, produced stable, rigid, religiously eclectic societies such as that of Egypt.

It is a process of constant change, intended to expose the physical world to different spiritual influences in each age, thus increasing the variety of experience. Thus the New, or Aquarian Age, is only the latest turn in a series which will ultimately come full circle.

The New Age also must not be equated with the Christian millennium –a time of eternal peace when lions lay down with lambs and all is peachy forever. The New Age is a change in the world, but the basic world remains. It is a chance for many improvements and positive changes, not escape from life.

develop and expand as our capability to understand grows.

The following is the Correllian Manifesto adopted by the Correllian Council of Elders in 1579 Pisces (1979 AD). In the course of the decades which have since passed the Manifesto has been modified slightly to keep up with the times and to make its contents more universal, but with the exception of just a few words the document is unchanged from the original version.

The Correllian Manifesto

We, the undersigned, hold the following rights to be absolute and unabridgeable:

- 1) The right to freedom of religion, religious theology, expression and practice.
- 2) The absolute right of free speech.
- 3) The right of free association for all people.
- 4) The right to be treated equally regardless of religion, race, reputation, or other individual distinctions before the law and public.
- 5) The right to freedom of personal mores, so long as these harm none –that harm is concrete, and does not extend to disagreement with prevailing morals/opinions.
- 6) The unquestionable and absolute right to freedom of thought and ideas, and the exchange of ideas regardless of any particulars whatsoever.
- 7) The need for law and the necessity of government
 - That said, government must not be biased so that some citizens are elevated, others denigrated.

- That this is especially true in regards to religion and personal belief.
 - That no religion may use the state or law, established for the good of all, to enforce its own beliefs.
 - That neither race, sex, sexual mores, theology, ideology, cultural background, personal reputation, ancestry, or other distinguishing characteristics are in any way excuse for governmental bias towards citizens; neither personal past, family past, or the past actions of ones associates; none of this is reason for the government to judge an individual.
- 8)** The right to freedom of conscience, not under any circumstances to be impinged by the state.
- 9)** The absolute right to freedom of personal Beliefs.
- That no religious or philosophical point of view has the right to use the state to force others to abandon their own religion or philosophy.
 - That the state must be absolutely impartial in its treatment of religious and philosophical differences among the people, protecting the rights of all, not merely the culturally dominant.
- 10)** That censorship is an aberration not to be tolerated within the bounds of civilized society.
- That all people are entitled to the free exchange, both public and private, of ideas, whether they conform to the standards of others or not, and that to use law to suppress ideas or the free and proper expression of those ideas, is immoral and unacceptable.
 - That society may have the right to concern itself with the public (i.e. on the street or public-owned buildings) display of cer-

seek can find –if one version of God does not speak to a person, there will be another. It is the quality of the seekers desire to find truth, not the road chosen, that leads the seeker to God. There are good and bad people in all religions. This is because there are good and bad people in general, who will be good or bad in any situation, and can be as easily found as Pagans, or Jews, or Christians, or Atheists. It is the seeker who is near or far from God, not the religion; the religion is only the path.

As we all share the spirit of Gaia, which alone gives life, so all living things deserve respect as equal parts of God. No person is better than another because of race, belief, or ancestry. Though individual circumstances may make some people greater than others those so blessed have a duty to be as tolerant and just as they are able in the spirit of the knowledge that all things are united by the Great Spirit within them. Power is an obligation, not a privilege, toward the powerless.

It is wrong for the strong to oppress the weak. But a fair fight between equals is the business of those affected by it only, not their neighbors. It is wrong to use power to bully, harass, or oppress those who do one no harm. It is not wrong however to use power to protect oneself and one's family or people –rather it is wrong to allow oneself to be victimized, and those who do intentionally allow themselves to be abused because they feel it is wrongful to resist are equally responsible (not guilty, but responsible) for the abuse if they could have stopped it. So long as one sees oneself as the hapless victim of others, one will be powerless to change an abusive situation. Only by seeing where one's own actions have contributed to a bad situation and accepting responsibility for one's own fate can one make the changes needed to correct the situation.

