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**Notices that recognize long duration of Membership and the Society's gratitude to Members who've donated to the General Fund this Fiscal Year, over the long term (Benefactors), and to special appeals (2009 Annual Mass)

S.K.C.M. Goods Price List/Order Form Is Available on our Website, www.skcm-usa.org

From Your American Representative

First American Region Celebration of Restoration Day, the CCCL Anniversary of the Restoration of Church & Crown, 29 May 1660 – 2010

Saint Barnabas Church, Omaha NE, 11 a.m., Saturday 29 May 2010. For the first time, we are privileged to meet at the church where the highly successful Great Plains Chapter has met for twelve years at the gracious and most welcome invitation of the rector, the Rev'd Robert F. Scheibelhofer. We will enjoy hospitality organized by Mr. Nick Behrens, Great Plains chapter secretary and Central States Representative of The Monarchist League. Nick has led the Great Plains chapter since 1990, the gathering in Jan. 2009 having been its nineteenth. The chapter has missed only one Annual Mass in two decades! With their record of dedication to the Cause, even in the face of formidable Omaha winters, this vibrant chapter and Saint Barnabas Church honor us by taking responsibility for this "First" in the American Region's history. Fr. Scheibelhofer and Mr. Behrens are both Society members. Nick and I have been discussing the 'dream' of meeting in Omaha since he and I met at S. Clement's in 1994. Auspiciously, 29 May 2010 is both the *exact* 350th Anniversary of the Restoration and also the first day of a three-day holiday weekend. We hope that many members from across the States and Canada will mark their calendars, plan well ahead, and arrange to attend.

Future S.K.C.M. American Region Annual Masses

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, SSC, rector, and chapter secretary Charles F. Peace IV, both Society members and noted for their hospitality, are already planning the mass and luncheon. Music and luncheon details will be announced in our December issue, and posted on our website by mid-October. Our select preacher at the mass is the rector of Saint Clement's, Philadelphia, Society member the Rev'd Canon W. Gordon Reid, who has enjoyed a diversity of important, international cures throughout Europe, the Mediterranean, and Britain. Canon Reid hosted the 2007 Annual Mass at Saint Clement's; I am delighted that he accepted my invitation to preach for us in 2010, not his first sermon at a commemoration of the Royal Martyrdom: As Provost of Inverness, he preached for the U.K. Society's Annual Mass at Saint Gabriel's, Warwick Square, on 30 Jan. 1987, over twenty years ago.

Saint Paul's Parish, 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 and where we also met in 1995 and 2003. It's one of our most popular venues. We are privileged that a private collector in Britain is permitting us to exhibit, exclusively in the United States, a Death Mask of Charles I, an unique and most remarkable artifact. We'll publish an article on death masks and a photograph of the one to be exhibited, in next June's issue. Chapter secretary Paul McKee and other stalwarts at Saint Paul's have already begun the planning. We will enjoy the parish's enlarged and enhanced fabric, result of a multi-million dollar capital project.

Nashotah House, Nashotah WI, 11 a.m., Saturday 28 January 2012. Although there are some frustrations associated with being American Representative, there are more than as many gratifications. A chief joy to me, having served as a Trustee of the House 1992-2007, and honor to me and the Society is the present invitation from the Very Rev'd Prof. Robert S. Munday, Ph.D., presently on sabbatical leave, and the Rt. Rev'd Edward L. Salmon, Jr., D.D., Bishop of South Carolina (ret'd) and Dean *pro tempore*, to meet at Nashotah House and have our 2012 Annual Mass in the Chapel of Saint Mary the Virgin. Cooperating in making this possible are

two Society members, the Rev'd Canon Prof. Arnold Klukas, Ph.D., Professor of Liturgics and Vicar of the Chapel (and our 2007 Annual Mass preacher), and Mr. Timothy Kasza, Director of Development. Many priests of the church have first learned of devotion to Saint Charles while they were seminarians, and carried that devotion with them for their entire ministry, so it seems particularly seemly and appropriate, "meet and right" as it were, to rejoice and give thanks. In fact, my recent studies of our membership over the years reveal that about 10% of American Region members over time have been alumni, associate alumni, faculty, staff, or honorary degree recipients of Nashotah House. During the course of my 15 years on the Board of Trustees, *no fewer than fifteen* of my fellow Trustees have been Society members. Other activities in connection with this 2012 celebration will be announced in due course.

Our 2009 Commemoration of the Decollation of Saint Charles, K.M.

1649 ☪ 360TH ANNIVERSARY ☪ 2009

The **2009 Annual Mass at Saint Stephen's Church, Providence, R. I.**, was our twenty-sixth. It was held on Saturday 31 January 2009 at the invitation of the rector, the Rev'd John D. Alexander, SSC. We had set the date back in March, 2008, later than we typically do, but are now back to scheduling our Annual Masses several well in advance; dates and venue of the next three years' Annual Masses appear on the facing page.. Also in March, we engaged our select preacher for the occasion, 28-year Society member and enthusiastic supporter, the Rev'd F. Washington 'Tony' Jarvis, long-time assisting priest at the Parish of All Saints, Ashmont, where as priest-in-charge he was our host in 1997, delighting us all with a newly-installed shrine. From 1974 to 2004, he was headmaster of The Roxbury Latin School.

The cover of this issue of *SKCM News* truly honors him and his faithful and forthright witness to the Martyr King and the principles for which he stood. Even more, it is a tribute to the King who granted the school's Charter. The cover photo depicts Irwin D. Hoffman's painting after van Dyck, Mr. Hoffman gifted it to Roxbury Latin in 1983, unveiling it on 1 February of that year at a special service, an Encaenia. The likeness is from the well-known van Dyck at the Louvre, "Charles I^{re}, roi d'Angleterre, à la chasse". Apart from the likeness and the attire, it's not like that painting, though. Rather, the King is holding the Charter of the School, which he granted in 1645. Nearly 365 years of excellence have characterized that illustrious institution, as chronicled by Tony in his history of Roxbury Latin, *Schola Illustris*.

Father Jarvis's 31 January Annual Mass sermon appears later in this issue, just following this column. It was a notable sermon, and is deserving of study and reflection. In the sermon, Fr. Jarvis approaches Charles differently than is often done. He approaches our Patron as a person, and looks at his youth and how certain events affected what and who King Charles, the man was, I found the sermon very insightful. His insight is based on his life work, for Tony's passion has been the education of young men not only in academics, but to be upright, ethical men who will dedicate a portion of their talents and effort to the service and benefit of society. Hearing and reading his sermon, it's easy to see why, in addition to his brilliant, three-decade Headmastership, honorary doctorates, national leadership positions, and international experience, Tony, for his latest book, *With Love and Prayers* (a collection of forty addresses to students), won the Christopher Award for adult non-fiction. Tony presently teaches at Yale and is Director of the Educational Leadership and Ministry Program at Berkeley Divinity.

The music of the mass was Marc-Antoine Charpentier's *Messe à quatre voix*, Hi1 (for Hitchcock, who catalogued the works of the French baroque composer. Many details of Charpentier's life are sketchy. He was born in Paris in 1634 or 1643. It is known that he studied in Rome under Carissimi, and returned to

Paris in 1670 to write opera and music for Molière before attaining his position at the Jesuit church of Saint Louis in the mid-1680s. He wrote 11 masses; a total of almost 500 sacred works survive. In 1698 he was honoured by becoming the Master of the Music at Sainte-Chapelle. [from program notes by Joel McCoy] In addition “Give Sentence with Me, O God” by Tomkins (text from Psalm 43) was the offertory anthem, and his well known organ voluntary, “A Sad Pavan for these Distracted Times” (written on 14 Feb. 1649; the composer’s position at Worcester cathedral was eliminated with the city’s surrender to Parliamentary forces in 1648.) was the prelude. A single, anonymous donor underwrote the soloists and Saint Dunstan’s Consort (violins, ‘cello, and continuo) that supplemented the parish Schola Cantorum. That munificent benefactor, all the patrons and donors, the parish, the musicians, and their director, Organist and Choirmaster James Busby, are thanked for so richly adorning our Annual Mass. The music selection was brilliant and unusual. Of the period, the mass setting, communion voluntary (Charpentier’s *Panis Angelicus*), and offertory anthem were rarely heard selections, risky but highly successful. Their selection, preparation, and performance gave testimony to the quality and dedication of Mr. Busby and the musicians under his direction. The music we heard was, as I wrote to James, “devastatingly beautiful”. As I characterized it less than 24 hours after the Annual Mass, “exquisite, elegant”, and the *Panis Angelicus* “ethereal”; the music in its entirety “an exemplar of music being allowed truly to serve its liturgical and devotional purpose.”

Father Jarvis joins an impressive list of distinguished preachers who have marked the anniversary of the Royal Martyrdom each year. The Annual Mass sermons, although delivered at the Annual Mass, reach all members of the American Region through *SKCM News*, and even broader audiences through our website, where our publications are archived, and in this case Saint Stephen’s website, where some parishioners and friends may receive their first exposure to the Royal Martyr and some of the reasons we honor him.

Although far from a certainty in late January, favorable weather allowed for members to travel into Providence, some flying in and out on tight schedules without difficulty. That we were again spared foul weather is something for which to give thanks. The church, an Upjohn edifice, richly and tastefully decorated, was resplendent with floral tributes to departed officers, benefactors, and members of the Society, at the High Altar and at the festal shrine, comprising the Society’s copy of the 1636 van Dyck portrait of the King in Garter robes on an easel on the gospel side, a vase of white roses beside it. The solemn procession made a station there.

Saint Stephen’s dignified liturgical style did justice to the surroundings, as the rector celebrated the solemn mass of Saint Charles. Associate priest the Rev’d Gardiner H. Shattuck, Jr., was deacon of the mass, and Richard Noble, subdeacon. The mass included an Old Testament lesson, read by the American Representative, the beginning of II Samuel, verses 1-16. While not a perfect parallel, it is a disturbing text foreshadowing the Royal Martyrdom, the Restoration of the Crown, and the vengeance exacted upon the regicides, in which the distraught Saul asks to be killed by the Amalekite, who brought Saul’s crown and armlet to David. After rending his garments, David, at the end of the day, caused the Amalekite to be killed on account of having “slain the LORD’s Anointed.”

The general sentiment at the time of the Restoration is illustrated by Wheatly’s strident rationale for the lesson, appointed to be the First Lesson at Morning Prayer in the State Service:

“There is no parallel for this inhuman and barbarous murder of a good and pious king by his own subjects in all the Old Testament; and therefore the Church is content to read the history of David’s justice and vengeance upon the Amalekite, that accused himself of killing King Saul, though at his own

request, to ease him of his pain; and of David's own decent mourning for his sovereign, notwithstanding he had always been his mortal enemy, had apostatized from God, and was forsaken by heaven. How much more reason then had our state to punish those impious rebels, who murdered the best of kings, only for adhering to the best of religions; and also to set apart a day of humiliation for fasting and prayer, and to draw up a mournful office for the occasion, after the example of David in the lesson." [Charles Wheatly, M.A. (1686-1742), Vicar of Brent and Furneux, Pelham, Hertfordshire, *The Church of England Man's Companion, or a Rational Illustration of the Harmony . . . and Usefulness of the Book of Common Prayer*, first published in 1710; a standard work for over a century]

There were 115 members and supporters present at the Solemn Mass; about 80 of these stayed for the luncheon, served buffet style with tables set up as usual, in the handsome Great Hall of the Parish. This year we undertook to establish a new tradition. I delivered the Society's portrait of King Charles in Robes of the Order of the Garter (a copy of the original after van Dyck in Dresden, 1636) to the church at the beginning of October. It hanged in the Great Hall until the day of the Annual Mass, when it was used as a shrine at the Solemn Mass. The loan of the portrait to the host parish is a token of the Society's esteem and appreciation of the arrangements and effort made, and expense incurred, by the host parish, worship and fellowship enjoyed, and hospitality received by Society members, supporters, and other visitors in connection with the commemoration of the Royal Martyrdom. Some host parishes' parishioners are not so familiar with our Cause and our Patron, so the painting may also serve as a focus of conversation to enhance local interest in the upcoming Society celebration to be held in their parish. Our portrait, handsome and distinguished in an ornately detailed but understated gold frame, measures about 3'w x 3'9"h. It was painted by Society member Thomas Curtis of Milwaukee, Wisconsin, the noted portrait artist, in 1994, the Society's Centenary Year. There are a number of van Dyck versions of this pose, and many copies. The one by Hans-Peter Klut, displayed at the Zwinger Palace Museum's Gemäldegalerie Alte Meister, Dresden, is the best-known. Safely hanging high on its wall, it is seen in a 2002 AFP news photo "above it all" while other paintings are stacked up, having been removed from the danger presented by the flooding of the Danube that year.

Toward the luncheon's end, Father Alexander greeted Society members and other visitors and introduced me. I thanked all those who made the day a success, especially the rector and Mr. Busby, with whom I worked most closely in planning the day. I introduced Doug Ruff and John Covert, Trustees who were in attendance, mentioned the next two years' Annual Mass venues, and reported on the Annual Meeting of the Board of Trustees. Members remained more than hour longer to enjoy each others' fellowship. Notably, Nashotah House Director of Development Tim Kasza, newly enrolled in the Society, traveled from Wisconsin to attend. The largest delegation from any one parish was about a score from the Church of the Advent, Boston, assembled by Thatcher L. Gearhart, Treasurer of the Parish and Chapter Secretary. Each of these had about 6: Saint Paul's "K" Street, Washington DC, led by Chapter Secretary Paul McKee; All Saints, Ashmont, Boston; Saint John the Evangelist, Newport, including Chapter Secretary Douglas Channon. Saint Stephen's itself was represented by a dozen or more. Our preacher was accompanied by several Yale students. The Dean of the Cathedral in Providence, Father Harry Krauss, a friend of the American Representative of over thirty years standing and a 20-year member, was in attendance, as were the Rev'd & Mrs. Philip C. Jacobs III, 25-year members whom I met for the first time.. Father is rector of Holy Trinity, Canton. Also, happily, my son Philip, 17, accompanied me.

The quality and scope of our Annual Masses could not be sustained without our generous patrons and donors, whose contributions are so much appreciated by those in attendance, the host parish, the Society at large, and especially by the Trustees and the American Representative. We're thankful for our members' commitment and frankly humbled and honored to serve members with such dedication and loyalty. This year, rather than appeal to the entire membership, we asked only members in New England and the more proximate parts of New York for their support. Some members from other areas chose to give as well. The resulting support for the 2009 Annual Mass, totaling about \$2,500, was gratifying, indeed:

Supporters of the 2009 Annual Mass

AN ANONYMOUS BENEFACTOR

"A Grateful Son of Roxbury†" entirely funded the soloists & the Saint Dunstan Consort, comprising violins, 'cello, and continuo, all supplementing Saint Stephen's Schola Cantorum.

