

## **SKCM News – Dec. 2008 – From the American Representative**

### ***2009 Dues Notices***

At its meeting in August, Council acted to set **annual dues** at **\$15**. Dues had to be increased to meet increasing printing and postage expenses. We hope that it will be some time before any further increase is necessary. Your individual dues notice and envelope are enclosed with this mailing. **Please send in your dues by the end of January**. As always, you may pay any number of additional years' dues at the current rate, as well as donate a further amount in support of the Society's work. *More finance information appears just after the following notices.*

### ***2009 Annual Mass & Meeting***

#### ***Society of King Charles the Martyr – American Region***

*Saint Stephen's Church, Providence RI, 11 a.m., Saturday 31 January 2009.* The Society's upcoming Annual Mass will be the first at Saint Stephen's, and only the fourth in New England. For our worship and fellowship, we will be enjoying the hospitality of this eminent Anglo-Catholic parish and its rector, the Rev'd John D. Alexander, SSC. Although the parish was formed in 1839, it was not a Tractarian foundation, but had become distinctly so by 1850. Situated in the midst of the Brown University campus and noted for its early, advanced teaching and privileges, S. Stephen's is famous for its architecture (Richard Upjohn) and its furnishings (Henry Vaughan *et al.*). Recently, the architectural effect of the Victorian Gothic Revival interior has been further enhanced by painting and lighting work in the nave.

Our distinguished preacher will be the Rev'd F. Washington "Tony" Jarvis, recently retired headmaster of The Roxbury Latin School (1974-2004), long-time Society member, priest associate at All Saints, Ashmont, since 1976, and internationally recognized leader within his area of expertise, formation and education of young citizens. Father Jarvis was educated at Harvard, Cambridge University, and E.T.S., and has received honorary degrees from Bowdoin College (L.H.D., 1998) and Middlebury College (D.Litt., 2004). In addition to the above qualities, Father Jarvis is an excellent preacher and writer, and authored *Schola Illustris*, a magisterial history of Roxbury Latin. Founded in 1645 under Royal Charter of Charles I, it is the oldest school in continuous existence in North America. At a commemorative ceremony there, the three scripture lessons were read in Hebrew, Latin, and Greek, respectively. However I believe Father Jarvis will be preaching to us in English at Saint Stephen's.

Musically, the setting of the mass will be of the period, *Messe à quatre voix* by Marc-Antoine Charpentier, Hi.1. The anthem selected by organist and choirmaster James Busby, "Give

Sentence with Me”, is by the indubitably period composer, Thomas Tomkins—he was master of Charles I’s music. Soloists, violins, bass, and continuo will supplement the Schola Cantorum and have been entirely underwritten by an anonymous Society member, “a grateful son of Roxbury.”

An informal luncheon, immediately after the mass, is available by reservation for **\$15** per capita. Checks (payable to Saint Stephen’s, **marked SKCM Luncheon**) should be sent *no later than 20 January* to Saint Stephen’s Church, 114 George St., Providence RI 02906. For directions or other information, you may consult *www.sstephens.org* or telephone the parish office at 401 421 6702. A brief, informal meeting and announcements will follow at dessert-time.

### ***Commemorations of the Royal Martyrdom – 2009***

#### **360<sup>TH</sup> ANNIVERSARY OF THE DECOLLATION OF KING CHARLES I**

We are aware of the following commemorations across the United States. It is hoped you will be able to be present at one. Each is on 30 January 2009 unless otherwise noted. We would like to list more. If you attend one and/or know of others, please report the details no later than 15 April to Chapter Liaison, Don Evans (*devans@evansriversandcompany.com*) for inclusion in our June issue. (The person who provided the information is listed in parentheses; if none, the person first listed, generally the rector, provided it.)

- Advent, Boston. Father Allan Warren. The parish’s entire reserve of Caroline devotion will be applied to the Annual Mass in Providence. We appreciate his support. Father Patrick Gray, celebrant of the Friday mid-day mass, advises us that this mass will *not* be of Saint Charles.
- All Saints, San Diego CA. Father Tony Noble. 9:30 a.m. low mass
- Ascension, Chicago IL. Father Gary Fertig. 7 a.m. low mass (Charley Taylor, Director of Finance and Administration)
- Ascension & Saint Agnes, Washington DC. Father Lane Davenport. 12:10 p.m. low mass
- Diocese of Fort Worth TX, Diocesan Center, Bishop Jack Iker, D.D., SSC, will celebrate mass of Saint Charles for the staff
- Good Samaritan, Dallas TX. Father William Warnky, 10:15 a.m. daily mass (communicated by Fr. Martin C. Yost, to whom go thanks for Dallas/Ft Worth area listings [hereinafter MCY])
- Good Shepherd, Granbury (Fort Worth) TX. Father Stuart Smith, SSC. *Thursday 29 January*. 6:30 p.m. regular weekday mass (MCY)
- Good Shepherd, Rosemont PA. Bishop David Moyer, SSC. 12:05 p.m. low mass
- Grace & Saint Peter’s, Baltimore MD. Father Frederick Thomas. 6 p.m. low mass in the Lady Chapel (Charles Peace, chapter secretary)

- Guardian Angels, Lantana FL. Father David C. Kennedy, D.D., SSC. Chapel of Saint Charles, King & Martyr. 7:45 a.m. low mass followed by breakfast at the Dune Deck Café
- Holy Cross, Dallas TX. Father Will Brown. 6 p.m. regular weekday mass (MCY)
- Nashotah House, Nashotah WI. Father Arnold Klukas, Ph.D., vicar of the chapel, professor of liturgics, and chapter secretary, reports that “we will celebrate Saint Charles, K.M., on Friday 30 January at 8:30 a.m. in Saint Mary’s Chapel. We will use the Scottish Prayer Book Rite (1637) as it was approved by the King and his Archbishop, William Laud. The musical setting will be Merbecke with anthems of the period. At the window depicting Saint Charles a vigil light will be burning. I will celebrate and preach—in a cope, as was the custom at court.”
- Resurrection, New York NY. Canon Barry E. B. Swain, SSC. 7:30 a.m. low mass, a mass well-attended by those on their way to work
- Saint Barnabas, Omaha NE (ACA). Father Robert Scheibelhofer, SSC. Great Plains chapter. Annual high mass & sermon, 11 a.m. **Saturday 31 January**, brunch following. 129 N. 40<sup>th</sup> St. Sung morning prayer will serve as the Liturgy of the Word; the mass setting will be by Thomas Tallis. For information call the church at 558-4633 or Nick Behrens at 204-455-4492. (Nick Behrens, chapter secretary)
- Saint David of Wales, Denton (Dallas) TX. Canon Sandy Herrmann, SSC. **Thursday 29 January**. 9:30 a.m. (MCY)
- Saint Francis, Dallas TX. Father David Allen, SSC. 6:45 a.m. low mass. (MCY)
- Saint Joseph’s, Grand Prairie (Fort Worth) TX. Father Terry Jordan. 7 p.m. low mass (MCY)
- Saint John’s, Corsicana (Dallas) TX. Father Ed Monk, SSC. 6 p.m. usual weekday mass (MCY)
- Saint Mark’s, Arlington (Fort Worth) TX. Father Timothy P. Perkins, SSC. 12 noon regular weekday mass (MCY)
- Saint Mary the Virgin, Times Square, W. 46<sup>th</sup> St., New York NY. Father Stephen Gerth. 12:10 p.m. and 6:20 p.m. low masses with homily
- Saint Stephen’s, Providence RI. Father John D. Alexander, SSC. Since the transferred Feast of Saint Charles, K.M., will be celebrated on Saturday 31 January as the Society’s Annual Mass, the 5:30 p.m. low mass on the 30<sup>th</sup> will be of Saint John Bosco with commemoration of Saint Charles.
- Saint Stephen’s, Sherman (Dallas), TX. Father Martin Yost, SSC. 12:15 p.m. regular weekday mass
- Saint Vincent’s Cathedral, Diocese of Fort Worth TX, Dean Ryan Reed, SSC, Canon John W. Jordan, SSC, curate. 12 noon low mass (MCY)

➤ Trinity, NE Texas (Dallas). Father Greg Crosthwait plans to transfer the celebration to another weekday since there is not a mass scheduled for Friday in the churches that comprise his parish. Father Crosthwait notes that Trinity NE Texas, a yoked parish, once included Saint Charles the Martyr, Daingerfield—now, sadly, closed (MCY)

### *U.K. Observances*

Our Parent Society's Annual Mass will as usual be at the Banqueting House, Whitehall, at 12 Noon on the day itself. It is preceded by a wreath-laying at 11:40 a.m. at the bust of King Charles over the entrance door. An informal gathering for lunch follows.

The elegant, sumptuous Banqueting House is a quintessentially appropriate setting for our Society's celebration, being the actual site of the Royal Martyrdom. It was designed by Inigo Jones in a strikingly re-presented classical style (1619). And it isn't adorned in a *Rubenesque* style—it *is* Rubens! That master's "Allegory of War and Peace" or "Apotheosis of the House of Stuart", painted on the ceiling, was commissioned by Charles I (1635). The work, his only surviving ceiling painting, comprises nine panels, four rectangular and five oval, the largest three being "Benefits of the Government of James I", "Union of England and Scotland", and "Apotheosis of James I" (central oval panel). When Whitehall Palace burned in 1698, only the Banqueting House was left intact. Many of the older buildings had been destroyed in a fire in 1691. At that time Whitehall was the largest palace in Europe. Bernini's celebrated marble bust of King Charles was destroyed in the 1698 fire.

On the afternoon of the 30<sup>th</sup>, at 5:15 p.m. the Royal Stuart Society's Annual Evensong will be sung at Saint George's Chapel, Windsor. The body of Saint Charles lies in a vault under the chapel, the center of the Most Noble Order of the Garter, whose members are primarily royalty or of the nobility. King Charles was particularly attached to the Order, said to be patterned in some ways after King Arthur's storied Knights of the Round Table.

### *Future S.K.C.M./U.S.A. Annual Masses and Meetings*

***Grace & Saint Peter's Church, Baltimore MD, 11 a.m., Saturday 30 January 2010.*** Again we are honored and gratified to accept the invitation of the rector and vestry of Grace and Saint Peter's to meet there as we did in 1990 and 1996. The Rev'd Frederick S. Thomas, rector, and chapter secretary Charles F. Peace IV are already planning the mass and luncheon. Our select preacher at the mass is the rector of Saint Clement's, Philadelphia, the Rev'd Canon W. Gordon Reid, who has been in a variety of international cures throughout Europe and the Mediterranean, in addition to Britain. I met Canon Reid at the 2007 AM&M at Saint Clement's and am delighted that he accepted my invitation to preach for us in 2010.

*Saint Paul's Church, K St., Washington DC, 11 a.m., Saturday 29 January 2011.* We will return to Saint Paul's in 2011 at the kind invitation of its rector, the Rev'd Andrew L. Sloane, D.D. This will be our fourth time at Saint Paul's, where the II AM&M was held in 1985. It's one of our most popular venues. We are privileged that a private collector will enable us to exhibit, exclusively in the United States, a unique and remarkable artifact of the Martyr King. The details will become available in due course. Chapter secretary Paul McKee and Society members at Saint Paul's immediately came together and began planning the day. We will enjoy the parish's enlarged and enhanced fabric, result of a multi-million dollar capital project.

### ***More on Dues and Society Finances***

The cost of producing, printing, and mailing *SKCM News* and *Church and King* is only barely covered by the dues we receive. To be precise, those costs averaged 99.1% of dues receipts over the 10-year period from 1999-2008. Thus, dues contribute nothing toward the Annual Mass & Meeting, administrative costs, or publicizing the Society. Advertising is important not just for increasing membership, but as well for advancing the Objects of the Society, *viz.*, "to promote a wide observance of 30 January", to work for its reinstatement in the Kalendar, and "to win general recognition of the great debt the Anglican Communion owes Charles Stuart" for her very existence, for retaining government by bishops, and for maintaining the Apostolic Succession. Recall that at the Restoration, only *four bishops* remained to rebuild the Church of England; it was they who consecrated new bishops. It is indeed noteworthy that King Charles, with the excellent advice of Archbishop Laud, took care to elevate orthodox men to the episcopacy, rather than Calvinists.

To publicize the above facts, we ran an ad in *The Living Church* in May featuring our eye-catching logo and succinctly making these very points.

**§ The death of King Charles secured episcopacy in the Anglican Church.**

**§ Honor the one saint canonized in the Anglican Church since the Reformation.**

**§ Observe 30 January, the date of his martyrdom in 1649.**

Our Society has a broader, doctrinal purpose growing out of and in addition to praying for the Anglican Communion, honoring the Martyr King, and working for the wider and better understood observance of 30 January. We also stress the importance of **Episcopacy** and the **Apostolic Succession**, for which he died. Tracing our bishops' consecrations back to the Apostles has significance beyond the legalistic, unbroken chain of consecrations down through the ages, as important as that is. It is also a reminder that the Church Catholic exists *universally*, for that is what *catholic* means, not only across space—the entire globe, the entire universe—but also *across time*. (Perhaps this is what Einstein meant when he spoke of the space-time continuum.) Time as

we know it is not a meaningful concept from the point of view of Eternity. “For my thoughts are not your thoughts (*Is. 55:8*),” neither is your time my time, as might be said. So when Our Lord prayed that we might be one as He and the Father are one, He meant not only that those of us alive today, in the present moment should be one—as if that’s not enough of a challenge!—but all Christians across time. When novel teachings tempt us, remember that in Eternity we hope to be together with our faithful ancestors (and descendants) but with all the Saints of God throughout the ages, too. Even now, we ask the intercession of saints like Saint Charles, who lived in a former era, but whom we address as a fellow Christian, as a friend. The saints are *accessible* to us. In the **Communion of Saints** we can *already reach across time* as we in the Church Militant communicate with our Patron Saint(s) in the Church Triumphant. I can’t imagine going to my patron saints, Saint Mark the Evangelist (martyred in Alexandria, c. 75), Saint Denis, bishop (martyred in Paris, c. 250), and Saint Charles Stuart (martyred in London, 1649), and saying to any of them, “Oh, by the way, I decided it would be OK to change what I believe about the ordained ministry, because it just didn’t seem right to me . . . there in Philadelphia in 1974 . . . there in Boston in 1989.” My patron saints *died* for the Faith: Shall I presume to alter it willy-nilly? If this is not a subject for meditation, a concept—no, *a reality*—compelling us to be faithful to the teachings of the Church throughout the ages, I do not know what is. “*Jesus Christ the same yesterday, and to day, and for ever*” (Heb. 13:8).

### *Volunteers Needed*

The **churches and chapels dedicated to Saint Charles, K.M.**, ministries, votive shrines, and the representations of him in stained glass, statuary, bas-reliefs, icons, paintings, murals, and textile arts number three to four dozen in the United States, perhaps more. This was an area of interest for the late Prof. Martin Havran of the University of Virginia, who documented some of them about twenty years ago (*SKCM News*, Dec. 1987). He was more knowledgeable about and thus focused more on Britain than the U.S., though. We have reports of more than ten that we have not been able to verify or confirm. There are many of which we have no photograph. Ideally, our branch of the Society should have all these documented. Also, it is desirable to keep in touch with the churches dedicated to King Charles the Martyr, but this is a laborious task. Most parishes are immersed in their day-to-day activities, sometimes struggling for their very existence. Some of the churches are part of the Continuing Anglican movement, with frequent changes in ecclesiastical jurisdiction. Others have lost interest in, or awareness of, the saint of their dedication. Some may have gone out of existence, in case of which we should be aware, but negative information is difficult to confirm.

I hope to summarize the information we currently have in this area by the end of next year, most likely in an illustrated booklet. Dedications, shrines, and representations all increase awareness of the Royal Martyr, and reflect the esteem in which he is held. It is thus our

responsibility, as I see it, to take the state of our knowledge to the next level. A member to initiate and carry on the correspondence associated with this important subject is sought. It is a very approachable subject, and the project will go much faster with two of us working on it. This project would be a good way for the right, interested Society member to get more involved with the American Region's leadership.

In a previous column, I asked for a volunteer to take on the task of handling **Society goods orders**. The job involves maintaining the stock of goods, ensuring a continued supply of popular items, and communication with Bill Gardner, in addition to packing and shipping orders to members, the main task. As treasurer, Bill would continue to handle the accounting.

### *Our Benefactors*

We take great pleasure in announcing that at its 21 October 2008 meeting, the Board of Trustees of the American Branch of the Society officially designated the following members and departed (☒) members as **Benefactors**. Departed Benefactors are so designated on the R.I.P. list in the service programme each year at the Annual Mass. Praying for the happy repose of their souls is a good work readily included with your regular daily prayers, especially if you are a member of The Guild of All Souls.

Charles Barenthaler  
Emily Stuart Brown ☒  
The Rev'd & Mrs. (Kathleen M. ☒ 1994) and Wilbur B. Dexter ☒ 2005  
Alan R. Hoffman ☒ 2006  
Jonathan Jensen  
Allan F. Kramer II  
Paul W. McKee  
Everett Courtland Martin ☒ 2004  
The Rt. Rev'd James Winchester Montgomery  
Sarah Gilmer Payne  
John Douglas Ruff  
Philip Terzian  
James N. Ward  
The Rev'd Dr. Charles E. Whipple  
Suzanne S. Williamson ☒ 2007  
John Arthur Edward Windsor  
Mark A. Wuonola, Ph.D.

