



August, 2010, Contents

History: Background & Subjects

In future issues

Queen Victoria and the State Services

More on Milton

Attitudes toward Saint Charles and the Society

Placing 30 January on Church Calendars

By error, this Table of Contents appeared in the June issue.

There was no July issue.

Remaining 2010 issues: September, October, and December.

Email Communiqué

Society of King Charles the Martyr American Region

August, 2010, Canicular Issue, begins Sothic Year



EDITOR, MARK A. WUONOLA, PH.D. • WUONOLA@EARTHLINK.NET

ISSN 2153-6120

BACK ISSUES OF SKCM NEWS AND THE EMAIL COMMUNIQUÉ ARE POSTED AT THE AMERICAN REGION'S WEBSITE, WWW.SKCM-USA.ORG

The American Region History Project

Dear Society Members and All Clients of the Martyr King: *In this canicular issue of the EMAIL COMMUNIQUÉ is described the planned History of the American Region. The Editor seems to be attuned to this sort of thing, and has, as a consequence, been collecting materials useful for the project since 1988. We want to keep you informed about the project and hope also to achieve another purpose through this article. Simply put, we need information. The History will be better—more complete and more interesting—with more source material. Are you able to provide us with anything at all? We lack even the obvious things from before 1988. Please read on. You will realize what we have and what we don't have. Its quantity is summarized decade by decade, from the 1890s to the present. We are avoiding being specific about what we don't have since we don't know what might be found; if you are unsure, you may contact me about it. You may consider programs from chapter meetings rather mundane, but we have hardly any. An old mailing list would be precious; the two that Canon Swatos found surely have been. Ordinary documents are of value beyond their actual contents, providing evidence of the existence of chapters and of Society activities. If you know of the existence or likely existence of any such relevant materials and their locations, please tell us. We will make inquiries. –MAW*

S.K.C.M. History

Harry Truman used to ask, "Would somebody get me a one-armed economist?" He did not find it helpful when an 'expert' would tell him, 'On the one hand X, but on the other hand Y.'

Historians have all sorts of viewpoints. If there is no primary information there is a temptation to supply it or to use unreliable sources. For example, the archaeological fraud, Piltdown Man was a crude forgery, but served to supply 'information' about the origins of *Homo sapiens* to a hungry public. Some of the teeth were not pre-human, but filed-down canine. In fact the fraud was not discredited until decades later, when ¹³C dating was widely accepted and resulted in ages no more than a few hundred years. Adding to the outrage, other scientists had unknowingly based their own work on the fraud. Hucksters including expert scientists, epidemiologists, anthropologists, and so on, will provide it, fabricated if necessary, to satisfy the hunger. Information scientists may also have contributed as they sought to please their superiors by saving money. This has hastened the loss of original primary data records only ten or twenty years old. If this conclusion is not to be reached, then such losses resulted from colossal stupidity or deliberate intent to destroy evidence of fraudulent tampering. Records retention regulations in corporate institutions generally categorize primary data to be retained for the better part of a century, or permanently. Since academic and public sector research is just as competitive as corporate today, routinely pursuing patent protection and monetary gain, a deliberate decision to discard primary data must have been based on an assessment that having the data on hand would confer a disadvantage upon the institution.

There are a number of contemporary examples of questionable, widespread practices, but because you know some of them, and may even believe, or want to believe certain ones they are not among our examples here. Unethical scientists choose to accept large bodies of inconclusive and misleading 'data' and to continue to add to those data because of their very careers' success.

There are many examples in history, but none needs to be cited here to us who know about Whig history of the Royal Martyr. Some are distortions of actual fact, and to these must be added emotional factors, beliefs, and feelings, sometimes one's own and sometimes to ingratiate oneself

with the powerful and famous. Some distortions are easy to get by with; exaggerations having the ring of truth are matters of degree, and successful if subtle. Extreme hyperbole is so obvious that it's a form of humor. Some assessments are lopsided—virtually anything supportive of the assessor's viewpoint is mentioned, but nothing contrary—whereas the ideal assessment should be fair-minded. In an actual argument, the rapid-fire delivery of facts by an articulate controversialist can be overwhelming, with no time to think about them, ask questions, or even take them all in. When one's intuition says 'snow job', listen. A colleague used to say, "When someone tells me he's an honest man, I check my wallet." We humans can be very prejudiced; some prejudices are obvious. Depending on one's culture they are tolerated or even shared widely, some held and understood but unspoken, while others are unacceptable. Acceptability changes over time.