† The Roxbury Latin School, West Roxbury MA, founded in 1645 under Charles I's Royal Charter

PATRONS

Charles Barenthaler

The Rev'd W. Douglas Bond

Thatcher Lane Gearhart

The Rev'd Dr. Joseph Walter Lund

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The Rev'd Canon Robert H. Pursel, Th.D.

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Charles A. Calverley, Jnr.

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The Rev'd Philip C. Jacobs, III

The Rev'd Canon Harry E. Krauss, Dean

Philip W. Le Quesne

Samuel A. Manka

The Rev'd Dr. Charles Everett Whipple ☒
(who died less than a month later, 20 Feb.) **R.I.P.**

John C. Workman, Esq.,
in memoriam Everett Courtland Martin

Mr. & Mrs. Douglas G. H. Channon

The Rev'd F. Washington Jarvis

Howard S. Greene

Michael C. Sherwood

The Annual Meeting: Permit me to mention what is not merely a change in terminology. Since 1984 until this year we have called our annual January gathering, begun in its present sequence by my predecessor, Mrs. Eleanor Langlois, the 'Annual Mass & Meeting'. This year it became the 'Annual Mass'. Since we don't change our traditions lightly, I'll give the reasons for this one. We've already announced the American Region's incorporation in April, 2008, as the "Society of King Charles the Martyr, Inc.", under the General Laws of the State of Maryland. We are a "charitable, not-for-profit, and non-stock corporation", and in February, 2009, received formal confirmation of our tax-exempt status under §501(c)(3) of the Internal Revenue Code, effective 9 April 2008..

The ***Annual Mass*** and the luncheon following, at which I am privileged to thank those involved in the day's plans, and to make some announcements, comprise the worship and fellowship we enjoy. The Bylaws of the Society as now organized provide for the Board of Trustees, acting as the members, to hold an ***Annual Meeting*** each year near 30 January. At this meeting the business of the Society is conducted, including election of Trustees and Officers, appointment of committees, my annual report to the Board on the Society's state of affairs, and the treasurer's report. It is the one statutory (*i.e.*, required by our statutes) meeting of the year. Other meetings of the Board are called throughout the year as needed, in accordance with the Bylaws. Since our incorporation, the Board has met four times: 19 August and 21 October 2008, and 27 January (statutory Annual meeting) and 23 April 2009. The Council, precursor to the Board, had approved the Articles of Incorporation, enacted the Bylaws, elected its members as the Board of Trustees and its officers

(and rôle-holders) as the Officers and rôle-holders of the Corporation, and put the initial bank resolution in place, all by Unanimous Written Consent as of 21 April 2008.

In summary, the Board of Trustees is responsible for the governance of the Society. In a sense the American Region of the Society has come of age, adopting a responsible, corporate form of governance in place of the informal decision-making heretofore. We are now a free-standing legally-constituted entity independent of the U.K. Society, while retaining fraternity, collegiality, and a full measure of filial allegiance to the mother Society from which we originated.

Thus, I was able to announce, at the luncheon after the Annual Mass on 31 January 2009, that the **Annual Meeting had been held on 27 January** and to report on actions taken there, *viz.*:

- Acceptance, with regret, of Bill Gardner's resignation from the Board, and with appreciation of his gracious offer to continue his duties on an interim basis,
- Re-election of the remaining 6 members of the Board and election of Dr. Alexander Roman to the Board,
- Acceptance of Father Swatos's not continuing to edit *SKCM News* and returning the job to Dr. Wuonola, at their mutual agreement,
- Re-election of the existing holders of offices and rôles *except* appointment of Father Swatos to the new rôle of U.K. Delegate,
- Establishment within the American Region of a Canadian Branch of the Society and appointment of Dr. Roman as Canadian Representative, and
- Designation of Bill Gardner as Interim Membership Secretary and Treasurer and of Doug Ruff as Assistant Treasurer;
- (Re)-institution of Life Memberships and setting their cost at \$360 *per annum* (\$250 for those 65 and over; nominally 22.5× and 15× the *per annum* dues amount; with the *caveat* that adjustment is possible in case of severe currency fluctuation, *etc.*, by assessment of a 'top-up' fee),
- Acceptance of a rare book of prayers (the 1617 first edition was dedicated to Prince Charles)—gift of the Rev'd Kent L. Haley, Keizer, Oregon—the *Supplications of Saints* by Thomas Sorocold, likely to be a XVII Century edition, still requiring expert verification, and
- Review and designation of several additional Benefactors.

Although chronologically out of sequence it is logical to list here the **Board's actions at its Saint George's Day meeting, 23 April 2009** (minutes not yet approved):

- Review and designation of three additional Benefactors,
- Formalized 30 January as the due date for each year's dues payments, a long-standing unofficial practice,
- Formally received the I.R.S. letter acknowledging our §501(c)(3) tax-exempt status, which had been immediately announced by email upon receipt of the IRS notice,
- Announced Nashotah House seminary as the venue of the 28 Jan. 2012 Annual Mass,
- Board was updated on History and Necrology progress, the latter increasing (1/08 **52**, 1/09 **97**, 4/09 **121**) as a result of internet and library research and generous help from Nashotah House and General Theological seminaries' Development Directors and GAS Superior-General, and
- Status of Devotional Manual reported; hope to have it reviewed by about two dozen reviewers during the Summer, and to offer its First Edition in the December *SKCM News*, and
- Appointed and gained Board approval for an Executive Committee (EC) composed of President, Secretary, and Treasurer (presently vacant) of the Board. The Board may refer issues to the EC, which may be empowered to discuss and decide any matters within parameters set by the Board; the EC is

presently authorized to bring on a Treasurer (Membership Secretary) but to leave that person's Board status for decision by the full Board.

- Received report from Alex Roman on measures under consideration or underway to build Canadian membership, including downtown Toronto office space shared with monarchists.
- Announced dates of upcoming meetings, 10 June (White Rose day, tentative, will cancel by 1 June unless pressing business is at hand), and 27 Oct. (main business, FY2009 Financial Report).

The ***Benefactors of the American Region*** are listed below. Their generous, sustained giving greatly strengthens our beloved Society by enhancing its work and witness.

Benefactors of the American Region, Society of King Charles the Martyr

Charles Barenthaler
Emily Stuart Brown ✠ 1989
The Rev'd Osborne Budd ✠ 2001
The Rev'd Wilbur B. Dexter ✠ 2005
Kathleen M. (Mrs. Wilbur B.) Dexter ✠ 1994
The Rev'd Kent L. Haley
Richard Towill Hines
Alan R. Hoffman ✠ 2006
Jonathan Jensen
Allan F. Kramer II
The Rev'd Dr. Joseph Walter Lund
Everett Courtland Martin ✠ 2004
Paul W. McKee
The Rt. Rev'd James Winchester Montgomery

Sarah Gilmer Payne
John Douglass Ruff
Carl Bixby Sadler ✠ 2008
Philip Terzian
James N. Ward
The Rev'd Dr. Charles Everett Whipple ✠ 2009
Suzanne S. Williamson ✠ 2007
John Arthur Edward Windsor
Mark A. Wuonola, Ph.D.

✠ Requiescant in pace

Departed Benefactors are designated with a cross, *viz.*, ✠, followed by the year of death

Royal Martyr Day Commemorations – 2009

United States Commemorations – submitted by Don Evans, Chapter Liaison (the date is 30 January unless stated otherwise)

AL Saint Charles Anglican Church (APCK), Huntsville. Mr. John David Edward Milam, a seminarian of the parish, reports that Saint Charles was commemorated and that a chapter is being formed. On the Martyr's feast-day, the parish's Feast of Title, the rector, Fr. V. Leslie McAbee, touched on highlights of Saint Charles's churchmanship and his martyrdom. Mr. Milam made prayer cards for the event, distributing them to the parish. Another Society member, Richard Smallwood, Sr., just completed his term as Senior Warden. On 7 June 2009, the Parish will celebrate its 25th year in its facility.

CA All Saints, San Diego. 9:30 a.m.

CA Christ Church Parish (ACC), San Mateo, commemorated Saint Charles at the 9 a.m. sung mass on Sunday 1 Feb., their Candlemas celebration. On the following Sunday, Septuagesima, the rector, Fr. John Altberg, preached on King Charles the Martyr, with reference to I Cor. ix: 25, "I go from a corruptible to an incorruptible crown." "Remember!"

Fr. Altberg instructed his hearers concerning Saint Paul's original meaning in contrasting the incorruptible crown—any Christian's heavenly reward, but notably the martyr's crown—with the corruptible crowns for which we strive. The Apostle Paul referred to the laurel wreaths bestowed upon the winners of athletic contests in ancient Greece, in particular, footraces and marathons. Such crowns were indeed corruptible, not as a crown of kingship can be corrupted by abuse of power or political considerations, but

simply because it dried up, the leaves fell off, and what remained was a dry, hard knobby object that would hurt if it were put on. Saint Paul builds on the same metaphor, obvious to the Corinthians, when he refers to running the race, suggesting to his listeners, obsessed with athletic contests just as so many in our society are today, that they should train for and seek their heavenly reward just as diligently, given its supreme importance!

CA There were sporadic prayers offered in thanksgiving of Saint Charles's defence of the historic episcopacy by the various members in the state of California.

CT Berkeley Divinity School – Yale. Fr. Tony Jarvis reports that Charles, King & Martyr, was duly remembered at mass on the morning of 30 January.

CO Saint Michael and All Angels' Church, Denver. Fr. Ralph T. Walker, SSC, reports a Low Mass on the Feast with 21 people in attendance. There was also on that day a Funeral Mass of a long time member of the parish (who himself in earlier years was a follower of Saint Charles and participant in the Society) and with about 150 in attendance at that funeral, some of those would have been at the Saint Charles Day Mass except for his obsequies.

FL Church of the Guardian Angels, Lantana. According to Fr. David Kennedy, a low mass of King Charles was celebrated on his day at 7:45 a.m.

IL Ascension, Chicago. At 7 a.m., the rector, Father Fertig, celebrated the mass of King Charles the Martyr, with four attending and receiving, according to Charles M. "Charley" Taylor, parish administrator. A full calendar of saints is commemorated at Ascension; we're glad it include Saint Charles.

MA Church of the Advent, Boston. According to Thatcher Gearhart, The Church of the Advent in Boston, Massachusetts, observed the Martyrdom of King Charles this year by sending a large contingent down to Saint Stephen's in Providence, Rhode Island, to join with the rest of the Society at the Annual Mass. More than twenty members of the Advent attended the mass, most of whom stayed for the drinks and luncheon afterwards.

MA All Saints, Ashmont, Dorchester, Boston. 7 a.m.

MD Grace & Saint Peter's, Baltimore. 6 p.m.

NE Great Plains. Nick Behrens reports the Great Plains celebration took place at Saint Barnabas Church (ACA) in Omaha, Nebraska, on Saturday 31 January at 11 a.m. The celebrant was Fr. Robert Scheibhofer, Rector of Saint Barnabas Church; the preacher and deacon of the mass was the Rev'd Fr. David John William McCready, associate rector of Saint John's Anglican Cathedral (ACA) Quincy, Illinois. Fr. McCready's homily appears later in this issue. Mr. Sean Reed of Saint Barnabas served as subdeacon. Members of the Saint Barnabas Choir sang mass parts by Thomas Tallis, the Anthem "O God, Thou Art My God" by Henry Purcell, and led the singing of canticles and hymns.

Fr. McCready is a native of Belfast, Northern Ireland, and trained in theology in the British Isles. He delivered a very stirring and riveting sermon in a manner that only a British Anglican preacher can present.

About 45 worshippers were in attendance. This included a car load of folks from Saint Aidan's (ACA), Des Moines. A brunch reception of quiches and Cornish baked sweets followed in the church undercroft. Members of the Nebraska Branch of the Monarchist League assisted with the brunch.

Society members are asked to pray for Saint Barnabas Church, currently defendant in a lawsuit for its property filed by the Episcopal Diocese of Nebraska (TEC).

NY The Church of the Resurrection, Manhattan. Fr. Barry Swain reports that a low mass was said on the feast of the Royal Martyr, 30 January, at noon. The Rosary was prayed at 12:30 p.m. for the intentions of the unity of the Anglican Communion and the defence of the Sacraments, as King Charles would wish.

NY Church of Saint Mary the Virgin, Times Square, Manhattan. Low masses & homily 12:10 & 6:20 p.m.

PA Saint Clement's, Philadelphia. Saint Clement's remembered King Charles at the regular Evensong on 29 January and at the masses on 30 January with collects &c. appropriate to his feast-day.

SC Charles Towne, Carolana. A mass was celebrated on Thursday 5 Feb. at the Church of the Holy Communion.

SC Church of Saint Charles, K.M., Mayesville. Richard Hines reports that Saint Charles was remembered at a mass on Saturday 31 January. Fr. Craig Young of the Anglican Church of the epiphany, Columbia SC, preached a wonderful sermon on Saint Charles. Following the mass, a reception was held at Glen Eberly, the residence of Richard and Patricia Hines.

TN University of the South. Seminarian Chad Krouse reports that Saint Charles was remembered on 30 January both in sermon and at the mass at the Chapel of the Apostles. A chapter is being formed at Sewanee.

TX Diocese of Fort Worth, Diocesan Center. Bp. Iker, celebrant **Good Samaritan, Dallas.** 10:15 a.m.

Good Shepherd, Granbury. 29 Jan., 6:30 p.m.

Holy Cross, Dallas. 6 p.m.

Saint David of Wales, Denton. 29 Jan., 9:30 a.m.

Saint Francis, Dallas. 6:45 a.m.

Saint Joseph's, Grand Prairie. 7 p.m.

Saint John's, Corsicana. 6 p.m.

Saint Mark's, Arlington. 12 noon.

Saint Stephen's, Sherman. 12:15 p.m.

Saint Vincent's Cathedral, Diocese of Fort Worth. 12 noon.

Trinity, NE Texas.

WI Nashotah House seminary. 8:30 a.m. sung mass, Father Klukas, celebrant; all faculty and seminarians present.