**Benefactors** are members whose generous and sustained giving to the American Region, has significantly advanced the Society's work and witness. We are deeply grateful to them. The Board of Trustees will review donors for Benefactor status no less often than every two years.

### *Goods Items – Good News!*

**“White Rose” and Rep Striped Neckties and Bow Ties** are now in stock. They are made exclusively for us by the same superb firm, The Ben Silver Corp. They are priced at \$52 (neckties) and \$44 (bow ties), plus 25% for postage and handling, somewhat of an increase but merely reflecting an increased cost to us, and may be ordered using the goods order form enclosed with this mailing. The order form is regularly included with the December mailing but may be requested at any time. The exclusive Society rep striped ties were formerly available from Ben Silver but not the Society. *Now we exclusively handle both types of tie.* If you are interested in other Ben Silver products, go to *www.bensilver.com*.

**Lapel Rosettes** in the same colors as the ties continue to be available, and are one of our most popular items. A rosette is worn on the left lapel of a business suit or blazer, never with other rosettes, ribbons, or lapel pins, and never on formal attire or on an outer garment such as a Chesterfield or Macintosh. The rosette may be worn on an outer garment if in inclement weather at an event, such as a dedication or burial, where identification is important.

The **colors** are described as follows. *Rosettes:* The cup is red with narrow gold stripes. The rose within the cup is white, and is tied with red. The central white rosette directly denotes the White Rose, symbol of King Charles I, “the White King”. Gold represents his kingly state, while red is the liturgical color of martyrs and also the House of Stuart's livery color. *“White rose” ties:* Tiny, repeating silvery-white roses accented with golden leaves (“a rose Argent slipped Or”), are strewn on a field of scarlet red. *Rep striped ties* are in the same colors.

**Sterling Silver Medals**, 1.25” in diameter, are again available, thanks to our having engaged a new silversmith. There have been many requests for these handsome medals, designed by our Foundress. They are now available on a limited, custom basis for \$85 including postage and handling and may be ordered by sending a check *directly to Mr. Gardner*. We last had them made almost fifteen years ago; the price has approximately doubled, for which we apologize. The Society does not profit from sales of goods items. All of the goods items we offer are provided strictly to serve the educational and devotional needs of members and potential members. The same is true for the content of our publications. Medals are worn suspended from a red ribbon or cord around the neck, and are supplied with a sterling jump ring for this purpose.

Please note that Society insignia are to be worn *only by active members of the Society*. Who would wish to wear insignia of a Society to which one does not belong, or with which one is not in good standing?



Two of our most handsome publications are liturgical and devotional in nature, the **Liturgical Manual** and the *Akathist*. It is suggested that this pair of booklets would be an excellent gift for interested friends, your parish priest, or another priest whose commemoration of King Charles the Martyr you wish to encourage. The Liturgical Manual also contains information teaching about our Society's *raison d'être*. Add a few information flyers for their tract rack, as well.

Several goods items—videotapes and service programmes of AM&Ms in the 1990s and copies of newspaper articles about the Society—are now dated and therefore discontinued.

Lancelot Andrewes Press ([www.andrewespress.com](http://www.andrewespress.com)) offers icons of Saint Charles the Martyr. These are not the same as the Omaha icon on the cover of the *Akathist*. However we have the **Omaha Icon** in a 6.5x9.5" color version (*not mounted*). We also have the **Pious Instructions**, King Charles's own rules for daily life, in a handsome printing (5.75x8.25") from the Quadricentennial of his Birth. Either may be had for a donation of \$10, post paid.

A 500-piece jigsaw puzzle of the van Dyck "Triple Portrait" of King Charles I was given to the Society. It is in mint condition (unopened, sealed box). The finished puzzle is approx. 20x14" (51x35 cm). It is available for a \$20 donation, postpaid, to the first member to request it. We also have two of the National Portrait Gallery's "postcard packs", twelve postcards and a pamphlet, "Charles I and the Civil War", available for a \$10 donation.

### *Kooks?*

When the *Boston Globe* covered our chapter's 2001 celebration of Royal Martyr Day at the Church of the Advent with several feet of column inches, photographs of the English curate and of van Dyck's portrait of King Charles in Garter Robes, and quotes from interviews with several of us, some ladies of the parish criticized me roundly. "Tut, tut," one imagined them thinking, "beheaded . . . very unseemly." They said that the reportage made the entire parish look like "kooks"! I am sure many of you have acquaintances, co-workers, friends, and even co-religionists who are incredulous to learn that Charles I has been widely regarded as a saint since the moment of his beheading, and even more amazed that he continues to be venerated today, especially in America.

You might enjoy telling such scoffers that the greatest English poet of the XX Century, American-born **T. S. Eliot**, was a life member of S.K.C.M. (*Church and King*, 28 Feb. 1965). The Martyr King figures in *Little Gidding*, the fourth part of his *Four Quartets*. The Nobel laureate, poet and playwright, recipient of the Order of Merit, served as a vestryman of his parish church, Saint Stephen's, Gloucester Road, London. Another thing those Boston ladies surely didn't know was that on his regular trips to Harvard, up until his death in 1965, Eliot just as regularly attended Saint John's, Bowdoin St., and the Advent.

## *American Representative's Correspondence and Our Editorial Policies*

In the course of a year, the American Representative handles more than 1,500 pieces of correspondence, of which more than 95% is email. Giving us your email address on the slip you send in with your dues is encouraged. Correspondence with members was the part of the job that my predecessor said she enjoyed the most, and so it is with me. The general tenor of the letters I receive is very supportive and generous, and makes me feel privileged to serve so many faithful Christians who truly revere our Martyr and who feel he is their particular patron saint. However, it is never a pleasant task to deal with a dissatisfied member or one who has taken such offense as to resign his membership in the Society. The Society is an organization where we share our devotion to the Martyr King. King Charles the Martyr is honored by people of many ecclesiastical stripes. We are diverse in many other ways, too. In order to present articles that are both interesting and intellectually sound, the editor of *SKCM News* will inevitably include contributions with varying points of view. Respected historians disagree on many of these points.

One member resigned because he felt an article by Lee Hopkins was disrespectful to the "Pilgrim Fathers", while another member wrote that Mr. Hopkins regularly expressed "anti-Roman Catholic views" and had often slighted the Church of Rome. We are also accused of being ultramontane, even for using the term 'mass'. Maybe this proves that Anglicanism is indeed the "Via Media". Regarding churchmanship, we are generally consistent with the Society in the U.K. since it was founded. As for the Annual Mass, its liturgy is according to the host parish's customary; the Society wishes mainly to enjoy its hospitality.

Another member wrote, "While a commemoration of King Charles is certainly laudable [good one, that! —*Ed.*], one asks why a Rite which was known to him is not used, *i.e.*, the Burial Office of 1662, or some Order using that liturgical material. . . . And surely Veneration of Relicks is a custom unknown and totally inconsistent with Classical Anglicanism." Although Charles was saintly, he has never been credited with the gift of prescience, and thus the 1662 Book of Common Prayer was not available even to him at the time of his martyrdom in 1649. Leaving aside the impropriety of the burial office for one regarded as a saint in heaven, was it wrong of me to reply, "May I then suppose that for a celebration of Saint Stephen's day one would require a rite in use during the Apostolic Age?" Veneration of relics was clearly not unknown; otherwise it would not have been mentioned in Article XXII. What is condemned there is "the Romish Doctrine concerning . . . [w]orshipping . . . of Reliques". For a definitive Tractarian interpretation one might well refer to Tract XC. Worship (*latria*) is of course reserved for God, while veneration (*dulia*) is appropriate for the saints and their relics. This was definitively reaffirmed at the Council of Trent.

In 1986, when chapter secretary at Saint Clement's, Philadelphia, I received a marked up copy of our Society's information/membership flyer. Alongside the reference to Charles I's

coronation in Westminster Abbey was the marginal comment, "But no abbots: I wonder why?" The cover letter offered the view that the tract "reads like the libretto to 'The Prisoner of Zenda'."

One correspondent, stimulated by mention of a certain parish in *SKCM News*, wrote, "These Crypto-Papists have a religion that is all preference and no logic. The high and elevated tone of Reformation theology is wasted on these magpies, which grub among the shards of popery for whatever baubles strike their childish fancy." That sounds nearly as derisive as the Sage of Baltimore, commenting on prohibitionists or President Wilson! Another correspondent asked, "How can it be a pontifical mass when no *Pontiff* is present?" [According even to Webster, a pontifical mass is one celebrated by a bishop. I shall refrain from quoting Fortescue in this context.] There was a letter dated "Divine Mercy Sunday" from a correspondent with another perspective, "Why one saint when you can have countless others within the embrace of Rome? . . . The Rock of Peter is sinking. Help." Yet another wrote in reference to an article by our Foundress reprinted in *Church and King*, "What is really bad is there is no follow-up article, explaining such dribble [*sic*; presumably 'drivel' was intended—or was it really a mucosal metaphor?], or why the article was even allowed to be approved by the Society of King Charles the Martyr. Unless we all secretly long for the 'Fold of Peter'." Truly, I am reminded of an incident in which noted Christian apologist Charles Colson, convicted and imprisoned for Watergate crimes, a prison convert to Evangelical Christianity, and later a convert to Roman Catholicism, received an intemperately worded letter from a person he knew. Colson wrote back to tell his acquaintance that he ought to be aware that someone was writing crank letters using his letterhead!

As I stated in the June, 2001, *SKCM News*, "We have never published a disclaimer in *SKCM News* and I do not intend to begin now. Our members venerate Saint Charles for a variety of reasons. I will mention only that [the Rev'd] Dr. Lewis's historical 'take' on the reign of Charles I may not be agreeable to all our members; it was not to me. [Bill Lewis, a friend of mine, reviewed a book in that issue.] Keep in mind, though, that while there may be disagreement about the political interpretation of events in Charles's reign, there may be no disagreement on his Martyr's Crown. On this none of us has any disagreement with Dr. Lewis. Indeed, we may hearken back to the words of Mrs. Greville-Nugent, who founded our Society, stating it to be 'emphatically non-political'."

We do have our own 'political correctness', such as not referring to the 'execution' of King Charles, because that legal term could imply the sentence's legitimacy, but rather the descriptive terms 'beheading' or 'decollation'. We do not say 'Civil War' but instead 'the Great Rebellion', while we use quotes to question Lord 'Protector' Cromwell's 'Commonwealth'. The Stuart claimants following James II are not called 'pretenders'. In the next issue I hope to rectify any misconception that *Paradise Lost* is a poor, blind poet's Dantesque imaginings. Rather, the Roundhead propagandist Milton laments the failure of the 'Commonwealth'.

### ***Errata: SKCM News***

**June, 1991**, pages 14ff. The date and venue of **Ronald A. Knox**'s eloquent sermon for 30 January were not available to the Editor from its source (a collection of his sermons; oddly) or any reference at hand. It was preached on 30 January 1912 at Saint Cuthbert's, Philbeach Gardens. (*Church and King*, 29 Aug. 1964)

**June, 1999**, mid-page 29. In his review of Lacey Baldwin Smith's *Fools, Martyrs, Traitors*, Lee Hopkins wrote, "[T]he Stuart line died out with **Queen Anne** in 1714. She descended from Charles I's sister . . ." Former webmaster Wilfred "Skip" Keats points out that Queen Anne was *not* descended from Charles I's sister: She was his granddaughter. Anne was the daughter of James II, younger sister to Queen Mary II, and both of them cousins of William III with whom Mary reigned. The Stuart line did *not* die out with Queen Anne: She was survived by her younger brother, *James*, known on the continent as James III but as "the Old Pretender" to the English, to many of whom, as a Roman Catholic, he was an unacceptable choice as monarch. *King George I* was the son of Ernest, Elector of *Hanover*, and Sophie, who *was* the daughter of Elizabeth Stuart (Charles I's sister) and Frederick V, Elector of the Palatinate, thus beginning the *House of Hanover*. This would seem to vitiate the argument.

It was also stated that "Anne was survived only by *alien* relations in the House of Hanover." It is not well-advised to argue this point using such a characterization. Because of matches with members of other royal houses, all royals have cosmopolitan ancestries. As an example, the nationalities of the 16 great-great grandparents of Charles I were 5 German, 4 Scottish, 2 English, 2 French, 2 Danish, and 1 Polish.

**June, 2007**, page 30, paragraph 2. Where Dr. Roman discusses **King Edward II**'s murder, and the development of his *cultus*, it is incorrectly stated that his tomb was placed in Durham Cathedral. The Rev'd Dr. Barrie Williams writes, "The tragic King Edward II is buried in Gloucester Cathedral, not Durham—actually Gloucester Abbey at the time of his interment, later raised to cathedral status by Henry VIII; he was barbarously murdered not far away at Berkeley Castle."

**December, 2007**, Table of Contents and Photograph Legend on p. 18: The photograph depicts the original position of the **Statue of Saint Charles** at the **Shrine of Our Lady of Walsingham**. It stands prominently on a pedestal, with votive candles, in the arch opening to the Chapel of Saint Anne, along the north ambulatory of the Shrine Church. Although that position was selected by the Restorer of the Shrine, Father Hope Patten, it should have been noted that the Statue has since 1972 been relegated to a niche to be seen only when descending the stairs from the Orthodox chapel, and no longer has any votive candles. Father Barrie Williams, who clearly should have been a diplomat, put it most charitably in the Christmas 1972 *Church and King*, where he wrote, "[The Shrine church has been] extended and beautified by the addition of a new cloister. . . . [Charles's] statue is now to be found in a more commodious if less obvious position near the

Altar of the Resurrection at the foot of the stairs to the Orthodox chapel. Since King Charles was without doubt inspired by the example of the early martyrs, it is appropriate that his statue now faces and seems to contemplate the beautiful altarpiece of the Martyrdom of Saint Lawrence.”

**June, 2008**, inside back cover: Dr. Wuonola’s old address was inadvertently substituted for the new, correct address, **P. O. Box 79212, Waverly, MA 02479**. His email address as given was in error, the correct ‘addy’ is *wuonola@earthlink.net* – it’s “dot **net**,” not “dot edu.”

In the same issue, I neglected to include a biographical note with the transcribed sermon, pp. 11-22). **Dr. Benjamin Parry** (1634-78) was the son of Edward Parry, bishop of Killaloe and the younger brother of John Parry, bishop of Ossory. He first matriculated at Trinity College, Dublin, but moved to Jesus College, Oxford, graduating B.A. in 1652. He was elected reader in Greek and fellow of Corpus Christi in 1654, graduating M.A. (1654), B.D. ('62) and D.D. ('70). After ordination in the C. of E., he received two positions, prebend of Knaresborough and Canon of York, both of which he held 1664-73. To these he added rector of Hope, Flintshire in '66, rector of Godington, Oxfordshire '68, and Saint Antholin’s, London '71. He married Elizabeth Barrington (d. 1679); they had three sons. In 1672, at the invitation of Arthur Capel, First Earl of Essex and newly-appointed Lord Lieutenant of Ireland, he became his chaplain and prebend of Saint Michan’s, Dublin, resigning when he became dean of Ossory in 1674. In 1673 that he preached the sermon that appeared in our June issue; you’ll note it was preached to the very Lord Lieutenant whose chaplain he was. He was presented by letters patent to the deanery of Saint Patrick’s, Dublin, in 1675 to a hastily-assembled chapter. Controversial because the deanship had never been conferred by letters patent, it is now thought that his brother schemed to advance him ahead of the presumptive candidate. Two juries later found the crown to have no authority to make such an appointment. Also in 1674, he edited a devotional manual by Brian Duppa (author of a well-known collect of the Royal Martyr), bishop of Winchester. In 1677, after the death of his brother, Benjamin Parry was appointed bishop of Ossory by the Archbishop of Armagh. Nine months later he died the Episcopal Palace in Kilkenny. He, his brother, and their father, all bishops, are buried at Saint Audoen’s, Dublin. [*These details are from the article by H. T. Welch in the Oxford Dictionary of National Biography.*]

Same issue, p. 22, **King Charles’s Funeral**, line 1, should read **Bishop Juxon** not Juxton.

### ***Incorporation and Tax-Exempt Status***

Our application to the Internal Revenue Service for tax-exempt status under § 501(c)(3) of the I.R.S. code was submitted on 3 October. I thank our Counsel and Secretary Doug Ruff and Treasurer Bill Gardner for their arduous and time-consuming efforts preparing I.R.S. Form 1023. Because the Articles of Incorporation and Bylaws were required to accompany this application, our formal incorporation represented a significant milestone on the way. Doug Ruff prepared the

needed documents and obtained input from, and then consent of the Council. The Articles of Incorporation (Charter) required approval by the State of Maryland, where our incorporation became official on 9 April. Form 1023 also required four years of financial data, which Bill prepared. We owe Bill and Doug an enormous debt of gratitude. I am proud of our working Council, and *very* thankful.

We are also grateful to these stalwarts who responded to my special appeal, making substantial contributions to offset the filing fees for the State of Maryland and the I.R.S.:

J. Douglass Ruff, Esq.	The Rt. Rev'd James W. Montgomery
Prof. Thomas E. Bird	Dr. Galen B. Ritchie
John Arthur Edward Windsor	The Hon. Robert W. Scott
Charles Barenthaler	Philip Terzian
Allan F. Kramer II	A. Weldon Walker III
Daniel James Lula	Wills Sears Bricker II
Paul W. McKee	David B. J. Chase, Ph.D.

