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Email Communiqué Society of King Charles the Martyr American Region

July, 2011



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Dear fellow members and supporters of S.K.C.M.,

Ronald Miller of Pittenweem, W.S., died at age 92 on 28 June 2011. Many of you knew him as Secretary/Treasurer of the R.M.C.U., 1984-2003. Notice of his death is on p. 2; his obituary will be in the December *SKCM News*.

Father Roger Jack Bunday, notice of whose death appeared in the June issue of this e-publication, wrote a short piece on King Charles the Martyr exactly 25 years ago. It is reprinted here (pp. 2-3).

VOLUNTEERS TO HELP WITH PUBLICATIONS

This e-publication would benefit by having one or more volunteers to take on the maintenance of the email distribution list. This is the highest priority need; I am unable to keep up with it. Please contact the Editor if you are able and willing to participate. Other opportunities for involvement are engaging in research, performing editorial tasks, and writing.

The content of the *Email Communiqué* is now determined by the Editor, only by default. Several requests for volunteers have been made, here and in *SKCM News*. To the editor, all topics included are of interest, as are details about each, but you may disagree. We want your opinions on what to add, what to emphasize, and what not to include.

To have new writers will make the *Communiqué* more interesting as well as meet the pragmatic need. You surely agree that the new, regular writers in *SKCM News* have improved it. They approach subjects differently, have different prose styles, and interests: still, they all are united in their admiration and veneration of Saint Charles.

Tell us what you can write. A single, self-contained topic may be a good way to begin. A good target is about 2 pages (This EC is about 3,200 pages; aim for about 2,000). Consider a personage who is often mentioned, but whom you know very little about. A few hours on the web, and you'll have plenty of material to use—unless you made a bad choice of subject.

In two dozen issues of the *Communiqué* there has been only one piece newly written by a member who volunteered. It was an account by Father David Kennedy of how he found out about devotion to the Martyr King (at Nashotah House). The Cause and the Society will prosper as we tell our friends about King Charles and answer inquirers' questions about him. Once we start a discussion (give the other person a chance to talk and ask questions) we can bring up the Apostolic succession of bishops and why it was critical that King Charles defended it with his life rather than abandon it. Canon Wright's 7 May 2011 sermon, in the forthcoming December *SKCM News* will be a good place to start.

DOG DAYS

When we first used the term, we defined it. A canicular break is a holiday or slow-down during the 'dog days' of Summer, especially for manual laborers. What defines them? Technically, they are astronomically defined, by the helical rising of the Dog Star, Sirius. They occur for a period of about four to six weeks, from sometime in July to the beginning of September. Today's simple-minded meteorologists, who favor terminology like 'white stuff' and 'wet stuff', say that the dog days' weather described by the 'three Hs': hazy, hot, and humid, and feels muggy, sultry, and close. It has been thought since the time of the ancients that such weather favors the likelihood of dogs going mad. In 'Mad dogs and Englishmen go out in the midday sun', Noel Coward conveyed the idea that mad dogs were attracted to the blazing heat, not that it made them mad. Whether such weather correlates with the astronomical situation, or any causal relationship exists at all, one way or the other, is questionable. Both are cyclical; any apparent correlation may be only artifactual. If one did not already know that the moon influences the tides, he might observe that the moon's phases and the amplitude of tides are correlated. Viewing this from a geocentric viewpoint, it would be very natural to hypothesize that the tides cause the moon's phases.

The Dog Star, Sirius, is the brightest star in the constellation *Canis Major*, the Greater Dog; in fact, it is the brightest star in the skies (Northern hemisphere). Its other name is *Canicula*, a diminutive or familiar form for dog, like 'doggie' in English. Then there is Procyon, the brightest star in the nearby constellation *Canis Minor*, the 'Lesser Dog'; it also rises in the sky in a helical path, but before Sirius. It was named Procyon, meaning 'before the dog' in Greek, because it rises before the Dog Star.