Some misstatements are subtle, others, blatant. Degrees of height or shortness are subtle ones. But appearances count. There are generalities that while imperfect, are at least trends having some validity, such as that authority and leadership are accepted more readily—not that they *should be*, but that they *are*—from those of above average height than the short. The taller of two U.S. presidential candidates is generally the victor, as is the one who is not follicularly challenged. Former governor of Massachusetts and presidential candidate Michael Dukakis was short. He was unfairly ridiculed for it, moreso when it was reported widely that his staff generally placed a box behind the podium. King Charles was on the short side, too. Popular compendia like *The Book of Royal Lists*, *Royal Faux Pas*, *Presidential Gaffes* and the like are not reference works or history books, but humor books, and as such, full of exaggerations. Their stories are often true at root, but adumbrated with outrageously improbable details; the most preposterous one is generally selected for inclusion. In former centuries, a monarch was not unlike our celebrity or politician. The daily news sheets and cartoons were more brutal than today's worst, and although there was no National Press Club roast and the monarch spared himself the indignity of self-ridicule most of the time. When the inevitable occurred, drunkenness was the usual excuse. Uninhibited jesters served nearly the same function. Their inhibitions were controlled by the self-interest of job security.

Some history books and encyclopedias today have King Charles's height at 4'7" all the way down to 4 feet.⁽²⁾ The consensus seems to be that King Charles's height is likely to have been about 5'3". (This is clearly a touchy subject since 'seems', 'likely', and 'about' all occur in my sentence.) When his leaden coffin was cut open in 1813 under the oversight of the Prince Regent with the Royal Physician, Sir Henry Hallford, in charge, someone in the assemblage suggested that the Martyred King's height determined. Prudently, it had been stated and agreed in advance that the sole purpose of the enterprise was to verify that the coffin in question contained the remains of King Charles I, ascertaining that it was he, beyond any doubt. The Prince Regent ruled that a height measurement would not serve that purpose since there was no agreed comparator.

The unambiguous evidence of judicial decapitation (the 4th cervical vertebra transversely cut through, the resultant surfaces clean and smooth), the suturing of the head to the body, the head identical in appearance to the many portraits, and a small, cheap, forgotten plaque with the King's name all added up, but the plaque was on the outside and hence did not confer objective certainty, but the former, less objective observations carried the day, only because the King's relics were well-preserved as the coffin was intact, still perfectly soldered.⁽³⁾ King Charles I's face was very well preserved, only partially decayed, and some portions, incorrupt, one eye being perfect and clear when the coffin was first opened. Many historians, including Wedgwood, say that his hair had turned grey, as it might well have done, during his years of confinement and stress, but it first appeared nearly black. Small portions of hair and beard had been removed and washed by Sir Henry. The hair was "of a beautiful dark brown colour" and the beard, "a redder brown", he wrote.

I. Background

Minimally changed from when it was presented to the Board of Trustees about a year and a half ago, the list of chapter titles below (§II) reflects the author's intended content for the History of the American Region. This 'outline' is not intended to be long and will not be comprehensive of every detail. Its intent is to inform members of our plans, to elicit your input, comments on things to emphasize and deemphasize, and especially on things omitted that you believe should be included.

Let us begin with a few facts and observations to provide background and context. The outline itself follows. We invite your questions and comments.

- We have no archives or files (membership, financial, correspondence, organizational) before the 1970s, and very few before the late '80s. Things we have from before 1950 are newspaper/magazine articles (very few), and *C&K* 1949 to the present with only a few small gaps. The 1949 issues are disintegrating too badly to use; post-WW II British goods were of notoriously poor quality, particularly paper goods. Imagine the toilet paper *then*. The U.K. Society have the *C&K* 1937-39 (seven issues) and 1948 (probably four issues) that we lack but has so far not been able to provide copies of them.