Differing officers' titles and the term 'Board of Trustees' are used in our Articles of Incorporation and Bylaws to comply with Maryland's standards (send \$2 to Dr. Wuonola for a copy by mail). Our common usage is also mentioned. The terms as they correspond are listed below, with the respective incumbents' names.

<i>Name of Incumbent</i>	<i>Corporate Usage S.K.C.M., Inc.</i>	<i>Vernacular Usage American Region, S.K.C.M.</i>
	Board of Trustees	Council
<i>Executive Officers:</i>		
Mark A. Wuonola, Ph.D.	President	American Representative
J. Douglass Ruff, Esq.	Secretary	Counsel
William M. Gardner, Jr.	Treasurer	Membership Secretary
<i>Council Members in Other Roles:</i>		
Rt. Rev'd Keith L. Ackerman, SSC	Episcopal Patron	Episcopal Patron
Rev'd William H. Swatos, Jr., Ph.D.	Publications Editor	Editor, <i>SKCM News</i>
John R. Covert	Webmaster	Webmaster
A. Donald Evans	Chapter Liaison	Chapter Liaison

## *Chapter Liaison*

At its meeting in August, the Council designated **A. Donald Evans**, of the Charleston, SC, chapter, as **Chapter Liaison**. He will maintain official contact with our chapters. The state of our chapters is summarized later in this issue of *SKCM News*. It is hoped that more strength for the American Branch of the Society will result from such liaison. As I have maintained contact with the Charleston Chapter, for example, I am impressed with the ways they keep the camaraderie alive by gathering not just on 30 January each year, but month by month throughout the year. As stated in the introduction to the article just mentioned, strength at the individual and local levels will increase the witness of our Society. Not all chapters are in the same situation, and not all methods will be successful in all cases. But I know that for each and every one of us, and for each of our chapters, our witness can be strengthened. I hope you will give Don your support, as he will offer his support.

## *British Prime Ministers on the Royal Martyr*

Perhaps religion more than politics makes strange bedfellows. XIX Century British Prime Ministers and political rivals Benjamin Disraeli, First Earl of Beaconsfield (Conservative; PM 1868, '74-80), and Sir William E. Gladstone (Liberal; PM 1868-74, '80-85, '86, '92-94) both admired King Charles I. Disraeli was a nominal Christian who had converted from Judaism, while Gladstone moved from an Evangelical youth to serious Oxford Movement High Churchmanship. He was personally involved with key figures in the movement and acted politically on several high-profile issues.

**Sir William Gladstone** wrote, "In the annals of the reign of Charles I of England, we have an instance of an ancient throne occupied by a monarch of rare personal endowments. He was devout, chaste, affectionate, humane, generous, refined, a patron of letters and of art, without the slightest tinge of cruelty, though his ideas were those of a 'pure monarchy', frank and sincere, too, in his personal character."

**Prime Minister Disraeli** said of King Charles, "Never did a man lay down his life for so great a cause—the cause of the Church and the cause of the poor." And on the same point, Gladstone wrote, "It was for the Church that King Charles shed his blood upon the scaffold."

In commenting on the beheading of King Charles, **Sir Winston Churchill** (Conservative; PM 1940-45, '51-55) wrote, "This was not only the killing of a king, but the killing of a king who at that time represented the will and traditions of almost the whole British nation.

"A strange destiny had engulfed this King of England. As misfortunes crowded upon him he increasingly became the physical embodiment of the liberties and traditions of England. His mistakes and wrong deeds had arisen not so much from personal cravings for arbitrary power as from the conception of kingship to which he was born and which had long been the settled custom of the land. In the end he stood against an army which had destroyed all

Parliamentary government, and was about to plunge England into a tyranny at once more irresistible and more petty than any seen before or since. He did not flinch in any respect from the causes in which he believed. Although, no doubt, in bargainings and maneuvers with his enemies he had practiced deceit and ill faith, these arose from the malignancy and ever-shifting character of the quarrel, and were amply matched upon the other side. But he never departed from his central theme either in religion or State. He adhered unswervingly to the Prayer Book of the Reformed Church and to the Episcopacy, with which he conceived Christianity was interwoven" (*The New World*, pp. 214, 216).

Although he, too, made miscalculations, one could unreservedly say that Sir Winston Churchill had the broadest and best-informed view of the *panorama of history* of any modern figure on the political stage. He spoke clearly and persuasively and was one of the most accomplished masters of articulating his thoughts in English prose, simple, yet sublime.

Let us close with some words from the great politician and historian, **Edward Hyde**, First Earl Clarendon, Lord Chancellor to King Charles I (and Lord Chancellor and Chief Minister to Charles II 1658-67), Charles I's biographer—a man who knew King Charles well, perhaps as well as any—and chronicler of that period in English history: "In that very hour when he was thus wickedly murdered in the sight of the sun, he had as great a share in the hearts and affections of his subjects in general, was as much beloved, esteemed, and longed for by the people in general of the three nations, as any of his predecessors had ever been. To conclude, he was the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian, that the age in which he lived produced. And if he were not the best king, if he were without some parts and qualities which have made some kings great and happy, no other prince was ever unhappy who was possessed of half of his virtues and endowments, and so much without any kind of vice" (Clarendon, Earl of, *History of the Great Rebellion*).

### *The Prince of Wales & the Royal Martyr*

Like me, most members of the Society surely have wondered whether the next King of England will be King Charles III. To provide some interesting details about the present Prince of Wales, the heir apparent to the throne, to draw some parallels between him and King Charles I, and perhaps to shed some light on this question, I quote *in extenso* from the entry on Charles, Prince of Wales, from the online encyclopedia, *Wikipedia*. Some material has been interpolated in square brackets to point out these comparisons in the course of the quotation.

"Prince Charles was born on 14 November 1948 at Buckingham Palace, London, England, son of the then Princess Elizabeth, Duchess of Edinburgh, (now Queen Elizabeth II) and The Duke of Edinburgh, and the first grandchild and grandson of King George VI and Queen Elizabeth. [Charles Stuart was born at Dunfermline Palace, Fife, on 19 November 1600. Their



birthdays are proximate. The present prince's birth occurred only 2½ months short of the 300<sup>th</sup> anniversary of the Royal Martyrdom.]

"Prince Charles was baptised in the Music Room of Buckingham Palace on 15 December 1948, by the Archbishop of Canterbury, Dr Geoffrey Fisher. The Prince's godparents were: his maternal grandfather King George VI, his maternal-line great-grandmother Queen Mary the Queen Mother, his maternal aunt The Princess Margaret, his paternal-line great-grandmother the Dowager Marchioness of Milford Haven, his maternal-line great-uncle the Hon. David Bowes-Lyon, his father's cousin Lady Brabourne, his grandfather's cousin King Haakon VII of Norway (for whom the Earl of Athlone stood proxy), and his paternal-line great-uncle Prince George of Greece (for whom Prince Philip stood proxy).

"Under letters patent issued by the Prince's great grandfather, King George V, the title of a British prince or princess and the style 'Royal Highness' [were] only available to the children and grandchildren in the male-line of the sovereign, and children of the eldest son of the Prince of Wales. As Charles was a female-line grandchild of the sovereign, he would have taken his title from his father, the Duke of Edinburgh, and would have been styled by courtesy as Earl of Merioneth. However, the title of Prince and Princess, with the style Royal Highness, was granted to all the children of Princess Elizabeth and Philip by letters patent of George VI on 22 October 1948. In this way the children of the heiress presumptive [would have] a royal and princely status not thought necessary for the children of King George VI's other daughter, Princess Margaret. Thus, from birth Charles was known as 'His Royal Highness Prince Charles of Edinburgh'.

"In 1952, his mother assumed the throne, becoming Queen Elizabeth II, immediately making Prince Charles the Duke of Cornwall, under a charter of King Edward III, which gave that title to the sovereign's eldest son, and was then referred to as 'His Royal Highness The Duke of Cornwall'. He also became, in the Scottish Peerage, Duke of Rothesay, Earl of Carrick and Baron of Renfrew, Lord of the Isles, and Prince and Great Steward of Scotland. [Charles Stuart was created Duke of Albany with the subsidiary titles Marquess of Ormond, Earl of Ross, and Lord Ardmannoch, in Scotland at his baptism in 1603, and Duke of York on 16 January 1605. He was a Knight of the Garter 24 April 1611 – 25 March 1625. In 1612, upon the death of his older brother, Henry, he became heir-apparent and was created Duke of Cornwall and Duke of Rothesay; he was created Earl of Chester and Prince of Wales on 3 November 1616.]

"At the moment of his mother's accession, the Duke of Cornwall became the heir-apparent to the then seven Commonwealth Realms over which she reigned. He attended his mother's coronation at Westminster Abbey in 1953, sitting with his grandmother, Queen Elizabeth, the Queen Mother and his aunt, The Princess Margaret. [Henrietta Maria, who had been married to Charles the previous year, did *not* attend his coronation on Candlemas, 1626. One reason given is that as a Roman Catholic she had scruples about attending the Anglican service. Historians also cite the raging rivalry controversy about her religion, including concessions

Charles was suspected to have made to halt persecution of recusants, as well as resentment of Henrietta's French chaplain and retinue.]

"If he ascends to his mother's throne after 18 September 2013, the Prince, who turned 59 in November 2007, would become the oldest successor to do so. Only William IV was older than Charles is now when he became monarch of the United Kingdom. He is the oldest man to hold the title Prince of Wales since it became the title granted to the heir apparent, and he is the oldest British heir apparent. He is both the third-longest serving heir apparent and third-longest serving Prince of Wales in British history, in each case behind Edward VII and George IV. The Prince will be the first Commonwealth realms monarch to be descended from Queen Victoria through two lines: from his mother's side through Edward VII, George V and George VI; and through his paternal grandmother, Princess Alice of Battenberg who is the eldest daughter of Princess Victoria of Hesse and by Rhine, who as a daughter of Princess Alice, Grand Duchess of Hesse and by Rhine, is a female line grandchild of Victoria.

"[Prince Charles's] titles and styles [are as follows]:

- *His Royal Highness* Prince Charles of Edinburgh, 14 November 1948–6 February 1952
- *His Royal Highness* The Duke of Cornwall, 6 February 1952–26 July 1958
- *His Royal Highness* The Prince of Wales, 26 July 1958–
  - in Scotland, *His Royal Highness* The Duke of Rothesay, 6 February 1952–present
  - in Scotland, *His Grace* The Lord High Commissioner. May 2000–present

"The Prince's style in full (rarely used): His Royal Highness **The Prince Charles** Philip Arthur George, **Prince of Wales and Earl of Chester, Duke of Cornwall, Duke of Rothesay, Earl of Carrick, Baron of Renfrew, Lord of the Isles, Prince and Great Steward of Scotland**, Knight Companion of the Most Noble Order of the Garter, Knight of the Most Ancient and Most Noble Order of the Thistle, Great Master and First and Principal Knight Grand Cross of the Most Honourable Order of the Bath, Member of the Order of Merit, Knight of the Order of Australia, Companion of the Queen's Service Order, Honorary Member of the Saskatchewan Order of Merit, Chief Grand Commander of the Order of Logohu, Member of Her Majesty's Most Honourable Privy Council, Aide-de-Camp to Her Majesty. . . .

[During his time as heir-apparent, Charles Stuart's full titles were: H. R. H. the Prince Charles, Prince of Wales and Earl of Chester, Duke of Cornwall, Duke of Rothesay, Duke of York, Duke of Albany, Marquess of Ormond, Earl of Carrick, Earl of Ross, Baron Renfrew, Lord Ardmannoch, Lord of the Isles, Prince and Great Steward of Scotland, as well as Knight of the Garter. As King, Charles I's major regnal titles were King of England, King of Ireland, King of Scots, and Lord of the Isles. The official style of Charles I was "Charles, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, etc." Use of 'etc.' is not a sign of editorial laziness. Rather, the decision was taken two days after Elizabeth I's accession to use 'etc.' in place of 'and in the earth supreme head of the Church of England and Ireland.' When authorities in Rome were consulted, they stated that while heretics, *i.e.*, Anglicans, might

interpret 'etc.' as having that meaning, Roman Catholics weren't obliged to, because the words were *vox indifferens*, used to mean a variety of things. Thus Henry VIII's religiously divisive title was neither used explicitly nor dropped (from [www.heraldica.org](http://www.heraldica.org).)]

"If Prince Charles succeeds his mother as monarch and uses his first given name as his regnal name, he would become known as Charles III. However, there has been speculation that he may choose a different name, due to the unfortunate [*sic*] association[s] the name 'Charles' has in British royal history. Charles I was beheaded in 1649 following the English Civil War, at the start of Oliver Cromwell's short-lived republic. The executed [*sic*] monarch's son, Charles II, spent 18 years in exile and returned to England in 1660 but was nicknamed 'The Merry Monarch' because of his string of mistresses. Charles III is partially associated with the Scottish Catholic Jacobite pretender, Charles Edward Stuart (called Bonnie Prince Charlie), an enduring romantic figure, who claimed the throne as that style in the 18th century. Choosing a regnal name different from the first given name would not be unusual. Three of the past six British monarchs, Victoria, Edward VII, and George VI, chose a regnal name that was not their first given name. The most discussed alternative style has been 'George VII', in honour of Charles's grandfather, although the prince has denied this."

The above quotation illustrates very well the quality and thoroughness associated with *Wikipedia*, an online resource of remarkable depth. Editing to correct and enlarge is permitted, with review by editorial staff, of course. While I am impressed with it overall, I believe its articles on subjects royal are particularly fine. For example, take a look at the entry for morganatic marriages, a rather complex subject clearly explained. I recommend *Wikipedia* enthusiastically to readers of *SKCM News*.

I provided the above details on The Prince of Wales to help invoke our Royal Martyr's intercession for his namesake. About twenty years ago, I became acquainted and corresponded with the Rev'd Bryan Roberts, then Vicar of Saint Mary's, South Creake, Fakenham, Norfolk (not far from Walsingham), who also had responsibility for three other churches in a so-called "multi-cure parish." I met him while photographing and measuring the statue of the Royal Martyr at their shrine. Although it is a work in porcelain, the Martyr's stance is ideal for such a shrine, appearing both regal and humble, fitting for a Saint, a Martyr King. It was used as a model for the Statue of the Royal Martyr given by the S.K.C.M. Chapter at Saint Clement's, Philadelphia, for the Shrine there in 1989. (We did not wish to have a cephalophoric statue.)

Father Roberts wrote to me in 1989, "[W]e have twice this year been visited by the heir apparent to the throne. On both occasions he has lit candles at the shrine of his name's sake. He comes as any ordinary visitor—unannounced and without prior warning—but it is very encouraging that in the depth of the countryside he can find an open door and a welcome." Father Andrew Thomson, the present vicar of South Creake, wrote to me just this August to say that the Prince of Wales has stopped in twice during the past few years. I find it most encouraging is that Prince Charles has a devotion to the Martyr King, which seems to support the

view that he will take the name Charles III when he ascends the throne. *May the heir-apparent receive fully the benefits and blessings of the Martyr King's intercession for his namesake.*

### ***Society Trivia – Sir Ninian Comper***

Many readers will know the elegant work of Sir John Ninian Comper, and perhaps that he was a Vice President of the Society of King Charles the Martyr. However another Comper connection with S.K.C.M. may be less well known.

Sir Ninian is buried in Westminster Abbey, where he designed the “Unknown Warrior Chapel” and one of the stained glass windows in the nave. His will had to be broken for this to occur; he had specified that he be interred next to his wife in the chancel of Saint Mary’s, Wellingborough, his favorite church. It was begun in 1900 and was “just being completed” at the time of his death in 1960 at age 96. Among his other most famous works are Saint Cyprian’s, Clarence Gate, London; the reredos of Wymondham Abbey, Suffolk; the altar, reredos, and baldachin of the Holy House at the Shrine of Our Lady of Walsingham; and the altar, altar-screen, and stained glass windows of the Lindsey Memorial Chapel of Emmanuel Church, Boston, one of very few U.S. ecclesiastical works. Not only did he design the stained glass, he crafted it himself. His signature as a stained-glass artist is a strawberry.

But his son, Adrian Comper, was a designer of another sort. He designed surgical apparatus, first in Pittsfield, Massachusetts, at his own company, Comper Manufacturing, and later as director of Ritter-Sybron’s medical division in Rochester, New York. “So where’s the connection?” you might ask. My predecessor as American Representative of S.K.C.M., **Eleanor Langlois**, worked as Adrian Comper’s secretary at Ritter-Sybron until her retirement in 1980!

### ***Contact Information for Societies and Sodalities***

**Royal Martyr Church Union**, David Roberts, Secretary & Treasurer, 7 Nunnery Stables, St. Albans, Hertfordshire AL1 2AS U.K. A handsome publication, *Royal Martyr Annual*.

**The Guild of All Souls**, P. O. Box 721172, Berkley, MI 48072. (The Rev’d Canon Barry E. B Swain ☼, SSC, is Superior-General.) The Guild’s *Intercession Paper* is published thrice a year.

