

From the American Representative

2010 Dues Notice

Annual Dues of \$15 should be sent in no later than **30 January**, the official due date. Your dues notice is enclosed; please send payment (U.S. \$) in the envelope provided. Note that you may pay dues in advance for any number of years *at the current rate*—for convenience (you needn't make payment every year) and as a possible saving. Life membership, available for \$360 (\$250 for those over 65), is particularly encouraged: Using life membership or dues prepayment will reduce clerical work for you and for us. Tax-deductible donations to the general fund may be made at the same time; donations are tax-deductible but dues are not.

Support the Annual Mass and the **350th Anniversary Celebration of the Restoration**, 30 Jan. and 29 May 2010. Please consider being a **Patron** or **Donor** (tax-deductible); use the purple slip enclosed. Contributions, to the greater glory of God, go to enhance the music of the mass, provide flowers in memory of departed members of the Society, and help with other expenses.

Renewal policy. Please note that memberships renew automatically on 1 January unless cancelled in writing before that date.

XXVII Annual Mass in Baltimore on 30 January 2010

THE 361ST ANNIVERSARY OF THE ROYAL MARTYRDOM

Grace & Saint Peter's Church, Baltimore MD, 11 a.m., Saturday 30 January 2010. We are honored and very pleased soon to enjoy the invitation of the rector and vestry of Grace and Saint Peter's as we did in 1990 and 1996. The Rev'd Frederick S. Thomas, SSC, rector, and chapter secretary Charles F. Peace IV, both faithful Society members and noted for their hospitality, are planning a full day as always. Presiding at the Solemn Pontifical Mass will be the Rt. Rev'd John L. Rabb, Suffragan Bishop of Maryland. Clergy of the parish and neighboring Mount Calvary (Fr. Jason Catania, SSC, rector, our 2008 host) will participate. The music will feature Mozart's Mass No. 5, *Missa brevis* in G Major, K. 140, under the direction of John M. Marks, Organist & Choirmaster. Notice of the Mass appears on the next page (copy it and post) and also on our website. You are invited to support the music, flowers, and other expenses as a Patron or Donor using the purple slip mailed with this *SKCM News* (tax-deductible).

We rejoice in marking the **20th Anniversary of the Parish's votive shrine of Saint Charles**, blessed by Bishop Charles Longest, Suffragan of the Diocese, at our Annual Mass on 27 Jan. 1990. Originally erected in thanksgiving for Father Donald Garfield's ministry in the parish during his retirement, it now memorializes Gary Cole, its creator, and Fr. Garfield, who died in 1994 and 1996, respectively. May they rest in peace.

Our **Select Preacher** at the mass is **the Rev'd Canon W. Gordon Reid**, rector of Saint Clement's, Philadelphia. A Society member, he has held responsible and exotic positions in Europe, the Mediterranean, and Britain before coming to S. Clement's in 2004. He had visited the States before; indeed, he first met Fr. Thomas, who was assisting at Saint Mary's, in New York. Canon Reid hosted our 2007 Annual Mass at Saint Clement's. I am thankful and very pleased that he accepted my invitation to preach for us in 2010, not his first sermon at a commemoration of the Royal Martyrdom, for as Provost of Inverness, he preached for the U.K. Society at a Mass at Saint Gabriel's, Warwick Square, on 30 Jan. 1987, over twenty years ago.

Some of the details of Canon Reid's ministry follow. With just a few of these facts it will be easy to make conversation with him after the mass. A Scotsman like Bp. Rabb, Gordon Reid received his theological education at Edinburgh, Oxford University's Keble College, and Cuddesdon. His first cure was in the Scottish Episcopal Church, at Saint Salvador's, in a poor section of Edinburgh, where he and his rector also shared the chaplaincy of a large prison.

**SOCIETY OF KING CHARLES THE MARTYR
ANNUAL MASS**



REMEMBER!

SOLEMN PONTIFICAL MASS OF SAINT CHARLES

11 a.m., Saturday 30 January 2010

Grace & Saint Peter's Parish, Baltimore

The Rt. Rev'd John L. Rabb, Suffragan, Maryland

The Rev'd Frederick S. Thomas, SSC, Rector

***Preacher, The Rev'd Canon W. Gordon Reid,
Rector of S. Clement's, Philadelphia***

W. A. Mozart, *Missa brevis* in G, K. 140

John M. Marks, Organist & Choirmaster

Grace & Saint Peter's Choir with Orchestra

Followed by LUNCHEON

Reservations required, \$15 per person:

Make check payable to "GASP" – Memo line "SKCM"

Send to: Grace & St. Peter's Office,

707 Park Avenue, Baltimore MD 21201 **by 18 January.**

General information, www.skcm-usa.org

Queries, Mark Wuonola, wuonola@earthlink.net

Membership information, J. Douglass Ruff, douglassruff@aol.com

He then spent three years as Chaplain and Lecturer at the Theological College in Salisbury, teaching New Testament and Moral Theology and living in the Cathedral Close. His bishop called him back and assigned him to Saint Michael and All Saints, Edinburgh, a combination of All SS, Tollcross and Saint Michael's, Hill Sq., the latter among the 'top five' extreme Anglo-Papalist establishments identified by Colin Stephenson in *Merrily on High*.

His next assignment (and last in Scotland, this one in the north) was as Provost (Dean) of the Cathedral in Inverness, near Loch Ness. Next, he was called by Bp. Satterthwaite, Bishop of Gibraltar (*i.e.*, of Europe), to be his Vicar-General. For experience, he first held two European chaplaincies, Ankara and Stockholm, each attached to a British Embassy. Subsequently he operated from the Vicariate in London, located in Kensington and then relocated to Westminster, where he had a staff of half a dozen and responsibility for some 250 churches throughout Europe (plus Turkey and Morocco). During the time he was headquartered in London, he was also priest-in-charge of Saint Michael's Cornhill (with Saint Peter Le Poer and Saint Benet Fink), in the City of London, hardly a residential area. He developed a weekly 'TGIF mass', with a noted speaker or preacher. It often drew 100 to 200, compared with the typical Sunday congregation of 20. Also having the title, Archdeacon of Europe, the Ven. Vicar-General visited virtually all the chaplaincies over five years' time, an average of one per week! Fr. Reid then became Dean of the Diocese's Cathedral, on the Rock of Gibraltar. (One tires merely from reading about all these positions and responsibilities—imagine the travel required.) The plum assignment of all, with quite the exotic title, would appear to be Archdeacon of Italy and Malta—and for penance, living in Milano. Canon Reid, in the account of his career on which I have drawn (S. Clement's *Newsletter*, June and July/August, 2008) notes that the Milanese church, inheritors of the Ambrosian Rite, share with the C of E some of the ethos of a non-mainstream branch of the Church Catholic, albeit in communion with Rome. [When in Milano, visit the IX Century Church of Sant' Ambrogio, the locus of Saint Ambrose's relics which with those of SS. Gervase and Protase, in a transparent reliquary immediately below the high altar, are viewed easily from any direction. Side by side they lie, their entire skeletons dressed, mitered Ambrose in the center and the tuniced twins whose relics he discovered to his right and left. —*Ed.*]

After his twelve years in the Diocese of Europe, Canon Reid thought to write the final chapter of his pre-retirement travelogue in "a normal English parish". He has found himself instead at S. Clement's, Philadelphia. Clearly this diplomatic, well-spoken, charming, perceptive, and energetic man has enjoyed it all. I conclude from a recent conversation with him that he is enjoying S. Clement's, as doubtless the parish appreciates him. We of the Society will be honored and blessed to hear his words of wisdom and devotion on 30 January in Baltimore. You will be pleased to make his acquaintance and will rejoice on all accounts to have decided to be there.

Grace & Saint Peter's is at 707 Park Avenue in the historic Mt. Vernon section of Baltimore, a short taxi ride from the train station, baseball park, and Inner Harbor. BWI airport is also conveniently situated, but not quite that close. There are many attractions near the church. A map of the Mt. Vernon area's attractions, including the notable Walters Art Gallery, the Basilica of the Assumption, and superb restaurants, is available at www.vizmaps.com. The church's website is www.graceandstpeter.org and its telephone, (410) 539-1395.

Luncheon reservations are \$15.00 a person. Make out your check to 'GASP' (Grace and Saint Peter's) and note 'SKCM Luncheon' on the memo line. Please send it by **18 January** to Grace & Saint Peter's Parish Office, 707 Park Avenue, Baltimore MD 21201.

Continuing the tradition begun last year, the Society's *van Dyck portrait* of the King in Garter Robes has been placed in the Rectory Dining Room, where Sunday coffee hour is held, as a token of our appreciation to our hosts, Grace & Saint Peter's, and to encourage non-members to find out more about the Society's objects and activities, and perhaps to attend on 30 January. After the Annual Mass the painting will travel to Omaha where it will hang for four months until our Restoration Celebration on 29 May.

First American Region Celebration of the Restoration, Omaha

29 MAY 2010 • CCCL ANNIVERSARY OF THE RESTORATION OF CHURCH & CROWN • 29 MAY 1660

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 its rector, the Rev'd Robert F. Scheibhofer. We will enjoy hospitality

SOCIETY OF KING CHARLES THE MARTYR 350th ANNIVERSARY OF THE RESTORATION



REMEMBER!

SOLEMN MASS IN THE PRESENCE OF A GREATER PRELATE OF THE RESTORATION (29 MAY 1660) AND IN COMMEMORATION OF SAINT CHARLES, KING & MARTYR

**11 a.m., Saturday 29 May 2010
Saint Barnabas Church, Omaha NE
The Rev'd Robert F. Scheibelhofer, *Rector***

Preacher, The Rt. Rev'd Daren K. Williams, D.D.

**Basil Harwood, *The Office for the Holy Communion in the Key of A Flat, Op. 6*
Nick F. Behrens, *Organist & Choirmaster*
*Saint Barnabas Choir with Brass***

Followed by LUNCHEON

Reservations required, \$15 per person:
Make check payable to "Saint Barnabas Church" – Memo line "SKCM"
Send to: St. Barnabas Parish Office,
P. O. Box 31155, Omaha NE 68131 **by 19 May.**

General information, www.skcm-usa.org
Queries, Mark Wuonola, wuonola@earthlink.net
Membership information, J. Douglass Ruff, douglassruff@aol.com

organized by Mr. Nick Behrens, Great Plains chapter secretary and Central States Representative of The Monarchist League, an organization with which our Society has collegial relations and collaborates each year on the Great Plains Annual Mass—particularly on the luncheon and fellowship. (By the way, society member Canon Kenneth Gunn-Walberg of Wilmington DE is the East Coast Rep. 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 faithful chapter and Saint Barnabas Church honor the Martyr King every year. In 2010 they honor us by taking responsibility for the 350th Anniversary Celebration of the Restoration, a “First” in the American Region’s history. Fr. Scheibelhofer and Mr. Behrens are both Society members. Nick and I have long shared the dream of meeting in Omaha, especially after we met in Philadelphia in 1999.

In addition to Nick’s rôles mentioned above, he is also the organist and choirmaster of Saint Barnabas. We will be treated to music by the well known late Victorian and early XX Century composer, Basil Harwood, *The Office for the Holy Communion in the Key of A Flat*, Opus 6, as well as some surprises.

We are highly honored that the **Rt. Rev’d Daren K. Williams, D.D.**, also a Society member, will be our Select Preacher that day. Consecrated on 3 Feb. 2007, he serves as Ordinary of the Diocese of the West (ACA/TAC) and is located in the Los Angeles area. Having known Bp. Williams for about 15 years and serving with him on the Nashotah House Board of Trustees for most of them, I am very happy that he has accepted my invitation. I know that it will be our pleasure to hear him preach and to greet him. The Rev’d John B. Pahls, Jr., sometime priest-in-charge of the Church of Saint Charles the Martyr in Fort Morgan CO, plans to be in attendance. The Fort Morgan church was the first in the New World dedicated to the Martyr King. Other members of importance to the American Region’s history live in the Omaha area; we hope for their presence, too.

Luncheon reservations are \$15.00 a person. Make out your check to ‘Saint Barnabas Church’ and note ‘SKCM Luncheon’ on the memo line. Please send it by **19 May 2010** to Saint Barnabas Parish Office, P. O. Box 31155, Omaha NE 68131. The church’s location is 40th and Davenport Sts., website www.stbarnabas.net, phone (402)558-4633; Mr. Behrens (402)455-4492.

Just as Charles II thought it augured well that the day of his Restoration, when he and his retinue rode into London, was also his 30th birthday. So is it auspicious that our gathering on Saturday 29 May 2010 is, to the day, the 350th Anniversary of the Restoration and also the first day of a three-day holiday weekend in the U.S. We hope that will enable many members from across the U.S. and Canada, especially those of you in the West and Midwest, to plan ahead, obtain inexpensive airfare, and attend. *Please* use the purple slip in this mailing to support music and other expenses of this and the 30 January celebration as a Patron or Donor, whether you can attend or not.

Future S.K.C.M. American Region Celebrations

2011 ANNUAL MASS

Saint Paul’s Parish, K Street, 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 Americas, a Death Mask of Charles I, a most remarkable artifact. We hope that the arrangements to exhibit it will be practical and will be working on those during 2010. 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.

SEMISEPTCENTENNIAL OF THE RECOGNITION OF THE CULTUS OF KING CHARLES THE MARTYR

7 MAY 2011 • Popularly Called the Canonization of Saint Charles • 26 APRIL 1661

The 350th Anniversary of the Recognition of the Cultus of Saint Charles, K.M., will be celebrated at **11 a.m.** on **7 May 2011** at the **Church of the Resurrection, New York City**, at the kind invitation of our strong supporter the Rev’d Canon Barry E. B. Swain, SSC, rector, Superior-General of the Guild of All Souls and

Society member. Why the discrepancy between the actual anniversary, 26 April, and our commemoration? A very late Easter in 2011 places Holy Saturday on the nearest Saturday, the next thus being Saturday in Easter Week. Hence we gather on 7 May. Sometimes called the Canonization of King Charles the Martyr, the commemoration marks the day, 26 April 1661, when the Convocations of Canterbury and York, meeting in joint session, unanimously adopted the State Service for 30 January, in which Charles was called ‘saint’ and ‘martyr’. Not to be overly pedantic (although I’ve made a good start), the services were included in the Book Annexed and hence the 1662 BCP, remaining in the latter (and even still remaining in the former) until the lamentable and irregular if not illegal removal in 1859. Since the C of E has no formal canonization process, 26 April is often called the Canonization of Saint Charles.

Canonization by acclamation is a process. The following provide evidence of sanctity: dedications of churches and shrines, paintings, icons, and statues, the existence of a popular *cultus*, writing and use of prayers and litanies in the saint’s honor, invoking the new saint in prayer, efficacy of relics with regard to working of miracles, &c. The depiction by Vanderbank and the familiar engraving by Baron after that painting depict the Martyr being borne directly to heaven by angels after his decollation—an apotheosis; Whitehall Palace, the Banqueting House, and the scaffold are in the background. Many of us believe he was in heaven *at once*; officialdom will recognize that fact in its own time. But some view the Canonization as having *begun* when he was beheaded on 30 January 1649. Bits of cloth were used to soak up a little of the Martyr’s blood; miraculous cures were reported. Pieces of hair were obtained. Lockets containing these primary relics, hair or blood of Saint Charles, still turn up at auction houses occasionally. Meanwhile prayers were used during the Interregnum, secretly and in the exiled Court in Paris and The Hague. The collects by Brian Duppa formed the basis of the State Service. Church dedications followed. In this view, the unanimous approval of the State Service for inclusion in the 1662 BCP (by a rare joint convocation of the Provinces of Canterbury and York) on 26 April 1661 marked the *fruition* of the canonization *process*, the Service calling Charles a saint and a martyr. To my mind the latter view, while wholly understandable, presents a more earthly, bureaucratic perspective, the former, a more heavenly. As King Charles said to Bishop Juxon, “Today is my second marriage day, for today shall I be espoused to my blessed JESUS.”

Our Select Preacher at the Church of the Resurrection on this occasion will be the Rev’d Canon J. Robert Wright, D.Phil. (*Oxon.*), D.D., D.Cn.L., F.R.Hist.S., and Saint Mark’s-in-the-Bowery Professor of Ecclesiastical History at The General Theological Seminary, New York City. Canon Wright, Historiographer of the Episcopal Church and President of The Anglican Society, is committed to our Cause, which the Anglican Society has in fact made its own. He considers Charles and his martyrdom central to our Anglican Identity, as he put it in his sermon at the 2002 Annual Mass at the Church of the Transfiguration in New York. (See the review of his recent *Companion to Bede* for a quotation from that sermon.) We are pleased and proud to have a professor and historian of his caliber and renown as a member, supporter, and our preacher.

2012 ANNUAL MASS

Nashotah House, Nashotah WI, 11 a.m., Saturday 28 January 2012. Although there are some frustrations associated with serving as American Representative, there are more than as many gratifications. A chief joy to me, having served as a Trustee of Nashotah House 1992-2007, and a signal honor to me and the whole Society is the present invitation from the Dean and President, the Very Rev’d Prof. Robert S. Munday, Ph.D., recently returned from sabbatical leave, and the Chairman of the Board, the Rt. Rev’d Edward L. Salmon, Jr., D.D., Bishop of South Carolina (ret’d) and Dean *pro tempore* during the Dean’s sabbatical, to meet at Nashotah House for 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 (who was our 2007 Annual Mass Select Preacher), and Mr. Timothy Kasza, Director of Development. Many priests first learn of devotion to Saint Charles as seminarians and carry that devotion with them for their entire ministry, so it seems particularly seemly and appropriate—“meet and right”—to rejoice and give thanks for Nashotah House and those whose devotion to Saint Charles started there.

Other activities in connection with this 2012 celebration will be announced in due course.

1 APRIL 2013 IS THE BICENTENARY OF THE FINDING OF THE INCORRUPT BODY OF SAINT CHARLES

at Windsor by the Prince Regent (future George IV). The location of The Royal Martyr’s resting place, which had not been marked, was determined to be Henry VIII’s vault under Saint George’s Chapel. The coffin was opened on 1 April

1813 and the remains of King Charles I were examined by Sir Henry Halford, Physician to King George III and observed by the Dean of Windsor (Dean Legge), the Duke of Cumberland, and the Prince Regent and of course the workmen. An event rarely commemorated, its anniversary nonetheless seems a fit opportunity to *REMEMBER*, should an invitation be forthcoming. [Easter Monday is 1 April in 2013; thus, Sat. 13 April would be the earliest opportunity for solemnization of the anniversary.]

2014 ANNUAL MASS – FIRST ANNOUNCEMENT

The Cathedral Church of Saint Vincent, Bedford TX, 11 a.m. Saturday 25 January 2014, will be the location of the XXXI Annual Mass of the American Region. For some time we have been in the possession of our Senior Reigning Bishop-member's invitation to meet at the Cathedral of his diocese, where the Very Rev'd Ryan Reed, SSC, is Dean. We are delighted to accept Bp. Iker's invitation to gather in Texas, another first for the American Region. As the third bishop of Fort Worth, Bishop Jack Iker has been an important source of support for Bp. Wantland, our patron Bp. Ackerman, and for me. I thank God for his friendship of more than fifteen years, and pray for him as I know he prays for me and for our Society. Bp. Clarence Pope, Bp. Iker's predecessor, was also a Society member, and Bishop Joseph Harte, our Region's first Bishop-member and first Patron, was II Suffragan Bishop of Dallas (1954-62, before Ft. Worth became a separate diocese; he then served as the second bishop of Arizona 1962-79). More details on the 2014 celebration, the preacher, music, and luncheon, will be announced in the fullness of time.