Canadian Commemorations – submitted by Alex Roman, Canadian Representative

Anglican Church of Canada

King's College Chapel, University of King's

College, Halifax, Nova Scotia

Saint Peter's Cathedral, Charlottetown, Prince
Edward Island

Saint Bartholomew's Anglican Church, Toronto,
Ontario

Saint Martin in the Fields Anglican Church,
Toronto, Ontario

Saint Mary Magdalene's, Toronto Ontario

Saint Matthias (Holy Cross Monastery and Parish),
Toronto, Ontario

Saint Thomas Anglican Church, Toronto, Ontario

Saint John the Evangelist Anglican Church,
Montréal, Québec

Anglican Catholic Church of Canada:

Cathedral Church of Saint John the Evangelist,
Victoria, British Columbia

Cathedral of the Annunciation, Ottawa, Ontario

Saint Aidan's Parish, Halifax, Nova Scotia

Parish of Our Lady and Saint Michael, Edmonton,
Alberta

Christ the King, Calgary, Alberta

All Saints, Renfrew, Calgary, Alberta

Holy Redeemer, Claresholm, Alberta

Holy Trinity, Medicine Hat, Alberta

Holy Nativity, Barrhaven, Ontario

Saint Athanasius, Belleville/Roslin, Ontario

U. K. Commemorations – submitted by Father Bill Swatos, U. K. Delegate

Perhaps because it was the 360th anniversary of the Royal Martyrdom, the S.K.C.M. service at the Banqueting House was better attended than it has been in recent years—definitely more than a hundred people. The weather was not in itself any better or worse than I remember it, except for one year when it rained. Curiously, Fr. Card-Reynolds, instead of calling it the 360th anniversary of King Charles's martyrdom, called it the 359th year of the anniversary of King Charles's martyrdom—which is certainly true, but I have never seen any source that detailed any anniversary celebrations during the interregnum. Indeed, my understanding is that the anniversary began to be celebrated (and the "act of canonisation" taken) with the Restoration. The liturgy used was the same as it is every year, and the Dean of Westminster's sermon, of a traditional style as well.

The Windsor service was as it is every year also, but very poorly attended by members of the Royal Stuart Society itself—not more than a dozen including my wife and myself. Although the wreath was somewhat pastel for my tastes, it was good, as always, to hear Ley's setting of Charles's evening hymn sung.

The attendance (around fifty, a dozen in the sanctuary party and about 35 in the congregation) was somewhat better than usual at the R.M.C.U. service at Saint Mary-le-Strand too. The preacher was the Dean of Saint Paul's, Noël Jones, sometime Bishop of Sodor and Man. His sermon was excellent, its focus, on the Little Gidding community and its effect on Charles's spirituality. Apparently, the Bishop himself has had a long relationship with Little Gidding, in particular an effect on him to enter Holy Orders in the first place! I had a very nice conversation with the Bishop at the luncheon and learned many things about church life on the Isle of Man, which I'm sure will make me a much-sought-after speaker around the world. The diocese has many redundant churches; its main 'industries' are tourism and gambling.

Having attended the Sunday morning high mass at Saint Mary's, Bourne Street, we experienced the Great London Snow of 2009. So many things were shutting down, we decided not to attempt going back for the first evensong of Candlemas, but were able to attend solemn mass of Candlemas at Saint Mary's on Monday evening, flying out Tuesday nearly on schedule.

(The American Representative's column continues in a few pages.)

N.B.: The American Branch's taking responsibility for the *Canadian Branch*, now officially reestablished in 2009, is a matter of promise and joy, signified and detailed by the following 27 January 2009 Proclamation of the Board of Trustees of the American Region. Henceforth to appear in every issue, Dr. Roman's first regular column as Canadian Representative follows it:

The Canadian Branch

OFFICIAL PROCLAMATION

Of the BOARD of TRUSTEES of the
SOCIETY of KING CHARLES the MARTYR, Inc.

* * *

Whereas, Heretofore, earnest efforts to establish a Canadian Branch of the Society have not met with success; *and*

Whereas, the Dominion of Canada in its governance is a constitutional Monarchy whose Head of State is Her Majesty Queen Elizabeth II, the Queen of Canada; *and*

Whereas, an admittedly small but loyal number of Canadians enjoy membership in the American Branch of the Society; *and*

Whereas, in Canada there exist individuals who would support the Objects of the Society, and networks of individuals known to our Canadian members, *to wit*, the Monarchist organizations and the Loyalist Societies; *and*

Whereas, a number of parishes in various Provinces throughout Canada have enough supporters to have organized commemorations in the past; *and*

Whereas, one parish possesses a secondary relic of the Royal Martyr; *and*

Whereas, Dr. Alexander Roman, a Canadian member who is active in the American Branch, particularly as a contributor to its publication, *SKCM News*, and Dr. Mark Wuonola, American Representative and President of S.K.C.M., Inc., have agreed to join together successfully to establish a Canadian Branch; *then*

WE HEREBY RESOLVE *to establish and support*, on the foundation of the strengths set forth above, a Canadian Branch of the Society which will be organized within the American Branch, the adjective 'American' in this context having its broader meaning, of or pertaining to the Americas; and *to make available* the infrastructure of the American Branch—its governance, financial capability, and publication, *SKCM News*—to members of the Canadian Branch, freeing them and their officers from handling those matters, which would be highly inefficient to duplicate when numbers are small, and redundant under any circumstances, thus permitting them to focus on increasing the witness, visibility, and membership of the Society in Canada.

THEREFORE, the Board of Trustees, endorsing this Resolution, have today elected Dr. Alexander Roman to a seat on the Board and designated him Canadian Representative to denote that his rôle will be to Represent the Society in Canada, to Represent the Canadian Branch of the Society in the councils of the American Branch governing it, and to have primary Responsibility to lead the work of the Society in Canada.

With our unanimous assent, Set forth this 27th day of January, Anno Domini MMIX. [signed]

Mark A. Wuonola, Ph.D., *President and American Representative*

J. Douglass Ruff, Esq., *Secretary and General Counsel*

William M. Gardner, Jr., *Treasurer and Membership Secretary*

The Rt. Rev'd Keith L. Ackerman, D.D., SSC, VIII
Quincy (ret'd), *Episcopal Patron*

From the Canadian Representative

A Letter from His Sacred Majestie's Dominion of Canada

One of the more curious aspects of Canadian identity is the lengths to which Canadians will go to emphasize how much they are not like their American neighbours to the south.

In fact, Canada as we know it today would not have come to national fruition were it not for the American United Empire Loyalists who began to arrive here *en masse* in the final years of the XVIII Century and in the aftermath of the American Revolution.

As a legislative researcher for the provincial government, I had the privilege of developing a number of private member bills that enshrined aspects of our national and provincial heritage. Among these is the United Empire Loyalist Day Act that received Royal Assent and established 19 June as a day set aside to commemorate the historic and ongoing contributions to Canadian national development by the American Loyalists.

What struck me in my research as significant is the extent to which Canada is truly beholden to the culture and traditions of the Loyalists who brought with them a tremendous devotion to King and Crown. It was that devotion that laid, for example, the foundations of Canadian national unity in the midst of cultural diversity – the Loyalists themselves were Canada's first multicultural immigration consisting of no less than ten national groups together with First Nations peoples and African-American ex-slaves.

Such a great impetus to Canada's national development as a constitutional monarchy did indeed derive from such an unlikely source. But that source was fed centuries earlier when Canada was claimed for the Crown of King Henry VII of England by the Italian explorer Giovanni Caboto in 1497 (who is also known by his Anglicized name of "John Cabot"). Both Newfoundland and Nova Scotia were settled under King Charles I who granted Nova Scotia her Scottish-inspired coat of arms that it proudly displays as our "Royal Province" to this day (the Lieutenant Governor of Nova Scotia is the only one in Canada to include the full Union Jack in his personal arms as a result of this province's strong connection to the Royal Martyr).

It therefore seems that ahead of any organization or movement to promote all things Christian and royal in Canada, in light of these historical considerations, should stand the Society of King Charles the Martyr.

I am deeply honoured to be able to work with Dr. Mark Wuonola, the American Representative of the S.K.C.M., to help spread the work of this Society in Canada. My earlier foray into Canada's historic connection to the United States served only to underscore that Canada is truly part of the "Americas" and that what is properly American (Loyalist) culture is not, nor can it be, in any sense, "foreign" to Canada or Canadians.

Spiritually, I am an Eastern Catholic with an enduring interest in hagiography and all things Anglican, and an oblate of Saint Benedict. The devotional discipline of such Guilds, particularly in the Anglican tradition, reflects a spirit that is sorely needed in all churches today.

Perfunctory Sunday observance as a general badge for Christian practice has, given the contemporary spiritual crisis, long outlived its "best before" date.

What these times call for are Christians who strive to be vessels of the Holy Spirit to overflowing so that others in their immediate environment may experience the enlightening and strengthening Grace that inspires one to reflect the peace of Christ to the world in search of it.

The Society of King Charles the Martyr, with its emphasis on the Incarnation of our Lord, God and Saviour Jesus Christ through the catholic tradition of Christianity relating to devotion to Christ Crucified, the Holy Eucharist, the Blessed Virgin Mary and the entire Communion of Saints and to traditional devotions, is brilliantly positioned to be just such a beacon for the necessary clarion call to a “devout and holy life” to borrow from Blessed William Laud that the world needs to hear today.

With the prayers and help of the American Representative, we will strive to make the ideals of the S.K.C.M. known throughout the Dominion of Canada and to win new members. It is foreseen that interest in the S.K.C.M. will come from monarchist and loyalist as well as from traditional Anglican quarters – with the view to interesting members of other churches in this special cause. For the veneration of Saint Charles, King and Martyr is not limited to the Anglican High Church pews alone. Both the Orthodox and Roman Catholic Churches have embraced the Anglican Use in full and for those members, giving up the veneration of Saint Charles the Royal Martyr is unthinkable! [*Our tract, The Sanctity of Charles I, is by a Roman Catholic, the Rev'd J M. Charles-Roux, I.C. –Ed.*]

I take this opportunity to thank Dr. Mark Wuonola for his friendship and counsel in developing the Canadian project which I entrust to the prayers of all members of the S.K.C.M. for its spiritual as well as numerical growth under the mantle of our holy patron, the Royal Martyr Saint Charles.

--Alexander Roman, Ph.D., OblSB
Canadian Representative, S.K.C.M.

Given at Queen's Park in the city of Toronto, the province of Ontario, the Dominion of Canada on this the 3rd day of April in the year of our Lord 2009 and in the 58th year of Her Majesty's Reign.

From Your American Representative (continued)

We have a new publication, the ***email Communiqué***, that made its debut at the end of March, and has been followed by the April issue, sent out a few days into May. You need email to receive it. Part of its appeal is the lack of printing or mailing costs (see below). You also need to send us your email address, which can best be incorporated into our distribution lists by sending it to wuonola@earthlink.net. It grew out of some emails I sent to a few dozen members on the eve of the Royal Martyrdom, on the day and just after 2 o'clock (the hour of the martyrdom), and on 2 Feb., the anniversary of the Coronation of King Charles. In our Strategy Task Force (Doug Ruff, Lee Hopkins, and myself), we had been talking about how to encourage and facilitate closer ties with members and among members. This year, because of my

intense Society work—the History project and Necrology project (the latter now having expanded into a Devotional Manual) on top of my usual activities—I was moved in a deeper way as 30 January approached. I wrote some pieces with a devotional component. I also included some historical points, minor points or trivia to some. These details, if meditated upon, help make an event more real to us. Thinking about such details helps us understand a situation better, while knowing only the “big picture” gives us a bland, generic view of that situation. I will facilitate contact among members should you feel drawn occasionally to talk about such things with other members. The *Communiqué* will be short (1.5 to 2 pages) and will appear about nine times a year. It will not appear when *SKCM News* appears; there will probably be an Estival break in August. Since this is an experiment, feedback is desired.

The new publication’s content is focused to things relating to King Charles the Martyr—history, the arts and aesthetics, cultural history, and achieving an understanding of the period. That way we can understand Charles’s reign better, and understand him as a man. We will become better at explaining who he was and what his place in history was, and his place in Anglican history.

S.K.C.M. News is undergoing a few changes with this issue. As always, if you have comments on any of them, or other ideas, I will be pleased to receive, consider, and acknowledge them. Editorial responsibility has returned to me. Since dues have gone up for 2009, we are trying hard to keep costs in control to delay further increases. At the same time, we wish to retain the ‘look and feel’ of the American Region’s magazine. It is generally viewed favorably, and compares well with the other Catholic Devotional Societies’ publications. In order to reduce its weight somewhat, we are reducing the weight of the page stock slightly, and the weight of the cover considerably. Its ‘look’ will remain the same: the cover will be glossy (on both sides) but not thick and stiff as it was. Its dimensions will remain the same; we aim to fix the number of pages at forty. We negotiated a price for our usual press run. We’ve saved some money and have four pages of glossy stock rather than two; photos reproduce better. We’ll publish more photos, including the occasional color photo.

We will continue to reformat *Church & King* to match *SKCM News*. We receive it from England in electronic form, but formatted for A4 paper. Doing it in two-column format on 7 × 8.5” pages (folded 8.5 × 14” paper) as we’ve done for several years reduces the number of pages by nearly half.

Of course, first class postage is increasing in May. Printing and postage are the major expenses behind both publications: The rest of the work is volunteer effort, from writing articles and reviews, providing interesting and germane content, historical or contemporary, to enhance the publication’s value, editing, and layout, and of course addressing, stamping, stuffing, and sealing envelopes.

Volunteers Are Needed – Volunteers Are Important!

We always need and desire more *volunteers* to help with (1) production and distribution of *SKCM News* and *Church & King*, or (1a) the Editor’s job itself, and most importantly, (2) to take on the member and financial record-keeping (Bill Gardner’s job as Membership Secretary and Treasurer; detailed job description available); (3) the goods business (handled by Bill for the last 14 years and now back in my hands), and (4) to help with the correspondence necessary to produce a high-quality history of the American Branch. Much additional information is literally ours for the asking. Please step forward and show your love of the Cause and of the Society.

While it is practical and expedient to get more members involved in our operations, it is also healthier for the Society that the work not be confined to only a few hands. I think you will find our operations quite interesting and rewarding. None of the jobs I mention here is unmanageable even for a member with a busy career—that I know. But things become unmanageable when one person is doing four or five jobs. The only jobs I haven't done are the rôles of Webmaster and of Episcopal Patron, for neither of which I'm qualified. Each job I've done has taught me something, and has brought me more fully and meaningfully into my commitment to serve the Cause we all share. All of the positions involve contact with members, of a different character in the case of each. I am sure you will enjoy working with the Board of Trustees, its Officers, and holders of key rôles such as the Webmaster, the Chapter Liaison, and the U.K. Delegate, and especially fellow members. You will bring your own commitment, energy, and talents as well as new ideas into the service of the Cause of the Martyr King we venerate.

This request is very important for the health of the Society: for our governance, for the existing volunteers, and for those of you who are called to join us—and some of you *are*. Please consider the matter seriously.

Articles in this Issue

Since we're talking about volunteers, it seemed that my usual paragraph on what the present issue contains should highlight what these volunteers do. To produce interesting content for *SKCM News* is a difficult job; our contributors perform it very well. Much of what one is inclined to say has been said before—many times. Our Objects are fundamental to our existence, so certain messages—why Charles's rôle wasn't peripheral or optional, but was in fact *central* to Anglican Identity—do bear repetition. Also, new members are always entering the Society. But saying these things in different ways and from different perspectives can convey basic facts to the less experienced and also interest longer-term members by increasing the depth of their knowledge and understanding. Our contributors do this issue after issue.