**The Society of Mary**: Lynne Walker, Society of Mary, P. O. Box 930, Lorton VA 22079-2930. (The Rev’d Dr. Richard C. Martin ☼, SSC, is American Superior.) Magazine, *Ave*, adds an American section to the entire content of the U.K. Society’s magazine of the same name.

**The Confraternity of the Blessed Sacrament**: The Rev’d William Willoughby III, Secretary-General, C.B.S., 224 East 34<sup>th</sup> Street, Savannah GA 31401. (The Rt. Rev’d Keith L. Ackerman ☼, SSC, is Superior-General.) The Confraternity’s *Intercession Paper* is published thrice a year.

**The Monarchist League**, BM 'Monarchist', London WC1N 3XX U.K. Several publications, *Monarchist*, *Journal of the Constitutional Monarchy Assn.*, and an American newsletter.

**The Royal Stuart Society**, Thomas Fitzpatrick, Esq., Principal Secretary, Southwell House, Egmore Road, Walsingham, Norfolk NR22 6BT U.K. Various regular and special publications.

☉ S.K.C.M. member

✠ *R.I.P.* ✠

**The Rev'd Canon C. Frederick Barbee**, 55, died in July, 2004, in St. Louis, Missouri. Founding vicar of Saint Theodore's, Bella Vista, and Grace, Siloam Springs, Arkansas, he also served as priest associate at Saints Michael and George, St. Louis, and canon at the Cathedral Church of the Advent, Birmingham, Alabama. Canon Barbee was director of the Anglican Institute and long-time editor of *The Anglican Digest*.

**Paul E. Ellis**, of Seaford, Delaware, died in 2007. No details were available.

**Everett Courtland Martin**, 70, of Alexandria, Virginia, died of complications of Parkinson's disease on 23 November 2004. He was a member of Saint Paul's Church, K Street, in Washington, D.C., and had served as a vestryman there. Professionally, he was manager of Stott's Office Supply and later of Fahrney's Pen Shoppe, both in Alexandria. Later in life he went into the church supply business, retiring in 1992. Courtland was known throughout the Episcopal Church as the Secretary of the Society of Mary, his name and address appearing in all their advertisements. He was also active in the Society of King Charles the Martyr, serving as Chapter Secretary of the Saint Paul's Chapter. I knew him as a warm, kind and considerate gentleman, firmly committed to his Faith, devout, and always eager to be of service and help in furthering the objectives of the organizations to which he belonged. He was a generous benefactor of the Society.

**The Rev'd William Johnson Miles**, 70, Of Milwaukee, Wisconsin, died in 2008. Fr. Miles was a graduate of PDS and was ordained in the Diocese of New Jersey, where he served his curacy. He also served briefly in the US Naval Reserve and in SE Florida before moving to the diocese of Milwaukee in 1958, where he served various congregations as rector or priest-in-charge, the last being Holy Innocents, Racine from 1979 to 1996 [data from the Episcopal Clerical Directory].

**The Rev'd Denys Peter Myers, Deacon**, 86, died in Alexandria, Virginia, on 23 October 2003 of complications of a stroke. His wife of 63 years, Anne, survives him. A native of Boston, Massachusetts, he grew up across the Charles River in Cambridge and graduated A.B. from Harvard University. Later he received the M.F.A. from Columbia. He served with the U. S. Army in England and Germany during and after World War II, working on restoration of historic

places and recovery of famous paintings stolen by the Nazis. As a museum curator, his career was spent in Ohio (where he was ordained to the perpetual diaconate), Iowa, Oklahoma, and finally in Maryland, at the Baltimore Museum of Art. He pursued a second career as an architectural historian with the National Park Service, utilizing his expertise on XIX Century gas lighting and the work of eminent XIX Century architect Isaiah Rogers. He was the author of *Gaslighting in America: A Guide for Historic Preservation* and *The Historic Architecture of Maine*. He served as a deacon at Grace Church, Alexandria, and from 1978 until his death at the Church of the Ascension & Saint Agnes, Washington, D.C. He was a member of the COSMOS Club and an enthusiastic supporter of the Society. Whenever he and I met, he delighted in mentioning our *alma mater* and invariably offered an arcane, often humorous, historical tidbit for discussion.

**Carl Bixby Sadler**, 82, died peacefully in his sleep of congestive heart failure in Seattle in August, 2008. Mr. Sadler was born in Los Angeles and graduated from college there. During naval service in World War II, he was confirmed at Grace Cathedral in San Francisco by the late Bishop Bloch. During a precocious and scholarly youth, he discovered the Oxford Movement and immersed himself in the study of Anglicanism's roots, role as reformed Catholicism, close ties to Greek Orthodoxy, and ameliorative function between extreme forms of belief—Calvinist and Roman Catholic. Regarding this subject, he influenced many. He attributed ECUSA's schismatism and chaos of recent years to its abandoning the 1928 Book of Common Prayer. He possessed great expertise in the music of Bach and Handel. His career in the specialty of title insurance benefited from his history background and methodology, since many California deeds go back to Spanish colonial days. Having lived most of his life in San Francisco, he spent his last decade in Seattle, travelling widely in England, France, and Germany, and tending to his remarkable library, Egyptian artifacts, and rare musical recordings. A member of the Society, he was a Christian gentleman in the finest English tradition, and the best friend one could have. Society members Lee Hopkins of San Francisco and Charles Barenthaler of Washington, D.C., were among his long time friends. We shall not soon see his like again. [—Lee Hopkins]

*May their souls and the souls of all the faithful departed, through the Mercy of God, Rest in Peace. Jesu, Mercy! Mary, Pray!*

—Mark A. Wuonola, Ph.D.,

## **King Charles the Martyr: A Saint for the Universal Church?**

**By Alex Roman, Ph.D., S.K.C.M.**

One of the enduring aims of the Society of King Charles the Martyr is the promotion of his public veneration within the “Anglicana Ecclesia” as the great defender of the Church of England for which cause and historic Apostolic character he was martyred. In this vein, he has been compared to St Stephen to show to what extent he reflect’s the same saint’s universal significance in sowing the seeds of his own personal sacrifice into the foundational ground of his Particular Church.

As an unintended result, the cult of St Charles, along with the overall perspective of its defence by the Society dedicated to him, has remained the concern of Anglicans and Episcopalians within their respective parts of their world-wide Communion. On the one hand, this is as it should be for King Charles is truly an Anglican saint and martyr whose cultus is a “local” one and specific to Anglicanism. On the other hand, the very fact that St Charles is honoured as a true martyr implies immediately that he has a spiritual relevance that connects his veneration to the Church Universal.

Martyrs, in fact, have always been a special class of saint that differentiated them from others throughout Church history. For one thing, martyrs were always put on the “fast track” for canonization and, in many cases, the publicly recognized fact of someone’s martyrdom was sufficient reason to have him or her placed in the church calendar without too much concern over a detailed “canonization” process by which to affirm the martyr’s sanctity.

One interesting and even extreme example illustrating this is that of St George the New Martyr in Greece in the sixteenth century. Condemned to beheading by the Turks for his Christian faith, George’s gallows were set up across from the main Greek Orthodox Church so that the parishioners could actually see him being executed in the village square. High Vespers were being celebrated as the executioner attempted to increase George’s anxiety and suffering by slowly coming down on the back of the neck of his kneeling victim several times with the scimitar, just wounding him slightly each time. As the priest intoned the special Litia for the feast, he began recounting the names of Saints. As he approached the end of that prayer, a young boy standing at the door at the back of the church shouted out loud, “George’s head is off!” At that, the priest continued with his prayer and ended with, “And of the Holy New Martyr George and all Thy Saints. Amen!”

In a city in Georgia, more than 100,000 men, women and children were martyred in a few days as they entire city, captured by an invading army, was paraded before two large icons of

Christ and His Mother. They could have their lives if they desecrated the icons by spitting at them. But not one of them did and their headless bodies swam downstream the river made red with their blood. And the Georgian Orthodox Church enlisted them all into the Orthodox calendar while their cult was soon made universal.

When it came to enrolment in the Christian calendar of saints, martyrs truly did appear to have an “easier” time of it as their sufferings for Christ put them ahead of other categories of saintly candidates without having to go through the same onerous examination as the others were obliged to. To canonize a Church Father or a bishop, it had to be determined that the candidate did not preach or write anything heretical. In the very least, it had to be shown that a candidate who, in life, was entrusted with the task of imparting the teaching of the Church to the faithful never opposed the Church’s authority and indeed willingly submitted to it in all matters of faith and morals. The great heretics of the early Church were given sixty days to recant their views after an Ecumenical Council had defined the points of faith that they were contesting. It was only after they were unwilling to submit to the authority of the Church and her definition of the faith as expressed through the Ecumenical Council that they were condemned – indeed they had condemned themselves.

In the West, it was Pope Liberius who became the first pope not to have been included in the calendar of saintly Bishops of Rome because of his perceived weakness in facing off with the heretics of his day (in the East, he is a full Saint, however). And when John Cassian attacked Augustine for the latter’s views on Original Sin and its impact on human nature, Rome limited Cassian’s cultus to Marseilles alone (but he is a full Saint in the East).

Indeed, Augustine’s “hard-line” views on the corruption of human nature following the fall of Adam earned for him a limited cultus in the Christian East where he is often simply referred to as “Blessed Augustine.” I was recently in an Eastern Catholic parish whose icons were painted by an Orthodox iconographer. The parish priest had no idea until I pointed it out to him that the iconographer followed Orthodox Church tradition and had labelled the African bishop as “Blessed” (along with “Blessed Jerome”)!

When it came to martyrs, however, the Church was often willing to look the other way when it came to defects of their orthodoxy. St Nicetas the Goth was a martyr and . . . an Arian priest ordained by none other than the Apostle to the Goths, the Arian bishop Ulfilas (whose Arian creed is still extant today). St Artemius the “Dux Augustalis” of Egypt was likewise an Arian, killed by pagans as he destroyed pagan temples in Egypt. The fact that he was, at the same time, also destroying Catholic churches was likewise overlooked by the Church. There are many other examples that are also noted in Fr. Holweck’s classical “Dictionary of the Saints” (1924).

To die a martyr was and is, in and of itself, “proof” of the power of God demonstrated in the life of the saint who was either moved to die voluntarily for Christ or His Church or else was martyred as an object of hatred for holding to Christ and His Church. This has always allowed martyric candidates for sainthood to “skip” the requirement for miracles prior to canonization. In



the Roman Catholic Church, confirmation of martyrdom replaces the miracle required for beatification.

In the Eastern Churches, martyrdom is viewed as a special Divine Grace (as it is throughout Christendom). Martyrs are called to die as witnesses to God and Christ and so miracles often accompany their death (including the miracle of dispassion when, as has occurred, martyrs do not feel the pain being inflicted on them i.e. St Lawrence, St John de Brebeuf and others) and subsequently help promote their public veneration as thaumaturges or miracle-workers.

Martyrdom not only meant “skipping” regular procedures on the way to the Christian calendar, it also meant “skipping” regular procedures for becoming a Christian. During the Roman persecution of Christians, it was often the case that as Christians were being judged fit for execution by judges, they were followed by . . . pagans. Inspired by their fearless confession of their faith and their readiness to die for it, pagans often came before the same judges and affirmed that they “too were Christians” and were then summarily sent to suffer the same end.

Their baptism was one of blood, therefore, and this has always applied to those who confessed Christ and to die for Him, but who had not had the opportunity to receive baptism in the regular manner. Being obliged to suffer martyrdom for her successful philosophical defence of Christianity, St Catherine of Alexandria was joined in death by the 99 formerly pagan male philosophers whom she had so effectively vanquished in public debate and whom she convinced to join her in eternal life through martyrdom for Christ.

To become a martyr was also, in and of itself, testimony enough that the saint in question was truly holy and grace-filled. Special evidence indicating the holiness of the martyr’s life were superfluous and unnecessary, even though hagiographies did their traditional work of extolling such holiness nevertheless. But sainthood by martyrdom, like monasticism, was open to all Christians, irrespective of their level of holiness. Once again, great sinners were literally washed by way of a second baptism by the act of martyrdom for Christ.

To die a martyr for Christ was and is something whose great significance is immediately made obvious to all. The virtues of this or that local saint could be of particular relevance to his monastery or community, with some wider convincing yet to be done in order to extend his feast-day. The universal significance of the teaching of a particular bishop or preacher could be up for debate. But the fact of martyrdom for Christ was always a universally acclaimed event within Christendom and wherever such martyrdom was made known.

It was sufficient for a local Church, such as that at Lyons, to write to Rome with descriptions of how its early martyrs suffered for them to be included in the calendar of the Church in both West and East. There are particular Churches who may not list a particular Father whom we thought was universally acclaimed in their local calendar. But we are likely to find most of the martyrs there and St George the Martyr is the only saint who may lay claim to universal celebration throughout Christendom (even with the reform of the Roman calendar).

This is why the veneration of St Charles the King specifically as a martyr would signify, to the Church of the first millennium especially (to take from the words of Blessed Thomas Ken), that his significance is one that all of Christendom can, and even should, lay claim on a universal basis. We may therefore foresee a time when January 30<sup>th</sup> would be celebrated as the festival of St Charles the Martyr both the Roman and Orthodox Communions. But how might this occur?

The saints and martyrs of various churches that have historically restored their relationship after a period of separation continued to be venerated and were even venerated universally by all once the rift was fully healed. Thus, there are Georgian Orthodox Saints who were attacked and even belittled by other Orthodox theologians during their lives but who are now acclaimed by the ecclesial jurisdictions of those same theologians as “saints.”

Rome itself sporadically tends to recognize the sanctity, and include in her calendar, various Orthodox saints such as St Seraphim of Sarov and St Gregory Palamas – whose theology on Uncreated Grace was considered quite controversial among Roman Catholics and whom Fr. Holweck, writing in the early part of this century, referred to as the author of Hesychasm which he compared to a form of “Quietism.” And the Moscow Patriarchate recognized St John of Shanghai and San Francisco following the healing of the rift between the Russian Orthodox Church and the Russian Orthodox Church Outside Russia this past year.

But even aside from the question of recognizing Anglicanism’s saint (and other holy servants of God that have sprung from its well-springs of sanctity) in conjunction with the restoration of full Eucharistic communion with other Churches that hold to the Apostolic tradition of the veneration of saints, St Charles, King and Martyr may be recognized on the basis of the significance of his martyrdom alone. For St Charles died for the Apostolic Church, for Apostolic succession and episcopacy, without which there can be no sacraments, no unbroken Apostolic line, and, in the final analysis, no Church. In this, any Catholic or Orthodox Christian may recognize in St Charles a martyr after the faith of his or her own heart.

As with the ecclesial backgrounds of other saints acclaimed as universal martyrs by Christendom, St Charles’ martyrdom and the cause for which he chose to die is what all Christians can agree on as the foundation of his universal significance and therefore his veneration. There are also not a few traditional Orthodox and Catholics who would likewise argue (as I would) that St Charles’ sacrifice for the principles of Christian Monarchy is an “added value!”

The perpetuation of the private cult of veneration of St Charles among other Christians is also a sure means to extend the formal acceptance of his public, liturgical cult by other Christian Communions via the *Vox Populi* principle (as is often the case, saints can be and are acknowledged by Rome solely on the basis of their long-standing cult as occurred with the martyrs of the English College – and even though Thomas More was canonized 400 years after his martyrdom, in fact, his local cultus was approved for the City of Rome only 40 years after his death and continued uninterrupted until his universal canonization in 1935).

Finally, one could argue that igniting interest in the cult of St Charles, King and Martyr among other Christians (and this is not to say that there are not now other non-Anglican Christians who are enthusiastic about the Royal Martyr's veneration) belonging to other Churches may also help with the wider promotion of his cult within Anglicanism. Anglicans, like members of other Particular Churches, tend to see "what is happening" in the Church Universal as a measure of what they would like to see occur within their own Communion. Suffice it to say that extended interest in and veneration of King Charles the Martyr throughout universal Christendom will leave its positive impact on the achievement of this particular goal of the SKCM.

In closing, there is a beautiful blessing given by the Pope of Rome to the "City of Rome and the World" which is also called *Urbi et Orbi*. I would like to apply the sense of this to the work of the SKCM in the promotion of knowledge about and the veneration of St Charles, King and Martyr, which begins within the Anglican tradition, but which should also extend outwardly as Anglicanism's very special gift to the Church Universal: **May our Holy Royal Martyr intercede for us, his spiritual subjects, before the Throne of Almighty God, the Father, the Son and the Holy Spirit. Amen.**



*Congratulations and Thank You to our Thirty-five Year Members – 1974-2009*

- |                                        |                                      |
|----------------------------------------|--------------------------------------|
| . Peter W. Albertis                    | . Benton J. Marder, Jr.              |
| . The Rev'd Barton Brown               |                                      |
| .The Rev'd Dr. Ronald P. Conner        | . Thomas A. Mason                    |
| . The Rev'd Donald L. Irish            | .The Rev'd Canon A. Pierce Middleton |
| .Charles Owen Johnson                  | . The Rev'd James G. Monroe, Ph.D.,  |
| SSC                                    |                                      |
| . The Rev'd Vern E. Jones              | . Wayne C. Olmsted                   |
| .The Rev'd Davic C. Kennedy, D.D., SSC | .The Rev'd John B. Pahls, Jr.        |
| . The Rev'd Donald H. Langlois         | . The Rev'd William H. Swatos, Jr.,  |
| Ph.D.                                  |                                      |
| . Prof. Ernest H. Latham, Jr., Ph.D.   | . The Rev'd Charles C. Thayer, Jr.   |
| . The Rev'd William D. Loring          | . James Robinson Tinsley             |

. The Rev'd Ralph T. Walker, D.D.