☛ The Annual Masses for 2013 (our Thirtieth) and 2015 have not yet been arranged.

2016 ANNUAL MASS

Church of the Holy Communion, Charleston SC, 11 a.m., Saturday 30 January 2016. At the gracious invitation of the rector of Holy Communion, the Rev'd M. Dow Sanderson, SSC, a member of the Society, we will be guests of that historic parish in 2016, enjoying his and his people's hospitality as their guests and as guests of the Charles Towne, Carolanas Chapter. The thriving Chapter, presently our largest, has members from a number of the Charleston parishes and the Cathedral. It will be a significant year in several ways, one being that 2016 will mark the tenth anniversary of the 2006 Annual Mass, the first held at Holy Communion. We are delighted to be gathering there again. I am grateful to Father Sanderson, who has accepted my invitation to be our Select Preacher that day. It will also be good to see the curate of Holy Communion, Fr. Dan Clarke, SSC, whom I've known since his seminary days at Nashotah House. Our Board of Trustees member and Chapter Liaison Don Evans is active in the chapter, as is Richard Hines, Benefactor, of Mayesville (and Washington DC). Mr. Hines is the restorer who enabled the establishment of the Chapel of Saint Charles, King and Martyr, in Mayesville.

The original name of the British colony, established under the Royal Charters of 1629 by Charles I and 1663 by Charles II, is the usage preferred by the Chapter (*vide supra*). Note that the Carolinas are named after Charles I and Charleston (*Carolopolis*), after Charles II. This is a point of confusion and misinformation not unlike the popular view that Maryland, where Roman Catholics (among others) settled, is named after the Blessed Virgin Mary. Not so. Maryland was named after Henrietta Maria, Charles's Queen. It is also of interest that South Carolina's motto, "*Dum spiro spero*" (While I breathe, I hope), was a royalist motto during the Great Rebellion, even appearing on obsidional money issued during the siege of Pontefract Castle, held by the Royalists, in 1648.

Bill Gardner Finishes Fifteen Fiscal Years as Membership Secretary, Steps Down

William M. Gardner, Jr., started his service to the Society in 1995 by volunteering! Thanks be to God and to him for that, because in trying for a year to replace him, we've found how rare volunteers are. Having already retired once, from his du Pont engineering career, Bill thought about it; it had been good. He decided to do it again, but to enjoy the pleasures of retirement again, it was necessary to do another thing again: *to work*. And work Bill has done, a stunning amount in 15 years; we are indeed in his debt. He and I, despite common backgrounds and interests (M.I.T., the Church of the Advent, Boston, E. I. du Pont de Nemours & Co., the Metropolitan Opera, S. Clement's, Philadelphia, and S.K.C.M.), don't always agree. To Bill, I typified the saying, "You can always tell a Harvard man. . . but you can't tell him much." Already well aware that I'm a sinful human being, a son of Adam enjoined to till the ground, a Tannhäuser struggling through this naughty world, bearing the heavy cross of my own making and of my deficiencies,

which despite my peregrinations have multiplied, I now find that I can't add or count, spell or abbreviate, or properly round off numbers. Bill even spell-checks my emails. The scrutiny is relentless but rewarding. Now I know how to spell paraphernalia. I was certain it started with 'peri', so certain that I naïvely bet against Bill. I soon realized the inadvisability of such wagers. Although Bill and I have very different ways of working, I discovered that it's not generally necessary to do things his way. It's *always* necessary! One of Bill's first acts was to convert 1995 from a calendar year to a foreshortened fiscal year; the headline recognizes that formative, creative act. Subsequent fiscal years were full-fledged. Bill's work was carried out with diligence, efficiency, thoroughness, accuracy, innovation, high ethical standards, and antediluvian software. He organized and systematized all our operations. I say again what I can't say enough, "Thank you, Bill."

Bill's decision to step down as Trustee and Treasurer of the Board and from his almost 15-year position of Membership Secretary was taken in January, 2009. Out of commitment to the Society and the goodness of his heart, he continued on an interim basis until recently. His continuing was very helpful at this stage of our newly-incorporated life. The interim's duration was longer than expected; in fact no replacement has yet been identified. Under these circumstances, Bill's generosity in continuing the work is doubly appreciated. We did not wheedle or beg him to continue; again, he volunteered of his own good will. It seems like another era when Bill first volunteered to help me back in 1995. The American Region and Representative are deeply grateful to him for his dedication to the Church, the Cause, and the Royal Martyr. We are especially appreciative of him as a person, upon whom we pray God's blessing in retirement. At the end of our Fiscal Year, as the books were closed out and his final Annual Report rendered at the 27 Oct. Board meeting, he has passed his sharp pencils on to Doug Ruff and me.

VOLUNTEERS

First, good news! I am privileged to thank David Butler for volunteering to learn the Board Secretary's job. We are delighted to have a member of his talents and commitment getting involved. David is a practicing attorney in Des Moines, Iowa. He joined the Society in 1993.

Since no one came forward, Doug and I are taking on parts of Bill's job. While we are happy to serve the Society, we are nonetheless not too happy about what we see: a lack of desire to serve, or apathy. We had hoped to give another person, perhaps a young enthusiast, the opportunity to become involved in Society operations. In the last two issues of *SKCM News*, I made requests for volunteers. Other than the Membership Secretary's job, there were several others, including (i) handling correspondence about churches, chapels, and shrines dedicated to, and depictions of King Charles—an important one, needed for the History, and important for us to track in any event. Lest anyone think otherwise, there is still need for (ii) an Editor for either *SKCM News*, the *Email Communiqué*, or both. Another job is (iii) shipping goods orders to members and maintaining the inventory. Rather different but critical would be to take on (iv) some portions of my job, a practice known as 'shadowing' in corporate environments, as David Butler will be doing with regard to Doug Ruff's position as Secretary of the Board. By sharing and by delegating various tasks to the 'shadow', the incumbent prepares the understudy to take on the position in future. While this should never be the primary motivation for such service to the Society, it is obvious that several of these opportunities provide a 'fast track' (another bit of 'corporate-speak') to Board membership. A new person could make a transition into (v) the Membership Secretary's job by assuming tasks one at a time.

Surely some one or several of you have zeal for the Cause such that you feel a desire or an obligation to 'give back' to the Society—to serve in a larger and more significant way than now, a way that strengthens our Society, and hence benefits our Cause and honors the Martyr King, our gracious and blessed Patron. We'd all agree that it is healthier for the organization when more people are involved. This is not only on account of sharing the work. Shared planning and thinking = improvement. One result could be improved ways to attract and enroll new members. This is all very reasonable when considered at a theoretical level. Four volunteers represent only a percent of our membership. To move ahead, and increase our involvement and capability, with any of these five jobs, individuals must act. I hope one will be *you*. Please contact me. —Mark

POSTAGE; ADDRESS CHANGES; MEMBERSHIP DATA FOR 2009

Those in the U.K. and on the Continent may know that *postage* from the U.S. has increased to almost *three times* the U.S. internal rate. The rate to Canada exceeds the rate within the States by only about 25%. Members in Europe and

U.K. subscribers*, even those with complimentary subscriptions, may care to send an extra donation to offset this increased postal cost, about \$6 a year (2 mailings). Importantly, please send a note to let us know about your current interests and activities.

* Those in the U.K. should *belong* to the *U.K. Society*, but may *subscribe* to *SKCM News*. (An exception to this would be Americans living in the U.K., not expatriates.) By reciprocal agreement, our parent U.K. Society ask North Americans, when they inquire, usually through www.skcm.org, to *belong* to the American Region, meaning that they will receive both *Church & King* and *SKCM News*. There is no additional benefit for U.K. members, who receive only *Church & King*.

Address changes. *When moving*, please keep your Society membership in mind. Each year more than a few members are lost, sometimes through inadequate forwarding by the Postal Service, or through carelessness during the hectic moving process. In several recent cases, correctly addressed mail has been returned to us. To validate such a notice, we now check whether another piece of mail is likewise returned, before deleting the address. We go to considerable pains to track down a ‘lost’ member using other means: emailing the member and contacting the parish priest or office, chapter secretary, diocesan headquarters (in the case of priests), other members and devotional societies, and various internet resources. You can make our job easier by notifying us of **address changes, postal and email**. The latter can help us find a new postal address. We advise you **not** to rely on forwarding by the U.S. Postal Service.

We have begun a **Reinstatement Initiative**, actively seeking out lapsed and lost members, to whom we personally write, inviting them to return to the Society. The below table shows that those efforts gratifyingly increased our net growth in 2009. The past twenty years’ data show that new member enrollment and losses for all reasons have been about the same, resulting in little net growth. In fiscal year 2009, reinstatements and new member enrollments exceeded the number we lost by death, resignation, postal undeliverability, and chronic nonpayment. In 2009, this resulted in net growth of 26: Over several years, I predict the effect will be significant—a hundred in five years?

<u>Additions</u>		<u>Deletions</u>		
2009:	Newly enrolled	34	Undeliverable	3
	<u>Reinstated</u>	<u>17</u>	Nonpayment	4
	Total added	51	Deceased	9
			<u>Resigned</u>	<u>9</u>
	<u>Net added</u>	<u>26</u>	Total Deleted	25

1985-2009: Total added **443** (average **29/year**) Total Deleted **389** (average **26/year**)
Net added **54** (average **3.6/year**)

PROCEDURES FOR HANDLING FINANCIAL AND MEMBERSHIP BUSINESS

Doug will handle the accounting and receive all your payments—dues, donations, and purchases of goods, and will record address changes, both postal and email. He will also enroll new members. Doug’s address is on the back, inside cover. Mark will handle correspondence with members, starting with the ‘welcome’ letter sent to new members when they are enrolled. Doug will handle correspondence specifically about your payments, preferably by email. Mark will continue to manage the goods inventory and ship orders (but Doug will receive the goods orders and payment). Doug will handle the banking and disbursements. Mark will continue to perform financial analyses and prepare periodic reports for the Board.

Doug will not use the title ‘Membership Secretary’ since he is already Secretary of the Board and is now Treasurer, too. This will avoid undue proliferation of titles.

FLYERS, BULLETIN BOARD NOTICES, AND ANNUAL MASS NOTICES

We have for some time sent to parishes an October mailing containing flyers for parish tract racks and notices of the Annual Mass to post. We have recently developed an attractive notice to post on parish bulletin boards. If your parish would like to receive a supply of flyers regularly, contact Dr. Wuonola. The notice and the flyer both have background information on the Society, how to become a member, and upcoming gatherings. The current version of this notice will always be available on our website. So will the notice of the Annual Mass and notices of other upcoming gatherings. An email reminder will be sent each October when the flyers are sent by postal mail.

Throw away old flyers now. They do not contain Mr. Ruff's address and are thus obsolete.

RENEWAL, DUES PAYMENT AND COLLECTION, REMINDERS

We know the years go by quickly and it is easy to overlook some things. Not all members are punctual in their dues payments. As has been the policy for years, under my predecessor and in the U.K. as well, we are lenient and continue mailings to faithful members, in the reasonable expectation that they will bring their payments up-to-date in due course. Historically, most do, so we feel that deleting them even though they're a few years overdue wouldn't be right. We are lenient out of courtesy to our members. Please return that courtesy, not to us, but to your fellow members. Since dues barely cover the costs of production and distribution of our publications, overdue memberships that are never paid cost the Society one year's dues for each year overdue, per each overdue member. Thus if each of ten members is 3 years overdue, that's \$450 ($10 \times 3 \times \15) lost to the Society unless they all pay. If they never pay, the cost of dues to those who are conscientious goes up, because the 10 that are 3 years overdue owe as much as thirty current members pay in a year. Please pay punctually. Ideally, please pay as soon as your dues notice is in hand; that way you have to think about it only once. Your membership renews automatically unless cancelled in writing by 1 January,

Unpaid dues also cause considerable additional clerical work, keeping track of the delinquent payments and sending out reminders. There is also an added element of financial uncertainty: We keep sending the mailings, assuming the member is just busy, disorganized, or absent minded. But for all we know they could be dissatisfied and ignoring our letter, or dead. We desire that those who are disgruntled be frank about it; write to us and let us address your concern. Although we do not wish to say it, resign if you feel you must. Not paying your dues is not an effective or efficient way to resign. Society workers could be witnessing to the Martyr King in considerably more significant ways than by sending out reminders.

In March, 2009, I sent reminders to (i) those whose 2009 dues were not yet paid and (ii) those who were a year or more behind in dues payment. For those in group (i) the wording was just plain wrong, not suitable for what was just a reminder hardly more than a month after the due date. Our intent was to follow up sooner than in the past, while your dues and 30 Jan. were still in mind. To each of you who complained to Bill or me, I wrote personally and made my apology. Let me say again that I apologize; I extend my apology to those of you who suffered in silence.

To those in group (ii) we sent another reminder, in June. As a result, over half of those 3 and 4 years delinquent, and two thirds of those 2 years delinquent, brought their payments up to date.

As we minimize the routine tasks like tracking dues, we can accomplish more. Dues assessment and collection are among neither our favorite activities nor our Objects. You receive your notice that dues are *payable* in mid-November with the December *SKCM News*. I respectfully suggest that you *open the envelope, remove the pink dues notice and return envelope, and send in your dues payment*; this is what works for me so I don't forget. Dues if unpaid become *overdue* after 30 January, and when the fiscal year ends (30 Sept.) become *delinquent* because the next year's dues are then payable (1 Oct.). Imagine this: In the U.K. no notice is sent. Usually only a general reminder appears in *Church & King*. Personal reminders are sent only rarely. Members are expected to realize when it's January, to associate January with Saint Charles and the Society, and then to remit their annual dues.

PUBLICATIONS

Our monthly internet publication, the *Email Communiqué*, is sent *gratis* to all members and interested persons whose email address we have on file. Inquirers are encouraged to subscribe. If you know someone who might be interested in the Society, suggest to them that they subscribe. After prototypes in Jan. and Feb., publication began in March, 2009, with further issues appearing in April, June, July, September, and October. Since *SKCM News* arrives in May and November the *Communiqué* is not published in those months, nor is it published in August.

If you haven't seen it, look at the back numbers posted on our website; if you wish to receive it, simply send the Editor your email address. If you believe you have your email address on file with us, but haven't been receiving the *Communiqué*, please let its Editor, Dr. Wuonola, know. If you have comments or suggestions, please send them in.

My predecessor, Mrs. Langlois, used to say, "This is your *SKCM News*." Please take a page out of her book and make our publications yours. Support them overtly; consider submitting sermons and homilies for 30 January, book reviews, and articles for publication in *SKCM News* or the *Email Communiqué*. Some members have responded that they don't have enough knowledge to write articles, to which I say, pick a topic that you're curious about or know

about and want to learn more, sit down at your computer, and start surfing. You'll soon have so much information, even on an obscure topic, that you will be deciding what *not* to include rather than what you will say. If something you find sounds improbable or bizarre, try to confirm it at an unrelated site. For example, I learned recently that the Order of the Garter is the guiding power behind international Freemasonry and the Council on Foreign Relations, *inter alia*.

INTERN PROGRAM

We are ready to take responsibility for one or two interns, interested college and graduate students. We will work with the successful applicant to develop an individualized, flexible program. We seek applicants in areas such as history, English, sociology, fine arts, accounting, and management. Interns will work closely with a principal of the Society to learn about the day-to-day activities of a religious non-profit organization including production and distribution of publications, member relations, and record-keeping. There will be immediate opportunities to undertake individualized special projects of significance, suited to our needs and utilizing an intern's talents and interests. A history of the Society's American Branch, established in 1894, is in preparation; its proposed content includes several areas requiring original research. Challenging sourcing of relevant written material in a variety of non-fiction works, periodicals, and newspapers and potentially, individual church archives of newsletters and service leaflets will require imaginative searching strategies since the information of interest to us may be tangential to the sources' principal subjects. There are Society principals in the Boston, Washington DC, Charleston, Dallas-Ft. Worth, and Peoria areas. While physical proximity is strongly preferred, its lack need not preclude application. Qualified applicants should contact Dr. Mark Wuonola at wuonola@earthlink.net.

ARTICLES IN THIS ISSUE • HISTORY OF THE AMERICAN REGION

In each issue, we now have a full member recognition section where 5-, 10-, &c.-year anniversaries of membership, donors to the General Fund, and new members are recognized. With the creation of the new Order of Bl. William Laud, its members, who complement our Benefactors, will be regularly listed. We now have proper ways to recognize all contributions of time, talent, and means that have had significant impact to the society's benefit.

We have two book reviews by Suzanne Bowles and two by Sarah Gilmer Payne, one by Lee Hopkins, one by David Butler, who returns after absence of a decade, some short reviews by Sarah, and my review of Canon Wright's new book on Bede. If the topic suits you, you are unlikely to go wrong with a book by Canon Wright. With this one that's certainly the case. In addition to its important and interesting content, the book unexpectedly reveals much about Wright the man, Wright the teacher, and Wright our co-religionist. Sarah reviews a history of the 'Civil War' and a study of two sisters whose very different lives nonetheless touch King Charles and his family. Sue reviews a book on how the Stuart dynasty came to the English throne – how, as Elizabeth's demise neared, James and his supporters readied themselves – considering the intrigue and also the practicalities. Sue also reviews a work that challenges some of the academy's established wisdom as to American colonists' attitudes toward the British Crown.

As a result, this issue is overflowing with good content—seasonally speaking, it is a veritable cornucopia. It wouldn't have been fair to our contributors to keep the issue to forty pages, so for this once we'll regard our aspiration as more of a velleity than a desideratum.

Consequently, I will defer discussing the **History** other than to say that I am tentatively targeting 2012 completion. I've sought novel sources but have found only a few; these, however, document activities during the earliest years. I have written to several dozen more senior members hoping for reminiscences of the 1950s and '60s. It is disappointing that, of such requests, fewer than 25% elicit any response. I have nonetheless found some very interesting members and a few new leads from the responses I have received.

As noted above, an intern would materially benefit this endeavor. It is very difficult to establish and maintain contact with places having shrines and depictions, and even with churches dedicated to King Charles. As you know, many churches are on the verge of closing. They are in constant flux, falling to mission status and then recovering. I even heard that one had been working to change its dedication, which would have been a tragedy. Letters, emails, phone calls, photography, and of course, writing, are on the agenda for this assignment.