This time we have book reviews from Lee Hopkins, Sarah Gilmer Payne, and Suzanne Bowles. Sarah has written over 30 reviews and has contributed them for over 15 years. Lee, too, has been producing content for *SKCM News* for over 15 years, with over 40 reviews, several articles, and a poem. Sue has come aboard more recently, with about half a dozen reviews so far. Richard Mammanna has written articles, reviewed books, and done research resulting in what I call 'finds' (about 5, 5, and 10 in the three categories). The 'finds' include poems (as we have in this issue), sermons, excerpts from books, etc.—bringing to light previously obscure views of our Patron, and enriching general knowledge by making primary documents accessible. Canon Swain has also contributed articles, reviews, and 'finds' for over 15 years; this time he found a most interesting and very germane devotional passage from one of Prebendary Sir Percy Maryon-Wilson, and also wrote a biographical note on this very interesting figure in early XX Century Anglicanism's extreme Catholic wing. Alex Roman has been contributing articles for about 15 years, generally of a devotional or ecumenical nature. This time Alex, whose interests include symbolism, iconography, and hagiography, and whose knowledge is encyclopædic, covering the Roman, Eastern, and Anglican traditions, has written a broadly informed, highly detailed (with many examples), and therefore most illuminating article on the familiar and seemingly obvious symbolism of the cross and crown, symbols we ourselves use from time to time.

We also are publishing the XXVI Annual Mass sermon, by Fr. Jarvis, and the Great Plains Annual Mass sermon from Omaha, by Fr. McCready, both delivered on 31 January 2009.

*Greetings to Members and Supporters Assembled in Providence,
31 January 2009,*

prepared to be read after the luncheon that follows the Annual Mass, as indeed they were:

Greetings from the mother Society of King Charles the Martyr in the U.K.:

"Maintain the tradition"

It is perhaps amazing (in human terms anyway) that the cult of King Charles the Martyr is still going strong after nearly 360 years. While its rôle in the life of the British state has long since diminished as has its observance in the Anglican churches, yet it retains the opportunity to play an important rôle in the present turmoil in the Anglican 'Communion'.

The historic theological brawl between Catholics and Protestants has been replaced by a common cause against a common foe of conformity to this world's mores. The determination of both present-day Catholics and Evangelicals to maintain their theological integrity in the face of this challenge requires us to identify our own characteristics as Catholics in the Anglican Tradition. Not least among such is that which we join with you in commemorating at this time.

The Society of King Charles the Martyr sends you in the American Region its fraternal greetings and following Saint Paul urges you to maintain the tradition which has been handed down to you.

—Robin Davies, Chairman, S.K.C.M.

Dear Friends in Christ and in the fellowship of Charles the martyred king:

By the time you, in Providence, Rhode Island, celebrate the martyrdom of King Charles, we shall already have, rather belatedly, celebrated the same martyrdom. Our celebration will have taken place earlier on Saturday 31 January. Our colleagues in Scotland will have kept the feast on Thursday 29 January, and your colleagues in London will have kept the feast on the calendrically correct day, Friday 30 January.

These solemn commemorations constitute what I sometimes call "Charlesmas-tide". I do so without skittishness, because the season creates a wave of world-wide prayer and veneration, the effects of which are beyond human comprehension. The words of John Ellerton's great hymn, "The day thou gavest, Lord, is ended" seem especially apposite. So much of that hymn is relevant to what we do, but I call to mind particularly:

*"The sun that bids us rest is waking
Our brethren 'neath the western sky...."*

May God richly bless all that you do in His Name for the sake of King Charles the Martyr, and may we all work closely together in that endeavour.

*—David Roberts (Hon. Sec'y & Treas.) on behalf
of the members of the Royal Martyr Church Union*

Errata – December, 2008, SKCM News

December, 2008, p. 17. We learned that Fr. Olmstead, listed as a 35-year member, died in 2006. p. 22. Mr. Sadler's death occurred on 16 Aug. 2008. The day of the month was omitted. Addenda to the list are at p. 28.

Pp. 28-29, 40. Canon Edmund W. **Olifiers**, Jr., has been located in retirement in Silver Spring MD, ending our uncertainty about the spelling of his name, which appeared several different ways in *Church & King*. Contacted in connection with the present history project, he has provided some recollections of the 1952 "Annual" meeting he helped organize while he was a seminarian at General, with Father A. J. Miller, rector of Christ Church, Ridgewood NJ. More importantly, we now know that he served as Secretary of the U.S. Branch for the time period 1951-55, while Father Miller served as what S.K.C.M.-U.K. called "our Representative in the U.S.", foreshadowing our style as established by Mrs. Langlois. Thus, very happily, albeit somewhat indirectly, we have identified Mrs. Carnahan's predecessor.

P. 29, first full ¶. "[T]he **first Society activities in America** followed the Society's 1894 foundation in London by only a year." The evidence for this was the Society's notice in *The Young Churchman's Quarterly*, first quarter, 1896, published in Advent, 1895. New information in an article in *The New York Times* about Father Nichol, one of the first two Society principals in the U.S., states that the Society was active in the U.S. starting in 1894, *i.e., less than a year after its Easter Week 1894 foundation in London*.

In the same paragraph, the middle name "Harman" of the other first U.S. principal, Doctor van Allen, was marked "*sic*", but that spelling is in fact correct.

P. 32, **All Saints, Ashmont Chapter**, ¶2. The Roxbury Latin School was chartered in 1645, not 1631. William Eliot, its founder, arrived in the New World in 1631.

P. 40, ¶ 3. Society member Walter Morton of Saint Paul's, Brooklyn, points out that the Cram reredos with the statue of Saint Charles is in Saint Joseph's Chapel, not the Lady Chapel (which has no statues).

P. 45. There were chapter meetings and commemoration services at a church in the neighbourhood of Grace Cathedral and the Hotel Mark Hopkins as far back as the 1950s, according to Society member Charles Barenthaler.

New (Old) Caroline Materials Online

Richard Mammana wrote on 30 January of two new items posted on the Project Canterbury website. The first is a sermon ("The Royal Martyr; Or, Virtue Invincible", by Samuel Eccles, M.A., 1754). It is notable due to its mid-XVIII Century date, representing a period with considerably fewer sermons than 1660-1715, when there were many, and many of those, published:

<http://anglicanhistory.org/charles/eccles1754.html>

Also posted is the 1649 narrative of the confession and death of executioner, Richard Brandon:

http://anglicanhistory.org/charles/brandon_confession1649.html

We thank Richard for his ongoing work making Caroline documents readily available.

Wright on Bede

How felicitous it is that the latest work of our prolific Society member, Saint Mark's-in-the-Bowery Professor of Ecclesiastical History at The General Theological Seminary, the Rev'd Canon J. Robert Wright, D.Phil.(Oxon.), is *A Companion to Bede*. The Venerable Bede's *Ecclesiastical History of the English People* (731) is the first English work of ecclesiastical history. We are honoured to have been asked to review it; the review will appear in our December issue.

Juxon Autograph Offered

An impressive treasury document of 1636 is offered for sale by a friend of the Society. In addition to Juxon's autograph (he was Lord High Treasurer as well as Bishop of London), which appears as "Gml. London", three other autographs of important figures of State, Francis Cottington, John Bankes, and Edward Littleton. The latter was Solicitor-General, Chief Justice of Common Pleas, and Lord Keeper of the Great Seal. Bankes was Attorney-General and succeeded Cottington as Chief Justice of Common Pleas. Cottington as Master of the Court of Wards raised much revenue, but frequently came into conflict with Laud, for which reason Juxon, not he, was appointed Lord High Treasurer. Cottington was known as an advisor and foreign emissary to kings. Behind one document is a wealth of history.

If you have a serious interest in this important document, write to the American Representative, who will put you in touch with the seller. With no Society involvement beyond the introduction, you may discuss with the seller the offer and the details of the document, in virtually perfect condition, tastefully framed and mounted on a beige silk mat.

American Region Necrology

One of my important projects has been the improvement of our Necrology. I regard this as important because of my understanding of teachings relating to the Holy Souls. Under the doctrine of the Communion of Saints, just as we ask for each others' prayers here on our earthly pilgrimage as members of the Church Militant, we are privileged to ask for the prayers of those in the Church Triumphant. We also may and should pray for the Holy Souls in the Church Expectant. Such prayers we owe to the departed members of our Society, both *to enable them* as a Society and also as individual members following those whose membership has sustained it before us, *to pray*. Duty is not appealing to many in the culture of today, of the *now*. Nonetheless, I believe that it is our duty to remember to pray for their souls, as each of us wants his soul someday to be remembered by devout prayers and at requiem masses.

At the 2008 Annual Mass there were 52 names listed on the American Region's Necrology, which regularly appears in the programme. By the time of the 2009 Annual Mass, the list had 97 names on it. Today the list numbers 121. The Necrology research is still productive but becomes more and more tedious. Thank you to Canon Swain, Superior General of the Guild of All Souls, Mr. Timothy Kasza (Nashotah House) and Mr. Don Temples (General Seminary), Directors of Development for their time-consuming research comparing their necrologies with ours. Over thirty dates of death unknown to us were found by these three. We and our Dead are thankful to them.

As is clear from the above, we desire to have the date of death to facilitate prayers for the soul of each Departed member. So, this reminder is a symptom of frustration; it is not meant to be flip, and intends no disrespect, but is meant seriously:

Attention: Those of you who are not planning to die may disregard this notice. For those of you who expect to encounter the certainty of death, we suggest you place with your funeral instructions, will, asset disposition list, &c. a list of those who are to be informed of your demise, including the names and addresses of at least two Society officers and the Society's website address. If you wish you may include your biographical details. Thus, your executor or personal representative will be in a position to notify us and we will be able to honour you. The paramount reason, of course, is to enable Society members' prayers for your soul. We honour the Cause by honouring the memory of those who have preceded us and have passed S.K.C.M.'s traditions along.

R.I.P.

Following is a list of those recently departed whose names have not yet appeared in *SKCM News*. “Recently” is relative. It is unfortunate that we often do not hear of a member’s death promptly or directly. As time passes, it becomes more difficult to find obituary details. Since we have been actively researching this subject in the *Clerical Directory* and on the internet, this list is long. Accordingly, we will catch up with the obituaries of those for whom we have information over the next several issues. The date on which each member entered his or her repose is indicated.

June Elizabeth Baskin, Ph.D., 25 Nov. 2007

Charles Blanchard, 24 Apr. 2006

The Rev’d Osborne Budd, Benefactor, 7 Dec. 2001

The Rev’d Canon James Pernet DeWolfe, Jr.,
SSC, D.Min., 28 Jan. 2009

Richard Durnin, 25 Apr. 2007

The Hon. Paul Ellis, 29 May 2004

The Rev’d Canon Maurice Martin Garrison,
13 Apr. 2008

The Rev’d Howard S. Hane, Jr., 6 Sept. 2008

Alan Hoffman, Benefactor, 2 Oct. 2006

The Rev’d David Kenworthy, 26 Feb. 2009

The Rev’d Canon Joseph Reid Kerr, 5 Feb. 2004

The Rev’d Ralph H. Kimball, 9 May 2008

James W. Low, 20 Aug. 2008

The Very Rev’d Proto-Presb. Charles C. Lynch,
29 June 2008

Theodore Matula, 18 Feb. 2008

The Rt. Rev’d James O. Mote, D.D., 29 Apr. 2006

The Rev’d Canon Robert W. Offerle, CSSS,
13 Sept. 2004

The Rev’d Wayne C. Olmstead, 13 Mar. 2006

The Rev’d Peter C. Robinson, 7 July 2008

Charles Sunergren, Feb. 2007

The Rev’d Fred W. Sutton, Jr., 14 Mar. 2008

Benita B. (Mrs. Robert H.) Tracey, 20 July 2007

The Rev’d Dr. Charles E. Whipple, Benefactor,
20 Feb. 2009

Suzanne S. Williamson, Benefactor, 24 May 2007

*May their souls, and the souls of all the faithful departed, through the Mercy of God,
rest in peace. Jesu, mercy! Mary, pray!*

* * *

As we walk together in the fellowship of the Royal Martyr, I remain,
Yours in Christ,

—Mark A. Wuonola, Ph.D.
American Representative & President, S.K.C.M., Inc.

Remember!

Sermon by the Rev'd F. Washington Jarvis

Preached at the American Region's XXVI Annual Mass

Saint Stephen's Church, Providence, Rhode Island, 31 January 2009

"For this is the will of God: that with well-doing ye may put to silence the ignorance of foolish men." —1 Peter ii: 13

Charles was born in Scotland in 1600, the third child of Scotland's King James VI and Queen Anne. James VI of Scotland became also James I of England in 1603. When James journeyed from Edinburgh to his new palace in London, he took his wife and his two older children with him. Three-year-old Charles, however, was too frail for the journey. Charles suffered from rickets: at the age of 3, he could neither walk nor talk.

Being left behind was the first of many deprivations Charles was to suffer. It would be nearly two years before the all-but-orphaned little prince would join his parents in London. And when he was finally reunited with his father, he was still, at age 5, not able to walk without support, and he could barely stammer a word when addressed by the king. The rumor quickly spread that Charles was retarded.

King James and Queen Anne decided to banish their little boy to the countryside. They said they were doing this in order to protect him from London's foul air. But the real reason he was banished is that he was an embarrassment. He was sent off to the only noblewoman in the Kingdom who was willing to take him: Elizabeth Lady Carey. She became his great protector. When King James, enraged by Charles's stuttering, wanted to slit the boy's tongue, Lady Carey stood up to the king and prevented it. When the king wanted to make him wear iron shoes to strengthen his skinny legs, she again stood in the way. She kept the little boy in seclusion at Greenwich. There he lived largely in a fantasy world, playing soldier alone in the garden, inventing theatrical productions, organizing his coin and medal collections in lonely solitude.

Charles saw little of his older brother Henry, the heir to the throne, or of his sister Elizabeth. Both Henry and Elizabeth were talented, charming, and good looking. Whenever he saw his older siblings, Charles was awestruck by them. They were to him paragons of brilliance and perfection, while in his own eyes he was the ugly duckling: a tiny, frail, homely, awkward, sickly stutterer.

Charles' parents had long since gone their separate ways in a loveless marriage. James surrounded himself with the attractive young men that were his preference and ignored Charles. Anne, his mother, was incapable of piercing Charles's heavy armor to embrace the withdrawn, isolated, and desperately lonely little boy that was her son.

Then when Charles was twelve, his handsome, athletic, charismatic 18-year-old brother Henry suddenly died, and Charles became heir to the throne.