DECADE	AMOUNT OF MATERIAL (in pages or inches/feet of file; 6/10)	NUMBER OF PAGES (ISSUES) <small>Direct. Avg. pp/decade</small>	COMMENTS
1894-99	•		Each <i>Annual</i> 1895-9 has listing (like ad) counts as 1 not 10
1900-09	•		
1910-19	•		
1920-29	•	<i>Church & King</i>	~4% (avg. 2-3 column inches of each issue) on U.S. & Canada
1930-39	•	(7 issues)	1937-39 only Prob. 2 yrs. qtrly.; Light type = we don't have; #pp.unk.
1940-49	•	32 pp* (8)* <small>16 (4)</small>	1948-49 only; we have '49(4) not '48 (4?)
1950-59	•	156 (39) <small>16 (3.9)</small>	
1960-69	•	129 (32) <i>SKCM News</i> <small>13 (3.2)</small>	
1970-79	•	82 (20) 88 (15) <small>8 (2) 15 (2.5)</small>	SN begun in 1974 by EEL
1980-89	•	76 (19) 258 (21) <small>8 (1.9) 26 (2.1)</small>	1980-87 E. Langlois; 88-89 M. Wuonola
1990-99	•	106 (20) 491 (20) <small>11 (2) 49 (2)</small>	
2000-09	•	214 (17) 547 (18) <small>21 (1.7) 55 (1.8)</small>	12/05 & 6/06 not published; Communiqué started 3/09
2010-19		none published yet 60 (1) <small>120 (2)</small>	

0-5 6-13 14-30 1" 3" 10" 2' 3' 5' (documents of 1-4 pp. each) (inches / feet of file space)

No. of pp (ISSUES)/DECADE Avg. # pp(issues)/year

- We are not certain whether gatherings in the early years were parochial, local, or notionally national. Typical in 1890s (both US & UK): 1st Evensong on the 29th and Mass on the 30th.
- Some events of our first decade (from 1894) and a handful from the first half of the XX Century are documented in newspaper articles (*New York Times* and a few others in New York/New England).
- An event in TN at Saint Andrew's School (OHC) in 1925 featured a procession with relic of S. Charles and received news coverage, some of it sensationalist and negative.
- Parishes with notable or notorious Society activities during the decades 1894-99 and 1900-09 included Saint Mary the Virgin, NYC; Transfiguration, NYC; OHC's C Avenue Church, NYC; and Evangelists, Philadelphia, location of the first Caroline depiction/shrine.
- Notices with the Society's purpose and addresses of correspondents and officers appeared in *The Episcopal Church Annual* (Annual) and its predecessors 1895-1918; continued 1951-present.
- Throughout the XX Century, a few articles, letters to the editor, an editorial or two, and a modest number of ads appeared in *The Living Church* (TLC) and in a few now-defunct church magazines. Both *TLC Foundation* (Milwaukee) and TEC Archives (Austin) have nearly full sets but no access; an accessible complete set is available at VTS.
- Before Mrs. Langlois's tenure there was no U.S.-wide organization or publication. The U.S. officer(s) largely kept track of members. Two lists, one of members' names and addresses and the other of locations of all known commemorations throughout the U.S., were forwarded to U.K. HQ. Since Mrs. Carnahan reported there were over 100 churches in the States celebrating Royal Martyr Day each year, this must have been quite a job in itself. We know these facts because they were mentioned in *C&K*, but with no details. Unfortunately, none of these lists was retained by the U.K. Society. As we continue to do now, she also wrote letters to book publishers and editors of magazines in which points about King Charles were misstated.