It is incumbent upon one to respect one's neighbor's opinions and integrity. Tolerance is always the highest good, for diversity is the will and glory of Gaia. Through diversity life grows and spreads, therefore a diversity of ideas and customs is al-

Equally, the good experiences of life -love, joy, physical pleasure, sexuality, and just plain fun- are equally valuable and important to the soul. These are not frivolous, venial, or unspiritual, as some religions have asserted, but are among the highest expressions of our spiritual nature, valuable in themselves and needing no justification. Self-denial is no virtue, and pleasure is a vice only if it harms or takes away from others. Enjoyment is one of the chief purposes of life and deserves veneration and honor. It is recreation to the spirit and uplifting to the soul. As to sexuality, it is sacred both as the means of spreading life, and that through it the wise can grow closer to the Spirit of God within as well as sharing of themselves with their partner –itself an act of merit and holiness.

Change and growth are constant and eternal. Gaia will always ensure them, for without change life is stagnant and no growth occurs –and growth/learning is the purpose of life. Stability, rigidity, and permanence, are unnatural and abhorrent to Gaia. Change is always preferred. This is the main reason for war, and for natural disasters such as floods, drought, and famine. These things can only be avoided by the voluntary growth and change required by Gaia, not by unchanging Utopias. Neither a species, nor a society, nor an individual will be allowed to exist without growth and change –if it will not change on its own, it will be forced to change or perish. All of life is dedicated to evolution, both physical and emotional/spiritual. There is no life without it. It is to be welcomed with joy.

Death like birth is a transition, not an end or a misfortune. Death is necessary to sustain life, for everything must eat and what is eaten dies in the eating. It is not to be feared for it ends nothing, but is a gate to higher realms.

As God is present in all people, all people are equally capable of knowing God. God is sought within, not without. As people and cultures vary, so the way people portray God also varies – and this is good. Variation of approach assures that all who

tain extreme materials, but that no one is entitled to interfere with an individual's right to knowledge and experience, free speech and free association, so long as it is a private and consensual individual matter and does no harm to any other.

- That disagreeing with someone, or provoking doubt or reflection in that one, on matters of religious or theological dispute are not harm and cannot be considered so.

11) That laws regarding the family must not be based solely upon the values of one religion, to the denigration of others – specifically divorce, adoption, attempts to suppress the matriarchal family, attempts to use law to separate or destroy non-Judeo-Christian-Muslim families, the use by the state of child custody as a threat.

- That the state has no right to separate children from their parents solely because of the parents religious or moral beliefs, and that said practice is immoral, reprehensible, and utterly condemned by the undersigned.

- That the only reasonable cause to so remove children from their families is concrete abuse –not so-called “abuses” dealing with the above stated religious, moral, or social opinions of the parents.

12) That the individual has the right to choose or refuse medical treatment according to his or her views, opinions, and desires, specifically in pregnancy and terminal illness. That the individual alone knows what is best in such situations and that no second party has any right or reason what so ever to attempt to compel such persons to follow another path, and that persons –specifically medical and legal personnel- who do not respect this right are guilty of extreme disservice and abuse of the concerned individual.

13) That no individual has the right to force his or her views on an unwilling other for any reason or under any circumstance

whatsoever.

- That no religious or political group has any right to do so either.
 - Specifically to use the law or the engines of the state to enforce their view.
 - Particularly regarding religion or personal morality.
 - That to do so is immoral and impious: that each individual has the right to be free from such force.
 - That this tendency alone is the single greatest cause of bloodshed, oppression, and intolerance in all mans history, as well as the greatest cause of cultural decline.
 - That attempts to use law or pressure to force an unwanted view upon another must not be permitted.
- 14)** That all people must be committed to ensuring the freedom of all, rather than trying to force their own view on others.
- That all people must commit themselves to the responsible use of the rights and privileges or citizenship, and must not allow them to erode or vanish or be misused unopposed.
- 15)** That to ignore these rights will surely lead to social disintegration, violence, and oppression by the strongest.
- That to protect and pursue these rights will ensure the future of all and the free and peaceful exchange of ideas and love among divergent groups.
- 16)** That no individual should permit his or her rights and beliefs to be trampled upon, nor the rights and beliefs of others, but should defend these rights and beliefs.

dying one is a wheat, a cow, or a man. All life is equally sacred and must be venerated. Life is eternal, the soul going through many transformative incarnations through its existence. The soul originates with God and is never wholly separate from God, and its separate consciousness is always connected to God and connected through God to all that exists. Ultimately the soul returns to God, though this is in the nature of a realization, or the removing of a mask, not a ceasing to be or an outside takeover.