Charles hoped that at last he could gain his father's notice and affection. But he was quickly disappointed. The king was madly infatuated with a young man a few years older than Charles: the tall, stunningly handsome, and charismatic George Villiers. Villiers was the son of an impecunious country squire, but the king promoted him quickly through the ranks of the nobility to become Duke of Buckingham. James devastated Charles by constantly comparing him unfavorably to Buckingham.

Deprived of his father's love, Charles became motherless at 19 when Queen Anne died. Almost immediately after he lost his mother, his older sister Elizabeth, whom he worshipped, left England to marry a German prince; he would never see his sister again.

Six years later James died, and Charles became king at 25. Charles lacked a kingly presence – he was not much over 5 feet tall, very slight of build. Within a year he was married by proxy in Paris to the French princess, Henrietta Maria, whom he had never met. Though she was 15 when she arrived in England, Henrietta Maria was still a child; she stood less than 4 ½ feet tall, and had not yet reached puberty. She brought with her from France an entourage of a mere 440 attendants, including a Roman Catholic bishop and 29 priests who made incessant trouble from Day One. She was a petulant spoilt brat. She refused to learn English or to reach out to anyone in her new country. Charles had had no experience with women and, as we have seen, had little self-confidence or capacity for intimacy.

It was not until the third year of their marriage that Charles finally screwed up his courage and banished most of her French attendants, though he kept all the French chefs and bakers! The Duke of Buckingham was assassinated at about the same time, and Charles and Henrietta Maria turned to each other and – *mirabile dictu* – fell in love. The marriage was finally consummated, and from that time on, she became his principal confidante and supporter. They went on to create an enduringly joyful marriage and an idyllic family life with their six children.

King Charles's court as was a model of decorum, moral rectitude, and elegance. Lady Lucy Hutchinson wrote, "King Charles was temperate, chaste, and serious; so that the fools and bawds, mimics and catamites of [his father, King James's] court, grew out of fashion.... [Under the new king] men of learning and ingenuity [in music, art, and architecture] were in esteem and received encouragement from the king, who was a most excellent judge and a great lover of paintings, carvings, gravings, and other ingenuities...." Charles gathered round him an astonishing array of artists: Rubens, Van Dyke, Mytens, and Inigo Jones are just the tip of the iceberg. Rubens called Charles "the greatest art lover among the princes of the world," and Charles is without doubt the greatest patron of the arts ever to sit upon the throne of England.

How lovely it would be if the story ended here. It would be a touching love story, a triumphant personal tale about the courageous overcoming of mammoth obstacles, and an instructive saga about the establishment of a virtuous court of cultural luminaries. But alas, Charles became king in turbulent times. Powerful enemies – the Puritans – were determined to destroy the faith that Charles had pledged, at his coronation, to defend. In the whole history of Christianity there can be very few perversions of the faith as ugly as XVII Century Puritanism. The Puritans of Charles's time hated everything Catholic, and they were fanatic haters! The Puritans denied the real presence of Christ in the mass, they abolished the Book of Common Prayer (making its use a criminal offense), they pushed altars out of the way in churches and placed pulpits in the center, they abolished the seasons of the church year, they confined church to Sunday and disallowed the celebration of all holy days – including Christmas. They went on to desecrate the ancient cathedral shrines, to smash glass and sculpture in churches, and to abolish the ancient government of the church by bishops in the apostolic succession, and they executed the Archbishop of Canterbury William Laud when he dared to stand against them.

The same aesthetic impulse that made Charles such a great connoisseur of the arts made him treasure orderly and reverent worship in the beauty of holiness, with candles and vestments, acknowledging the real presence of Christ in the mass. He was also a passionate defender of the apostolic succession.

Charles took his title "Defender of the Faith" seriously; he stood implacably for the ancient Catholic Faith of the English Church. But he was not – like the Puritans were – intolerant: It is a truly

remarkable fact, considering the time, that in the fifteen years of Charles' personal rule leading up to the Civil War, not a single person was executed for his religious beliefs.

The usual rap against Charles is that he was a good man, but a poor king – a stubborn, rigid, and inflexible king. But Charles was caught in the same bind that all those in power find themselves in: Do you compromise for the sake of peace or do you do what you believe is right and risk controversy? When someone comes out on the losing end in history, that person is often labeled stubborn and uncompromising. When someone with the same characteristics comes out on the winning side in history, that person is called bold, courageous, and principled. Charles lost -- so he is often labeled stubborn and uncompromising.

As late as 1641 – in the 16th year of his reign – Charles did try to compromise with the Puritan leadership. He tried to buy peace in the kingdom by signing a Bill of Attainder against his loyal advisor Strafford, whom the Puritans then executed. Charles later repented of this “compromise”: he regretted “preferring the outward peace of my kingdoms ...[to] that inward exactness of conscience before God.”

In his younger days, he wrote Archbishop Laud, “[I would have made a bad lawyer]; “I cannot defend a bad [cause] nor yield in a good cause.” Now, seeing that further compromise was futile, Charles resolved never again to betray his conscience, and he drew the line against the Puritans.

When Charles was eventually captured by the Puritans at the conclusion of the Great Rebellion, they gave him several opportunities to compromise: give in to us by abolishing bishops, ending the apostolic succession, and we will let you keep your throne and spare your life. But Charles could not be tempted.

Charles's faith was central to everything. More than most men with power, he understood profoundly that all things earthly are ephemeral – that this earthly life is a preparation for another, realer life, that the cause of truth and righteousness does not always triumph on earth. He understood the cost of discipleship: that we may be called to suffer and even to die for the faith.

At his illegal show trial before a kangaroo court, he behaved with exemplary dignity, bearing insults with equanimity, never returning evil for evil. He suffered terribly in prison, but never stopped praying for his captors.

January 30, 1649 was a cold, gray, bleak day. Attired in white, attended only by Bishop Juxon, Charles stepped out of the window at the Palace of Whitehall in London onto the scaffold, spoke briefly, knelt to pray, placed his head on the chopping block, and died as the executioner's ax crashed down upon his neck.

A great crowd of Puritans had gathered to jeer. But it is said that, when they witnessed the dignity with which the king died, the only audible sound was a low groan, and then they melted away in silence.

Charles's death was as noble as his personal life. As the poet Andrew Marvell put it:

He nothing common did or mean / Upon that memorable scene.

After forgiving those who were about to execute him, he said, “I die a Christian of the Church of England as it was left to me by my father. I have a good cause and I have a gracious God. I go from a corruptible crown to an incorruptible, where no disturbance can be, no disturbance in the world. Remember!”

We gather here today in response to the Martyr King's last word: Remember! On the day he was beheaded, Charles appeared to be the loser; his death appeared to sound the death knoll of the Catholic faith of the Church of England and the triumph of Puritanism. But, as we know, martyrs down the ages – I think of Dietrich Bonhoeffer in Nazi Germany -- often appear to be the losers.

But appearances deceive. In the end, Charles prevailed: virtually everything he asserted about the church in 1649 is today the official belief and practice of our church. We have long forgotten the names of the apparently triumphant Puritans, but we remember him. By his death, he prevailed. In the Great Mystery of Things, “the blood of the martyrs is the seed of the church.”

When the body of Charles was taken to Windsor for burial, the Governor of Windsor Castle refused to allow Bishop Juxon to read the burial service, since the Puritan Parliament had forbidden the use of the Book of Common Prayer. “[T]he coffin, covered by a black velvet cloth, was brought down from Saint George’s Hall.... It was as cold as [it has ever been]; the Thames [River] below the castle ... was frozen over from bank to bank. The sky, earlier serene and clear, now darkened as the coffin approached the west end of the chapel; and then heavy snow began to fall, turning the black pall white.” [Christopher Hibbert] White, the color of innocence.

One final footnote: When I was in junior high in the 1950’s, one of the people on my evening paper route was an old lady. She was a devout Catholic, and when I collected money from her each week she would often give me a prayer card and urge me to pray for the conversion of Russia. Even at 13, I felt a certain smugness in thinking she was a bit of a nutcase. Russia would never be converted. When I was a student at Harvard and Cambridge universities, it was the received dogma of all the experts that Communism was there to stay in the Soviet Union forever. But the experts were wrong. Russia was converted in the 1990’s. And now the Russian government is building and restoring churches, and people are flocking to them. In the divine economy, this astonishing change may well have happened because of the prayers of all those little old ladies who went on praying – hopelessly praying, we were assured, absurdly praying, we smugly thought – for the conversion of Russia.

Some think that what we do here today is absurd. We know better. As we meet here today to Remember, let us pray – in the face of what appear to be awesome odds, against powerful enemies -- for the church we love. And let us – in the Communion of Saints – solicit the prayers of the holy martyr we come here to remember: he whose personal life so touchingly reflected the Gospel, he who with courageous faith gave up his earthly life, he whose death was a principal factor in preserving for us the Faith Once Delivered to the Saints. Holy Charles, pray for us, pray that we, like you, may be faithful unto death to that faith and to that church. *Amen.*

[Father Jarvis was educated at Saint Mark’s School, Harvard College, Cambridge University (M.A.), and E.T.S. (S.T.B.). Starting his career in Cleveland, he became headmaster of The Roxbury Latin School in 1974, serving until his retirement in 2004. Since 1976 he’s been PriestAssociate at All Saints, Ashmont, Boston. He was awarded honorary degrees from Bowdoin and Middlebury Colleges (L.H.D. 1998, D.Litt. 2004). He has preached, lectured, and been in residence in the U.K. and Australia, is an internationally recognized leader in the education and formation of young citizens, and past president of the Headmasters Association of the U.S. and of the Country Day School Headmasters Assn. In retirement he was twice chaplain and master at Eton College. He presently teaches at Yale.]

[Father McCready was born in Belfast, Northern Ireland and holds an M.A. in Irish History from Queen’s University there. His dissertation on ‘The Ordination of Women in the Church of Ireland’ was awarded the Todd History Prize and was subsequently published in the Proceedings of the Royal Irish Academy. He also holds degrees in theology from the Universities of Saint Andrew’s, Scotland, and Strasbourg, France. Currently he is engaged part-time on a Ph.D., his subject being the pre-Tractarian theologian Alexander Knox (1757-1831). Ordained in 1991 by Paul Augustin Cardinal Mayer, Pro Prefect of the congregation for Divine Worship, he worked in parishes in France and Ireland before joining the Anglican Church in America, where he serves as Associate Rector at Saint John’s Cathedral, Quincy IL. He is due to be married on 6 June, not long after this homily is published.]

Homily for the Feast of Saint Charles, King and Martyr.

*Preached at the Annual Mass of the Great Plains Chapter,
Saint Barnabas Church, Omaha, NE – 31 January 2009*

Fr David McCready

Today we come together to celebrate the memorial of Saint Charles, King and Martyr, and one of the reasons we do so is that we may learn to emulate his holiness. For we, too, all of us, are called to sanctity. As Scripture says, Romans i: 7, 'ye are called to be saints;' and again, in another place: 'this is the will of God, even your sanctification' (1 Thessalonians 4: 3); and again, 'Be ye holy, even as I the Lord your God am holy' (cf. Leviticus xi: 44; 1 S. Peter i: 15).

If we were to ask why King Charles was a saint, what virtue, above all, he pre-eminently displayed, it would, I think, be this: the virtue of patient endurance, what the New Testament and the Greek Fathers designated by the word *ὑπομονή* – 'the courageous endurance which manfully defies evil', as it has been defined by the *Theologisches Wortbuch zum Neuen Testament* (iv: 581-2) and whose possessors the Fathers liken to an anvil, which, continually smitten, yet remains firm and steadfast.

The source of this endurance is faith in God; the literal derivation of *hupomone* is 'remaining under' and those that possess this virtue are they indeed that '*remain under* the defense of the Most High and abide under the shadow of the Almighty.' They 'say unto the Lord, "Thou art my hope and my stronghold, my God, in whom I trust"' (Psalm xci: 1-2). Surrounded and assailed by evil on every side they look upwards to God – lifting up their eyes to Him that dwelleth in the heavens (cf. Ps. cxxiii: 1) – like the first royal martyr, Jesus Christ our Lord, 'who for the joy that was set before Him endured the cross, despising its shame, and is now sat down at the right hand of the throne of God' (Hebrews xii: 2) – that throne in which all those who endure will share, according to His Own promise – 'to him that overcometh I will give to sit with Me upon My throne' (Rev. iii: 21), just like Saint Charles, who, for the sake of the Lord Jesus, endured the loss of three kingdoms, who endured the hatred and despite of wicked men, zealous fanatics, hypocrites, who, professing to be the best of Christians, yet, blind with their own self-righteousness, set at naught all the Bible teaches, stretching forth their hands even to this, the murder not simply of one who was innocent and just (Proverbs vi: 17), but the murder of the Lord's Anointed, the living icon of His Christ (I Samuel xxvi: 9).

My dear brothers and sisters of Saint Barnabas, you know something of what it means to endure hardship for the sake of Jesus Christ (cf. II S. Tim. ii: 3); you know something of what the Scripture signifies when it says: 'All those who want to lead a Godly life in Him will have to suffer persecution' (II S. Tim. iii: 12). As today we think of Saint Charles so may we learn to emulate his example; from him may we learn to practice 'the courageous endurance which manfully defies evil', so that our trials may be for us a means of growth in holiness, in the sanctity to which we *all* are called.

King Charles the Martyr

by Robert Montgomery

"Blessed Lord, we magnify thy name for thine abundant grace,
bestowed upon our MARTYRED SOVEREIGN." — *Service for King Charles the Martyr.*

OH, burning plague-spot on the brow of Time
The with'ring curse of regicidal crime!—
Mock'd and betray'd by treason-bands
And massacr'd by Cain-like hands,
On this day soar'd to endless fame
Ascending in Emanuel's name
True to his creed above man's impious charter,
Charles the revered,—the Church's royal martyr!

Alas! for church and country crown and creed,
When martyr'd Principle must burn and bleed;
Or else a regal conscience die
Into a mean and miscreant-lie,
Forswearing all the truths that shine
With radiance drawn from truths divine,—
Because Democracy would dare to sing
Her death-psalm over England's king!

Oh Thou, from Whom both king and kingdom draw
Their source their wisdom and celestial law,
Now let our church's sighs and tears
Soften the Empire into hallow'd fears;
Since on her rests that curse of crime,
A sacrilege which burden'd time
And tinged our soil with that immortal stain—
The blood of Monarchs, when by God they reign!

Who sign'd his warrant with an impious glee
Proved how satanic blinded souls can be:—
As christian, monarch, husband, friend,
Will time to us a nobler send?
His failings rose from junctures bad
Which might have turn'd an angel mad:
Passion ran high; and lust for lawless power
Raged like a fiend in that chaotic hour.