## Chapters of S.K.C.M.'s American Region — 2008

By Mark A. Wuonola, Ph.D.

My purpose is to summarize the past several decades' activities and the present state, as best it is known, of each of our U.S. chapters. The factors that create the desire for a chapter and the factors necessary for its longevity are clearly not the same. The record shows that chapters can continue to flourish long after they are formed, while others become dormant in just a few years. Sometimes we see a chapter growing rapidly in anticipation of holding the Annual Mass & Meeting at that parish, or in the aura of enthusiasm after the AM&M, and then dwindling in the miasma of anticlimax. We have seen cases where important determinants of success or failure have been (or have been thought to have been) parish politics, selection of or changes in leadership, changes in chapter membership, support by the clergy, support by the parent organization (*i.e.*, the American Branch leadership), the weather in late January, and geographic dispersion. Mentioning geographic dispersion reminds me of an item, bearing on several aspects of chapters, spotted recently in an old number of *Church and King*:

In 1951, Edmund W. Olifers, Jr., of General Theological Seminary, Chelsea Square, New York, wrote of a plan to organize "a local chapter of the Society . . . under the direction of Fr. Miller. . . .The project I am afraid is a little ambitious considering the vast distances between American members. . . .The problem we face is whether we ought to include all American members in the new Chapter. . . .There is no question that with the attachment of the U.S. membership to the new chapter, a closer touch could be maintained among U.S. members, especially the newer ones out West. . . ." (*Church and King*, 29 Aug. 1951). The young Mr. Olifers's viewpoint is like that depicted in a map entitled "A New Yorker's View of America." No doubt a number of you have seen this satirical representation of the United States, in which New York occupies roughly half the land area of the lower 48 states, with the Hudson River appearing about where the Mississippi usually is. Or there's the parochial perspective of the Boston lady who, upon returning from California, was asked by what route she had locomoted—to which she responded, "Via Dedham." (Dedham is a suburb about 10 miles from downtown Boston.)

His perspective, if possible, even less globally discerning than that of Mr. Olifers, the Chairman of our parent Society, Father Sankey, intending to be encouraging, dutifully replied, "I think it will both simplify matters and make for effectiveness if all members in U.S.A. come under the N.Y. Chapter. In that way you will be able to know the better when advances are possible in any particular district." (*loc. cit.*)

A 1952 "S.K.C.M. Note" reports that "[t]he first Annual Meeting of S.K.C.M. in the U.S.A. since its recent reconstitution there under the Rev. A. J. Miller was announced for the 30<sup>th</sup>

January, in Christ Church, Ridgewood, New Jersey, preceded by Evensong of St. Charles. Mr. Edmund W. Olifers, Jr., the Secretary, sends us the following . . . news: the *Living Church Annual* . . . for the first time lists S.K.C.M. as a religious organization of the American Church. . . ." (*op. cit.*, 29 Feb. 1952).

However, Mr. Olifers and presumably Father Miller, too, were unaware that the first Society activities in America followed the Society's 1894 foundation in London by only a year. Research in the *Living Church Annual*, particularly its precursor prior to 1905, the *Living Church Quarterly*, reveals this entry in its first issue of 1896, published in December, 1895:

**"Society of King Charles the Martyr.**

"(Founded Easter Tuesday, 1894). Object, Intercessory Prayer for the Defence of the Anglo-Catholic Church against the attacks of her enemies. Obligations of Membership: . . . the observance of ['XXX January, being the Day of the Martyrdom of the Blessed King Charles'] as the Anniversary of the Society. . . .[I]nformation may be obtained . . . from the Rev. R. T. Nichol, . . . Stuyvesant Square, New York, or from the Rev. William Harman [*sic*, the correct spelling is Harmon] van Allen, Church of the Epiphany, Trumansburg, New York." (*Living Church Quarterly*, 1896, p. 98)

In 1955 the Rev'd Alfred J. Miller of Christ Church Parish, Ridgewood, New Jersey, was first called "[o]ur Representative in U.S.A.," and Mrs. Arthur J. Carnahan of Austin, Texas, made her first appearance in *Church and King* as "U.S.A. Hon. Secretary". In 1958, Father Miller was made a Vice-President of the Society (*Church and King*, 28 Feb. 1955; *op. cit.*, 29 May 1958). In 1974 Canon Olifiers (proper spelling unknown) was at Saint Boniface, Lindenhurst, NY (American Regional Mailing List, 15 June 1974).

Now, fifty years later, we have about a dozen chapters in the United States, varying in their cohesiveness and sense of identity, with an annual gathering to commemorate the 30 January Decollation of King Charles the Martyr. In addition, there are many dozens of parish churches around the country commemorating King Charles at a service on or around 30 January. Depending on the churchmanship of the priest or of the place, this may comprise no more than the use of a special collect or the use of propers for the day, but there may well be a sung mass, or a solemn mass with minor propers, homily, and hymns. It is to *REMEMBER* that counts. One parish made its annual 'commemoration' by adding "Saint Charles, Pray for us!" to the Litany of the Saints each year on Holy Saturday! In several parishes wishing not to use even the collect, a faithful Society member donates flowers with the Society's intention, resulting in a notice in the service leaflet. By the way, there are many choices of propers for the day other than those recommended by the Society, which are drawn from the State Service for 30 January in the Restoration Prayer Book of 1662.

It is difficult to determine how many places commemorate the Royal Martyr each year. Our parent Society once aimed to list all commemorations world-wide. Human nature being what it is, reporting has always been imperfect. For most of us, reporting is a burdensome task,

while being present at a celebration of the Royal Martyr's heavenly birthday is a privilege and a joy. *Remembering* is more important than *reporting*. We may attempt such a listing for the American Region in future, but it is a Sisyphean task. The purpose of such listings is to enable as many of the faithful as possible to join in those exhilarating celebrations. Send in the details of any **planned commemorations** to the Editor, *SKCM News*, by **15 October** for inclusion in the December issue. Report on any **commemorations** of which you are aware by sending them in before **15 April** to appear in the June *SKCM News*.

Nonetheless, in the following summary of U.S. chapters, I am including all the places where we know of any significant chapter activity in recent years. An *active* chapter is a good thing, for it can keep a local commemoration going even when parish leadership (the rector) changes. A chapter fosters camaraderie among like-minded co-religionists. This can provide enjoyable and sustaining fellowship and true mutual support during times of difficulty for practitioners of the true Faith. These may seem lofty aspirations, yet when we gather, they are palpable—at the chapter level and at the Annual Mass & Meeting.

The state of Christianity in the West at the present day, and I am speaking not only of Anglicanism, is worth contemplating, worth studying, worth worrying about, and certainly worth *praying* about. Are things improved now over 1895 when members of our Society in New York prayed “for the defence of the Anglo-Catholic Church against the attacks of her enemies”? I think not. The situation for believers now, over 110 years later, is much more tenuous than in 1895. Mindful of this, Council member A. Donald Evans has been designated Chapter Liaison. Our thinking is not merely that more chapters and more members will build the Society, but more that our fellowship in the Cause, our presence together at the Holy Sacrifice of the Mass, and the Martyr King's intercession at the Throne of Grace, will build *us* and strengthen Christ's body, the Church, through us, its members. We pray that Saint Charles, who went to the chopping-block for what was right, will be an example and intercessor for us, who are trying to do the right thing in the midst of the pervasive culture-wars of the early XXI Century.

Please bring any errors or omissions in what follows to the American Representative's attention so our records may be corrected. Not all chapter activities are documented in the Society's files. The present American Representative received very few files from his predecessor, and she received none from hers.

**The Church of the Advent Chapter**, Boston, Massachusetts. Services and activities in honor of the Royal Martyr began at the Advent less than a decade after the Society's formation. Dr. van Allen, mentioned earlier as one of the very first Society contacts in America, served as Rector of the Advent from 1902 to 1929. “He always made much of the martyred king's birthday into Eternity. On that day he wore a star in his tippet” (B. H. Morris, *A History of The Church of the Advent*, Boston: 1996, p. 50). While the church has no likeness of Saint Charles to this day, the Kirchmayer statue of Archbishop Laud, one of more than a dozen fine wooden statues in the

Lady Chapel, was “procured through offerings on King Charles’s Day” (*Parish of the Advent – Gifts and Memorials*, Boston: The Everett Press, 1911, p. xxii).

Although 30 January has been commemorated pretty regularly at the Advent under most of its rectors, and there has always been a handful of S.K.C.M. members, we know of no Society chapter until the late 1990s. A supportive rector, the Rev’d Andrew C. Mead, D.D., O.B.E., had hosted the AM&M at the Advent in 1989 and preached on that occasion. He and his two curates, the Rev’d John A. Cranston and the Rev’d David P. Curry, unknowingly laid the groundwork for a formal chapter: Father Mead through his sermon, Father Curry through a paper delivered after the luncheon, and Father Cranston through his exuberance and zeal for the Cause, descended as he was from the Rev’d John Cranston, chaplain to King Charles I. In 1644 or earlier, his son, also John Cranston, came to Rhode Island, and was later governor; the family remained prominent there. Later in 1989 Father Mead preached an electrifying sermon at the Fort Worth Synod. Father Mead is one of our select preachers who has preached at two AM&Ms, the other at Guardian Angels, Lantana, in 1991.

The American Representative of the Society returned to the Advent after eighteen years’ absence in 1994. After Father Mead moved to Saint Thomas, Fifth Avenue, New York City, the Advent’s interim rector, the Rev’d Dr. Richard C. Martin, SSC, American Superior-General of the Society of Mary and fervent supporter of all the devotional societies, further raised S.K.C.M.’s profile in the parish, asking Dr. Wuonola to give two presentations on the Society in 1998. On 25 January after the mass commemorating the Royal Martyrdom, he spoke on the history of the Society in America, emphasizing its associations with the Advent. His presentation on 16 March, part of a series on the Catholic devotional societies, focused on Tudor and Stuart history, the Great Rebellion, the events leading up to the Beheading of the King, his being seen as a Saint and Martyr, the bleak years of the so-called Commonwealth, the Restoration, and the State Service for 30 January, all important to understand the Society’s foundation in 1894. The weekday evening mass with homily around 30 January continued once the Rev’d Allan B. Warren III became rector in 1999.

Subsequently, the Rev’d Benjamin King from Brighton, England, joined the staff as curate and became the regular celebrant and homilist at the annual commemorations. In 2001, the event was prominently covered by the *Boston Globe*, including photographs and a lengthy article drawing on interviews with several chapter members. Following the mass, the group generally gathered for cheese and port, fortifying themselves for a Boston January evening. These were enjoyed prior to a scholarly lecture or presentation, intellectual and spiritual fortification if you will. In 2005 Advent Historian B. H. Morris presented an insightful talk on Boston’s architecture and prominent citizens with her superb slides as illustrations. In 2003 Oxonian and Harvardian Thomas Brown talked about the political alliances of the Oxford colleges during the Great Rebellion, and their consequences. History Prof. William K. Tinkham presented a paper in 2002 on how nearly the Apostolic Succession in the Church of England came to being lost during the



eleven long years of Cromwell's "Commonwealth". The gatherings have typically been attended by over two dozen pious devotees, but since 2005 they have not been held.

In 2008, Thatcher Gearhart, treasurer of the parish, assumed leadership of the Advent chapter. In 2009 the chapter plans to gather a large contingent to observe the Solemnity of King Charles the Martyr in nearby Providence, rather than have a local celebration on the thirtieth.

Chapter Secretary, Thatcher Gearhart, *thatcher.gearhart@aya.yale.edu*

**All Saints, Ashmont Chapter**, Dorchester, Boston, Massachusetts. A chapter of the Society existed briefly at the Parish of All Saints, Ashmont, while the Rev'd Richard S. Bradford, SSC, was rector. The parish hosted an AM&M in 1997 at Father Bradford's invitation, but he had already left and become an Anglican-Use Roman Catholic. The Society was most fortunate to have as its host, however, the Rev'd F. Washington ("Tony") Jarvis, Headmaster of the Roxbury Latin School (now retired), and for many years both a faithful member of the Society and assisting priest at All Saints. Canon Swain was our preacher, and, largely through Father Jarvis's effort, a Shrine of the Royal Martyr was installed and blessed on that occasion.

The Roxbury Latin School was established by Royal Charter in 1631, during the reign of Charles I. The original charter is prominently displayed at the school, as are a number of engravings of King Charles and his splendid, gilded coat-of-arms. Father Jarvis is our distinguished preacher at the upcoming 2009 AM&M in Providence.

**Aquia Chapter**, Aquia Church, Overwharton Parish, Stafford, VA. Aquia Church's rector, the Rev'd Canon Joseph Kerr, organized several special services in the late 1980s and early 1990s, featuring use of the 1662 Book of Common Prayer, of which the parish, a colonial foundation, has a remarkable copy. It was used at Canon Kerr's suggestion for the State Service in our *Liturgical Manual*. Many portions of the Prayer Book are rather crudely 'edited', deleting passages and prayers that were not to be used after the American Revolution.

**Church of the Ascension and Saint Agnes Chapter**, Washington, D.C. The chapter was organized in 1989 by Wayne Mohler, who invited Dr. Wuonola to meet with an interested group, including over half a dozen parishioners who were already Society members and several from the chapter at their sister Washington, D.C., parish, Saint Paul's, K Street. In addition to Mr. Mohler, the parish had a leader/coordinator for all devotional society activities, Reginald Berry, an S.K.C.M. member himself. The Rev'd Perry Michael Smith was rector at this time, and hosted an AM&M in 1992, preached a brilliant sermon, and thus bolstered the new chapter—indeed, all those in attendance. The chapter weathered two changes in leadership, the Rev'd Denys Peter Myers replacing Mr. Mohler in 1992 and writer Philip Terzian taking over from Deacon Myers in 1998. In the meantime, the Rev'd Lane Davenport had become rector of Ascension & Saint Agnes.

At Father Davenport's invitation, the parish hosted another AM&M in 2000, which was again a great success, with splendid liturgy, music, and preaching honoring our Martyr.

Continuing to the present, there has been an annual gathering for low mass on the day. On the octave days of Saint Charles's martyrdom and nativity, an office is said, incorporating the Saint Charles Litany. This betokens an extraordinary level of devotion. In fact it is gratifying that when I inquire about the commemoration, at many parishes the reaction is one of surprise at the inquiry, the impression conveyed to me being that it is rather routine, and doesn't everyone observe this feast, which is all to the good!

Chapter Secretary: Vacant. Devotional Societies Coordinator, William A. Johnston, [johnstonw@juno.com](mailto:johnstonw@juno.com)

**Charles Towne, Carolana, Chapter**, Charleston, South Carolina. (The city is named after Charles II, and the Carolinas, after Charles I, notwithstanding the archaisms.) As I was thinking about the key factors leading to this chapter's success, it seemed that its gathering for mass and breakfast or for some other event each month has been the key. But then I wondered, Is that perhaps actually a *result* of success, rather than the cause? There was an article about the Charles Towne chapter in the June, 2007, *SKCM News*. I will not repeat all the detail here, but to summarize, the chapter began with some conversations between Donald Evans and Baron Fain in 2001, followed by a mass commemorating the Royal Martyr, attended by nineteen people, in 2002. The chapter has had an annual commemoration of 30 January every year since and an annual gathering at Oak Apple Day (Restoration Day, 29 May) since 2003. On 30 January 2004 Father Richard Martin preached at a noon mass at Saint Michael's and celebrated a solemn mass at Holy Communion in the evening, where he preached again! There have been fund-raising efforts such as selling Giclee reproductions of the van Dyck portrait of King Charles in Garter Robes and some sort of event, as mentioned above, every month. Activities involve members and their parishes as much as possible. The cathedral has also been used for some events, which thus involves the diocese.

The furnishing and dedication of the Mayesville Church of Saint Charles, King and Martyr, was a landmark in the chapter's visibility, outreach, and sense of identity. It was enabled by Richard Hines, who purchased the XIX Century Greek Revival church after moving from Washington, D.C., to Mayesville, inland from Charleston. Father Dan Clarke of Holy Communion, Charleston, celebrated the first mass in the church on 17 May 2003. The restoration of the building, disused since the mid-1990s, continues. It was consecrated by the Episcopal Patron of the American Region, Bishop Keith Ackerman, on 9 March 2005 with over 80 in attendance.