Some months back, we mentioned the kingfisher. Its breeding habits and the chicks' hatching appeared to the ancient Greeks to be influenced by environment and weather, a calm sea at the time of the Winter Solstice. Others believed the causality was the opposite, namely that when it was ready to mate, the kingfisher pacified the weather. Either way, because the odd looking bird has a floating nest, the Greek word for kingfisher is *hals-kyon*, sea-conceiving.

We return to Procyon, *pro-kyon*, 'before the dog', as discussed in the paragraph before the previous one, and just mentioned the kingfisher, *hals-kyon*, 'sea-conceiving'. The root of each word's second half is *kyon*: it looks and sounds the same in each situation, but the meanings are very different: *kyon/conceiving*, *kyon/dog*. They are homonyms. In Greek, in both, *kyon* has the K sound of the letter kappa (κ), but the Anglicized words halcyon and Procyon have soft Cs. How odd it is that words with this similarity would come up in explaining Halcyon Days (EC, Dec. 2010) and Dog Days (EC, July 2011).

Mark A. Wuonola, Ph.D.
Publications Editor

NOTICE OF DEATH

W. Ronald C. Miller, W.S., Baron of Pittenweem
Officer of the Royal Martyr Church Union

“Meticulous lawyer who had a taste for eccentric modes of transport while abroad”

William Ronald Crawford Miller, W.S., Baron of Pittenweem was born in Edinburgh and died in Kwa Zulu Natal, Zuid Afrika, on 28 June 2011, age 92. He had been living in South Africa with his sister Jean an increasing fraction of the time as he aged and following the 2003 death of his long-time companion Hubert Fenwick. The Baron, as his Pittenweem neighbors, and friends and acquaintances occasionally called him, lived for many years in a house in the fishing village of Pittenweem, within the bounds of Fife, just on the Firth of Forth. At first a village of 1,500 residents seems an odd place for a sophisticated, high-powered lawyer to reside. After years there, Ronnie had purchased the Priory and become eligible for the title. His mortal remains were returned to Scotland as he desired and interred at Carnbee Cemetery immediately following a funeral service on 20 July at Saint John the Evangelist Church, Marygate, Pittenweem.

The village’s business has been fishing for as long as history has been recorded, and its tradition and stability over time surely appealed to the Baron, as did its myriad associations¹ with the Stuart Dynasty and its remarkable personages. He honored the Dynasty and particularly the Martyr-King, as do we. He was an enthusiastic member of the Royal Martyr Church Union,² our Society’s sister in the Cause. After he retired, he took up the post of Secretary/Treasurer 1986-2003 and became VP from 2003 until his death. Quite a few members of the S.K.C.M. are also R.M.C.U. members and enjoyed corresponding with Mr. Miller as I did. You will see his obituary in the December *SKCM News*. Until then, savor the personal headline of his obituary: We have reproduced it as it appeared above his obituary in *The Scotsman* (26 July 2011).

Requiescat in pace



On Saint Charles, King & Martyr

by The Rev’d Roger Jack Bunday, Ph.D., 1919-2011

[Notice of Father Bunday’s death on 26 February 2011 appeared in the June issue of this e-publication. He wrote a concise summary of the case for King Charles’s sainthood. It appeared twenty-five years ago and covers the basics about King Charles the Martyr. It seems appropriate to republish it now. Its text below is just as Mrs. Langlois published it then in SKCM News (Dec. 1986, p. ii). Some comments follow.]

Q. Has the Anglican Communion ever canonized a saint in modern times?

A. [Yes.] On 30 January 1649 when the executioner held up the bleeding head of Charles Stuart, King of England, a wave of horror swept through the crowd of onlookers in Whitehall. On the same day, a book was secretly published presenting the King as an image of piety; medals were surreptitiously struck ascribing to him the palm of martyrdom. Upon the Restoration of the Monarchy, the Convocations, the governing bodies of the Church of England in 1661 formally declared Charles I to be a “blessed saint and martyr”. A few churches and chapels in England and Ireland were dedicated in his name in that and the following century.³ In recent years, some churches in America have been named for him—Daingerfield, Texas; Saint Charles, Illinois; Fort Morgan, Colorado; Fairbury, Nebraska; Poulsbo, Washington; Mount Pleasant, Texas; Fort Collins, Colorado; and others. The Society of King Charles the Martyr, with branches in England and America, furthers his cult.