• DEVOTIONAL MANUAL •

The 2009 edition of *The Kalendar of Anniversaries*, half in this issue and the other half in the June issue of *SKCM News* is part of our soon-to-be-published *Devotional Manual*, a project Alex Roman and Mark Wuonola have been

engaged in for over half a year. It grew out of two projects Mark was pursuing independently, the *Kalendar* and the Necrology, both of which assumed greater importance when placed in the context envisioned by Alex. That context is one of piety and devotion, fundamental to a devotional society. To have a Rule for Society members has long been a goal, but defining it beyond the obvious need to observe 30 January has been elusive. By combining remembrance of the anniversaries in the *Kalendar*, praying for the souls of departed Society members, and intercession and contemplation focused on our Blessed Patron, King Charles the Martyr, a full-fledged, flexible, threefold Devotion has coalesced. This threefold Devotional exercise, practiced daily or weekly, thus comprises a Rule, adaptable so each member can satisfy his spiritual needs. Painstaking research has increased the American Region's Necrology from 50 to 150 names. Although there exist some remarkable online resources, sometimes an entire evening is required to uncover one date of death, or none. These are arranged by month and day to facilitate daily or weekly prayers for the Holy Souls. A wide selection of collects is provided. The *Kalendar of Anniversaries* has been expanded by adding more anniversaries of events in our Patron's life, his family's life, and in his *cultus*, and feast days of saints venerated by members, such as the patron saints of the British Isles and the Americas. A new chaplet of the Royal Martyr and a collection of verses suitable for meditation are underpinned by a collection of apposite collects.

Just a few things remain to be done. (1) Writing notes to enhance the devotional value of the *Kalendar* entries. (2) Obtaining the ISBN. (3) Obtaining the permission from the National Portrait Gallery in London for the front cover illustration. (4) Do more research for the Necrology project, which will be never-ending.

The *Manual* is now listed on the goods sheet and will be available this Winter, by January at the latest. Back-orders will be held until it is on hand.

FEEDBACK

We are always eager, nay, anxious, to know how we are doing. If you have comments, suggestions for improvement, and even compliments, or if you wish to volunteer to help in some way, *please let us know*, using the means of communication you prefer, postal or email, which I will reciprocate. I'll handle each piece of correspondence personally, address any concerns openly, discuss reasons we do or don't do something, with *pros* and *cons*, and try to open a dialogue with you. We value our members, and want you to know this is *your* Society.

Commemorations of Royal Martyr Day

2009

The Rev'd Robert Todd Giffin, member of the Society, writes from **Saint Andrew's Anglican Church (ACA), Evansville, IN**, that the feast of the Royal Martyr was kept on 30 Jan. A low mass with homily was offered at 6 p.m. The propers of the *Anglican Missal, American Edition* were used.

2010 – U.S.A. – A. Donald Evans, Chapter Liaison

Note that all services are on 30 Jan. unless otherwise stated. Press time for the Dec. SKCM News is early, so many service schedules are not finalized. Hence contact information is provided here. If you have a commemoration most years, please send your information and we'll add it to this standing list: I am sure the number of listings can easily be doubled. If you send particular information each year, that will of course be added too. Send reports of the event when it is fresh in your mind. This information furthers the Observance, which is one of our Objects. Please also bring errors to our attention.

AL Saint **Charles**, King & Martyr, Huntsville, Fr Les McAbee, Rector. Solemn High Mass on Sunday 31 January in commemoration of King Charles the Martyr. Being their Patron Saint's Feast, there will be the annual business meeting of the parish after the service.

CA Saints Andrew and **Charles**, Granada Hills, Fr. Gregory Frost, Rector 818 366 7541

CA †Pro-Cathedral of Saint Mary of the Angels, Hollywood, Fr. Christopher Kelley, SSC, Rector 323 660 2700

CA Saint Peter's, Oakland, Fr. Roderick Pomeroy, Rector 510 655 4951

CA Blessed Sacrament, Placentia, Canon David Baumann, SSC, Rector 714 528 2995

CA All Saints', San Diego, Fr. Tony Noble, Rector 619 298 7729

CA Advent of Christ the King, San Francisco, Fr. Paul Burrows, Rector 415 431 0454

CA Grace Cathedral, San Francisco, Bp, Francis Gray, Interim Dean 415 749 6300

CA Christ Church Parish, San Mateo, Fr. John Altberg

CO Saint Michael and All Angels, Denver, Fr. Ralph Walker, *SSC*, Rector 303 777 5181
CO [§]Saint **Charles** the Martyr, Fort Morgan, Fr Bill Kindel, Priest-in-Charge 970 867 6228
DC Ascension & Saint Agnes, Fr. Lane Davenport, Rector 202 347 8161
DC [†]Saint Paul's, K Street, Fr. Andrew Sloane, Rector 202 337 2020
FL [§]Most Holy Guardian Angels, Lantana, Fr. David Kennedy, *SSC*, Rector *Emeritus*, Priest-in-Charge. Low mass
7:45 a.m. with breakfast to follow at the Dune Deck Café.
GA Saint Francis of Assisi, Jonesboro, Fr. Michael Stranz, Vicar
GA Saint Paul's, Savannah, Very Rev'd William Willoughby III 912 232 0274
IL Ascension, Chicago, Fr. Gary Fertig, Rector 312 664 1271
IN Saint Andrew's Anglican Church, Evansville, low mass with homily 6 p.m., Fr. Robert Todd Giffin, Rector
IN [^]Saint Paul's, Mishawaka, Fr. David Ottsen 574 144 9090
IN Holy Trinity, Peru, Fr. Douglas Hungerford
KY Saint Michael and All Angels, Louisville, Norman Jefferies II
LA Saint Luke's, Baton Rouge, Canon Brien Koehler, Rector 225 926 5343
MA Advent, Boston, Fr. Allan Warren, Rector 617 523 2377
MA *All Saints, Ashmont, Dorchester, Boston www.allsaints.net Fr. Michael Godderz, *SSC*, Rector
MD *Grace & Saint Peter's, Baltimore 410 539 1395 Solemn Pontifical Mass, S.K.C.M. Annual Mass, 11 a.m.
Father F. S. Thomas, *SSC*, Rector
MD Mt. Calvary, Baltimore, Fr. Jason Catania, *SSC*, Rector 410 728 6140
MD Saint Luke's, Bladensburg, Fr. Mark W. Lewis, Rector 301 927 6466
NE Saint Barnabas, Omaha, Fr. Robert Scheibelhofer, Rector 204 558 4633 (Great Plains Chapter, Nick Behrens,
Chapter Secretary 402 455 4492)
NE Saint **Charles**, Fairbury (Beatrice), Fr. Richard Moon, Rector 402 223 5515
NV [§]Chapel of the Holy Family, Saint Jude's Ranch, Boulder City 1-800 492 3562
NY Resurrection, Manhattan, NYC www.resurrectionnyc.org Fr. Barry Swain, *SSC*, Rector. 12 noon low mass
followed by 12:30 p.m. recitation of the Rosary, special intention for apostolic order & Catholic Truth in the
Anglican Communion
NY [^]Saint Paul's, Clinton & Carroll, Brooklyn, NYC, Fr. Peter Cullen, Rector 718 625 4126
NY Saint Ignatius of Antioch, Manhattan, NYC, Dr. Andrew Blume, Rector 212 580 3326
NY Saint Mary the Virgin, Times Square, Manhattan, NYC, Fr. Stephen Gerth, Rector 212 869 5830
NY All Saints' Cathedral, Albany, Very Rev'd Marshall Vang 518 465 1432
NY Saint George's, Schenectady, Fr. William McSwain 518 374 3163
OH Saint James, Cleveland, Fr. Cyril Crume, Rector
OR Saint Mark's, Portland, Fr. Mark Lillegard, Rector 503 223 2383 www.stmarks@stmarksportland.org
PA *Saint Clement's, Philadelphia, Canon Gordon Reid, Rector 215 563 1876
PA Saint Mark's, Philadelphia, Fr. Richard Alton, Rector 215 735 1416
PA Good Shepherd, Rosemont, Bp. David Moyer, *SSC*, Rector 215 525 7070
RI *Saint John the Evangelist, Newport, Fr. R. Trent Fraser, *SSC*, Rector 401 848 2561 saintjohns-newport.org
RI Saint Stephen's, Providence, Fr John D. Alexander, *SSC*, Rector 401 421 6702
RI Saint John's Cathedral, Providence, Canon Harry Krauss, Dean 401 331 4622
SC Holy Communion, Charleston, Fr. M. Dow Sanderson, *SSC*, Rector 843 722 2024
SC Church of Saint Charles, K.M., Mayesville Richard Hines rth@rthconsulting.com
SC Good Shepherd, York, Fr. Donald Lowery goodshep@cetlink.net 803 684 4021
TN All Saints Mission, Chattanooga
TN Chapel of the Apostles, University of the South, Sewanee, Chad Krouse chad.m.krouse@gmail.com
TN Efforts to organize a **Tennessee Chapter** of the Society have been undertaken by Society member Greg Smith
(gregsmithdtm@charter.net, 615 310 4765). Two organizational meetings have been held, 26 September and 7
November, at Saint Ann's, Nashville. We wish this initiative success and hope for a 30 January commemoration!

TX Good Samaritan, Dallas, Fr. William Warnky, Rector 214 328 3883
TX Holy Cross, Dallas, Fr. R. Michael Tuck, Rector 214 528 3855

TX Good Shepherd, Cranbury, Fr. Stuart Smith, Rector 817 326 2035
 TX Saint **Charles** the Martyr, Daingerfield, Fr. James Slack, Rector 903 645 7414
 TX Saint David of Wales, Denton, Fr. Sandy Hermann, *SSC*, Rector 940 387 2622
 TX Saint Francis, Dallas, Fr. David Allen, *SSC*, Rector 214 351 1401

TX Saint Joseph, Grand Prairie, Fr. Terry Jordan, Rector 972 642 6959

TX Saint John's, Corsicana, Fr. Edward Monk, *SSC*, Rector 903 874 5425

TX, Saint Mark's, Arlington, Fr. Timothy Perkins, *SSC*, Rector 817 277 6871

TX Saint Stephen's, Sherman, Fr. Martin Yost, *SSC*, Rector 903 892 6610

TX Saint Vincent's Cathedral, Diocese of Ft. Worth, Bedford, Very Rev'd Ryan Reed, *SSC*, Canon John Jordan, *SSC*
 817 354 7911

TX Trinity NE Texas, Fr Greg Crosthwaite 972 991 3601

VA Saint Matthew's, Newport News, Fr. Daniel Warren, M.D., Rector

VA *Saint Luke's, Manakin-Sabot (Richmond), Fr. Michael Kerouac

WI †Cathedral of Saint Paul, Fond-du-Lac, Fr. Theodore McConnell 920 921 3363

WI All Saints' Cathedral, Milwaukee, Very Rev'd George Hillman, Fr. Roger Jack Bunday 414 271 7719

WI †Chapel of Saint Mary the Virgin, Nashotah House, Nashotah, Canon Arnold Klukas, Ph.D., Vicar 262 646 6500

* Shrine	‡ Chapel
△ Statue	§ Depiction
† Stained glass window	
Charles Dedications	
<i>L E G E N D</i>	

2010 – Canada – Alexander Roman, Ph.D., 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

Saint Mary's, Chapleau, Ontario

Saint Edmund's, Kitchener, Ontario

The Good Shepherd, Oshawa, Ontario

Christ the King, Tyendinaga, Ontario

Divine Liturgy for the extension of the veneration of Saint Charles throughout the entire Catholic Church – Saints Cyril and Methodius Ukrainian Catholic Church, St Catharines, Ontario

2010 – United Kingdom – The Rev'd Dr. W^m H. Swatos, Jr., U.K. Delegate

The London observances will begin with a wreath-laying at the equestrian statue of the Royal Martyr in Trafalgar Square at the head of Whitehall at approximately 11:15 a.m. on the 30th. Because Saint Charles's Day occurs this year on a Saturday, which is the day of the week on which the Royal Martyr Church Union always schedules its commemoration, the S.K.C.M. and R.M.C.U. members who desire will join for devotions and the Eucharist in the Banqueting House, Whitehall, beginning at 11:40 with a wreath laying on the bust of Saint Charles at the entrance to the Hall. The Eucharist itself will be celebrated in the Banqueting House beginning at noon. The preacher will be Dr. Colin Podmore, a lay theologian, who is the Archbishop of Canterbury's Ecumenical Advisor. The R.M.C.U. will then offer Solemn Evensong at Saint Mary-le-Strand at 3:30 p.m. This church, early in its career known simply as "the new church," is one of two churches in the middle of the Strand, this one being almost directly across from the Courtauld Gallery—which may be the best locator point if one gets lost.

On occasions when the two organizations have celebrations on different days, following the S.K.C.M. Eucharist, persons repair to the Clarence pub, located back up Whitehall, fairly close to the equestrian statue, with orders on an individual basis. The R.M.C.U. normally has a corporate luncheon at Sarastro, a restaurant located between the Strand and the theatre district. This three-course meal is by reservation only. The cost normally is £15-20, including coffee/tea and one glass of wine. (Additional spirits may be purchased as desired.) Anyone who wishes to attend the R.M.C.U. event should contact me (bill4329@hotmail.com) for precise details no later than 15 January, and ideally as soon as possible.

The R.M.C.U. will also celebrate Restoration Day, Saturday 29 May, around and about St. Mary-le-Strand, for those who prefer a more temperate time of year to be in London.

The R.M.C.U. also has a Eucharist in Edinburgh, this year on 28 January, at Saint Mary's Cathedral at 11:30 a.m. with the Bishop of Edinburgh celebrating, the preacher yet to be decided. A light informal luncheon in the Cathedral parish hall follows.

The Royal Stuart Society will place a wreath at Saint Charles's Tomb in Saint George's Chapel, Windsor, during the 5:15 service of Evensong on the 30th. Persons desiring to attend this service should arrive at the Chapel by 5:00.

Persons attending any of these services are advised to bring hooded raincoats, as the weather can change quite quickly, and umbrellas can be more of a hindrance than an asset in the winds. Heavy coats, however, are not particularly necessary.

Member Recognition

Board of Trustees Announces New Honor and First Recipients

Although not always thought of so, it is obvious that the Society *is* its members—not primarily its leadership, but its *members*. There would be only an empty shell without faithful members articulating and supporting the Cause, praying, worshiping, and gathering for fellowship in parishes, in local areas, and at the regional level. We began formally recognizing our Benefactors soon after the Board of Trustees was created in 2008. Now we are adding another group of stalwarts whose contributions demand recognition and merit emulation.

These are those who have given of their time and talents to a notable extent, resulting in the advancement of the Objects of the Society in the Americas. They will be elected members of the **Order of Blessed William Laud, Archbishop & Martyr**. This is not a new Society to collect dues, wear splendid regalia, publish a magazine, and honor the Archiepiscopal Martyr—I'm sure S.K.C.M. members already honor that Martyr of 10 January 1645—but rather one in which Laud's laud and glory deservedly reflect on this new Order's members on account of their service to his King. Whenever we sing that ancient refrain, "All glory, laud, and honor", we think of Abp. Laud, a martyr like Saint Charles in the service of the King of Kings whom the hymn directly praises.

The Strategy Task Force considered various types of recognition. It proposed this, as an appropriate way of recognizing exemplary service to the Society's American Region, to the Board of Trustees. During the Task Force's deliberations, the descriptive working name, "distinguished service award", was used. In addition to proposing this new honor, named the Order of Laud by the Board, with criteria, structure, and rules, to the Board of Trustees, a number of Society members, living and departed (and one former member), were nominated to be the Order's Inaugural Members. The proposal and the nominees brought forward were unanimously adopted and elected, respectively, at the 27 October 2009 Board of Trustees meeting. These exemplars' names are listed below. Then follows a summary of each Order of Laud member's contributions. When you've read the summaries, I am sure you will feel, as do I, that the amount of time, work, and talent represented by their accomplishments is staggering.

It is a human inclination to evaluate, to compare, and to rank things. Let me say, then, before anyone jumps to an incorrect conclusion, that there is no difference in rank or status between our Benefactors and our Order of Laud members. *Each Order of Laud member and each Benefactor has made a significant impact. Each has contributed materially, by gifts of money or readily evaluable assets (Benefactors) or by distinguished service (Order of Laud members), in various ways, to the health and viability, to the work and witness, and to the fulfillment of one or more Objects of our Society.* As these differ by kind and by need, ability, means, opportunity, *etc.*, they cannot be

meaningfully compared. The Board of Trustees are satisfied their contributions have had significant impact, and therefore commend the designated members, *themselves and their contributions*, to you as worthy of emulation.

Inaugural Members of the Order of Blessed William Laud, Abp.M.

(After Each Departed Member's Name Is a Cross ✕ and Year of Death. *Requiescat in pace.*)

Prof. Bernard P. Brennan, Ph.D. ✕ 2006
Elizabeth Ballantyne Carnahan ✕ 1972
Gary Adrian Cole ✕ 1994
Richard G. Durnin ✕ 2007
William M. Gardner, Jr.
The Rev'd Canon Robert S. H. Greene, SSC
The Rt. Rev'd Joseph M. Harte, SSC, D.D., S.T.D., D.Min. ✕ 1999
Prof. Martin Joseph Havran, Ph.D. ✕ 2000
Lee Hopkins
The Rev'd F. Washington Jarvis, L.H.D., D.Litt.
The Rev'd David C. Kennedy, SSC, D.D.
Eleanor Emma Langlois ✕ 1999
Everett Courtland Martin, Ben. ✕ 2004
The Rev'd Dr. Richard Cornish Martin, SSC
Robert Nicely Mattis ✕ 2000
The Rev'd Alfred J. Miller, D.D. ✕ 1982
The Rev'd Canon Marshall Vincent Minister
The Rev'd Canon Edmund W. Olifiers, Jr.
James Bailey Parker
Sarah Gilmer Payne, Ben.
The Rev'd William Harman van Allen, S.T.D., *American Region Founder, 1894* ✕ 1931
The Rev'd Ralph T. Walker, SSC, D.D.
Mark A. Wuonola, Ph.D., Ben.

ENCOMIA & LAUDATIONS

Bernard P. Brennan, Ph.D., a college English professor specializing in Henry James, was an active member of a dozen or more civic organizations. In fact, he founded several of them. A Roman Catholic, he organized the New York Chapter in 1995, stimulated by the successful 1993 Annual Mass at the Church of S. Mary the Virgin. The chapter's activities centered in Brooklyn, where he lived. After an inaugural mass at S. Paul's, Clinton & Carroll Sts., followed by luncheon at a neighborhood restaurant, the chapter organized, electing Bernie as their 'Executive Secretary' in immediate recognition of his abilities. The chapter always had the support of Fr. Cullen, rector of S. Paul's. Members decided after two years to continue to meet annually, not in January, but rather in Spring, around 26 April, Feast of Charles's Canonization by Convocation in 1661. Lunching together at a local restaurant was also an important element of the successful formula. He asked those present to introduce themselves; everyone seemed to want to say a bit more. Dr. Brennan's connections in Brooklyn meant that *The Brooklyn Record* was always present, generally in the person of its editor, Frederick Halla. An illustrated story then followed. Dr. Brennan's commitment to the Cause, determination, energy, work ethic, and infectious enthusiasm, along with the value he placed on each individual,

kept the chapter going for nearly a decade, until his health failed and he was not able to carry on. So far, he has proven to be irreplaceable. Bernie's plea in the conflicted Church of the 1990s and the new millennium was, "Charles, send us a Charles!" *Obit.* 2004.