The chapter hosted the AM&M on 28 January 2006. With over 150 in attendance at the Church of the Holy Communion, it was among the largest congregations we've had at an AM&M. Bishop Jack Iker, a member of the Society, celebrated the mass and preached definitively on the Royal Martyrdom. The ordinary of the diocese, the Rt. Rev'd Edward L. Salmon, Jr., found

time between the airport and another engagement to drop in at the luncheon. The chapter has enjoyed the support of Charleston clergy, as illustrated by a list of 'helpful clergy' the chapter provided me: The Very Rev'd William McKeachie, Cathedral of Saints Luke and Paul, Dean of South Carolina; Rev'd Dow Sanderson, rector, the Rev'd Canon Francis Zanger, former assistant, and the Rev'd Daniel Clarke, curate, all of Holy Communion; the Rev'd Haden McCormick, rector, and the Rev'd Ken Weldon, former assistant, of Saint Philip's; the Rev'd Canon Michael Wright of Grace Church; the Rev'd Richard Belser, retired rector of Saint Michael's; and the Rev'd George Tompkins, retired rector of Saint Andrew's. The members are kept involved: For example, the chapter has four officers, rotating each year (see below). We can all learn from the successes of this chapter. By the title of his recent *SKCM News* article, Don Evans says it plainly, "Chapter's Success Due to Focus on Charles."

Senior Warden: Donald Allen; Junior Warden: Charles Rhoden; Secretary: Linda Smoak; Treasurer: William Thompson. These four officers are from three Charleston parishes.

Contact: Chapter Liaison Don Evans, [devans@evansriversandcompany.com](mailto:devans@evansriversandcompany.com)

**Chicago Chapter**, Illinois. A chapter was active in Chicago during the 1980s and perhaps into the early 1990s. Available information is sketchy, however. In 1983 there was a celebration on Sunday 30 January at the Chapel of Northwestern University. Clergy of the Anglican Catholic Church (ACC) officiated at the Solemn Evensong, which included the special Versicles and Responses from the State Service. Dr. Johnson's 30 January sermon (redacted), the text of which was "Where envying and strife is, there is confusion" (*James 3:16*), selections from *Eikon Basilike*, and the King's last words from the scaffold were read.

According to our records, the 30 January 1987 Evening Prayer service at Saint Paul's by-the-Lake was the first of the Chicago area gatherings with S.K.C.M. and Prayer Book Society sponsorship. In 1988 there was a 30 January service of Evening Prayer at Saint Paul's Church by-the-Lake, featuring Jonathan Swift's sermon for the commemoration of King Charles the Martyr. By 1989 the chapter had been officially organized, with its Third Annual Meeting on 29 January again being held at Saint Paul's. The Chicago Chapter of the Prayer Book Society was a sponsor of the Solemn Evensong, which included the reading of John Keble's sermon, "The Danger of Sympathizing with Rebellion" (Oxford, 30 Jan. 1831, two years before his famous Assize sermon, considered to mark the beginning of the Oxford Movement), read by John Jamieson, Chapter Chairman and student at Nashotah House. Another event in 1989 was held at the same time as, and to protest, the installation of Barbara Harris in Boston. (In 1990, Mr. Jamieson preached about the Royal Martyr in Nashotah House chapel.) He had also edited the Keble, Swift, and Johnson sermons, since the length of sermons in those days is excessive for today's congregations. Several other redacted sermons sent to the *SKCM News* editor suggest there were more than three meetings of the Chicago chapter, but there is no documented activity after 1990.

**Dallas-Fort Worth Chapter**, Texas. Devoted to King Charles the Martyr during his time at the Church of the Advent, Boston, and at Nashotah House, the Rev'd Martin C. Yost, until recently curate and chaplain to the school at Saint John's, Dallas, has regularly said the mass of Saint Charles on 30 January in recent years. He has the custom of taking the worshippers to lunch or the pub ("We raised a glass to our Royal Patron!") afterwards. He has also organized Dallas-Fort Worth regional events. They have been highly successful, having drawn attendees from a number of area parishes. For example, in 2005 he organized a mass and luncheon, followed by an address by Dr. Luis Martín, Kahn Professor *Emeritus* of History at S.M.U. Now rector of Saint Stephen's, Sherman, Texas, Father Yost remains our contact in Dallas-Fort Worth.

Our records document that the collect of Saint Charles was used at Saint John's in 1994, before Father Yost joined the staff, and perhaps much earlier.

The Diocese of Fort Worth's annual clergy retreat takes place at the end of January. Society member the Rt. Rev'd Jack L. Iker, Bishop of Fort Worth, generally reports that a votive mass of Saint Charles has been said on 30 January at the retreat.

During the 1990s we regularly received reports from the Rev'd Samuel L. Edwards, Executive Director of the Episcopal Synod of America, of local celebrations at Saint Timothy's, Fort Worth, Saint Vincent's, Bedford, and the chapel of the ESA national office.

Chapter Secretary: The Rev'd Martin C. Yost, SSC, [yost@aol.com](mailto:yost@aol.com)

**Church of the Good Shepherd Chapter**, Rosemont, Pennsylvania. Since well before the time of the AM&M at Rosemont in 1988, there have been half a dozen Society members at Good Shepherd, constituting a *de facto* chapter. There is no record of organized chapter activities, but Society members and other parishioners have enjoyed the annual remembrance of Saint Charles in the course of the calendar of saints kept in the parish. That's the essence of a chapter, the basics: "two or three gathered together" and a supportive rector. Society members at Good Shepherd have enjoyed a succession of four sympathetic and intellectual rectors, the Rev'd William Rutler, the Rev'd Andrew C. Mead, the Rev'd Dr. Jeffrey N. Steenson, and the Rev'd David L. Moyer, SSC. As of this writing, two of these have become Roman Catholic, one has become allied with the Continuing movement, and two have become bishops. Father Mead is rector of Saint Thomas, Fifth Avenue, in New York City. All share a devotion to the Martyr King.

Chapter Secretary: David W. Rawson, Esq.

**Grace & Saint Peter's Chapter**, Baltimore, Maryland. There have been several Society members at Grace & Saint Peter's since the late 1980s. In particular, the Rev'd Donald L. Garfield, a long time Society member, became a member of Grace & Saint Peter's after he retired from Saint Mary the Virgin, New York City. Dr. Wuonola and Father Garfield had been friends since the late 1960s after they met at the Church of the Advent, Boston. At that time Father Garfield often came to

visit his mother in Cambridge. When in town he attended the Advent, which was Dr. Wuonola's home parish while he was studying in Cambridge.

The Grace & Saint Peter's chapter has been one of the most constant in the American Branch. Charles Peace, chapter secretary in 1990, has served through all the ensuing years up until the present date; the Rev'd Frederick S. Thomas, SSC, has been rector of the parish ever since hosting the AM&M in 1990. On that occasion that parish's shrine of Saint Charles, K.M., was blessed and dedicated by the Rt. Rev'd Charles Longest, Suffragan Bishop of Maryland.. The statue and its setting were created by the late Gary Cole, a designer and artisan in the parish, in thanksgiving for the ministry of Father Garfield, who was present for the occasion. The shrine now stands as a memorial to both Father Garfield and Mr. Cole. Also at the 1990 AM&M, the Rev'd Dr. Thomas Bauer gave a memorable paper on Archbishop Laud's ecumenical efforts (largely toward the Orthodox) and disputes (with Presbyterians, Puritans, and Jesuits).

In the meantime, another generous invitation was proffered, to hold the AM&M at Grace & Saint Peter's in 1996, which was a particularly sombre, majestic, and moving occasion. H.M. King Kigeli V of Rwanda walked in stately procession at the mass and spoke after the luncheon of the tragic, bloody, intertribal strife in his country, his exile, his work to benefit the children of Rwanda through a foundation called "King Kigeli's Children", and his lifelong admiration for and emulation of King Charles and other kings who have suffered for their people. His Majesty spoke in Rwandese; his secretary, Boniface Benzinge, provided a running translation. In addition, my friend from Philadelphia days, Father James Casciotti, S.J., was the select preacher for the occasion. We are invited back to Grace & Saint Peter's in 2010.

Chapter Secretary: Charles F. Peace IV, [charliepeace3@hotmail.com](mailto:charliepeace3@hotmail.com)

**Great Plains Chapter**, Omaha, Nebraska. The Great Plains chapter began in 1990 at Saint Martin of Tours, Omaha, Nebraska, when the Rev'd Frank Stephen Walinski, SSC, was rector there. From the beginning it drew adherents from far and wide. At its first meeting, 25 gathered for Evensong, followed by a talk on Saint Charles by the Rev'd Marshall Minister, a retired priest of the diocese. It was Father Minister who had responsibility for the Church of Saint Charles the Martyr, Fort Morgan, Colorado, when it was consecrated in 1957, having taken its name when it was still a mission. An icon of Saint Charles was being written in 1990 but was not quite ready for 30 January. It was subsequently completed, and comprised a shrine at Saint Martin's. A photograph of it appears on the cover of our publication, *Akathist to Saint Charles* by Dr. Alexander Roman. The commemoration at Saint Martin's continued annually with an attendance of about 25 since that beginning. In 1992 Dr. James Burnell Robimson, occasional contributor to *SKCM News*, came from Cedar Falls, Iowa, to give a talk about Saint Charles.

After Father Walinski went to the Antiochian Orthodox communion, the annual commemoration was not held in 1993 but resumed at Saint Martin's in 1994. Because of the diversity of the participants, including Anglican, continuing Anglican, and Orthodox, the service

at that time took the form of Antecomunion and Sermon, with choir, sung canticles and Society hymns. During these years, the Rev'd Fred Raybourn, SSC, of Saint Martin's officiated, and Father Walinski continued to participate, giving a talk in 1995. As a leader and a worker, the mainstay of the chapter, Nick Behrens has given tirelessly of himself for the good of the Cause since the chapter's beginning.

In 1998 the venue for the Great Plains annual commemoration was changed to Saint Barnabas Church, the Rev'd Robert Scheibelhofer, rector. The service was changed to Solemn High Mass, using Antecomunion for the Liturgy of the Word, all with choir and hymns. The attendance began to grow with this change until now, ten years later, it is over fifty nearly every year. Mr. Behrens has made good use of the Monarchist League mailing list and his network among the Anglican Continuum to involve more people and to spread the word about the Royal Martyr's commemoration. Also, Nick is to be strongly commended for his tireless work each year publicizing and reporting the commemoration, providing the music (he is organist and choirmaster at Saint Barnabas), and arranging for the luncheon and any guest preacher or speaker. Dean Hurley of Trinity Cathedral gave an address in 1998 and preached in 2000 to a record crowd—fifty-five. A chapter member, David Sherwood, read an account of the Royal Martyrdom including the King's speech from the scaffold in lieu of a sermon in 2001. The King's speech resonates strongly to this day: Many in the congregation were teary-eyed upon hearing the Martyr's words—words he spoke only moments before making the supreme sacrifice. In 2003 Archbishop Louis J. Falk of the ACA and Primate of the Traditional Anglican Communion traveled from Des Moines to preach; Father Raybourn preached in 2004. Father Nicholas Taylor of Saint Aidan's Pro-Cathedral in Des Moines (ACA) preached in 2005 and Father Scheibelhofer, in 2006. In Omaha, inclement weather can sometimes intervene in late January, as it has a few times, but the powerful witness of Mr. Behrens and his Society and Monarchist League volunteers carries on undeterred, missing only one commemoration in nearly two decades. They surely *Remember*. To them all, Bravo!

Chapter Secretary: Nick F. Behrens, [nbehrens@mccneb.edu](mailto:nbehrens@mccneb.edu)

**Church of the Guardian Angels Chapter**, Lantana, Florida. The Very Rev'd David C. Kennedy, SSC, rector, rural dean, and devoted client of the Royal Martyr, already had an active chapter of the Society at Guardian Angels in 1985, during the time of Mrs. Langlois. (It was from a meeting at Guardian Angels that Father FitzHugh was returning to Philadelphia in October, 1984. Refer to section on Saint Clement's chapter, below.) Typically after an evening celebration on 30 January, Father Kennedy and members of the chapter would repair to a local restaurant or pub, have supper together, and toast the Martyr King. After Mrs. Langlois stepped down as American Representative, a notable piece of correspondence Dr. Wuonola found in the files was an open invitation to hold the AM&M at Guardian Angels, where the chapter numbered over a dozen. The Palm Beach County locale may have seemed impractical to his predecessor, but to Dr.

Wuonola, a lover of the beach, it seemed ideal. So the first of our very successful Florida AM&Ms took place on 26 January 1991, with the Rev'd Andrew C. Mead preaching.

With the leadership of the Rev'd David C. Kennedy, members of the chapter gather after mass or the daily office each year for food, drink, and fellowship. The latter word is used a lot in this article, but it is very apt—a 'spot on' characterization of the feeling of being at home when among co-religionists—and especially so in times of strife and division that characterized the last three decades of the XX Century and show no signs of abating nearly a decade into the twenty-first. Our Society's first listed Object is to pray for the Anglican communion. The chapter secretary, Richard Appleby, addressed some of these problems in a paper presented after lunch at the 1991 AM&M.

In 1995, Dr. Wuonola was invited to preach at the Solemn High Mass on Sunday 29 January, on which occasion the Chapel of Saint Charles, K.M., adorned with a splendid oil painting of our Martyr, taken from the center likeness in the van Dyck "Triple Portrait", was dedicated. The chapel is furnished with items from the sanctuary as it was previously at Guardian Angels. At the evening office Father Kennedy read the hagiography of Saint Charles from *The Anglican Breviary* (Frank Gavin Liturgical Foundation, 1955; reprinted in our *Liturgical Manual*), which is excellent. The Rev'd Steven Thomas, rector of Saint David's, Wellington, preached at a Solemn High Mass on Thursday 30 January 1997. Bill Gardner served as Master of Ceremonies on that occasion, as he has frequently since he moved to Florida, joined Guardian Angels, and became Membership Secretary of the American Branch of the Society in the mid-1990s.

At the AM&M in 1998, the Venerable Dr. John Shuman gave a philosophical and poetic paper on the Royal Martyr, full of musical allusions to Broadway and Wagner. The ranks of the congregation were swelled by parishioners and choir from Saint Luke's, Fort Meyers, accompanying the preacher for that occasion, the Rev'd Canon Brien Koehler, SSC. As the chapter continued to thrive, the Chapel of Saint Charles, K.M., was further adorned with a petit-point portrait of King Charles and his children, blessed at another successful AM&M hosted by the chapter in 2004 while the Rev'd Craig E. O'Brien was rector. On this occasion, the Episcopal Patron of the American Region, the Rt. Rev'd Keith L. Ackerman, SSC, preached and presided from the throne. With the Membership Secretary's guidance as Master of Ceremonies, the American Representative even managed to serve as sub-deacon after nearly a decade 'off duty'. It appears that the Guardian Angels chapter has lost a little momentum since Father Kennedy's retirement, although he is presently priest-in-charge and the annual commemorations continue.

Chapter Secretary: vacant (contact, the Rev'd David C. Kennedy, [frdkennedy@aol.com](mailto:frdkennedy@aol.com))

**Minneapolis Chapter**, Minnesota. The Minneapolis chapter was formed in 1984 and has met regularly at the Church of Gethsemane in downtown Minneapolis for a Eucharistic celebration on the evening of 30 January. The assembled members and friends of the Society generally have

dinner across the street at the Normandy Inn. With some understatement, John Hallberg Jones, the then chapter secretary wrote in one of his reports, "Though Minnesota may be a tad chilly during parts of January, we wish all the members of the Society to know that our welcome is always warm. . . ." The Rev'd Thomas L. Monnat was the chapter's chaplain until 1994. The Rev'd Theodore J. Neuhaus has been associated with the chapter since its beginning; both belong to the Society.

Plans to hold the 1995 AM&M at Gethsemane had been announced, but unfortunately had to be changed to another venue due to local changes—"circumstances beyond our control".

A chapter member, Bev Tschida, who spent some time at Saint Clement's and is a friend of Bill Gardner and the American Representative, wrote in 2000 that the Rev'd Canon John A. White, chaplain at Windsor Castle, was visiting Father Neuhaus at the time and joined in the commemoration. Members of the chapter come from several area churches. We have had no reports of chapter activity since 2000.

Chapter Secretary: Vacant

**Nashotah House Chapter**, Nashotah, Wisconsin. The Royal Martyr has generally been remembered in the usual course of daily offices and masses at Nashotah House seminary. The heavy schedules of students at the House, the fact that many of them have families, and their being at Nashotah only three years, make for a flux that is not necessarily conducive to organized chapter activities. Nonetheless, many future priests first learn about devotion to Saint Charles during their seminary years. In the 1960s Mrs. Carnahan remarked that many seminarians were introduced to this aspect of Anglican devotion at Nashotah or General.

In recent years, Martin C. Yost regularly reported to us on the commemoration. In 2000, students put on a special Evensong with hymns. A diverse congregation including Bishop Wasonga of the Diocese of Maseno West, Kenya, and Dimitry Yurevich, a visiting Russian Orthodox student from Saint Petersburg Seminary consequently were introduced to the Royal Martyr. After the service, Martin and his wife Katherine hosted a reception at their apartment. The Very Rev'd Gary Kriss, previous dean of the House, supported the cult of the Martyr King. It was in 1997, during his deanship, that the spectacular King Charles and Abp. Laud windows, given by the Rev'd Wilbur B. Dexter, an alumnus of the House, were installed in Saint Mary's Chapel in a prominent location. Designed and crafted in traditional Gothic Revival style, they fit in perfectly. We used to have occasional reports from the Rev'd Dr. Charles Caldwell, who was Professor of Pastoral Theology up until he retired in the mid-1990s. More recently, the Rev'd Dr. Arnold Klukas, Professor of Liturgics and Ascetical Theology, reports on the commemoration. Both Prof. Caldwell and Prof. Klukas are Society members.