Charles was a devout Anglican and a good Christian husband and father. When he is compared with other members of the family, especially his children and grandchildren, he really does seem an outstanding saint. He was not a competent king, but he didn’t ask for the job. Under pressure from his Parliamentary enemies he deserted his friend (Strafford), but Saint Peter did as much. No doubt Charles fully repented that sin. He made his confession before ascending the scaffold, as he had done with regularity before. It was made very plain to him that his life would be spared if he would abandon the Episcopal Church, so his claim to martyrdom is clear. Secular writers used to take a dim view of Charles, but Sir Winston Churchill in his history expresses great admiration for him and lays bare the beast in Cromwell.

The question of Anglican canonization is much in the air now, with the addition of modern commemorations to Calendars in many Churches of the Anglican Communion. The Lambeth Conference discusses it and will continue to do so. Except in Canada, where any intention to enroll them as saints is disavowed, these additions to the Calendar are in the nature of canonization, but not so specifically as that of Charles I by the Convocations in 1661.

1. (p. 2, Death Notice, ¶2) Fife. A few of these are Dunfermline Castle, the Royal Palace where King Charles I was born, now part of the ruins of Dunfermline Abbey, where he was baptized; the town Burntisland, namesake of the barge *Blessing of Burntisland*, the so-called treasure ship which sank in the Firth of Forth in 1633, with a fortune in precious articles, fully half of the household articles of the Royal family, no trace ever recovered. It is speculated that the name 'Burntisland' originated with a conflagration of fishermen's shacks, built on pilings in shallow water, and seen at night indistinctly through the mist.

Fife is on the North side of the Firth of Forth, and Edinburgh, the South. Dunfermline's original name was Dunfermelitane. In the XI Century, under Malcolm III it developed into a major center of royal power and soon became Scotland's *de facto* capital, consequences of Queen Margaret's influence in establishing—and funding—the abbey, and seeing to it that it was a Benedictine foundation.

2. (p. 2, Death Notice, ¶2) The Royal Martyr Church Union. A number of American Region members, and previously, U.S.A. Branch members, have belonged and do belong to the R.M.C.U., as well. Canon A. Pierce Middleton (d. 18 Oct. 2009) was the R.M.C.U.'s U.S. Chaplain. He joined the Union and/or the Society in 1933 when he matriculated at Edinburgh U. He was the U.S. Chaplain for so long the parent Union forgot about it! It was formed by a Society member, Captain Henry Stuart Wheatly-Crowe, in 1906. Our Foundress felt that the purposes of the Union and the Society were similar enough that two organizations were not necessary, and caused redundancy and petty competition rather than strengthening witness to the Cause. Rivalry and disagreement have characterized the groups' interactions continually. (Ref. Anon., *The White King* [WK], Vols. 1-5, pp. throughout, privately published, 1999) In WK are documented incidents illustrating the friction.

In recent years the Society and the Union have enjoyed fraternal, collegial relations and have joined together to commemorate the Martyr King when 30 January falls on a Saturday. (Usually every 6 yrs. or so, but 30 Jan. was Sat. in 1999 and not again until 2010.) This satisfies each organization's preference of the day of the week for its commemoration, the British Society preferring the 30th whenever it falls (but not if Sun., then it's held on Mon.), and the Union, either of the proximal Saturdays, like the U.S. practice.