Elizabeth Ballantyne Carnahan served as Hon. U.S.A. Secretary of the Society from 1955 until her death in 1972. She took over from seminarian Edmund Olifiers who was not able to continue as Secretary once he had responsibility for a parish. A parishioner of All Saints', Austin, Texas, and wife of long-time parish treasurer Arthur Carnahan, Mrs. Carnahan taught the parish's adult class. She maintained the U.S. Branch mailing list and list of parishes observing 30 Jan., advertised and wrote letters to *The Living Church* to champion and publicize the Cause, and regularly communicated with the parent Society. Over her 17 years she increased membership by 60%, from about 100 to 160. She was also notably influential in convincing her rector to become a client of S. Charles. That rector who came to All Saints in 1942, and later was elevated to the episcopate, II Suff. Dallas and II Arizona, was Joseph M. Harte, Episcopal Patron of the Society 1972-99. He wrote, "I will be forever grateful to a brilliant woman, Elizabeth

Carnahan, a devout communicant of All Saints' Parish, Austin TX, where I was Rector 1943-51, for introducing me to our Holy Patron. . . . From her I found the Saint who has guided my life and ministry for forty-seven years. [written in 1990] . . . She wrote wonderfully well. . . .” *Obit.* 1972.

Gary Adrian Cole was a Baltimore designer and artisan, with his own established firm. It was he, a parishioner, who created the votive shrine of Saint Charles, King and Martyr, at Grace & S. Peter's Church in Baltimore. Mr. Cole executed the statue in mixed media, starting with a disused statue in the parish. The shrine was blessed by Bp. Charles Longest (Suff. MD) at the Annual Mass of the Society in 1990. At that time it was conceived as a thank-offering for Fr. Donald Garfield's ministry in the parish (following his retirement from the Church of S. Mary the Virgin, New York). After only a few years, both Fr. Garfield and Mr. Cole had died (1996 and 1994, respectively); the shrine is now a memorial to these two faithful clients of the Royal Martyr. *Obit.* 1994.

Richard G. Durnin was an extraordinarily faithful supporter of the Annual Mass—he personified it.. Lanky and affable, Mr. Durnin, a resident of New Brunswick, New Jersey, would turn up whether the Annual Mass & Meeting was in Florida or New England. He greeted his fellow members—he knew practically every one of us—in his unassuming and matter-of-fact, easygoing way, as if to say, “Don't look surprised; you knew I'd be here.” When he was absent from our gathering at S. Clement's, Philadelphia, in 2007, I knew something was amiss, and later learned of his death a few months later, in April that year. *Obit.* 2007.

William M. Gardner, Jr., came into the Society *via* the S. Clement's Chapter in 1989. A few years later, after he had relocated to Florida and put down roots at the Church of the Guardian Angels, Lantana, he volunteered to serve as Membership Secretary of the American Branch, doing so for fifteen fiscal years, 1995 through 2009. He organized and systematized all Society operations related to membership and finances, carrying out his duties with efficiency, thoroughness, care, and a high ethical standard. He carried out a correspondence with members, not only of necessity, although much of it was, but establishing himself as a figure well-known throughout the membership. Through his record-keeping, he made it possible to analyze financial and membership trends in ways not possible, or even contemplated, previously. Bill's dedication to the Cause and to the Society have been exemplary, especially in the manner in which he carried out in an interim capacity nearly a year after his January, 2009, resignation was formalized.

The Rev'd Canon Robert S. H. Greene, SSC, who joined the Society's Canadian Branch when he became rector of Toronto's Saint Bartholomew's Church in 1978, is a remarkably energetic worker for the church. His boundless enthusiasm, thankfully, was applied to our Cause, one among Fr. Greene's many passions. He is a priest of the old school, a tireless worker, a pastor who doesn't say “no”. For the sixteen years he was at Saint Bart's, he organized an annual commemoration of the Decollation of Saint Charles, and even in the Toronto winter, the festivities featured an outdoor procession. Full of joy in his Faith, he loved witnessing overtly to the Catholic Faith and he loved living it too. His and Saint Barts' good works in Toronto were so well respected that on one of her visits to Canada, Bl. Theresa of Calcutta and he met and conversed in his office! When he and Dr. Wuonola became acquainted in 1994, he had come to serve as a part-time assistant to Dr. David Ousley,

rector of Saint James the Less in Philadelphia. Considering that Fr. Greene's part-time surely exceeds most priests' full time, Fr. Ousley was a lucky man, not accounting for Fr. Greene's bad jokes. [E.g., “As the one retired bishop said to the second, ‘Long time no see.’”] Soon after arriving in Philadelphia, Canon Greene discovered the gatherings of the Society's American Region and S. Clement's Chapter, and became a regular supporter of them. Judging from the number of activities he participates in, Canon Greene, ‘retired’ in Calgary, has the same zeal and enthusiasm as ever. He seems to remember to commemorate Saint Charles every year, wherever he is and whatever he is engaged with, and also remembers to write to us about it. Dr. Roman and Dr. Wuonola both value his support.

The Rt. Rev'd Joseph M. Harte, SSC, D.D., S.T.D., D.Min., learned of King Charles the Martyr while he was rector of All Saints, Austin, Texas, from Elizabeth Carnahan. Later in life he testified that her witness led him truly to find *his* Patron Saint, and would write of Charles, with whom he familiarly spoke in intercessory prayer, as his source of strength and the inspiration for his ministry. Bp. Harte covered a lot of miles and prayed while driving. Sometimes he would go quite a few miles before he realized that he'd forgotten “the love of [his] life, Alice, who predeceased him by about a week. The following bits are from his letters, invariably hand-written and with quotations in Latin and Greek.. “I prayed in Saint George's Chapel, Windsor. The Presence of Saint Charles was real and powerful.” “We thank Almighty God for [Charles's] saving the Episcopate in the One, Holy, Catholic, [and] Apostolic Church in the Anglican Communion.” “He [Saint Charles] is my hero and exemplar.” In his day, the church was growing, not shrinking, especially in Arizona. At All Saints, Phoenix, where he was bishop in residence during his retirement, he wrote “our mass here . . . on Saturday 30 Jan. [1988], Saint Charles Day was well attended, *c.* 175 communions.” Even in his old age, the penetrating intensity of his gaze showed his enthusiasm for the call he experienced as a young man. He practically symbolized our Society in the House of Bishops, where he stood boldly in support of his Patron and our Cause, opposed by many in the House of Bishops, the unthinking, those who neither honored Saint Charles nor wished to, and by some who sought to dishonor his name. *Obit.* 1999.

Prof. Martin Joseph Havran, Ph.D., was a professor of History at the University of Virginia. A Roman Catholic, he was the organizer and champion of the Charlottesville-Albemarle chapter during its existence for a period of about 15 years (*c.* 1971-*c.* 1984). The general format was a commemoration, *i.e.*, mass at a local parish, followed by supper for all at Prof. Havran's residence. Although university chapters aren't very stable, having by nature a high, constant turnover, this one was because Prof. Havran as the constant. University and seminary chapters greatly benefit the Society because many people make their life-long religious choices during their college years. Dr. Havran wrote for *SKCM News* on churches dedicated to King Charles the Martyr in 1987; he specialized in the English, not U.S., dedications. He also brought King Charles's name to the attention of a large number of academicians with his scholarly article, “The Character and Principles of an English King: The Case of Charles I” (*Cath. Hist. Review*, LXIX, 2 (Apr. 1983), pp. 168-208. In it, Dr. Havran took note of the childhood years as had become popular in the field at that time with works such as Eric Ericson's *Young Man Luther*. *Obit.* 2000.

Lee Hopkins studied English at U.C.L.A. and has always written. Since he started to contribute to *SKCM News* in 1995, only a year after he became an S.K.C.M. member, he has been one of our most prolific and steady contributors—over a fifteen year period, he has written more than forty book reviews, several articles, and one poem. His writings have an easy and colorful style and are replete with fascinating, relevant anecdotes and details, and illuminating interconnections that inform us of the people, places, and events that are his subjects. He has contributed expertise from his professional career in advertising and communication to deliberations of the Strategy Task Force, the first charge of which has been to enhance the American Region's member recognition programs. He has also served as a trusted adviser and sounding board for the American Representative, through a voluminous and wide-ranging postal and email correspondence, now mostly the latter. Always willing to challenge established patterns of thought and behavior, he has helped Dr. Wuonola appreciate the diversity of viewpoints encompassed by those honoring the Royal Martyr..

The Rev'd F. Washington Jarvis, D.H.L., D.Litt., was for 30 years headmaster of The Roxbury Latin School (1974-2004), and since 1976 has been, associate priest of All Saints, Ashmont, where he hosted our 1997 Annual Mass. He planned for a shrine, which he conceived and commissioned to be in place for that occasion, to the delight of all. It is in the baroque style with a two-candle sconce below it, and is the work of David Gazely and Engelbert Van Dyck of Watts & Company, London. Surmounting the gilt shrine containing a portrait of the King after van Dyck are the Royal Arms, to the design of A. W. N. Pugin and Thomas Willemont, as appear in the Royal Gallery of the House of Lords. At Roxbury Latin he was responsible for adorning the premises with an enormous gilt coat-of-arms of King Charles I, visible as soon as one opens the door of the main entrance, and a portrait of the King (after van Dyck) holding the school's charter, granted by Charles I in 1645. (The School still possesses the original.) Fr. Jarvis was Select Preacher at our Annual Mass in Providence in 2009, and misses no opportunity to mention and extol the Martyr King, as an alumnus of Roxbury Latin who is also a Society member said was most definitively the case in his student days.

The Rev'd David C. Kennedy, SSC, D.D. Fr. Kennedy was the organizer, as rector of Guardian Angels, Lantana FL, of one of the earlier chapters of the American Region, c. 1970. The chapter's esprit was fostered by having a meal together, generally at a pub, after the 30 Jan. celebration of an evening mass. Over the years he hosted three Annual Masses, which were in 1991, 1998, and 2004. He created a Chapel of S. Charles from the church's existing chapel, adorning it first with an oil painting of King Charles (after van Dyck) and later, adding an unusual petit-point scene, King Charles meeting with his two children the day before his beheading. The chapel was dedicated in by Bp. Ackerman. He has often publicly spoken of his support for the Society, its objects, and of course for its Patron, clearly enunciating his reasons. Although not formally a patron or officer, he has been according to Dr. Wuonola a strong source of support and advice. Father Kennedy has served the church in many ways, including Master of the SSC in North America, member of the boards of Nashotah House and the Prayer Book Society, and active in the Scottish Heritage Society of Palm Beach County. In 1991 when I first met him he was a Rural Dean in his diocese.

Eleanor E. Langlois – By Father Sillitoe's appointment, Mrs. Langlois took over as 'U.S.A. Hon. Secretary' in 1972 a few months after Mrs Carnahan's death in Feb. Immediately,

Eleanor called Bp. Joseph Harte, an earnest client of Saint Charles, to be the Patron of the American Region and its supporter in prayer. Eleanor established *JKCM News* as the American Branch's publication in 1974, filling a void of long standing. Initially appearing 3 or 4 times a year, it settled at a semiannual frequency in the late 1970s. She worked tirelessly to advance resolutions at the diocesan level, hoping to bolster the case for placement of 30 January, the day of the King's beheading, on the calendar by the General Convention. Before each of the Triennials she worked doggedly behind the scenes. Despite a series of failures, she never lost her enthusiasm for the Cause. In 1984 she organized a solemn mass at S Ignatius of Antioch, New York City, with Bp. Harte preaching. It proved to be the first of the American Region's current series of Annual Masses. Although she organized only five (1984-88) and was present at four of those and one more, the Centenary of the Society in 1994, all twenty-six to date are in a sense the fruits of her vision. Dr. Wuonola was in office for the 1988 gathering, but Eleanor organized it. Actually, she organized six, because there were two in 1987, neither a success.

The Annual Mass and *JKCM News*, especially, elevated the profile and the sense of identity of the American Branch, providing a foundation for further growth happily and gratefully acknowledged by her chosen successor, Dr. Wuonola. She introduced the cloisonné lapel pins and charms and other goods items—tracts, postcards, bookmarks, etc. Steady growth over her 15 years resulted in a 40% increase in membership from 160 to about 225. She particularly enjoyed corresponding with members, notably several who joined during their teens, who say she offered advice and was especially solicitous of them. She also wrote to hapless periodical editors and others who offended by publishing misinformation about S. Charles. She was responsible for changing her title from 'Hon. U.S.A. Secretary' to 'American Representative' from which office she retired at the end of 1987. She continued to write for *JKCM News* (15 articles) and at the 1998 Annual Meeting was designated *American Representative Emerita* by acclamation. *Obit.* 1999.

Everett Courtland Martin – Courtland was an active churchman at S Paul's K Street, Washington, D.C. He was active nationally in connection with the Society of Mary, and in 1984 began to re-establish the Saint Paul's S.K.C.M. chapter that had been active in the 1950s; it remained extant through to the late 1970s when Courtland became its secretary.. He undertook several measures to enhance enrollment of new members locally and the society's profile nationally, including placing advertisements in *The Living Church* every week or two and distributing engraved invitations to all those attending mass at Saint Paul's on a Sunday near to 30 Jan., inviting them to become members. Courtland generally bore the expense of initiatives such as these personally. He was secretary in 1985, the year Saint Paul's hosted the II Annual Mass. He turned the chapter secretariat over to Paul McKee in 2000 when he became too ill to continue. Since chapters are so important in fostering fellowship and in attracting new members, those who have worked to establish and nurture them are prominent among the members elected to the Order of Laud. *Obit.* 2004.

The Rev'd Dr. Richard Cornish Martin, SSC – Ardent supporter of and apologist for the catholic devotional societies and their teaching role, preacher at many Caroline commemorations, who lost no time in involving the devotional societies in any initiative he undertook. There are numerous examples but a few will suffice. One year in Charleston SC, Fr. Martin preached a sermon at one local church at noon, and celebrated mass in the evening, preaching a different sermon at

that mass. When he was interim rector of the Church of the Advent, Boston, during the late 1990s, he organized a series of evening classes during Lent, each teaching about one of the devotional societies. At one of these the American Representative, a member of the Advent, had the opportunity to talk about the history of the Society and its connections with the Advent, and on another occasion the witness of the Society and the life and martyrdom of King Charles. He strongly supported a mass for Blessed Charles each year, publicizing it and offering non-members an opportunity to learn about the Society. Thus, he built on the opening created when Fr. Mead hosted the Annual Mass in 1989, openly and ardently advancing the Cause. Because of his high profile throughout the American church, Fr. Martin, American Region Superior of the Society of Mary, SSC member, and Nominating Committee Chairman on the Nashotah Board, has been a very effective spokesman for our Society.

Robert Nicely Mattis was the skilled and detail-oriented artisan, perceptive aesthete, devout churchman, and ardent client of King Charles the Martyr who created the area at S. Clement's, Philadelphia, which, with a statue carved by Anton Wagner of Norfolk, U.K., comprised the Shrine of King Charles the Martyr, dedicated by Bp. Schofield in 1989. The *locus* of the shrine was previously a War Shrine, whose oil painting of the Crucifixion and votive candle-stand were incorporated, along with a new altarino, dorsal curtain, and pair of baroque silver candlesticks. These set off the statue, standing in its own Gothic niche, of Mr. Mattis's design. The Martyr King's statue is one that is dressed in the Robe Royal (a cope-like vestment) and crowned on festal occasions. *Obit.* 2000.

The Rev'd Alfred J. Miller, D.D., was rector of Christ Church, Ridgewood NJ from 1940 until his retirement in 1967. He was a member of S.K.C.M. and developed connections with our parent U.K. organization and its officers, such that on Sunday 30 January 1949, the Tercentenary of the Royal Martyrdom, he was invited to preach at a special mass at Saint Thomas, Regent Street, London. The festival celebration was held at Saint Margaret's, Westminster, on Monday 31 January. In person in 1949 and in correspondence with U.K. officers, he told of his plans to put some kind of organization in place more solidly to (re)establish the Society in the U.S. He worked with Edmund Olifiers, a seminarian at General and held at least one Annual Meeting at Ridgewood in the early 1950s. He was styled 'Representative in America' and Mr. Olifiers, Secretary. By 1955 Mrs. Carnahan had taken over. Fr Miller was made a Vice President of the U.K. Society in 1958. Disappointingly few details of Fr. Miller's leadership of S.K.C.M. are available; there are only a few relevant contemporary records. We do know that during the first half of his decade of activity, U.S. membership increased four-fold, from 22 (Feb., 1951) to 98 (May, 1955) (*Church & King*, dates noted). *Obit.* 1982.

The Rev'd Canon Marshall V. Minister, when vicar of the Mission of Saint Paul in Fort Morgan CO, accomplished a singular, unique thing. His relationship with the Ordinary of the Diocese was good, and in fact the Bishop was supportive of a name change to Saint Charles the Martyr. The name change, which in fact had the bishop's "enthusiastic" support, was effected by the unanimous vote of a parish meeting in Jan., 1951, and the mission achieved parish status on 24 April of that year. After six years the indebtedness on the building was reduced to nothing and the service of dedication or consecration of the building, including laying of the cornerstone by the Bishop took place. A Solemn Pontifical

Mass of Saint Charles the Martyr was celebrated by the Rt. Rev'd Joseph Summerville Minnis, Bp. of Colorado, on that day, 26 April 1957, the 296th Anniversary of the Canonization of Saint Charles. This Fort Morgan Church stands as the first church in the New World, the Americas, dedicated to the Martyr King. It is also unusual in that its Feast of Dedication and Title is the Canonization of S. Charles, not his Decollation. After his time in Fort Morgan, Fr. Minister served as Canon of Omaha. In Autumn, 2009, the American Region of the Society placed an oil painting of King Charles after van Dyck in the narthex. A plaque commemorating the dedication and title, the American primacy thereof, and concise historical background including Fr. Minister's rôle is mounted on the painting's frame.

The Rev'd Canon Edmund W. Olifiers, Jr., while a seminarian at The General Theological Seminary, together with and under the leadership of Father A. J. Miller of Ridgewood, New Jersey, in 1951 conceived and initiated an effort to establish a truly national organization for Society members in the United States. They conceived that a New York Chapter would serve as a focal point for the entire country. U.S. membership grew from 22 to 98 in only five years. He and Fr. Miller organized what we believe to have been, in modern times, the first national meeting at Christ Church, Ridgewood NJ, in 1952. He served as U.S. Hon. Secretary while Fr Miller was Representative in the U.S., until 1955.

James Bailey Parker. A parishioner of the Church of the Transfiguration, New York City, while Fr Norman Catir was rector, Mr. Parker as early as 1991 advocated that the American Region of the Society adopt an official lapel rosette, and then spearheaded the creation of their tasteful and popular design. Once he had obtained the American Representative's approval, Mr. Parker identified several quality firms, from which one was selected to provide them, and then worked with the American Representative and the principal of that firm, C. Dexter Schierenbeck, selecting a color scheme and settling on the design we still use. (The same color scheme was adopted for the Society's neckwear.) The rosettes were first produced and offered to members in 1995 and have remained very popular. The last time we were in contact with Mr. Parker was in 1999.

Sarah Gilmer Payne has for two decades been a major contributor to the American Region's publication, *SKCM News*. She has written about forty book reviews over that period of time, bringing works of interest to Society members' attention. She highlights some characteristic details of each work, states her concise and candid opinion of it, and conveys its gist to members, including that majority of readers who won't be reading the book. The equestrian prowess achieved by King Charles is admired by Sarah, whose interests include things equestrian, and whose time is spent among feline, canine, and equine companions. Whether bolstered or distracted by them, she is nonetheless immersed in books on King Charles, books that span the centuries. She recently reviewed a mid-XIX Century, 5-volume set, Isaac D'Israeli's *Commentaries on the Life and Reign of Charles the First, King of England*, and is presently working on an exhaustive annotated bibliography of works about our Society's patron, his place in the history of civilization, and his influence down to the present day. Sarah has also identified a number of illustrations we have used as cover art.