- We have found no evidence of the Society in the U.S. between 1925 and 1950, although we know there were members. In 1949 Fr. Miller was invited to preach at a secondary service in London in 1949 These seem to have stimulated the following:
- An attempt around 1950 to establish a U.S. annual mass or other gathering in the New York area failed. Fr. Alfred Miller (Christ Church, Ridgewood NJ) and seminarians at General made that noble attempt with a First Evensong at Ridgewood in 1952. Notably and importantly, fourfold growth in membership 1950-55 provided the basis for further U.S. organization and growth. Fr. Miller started up the ads in the Annual again about 1950.
- Although this was a failure superficially, considerable activity was stimulated around the country, coinciding with the half dozen church dedications in the 1950s.
- It appears that the first chapter was at Saint Paul’s Church (K St.) in the District of Columbia in the mid-’50s, while Fr. Richards was rector and the present church was being fitted out. The curate, Father Parker, was the Chapter Secretary; when he moved on to another position in 1956, Miss Dorothy Berdeaux took over as Chapter Secretary.
- No U.S. information possibly once held in the U.K. has survived. All the U.K. archives back to the Society’s founding, except a scrapbook held by a former officer and the relics (not stored at S. Andrew’s) were destroyed when S. Andrew’s-by-the-Wardrobe in the City of London was firebombed in 1939. Fortunately the Society’s relics were stored elsewhere. Not to our credit, the absence of U.S. records before the mid ’80s seems attributable only to carelessness.
- Some useful information is included in *Church and King* (C&K), but it does not cover the early years. Its first run comprised several issues published in 1937-39. Publication resumed in 1948. We have none of the first series, nor have we been successful in obtaining copies from the U.K. We have almost all of the issues of the second series starting with 1949, the first two years of which are disintegrating. Each 4-page issue (quarterly; after 1960, semiannually) had one paragraph on the U.S.
- The Society in the U.S. of A. and Canada comprised two distinct branches until 2009. Each had a corresponding officer, the “U.S.A. Hon. Secretary”, or Canadian. In 2009 the two Branches were consolidated into the “American Region”, wherein ‘American’ refers to ‘the Americas’. This arrangement provides our few members in Canada with an infrastructure—dues, goods, regular publications*—otherwise impractical, and possibilities for interaction. Our impression is that there have never been more than ten members (about 2% of members, at present), but many supporters, in Canada. There are potential supporters in a number of Canadian Monarchist, Hereditary, and Loyalist organizations, the latter being descendants of those in the 13 Colonies who remained loyal to the Crown and moved north at the time of the American Revolution.
- Publications:

<i>Title</i>	<i>Time Period</i>	<i>Frequency</i>	<i>Number of</i>		<i>Editor</i>
			<i>Issues</i>	<i>Pages</i>	
<i>Church and King</i>	1937-9	Quarterly	7	unk.	Miss D. M. Stuart, assisted by Miss E. Verdon & HH-N
	1948-68(Aug.)	Quarterly	74	296	H. Hadley K. Hope-Nicholson
	1968(Nov.)-78	Transition 3,2,1x/yr	19	76	Rev’d Barrie Williams, Ph.D.
	1979-97	Semiannual	19	76	“
	1998-present	Semiannual	21	271	Robin J. B. Davies
<i>SKCM News</i>	1974-77	Initial 4x-2x/yr	11	45	Donald C. Clark
	1978-87	Semiannual	21	221	Eleanor E. Langlois
	1988-2007, 2009-present	Semiannual	41	527	Mark A. Wuonola, Ph.D. (ISSN 1540-045X)
	2008	Semiannual	2	80	Canon William H. Swatos, Jr., Ph.D.
<i>Email Communiqué</i>	March 2009-present	Noviannual	15	54	Mark A. Wuonola, Ph.D. (ISSN 2153-6120 assigned 3/2010)

II. Proposed Chapter Headings and Sub-headings

Background and History

Our establishment in the Americas
Levels of activity over the years since 1894
Prospects

A Devotional Society

“Emphatically non-political”
The Ecumenism of King Charles and Abp. Laud
Devotional and liturgical activities and opportunities
Relations among the devotional societies

Dedications of Churches, Chapels, and Shrines to Saint Charles; placement of depictions

The Annual Mass

Gatherings in the 1890s
Annual Mass 1984-present
List of venues, officiants, preachers, music, postprandial speakers, and misc.
Attendance
General considerations: Location, scheduling, advertising, cost, etc.