Ruler divine! Whom heaven-born souls obey,
At least Thy *Church* on this remorseful day
That murder'd Prince may well recall
Who prized her glories more than all,
For which his royal spirit strove
With anguish of exceeding love:—
True to our martyr'd king be this day kept
And weep for him, who oft for Her had wept!

Nor be forgot, that crimes historic teach
Warnings profound which may the wisest reach,—
Dead sins are living preachers now,
And weeping hearts of prayer avow
That, Lord, except Thy grace prevent,
Men still are on some madness bent:—
Wisdom they want, and meekness more to own
The sceptred lordship of Thy boundless Throne.

[From *The Sanctuary: A Companion in Verse for the English Prayer Book* by Robert Montgomery (1807-1855). London: Chapman and Hall, 1855, pages 340-342. According to Harvey's *Oxford Companion to English Literature*, he was a poetaster, writer of religious poems, "extravagantly praised in the press, and severely criticized by Macaulay". Two mentioned are "*The Omnipresence of the Deity*" (1828) and "*Satan*" (1830) We thank Richard J. Mammanna, Jr., for uncovering this poem.]

Member Anniversaries – Congratulations! Thank You for Your Loyalty

Our membership records before 1988 are incomplete. As a result, we are limited in our ability properly to acknowledge anniversaries of membership. Pre-1988 members who have a record of, or remember, when they joined the Society are urged to provide such information to us. Our only pre-1988 resources for member information other than the mention of a few members in *Church & King*, are copies of the mailing lists for 1974, 1981, and 1985. For piecing together a fairly complete list of members back to ca. 1965, these lists, the first two providentially saved by Father Swatos, and the third, among the papers Mrs. Langlois turned over to me, are like the Rosetta Stone! (Since the last list we have is dated 1974, and the average duration of membership is about 10 years, we probably know the names of most members back to 1965, and of some back to the early 1950s.

A member listed on the 1981, but not the 1974 mailing list could have joined any time from 1975 to 1981. Nor are there any financial records prior to 1988 from which membership dates could be reconstructed. If we don't have your full name, title, degrees, affiliations, or honorifics listed correctly, please inform Dr. Wuonola by email. If you have any recollections of Society events or personalities (notable individuals, bishops, &c.) they would be helpful for the history project

Fr. Wayne Olmstead was on December's 35-year list, but we later learned he died in 2006.

We will recognize thirty year members in 2011, since we have a 1981 mailing list. Members who now have over thirty years are listed here (date they joined in parentheses), including two who were inadvertently omitted from the 35-year list. Of course, all those on December's 35-year list obviously are also members of more than 30 years standing:

Members for More than Thirty Years

Davis d'Ambly (1974) • Mrs. Enoch R. L. Jones (widow of Chaplain E. Jones)(1974)

Mr. & Mrs. Richard D. Appleby (1976) • Charles Barenthaler (1978)

Dr. William L. M. H. Clark (1979) • Thomas P. Curtis (1979) • Canon Barry Swain (1979)

We have no award of recognition commensurate with the **76-year membership** of

The Rev'd Canon A. Pierce Middleton, Ph.D. (1933),

who joined the Society in 1933. He was an undergraduate at Edinburgh University and then pursued doctoral work at Harvard, studying under the famous historian, Admiral Samuel Eliot Morison. He is sometime editor of *The Anglican*. I hope to visit him and his wife this Summer.
Congratulations!

Listed on p. 33 are members who joined twenty, fifteen, and ten years ago. We thank you for your loyalty to the Cause and for your ongoing commitment to the Society.

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1 Oct. 2008 – 31 March 2009 (1st Half of Fiscal Year 2009)

Each donation is important; every donation helps our Work and Witness. Thanks to each of you!

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Cross and Crown in Royal Heraldry

by Alexander Roman, Ph.D.

The heraldic use of the cross by Christian sovereigns and their kingdoms has long been a topic for scholarly study and discussion with particular interest paid to the way crosses have been cast as specifically royal emblems.

The cross naturally became the most important symbol representing Christ Himself as the instrument of His salvific death on Golgotha and the shared emblem of Divine protection by all Christians.

But evidence appears to indicate that the cross as we know it today as having evolved from the “Chi-Rho” symbol or “XP” as the first two letters of Christ’s Name in Greek or *Christos* - *Χριστος*. This symbol was worn by Roman soldiers on their helmets and shields during the pagan era with some suggesting that it was a monogram for *Pax Romana*.

However this may be, the Emperor Constantine’s pre-battle vision affirming to him that “By this sign you will conquer,” (*In hoc signo vinces*) did not involve creating a new cross emblem for his soldiers (as there was no time to do that) but involved merely a new interpretation of the symbol his men already displayed on their armour. Thus was born the first of many forms of the cross of Christ, the “cross of Constantine” with imperial associations. The early Greek-style crosses, then, were based on the lettering of the Name of Christ, rather than a representation of the Cross of Calvary or the actual Cross on which Christ died.

The eight-pointed, equilateral Greek cross was also popular in Roman heraldry, but it was not a development of the Chi-Rho symbol. The Romans saw themselves as having inherited the imperial and military tradition of Alexander the Great and so adopted this form of Alexander’s Star of Vergina (“Vergina” being his mother’s name and her royal lineage).

The original Star, of course, had sixteen points but this was properly the royal cipher of Alexander alone. Other versions to be used by his subjects usually had eight points; these forms entered into the material cultures of the peoples in northern Africa and Asia that Alexander had conquered and Hellenized. They can be seen in their stitching and other artistic patterns to this day. Thus, the Romans bore the eight-pointed and imperial Star of Vergina to remind themselves of their heritage as Alexander’s conquering descendants. (In fact, it was the Romans who had given him the appellation “Alexander the Great” while the Greeks called him “Alexander the Invincible”.)

From this form of the imperial Star of Vergina there developed the cross that was a union of the three crosses of the patron Saints of the nations of the British Isles (Saints George, Andrew and Patrick) otherwise known as the “Union Jack.” This was the English world’s inheritance from “Britannia Romana” along with the Græco-Roman appetite for empire-building. The Union Jack is therefore a royal cross displayed in three colours also deemed to be of both Christian and royal provenance: red, white and blue.

The colours themselves derived from hallowed stories about, for example, a red cross appearing on a white cloud before the eyes of King Richard’s army in the Holy Land following an invocation to Saint George for victory against a larger Saracen force or the Scots’ vision of a cross of Saint Andrew in clouds appearing above them on the blue sky in similar circumstances in Northumbria. Once a “King of Arms” gets to work on symbolism, there was simply no end to the historic/mythic explanations for symbols and their colours that were to be had!

Royal crosses all shared a unique feature – they were all crosses carried on banners and emblems by armies into battle. The Crusaders were among those who put the cross of Christ to a colourful, if less than Gospel-inspired, use.

Thus, crusaders from Brittany bore a black cross, whilst those from Lorraine had a green one. Crusaders from Italy and Sweden bore yellow crosses. Those from Burgundy and Gascony bore red and white Saint Andrew’s crosses respectively. England switched from its reported earlier white cross to red sometime in the XIV Century leaving the white cross to the French.

The Knights Templar developed their own form of the red cross and were later given the papally-approved right to bear a two-bar (patriarchal) cross that would also become the “cross of Lorraine.” Answerable only to God and His vicar, the pope, the Templars likewise developed the “cross in the crown” emblem signifying Christ the King.

The spiritual Kingship of God was therefore always linked to the royal authority of God’s anointed kings and emperors. To “fly the King’s colours” meant to fly the particular royal cross that served as an heraldic symbol of identity and as a silent prayer for heavenly protection. The flying of the “Oriflamme” by the Kings of France at the Abbey of Saint Denis near Paris to mark the beginning of war-time hostilities is another example of this tradition.

The Bible is replete with references to banners that bear symbols indicating the people’s submission to God and request for His protection, much like those on the pagan “vexillols,” or banners with metal iconic representations at the top of poles – the forerunners of our flags - of the Roman armies.

The tradition of carrying such vexillols (from which the term “vexillology” referring to the study of flags is derived) spilled over into the Christian veneration of the Holy Cross at Constantinople and Jerusalem.

It was said that when Saint Helen discovered the True Cross at Jerusalem, it was hoisted up for the veneration of all – something that would have come quite naturally to the Roman soldiers with her who were accustomed to the familiar sight of their vexillary poles.

In Constantinople, very large Crosses were carried through the streets in memory of this. To this day, the Orthodox services for Holy Cross Day imitate this practice by means of a rite where the clergy hold a large blessing Cross from just above the floor and then slowly raise it upward as *Kyrie Eleison* is chanted four hundred times. Processions with the Holy Cross are universal in Catholic/Orthodox Christendom as part and parcel of the honour given to it as the emblem of salvation.

The Western liturgical hymn “*Vexilla Regis*” was written by Venantius Fortunatus (c. 609) in honour of a relic of the True Cross sent to Queen Radegunda by the Byzantine Emperor Justin II and his Empress Sophia. The hymn was first sung as the holy relic was carried in procession to Radegunda’s convent where she had retired. The hymn was traditionally sung in the Catholic West on Holy Cross Day and during Vespers in Holy Week until Maundy Thursday. It was also sung on Good Friday when the Blessed Sacrament was taken from the repository to the altar and whenever the relic of the True Cross was venerated. The existence of more than fifty English translations of the hymn provides evidence of the extent of its use.

The children of Israel used the Ark of the Covenant in a similar way and also the bronze snake that Moses had raised in the desert to protect the people against poisonous snake-bite. So much veneration did the bronze snake receive from the Israelites that it was later ordered destroyed for fear they would fall into idolatry by means of it.

Christian crowns came to be associated with crosses soon after the Roman persecutions against Christians ceased. Crowns ornamented with crosses came to independently symbolize Christ Himself without reference to earthly kings. So fused was the Divine Right to Rule with Christian kingship that crowns were looked upon as almost liturgical, ecclesial items. Indeed, the rite of crowning of kings and emperors was sometimes listed as a separate sacrament, an event that produced such an overflowing of Grace in the royal recipient that miracles of healing were often reported at coronations (e.g., the royal touch) and liturgical actions reserved to the church hierarchy alone could also be allowed, at the time of coronation, to kings.

The Crown of Saint Edward itself, as it evolved over time, came to reflect the features of the Royal Union Banner. It was not only adorned by crosses and fleurs-de-lys (symbolic of the Holy Trinity and of the Blessed Virgin Mary), but its arms formed an equilateral Greek Cross with a cross pattée at the top, with the *fleurs-de-lys* placed where the arms of the “X” would be.

The cap of the crown is purple which is the “most royal” of colours, formerly reserved to the Roman Emperor as the most expensive of dyes (purple-sellers had to dive into the Mediterranean to obtain the shells from which the purple dye was extracted, a most dangerous business.* Saint Paul’s first convert in Europe was Saint Lidia, herself a purple-seller and therefore well-off financially). Whenever the royal purple colour was “imitated” in other representations, it was rendered as red (thus, the royal army wore red coats, *etc.*). Other royal colours include blue, white and green. Blue was the colour worn by the Children of Israel to indicate their loyalty to God and His covenant. The phrase “true blue” has come to mean dedication to God and His anointed king. The Romans always dressed those about to be crowned or appointed to high office in white or the “*toga candia*.” This is why Herod had Christ dressed in a white robe as he and his men derided him. This is also the root of the word “candidate” to this day (although we don’t dress our political candidates in white – probably due to all the mud-sliding in contemporary politics).

The colour green was honoured as a colour of the Holy Spirit and of wisdom. This relates to the meeting of Abraham with the Three Men beneath the Oaks of Mamre (the source of Saint Andrei Rublev’s Icon of the Old Testament Trinity). This religious theme has been intertwined with that of “Oak-Apple Day” when King Charles II hid from Cromwell’s soldiers in a hollow oak tree. Oaks have long been hallowed by Celtic tradition as well. Green was also the colour of the French Royal Order of the Holy Spirit.

Royal chapels and churches in the British tradition often sported crowns of Saint Edward mounted on top of the steeple crosses to indicate their special status.

The same was true of the special pin of the Romanov Tsars, given to Orthodox priests as a reward for their loyalty, which featured an ornate Orthodox cross of Calvary (with three “tiers” represented on it – the longer middle tier for the Hands of Christ, a smaller one above denoting the board on which Pilate wrote the charge against Christ in three languages and a larger one toward the base on which Christ’s Feet were nailed and depicted in a slanted position – this cross type is generally seen on top of Russian Orthodox church domes/cupolas). This emblem was surmounted by the crown of (Saint Vladimir) Monomakhos.

Such regal representations of the cross also served to underscore the closeness of the king/emperor to God and his “sacramental status.” The regicide of Saint Charles, King and Martyr was avenged for precisely this reason and the Society of King Charles the Martyr continues to carry on the penitential spirit surrounding the hallowing of January 30th in expiation for that sin the responsibility for which was always historically borne by the entire kingdom of the wrongfully slain monarch (which is why many European countries economically “excommunicated” England and refused to do business with it after 30 January 1649). In short, to attack the king was to attack the cross of royal authority which was an attack on Divine authority.

By way of closing endnote, it is interesting that at the same time the Puritans did away with Saint Charles, King and Martyr, they also attacked the religious symbolism of the royal cross, especially as illustrated in the crown, orb and Speaker’s mace (which the tyrant Cromwell had a deep loathing for and had them desecrated as “baubles for people to gawk at”). Cromwell, correctly, understood the crown as an icon of Christian royalty but which he could not separate from its Divine connections. As is the case with all iconoclasts, it mattered not to him whether crosses were trampled under foot along with the crown.

Cromwell’s attack on the British Crown with its crosses would have been universally understood by all Christian peoples throughout Europe not only as an attack against kingly authority, but also against the Divine authority that had appointed the king to rule over the people. Such an attack would have also been understood by Christian Europe as “proof positive” that King Charles’s execution was indeed a royal martyrdom for which the victim would have been automatically vouchsafed a truly “incorruptible crown” of glory in heaven before the King of kings.

* So prized was the dye, that its preparation in the laboratory was nearly as much desired as was the mythical ‘Philosopher’s stone’ by the alchemists, precursors of modern chemists. The synthesis of indigo, or indigotin, by Adolf von Baeyer in 1878, commercialized within a decade, marked the beginning of the modern chemical industry. For it, von Baeyer was awarded the 1905 Nobel Prize in Chemistry. —Ed.

[Alex Roman has his Ph.D. in sociology and is employed as a legislative researcher and executive assistant at the Ontario Legislature in Toronto. He is an Eastern Catholic and has an enduring interest in hagiography, the Eastern Church, and Anglicanism. On 27 Jan. he was elected to the Board of S.K.C.M., Inc. and Canadian Representative.]

The Royal Alternative: To Rule or Die

by the Rev’d Sir Percy Maryon-Wilson, Bart.