American Region Founder

The Rev'd William Harman van Allen, S.T.D., was one of the Society's first three U.S. members. They established the Society and its work and witness in 1894, only months after its

founding on Easter Tuesday, 27 March 1894, in London. He worked from the *loci* of his parishes, Epiphany, Trumansburg and then Christ, Elmira, New York, together with Manhattan-based Fr. R. T. Nichol, styled Prior, who became a Roman Catholic in 1899. Although information is scanty, we know that major, festal celebrations of the Royal Martyrdom were held in New York and Philadelphia in the 1890s (Saint Mary the Virgin, NYC; Church of the Evangelists, Phila., and O.H.C.'s church on Avenue C & East 4th St. in Manhattan) Dr. van Allen popularized the celebrations of S. Charles, K.M., in his circles and his parishes. He was widely known, delivering sermons and lectures in churches of many denominations, and was active, together with notable figures in the arts and in Society, including Isabella Stewart Gardner, Ralph Adams Cram, and his predecessor at the Advent, The Rev'd Dr. William Barroll Frisby, in our Society and also pursued the Cause as a member of the Order of the White Rose, a Caroline society with a dynastic focus. Nonetheless, Fr. van Allen's approach was not that of a monarchist; rather, he taught the importance of King Charles the Martyr to U.S. citizens in the Episcopal Church. From 1902-29 he was rector of the Church of the Advent, Boston, where there were regular services every year, generally First Evensong with sermon on the 29th and one or two masses with sermon on the 30th. Based upon this tradition, King Charles was commemorated annually at the daily mass(es) until the early 1960s, when the observance was suppressed by the rector, Fr. Samuel Wylie, a former Presbyterian. It is possible that the Annual Mass in 1989 was the first commemoration of the Royal Martyrdom at the Advent after a hiatus of about 25 years; it has continued with some regularity until the present. Those historical details aside, the persistence of the commemoration for thirty years after Dr. van Allen's rectorate shows the power of a good work. On Saint Charles's Day, Dr. van Allen wore a star in his tippet, according to B. Hughes Morris (*History*, 1995). This would have been the eight-pointed star like that of the Order of the Garter, as was in the cloak King Charles wore to the scaffold. *Obit.* 1931

The Rev'd Ralph T. Walker, D.D., a high profile traditionalist churchman, has been a vocal spokesman for the Society in the United States for many decades. He graduated from Nashotah House in 1969. There he became acquainted with devotion to King Charles the Martyr, joining the Society in 1973. He has spent his entire career in the Diocese of Colorado, and since 1975, as rector of Saint Michael and All Angels, Denver. Fr. Walker preached at one Annual Mass (Saint John the Evangelist, Newport RI, 2001) and nearly every year has traveled to attend the mass and meeting, showing the intensity of his devotion to Saint Charles and support of the

Society. He is presently serving as Master of the North American Region of SSC and has served faithfully on the Council of the Guild of All Souls. Notwithstanding his location in Colorado, Fr Walker has the commitment to the Causes in which he believes to give his all in their support. He is also, and has been for as long as anyone can remember, a member of the Board of Trustees of Nashotah House and its Secretary, a role in which surely he has set the style for all Secretaries of the Board to come. When Dr. Wuonola was a Trustee, he took delight in the urbanity and aplomb with which Dr. Walker invariably discharged the duties of his office: at the meetings, at the awarding of honorary degrees, and as evidenced in his masterfully composed minutes. He has again and again spoken in support of Saint Charles, the Society, and the Cause, publicly and in a wide variety of settings.

Mark A. Wuonola, Ph.D. Before his 1988 appointment as American Representative, Mark was secretary of the S. Clement's chapter. In that role (1985-1994) he was responsible for raising money, all modest contributions from chapter members, to commission a noted woodcarver to create the statue for the votive shrine, dedicated in 1989. (See comments on Robert N. Mattis, O.L.) Dr. Wuonola put *SKCM News* into a magazine format immediately in 1988, and introduced the *email Communiqué* in 2009. To facilitate planning and ensure Select Preacher availability, he began to schedule the Annual Masses several years in advance. The 1994 Society Centenary and the 1999 Semiseptcentenary of the Royal Martyrdom were celebrated under his leadership. Using an old medal and the 'lost wax' process, the medal designed by our Foundress was made available in silver. Both the Dexter lapel rosettes and Ben Silver neckwear were introduced during his tenure. He appointed a Council in 2007, laying the groundwork for the Board of Trustees into which the Council was transformed once the Society was incorporated in April, 2008. Its IRS letter determining tax exempt status was also issued in 2008. A top priority has been to increase the devotional nature of the Society. Publications such as the *Liturgical Manual* (1995/7), the *Akathist* (2003), and the *Devotional Manual* (2009) are directed toward this need. He has also tried to make the Society a vehicle for Unity, a Dominical goal that King Charles and Abp. Laud took very seriously, by placing prime emphasis on what members have in common, *i.e.*, their veneration of King Charles the Martyr, not on the many lamentable and debilitating differences, ancient and modern, among orthodox, catholic, apostolic Christians, even among those of the Anglican patrimony. [-JDR]

Benefactors

(✠ *Requiescat in pace*)

Charles Barenthaler
 Emily Stuart Brown, R.N. ✠ 1989
 The Rev'd Osborne Budd ✠ 2001
 The Rev'd Wilbur B. Dexter ✠ 2005
 Mrs. Wilbur B. (Kathleen M.) Dexter ✠ 1994
 The Rev'd Kent L. Haley
 Richard Towill Hines
 Alan R. Hoffman ✠ 2006
 Jonathan A. Jensen

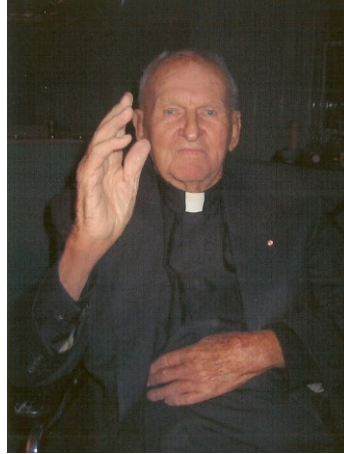
Allan F. Kramer II
 The Rev'd Dr. Joseph Walter Lund
 Everett Courtland Martin, OL ✠ 2004
 Paul W. McKee
 The Rt. Rev'd James Winchester Montgomery,
 S.T.D., D.D., LL.D., L.H.D.
 Sarah Gilmer Payne, OL
 John Douglass Ruff, Esq.
 Philip Terzian

James Noël Ward
The Rev'd Canon Dr. Charles Everett Whipple
✠ 2009

Suzanne S. Williamson ✠ 2007
John Arthur Edward Windsor
Mark A. Wuonola, Ph.D., OL

The Rev'd Canon Dr. Charles Everett Whipple, Legator

The Rev'd Canon Dr. Charles E. Whipple was one of the true stalwarts, a man who never forgot to *remember*. He was quick to make a personal connection with those whom he met. It was an enduring connection; it resurfaced every time one encountered him. Fr. Whipple was an avid letter writer. His letters had myriad marginal notes which, if successfully deciphered, often made one smile, if not laugh outright. He was the same in person, with parenthetical remarks and humorous asides, yet serious and pastoral when required. He loved life, as his impish smile and the twinkle in his eye showed, and enjoyed 95 years of it. He was devoted to 'Our Martyr' as he often called him, and regularly remembered the Society with generous donations. He left reminders of Saint Charles at every place he came to love. He had a chapel full of mementos—dozens of them—of Saint Charles at his Summer place, close by a location he loved, the dunes of Cherry Grove. (The room suffered a fire in 2004.) I heard just a few days ago from a member that a needlepoint kneeler, his handiwork, incorporating the name and symbols of King Charles, remains at Saint Mary the Virgin, Falmouth-Foreside, Maine, a parish he served.



He loved the places of significance in the Royal Martyr's life and passion, making pilgrimages and adding new sites to his list. One you may not know is the 'Garden Museum' in Lambeth, run by the Tradescant Trust. It is a house with garden, all memorializing King Charles's gardeners John Tradescant, father and son, innovative yet classically traditional gardeners and artisans in their own right, like all the greats who helped King Charles achieve his high aesthetic standards and make his ideas reality. The Garden Museum thus indirectly memorializes their King, too.

Fr. Whipple's dream, to hold the Annual Mass at his beloved home parish, Saint Mary the Virgin, Times Square, was achieved in 1993, himself preaching, with the gracious cooperation of the rector, the Rev'd Edgar Wells. Dr. Whipple, or Dr. W., as we called each other, already a Benefactor, bequeathed the Society \$1,000 in his will. Members of the American Region will always *remember* him. His obituary appears on p. 31. —MAW

Consider including a *bequest to the Society* in your will. This can generally be done with a simple codicil. Or make a *gift* now. Either will enjoy the benefit of full tax deductibility.

Congratulations and Thank You to Members for Twenty-five or More Years - 1985-2010

Mr. & Mrs. Richard D. Appleby
The Rev'd Canon Robert W. Bader, SSC
Charles Barenthaler, Ben.
Prof. Robert Brenton Betts, Ph.D.
J. Thomas Brown, Jr.
The Rev'd Roger J. Bunday
The Very Rev'd Charles F. Caldwell, Ph.D.
Herbert Mair Dawson
Elisabeth A. Evans
Duane L. C. M. Galles
The Rev'd Timothy Hoff
The Rev'd Philip C. Jacobs III
The Rev'd F. Washington Jarvis, L.H.D., D.Litt., OL
Jonathan A. Jensen, Ben.
John Hallberg Jones
The Rev'd Deacon James Henry LeBatard

The Rev'd Canon Marshall V. Minister, OL
P. Timothy Murphy
Miss Eileen M. O'Leary
Paul H. Pangrace
Sarah Gilmer Payne, Ben., OL
Charles F. Peace IV
(our host for the Annual Mass on 30 January 2010)
The Rev'd Canon Robert H. Pursel, Th.D.
Lawrence J. Reilly
John Douglass Ruff, Esq., Ben.
The Rev'd Canon Nelson B. Skinner, SSC
Col. (ret.) Wallace H. Spaulding, Ph.D.
Dorothy (Mrs. Wallace H.) Spaulding, L.H.D.
The Rev'd Canon Barry E. B. Swain, SSC
Alfred Lawrence Toombs
The Rt. Rev'd William C. Wantland,

We congratulate our twenty-five year members. We are very thankful to you for your long-term commitment to the Cause of the Royal Martyr and to the Society. We truly appreciate the stalwart witness of each of you. The twenty 35-year members listed in the December, 2008, *SKCM News* are of course 25-year members as well. Almost 20% of the members on our rolls today have been members for 25 or more years! Please note that our records are far from complete. In most cases, we have no record of a member's date of joining the Society prior to 1990. We know they were members in 1985 from that year's Mailing List. Therefore, all the above honorees have been members for *at least* 25 years. The date of the last mailing list before that is 1981. In 2011, those on the 1981 list will be thirty year members. Any who can provide the exact year of their joining are invited to do so.

In addition, we have two more **35-year-or-more members** to list, Father Bauer and Father Puckle. These former members were reinstated after having been 'lost' for some years. We take great pleasure in welcoming them back. We do occasionally get out of touch because of moves or other changes, even postal errors.

It was brought to our attention that Canon Robert Greene of Calgary, Alberta, has been a **member for more than 30 years**, having joined in 1978 when he became rector of S. Bartholomew's, Toronto. There he held an annual commemoration of Saint Charles, with outdoor procession: *Brrrrrr*, but not as cold as Calgary, and not inappropriate, as King Charles was, significantly, the recipient of snowfalls at his Coronation (2 Feb. 1626) and Interment (9 Feb. 1649). I first met Canon Greene in 1994 when he came to Saint James-the-Less, Philadelphia, and faithfully supported our activities in the mid-Atlantic.

Following the above are listed our **20, 15, 10, and 5 year members**. We note with pleasure their membership records, and hope they will stay loyal members of the Society for many years to come. It does distress me to note that over a period of 6-8 years, we've lost about half of the members who joined in each of these groups. We don't know whether they have moved, died, or lost interest without actually resigning. To lose interest generally falls under the sin of accidie—lukewarmness, laziness, or sloth. Things we formerly took delight in—devotions, friends, even our patron saint—become unappealing. We can easily fall into this sin if depressed, tired, distracted, or when harboring anger toward another member but perversely taking it out on the Society, or anger at something one's rector said or did and contumaciously hurting one's parish or one's relationship with fellow Christians in response. While I'm no spiritual expert, I know what is said to be effective, and what has worked for me. One must continue with the routine of one's usual devotions, attendance at services, visiting housebound friends or relatives, and so on, working and praying hard that one's good habits be maintained or restored, as needed. Otherwise it is easy to fall away even further. Good habits are so called because, just like bad habits, they occur without deliberate thought, not consciously but habitually, and moreso the stronger they become. The longer a good habit is forgotten, ignored, or actively spurned, the more difficult it is to re-acquire it, just as with a bad habit, the longer it and occasions for it are avoided, the more easily the underlying temptation can be overcome.

The next group of members recognized in this section of *SKCM News* is of those who have made **monetary donations to the General Fund**. These are in addition to the many donations received during the first half of our fiscal year. We are very honored to receive generous donations from so many members. Such support is what makes it possible for us to take new initiatives and to continue our work and witness beyond our members themselves, seeking to attract new members, of course, but also to increase awareness of what Saint Charles did for the church: Quite simply, he saved it from oblivion, he saved the Episcopate and the Apostolic Succession, the defining characteristics of all Anglican bodies.

Listed in the following section are **new members** enrolled during fiscal year 2009. We heartily welcome these thirty-some fellow clients of the Royal Martyr, now joined in our Society. May each benefit much from his or her affiliation with the Society, and join in worship and fellowship with other members to the greatest extent possible. The American Representative always welcomes correspondence, and enjoys responding to questions, receiving suggestions, and considering them. When I commented on my correspondence in our December, 2008, issue I estimated that it amounted to about 1,500 pieces a year. Recent review of my email files has shown that it now stands at 9,000 to 10,000 a year, about 500 by post and the rest by email.

Members for Thirty-five-Plus Years

The Rev'd Thomas W. Bauer, Ph.D.
The Rev'd Donne E. Puckle, SSC

Members for Thirty-Plus Years

The Rev'd Canon Robert S. H. Greene, SSC, OL
Phoebe Pettingell

Twenty Year Members: Joined in 1990

Paul Robertson
Stephen Page Smith
The Rev'd Frederick S. Thomas, SSC
(our host for the Annual Mass on 30 January 2010)

Fifteen Year Members: Joined in 1995

Charles A. Calverley
The Most Rev'd Mark D. Haverland, Ph.D.
The Rt. Rev'd Jack Leo Iker, SSC, D.D.
The Rev'd Canon R. Brien Koehler, SSC
Michael J. LaCroix
Brother Nicholas
Charles L. Stewart

Ten Year Members: Joined in 2000

Douglas G. H. Channon
Michael H. Charles
James Corcoran
The Rev'd Cyril K. Crume
Abbé Emmanuel Duplessis

A. Donald Evans
The Rev'd Richard B. Gates
The Rev'd Robert Todd Giffin
The Rev'd Chandler H. Jones
Dr. James C. Kelly
Benton H. Marder
The Rev'd Michael J. Murphy, SSC
Donald R. Reinecker
A. Weldon Walker III

The Rt. Rev'd Daren K. Williams, D.D.
(our preacher at the Restoration Mass on 29 May 2010)

Five Year Members: Joined in 2005

The Rev'd Thomas E. Adams, Jr.
Joan Carruthers
John F. V. Cupschalk
Mrs. Nancy K. Ehlke
Violet D. Greene
The Rev'd John A. Lancaster, SSC
The Rev'd and Mrs. Mark W. Lewis
Anthony H. Oberdorfer
The Rev'd Berry E. Parsons
Mr. J. P. Philpot
Mrs. Betty R. Quigley
Walter Raygould
Richard A. Smallwood
Gregory V. Smith
Edward M. Southwell
The Rev'd Paul A. Sterne
E. Alexander Watson

Thank You, Dear Donors to the General Funds of the Society

1 Apr. to 30 Sept. 2009 (2nd Half of Fiscal Year 2009; Continuation of list on p. 28 of June issue)

\$20 and above

Dennis P. Casey
The Rev'd Canon Robert S. H. Greene, SSC, OL
The Rev'd Victor Hunter
The Rev'd Canon Marshall V. Minister, OL
Forest A. Nester
The Rt. Rev'd Daren K. Williams, D.D.
William Lee Younger
The Rev'd Canon Dr. Francis C. Zanger

Up to \$19

The Rev'd Marlin L. Bowman
Capt. Howard S. Browne
David D. Butler, Esq.
Douglas P. Grant, Jr.
Darren L. Grizzle
Prof. Charles C. Taliaferro

New Members Enrolled during 2009

(Fiscal Year 2009, 1 Oct. 2008 – 30 Sept. 2009)

The Rev'd John D. Alexander, *SSC*
 William P. Anderson
 Charles J. Bartlett
 Walter J. Berryhill
 Michael L. Bolt
 Dorian R. Borsella
 Donald A. Chase
 The Rev'd Charles A. "Drew" Collins, Jr.
 Ryan N. Danker
 Curt DiCamillo
 Milton Coakey Evans II
 Mr. & Mrs. William FitzGerald III
 Kenneth R. Fowlkes, Jr.
 Douglas P. Grant, Jr.
 Darrell L. Grizzle
 The Rev'd Kent L. Haley, Ben.
 Theodore R. Harvey
 Dr. Julian Hudson
 Trevor Joy Johnson
 Timothy J. Kasza
 Chad M. Krouse
 The Rev'd David J. W. McCready
 Suzanne R. Meier
 The Rev'd Jamie A. Parsley
 The Rev'd Jeff Queen

Jacqueline S. Quigley
 The Rev'd Canon W. Gordon Reid *
 Rodney Roehner
 Peter Smaill +
 Garry Toffoli
 Eric L. Turner
 Harlie Youngblood
 William Lee Younger
Reinstatements
 The Rev'd Thomas W. Bauer, Ph.D.
 Dennis P. Casey
 Davis d'Ambly des Ayvelles
 The Rev'd R. Trent Fraser, *SSC*
 The Rev'd Robert Todd Giffin
 The Rev'd & Mrs. Mark W. Lewis
 The Rev'd Canon Marshall V. Minister, OL
 The Rev'd Michael J. Murphy, *SSC*
 The Rev'd John C. Powers
 The Rev'd Donne E. Puckle, *SSC*
 E. Burton Ray III
 The Rt. Rev'd Seraphim Joseph Sigrist
 Frank E. Tolbert, Esq.
 The Very Rev'd William Willoughby, Ed.D.

* Previously U.K. member + Editor, *Royal Martyr Annual*

FROM THE CANADIAN REPRESENTATIVE

Reclaiming the Dominion of Canada for a Royal Stuart

Since becoming the Canadian Representative of the Society of King Charles the Martyr, Inc., earlier this year, one of my first orders of business has been the development and expansion of our membership base in Canada. I would like to share some thoughts on my approach to this challenge.