Members: Statistics and demographics

Quantitative membership data, 1972-present
Demographics and geographical distribution
Members who have distinguished themselves in the American Region
Order of Laud
Benefactors and Legators
Bishop members
Notable members
Operative factors in enrollment, involvement, retention, reinstatement, resignation, and attrition
Involvement
Paying dues for future years; Life memberships
Duration of membership
Sources of New Members
Seminaries, parishes
Open gatherings and symposia, personal contacts, word of mouth, advertising
Gift memberships
Necrology:
Listing: the ‘Necrology’, as used at the Annual Mass
Members of whose death we learned during the past year
Devotional aspects: the ‘Necrological Calendar’, for regular prayers for departed Society members day by day

The Name Charles

Meaning
Variations including those in other languages, diminutives, nicknames, female forms,
Prevalence (among males) within our membership compared to society at large
Geographical/topographical features, cities, *etc.* named for Saint Charles

The American Relic

Fiscal Information

Categorized financial information, receipts and expenses, 1988-present
Dues and fundamental expenses
Donations and discretionary expenses
Goods: New introductions, qualitative information, financial data
Advertising and promotional activities
Fund raising

Publications

Periodicals
SKCM News
Email Communiqué

Church and King (U.K.)

Devotional Publications (Booklets)

Saint Charles Litany by Dr. Ernest Latham (1975, based on *Eikon Basilike*)

Liturgical Manual compiled by Dr. Wuonola (1995; 2nd Ed. 1997)

Akathist to Saint Charles by Dr. Alexander Roman (honoring the Semiseptcentennial, 1999)

Devotional Manual by Dr. Roman and Dr. Wuonola (2010, forthcoming)

U.K. Publications (with which we had nothing to do; included only for comparison)

U.K. *Liturgical Manual* with popular Society hymns (complementary to U.S. version)

The White King, by Anon., ten historical booklets plus index prepared for 350th Anniv. Year

The Sanctity of King Charles by The Rev'd Fr. J. M. Charles-Roux, I.C.

Leadership and Officers in the U.S. and the American Region

Governance and Policies

Before 2008; the Council (2007)

Articles of Incorporation and Bylaws (2008)

Incorporation (2008)

Tax-exempt status granted by IR.S. (2008)

Unification of U.S. and Canadian Branches to form American Region (2009)

Interactions with parent S.K.C.M.-U.K.

Interactions with other Caroline societies – R.M.C.U.

Other gatherings

Previous attempts to unite our widely dispersed members

Chapters

List of all known chapters, past and present

Description of each chapter's leaders and activities (as known to us)

Factors for Chapter success

Our fellowship – an important aspect of our pan-regional gatherings and of chapters

Our Objects

Efforts to place the observance of 30 January on calendars of ecclesiastical bodies

Increasing the observance of 30 January

Church and chapel dedications, emplacement of votive shrines, depictions, and other devotional aids

Educational and apologetic efforts

Public relations, public perceptions (in society at large and within the Church)

⁽¹⁾In fact the potential for falsehood was much greater, since the royals were much more isolated, and when they were in potentially public venues, they were more in control, partly because social classes didn't intermingle indiscriminately as now. Nonetheless, despite grandiose titles ladies of the bedchamber and the like were with members of the Royal Family most of the time. These were susceptible to bribery like Princess Di's servants and equerries. At the exclusive casinos of Monaco and Monte Carlo, royals were discreet if not incognito, impossible at Paris hotels and night clubs on ordinary Los Angeles, New York, and London streets.

⁽²⁾Armor is hardly 'one size fits all', but is nonetheless as poor a surrogate measure of height as it is frequently used. People superficially think of that platinum-iridium alloy bar, the meter standard recumbent there in Paris at 0 Celsius, when they consider armor's construction of sheet metal. But, (i)Armor was often crafted for the wearer before age ten to allow him some years to become accustomed to riding with it. For this reason, even if the owner of a suit of armor is known with certainty, it is seldom known at what age he wore it. (ii) A further confounding factor is that to facilitate head movement, armor's neck is of different construction than the rest, being of chain mail, leather, or heavy fabric like canvas.