(from his book, *Whom the Lord Hath Redeemed*, London: Centenary Press, 1938)

And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. —S. Luke xxiii: 48.

And this was in spite of the fact that what was done was what all the people had themselves demanded. They had shouted “Crucify Him,” and their desire had been fulfilled.

When the head of King Charles the First was shown to the people from the scaffold in Whitehall “there was such a groan as I have never heard before and desire I may never hear again,” says an eye-witness, Philip Henry.

The explanation is that cruel men are seldom quite as cruel as their deeds suggest. Even those who are cruel in speech, and clamour for the victim’s blood, do not enjoy the blood-shedding. There is a more fundamental element in the whole business than mere blood-thirstiness; there is the disconcertingly swift march of events, and there is the lack of any practical alternative to the extreme course.

History furnishes many examples. The reason for quoting crimes committed against prominent persons, such as kings and queens, is not that the crimes are greater because of the high rank in this world of the victims, but simply that, being better known, the case requires less explanation.

Now, you will often find in the story of the so-called “judicial” execution of royal personages that the decisive issue was mainly the lack of any practical alternative. You cannot imprison kings and queens in their own country indefinitely. As long as they are there the royalist party (and there always is a royalist party) will be plotting a *coup d’état*.

If you exile them, there is a similar danger. Sometimes the revolutionary party brings pressure to bear upon the king (already virtually a prisoner in their hands) to “accept” (as it is politely stated) a new constitution. But the compromise seldom succeeds. What people “accept” only because they have to is not likely to receive their cordial co-operation.

“What shall I *do* then with Jesus who is called Christ?” was a practical question which has been echoed countless times by those who have been genuinely anxious to find a solution. It is a real dilemma, not a supposed one. *For kings must either rule or be got rid of.* And the only safe way of getting rid of them is to kill them.

Take the case of Caiaphas, the Jewish High Priest, who was the first person, as far as we know, to propose the death of Jesus Christ. I do not suppose he was nearly such a cruel man as many successful profiteers of the present day, who have made their fortunes regardless of human rights, actuated by overwhelming greed. Caiaphas was a high official, holding a responsible post under exceptionally difficult circumstances. He was the religious representative of a proud and independent people deprived of everything but the mere semblance of liberty. “In our present weak position,” he would have said, “the only policy is to keep on good terms with Rome.” The invasion of Jerusalem by crowds of Galilean peasants crying “Hosanna to the Son of David” might easily have started an insurrection, only to be quelled by the arrival of the Roman legions quartered at Caesarea and Antioch. It was provocative and therefore dangerous. The title which Pilate nailed to the Cross was dangerous to the Jews for the same reason. If the idea had got abroad that a great Jewish leader, a second Judas Maccabeus, had been murdered, there would have been a grave risk of a popular rising. In another sense, however, that title was an excuse for extreme measures, for if the tide were to turn (and the smallest thing will change the opinion of crowds) there were thousands living in Palestine who might suddenly remember what they owed to Jesus Christ.

You and I do not *want* to crucify Our Lord. (I am not speaking of those who hate both Him and His Father, and the Christian Church and everything that the Christian religion stands for.) *We* do not want to crucify Him, but it is what we are often doing, simply for this reason: the king must either rule or die.

The compromise, which commends itself to all but the extremists, is to retain the king and make him do what the people want. But that is not really a solution, because once the royal prerogative is destroyed (I do not mean modified in a constitutional way, but violently, as the result of a political crisis) the prestige of the monarchy receives what amounts to its death-knell.

In times of temptation we should confront our consciences with this truth of the case. We are so liable to go on falling into the same sins because we do not describe them in the direct way suggested by Holy Scripture. Sin, in the Bible, is spoken of as open rebellion, an act which sends the king to the scaffold. We crucify the Son of God afresh and put Him to an open shame. For, as far as His kingdom is concerned, He either reigns or dies, He is either enthroned or rejected. It is precisely the dilemma which political history has so often recorded. The killing of a king by the people and the scenes which commonly accompany it are not very refined, in whatever age they occur. “Our cause has not advanced to-day” was the sober entry in the diary of one of Cromwell’s officers, who witnessed the execution of King Charles. The good republican does not much relish that part of the business; and the Christian, who sits lightly to his religion, would take a different view of his disloyalties to Christ if he put himself among the crowd who beat their breasts and returned. All the paraphernalia of killing the king is distinctly unpleasant to those who have any refinement of feeling. But let us try more often to remember that even in so private matter as what we do with our thoughts it is bound to be one thing or the other. It is either “Vive le Roi!” or the hideous cries of the mob, shrieking obscenities – a spectacle which shames even those who have planned to bring it about.

[The Rev’d Prebendary Sir Percy Maryon-Wilson, Bart., was a Guardian of the Shrine of Our Lady of Walsingham and intimately involved with its restoration. He was at Magdalen College, Oxford, taking a second in Modern History, and then at Saint Stephen’s House, Oxford. He was ordained at Saint Paul’s Cathedral in London in 1923 to the title of curate of Saint Mary’s Church, Somers Town, and became Vicar of the same in 1929. In 1941, he accepted appointment to Christ Church, Saint Leonards on Sea, in the Diocese of Chichester. He was a staunch supporter of the Diocese of Damaraland (in what is now Namibia), acting as its Commissary in England for many years, and was appointed honorary Prebendary (Canon) in Chichester Cathedral. Father Maryon-Wilson inherited the family baronetcy in 1944. He was the author of many books, and was a well-known figure of the Papalist wing of the Catholic Movement in the Church of England. He died on 10 July 1965, at the comparatively young age of 67. The family baronetcy, Maryon-Wilson of Eastbourne, Sussex, became extinct on the death of his nephew at the age of 90 in 1978.]

[We thank the Rev’d Canon Barry E. B. Swain, SSC, for uncovering this chapter related to the Martyr King, and for providing the above biographical note on its author.]

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***Earthly Powers: The Clash of Religion and Politics in Europe,
from the French Revolution to the Great War***
by Michael Burleigh

reviewed by Suzanne G. Bowles, Ph.D.

Earthly Powers: The Clash of Religion and Politics in Europe, from the French Revolution to the Great War by Michael Burleigh. New York: Harper Collins, 2005. 460 pp. ISBN 978-0-06-058093-3. \$29.95.

In the interest of full disclosure this book has nothing directly to do with Charles I, the Stuarts, or the British monarchy. However, its theme is certainly relevant to the concerns of this organization – namely the intersection of religion and politics – or, more precisely, what happens when politics takes the place of religion, or rather becomes the new religion. Burleigh, a London-based historian who has taught at British and American universities, examines what occurred in Europe when Christianity (of either the Catholic or Protestant variety) was replaced by secular utopian schemes (*e.g.*, Jacobinism, Marxism, Fascism), resulting invariably in some form of tyranny, mostly of the bloodthirsty kind. The root of the problem is really idolatry – worship of the true God being replaced by worship of false gods. Those who, for whatever reason, do not go along with the new regime, usually meet a bad end. This is particularly true of those who stubbornly cling to their Christian belief and practice.

Burleigh has a keen sense of the relevance of contemporary art (that is, contemporary to the period he is discussing) and the book contains numerous reproductions of paintings. A number of these, especially from the French Revolution, suggest how, visually, a substitute religion complete with its own icons was created. For example, *The Death of Joseph Bara* by Jacques-Louis David idealized the death of a fourteen year old boy killed by pro-Royalist forces, thus creating a martyr for the new revolutionary religion. Lest anyone miss the point, copies were distributed to all the schools in France.

This work is difficult to summarize in that it has such a broad sweep across time and space. It also presupposes that the reader has a high level of knowledge about European history. This book will not be everyone's cup of tea, but if these issues interest you, you will find Burleigh's analysis valuable.

[Suzanne G. Bowles is Associate Professor of History at William Paterson University. She is a member of Saint Michael's Episcopal Church, Wayne, New Jersey, where she serves on the vestry.]

Sir Philip Sidney: Courtier Poet
by Katherine Duncan-Jones

reviewed by Lee Hopkins

Sir Philip Sidney: Courtier Poet by Katherine Duncan-Jones. Yale University Press, 1991, 350 pp., \$27. ISBN 0-300-05099-2.

Captive at Carisbrooke Castle on the Isle of Wight, Charles I faced a hopeless situation with imperturbable dignity, and reminds one of the title character in John Webster's great play *The Duchess of Malfi*. He must have been familiar with the play, one of the most popular of his time. A highly literate man,

he may have called to mind a famous line of the Duchess, who wishes to know “whether I am to live or to die, [so] I can do both like a prince”.

But we do know that Charles I, according to his spiritual memoir *Eikon Basilike*, used a prayer addressed to the “all seeing light and eternal life of all things”. That prayer had been composed by Elizabethan poet Sir Philip Sidney as part of his *Arcadia*. John Milton, in his small minded Puritanism, attacked *Eikon Basilike* in a pamphlet called *Eikonoklastes*, taking the martyred monarch to task for using the work of a “vain, amatorious poem” as part of his devotions. Milton wrote this in 1649, when Charles I was beheaded, but neglected to say that he himself was a great admirer of *Arcadia*, jotting parts of it in his commonplace book.

Today Sir Philip Sidney (1554-86) is simply a name, one of a collation of poets swarming the court of Elizabeth I in search of office, notice, preferment, anything. Those of us who were English majors had to deal with his writing, and that of his protégé Edmund Spenser, generally without enthusiasm. They had a lapidary quality, technically impressive and emotionally flat, and are now the least read notable poets of that golden age of verse.

But biographer Katherine Duncan-Jones, who teaches at Oxford, does a masterful job of explicating his work by transcending it. She uses Sidney as an exemplar of the sad bottom of the food chain of Elizabeth’s hangers on, who while systematically devouring each other received little nourishment.

Duncan-Jones skillfully compares and contrasts Sidney with his hated adversary, Edward de Vere, 17th Earl of Oxford, who with his ancient title and huge fortune had connections that Sidney would never attain. Sidney was the angry moth yearning for the Earl’s candle-flame

They were both vain, unlikable men, but at least Sidney had talent, making it even more ludicrous that the Earl has a cult following claiming him as the true author of Shakespeare’s plays. The fact that the Earl’s extant verse is not even strikingly mediocre, and despite dying before Shakespeare’s later, greatest plays were written, does not deter his admirers.

Sidney and Oxford each had a primarily homosexual orientation, hardly unusual at court, though all that can be said in praise of Oxford is that he had the good taste to be the patron of Shakespeare, and all the friends money could buy. Sidney, on the other hand, had a loyal following of some of the best, but now obscure, poets of his period. (A general reader picking up the wonderful anthology, Norman Ault’s *Elizabethan Lyrics*, will find some of the finest verse obtainable by people he never heard of.) Preeminent among his coterie were the really fine and unjustifiably neglected poets Edward Dyer and Fulke Greville, both homosexual. Greville was so enamored of Sidney that he proposed a dual tomb, with Sidney on top.

[Was Greville an ancestor of our Foundress’s father-in-law, whose name was also Fulke? Mrs. Greville-Nugent’s husband, Patrick Emilius John Greville-Nugent (1852-1925) was the son of Colonel Fulke Southwell Greville-Nugent, 1st Baron Greville, himself the son of Capt. William Fulke Greville and grandson of Fulke Greville. The Colonel married Lady Rosa Emily Mary Anne Nugent, only daughter and heir of George Nugent, 1st Marquess of Westmeath. The Hon. Patrick Emilius John Greville-Nugent was their fifth child and fifth son. Algernon, their first son, was the 2nd Baron Greville. –Ed.]

Sidney also had considerable ability as a humanist scholar that won him influential contacts in France and the Netherlands. A dissenting voice was Ben Jonson, who, characteristically in his cups, declaimed that Sidney’s personality was as unpleasant as his smallpox-pitted face.

Smallpox was a scourge down the ages until Edward Jenner discovered vaccination in the XVIII Century. If not fatal, the disease generally left one disfigured. Tragically, Sidney's mother, earlier a lady in waiting to Elizabeth and a rising star at court, loyally stayed at the queen's bedside nursing the monarch when, in one of the greatest crises of her long reign, she caught smallpox. Elizabeth survived relatively unscathed, but Sidney's mother was infected as well and suffered horrible facial disfiguration. It was so extreme that she not only was no longer a lady in waiting, but withdrew from her own family to live alone, wearing a mask to those court functions that were obligatory.

The irony of Philip Sidney's short life, and his frustration at not rising in the world (primarily because Elizabeth disliked and distrusted him), was that few men have ever been born so well connected.

His godfather was King of Spain and Holy Roman Emperor Philip II, and his father was Lord Deputy of Ireland, really the viceroy of that misgoverned island. Sidney's mother was sister to John Dudley, Earl of Northumberland. (He was the power behind the throne of the sickly, short-lived Edward VI, and tried to seize the throne after the teenage Edward's death by marrying his son to Lady Jane Grey. All three were to be beheaded for this mistimed adventure.) Northumberland's heir was the immensely wealthy Earl of Leicester, the queen's favorite, and Sidney's uncle. He was Leicester's heir, and also stood to inherit the equally huge fortune of the Earl of Warwick. Sidney's sister Mary married the Earl of Pembroke and settled in the great Wilton estate near Salisbury. She was a brilliant and talented woman, creating a literary circle (she did extremely good translations of the Psalms) in her home that was to be a refuge for her brother. The family would produce the superb poet and Anglican priest George Herbert. And last and not least, Sidney enjoyed the high esteem of Sir Francis Walsingham, Elizabeth's brilliant and influential spymaster, whose daughter Sidney would later marry.

Part of Elizabeth's unease with Sidney, aside from an intuitive dislike, was due to his religious ambiguity. This was a curious situation, given that all his relations were from the aggressive, Calvinist faction within the Church of England. Though Sidney gave lip service to their beliefs, his real religious beliefs were shaped by the man with whom he studied rhetoric at Oxford. And this man was none other than Edmund Campion, soon to become a Jesuit, an undercover missionary, a martyred saint to some, a traitor to others.

Roman Catholics still comprised one third of the population of England. They fell into two groups, those loyal to queen and country, and those who were not. This latter faction was dangerous after a Papal Bull freed them from allegiance to Elizabeth, and encouraged her assassination, deeming it no sin. Thus the Jesuits hiding in England were now considered potential regicides, and if caught were to die as traitors, hanged, drawn and quartered, the terrible fate that fell to Campion.

Sir Francis Bacon famously said Elizabeth did not try to make windows into men's souls. At first she overlooked discreet Roman Catholic worship, asking only that those doing so made token visits to Anglican services. But after the pope urged her assassination, this all changed. Through the amazing counterintelligence work of Walsingham, the government was well aware of the many plots to kill and replace her with her Romanist cousin Mary, Queen of Scots, whom Elizabeth held under house arrest. But after many years when it appeared that Mary participated in these conspiracies, her path to the headsman's block was clear. She might be thought to have been a very foolish woman, reverent legend, such as expressed in Schiller's lachrymose play, simply not matching up to the reality of a middle-aged, born loser in love with love.