The purpose of incarnation is experience. We are here to experience the varieties of physical existence and interaction, to learn, to refine, and to perfect ourselves through these –as well as to experience the sheer pleasure of physical existence and to enjoy life.

The bad things which happen to us in life, though unpleasant to the conscious mind in the moment, are minor annoyances to the immortal soul –even though they may take a thousand years for the soul to work through. A thousand years to a soul is ultimately a short time. Physical pain, though horrible to the conscious mind, is ultimately to the soul just another physical sensation, equally sought after and equally valuable to a spirit for whom all physical sensation is unfamiliar and exotic. These situations are also the very ones from which we learn many of the deepest and most valuable lessons.

Thus painful situations, such as embarrassment, loss, disease, war, and so forth, are actually good for the soul, as their effect on the soul is not so traumatic as it is to the conscious mind, and the soul needs them to grow and learn. If this were not so these things would not exist as all which exists is ultimately good, being manifestations of God, and God is just and loving. Though we seek to eliminate these unpleasant things from our lives, and are right to do so, they were put there to challenge us and make us learn. Only by learning the lessons offered by war, disease, and so forth, can they be eliminated, for only then are they not needed.

Wood and moved with him to Alabama where she became a prominent ritual leader in the local Pagan community. The couple returned to Chicago in 1596 Pisces (1996 AD) and Traci began to lobby for the Church of Gaia would open its doors to the public as an Open-Court Temple once again. Late in '96 this was agreed upon and the Temple reopened as an Open-Court Temple under the new name of Holy City Temple at Candlemas of 1597 Pisces (1997 AD) with Rev. Traci leading the Candlemas ritual.

Despite the passage of many years, What Gaiests Believe remains highly relevant to Correllian thought today, particularly in regard to the idea of the Turning of the Age and the Correllian role in it. Therefore without further ado we commend it to your study:

WHAT GAIESTS BELIEVE

There is one power in the Universe which is present in and unites all things. This power is Spirit (Tapa, Orenda, Mana, etc...). Spirit operates on two levels: 1) on an unconscious level – responsive to the conscious mind of the one involved, and; 2) on a superconscious level unknown to the conscious mind. In the higher reaches of level 2, Spirit itself has a single consciousness that manifests intelligently in all of creation, usually without the knowledge of the created, yet in concert with it below the surface. This single Spirit, uniting all of nature, is the Spirit of God which some call Gaia (the spirit of life), and through it the universe acts as a single living organism comprised of many different creatures connected by the web of Spirit, and guided by a single transcendent consciousness. Thus we are all God, or Gaia, and God is within all of us.

As God is present in all life, all life is entitled to respect and consideration. This does not mean that life is never sacrificed, but rather that the sacrifice must be appreciated, whether the

- That safety lies in darkness, but none should have to seek protection through anonymity or secrecy because he or she seeks to exercise these rights, specifically religious rights.
- That individuals and families have the right to follow their own beliefs and practices, so long as they harm no one, free from harassment from those who disagree. That people should not have to fear for themselves or their families, nor risk dissolution of their families, because of the intolerance of others in religious, philosophical, or moral matters.

17) That those who seek to thus oppress others must not be allowed to do so unopposed.

What Gaiests Believe

The following essay was written in 1590 Pisces (1990 AD) as an address to the Clergy of the Church of Gaia, now known as Holy City Temple.