Chapter Secretary: The Rev'd Prof. Arnold W. Klukas, Ph.D., [aklukas@nashotah.edu](mailto:aklukas@nashotah.edu)



**New York Chapter**, Brooklyn, New York. Dr. Bernard Brennan, a history professor at Pace University, and the American Representative met at the 1993 AM&M at Saint Mary the Virgin, New York City. They corresponded later that year to continue their discussion about establishing a New York chapter. Armed with a list of Society members in the area, contacts from the many patriotic and civic organizations in which he was active (an understatement—several of them he *founded!*), and his irrepressible enthusiasm, and with the cooperation of the rector of Saint Paul's, Brooklyn, the Rev'd Peter Cullen, Dr. Brennan organized and presided over the first meeting of the chapter on 4 February 1995. Mass at Saint Paul's, attended by 15, was followed by a luncheon, remarks, and convivial fellowship lasting four hours. At its second meeting, on 3 February 1996, the chapter was formally organized, electing Dr. Brennan as its secretary.

A New York chapter had been organized at Saint Ignatius' Church in New York in 1983, the year before what proved to be the American Region's First Annual Mass & Meeting held there on 28 January 1984. The Rev'd Howard T. W. Stowe, rector, celebrated mass in the presence of the Rt. Rev'd Joseph M. Harte, Episcopal Patron of the American Branch, who preached. That incarnation of the New York chapter was ephemeral, as presumably was the one organized by Mr. Olifers in 1951. Its "first" Annual Meeting in 1952 appears to have been the "first and only", there having been no further notices of activity in *Church and King*. What one hopes to be the first of many regular events probably should not be so called; ordinal numbering is best not begun until the second! Ever since 1984, I am informed by the Rev'd Dr. Andrew C. Blume, the present rector of Saint Ignatius, the Royal Martyr's commemoration has continued, *Deo gratias*.

In 1997 the chapter met on the Feast of the Canonization of Saint Charles, 26 April (1661), beginning its tradition of meeting in late April but continuing to meet at Saint Paul's, Clinton and Carroll Streets. Another, pious tradition of the chapter has been a votive light on the Lady Chapel altar, burning before Saint Charles's statue, one of many saints' likenesses in the Ralph Adams Cram reredos. Lengthy articles with photographs appeared every year in the *Brooklyn Daily Eagle* and the *Brooklyn Record* thanks to Bernie's charm, energy, and leadership. At the 1997 meeting traditional Irish songs were sung and poems recited. Many have a distinctly pro-Stuart slant. Dr. Brennan started collecting the songs when he realized that although his cousin Elizabeth Moran Fahy had learned many as a youth while helping her father, none had been passed down to younger generations. The songs have titles like "When the King Comes over the Water", "The Wee, Wee German Lairdie", and of course "Royal Charlie" referring to Prince Charles Edward Stuart, "Bonnie Prince Charlie". Bernie took delight in quoting one of the lines from that one, "Georgie sits in Charlie's chair". Stuart loyalists during those times offered the toast "To the King" while holding the wine glass above the water glass to imply but not say the added phrase, "over the water", where the Stuart claimants to the throne were. Styled James III (the 'Old Pretender'), Charles III ('Bonnie Prince Charlie'), and Henry IX (Cardinal York), they were the son and grand-sons of James II, respectively.

(These were followed by the Savoy line, Mary II [so styled to disregard Mary II of William and Mary], Mary III, and the Bavarian claimants down to the present day. Their descent is from Charles I's youngest daughter, Henrietta. Father Swatos touched on the subject of the Bavarian claimant in our last issue. Perhaps a member knowledgeable about this subject would offer to write an article for *SKCM News*. And like those descending from Henrietta, the House of Hanover also descends from a female, Elizabeth, Charles I's sister, as referenced in the *Errata* elsewhere in this issue. The interested reader will enjoy reading under "agnatic succession", "cognatic succession", "primogeniture", and "Salic Law". Queen Victoria took the throne in England where Salic Law doesn't apply, but she couldn't ascend to the Hanoverian throne, which went to William IV's brother Ernest. By the recommended reading, one may come to understand anomalies such as the Queen's being toasted as "The Queen, our Duke" in the Channel Islands or Holland's Head of State being called "the King" even when her title is "Queen".)

On 24 April 1999, during the 350<sup>th</sup> anniversary year of the Royal Martyrdom, over thirty attended the celebration in Brooklyn. The American Representative was privileged to be there, say a few words, and enjoy the chapter's success first-hand. The annual gatherings continued, always marked by a spirit of devotion and warm fellowship, just as is invariably the case at the AM&M. The New York chapter meetings have come to a temporary halt since the 26 April 2003 meeting; Dr. Brennan († R.I.P. 2006) wrote in March of 2004 that his declining health dictated that a successor be found. He always asked the Martyr King's intercession for the church today in these words, "Charles, send us a Charles", so likewise we now implore our Martyr, "Charles, send us another Bernie!" After several requests, no one has stepped forward.

Chapter Secretary: The late Prof. Bernard Brennan; presently vacant

**Saint Andrew's Church**, Arlington, Virginia. Since the mid-1990s, Society members Charles Barenthaler and Chris Holleman have taken a number of actions to increase awareness of King Charles at Saint Andrew's. They have placed notices in the parish newsletter and made presentations at the Sunday adult forum. Most interestingly, contemporary SKCM publications were placed in a time capsule in 2002, the parish's 50<sup>th</sup> anniversary. It will be opened in 2052. So far, the time does not seem to have been right for formation of a chapter.

**Saint Clement's Chapter**, Philadelphia, Pennsylvania. Soon after his Connecticut Yankee friend Dorothy Snow introduced him to the Society in 1983 (although he has been an admirer of King Charles since his youth), Dr. Wuonola took on the organization of a chapter at S. Clement's, where he was Rector's Warden, in 1984. He was stimulated by the 28 January 1984 American Region Mass (which proved to be the first AM&M) at Saint Ignatius, New York City, which he attended with his rector, the Rev'd Francis C. FitzHugh, SSC. Father Rector and his warden talked non-stop about King Charles and the Society on the train up and back. Joining the conversation on the return trip was Col. Wallace Spaulding, Ph.D., of Saint Paul's, K Street,

Secretary of the Society of Mary and a strong supporter of the Catholic Devotional Societies. Incidentally, that occasion at Saint Ignatius was when Dr. Wuonola first met Barry E. B. Swain, then a seminarian at General. Mr. Swain would later become curate and then rector of S. Clement's, and Warden, and then Superior-General of the Guild of All Souls. He has also been one of our Society's strongest supporters in the United States, having preached at two AM&Ms (1997 and 2003) and hosted three (1994, 1999, and 2005). Father FitzHugh died in October of 1984 on the train returning from an S.S.C. meeting in Florida, but not before he had offered S. Clement's as a venue for an AM&M! That AM&M, held in 1986 while the Rev'd R. C. Winn was priest-in-charge, was the first of four hosted by S. Clement's to date. The others were in 1994, 1999, and 2007. Noted for its liturgical splendor and sumptuous music, S. Clement's added luster to the landmark Society Centenary in 1994 and the Sesquitercentenary of the Royal Martyrdom itself in 1999. The Rev'd Peter Laister proffered the invitation for 1994, but by then had retired and Canon Swain was rector. He invited the Society to Saint Clement's again for 1999. The present rector, the Rev'd Canon W. Gordon Reid, extended the 2007 invitation when he first arrived.

At the Society's centenary celebration in 1994, the Rt. Rev'd William C. Wantland, the senior reigning bishop-member in the Society's American Region, was the distinguished preacher. In 1999, our select preacher was the Rev'd Norman Catir, long-time devotee of Saint Charles, who had recently retired from the Church of the Transfiguration, New York City. On these occasions, music director Peter R. Conte supplemented the superb S. Clement's choir with instrumentalists to provide masterful, liturgically integrated performances of masses of the classical period, in 1994, Mozart's "Spaur-Messe" (K. 258) and Haydn's "Heiligmesse" (Hob XXII/10) in 1999. Mozart's delightful, youthful *Te Deum* (K. 141) was offered in 1994, paired with the Mozart mass, in thanksgiving for the Society's first hundred years.

Members of the chapter underwrote the cost of carving a statue of King Charles the Martyr for a shrine in the church. Carved by Anton Wagner of Norfolk, England, it was set in a niche above an altarino with baroque candlesticks, underneath a painting of the Crucifixion (focus of the War Shrine previously at that location). With votive candles and a prie-dieu, these elements, artistically united by a rich silk brocade dossal curtain, incorporated the old, and comprised the new shrine, which was blessed in 1989 by the Bishop of San Joaquin, the Rt. Rev'd John-David Schofield, SSC.

Each year without fail Saint Clement's has a special celebration on 30 January, most often an evening low or sung mass with hymns. In April of 1994 the chapter hosted a sumptuous reception in the Clergy House, preceded by a sung mass, for H.R.H. Prince Sixte-Henri de Bourbon, claimant to the Throne of France. The devout Prince, of the House of Bourbon-Parma, honored those in attendance with a charming discourse, in French, on kingship with allusions to the writings and speeches of kings he admired, particularly Charles I, Louis XVI, and Czar Nicholas II. The late Prof. Frank Paul Bowman of Saint Clement's, a distinguished French scholar

at the University of Pennsylvania, provided a running translation. His Highness is committed to the dedication of France to the Sacred Heart of Jesus, as mandated in a vision to Saint Margaret-Mary Alacoque. Also in 1994, Will Bricker took on the role of chapter secretary. The yearly devotions of the chapter have continued faithfully.

In 2000, the day fell on Sunday so the Royal Martyrdom was commemorated at Solemn Evensong and Benediction, with four of the stirring Society hymns (“At Candlemas in white arrayed”, Repton; “Of all thy warrior saints”, Deus tuorum militum; “Lord, let the strain arise”, Diademata; & “With thankful hearts thy glory”, Woodbird). The 2007 AM&M was notable because of the model sermon, at once historical and devotional, delivered by Prof. Klukas, and another Mozart mass in C major, the *Missa Solemnis* (K. 337).

Chapter Secretary: Will Sears Bricker II, [wsbricker@verizon.net](mailto:wsbricker@verizon.net)

Church of **Saint John the Evangelist Chapter**, Newport, Rhode Island. A chapter existed for some years around the turn of the Millennium. In 1996 the feast was anticipated on Sunday 28 January; the entire parish participated since the usual services were combined that day to accommodate the annual meeting of the parish! Long-time Society member the Rev’d Robert Bader, SSC, of the Church of the Advent (Anglican Province of Christ the King, PCK), Greenwich, CT, was the preacher, calling on King Charles to be a model for us today, as we are called upon to make sacrifices in defense of the Faith. At that time, the chapter secretary was the Rev’d Dr. William Lewis; later Douglas Channon took over. The Rev’d Canon Jonathan J. D. Ostman, SSC, was rector at that time and until recently. It was in 2001 that a Shrine of King Charles the Martyr, the work of Davis d’Ambly, was installed and blessed at the AM&M at Saint John’s. Archbishop Morse (PCK) was scheduled to be present and preside, but was called away by an emergency at the eleventh hour.

Chapter Secretary: Douglas G. H. Channon, 63 Poplar St., Newport RI 02840

**Saint Jude’s Ranch for Children Chapter**, Las Vegas, Nevada. Under the long tenure and leadership of the Rev’d Herbert A. Ward, Jr., SSC, talented administrator of this remarkable place—remarkable for its wonderful work—the name of the Royal Martyr has been held in honor and our Saint commemorated each year. As said earlier in another case, the regular devotion and presence of several Society members comprise the essence of a chapter. Furthermore, artistic embellishment of the Chapel of the Holy Family in 1993 added a likeness of the Martyr King himself and others of the Church Triumphant to supplement any assembled members of the Church Militant. One of more than a dozen saints depicted in a striking apsidal mural by noted liturgical artist Davis d’Ambly, Saint Charles is shown in the garb of a XII Century king. Our Martyr stands between his ancestor Saint Margaret of Scotland and Saint William Laud, the King’s Chancellor and Archbishop of Canterbury, who won the martyr’s crown on 10 January 1645, hardly more than four years before King Charles. In Mr. d’Ambly’s words, exemplifying

the careful iconography that characterizes his work, "each [of the martyrs] wears a thin line around his neck." Father Ward wrote in 1995, "For children of abuse, and from broken homes, the image of the Holy Family [the chapel's dedication] is vitally important in their healing and therapy. And likewise the 'family values' exemplified in the life of Saint Charles are of equal worth in molding their characters." In 1996 Father Ward reported celebrating mass to commemorate Saint Charles Stuart, assisted by the Rev'd Dr. Lloyd Rupp and the Rev'd Titus Oates, SSC.

In 1987 Mrs. Langlois organized a pair of Annual Masses, western and eastern, at Saint Mary's, Asheville, North Carolina, and at Saint Jude's in Las Vegas. The Rt. Rev'd Clarence Pope, Jr., bishop of Fort Worth, preached at the former, and Bishop Harte, Episcopal Patron of the American Region, at the latter. Without slighting in the least the fervency of devotion to the Royal Martyr of either bishop or congregation or parish, it may be said that the record for lowest AM&M attendance was set in 1987—combined! We have received no notice of commemorations at Saint Jude's since Father Ward's retirement several years ago, but trust that Saint Charles, through his image, has ensured the continuation of his *cultus* in Nevada and his patronage of the noble ministry exercised there.

Chapter Secretary: Vacant.

**Saint Paul's, K Street, Chapter**, Washington, D.C. The chapter at Saint Paul's has been one of the pillars of the American Branch of the Society as long as anyone can remember. In the time of Father Richards, when the present church building was being fitted out, it was reported by the Rev'd L. Parker, Jr., a curate and evidently the outgoing chapter secretary, "I have asked Mrs. Dorothy Berdeaux to take over the keeping of records . . . Miss Helen Munroe, a loyal member of Saint Paul's, is giving a stained glass window. . . . Saint Charles will appear as in the little picture of him in *Church and King*." It's amusing that Saint George, the main subject of the window, isn't mentioned! (*Church and King*, 29 Nov. 1956) The chapter was active in the late 1970s during the rectorate of Canon James Daughtry, when Courtland Martin was chapter secretary. I know from personal experience how devoted Canon Daughtry was to our Martyr. When I undertook a photographic project on the stained glass of Saint Paul's in 1977, before I was a Society member, he modified my proposed list of subjects to include that window.

I believe one of the abiding inspirations for devotion to the Royal Martyr at Saint Paul's is that tiny representation of him in the splendid Connick stained-glass windows of the church, a relatively modern building which does not seem so both because of its conservative architecture and also because of the very traditional stained glass from that masterful Boston glass studio. The blue hue from the glass sometimes suffuses the church in a way that is reminiscent of Chartres. That tiny representation of King Charles, based on an engraving by Sturt for a 1717 Book of Common Prayer, is in the corner of a stained-glass panel depicting Saint George, patron saint of England. And in a connection of the kind that Dr. Jung tells us is never coincidental, the "George", the medallion of the Order of the Garter, which Order King Charles loved particularly,

was the last earthly thing of which he took any notice, handing it to Bishop Juxon as he uttered his last word, "Remember!" The George is so-called because it depicts Saint George, patron saint of the Order of the Garter.

At the 1984 Inaugural or 1<sup>st</sup> AM&M in New York, Saint Paul's chapter volunteered to run an advertisement every other week in *The Living Church* to raise awareness of the Society. The chapter hosted the 2<sup>nd</sup> AM&M of the American Branch on 2 February 1985, and it was a great success. Canon Daughtry preached. The Annual Masses begun in 1984 were not to begin and end with the first! In fact the AM&M at Saint Paul's scheduled for 29 January 2011 will be our region's twenty-eighth, and the fourth at Saint Paul's. We give thanks that our annual witness continues to be blessed. In the meantime, Saint Paul's hosted the AM&M in 1995 and 2003, during the rectorates of the Rev'd Dr. Richard C Martin and the Rev'd Andrew L. Sloane, respectively. In 1995, the Rt. Rev'd James W. Montgomery, sometime Bishop of Chicago and member of the Society, preached. In 2003 our distinguished preacher was the Rev'd Canon Barry E. B. Swain, SSC, who has preached twice at an AM&M (previously at All Saints, Ashmont, in 1997).

Of course, the Royal Martyrdom is commemorated each year at Saint Paul's with the traditional propers at one of the weekday masses. Nearly until his death in 2005, the chapter secretary at Saint Paul's was Everett Courtland Martin, generous supporter of the American Branch and mainstay of the Society of Mary. Paul McKee now fills the role of chapter secretary.

Chapter Secretary: Paul W. McKee, [pwmckeedc@aol.com](mailto:pwmckeedc@aol.com)

**San Francisco Chapter**, California. Writer Lee Hopkins, faithful contributor of articles and book reviews to *SKCM News*, has made a number of valiant attempts to establish a regular 30 January commemoration in the Bay area. There were two commemorations at Holy Innocents Episcopal Church, in 1985 and 1986. The mass in 1996 drew 111 worshipers. It was found that the level of interest was enhanced by utilizing Monarchist League contacts. Holy Innocents did not prove to be a suitable long term option for a San Francisco observance, so others were explored, including Grace Cathedral and Saint Peter's, Oakland, the Rev'd George Clendenin, Rector. Saint Peter's is in the Province of Christ the King and has an annual commemoration of King Charles at the weekday mass nearest to 30 January, but its location is not convenient for a San Francisco observance. A suitable venue has yet to be identified.