3. (Bunday, ¶1) Yet another of those portents occurred at that moment, only an instant after the King's death. The identity of neither of the two executioners is known. There are several good possibilities, but none is definite. Some available information is contradictory; there is doubt that the booklet *The Confession of Richard Brandon*, is truthful. The headsman was skilled, and cut through the vertebrae cleanly in one blow. The assistant must have been a tyro. First he dropped the head. Then, when he held it up, he did not make the customary announcement, "Behold, the head of a traitor!" Did he forget the words? It could happen. Anyone would be overawed and nervous, considering the enormity of the act just performed.

Several of the U.S. churches listed by Fr. Bunday as dedicated to the Martyr King are unknown to us. We know that the New World's first is in Fort Morgan, Colorado, established in 1951 and consecrated in 1957.

The Society in Britain is the parent; we are a branch of *it*, like those (at the time) in Canada, South Africa, Australia, and New Zealand. Now, the branches in the U.S.A. and Canada together comprise the American Region. Of the several branches named, the Australian alone remains active.

(¶2) It seems unlikely that God grades on the curve or compares one with one's relatives. ("My thoughts are not your thoughts . . . saith the Lord." Is. 55: 8) His standards are absolute, not relative.

Whether Charles was competent as King and had aptitude as a leader, are opinions of his traits. These are subjective and speculative. Opinions based on his actions are more objective and meaningful. Anyone's intent remains poorly known. Assessments of historians and political scientists vary widely.

King Charles considered morality before acting, in day to day situations and in momentous matters. He made a daily self-examination and a regular confession; each disposes one to keep morals and ethics in mind. Charles not only considered his acts in advance, but discussed them with his advisers, among whom were chaplains and bishops. Charles wrote that he valued Dr. Juxon (Bp. of London 1633-49, Lord High Treasurer 1636-41) highly for his ability to consider both sides of an argument.

"Ascending the scaffold". The scaffold was reached from a window not in the Banqueting House proper, but in a building housing the stairs, like a fire-tower, but here not for safety, but aesthetics: to keep the Hall's dimensions—two side-by-side cubes—uncompromised. The position of the scaffold and which window afforded access to it were debated for centuries, while a sketch identifying the window lay unnoticed since 1744. As we have pointed out previously, no detail of the King's last weeks—the trial (began Sat. 20 Jan.), his speech on the scaffold, the beheading itself, the headsman's identity, the ten days he lay in his coffin while the place of interment (Fri. 9 Feb.) was debated—is unambiguous. But on the matter of the scaffold being lower than the window opening, there seems to be general agreement. Those who witnessed the King walking out onto the scaffold describe his gait as nonchalant, as if he were arriving at a place where an entertainment would soon occur, unlikely if he were ascending. Those who mention the point imply that he went down only a few steps,

and that the device provided by the malefactors was a small, temporary, portable work of carpentry, a tiny flight of stairs. All those going out onto the scaffold used it.

(¶3) The word ‘saint’ is used in varying ways. Saint Paul refers broadly to his fellow evangelists as saints. The word is also used very specifically, to indicate only those who have achieved recognition as the result of a particular process, *e.g.*, as canonization follows beatification in today’s Roman Catholic process.

The worthies recently added to TEC’s Kalendar vary from undoubted saints of Post-Apostolic and Medieval times—not new, but adopted, to social workers and church leaders of the XX Century, some of whom have little Anglican identification or saintly character in any traditional sense. An amusing headline conveys such worthies’ narrow appeal. Former PB John Hines was proposed based on the opinions of those who supported his causes and felt that such activism was a priority for the church. Hines didn’t make it on that go-around. A news story on the subject carried a headline imagining a litaneutical invocation of the sometime PB: “Blessed John Hines, pray for us. But not yet.” A number of them did good and worked to further causes considered to be good; a number of them may be categorized as exemplars. Traditionally, saints were exemplary in conforming their wills to God’s, witnessing to their faith in God, or to an article of the Faith, but many of the newer additions are of different sorts, humanist heroes perhaps, supporters of secular social causes by no means affirmed by all Christians, and some not clearly churchpeople or coreligionists. ***Is there another with a 362-year old cultus, prayers invoking him, and masses commemorating him all across the U.S. and Canada?***



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