I have had the great benefit of working closely with Dr. Mark Wuonola, the S.K.C.M. Representative "of the Americas" of which Canada is certainly a part. He had the foresight to understand possible Canadian sensitivity to direct American oversight (no doubt a hold-over from the War of 1812). Dr. Wuonola's vision for an integrated, unified, and active S.K.C.M. membership in Canada is one that I have made my own.

It is perhaps true to say that the American challenge ("American" meaning the U.S.A. in this context) is not to dissociate the S.K.C.M. from overt monarchist leanings, but to be not synonymous with monarchist, either—in analogy to the no longer applicable characterization of Anglicanism as the "Tory party at prayer."

In Her Majesty's Dominion of Canada, however, we need exhibit no such reticence. We are a constitutional monarchy after all and those of us who are monarchists and members of monarchist organizations take special delight in the Society of King Charles the Martyr. It is only a question of getting new members to sign up

If one may speak of a "marketing plan", then this is the one I've chosen. In addition to writing to individual Anglican (Anglo-Catholic) parishes of various juridical and devotional stripes to urge them to join this pious society, I'm also extending our reach toward the United Empire Loyalists, the Royal Heritage Trust, the Monarchist League of Canada, and all the Loyal Societies.

My introductory narrative is rooted in the significance of Saint Charles for all Canadians. He was one of the first Kings of Canada, beginning with the Royal Province of Nova Scotia (which is still called that) and of Terra Nova (now the province of Newfoundland and Labrador). Saint Charles was King over parts of Canada at the same time of

the missionary work and martyrdom of the North American Jesuit Martyrs. In fact, the Royal Martyr and four of those eight canonized missionary martyrs died during the same year.

And the Royal Union Banner of the Royal Martyr would have been the same that was and is cherished by the Loyalists. I was privileged to work on heritage legislation that declared 19 June “Loyalist Day” in Ontario and each year the Loyalists come on or near this day to the Ontario Legislature to raise this same flag on the courtesy flagpole here. The “King’s Colours” have come back into their own and even fly over Toronto’s historic Fort York and elsewhere!

The person and life of our Royal Martyr are likewise relevant to our flourishing Scottish-Canadian community that has left such a magnificent cultural imprint on Ontario and Canadian life. The same is true of Francophones given the King-Martyr’s links with Royal France! There are also Canadians who are for the restoration of the Royal Stuarts and, as one told me, “I positively adore King Charles II!” I let her know that the S.K.C.M. leaves the honours paid to him at the level of veneration

I use any opportunities available to me to speak about King Charles I. This occurs during school trips to the legislature and during an event when a plaque honouring Her Majesty the Queen’s wedding anniversary was installed on the lawn out front.

The November meeting of the Toronto branch of the Monarchist League will feature myself speaking about King Charles I as well. Arthur Bousfield and Garry Toffoli, very active monarchists and leaders of the monarchist movement in Canada, have been involved in organizing information booths about King Charles I. They have also done this at the annual Mass and dinner on 30 January at Saint Bartholomew’s Anglican Church in Toronto (which is something we need to restart).

When the Rev’d Canon Robert S. H. Greene, *SSC*, was the pastor at Saint Bart’s, the Saint Charles Mass was quite the magnificent liturgical event in southern Ontario! Father Greene did me the great honour of inviting me to deliver a sermon on Saint Charles on a snowy 30 January, in 1999, something that I shall never forget. The success of the Society’s outreach will build on his enduring inspiration in this regard!

The next step is the follow-up which I am aggressively undertaking. I am learning by my errors of omission, as well as of commission.

And while Saint Charles cannot now be honoured liturgically in the Roman and Eastern Catholic liturgies, there is nothing preventing Divine Liturgies to be celebrated for his eventual recognition as a Saint by these Churches.

I lay all this before Almighty God and ask for His help in moving forward. I ask all members of the S.K.C.M. to join together in this endeavour so that the person and spiritual significance of our Royal Martyr may be better known throughout what were his dominions!

Board of Trustees Meeting – 27 October 2009

A Fall meeting of the **Board of Trustees** was held on **27 October 2009**, Vigil of SS. Simon & Jude. It featured the annual financial report, presented by retiring Membership Secretary and former Treasurer of the Board, who served the Society in those capacities on an interim basis after his resignation last Winter. Major actions taken at the meeting were:

- Approved Bill Gardner’s financial report for Fiscal Year 2009. Commended and thanked him for his 15 fiscal years of service
- Established by unanimous vote the **Order of Blessed William Laud, Archbishop & Martyr**, members of which have contributed of their time, work, skills and expertise, leadership, and influence, significantly benefiting the American Branch, having a favorable impact on it and its members. Order of Laud membership is an honor equivalent to Benefactor status. The Order’s name may be abbreviated using ‘Bl.’, ‘Abp.’, and ‘M.’, or simply written as ‘Order of Laud’. A person who is a member may use the suffix ‘**OL**’, as we will in *SKCM News*.
- Elected by unanimous vote **23** Order of Laud members as nominated by the Strategy Task Force
- Unanimously designated the Rev’d William Harman van Allen, S.T.D., American Region Founder”
- Unanimously approved plan for **15** more Order of Laud members to be elected through 2012

- Elected Doug Ruff Treasurer and VP; he continues as Board Secretary and as our General Counsel. Elected Alex Roman VP; he continues as Canadian Representative, and joins Executive Committee. Both *nem. con.*
- Executive Committee now consists of three members, Alex Roman, Doug Ruff, and Mark Wuonola
- Voted attorney David D. Butler Assistant Secretary to the Board (a bio appears with his book review, p. 38)
- Details of 30 Jan. Annual Mass in Baltimore were announced.

Errata and Addenda

1999 Issues and those proximally before and after. The terms ‘sesquitercentenary’ and ‘sesquitercentennial’ were used in reference to the three hundred fiftieth anniversary of the Decollation of Saint Charles. These terms are *incorrect*. The correct term for a 350th anniversary is the not-so-mellifluous *semiseptcentennial*, literally meaning half of seven hundred years. ‘Sesqui’ means 1.5 times something, so a sesquitercentennial is indeed a 150th anniversary, but a sesquitercentennial is a 450th anniversary, not a 350th, since $1.5 \times 300 = 450$. The editor regrets use of the misnomers, brought to his attention by his own intuition on their decennial anniversary.

It is surprising that ordinary dictionaries have no consolidated table of names of such anniversaries, when they list the rather inane gifts for wedding anniversaries such as paper, probably of authoritative Hallmark origin. It is also surprising that none of our readers has noticed the errors, for, as the anonymous *Wikipedia* contributor observes, “sometimes new anniversary names are coined incorrectly . . . with unfortunate results.” Oh, dear.

December, 2008, p. 44. It is erroneously stated that the stained glass window with the vignette of King Charles the Martyr at Saint Paul’s K Street is by the Connick Studios. Like most of the building’s glass, it is actually by the artists and craftsmen of D’Ascenzo Studios of Philadelphia. The blue glow suffusing the church at certain hours of the day fully equals that produced by the legendary ‘Connick blue’, itself recalling that atmospheric element so characteristic of Chartres Cathedral’s Marian essence, glorified by Henry Adams in his remarkable *Mont-Saint-Michel and Chartres* (1913).

June, 2009, p. 26. It is amusing to note that when Robert Montgomery’s poem, “King Charles the Martyr” appeared in *Church & King* (Vol. XIX, No. 1, 29 Aug. 1966), the two lines following “. . . nobler send?” in the fourth stanza were replaced by ellipsis. A note from the overly critical and hypersensitive but nonetheless superb and devout Editor stated, “two lines omitted for banality.” The omitted lines read, “His failings rose from junctures bad/Which might have turn’d an angel mad.” Agree with Mr. Hope-Nicholson’s opinion or not (much poetry from that period sounds banal to your present Editor), omitting the lines infuriates a reader. Publish the poem or don’t publish it! The lines refer to our Patron, hence they’re germane. Any banality reflects not on our Martyr, but on the poet, whose intent is to praise. Your Editor found the sometime *Church & King* Editor’s sensitivity amusing, since he often editorialized colorfully in *C&K*, once criticizing a new banner the Chairman had caused to be made, comparing it unfavorably to the old one and berating the Chairman for having consigned the latter to the rubbish. In his report of the Annual Mass one year, he opined that the Sequence had been sung to a ‘trashy hymn tune’.

p. 33. In the list of Fifteen-Year Members, the next to last entry should read, “The Rev’d Canon & Mrs. Arnold W. Klukas, Ph.D.”.

Cover Illustration – The First Oblation

This issue’s cover depicts a scene from the 2 February 1626 coronation of King Charles, a ceremony called the First Gift or First Oblation. The gift itself was a gold pall and a one-pound bar of gold. The oblation is not only symbolic but real, a gift from the king to the church, and implicitly the first of many. The two gold gifts are tangible expressions of the overall care and protection of the established church the king is obliged by his oath to give.

The king, kneeling, is about to present the oblation to William Laud, on the footpace. Laud, Bishop of St Davids, was functioning not in that capacity (St Davids being inferior to the other sees represented) but as deputy for the Dean of Westminster. At the king’s left is presumably George Abbott, Lord Abp. of Canterbury, nominally presiding over the entire coronation, but infirm, so many of the actions were delegated to others. At the king’s right (epistle side) are the Duke of Buckingham, the Lord Constable of England, with the mace, and the Earl Marshall of England, the Earl of Arundel, with one of the swords. Four swords are carried in the procession: the pointed sword of

temporal justice, the sword called Curtana of Mercy, the third sword of spiritual justice, and the sword in the scabbard. On the gospel side appear an acolyte and three bishops. There were four additional bishops involved in this ritual, Durham (Richard Neile) and Bath & Wells (Arthur Lake), the King's attendants, and Winchester (Lancelot Andrewes) and London (George Montaigne) who placed the paten and chalice on the altar. The account is self-contradictory regarding who carried them. We see only three of these four bishops.

Not all the figures are readily identifiable by your Editor or Sarah Gilmer Payne, who made the illustration available for our use. Laud's appearance is distinctive, although we are familiar with his portrait by van Dyck, dating from a decade later. Montaigne, who often joked about his size (his name means mountain) may be the bishop in the violet cope to the King's left. The others offer us only side views, at best. Those of you who can recognize or properly identify any that are incorrect or ambiguous here are invited to send in your comments.

One ought not assume that Westminster Abbey possessed insufficient copes matching in color. The practice at the time was to use the most precious vestments and appurtenances for great occasions, regardless of color. This makes for a colorful scene. The illustration, entitled "The First Oblation" and signed Ellis Silas, appeared in a 1937 publication, perhaps a souvenir booklet for the coronation of George VI that year. The order of procession, details of the ceremony, and participants' names are taken from *The Martyr King* by C. W. Coit and there attributed to Christopher Wordsworth's *Coronation of King Charles I* (Henry Bradshaw Society). The dictum "No bishop, no King" is surely satisfied; beards were definitely 'in'.

KING CHARLES THE MARTYR CHURCH, SHELLAND, SUFFOLK

This church, an XVIII Century dedication to King Charles the Martyr, had deteriorated badly and was rebuilt in 1767 during the reign of George II. Now it is the subject of a proposed £5,645 grant from The Georgian Society, as reported in a recent issue of its organ, *The Georgian*, thoughtfully brought to our attention by newly-enrolled member William Younger of Brooklyn NY. Needed work includes repairs to some box pew platforms and to the 3-decker pulpit, suffering deterioration due to wet rot. Some work was done in 2005, but covered only four south pews. The building was originally a cell of Hailes Abbey, the Chapel originally built by the Cropleys of Haughley, staunch royalists, and rededicated in 1760 for use by the Tyrrel family as a private chapel. The 1767 enlargement retained parts of the original building. Many appurtenances were donated by Dr. Bussell of Brasenose College, Oxford. The chapel was a donative until 1937 when it was given to the diocese of St Edmundsbury & Ipswich.

COMMEMORATION OF KING CHARLES THE MARTYR IN COLONIAL VIRGINIA

Some twenty years ago, Society member the **Rev'd Dr. Thomas Bauer** provided us with some significant information from *Westover Church and Its Environs* by K. R. Sanders (1937). Among a number of Acts adopted by the Grand Assembly in "James Cittie [*sic*]" on 11 Oct. 1660, Act XVIII states and provides as follows:

"Whereas our late surrender and submission to that execrable power that soe bloody massacred the late Charles the first of ever blessed and glorious memory, hath made us by acknowledging them guilty of their crimes to show our serious and hearty repentance and detestation of that barbarous act.

"Bee itt enacted that the 30th of January the day the said King was beheaded be annually solemnized with fasting and prayers that our sorrowes may expiate our crime and our teares wash away our guilt."

[The original spelling and punctuation have been retained. -Ed.]

Act XIX provides for celebration of 29 May, Restoration Day, as "an holy day". These Acts' significance lies in their adoption promptly in 1660. The State Service was not approved in Britain until 1661, when it was finalized. Brian Duppa wrote several versions of it. The observance of 30 January was the subject of a Royal Decree in 1660, although incorporation into the Book of Common Prayer came later.

✠ *Jesu, mercy!* **R.I.P.** *Mary, pray!* ✠

Since the last issue of *SKCM News*, we have learned of the deaths of the members listed here.

The Rev'd Canon Dr. Dixon A. Barr, 16 Oct. 2009
Jackson F. Ferguson, 11 June 2007

Frederick L. Gratiot, 10 July 2007
The Rev'd William K. Gros, 5 Mar. 2009

Rex Gene Hume, 29 Apr. 2006
Prof. William K. Tinkham, 28 May 2009
John R. Walker, 17 Feb. 2008

The Rev'd Robert H. Walters, 3 Nov. 2005
Pamela J. D. Yewen, 2009

Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

Obituaries of some of our members who died during the last several years appear below. Please rest assured that it is not due to increased mortality among clients of Saint Charles that there are more than usual. Rather it is because of ongoing research to improve our necrology. This will enable us to pray for the souls of more of our departed members. This, in addition to keeping 30 January, should be regarded as one of the most solemn obligations of Society membership. If you are able to provide obituary details of any departed member, it will be a help.

Joseph Richard Abell. *Obit.* 17 July 1999, *aet.* 67. At the time of his death, J. Richard Abell had been a Society member for nearly twenty years. A historian and librarian, he had recently retired from his position at the Public Library of Cincinnati and Hamilton County. He continued to work there as a volunteer. According to the *Cincinnati Enquirer*, he had led efforts to make the Cincinnati library one of the nation's premiere facilities for genealogy research, particularly Afro-American genealogy. He conceived this initiative before genealogy became popular. He earned the M.L.S. degree from Case Western Reserve and joined the library in 1961 in the history and literature department. When appointed department head in 1962, he was the youngest ever appointed, remaining in the position until 1993, when he retired at age 60. He continued to volunteer at the library about 30 hours a week and was active in the Victorian Society and the Genealogy Society; he served on several boards including that of the Federation of Genealogical Societies. He belonged to the Sons of the American Revolution and the Sons and Daughters of Pioneer Rivermen. He was a member of Christ Church Cathedral. On Saturday 17 July 1999 he was found dead in his apartment. His car was missing. That evening his car was spotted but the 20-year old black suspect, in what was ruled a homicide, fled on foot. [Your editor has been unable to find any further accounts to indicate whether the suspect was apprehended.] Mr. Abell was described as a "service minded" librarian and as a visionary in his field. Dale Murray, a close friend, recalled, "He always said that he didn't fear death because he lived such a rich and full life."

The Very Rev'd Dr. John Paige Bartholomew. *Obit.* 12 July 2008, *aet.* 77. Dean Bartholomew died in Lake City MN. A graduate of Episcopal Divinity School, Philadelphia, he was ordained to the priesthood in 1958 and served as curate of Redeemer, Bryn Mawr, until 1961. He was rector of Saint James's, Piqua OH (1961-67), and moved to Garden City KS in 1967, serving parishes in Western Kansas. In 1973 he was elected dean of Saint Mark's Pro-Cathedral in Hastings NE, serving in that position until his retirement in 1998. He joined the Society in 1985. (Details from *The Anglican Digest*, Lent, 2009).

June Elizabeth Baskin, Ed.D. *Obit.* 25 Nov. 2007, *aet.* 86. Dr. Baskin died at the Williamsport Hospital Medical Center. She had belonged to the Society for three years at the time she died; she was also a member of the Society of Mary and is described as a "very religious person". Born in South Williamsport PA, she lived in the area all her life. Dr. Baskin earned the B.S. at Kutztown (PA) State, the M.F.A. from Syracuse University, and the Ed.D. from Penn State, having been one of the last students advised by Viktor Lowenfeld. Early in her career she spent two years in special services of the U. S. Army of Occupation in Germany in the early 1950s. A year after she returned, she was named Supervisor of Art for the Williamsport Area School District.

Dr. Baskin was a noted calligrapher, bookbinder, and artist. Listed in *Who's Who*, she belonged to A.A.U.W., BKG - O Chapter - Int'l Society since 1955 and Past President 1990-92, the PA Guild of Craftsmen, Lycoming Chapter of D.A.R. and past Regent, the Society of Scribes and Illuminators (England) and the Scribes of America. When she retired in 1986 a room at the Williamsport Area School District was named "The Dr. June E. Baskin Gallery". Her obsequies were conducted by long-time family friend and Society member Canon Robert Pursel, rector of All Saints Episcopal Church, Selinsgrove. Dr. Baskin's sister, Dorothy G. Corson, predeceased her. She was survived by her sister, Willa Fae and brother-in-law, E. Ernest Danley, two nephews and a niece.

Richard G. Durnin. *Obit.* 25 Apr. 2007. Mr. Durnin was in a sense the personification of the Annual Mass and Meeting during my first twenty years as American Representative; he joined the Society in 1989. He was from near

Trenton, the see city of the Diocese of New Jersey. He strove to attend every Annual gathering. I remember my surprise when he turned up in Florida the first time we met at Guardian Angels, Lantana. I do not recall his missing a meeting until 2007 at Saint Clement's, Philadelphia. He was conspicuous by his absence. Later we heard of his death in April, 2007.

The Hon. Paul Edward Ellis. *Obit.* 29 May 2004, *aet.* 73. Judge Paul Ellis, a lifelong resident of Seaford, Delaware, died at Johns Hopkins Hospital in Baltimore. He attended the University of Delaware, the University of Maryland School of Law, and Oxford University. After serving meritoriously in the U. S. Army, Captain Ellis was admitted to the Delaware Bar in 1963, pursuing private practice and positions as Assistant solicitor for Sussex County and attorney for the State Senate of Delaware. He was appointed Judge of the Court of Common Pleas in 1973, retiring in 1996, during which time the number of criminal cases increased from 600 to 15,000 a year. Civically-minded Judge Ellis served as Chairman of the Seaford Lions Club scholarship committee for 20 years, President of the Seaford District Library, on the board of the University of Delaware Library Associates, and on the executive committee of the American Judges Association's board of directors. He was a member of the Delaware Historical Society. As an active Mason (33rd Degree) and member of the Shrine, he served as president of the George Washington Masonic National Memorial in Alexandria, Virginia. He was a member and senior warden of Saint Luke's, Seaford, Delaware, and a trustee of the Episcopal Diocese of Delaware, serving for 20 years as secretary. He is survived by his brothers Avery L. and Calvin R. Ellis, two nephews and a niece. His obsequies on 5 June 2004 at Saint Peter's, Salisbury, Maryland, were followed by burial in Saint Luke's churchyard.