Against this background of high drama Sidney tried frantically to get ahead, to win the heart of Dame Fortune, so aptly personified at the time as a fickle prostitute. Sidney did very well once he was away from Elizabeth's court, but then he was out of sight and out of mind. On diplomatic missions, he was keenly aware of the irony that he enjoyed popularity and acceptance at the French court that he would never know back in England. On one such endeavor, he was very nearly killed in the Saint Bartholomew's Day massacre of Protestants, barely making it to the sanctuary of the English ambassador's residence. And the ambassador was none other than Sir Francis Walsingham.

Sidney's diplomatic talent masked a difficult, prickly personality, too quick to take offense, perhaps all too aware of his smallpox scars, which were topped by a galaxy of pimples, made worse by a shiny red face, perhaps the result of rosacea, a still-mysterious skin blight. Wishing to be paid, the portraitists removed such realistic detail from his complexion, but such a blight must have been unwelcome in the court society which valued glamour over substance. What these idealized picture show is a stone faced, blandly handsome man resembling the actor Robert Stack.

Overly sensitive people are difficult to put up with in any circumstances, but Sidney had the unpleasant habit of bullying servants as if they were responsible for his skin and personality, even threatening these helpless pawns with his blade.

But as history remembers him as a poet and not a deeply flawed courtier, what is to be said of his verse?

He was a very skillful poet in the golden age of poetry that can be measured from the accession of Elizabeth to the death of Charles I. This explosion of talent is so extraordinary that the reader must be aware that in its Elizabethan stage the English language was in transition, and the results in poetry and prose very experimental. We take Shakespeare as the gold standard, but he was a great innovator and improviser, his peculiar genius bending our ultimate usage to his will. He obscures many wonderful writers that would be major figures if the Bard of Avon had never existed, while many of the verbal experiments of the time are best forgotten, literary *culs-de-sac* into which Sidney was to wander, despite his technical proficiency and conventional sureness of touch.

A major misstep for Sidney was to delve into poulter's measure, an ungainly alternation of six stress alexandrine line beloved in French poetry, but which in English, as Alexander Pope was to illustrate two centuries later, resembles a crippled snake "dragging its slow length along". These distractions damaged Sidney's output, which of course he would have probably overcome had he had a normal life span, maturity perhaps filling out his still solid place in English literature with work that went beyond an academic purity to achieve emotional nuance and depth.

With his sexual ambiguity, Sidney was late by standards of his time to marry, but he made a major catch by wedding the lovely eighteen year old daughter of Sir Thomas Walsingham. This union was not to be happy, which is not surprising. Yet the comely young widow-to-be was in future equally unfortunate in choice of a second husband, the inane Earl of Essex, who tried to take the throne from Elizabeth, and lost his head.

In his various adventures, Sidney showed a lack of timing and grace—awkwardness in a period that put the highest value upon style—where to show seemingly effortless expertise was an essential ability. His mistake was to seem always to try too hard.

Sidney's final roll of the dice was to be no more successful than his experiment in marriage.

He sought military glory by joining an English expeditionary force in the Netherlands sent to aid the Dutch in their struggle for religious freedom and nationhood against Philip II's Hapsburg empire. Sidney was in action very briefly before being shot in the leg. The wound became gangrenous, rotting horribly for far too long—over a month—before death came to the courtier poet in November, 1586, just before his thirty-second birthday.

Duncan-Jones has written an exceptional book, as scholarly as it is readable, putting the over-romanticized Sidney in clear focus both in social and literary history. Though many writers become distracted by the great deeds of this period, Duncan-Jones provides a clear, in depth picture of the unhealthy, hothouse atmosphere of Elizabeth's court. It was a place festering with also rans, perpetual wannabees who, living a half life, seek but never find. It was a scene very much like the Hollywood of our own time, where hopefuls with shallow values and cheap dreams wait for a casting call that never comes.

[Society member Lee Hopkins is a San Francisco writer who has authored a novel, *After They Learn to Dance*, and is completing a trilogy. He is a regular contributor to these pages and was recently appointed by S.K.C.M., Inc.'s Board to the new Strategy Task Force. A graduate of UCLA, he heads Taskforce 2000, a worldwide communications, conferencing, and marketing service. An Episcopalian whose avocation is British travel, his biography appears in the 1996 Who's Who in the West.]

Commentaries on the Life and Reign of Charles the First, King of England **by Isaac D'Israeli**

reviewed by Sarah Gilmer Payne

Commentaries on the Life and Reign of Charles the First, King of England by Isaac D'Israeli (London: Henry Colburn, New Burlington Street, 1828-31)

Isaac D'Israeli, father of the Prime Minister, is one of my favorite writers, and not only because he was a great champion of Charles I. His remarkable erudition as well as his great personal charm make him a pleasure to read on any topic, and the reader absorbs many ancillary literary and historical facts in the course of his narratives. His insistence upon using original sources for historical research, his meticulous reading of so many records and documents, and his warning to judge the people of the past by the standards of the times in which they lived rather than one's own, are lessons that are all too often forgotten today. By way of example:

The characteristic of the mind of Charles the First was that inflexible firmness to which we attach the idea of strength of character. Constancy of purpose, perseverance to obtain it, and fortitude to suffer for it, this is the beautiful unity of a strong character. We should, however, observe, that this strength of character is not necessarily associated with the most comprehensive understanding any more than the most comprehensive understanding is necessarily supported by this moral force. Hence the stronger the character of the man the stronger may be its errors, and thus its very strength may become its greatest infirmity. In speculating upon the life of Charles the First, through all the stages of his varied existence from the throne to the scaffold, we may discover the same intellectual and moral being. Humiliated by fortune, beneath the humblest of his people, the King himself remained

unchanged; and whether we come to reproach, or to sympathise, something of pity and terror must blend with the story of a noble mind wrestling with unconquerable Fate.

Benjamin Disraeli, in a droll and touching introduction to his father's *Curiosities of Literature*, informs us:

He was five years in the composition of his work on the Life and Reign of Charles the First, and the five volumes appeared at intervals between 1828 and 1831. It was feared by his publisher, that the distracted epoch at which this work was issued, and the tendency of the times, apparently so adverse to his own views, might prove very injurious to its reception. But the effect of these circumstances was the reverse. The success of this work was eminent; and its author appeared, for the first and only time in his life, in public, when amidst the cheers of under-graduates, and the applause of graver men, the solitary student received an honorary degree from the University of Oxford, a fitting homage, in the language of the great University, "Optimi Regis Optimo Vindici."

Incidentally, he also provides some quite interesting family history:

My ancestors were one of those Hebrew families whom the Inquisition forced to emigrate from the Spanish Peninsula at the end of the fifteenth century. Undisturbed and unmolested, they flourished as merchants (in Ferrara) for more than two centuries, but towards the middle of the eighteenth century, the altered circumstances of England, now favourable to commerce and religious liberty, attracted the attention of my great-grandfather, and he resolved that the youngest of his two sons, Benjamin, the "son of his right hand," should settle there.

These remarkable volumes deserve a place of honor in every library. The complete set can be rather difficult to locate; however Vol. III is now available as a reprint (qpb; ISBN 978-1-40865-617-4); perhaps others will follow.

[Sarah Gilmer Payne, of Martin, Georgia, is a regular contributor to these pages. She has also written for The Royal Martyr Annual. Chief among her many interests are the Royal Martyr and the times in which he lived and things equestrian. Sarah is presently working on an annotated bibliography of works on King Charles, his reign and his times, and the development of his cultus. Such a resource will help us as we work to fulfill our Society's Object to increase awareness of the Martyr King's place in history and critical rôle in preserving Anglican Identity.]

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[continued from bottom of [following page](#)] the *Kalendar* endlessly, largely through embellishments. The Rev'd Dr. Barrie Williams, Editor from 1968 to 1998, continued to experiment, chiefly by simplifying the *Kalendar* until it was eliminated altogether, appearing for the last time in the Christmas, 1995, issue. Mr. Robin J. B. Davies, C&K's present Editor, continues to omit the *Kalendar of Anniversaries*.

Drs. Roman and Wuonola have prepared our new version, of which the second calendrical half appears in this June issue, as an explicitly devotional work. It contains fewer of the Royalist martyrs of Tyburn and the Tower, but more anniversaries of events in the lives of the Royal Martyr and his family, more milestone events in the history of the Society in the U.K. and in the Americas, and more commemorations of saints who are venerated by Society Members, including Patron saints of the British Isles and the Americas.

Balancing the hopeful theorem that there's "something for everybody" in this *Kalendar* is its inevitable corollary, that the *Kalendar* doubtlessly also incorporates some elements that aren't your very favorites. Please make use of those that benefit *your* spiritual life. Leave it to other members to remember those events in which you're not interested, to pray for or to those whom you do not care to honor, or to ask the intercession of those to whom you're not devoted. In the 1950s there was endless, tiresome correspondence in *Church & King* about this or that worthy (or supposed 'un-worthy'), a pointless exercise since it is axiomatic that we humans differ on many things, but that all here heartily venerate the Martyr King with one voice. *Deo gratias!*

Kalendar of Anniversaries & Devotions – June to December

† Of your Charity, Pray for the Souls of Notables marked †

☼ Rejoice on the Heavenly Birthdays or Commemorations, and Ask the Intercession, of Saints marked ☼

- June** 10 ☼ Margaret of Scotland, Q.W., 1093 (GC 16 Nov.); **White Rose Day**
Birth of Prince James (*King James III & VIII*), son of King James II & VII, 1688
13 **Marriage of King Charles I**; he receives Henrietta Maria at Canterbury, 1625
18 **Coronation of King Charles I** at Holyrood, 1633
21 † Inigo Jones died “through grief for the fatal calamity of his dread master”, 1652
22 ☼ Alban, Protomartyr of Britain. *c.* 303 ☼ Thomas More, M., 1535 (beheaded 6 July)
30 † Henrietta, Duchess of Orleans, daughter of King Charles I, died, 1670
- July** 9 † Death of the Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M., 1949
13 † Cardinal Duke of York (*King Henry IX*), last male Stuart in direct line, died, 1807
17 ☼ Tsar Nicholas II Romanov & members of the Royal Family of Russia, Passion-Bearers under the Godless Yoke, shot by Bolsheviks at Yekaterinburg, 1918
31 ☼ Joseph of Arimathea, C., from whose staff originated the Thorn of Glastonbury, 1st C.
“*And was the holy Lamb of God / On England’s pleasant pastures seen?*” –Wm. Blake
- Aug.** 2 † Queen Anne, grand-daughter of King Charles I, last reigning Stuart, died, 1714
7 ☼ John Mason Neale, Pr., 1866 11 ☼ John Henry Newman, Card.Bp., 1890
10 † Queen Henrietta Maria died, 1669 13 ☼ Jeremy Taylor, Bp., 1667
23 ☼ Rose of Lima, V., Tert.OP, 1st American-born Saint canonized, 1671, Patroness of So. America, 1617
30 ☼ Charles Chapman Grafton, Bp., Founder SSJE & SHN, died, 1912
- Sept.** 3 **EXIT TYRANNUS.** Death of the Regicide Oliver Cromwell, 1658
To-day “*died that arch-rebel Oliver Cromwell, called Protector.*” –Evelyn’s Diary
7 Abolition of Episcopacy, 1642 16 † *Death of King James II & VII, 1701
8 † Death of Princess Elizabeth at Carisbrooke, 1650 18 ☼ Edward Bouverie Pusey, Pr., 1882
26 ☼ Lancelot Andrewes, Bp., 1626
- Oct.** 13 ☼ Edward, King & Confessor; translation of his relics, 1162
15 ☼ Our Lady of Walsingham. King James II & VII born, 1633
28 Brian Duppa is chief consecrator of five bishops, the first after Restoration, at Westminster, 1660
- Nov.** 3 ☼ Richard Hooker, Pr., 1600
6 † Death of Prince Henry; Prince **Charles** becomes heir-apparent, 1612
14 Samuel Seabury consecrated first bishop of the United States of America at Aberdeen, 1784
19 ☼ **Nativity of S. Charles**, K.M.; Charles Stuart born at Dunfermline Castle to King James VI of Scots and his Queen, Anne of Denmark, 1600
30 ☼ Andrew, Ap.M., Patron of the Scots Kingdom, *c.* 60
- Dec.** 1 ☼ Nicholas Ferrar, Dn., 1637 6 ☼ Nativity of S. Henry of Windsor, K.C., 1421
8 ☼ Immaculate Conception, B.V.M. Under this title, the Mother of God is the Patron Saint of the U.S.A.
VIRGO PURISSIMA · MATER INTEMERATA · DOMUS AUREA · ROSA MYSTICA · TURRIS EBURNEA · SPECULUM JUSTITIÆ · REGINA MARTYRUM

NOTES ON THE KALENDAR OF ANNIVERSARIES

With this issue, we are introducing our new 2009 Edition of the *Kalendar of Anniversaries*. The *Kalendar* appeared in *Church & King* at its debut in 1937-39. After World War II and its aftermath, *C&K* started up again in 1948, as did the *Kalendar*. It being his ‘baby’, the Editor, Mr. W. Hedley Kenelm Hope-Nicholson, modified

KING CHARLES THE FIRST, HOLDING THE 1645 ROYAL CHARTER OF THE ROXBURY LATIN SCHOOL

PAINTING BY AND GIFT OF IRWIN D. HOFFMAN, 1983 (after van Dyck's portrait '*à la chasse*', c. 1635-8, Louvre)

Photograph by Michael T. Pojman, The Roxbury Latin School, 2009, reproduced by permission

Left: The Rev'd John D. Alexander, SSC,
Rector of S. Stephen's Church, Providence,
R.I., in Solemn Procession as the XXVI
Annual Mass begins, 31 January 2009.

Photograph: Meredith Rubin

Below: The Rev'd Canon W. Gordon Reid,
Rector of S. Clement's Church, Philadelphia,
Select Preacher at *next year's* XXVII Annual
Mass at Grace and S. Peter's Church,
Baltimore MD, Saturday 30 January 2010.

Photograph: By permission, Canon Reid

XXVI Annual Mass – Saturday 31 January 2009

Above: The Rev'd John D. Alexander, SSC (left), Rector of Saint Stephen's Church, Providence, Rhode Island, and Mark A Wuonola, Ph.D. (right), American Representative, Society of King Charles the Martyr.

The Society's painting (after van Dyck) was set up on an easel. There, the Solemn Procession at the beginning of the Annual Mass made a station.

Photograph: Cory McLean

Left: Dr. Wuonola addresses those at the luncheon.

Photograph: Elizabeth M. Alexander