Chapter Secretary: Lee Hopkins, [leehopkinssf@hotmail.com](mailto:leehopkinssf@hotmail.com)

**Charlottesville-Albemarle Chapter**, Virginia. There was an active chapter near the University of Virginia, spearheaded by the late Prof. Martin Havran. (His obituary appeared in the June, 2008, *SKCM News*.) The 1982 meeting at Saint Paul's Memorial Church, Charlottesville, was an evening celebration followed by a dinner at Prof. and Mrs. Havran's home. The meeting in 1982 was the twelfth, according to the invitation in our files, so the chapter began in 1971. The most recent

information in our files is dated 1984. We have no idea what may have become of this chapter after that. Prof. Havran died in 2000.

Chapter Secretary: the late Prof. Martin Havran (during the period 1971-1984?)

**Yale University Chapter**, New Haven, Connecticut. If Boston can be described as a battleground for our Cause in Puritan territory, New Haven is the front line, created as it was to serve as a "haven" for the Roundheads should they have lost the Civil War of the 1640s. Three of the regicides are buried on the town green and their graves continue, it is said, to be the subject of indignities from Yale students. The Party of the Right, a political group at Yale, regards King Charles as its patron saint.

In 1973 there was "An English Liturgy according to the usage of the Chapel Royal during the reign of Charles I" on 26 January in Dwight Hall Chapel. The liturgy was led by the Rev'd Dr. Thomas Bauer, a Yale alumnus, who also organized the event. Father Bauer presented a paper at the AM&M in 1990. Another participant was the Rev'd Norman Catir, an alumnus of Berkeley Divinity, who provided choristers from his parish, Transfiguration, New York City; two and a half decades later, he preached at the AM&M in 1999. The Yale chapter was still going strong in 1985 when there was an Evensong utilizing prayers and canticles from the State Service for 30 January. This commemoration was also organized by Father Bauer.

In 1990 Society member Stephen C. Petrica prevailed upon the Episcopal Church at Yale to permit use in chapel of the readings for King Charles the Martyr on his day. Mr. Petrica also delivered a brief homily on the Royal Martyrdom.

For a time the Province of Christ the King called its ministry at Yale the Church of King Charles the Martyr. The specific report in our files is dated 1998.

### *The Canadian Branch*

For some reason, there has never been a viable Canadian Branch, or Region, of the Society. Do we rebellious Americans nevertheless have an ungratified desire for the Crown such that we appreciate its and the English church's history more? Only a handful of Canadians belongs to the American Branch. Undoubtedly best known to our readers is Dr. Alexander Roman, devout client of the Royal Martyr and frequent contributor to these pages.

Attempts to increase interest and to establish a Canadian Branch have been earnest but evanescent. At one time or another, these "flashes in the pan" have been centered at Saint John the Evangelist, Montréal; Saint Philip's, Montréal; Saint Bartholomew's Anglican Church, Toronto; Saint Luke's, Hamilton, Ontario; Saint George's Anglican Church, Walkerville, Ontario; the Anglican Church of Saint Andrew's, New Brunswick; and Saint John the Evangelist, Calgary, Alberta. There's been no shortage of devotion, but the time has not yet been right.

We of the American Region are willing to advise and help in any way should a Canadian group wish to form a chapter or organize a Royal Martyr Day celebration. We value you as fellow

*Americans*, in that inclusive sense of the word (see below), and as subscribers to *SKCM News*, where notices and reports of your activities will be most welcome. We wish to stand with you and **REMEMBER!**

### ***A Note on Terminology***

The word “American” has two meanings, relating generally to the North and South American continents, and more specifically, the United States of America. No one thinks that “America the Beautiful” refers to Brazil, or that Central America means the cornbelt. The “American dollar” is never confused with the Canadian dollar, especially these days! No one thinks the Pan-American Union refers solely to the United States. Sometimes British or Canadian churchmen object to our terms American Representative and American Branch or Region as over-reaching. When we use it in this context, we mean it in the most inclusive way.

### ***Closing Remarks***

It is difficult to devise a recipe for a thriving chapter or indeed to draw any general conclusion from these anecdotal chronicles of success and failure, of triumphalist glory, a foretaste of Heaven, mundane mediocrity, or bitter disappointment. Our efforts to honor the Royal Martyr share these outcomes and consequent emotions with all other human endeavors. Our sense of urgency and our impatience cry out, “Now!” As it was put in a Broadway musical, “I want what I want when I want it.” But God does not necessarily grant us the result we want when we want it, if at all. God most assuredly, however, blesses us as we labor together for the Cause—sure of the Atoning Passion and Death of the King of Martyrs, His Glorious Resurrection, and the intercession of the Queen of Martyrs—to bring honor to Saint Charles, the Martyr King, “into whose fellowship we beseech [God] to admit us.”

**“REMEMBER!” Amen.**

### **A Note on Our Episcopal Patron**

The Right Reverend Keith L. Ackerman retired as Bishop of Quincy on All Saints’ Day. He remains resident in the diocese and will continue to serve as our Episcopal Patron for the foreseeable future. At its annual convention November 7/8, the Diocese of Quincy became a part of the Province of the Southern Cone. The Revd Canon Edward den Blaauwen, president of the Standing Committee of the diocese has been appointed Vicar General by Archbishop Gregory Venables until the next Bishop of Quincy is elected.



## Book Reviews

### *A Profane Wit: The Life and Times of John Wilmot, Earl of Rochester*

James William Johnson. University of Rochester Press. 2004. ISBN 1-58046-170-0. 467 pages. \$34.95.

Reviewed by Lee Hopkins

John Wilmot, Earl of Rochester (1647-1680) might be called the Swiss Army Knife of debauchery. Poet, libertine, courtier and crony of Charles II, he was an extreme example of the contrast between the dignified court of Charles I and the sybaritic, irresponsible court of his son Charles II. Rochester holds a minor spot in literary history as a satiric poet, his indisputable gifts diluted by dissipation and the short life ended by his excesses. In the following century, David Hume, the famed philosopher and historian, so urbane, civilized, and tolerant as to be imperturbable, was uncharacteristically moved to say that "the very name of Rochester is offensive to modern ears". Rochester's contemporary John Aubrey writing his *Brief Lives* usually devoted about two pages to his notable subjects, but polished off the Earl in a half page. Indeed, it is difficult even in our morally relaxed time to find anything good to say about Rochester, except that to die of old age at thirty three from compounded alcoholism and sexually transmitted disease is an unusual achievement. He remarked at one time on his brief journey that it was difficult to recollect things properly, as he had been uninterruptedly dead drunk for five years.

His story is not another redundant temperance lecture, but an instructive case history of the toxic effects of a Calvinist upbringing upon a young mind. Steeped in the notion of predestination, in which the Puritan elect are chosen for salvation at birth, and those not of this select small group are damned, despite piety, good works, or anything, one can assume that the young boy, overwhelmed by forbidden impulses, reasoned he was among the damned anyway, so why not make the most of it? The irony of this is that he was not from a Cromwellian zealot family, but of solid Royalist stock in loyalist Wiltshire. Three of his uncles were to die fighting for king and country

Yet this aristocratic family had embraced, despite their politics, a repressive theology in which the miracle of guilt replaced the ameliorative compassion of Anglicanism. He was appropriately born on April Fools' Day in 1647, which was also a foolish time in English history, in which Parliament had won its war against Charles I and captured him.

Charles was secured by Cromwell's radical minority, then subjected to a kangaroo court trial worthy of Stalin's purges of the 1930s. Among other things, Charles had been described as a

tyrant for the same issue that would set off the American Revolution, taxation without representation.

Unable to get funds from Parliament to run the country, he embarked upon personal rule, which was claimed to be both despotic and treasonous. Those parliamentarians who believed this unjust would soon find out what real tyranny was when the government was seized as a military dictatorship by Cromwell.

As these stirring events unfolded, Rochester was distant from the action in Wiltshire's green and pleasant land, growing into a precocious and nasty youth. His family's religious aberration was underscored by a cruel tutor who beat him while describing the delicious horrors of perceived immorality, and then in the unsavory custom of the time, shared a bed with him at a period in England of polymorphous sexual intensity typical of societies in chaos.

It is only in recent times that the unexpurgated verse of Rochester (and of Swift) have been available to the general reader. At the untender age of fourteen, the young Earl wrote a ferociously incestuous poem in which he described himself as a fetus in the womb wishing he could achieve his own birth by carnally burrowing outward. This debut was to set the tone of his future literary output, and while he frolicked with the muse of such uninhibited verse, Cromwell died and a desperate country invited back the monarchy.

The Restoration began in 1660 returning Charles II from foreign exile, just as that year saw head for Oxford to perfect the study of vice to which he had dedicated his life. Further diligent enquiry into his chosen field followed as two years later he departed on his Grand Tour of Europe, a rite of passage practiced by all privileged young men of his time and onward through the 19<sup>th</sup> century.

Presaging those in our own time intrigued by the book *Holy Blood, Holy Grail* and its offshoot *The DaVinci Code*, Rochester visited a cave in southern France near St. Beaume purported to be the final dwelling of St. Mary Magdalene, close to a shrine to a very early Bishop of Marseilles thought to be her uncle. All this had an effect on Rochester, whose only interest was his peculiar self. Geographically freed from the Calvinist suffocation of his early and formative religious influence, he came to sense that its polar opposite, Roman Catholicism, might be a means of escape through confession and penance.

And so he went to Rome, and was graciously shown every courtesy at the Vatican as a possibly influential potential representative at the Stuart court, which had always been cordial since the accession of James I. It would remain so until the dynasty was replaced by the extreme Protestantism of William and Mary in 1688. His was given a tour of the Catacombs, which greatly enhanced the fears engendered by his odd childhood. Whether or not he converted is unknown, and if he did his volatile, shallow nature would call into question the lasting sincerity of such a move. But we do know he went on to explore the advanced debaucheries of Rome, famed for pornography and mechanical sexual devices that would appeal to a man whose lust was bereft of the ability for love or even affection.

Specifically, he immersed himself into the erotic verse of Pietro Aretino (1492-1556), cribbing this material to produce in labored couplets the spicy, mediocre verses with which he was to entertain the English court. Rochester also visited sites associated with Nero, another bisexual, amoral aspirant to create a bedfellowship of art and vice. In the following century, William Blake was to write that the road of excess leads to the palace of wisdom, but, splendid poet that he was, he was a very poor tour guide.

Young John's father, Henry, had saved the future Charles II's life at the Battle of Worcester in 1651, and was honored with the title that passed along to his son, who with this loyal pedigree was welcomed into the royal court as a boon companion. He was once briefly exiled from it when, drunkenly attempting to hand Charles some official document, mistakenly presented him with an obscene satire concerning the monarch.

But aside from this, he enjoyed royal favor and patronage, marrying well, and imperceptibly passing along venereal disease to his wife and unborn child. His best-known work is his *Satyr Upon Mankind*. When he wrote in rhymed couplets, they suffered from a sewing machine regularity, as he never learned the art of enjambment from the master of that technique, John Dryden. That remarkable man, the first Poet Laureate, did satire as well as he did everything else, and penned some lines critical of Rochester. Soon Dryden was almost beaten to death by thugs. It was once thought this was at the order of Rochester, but the culprit was probably one of Charles II's mistresses, the Duchess of Portsmouth, a French woman, who had felt the sting of Dryden's wit. She was also a spy for Louis XIV.

As an example of the endless interest provided by London, and its fusion of past and present, this beating took place as Dryden left a pub, a venerable watering hole even then, called The Lamb and Flag. This place still exists, a small lively spot between Leicester Square and Covent Garden by St. Martin's Lane. It is a favorite place of mine, and the friendly staff with gladly provide the visitor with a well done historical brochure describing the pub's long history, including the Dryden incident.

Rochester's road of excess lead of course to an early and ghastly death, but not before he found an appropriate spiritual counselor in the egregious Scottish churchman Gilbert Burnet, who left a very overripe account of the Earl's weepy deathbed conversion. Later, as a result of his fawning upon King William after James II fled the throne, Burnet wrote his famous *History of My Own Time*, in which he returned the favor of becoming Bishop of Salisbury by coming up with an outrageous lie that the son of James (who with his son Bonnie Prince Charlie would continue to assert Stuart title to the throne) was illegitimate. Burnet's ludicrous falsehood was that the prince's birth had been faked by the Queen mimicking labor while a baby was sneaked into her bed within a warming pan.

Professor Johnson's book is a marvel of good writing and lucid erudition. Aside from Rochester, he gives the reader a deeply textured account of a tumultuous, complex era, with superb literary commentary.

Interviewing him, I found out he had been a close friend of Milton scholar Howard Swedenberg with whom I had studied, and who befriended me at UCLA, as he was the associate of my mentor Edward Niles Hooker. The late Professors Swedenberg and Hooker conceived and executed the monumental definitive edition with commentary of the complete works of John Dryden, published by University of California Press, creating a unique milestone of twentieth century scholarship. They both nurtured my interest in the literature and history of 17<sup>th</sup> century England, and whatever ability I have in knowledge and interpretation of that great era, I owe to their kindly assistance and direction. With the deepest gratitude and reverence of which I am capable, I dedicate this article to their memories.



### ***Giordano Bruno***

Ingrid D. Rowland. Farrar, Strauss & Giroux. 13-978-0-8090-9524-7. \$27.

Reviewed by Sarah Gilmer Payne

Giordano Bruno has been claimed as a hero by many diverse groups, and indeed, who could fail to admire him for his brilliance and courage, for that superb defiant statement in the face of a horrible and cruel sentence of death: *Maiori forsan cum timore sententiam in me fertis quam ego accipiam* (“You may be more afraid to bring that sentence against me than I am to receive it” [*Documenti della vita di Giordano Bruno*, ed. Vincenzo Spampanato]).

Rowland’s new biography is a welcome addition to the literature on this inspiring, enigmatic man. The author writes with erudition and empathy for her subject, and her book is an excellent introduction to Bruno, about whom far too little has been written in the English language.

She considers Bruno to be a philosopher first and foremost, and in this I believe she is correct. His was a brilliant, mercurial intellect which intuitively grasped many scientific concepts far in advance of his time, but preferred leaving to others the drudgery of proving them correct. If one could ask him what he was giving up his life for, I am sure he would say that it was for his own Nolan philosophy.

Bruno was famous in his day for his method of improving the memory—or “artificial memory,” as it was called. Bruno himself would state how very easy his mnemonic system, with its intriguing wheels and intricate letter associations, was to master. Easy for him, no doubt—more difficult, perhaps, for the rest of us. I have often thought that he must have had a photographic memory.]

Rowland's background information is also quite good, and includes such interesting asides as this, concerning punishment of criminals in Rome: "In unconscious obedience to ancient Roman religious belief, lower-class criminals were hanged, aristocrats beheaded (a procedure that had one been thought to leave them in possession of their souls)."

I also enjoyed the quotes she selected to head her chapters, which range from Christopher Marlowe to Jim Morrison.

## **The British Celebrations (Part II)**

### **The Editor**

In the previous issue I wrote about the SKCM and Royal Stuart Society observances on 30 January in London. Dr. Wuonola has already mentioned Evensong at St. George's, Windsor, where the RSS lays a wreath at St. Charles's tomb, and the office takes the day into account, especially musically. Unless one has a car, Windsor is most easily reached from London by a train from Paddington station. All trains involve a change at Slough (pronounced like the word for a female pig, but with an *l* added in). Going from London one would not want to leave much after 4:00 p.m. There are at least two trains an hour at this time of day. Tickets may easily be bought from machines in the station upon arrival, without any need to queue.

The other principal celebration of the St. Charles's martyrdom is that of the Royal Martyr Church Union, held on the Saturday closest to the actual date of the feast—this year, 31 January. The Mass is offered at the Church of St. Mary le Strand, east on the Strand from Trafalgar Square and as directly across from the Courtauld Galleries as a building in the middle of the street can (i.e., the church is an island in the middle of The Strand). The 11:00 a.m. liturgy is solemn, with organ and choir. The guest preacher this year will be the Dean of St. Paul's, formerly Bishop of Sodor and Man. The Mass always concludes with "God Save the Queen," after which the congregation gathers at the rear of the nave for sherry and the "loyal toast" to the Queen. The majority of attendees usually then go to a nearby restaurant for a pre-arranged lunch, which is a very convivial affair. The London chaplain of the RMCU is the vicar of St. Charles Potter's Bar, a parish in whose founding both the SKCM and RMCU had a hand. Potter's Bar is a somewhat distant suburb of London, and the decision by the current vicar to take an active role in the work of the Union has been a happy one, after some years of neglect on the part of the previous incumbent. To a large extent the size of the congregation at the London celebration is a function of how many people are able to make it in from Potter's Bar (i.e., with respect to the weather).

The RMCU also has a celebration at St. Mary's Cathedral in Edinburgh on the 29<sup>th</sup>. The normal celebrant is the Bishop of Edinburgh, who is the current President of the RMCU. This liturgy is more modest, and is followed by a simpler luncheon in the Cathedral's chapter house. The hour for this year's celebration is 11:30 a.m.