The Rev'd Canon Joseph Reid Kerr III. *Obit.* 5 Feb. 2004, *aet.* 60. Father Joseph Kerr, sometime rector of Aquia Church, Overwharton Parish, Stafford, Virginia, died at Georgetown University Hospital of pancreatic cancer. At the time of his death he was chief chaplain of the Armed Forces Retirement Home in Washington DC. Father Kerr was born in Liberty, Texas, earning the B.S. in history, biology, and English from Lamar University. At Oxford, where he studied theology, classical humanities, history, and Middle Eastern archaeology, he graduated B.A. and M.A.(*Oxon.*). He joined the Society in 1989, becoming a great enthusiast. Chaplain Kerr served parishes and schools in Louisiana, Illinois, Jamaica, North Carolina, and Virginia. He was canon of Saint Peter's Cathedral, Diocese of Kigezi, Uganda.

He co-founded the Rotary Club of Stafford County and founded the Rotary Club of Clarke County VA. Among other posts, he served in Thailand during the Vietnam War, as base chaplain's administrative officer at Camp Lejeune NC and when in the reserves as chaplain to the Military Sealift Command during the First Gulf War. Canon Kerr initiated the sister city partnership between Stafford County VA and Staffordshire, England. Father Kerr was an enthusiastic, warm and personable man of energy, vision, and many interests, all of which were pursued with passion. This can be seen from the achievements and associations mentioned here, where space is a constraint and only a few are included. The Calendar for the month of January, George II's Royal Warrant instructing that 30 Jan. be observed, and the State Service for 30 January from Aquia Church's colonial prayer book are reproduced in our *Liturgical Manual* with his permission. His obsequies at SS. Constantine and Helen Greek Orthodox Cathedral, Richmond VA, were followed by burial in Richmond with full military honors.

James Wong Low. *Obit.* 20 Aug. 2008. Jim was a parishioner of Ascension & Saint Agnes in Washington DC., and a 20-year member of the Society. His rector, Fr. Lane Davenport, said at his obsequies, "When Jim was a young child his parents left China and settled in New York. His father died suddenly, and most of the family returned to China, except for Jim, then a teenager, who in essence found himself running a restaurant. He proved as steady and dependable as he was unassuming, qualities I expect that marked his entire life. Despite his modest means, he made it to college, but left college in 1942 to enlist in the Army, in which he served until 1945, a service that included landing on Omaha beach. He responded to the experience of the war, the horror of the fighting and death, by entering a Franciscan monastery. Some years later, he left the monastery and came to Washington where he cooked for the famous and worked in real estate." We thank Fr. Davenport for sharing these words with us. I always felt good and experienced a serene feeling, when I was in Jim's presence. He was the genuine article.

The Very Rev'd Protopresbyter Charles C. David Lynch, Jr. *Obit.* 29 June 2008. A graduate of Nashotah House, class of 1961, Father Lynch was active in the Guild of All Souls, serving on its council, and our Society, having been a member since 1974 or before. He was serving a parish in Michigan when he became a member of the Antiochian

Orthodox Christian Archdiocese of North America. He was elevated to the position of Archpriest by Bishop Basil of Saint George's Cathedral in Wichita KS on 10 Feb. 2006.

Theodore Matula. *Obit.*, 18 Feb. 2008. Mr. Ted Matula, a member of Guardian Angels, Lantana FL, died last year. He was a 20-year member of the society. Ted was a decorated fighter pilot of World War II and a fellow Finn. His wife, Jean, survives him.

The Rt. Rev'd James Orin Mote, D.D. *Obit.* 29 April 2006, *aet.* 84. Bishop Mote was a 1953 graduate of Nashotah House, and in 1975 was awarded the D.D. (*h.c.*). He was already a member of S.K.C.M. in 1974 when he was a priest. He left P.E.C.U.S.A. from his position as rector of Saint Mary's Denver and served as Bishop of the Diocese of the Holy Trinity, Anglican Catholic Church. Bp. Mote was one of those consecrated on 28 January 1978, a controversial event at which the principal consecrator was the Rt. Rev'd Albert Chambers, Bp. of Springfield (retired). Bp. Mote was active in the pro-life movement. Portions from *The Nashotah Messenger*, Vol. 23, No. 1, Advent, 2006.

The Rev'd Wayne Carr Olmstead. *Obit.* 13 Mar. 2006, *aet.* 70. Father Olmstead had been a Society member since as early as 1974. While I know hardly anything about him I have always remembered him as a considerate man. One day in 1994 the phone rang and it was he, telling me that he saw my picture in the bottom of his birdcage. Not exactly his words, but his local paper ran content from *The Chicago Tribune*, which had published an extensive and very good article with Society history, interviews of a number of members, and photos of the shrines at Grace & Saint Peter's, Baltimore, and Saint Clement's, Philadelphia, with the American Representative standing by. Fr. Olmstead had thoughtfully called to offer me the copy of the article. He was an Associate Alumnus of Nashotah House. Some details from *The Nashotah Messenger*, Vol. 23, No. 1, Advent, 2006.

Charles Sunergren. *Obit.* Feb. 2007 Mr. Sunergren, a communicant of the Church of the Advent, Boston, died in February, 2007. He joined the Society in 2001. The day of his death is not known. A life-long Episcopalian, Chuck was from Hingham MA. He and Fr. David Kennedy became acquainted at the University of Miami about 1970. Chuck was a good friend of Fr. Magruder of Saint John the Evangelist, Hingham MA. When Fr. Magruder became assisting priest at All Saints, Ashmont, in Dorchester, Chuck became a member there, later moving to the Advent.

Prof. William Knipe Tinkham. *Obit.* 28 May 2009, *aet.* 93. An ardent member of the Society, Prof. Tinkham, originally from Dartmouth MA, was a professor of history. He was a fountain of information; his personal knowledge of the Boston high church scene (not his academic specialty) went back to the mid-1930s. He cultivated a North American and British network of well-informed Anglicans right to the end, and while he might not have known them all as once he did, he still knew *of* everybody. Bill donned the boater at the proper time, and of course, seersucker too. He was one of very few I've known who seemed comfortable all the time, whether in the frigid, harsh, wet winds of a Boston Winter, walking to get his Sunday paper after early mass, or the humid Summer's oppressive sun. The first time he and I conversed at any length was in 1973 or 1974, when he stopped on the Brimmer Street sidewalk in front of the church, in the full sun of a 90°, 90% RH day. We talked and talked; after more than hour had elapsed Bill still appeared to be cool, while I was on the verge of expiring. Bill's greeting, always heartfelt, was a high point of my week when attending the 8 a.m. Sunday mass at the Advent.

Bill was descended from Mayflower separatists who arrived in Plymouth MA in 1620 and from a 1633 Puritan settler in Boston. He was a ninth-generation Episcopalian on his mother's side. In U. S. Army Military Intelligence during World War II, Bill received seven Battle Stars for his participation in the invasions of North Africa, Sicily, and Normandy. His entire unit received the Presidential Unit Citation for capture of Remagen Bridge in Germany. He was awarded the European-African-Middle Eastern Service Medal and the Belgian Fourragère. Bill was educated at New College Oxford, Boston University, and Harvard. He taught at Boston State College and U. Mass., retiring in 1983. He had the ability to voice his complex, detailed thoughts persuasively, in a reasoned, rigorous, thorough, unpretentious, pellucid, and authoritative way. His spoken words were more than the equal of the polished prose of many. Fellow Advent Parishioner (*i.e.*, [at that time] Member of the Corporation) and Society member Mrs. Marrian Johnson of Chestnut Hill MA recalls Bill as a person who was a quintessentially logical thinker, working out a plan by analyzing the situation at hand from all angles. An example is his article in the June, 2002, *SKCM News*, actually the transcript of a talk delivered at a Church of the Advent chapter meeting. The subject was the Succession of Bishops and how nearly the Apostolic Succession came to being lost after the abolition of Episcopacy and the

Interregnum. Prof. Tinkham was active in the American Church Union (VP of the New England region), and ECM (member, National Council), a founding member of ESA, and a member of the Prayer Book Society and S.K.C.M.

Although he was on the ‘losing’ side in the Advent’s 1990s governance battle, I feel that it was to his credit, however many dirty looks he got, that he never considered leaving the parish that nourished him for 70-some years. He resided hardly a block away. Any opprobrium he might have received from those on the majority side of that battle was just another cross to bear. (The dirty looks ceased with time.) His behavior to one and all remained unfailingly honorable and gentlemanly. To any who asked, his opinion was freely given, without rancor, as always. It was just another conflict. Conflicts happen, and this one, as passionately as he felt about it, would not ruin his life. Some, unfamiliar with Bill as a person, might have thought him weak or indecisive. Bill was tough as nails, but he had no mean or cruel instincts. He would fight to the death for a principle, but, courageous and undaunted, he saw no reason to be crude, emotional, or ungentlemanly. I will miss him sorely. A high mass of requiem was celebrated at the Church of the Advent, Boston, on 4 June, followed by burial in River-Side Cemetery, Fairhaven. Bill is survived by his wife, Caroline (Brown) Tinkham.

John R. Walker. *Obit.* 17 Feb. 2008. Mr. John Walker of Saint Paul’s K Street, Washington DC succumbed to melanoma. He had returned to Rhode Island to receive care from his family and succumbed there.

The Rev’d Canon Dr. Charles Everett Whipple II, Benefactor. *Obit.* 20 Feb. 2009, *aet.* 95. Charles Whipple shocked his friends when he announced that he was going to seminary and would become a priest. He had an impish sense of humor and a twinkle in his eye, always endearingly showing the personal touch, even in a brief encounter. Indeed the warmth of his greeting was insuperable. After his sermon at the 1993 Annual Mass at his parish, Saint Mary the Virgin, Times Square, as he returned from the pulpit on the gospel side of the nave to his stall on the epistle side of the choir, he traversed the expansive aisle at the crossing and ascended the few steps to the level of the choir stalls. There, a few steps after making a slight reverence, he suddenly fell to the floor, all 6’6” of him, his legs flying into the air. The expressions ‘took a fall’, suddenly, and ‘his legs went out from under him’, questioning how it happened, seem apt. I’d say rather new leather-soled dress shoes were the cause. However it happened, he nonchalantly dusted himself off and continued to his stall. As he and I were enjoying drinks before lunch (not a usual feature of our luncheons, but he wanted and funded the cocktail hour), I expressed my hope that his fall wouldn’t have painful consequences. He leaned over as one would to impart a confidence, his eyes focused, not twinkling, and *sotto voce*, asked me, “Do you think anyone noticed?” Only Helen Keller wouldn’t have noticed, but, notorious socialist that she was, mightn’t have been in attendance.

Dr. W. was church-centered, civic-minded and to both, charitable. He loved Nature. What he loved, the beautiful, the good, he wanted preserved. He gave legacies to dozens of organizations whose work he admired, every school he’d attended, every church to which he’d become attached, churches he had served, every organization with which he felt an affinity, and *people*, people with whom he’d been close and who had helped him. I was touched when in early 2008 he wrote, “So, so good to have you back on the scene. I am fading almost too fast.” He was always like that, others before himself. He worried about the world: “It will take more than my prayers to keep the world semi-sane. Dreadful situation.” (dated XX Pentecost 2001, about 1 ½ months after 9/11) His health—he had been receiving kidney dialysis for years—made him more dependent than the towering, large-framed man cared to be. He wanted to share what he loved with others, our Lord, with everyone. He loved Saint Mary’s, Times Square. He loved every square inch of it. But it wasn’t only the fabric and the liturgy and the tradition he loved. He loved the people and he had confidence that if it were preserved, with his support, others would be nourished as had he. He loved the mass. I received a photo of himself, saying mass, seated. At first, it made me feel sad but then I saw that he was smiling: he was saying mass. In the 2007 photo on p. 21, he blesses us. He was the benefactor *par excellence*. One of his lovable characteristics was generosity. During his long life, he blessed many.

—Mark A. Wuonola, *American Representative, S.K.C.M.*

“Monarchy Is Understood in the Holy Scriptures.
You Come Across It First in Judges. Then They Become Kings.”¹

The Tyrannicide Brief by Geoffrey Robertson

reviewed by David D. Butler, Esq.

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The Tyrannicide Brief: The Story of the Man Who Sent Charles I to the Scaffold by Geoffrey Robertson. London: Chatto & Windus, 2005, xii + 429 pp., with 54 contemporary black and white illustrations. (New York: Pantheon Books, a division of Random House, Inc.). ISBN 1-4000-4451-0. \$30.00 (Pantheon, hb).

Geoffrey Robertson [hereinafter ‘Robertson’, the subject book, ‘*Brief*’] is a British barrister, head of chambers, and took silk as Queen’s Counsel in 1988. He has published much, including the memorably titled *Does Dracula Have AIDS?* (1987). Robertson was born 30 September 1946 in Sydney, New South Wales. *Wikipedia* to the contrary notwithstanding, Robertson is a subject, not a citizen, of both the Commonwealth of Australia and of the United Kingdom of Great Britain and Northern Ireland. After eating the requisite number of suppers in the Middle Temple, Robertson was made a barrister.

In *Brief*, Robertson attempts to glorify John Cooke, an obscure XVII Century barrister of Grey’s Inn. (pp. 1, 8. The number without ‘p.’ will refer to the page in *Brief* henceforth.) John Cooke based his regicidal brief on the then novel notion that the King could in fact do wrong, namely make war against his own people. John Cooke’s brief brought under the Commonwealth (i) Charles I to decollation at the Banqueting House, (ii) John Cooke to notoriety, and (iii) to an Irish judgeship. Upon the Restoration of Charles II in 1660, John Cooke’s brief brought him to (iv) death by drawing and quartering at Charing Cross.

Robertson attempts to argue in his tome that John Cooke’s brief against Charles I was “[i]n these circumstances . . . not necessarily unlawful.” Robertson takes this stance because the laws regarding regicide, treason, and war were often in daily flux in the days before 30 January 1649. Robertson also attempts to argue that John Cooke was a legal reformer, the first English lawyer to dream schemes which became law in the XX Century or are likely to become law in the XXI Century. One fears he may be right. One prays that he is wrong.

I. WAS THE RUMP’S COURT WHICH CONDEMNED THE KING A KANGAROO COURT, OR AS AN AUSTRALIAN BARRISTER MIGHT SAY, A *CURIA MACROPUS*?



Mr. Butler in his 1998 Morgan Plus VIII. The centenary of Morgan, the last privately-held motor company in the world, is 2009.

The license plate, FIAT LUX., attests to the Judaeo-Christian tradition.

One of the old American judges once wrote of a meretricious argument, “This is a horse soon curried.” Algernon Sydney claimed to have told Oliver Cromwell, “First, the King can be tried by no court; secondly, no man can be tried by this court.” Robertson is too good a lawyer not to admit that Cromwell’s supposed rejoinder, “I tell you, we will cut off his head with the crown on it,” sidesteps Sydney’s second objection to the court’s jurisdiction in silence. (139).

Nor does Robertson attempt to answer Charles’s argument that he had acted in self-defense. Robertson

notes that self-defense was and is normally confined to defense of one’s person, family and one’s home. (168) As chief landholder, Charles was defending his person, family, and home.

Robertson sidesteps this argument, too, in silence. A Pilgrim, a Puritan, or a Presbyterian would have found this silence farcical since so many of their acres came directly from the throne after the dissolution of the lesser monasteries and nunneries in 1536, the greater in 1539. An Anglican, trained in the middle way, would have called Robertson’s silence merely risible. Again, Robertson is as silent on this point; a point which will take the two men, Charles I and Robertson’s hero, John Cooke, down to their early, earthly graves.

Charles himself objected “I find I am before a power.” (172) But did he stand before a duly constituted authority? Did Charles I stand before a duly constituted Court of Law or was he merely in front of a slow moving drum head kangaroo ‘court’?

Even Robertson does not bring himself to say that Charles did. Again, one believes that Robertson is simply too good a lawyer to try to make this argument. Robertson believes that the interim administration set up by the allies in Iraq was simply a Rump Parliament. The Iraqi Rump administration appointed a special court which hanged Saddam Hussein. (363) Herein ends the analysis of Iraq for Robertson. (363-4) But these are exactly the conditions under which Robertson attempts to excuse, indeed, to glorify John Cooke. Robertson’s final sentence sounds more like a plea in mitigation at sentencing that it sounds like a defense at trial on the issue of guilt or innocence. We trial lawyers are careful. In our mouths, at least in court, words mean things. “Few ideas are correct ones, and which these are, few men can say. But with words, we govern men.” Benjamin Disraeli, *Contarini Fleming: A Romance*, p. 90 (Leipzig, 1846) (adapted). Watch carefully my use of italics and examination of text in the ultimate sentence of the paragraph at the core of Robertson’s case for the legality of John Cooke’s and the rump’s drum head regicide kangaroo court:

“The common law rule that Acts of Parliament could not be questioned justified this answer [the lawfulness of the murder of King Charles I by the special ‘court’], as a matter of law. As a matter of reality, this court had not been created by the Parliament, (i) because the Lords had adjourned rather than pass the Ordinance [to try the King] and (ii) because the army had forcibly excluded from the Commons those MPs whose votes would have defeated it. It was not the creation of ‘the Commons assembled in Parliament’ but of the Commons dissembled in Parliament by Colonel Pride. But the Rump was nevertheless a *de facto* [Robertson’s italics] authority, governing effectively with the support of the army. *The interesting point is that in these circumstances its actions were not necessarily unlawful.*” (163)

That ultimate sentence is, as the XVII Century would have said, a fardel of qualifying statements.

First, ask yourself what the phrase “[t]he interesting point is that . . .” is doing? It neither advances nor harms Robertson’s argument. Read the sentence without it. The phrase is there simply to distract the reader. It is mere camouflage, a lexical duck blind: Only that and nothing more.

Second, ask yourself what the phrase “. . . in these circumstances . . .” is doing? Read in the context of the whole paragraph it merely says we are on a battlefield, a slow one to be sure. Thus spake Krishna to Arjuna in the field of battle: “[A] man leaves an old garment and puts on one that is new . . .”. The *Bhagavad Gita*, 2, verse 22, at p. 11 (trans. Juan Mascaro, 1962). Robertson’s phrase tells you that Charles I is on a battlefield and now before a drum head regicidal kangaroo court: “I go now from a corruptible to an incorruptible crown where no disturbance can be.” (200): Only that and nothing more.

Third, ask yourself what the phrase “. . . not necessarily unlawful” is doing? (i) It is a double negative which in English states a positive. The text - though perhaps not Robertson - really means the drum head kangaroo court was necessarily unlawful. (ii) It is a disguised double negative with the “not” and the “unlawful” artfully, cunningly separated by the adverb “necessarily”. It is in an old American phrase the lexical walnut hiding the lexical but non-existent pea: Only that and nothing more.

Lord Chief Justice Gordon Hewart (1870-1943) put one’s response succinctly in summing up: “The counsel for appellant [in this case, John Cooke] has taken seventeen objections to his conviction. He has argued each one. We have listened to him and we find that each one comes to nothing. Nothing multiplied by seventeen is still nothing. The appeal is dismissed.”