⁽³⁾It had not been possible to embalm Henry VIII's body properly because of its morbid state. Hence, the corpulent, diseased body began to putrefy while it was exposed for viewing. After it had been sealed, ready for interment, the leaden coffin burst explosively from the pressure of putrescent gases. The coffin had to be resoldered using the jagged edges remaining after it burst. In 1831 the Prince Regent's party observed that it had either burst again or been beaten violently after its placement in the vault. The body of Henry VIII had completely decayed, leaving only skeletal remains, as had the interior, wooden coffin into small wooden remnants, whereas Charles's body was virtually intact. For that reason the desired identification was enabled.

You may be able to assist significantly.

We need memorabilia, service leaflets, clippings, and photographs.

*We request your recollections, observations, and impressions (including critique).
Most importantly, as always, we need your support. –MAW*

Your opinion please: Note: This event has already occurred.

Saint Thomas More's Trial in New York

When he dared to question King Henry VIII's authority, Thomas More, Chancellor of England, was put on trial. Readings from the transcripts of the trial will be offered on Monday 14 June 2010 at 7 p.m. at the Church of S. Thomas More, 65 East 89th Street (between Park and Madison Avenues), phone 212 876 7719. Admission is at no cost; free will offering accepted.

PERHAPS we misjudge, but it appears to the Editor that Society members would have enjoyed this event. Although the specific issues differ, the Sainly lawyer and Chancellor of England consults his conscience as he considers what his King asks of him. He decides to follow the voice of his conscience, knowing as well as anyone the likely consequence of that decision.

A century later, England's King himself undergoes the same conscientious agony as he is beset by rebels who are organized into multiple parties and with shifting alliances. They all want him to compromise his principles. There is international conflict, economic conflict, how to deal with the rebellion at home, who 'started it?', interaction with Parliament, if it is even to sit, and the hardest of all, religious beliefs and requirements, the C of E being a state church. The coronation ceremonies are largely about the King's relationship with the Church and with God, and his sworn obligation, the Coronation Oath, to protect and defend the Established Church. Although his struggle was protracted and the issues he confronted more complex than Sir Thomas More's, neither of them had an easier decision than the other. They both reached the same conclusion. Each decided to follow his conscience, to follow God, to be faithful.

Notice of these readings reached us only a few days before the performance. A few months ago a similar thing occurred. We were able to give notice of it in this publication, because an issue was about to go out. Still, there was minimal advance notice. We stated at the time of the first of these e-publications that we would not send all kinds of reminders and notices, only the actual publication, nine times a year. We have adhered to this policy. Should this remain our policy? If not, what would be better?

There are two options: We would 1) send the occasional special email notice when to include it in the next issue would be too late or could 2) never send such notices unless they can be included in the next regular emailing. We favor the first option because we feel that members will enjoy and benefit from such events, as I surely do when I can attend, and the Society benefits, assuming that you make yourself known, especially to the organizer of the event and to the presenter. The time you spend introducing yourself and in conversation is likely materially to increase our Society's profile.

Other options sound impractical to me. The main one and a variation are to send notices only to a separate distribution list, or to publish the *COMMUNIQUE* in two editions with or without the special notice and send them to separate distribution lists. Maintaining these lists is already the hardest part of the *COMMUNIQUE* work, which would be magnified if we maintain several variants of the list. If you have other ideas to share, please do so.



SEND EDITORIAL CORRESPONDENCE & SUGGESTIONS BY EMAIL TO DR. WUONOLA.

EMAIL COMMUNIQUE EDITORIAL BOARD: LEE HOPKINS, J. DOUGLASS RUFF, ESQ., & MARK A. WUONOLA, PH.D.

**MEMBERSHIP [\$15 PER ANNUM, CURRENT AND FUTURE YEARS] AND INQUIRIES: J. DOUGLASS RUFF, ESQ., SECRETARY & VP
5500 FRIENDSHIP BLVD. STE. 2009 N • CHEVY CHASE MD 20815-7212**

Membership includes *SKCM NEWS* and *CHURCH & KING*, both semiannual. This *COMMUNIQUE* (noviennial, monthly) is provided by email in .pdf format, free to members and nonmembers alike. Simply provide your email address and tell Dr. Wuonola's importunate but well-meaning firewall that your purpose is '*COMMUNIQUE*'.

MDCLX • 350TH ANNIVERSARY OF THE RESTORATION • MMX