The Church of Gaia was founded as a joint project of the Correllian Tradition (then still known as the Nativist Tradition) and the New Castle Society. Rev. Don Lewis of the Correllian Tradition acted as Chief Priest of the Church of Gaia, while Rev. Ed Hubbard who headed the New Castle Society acted as Director of the Church. The purpose of the Church of Gaia was to introduce the general public to Pagan ideas and teachings in an easily accessible, understandable way. The Church of Gaia presented the basic ideas of Paganism in the form of classes, public ceremonies, and ritual theater. People with an interest in the Priesthood were offered deeper training. The Church of Gaia also sponsored ecumenical events whose purpose was to foster communication and cooperation between different Pagan groups, and between Pagans and non-Pagans.

Perhaps the most ambitious event sponsored by the Church of

Gaia was an evening of theater called "Ride the Dragon." Ride the Dragon was held on January 9th, 1592 Pisces (1992 AD) on the occasion of one of a series of highly publicized Harmonic Convergences. Harmonic Convergences are temporal Chakras –Chakras in Time when magic is amplified by the powers of the Universe.

The purpose of Ride the Dragon was to use the energy of the Harmonic Convergence to help guide the Earth through the Turning of the Age –it was one of a series of such rituals, which the Tradition is still performing. What Gaiests Believe will be seen to address the issue of the Turning of the Age specifically, and the role of the Correllian Priesthood in it. (The astute observer will also notice that although the Correllian Calendar is central to this idea, it is discussed in only general terms in the essay, as the Correllian Calendar system was not finished and adopted until later.)

The Church of Gaia had as a Patron Goddess Gaia, the universal spirit of life. Gaia is only partly cognate with the Greek Gea, Who is more specifically the Goddess of the Earth.

The idea of Gaia is that of the Nuos, or Universal Soul: the single soul underlying all things. The famous "Gaia Hypothesis" spoke of Gaia as the soul of Planet Earth, by the Correllian view expressed through the Church of Gaia is that Gaia is the soul of not just the Earth but of existence in all forms; the living Earth in the living Universe.

By Spring of 1592 Pisces (1992 AD) a combination of internal and external politics had caused the Church of Gaia to close its doors as an Open-Court Temple. The internal politics were so bad that they included the Chief Priestess of the Church of Gaia becoming the first person ever specifically ejected from the Correllian Tradition and condemned to *Damnatio Memoriae* –the punishment that her name may never be mentioned among the Correllian Priesthood, and was struck from all records.

After this the Church of Gaia functioned primarily as a Closed-Court Temple following a traditional Correllian model. From the New Castle Society the Tradition adopted the system of Directors, naming Rev. Ed Hubbard First Director of the Tradition.

Despite its Closed-Court status, the Church of Gaia did sponsor a number of public rituals after the Spring of 1592 Pisces (1992 AD). These included a series of ritual theater presentations led by Rev. Ed Hubbard and Rev. Traci Logan at the Avalon night club, a Solar Eclipse ritual held at Greenwood House, at the Correll covensted in Danville, IL, and the Green Dragon ritual held at Sea Priestess bookstore in '95, among others.

However for the most part the Church of Gaia remained a Closed-Court, primarily familial Temple during the years from 1592 – 1597 Pisces (1992 – 1997 AD).

During this time period Rev. Ed Hubbard went on to work at the Parliament of World's Religions, held in Chicago in September of 1593 Pisces (1993 AD). During the Parliament Rev. Ed founded the Pagan Interfaith Embassy, after being encouraged to do so by the Most Rev. Hon. Olivia Robertson of the Fellowship of Isis, then a member of the PWR governing council. The Pagan Interfaith Embassy is dedicated to promoting communication between Pagans everywhere, and to improving relations between Pagans and non-Pagans. In 1594 Pisces (1994 AD) the Pagan Interfaith Embassy went on to sponsor a series of Pagan Leadership Conferences in the city of Chicago, and events such as the Pagan Unity Night. Later the Pagan Leadership Conference would break off from the Pagan Interfaith Embassy, becoming a separate organization run by other people who proved unable to sustain it. Beginning in 1597 Pisces (1997 AD) the Pagan Interfaith Embassy launched a new series of public events known as Pagan Expos which proved to be very popular, and which continue to this day.

During this same period Rev. Traci Logan married Charles