Two intriguing and perhaps intertwined subjects are also touched on in Robertson’s book.

II. ARE DYNASTIC CHIEFS OF STATE SUPERIOR TO PRESIDENTS?

Whether viewed through the eye of the health of the subject or even through the eye of the health of governor, some facts suggest that kings are kinder to themselves, kinder to those whom they rule than are presidencies, lifetime or not.

America’s Supreme Court Justices and all United States Circuit and Federal District Court judges, like the Pope and Holy Roman Emperors, reign for life. The classic example in the modern world is Adolf Hitler, whose commitment to others probably ended when he shot Blondi, his Alsatian bitch, as the Soviet armies were within kilometers of Berlin on 30 April 1945. Juan and Evita Perón, Joseph Stalin, and, among the living – and partly living –

Idi Amin and Robert Mugabe inevitably leap into one's mind, as well. These men and women held and still hold limitless power. They hold power unlimited even as to the well being of their own dynasties. In the case of the judges, their routine disguise in robes protects them, as does lifetime tenure, from accountability.

Even short term service as President whilst simultaneously serving as Chief of State seems daily, vampire-like to suck physical and mental health from the President and those he both governs and reigns over. Woodrow Wilson came home from Versailles perhaps 85 per cent mad. Franklin Roosevelt was born in 1880 and died in 1945 at least 25 per cent mad. Lyndon Johnson died at 64, young for a man entitled to free treatment at Walter Reed hospital. Winston Churchill was born in 1874. Churchill outlived Roosevelt by a quarter of a century to die in 1965, eccentric but emphatically not mad.

It is better to have a dynastic king responsible for his genetic tribe and a premier at the pleasure of the voters. This is so for the health (*salus*) of both (i) the ruled and (ii) the rulers. As Churchill said late in life, "A battle is won, and crowds cheer for the King. A battle is lost, the Government falls." Peter Stansky (Ed.), *Churchill: A Profile* (1973).

Consider the continuity and wisdom overall of the royal houses of Orange, at the time of Charlemagne rulers of the city of Orange on the Empire bank of the Rhone, now the Dutch royal family. Consider the House of Windsor. Consider even the descendants of Jean Baptiste Bernadotte and Desiree Bernadotte, now reigning in Belgium, Denmark, Norway, and Sweden. Ask yourself, are these men and women wiser and more accountable than lifetime American judges or World Court anonymities? Thou art weighed in the balances, Judges, and thou art found wanting.

III. WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT?

Crime and punishment in the XVII Century were both brutal. John Cooke was hung, cut down living, emasculated, then the executioner ripped out his lower bowels and burnt them before his still living eyes. (337-8) Charles I was merely beheaded.

Both men, however, were allowed contact with their children. Charles met with two of his children, Elizabeth, thirteen, and Henry, eight, the night before his decollation. (197) John Cooke wrote a short, and therefore, affecting letter to his toddler daughter who oddly, to our XXI Century ears, was named Freelope. (333-4)

Sometimes, however, the living cry out for living blood. There was in one's own memory in America little media criticism of Timothy McVeigh's execution. To this reviewer, there are three positions on the death penalty for high crimes which are in a people's hands. They are ranked, worst to best. The best comes from Charles I's royal cousin, Franz Joseph, Emperor of Austria, King of Hungary, and, *inter alia*, King of Jerusalem:

First, one may have a bright-line rule against all executions, as in the European and Commonwealth courts before which Robertson practices. This, of course, made freeing the Lockerbie mass murderer inevitable. Libya has too much oil, the United Kingdom of Great Britain and Northern Ireland has too many Islamic subjects and residents for it to be otherwise.

Second, one may sometimes execute, sometimes not. This, of course, makes possible both (i) executing Timothy McVeigh and (ii) freeing John W. Hinkley, Sara Jane Moore, and, on 14 August 2009, Lynette 'Squeaky' Frome.² It also makes in one's mind inevitable the eventual freeing of the twentieth hijacker, Zacarias Moussaoui, who announced to the jury who sentenced him to life imprisonment on the basis of his self-serving tale of child abuse, "America, you lose." Mark Steyn, *America Alone: The End of the World as We Know It*, pp. 160-1 (2006). Naturally, this failure to execute makes freeing Moussaoui inevitable. The Nation of Islam will protect him on the inside. Then America will have too little oil and far too many Islamic citizens and residents for us to keep him locked up. Moussaoui will go home to a royal welcome.

Third, one may execute, but with a surgical precision. In February of 1853, Francis Joseph was walking in Vienna with his aide-de-camp, Count Maximilian O'Donnell. A young, male anarchist ran up behind the King-Emperor and thrust a long knife into his gold collar which not entirely deflected the blow. "[W]hen the young Hungarian was condemned to death, there was no reprieve and he was hanged on Simmering Heath. *Characteristically*, the Emperor granted a small pension to his would-be assassin's mother." Alan Palmer, *Twilight of the Habsburgs: The Life and Times of Emperor Francis Joseph*, pages 66 - 67 (1994) (italics supplied).

In an old case – for America – Justice Stephen Field wrote that "[W]e cannot shut our eyes to matters of public notoriety and general cognizance. When we take our seats on the bench, we are not struck with blindness, and forbidden to know as judges what we see as men . . .". *Ho Ah Kow versus Nunan*, 12 Fed.Cas. 252, at 253 (C.C.D.

Cal., 1879). Here, the intertwined lives and deaths of John Cooke and Charles I teach us (i) “When you strike at a king, you must kill him”³ and (ii) even the manifest guilty—like John Cooke— must die cleanly.

CONCLUSION

Robertson’s *Brief* is a 429-page book. It has a serious core until page 163 when the author, though dissembling, admits that Charles I died at the hands of a slow acting drum head court disguised as a legal trial. From thence, however, *Brief* meanders through the coils of the author’s own projection back to the XVII Century of things he desires to see take place in the latter part of the XXI Century.

Robertson’s book contains one error of fact odd to an American. Robertson identifies the source of the quote that the constitution is not a suicide pact as Oliver Wendell Holmes. *Brief*, page 139. In fact, the idea was expressed by Robert H. Jackson, chief Nuremberg prosecutor, in *Terminello versus Chicago*, 337 U.S. 1, at 37 (1949) (“There is danger that, if the Court does not temper its doctrinaire logic with a little practical wisdom, it will convert the constitutional Bill of Rights into a suicide pact.”).

The book also contains one error of tone to anyone interested in the progress, evolution, or merely change in earthly human rights. Buried deep within the final pages of notes is the information that Freelove Cooke “made a happy and fruitful life” in the 1680s on Antigua in the Caribbean. (413, note 23)

Given that Freelove was now married to John Gunthorpe, the island’s provost-marshal, later a major and member of Antigua’s parliament (*id.*), she presumptively owned slaves. This sudden silence makes an odd contrast with ideas Robertson presupposes in the rest of his book to be universal. One would think it intuitive that Antigua, then a British possession and now a member of the Commonwealth, would have records of wills similar to those in doctors’ Commons in London. Certainly, Robertson has the Commonwealth connections to find out if a will to, from, or both regarding Freelove Gunthorpe (*née* Cooke) exists today and, if so, what property it passed. Nevertheless, Robertson lets this issue, too, pass in silence. One would bet, however, 100 guineas to £100 that Robertson knows the answer to the questions of whether such a will exists and, if so, what property passed by virtue of it.

One recommends this book to any lawyer or layman with an overriding interest in the King’s drum head trial and murder. One recommends, however, borrowing it through a library directly or through interlibrary loan. Finally, one recommends reading Robertson’s arguments *cum grano salis*.

Finally, one hears, too frequently, all too frequently, a cliché about marriage, divorce, and legislation, “The devil is in the details.” The Devils, whether they be Heimito von Doderer’s *Die Dämonen*, Fyodor Dostoyevky’s *Raskolniki*, or some as-yet unknown native Lee Harvey Oswald, which are in this review lurk in footnotes one, two, and three.

¹ Otto von Habsburg, claimant to the Austro-Hungarian throne and an historian, speaking to the publisher C. L. Sulzberger. *The Fall of Eagles*, p. 382 (1977).

² Hinkley, whose crime took “more than minimal planning,” was acquitted by a rogue District of Columbia jury on the basis of insanity and eventually freed on the basis of medical evidence suggesting that he was no longer at risk to re-offend. Moore and Frome, by contrast, were convicted of attempted assassination by evidence beyond a reasonable doubt. Who can read the bird entrails of what the United States Sentencing Commission was thinking when it freed this pair? One thing is certain: The Sentencing Commission took its collective eyes off the ball of general deterrence. Hinkley shot the charismatic Ronald Reagan. Moore and Frome, by contrast, attempted to shoot the uncharismatic Gerald Ford.

³ This phrase comes, if not originally from, at least through Oliver Wendell Holmes.

[David D. Butler, a lawyer practicing in Des Moines IA and a specialist in courtroom litigation, earned the B.A. degree at San Francisco State (history & humanities, 1973) and the J.D. from Willamette University (1978). For two years between undergraduate school and law school, Mr. Butler operated the 30 Stockton Street trolley coach through San Francisco’s Chinatown for the City and County of San Francisco Municipal Railway. He is a member, inter alia, of the Iowa State Bar and an Attorney & Counsellor of the Supreme Court of the United States of America. About a decade ago, his occasional contributions to SKCM News were largely poetic in nature. Among his many interests and passions, Mr. Butler shares a bond of ‘mystic emotion’ with a 1998 Morgan Plus VIII motorcar. From this talented and dedicated member, we hope for more frequent contributions in future. Mr. Butler notes that this Book Review was written at Arcangeli’s Grocery and Bakery and Costanoa Lodge and Camp, both in Pescadero, San Mateo County, California, in September, 2009. David was recently named Assistant Secretary to our Board of Trustees.]

In His Image: Reflections on the Iconography of the Royal Martyr

by Alexander Roman, Ph.D.

It is perhaps one of the great ironies of post-Reformation history characterized, as it certainly was, with a fierce iconoclasm that an Anglican saint of that era would have so many images/icons made of him and circulated so widely throughout Europe and beyond.

The classic “Eikon Basilike” or “King’s Icon” image, that was the frontispiece of the book of the King’s memoirs published under the same name, was in print the very day of Saint Charles’s martyrdom.

Paintings of King Charles the Martyr were in high demand soon after and were especially sought by many royal houses of Europe, irrespective of their Catholic or Orthodox spiritual backgrounds, as mementos of the martyred king and perhaps also as sobering reminders of the possibility of open rebellion against what was hitherto considered as the safe institution of monarchy, seemingly impervious to any winds of change that might sweep the minds of the masses.

The Orthodox Christian Tsar of Russia, Alexis IV, who might otherwise consider Anglicanism as a Protestant off-shoot and so deserving of his right-believing scorn, was so shocked at the death of King Charles at the hands of knaves that he was the first to refer to him as “Charles the Martyr” in his famous letter to the widowed Queen Henrietta.

Pictures and paintings of King Charles were zealously guarded throughout Britain by those who venerated his memory. Many of these were ingeniously concealed in all manner of devices to guard against discovery by Cromwell’s forces and very much in the tradition of the objects of devotion of Irish penal times.

These images and iconographic depictions of King Charles kept alive not only the martyred king’s memory, but also the ecclesial and monarchical ideals for which he died up until and ever after the Restoration in 1660. Since that time, Anglican churches that have enshrined similar images of Saint Charles within their sanctuaries have evinced the same loyalties, especially to the “Katholick” heritage that the Anglican/Episcopal tradition has struggled so valiantly to recover and maintain in the last two centuries. And there is nothing like an icon immediately to place a church of latter times before the tradition of the First Millennium of the once-united Church of Christ, especially if we borrow from the theological perspective of a Thomas Ken.

It was during the hey-day of Byzantine imperial iconoclasm in the VIII Century that the theology of the icon came into sharp focus and clear conciliar definition. To attack icons or images of Christ, the Mother of God and the Saints was to attack the central truth of the Incarnation of the Divine Word and Son of God. If God truly took His flesh from the Virgin Mary and was seen, touched and heard by humanity during His sojourn with us two thousand years ago, then we might attempt an actual depiction of Him. What is known to us today as the Shroud of Turin was, in all probability, the earliest foundation of the iconography of Christ.

And although Saint Luke the Evangelist probably did not paint all seventy icons of the Mother of Christ our God, there can be little doubt that similar images were made and were carried by Christian evangelists on their apostolic journeys. For if they preached a God Who assumed our flesh and was made manifest to people, would they not be asked to see a representation of Him? Ancient missionary practices, a number of which are still maintained in some Churches with similarly ancient Apostolic roots, would suggest in the affirmative.

The urgency of the desire to have and keep images of Saint Charles also spoke to a very human need to memorialize an esteemed and loved figure who had gone on to live with Christ in His kingdom that also lay at the foundation of the theology of iconography.

While many images of Saint Charles were of the “naturalistic” variety, including both secular and sacred statuary, the deep swelling of piety within the hearts of his early devotees could not but immediately develop an iconographic representation of the object of their affections along the classic Byzantine style. Was not King Charles a martyr of the universal Christian Church? Did he not deserve to be represented hagiographically as were the great Saints of the British Isles throughout the magnificent cathedrals, especially in the Golden Era of the Byzantine primate of Canterbury, Saint Theodore of Tarsus?

To this end, variations of the early Eikon Basilike images even bore Greek inscriptions. The physical appearance of Saint Charles was also rendered in a more “divinized” or “spiritualized” fashion. An icon is a true

“image”, but it is intended to show how the saint depicted on it has become transfigured through his or her participation in the Divine Life of Christ, God the Word Incarnate, through the action of the Most Holy Spirit.

This is why icons tend to de-emphasize idiosyncratic differences between individuals. The icon of the Saint is intended to show how similar the Saint appears physically and spiritually to the icon of Christ Himself, the true Icon and Image of God the Father. The icon points to Christ and indicates that the Grace of the Holy Spirit that was open to that Saint is likewise open to us and the entire Church.

Saint Charles appears in a transfigured state in the Eikon Basilike, even though his is a suffering countenance. The symbolism of the crown of thorns is balanced with his spiritual vision of the crown of glory that awaits him in heaven – and indeed is already his.

Other variations of the Eikon Basilike also depict Saint Charles trying to balance the ship of Church and Kingdom on stormy waters. The message is clear – the conflicts of that enterprise are what have led to his experience of the crown of thorns and martyrdom, including his refusal to “give up the ship” as its determined captain.

In our times, several Byzantine-style icons have been written of Saint Charles (because an icon conveys religious truth it is never “painted” but “written”) and it is to these that we now turn.

One such icon is that commissioned by the Antiochian Orthodox Father Stephen Walinski of Nebraska which has appeared on the cover of *SKCM News* before (June, 1991) and is on the cover of the S.K.C.M. publication, the *Akathist to Saint Charles, King and Martyr* (2003).

Written by an English Orthodox monk, this icon depicts Saint Charles standing by a table with the Crown of Saint Edward on it and with the palm of martyrdom. The royal martyr is seen wearing the robes of the Order of Saint George together with the order’s star and medallion on a blue ribband. The royal martyr’s head is bedecked with a classic gold halo which, in the Byzantine tradition, is always “attached” to the body of a saint to underscore the divinization and transfiguration of the entire person, body and soul in Christ. The gold features indicate eternal life and how Saint Charles is a portal to that life through his martyr’s death and participation in the holiness that comes from the indwelling of the Holy Spirit through Christ.

Another icon is available through the Lancelot Andrewes Press in Glendale, Colorado (www.andrewespress.com/icon_c.html). This quite magnificent work bears a plethora of spiritual symbolism relating to the Royal Martyr.

The crown of thorns is not held by King Charles, as in the Eikon Basilike, but is offered to him by an angel inclining toward him from heaven – thus underlining the God’s Will that the King suffer in His own righteous cause.

The nature of that cause is immediately made plain by the model of Canterbury Cathedral held fast in the king’s right hand. This ancient iconographic device indicates symbolically that the saint is either someone who laid the foundation of a Church, substantially adorned it or maintained it (like the Byzantine emperors), or died in defence of the Church. Saint Charles can be said to be in all three of these categories and so he upholds and defends the Church with his right arm or sword arm. The crown rests on a table near the Royal Martyr; the table may well be an altar.

The inscriptions that frame the person of Saint Charles on the icon begin, in Latin, with “Saint Charles” at the top. On either side of the saint are the words “King of Britain and Martyr.” At the bottom is the phrase, “Defender of the Faith” to indicate the title of the Britannic Kings which belongs to Saint Charles in a most exalted manner. The haloed person of the Royal Martyr bears an inscription in English with his own words that end with “Remember.”

The “Remember” of this icon, given its context, speaks to the need for all Christians, in every age, to remember the original and authentic tradition of the Apostolic Church of Christ and to defend it, if God through His angels so ordains, with their lives.

In this icon, King Charles wears royal red which also signifies the blood of his martyrdom. Underneath he wears royal blue which, in addition to being the colour of the Order of Saint George, is the colour ordained by God in the Old Testament for all those to wear who obey His commandments and live in an unbroken covenant with Him. From this comes the familiar “true blue” that indicates unshakeable loyalty to God (and in common parlance today, to other, less divine, causes). It was because Saint Charles was “true blue” in his loyalty to God and His Church that he wears the red robe of martyrdom, as God’s anointed sovereign.

When we gaze at the countenance of Saint Charles on that icon, we see that his eyes appear to be in a state of deep meditation. Like the Most Holy Virgin Mary, so too does Charles “ponder within his heart” all that happened to him in his own life context as an expression of the Will of God, including his voluntary martyrdom for the Church of Christ and for the people over whom he ruled as anointed sovereign.

There is also another Byzantine-style icon of Saint Charles that is to be found in the Anglican shrine shop at Walsingham. This is a “half-stature” depiction which genre is popular in the Orthodox East as it provides the devotee with a closer, more intimate proximity to the spiritual subject represented on the icon.

The white robe around the shoulders of the King represents both purity and the white snow that fell on him at his coronation and again on his pall as his body was carried to the Chapel of Saint George at Windsor following his martyrdom. The golden halo and background surrounding Saint Charles represent eternal life which the Royal Martyr participates in and to which we too are invited with the help of his intercession before the throne of the King of kings. The palm branch in his hands represents his martyrdom, but in the classic sense of martyrdom considered first and foremost as a form of witness to Christ and His Gospel, much like the branches waved by the people who called out “Hosanna!” at the Lord’s entry into Jerusalem on Palm Sunday. There is no hint of suffering in Saint Charles’s face here, only a serene countenance, divinized in the Holy Spirit which reflects the glory of God in Christ. In this icon, Saint Charles “holds court” so to speak, ready to hear the requests of us, his spiritual subjects, and take them to God on our behalf. It is very telling that the subject of the image of Saint Charles has made its way into the iconographic traditions of Orthodoxy. This speaks to Saint Charles’s universal appeal and to his growing veneration outside of the Anglican tradition (something to which the pan-Christian membership of the S.K.C.M. also witnesses!). It also reflects the true Orthodox and Catholic character of Saint Charles’s life and the values that upheld him—readily recognizable values with which any Christian confessing the Gospel of Christ can identify.

It matters not which image of the King we choose to keep to memorialize him and the things he died for and to maintain his presence close to us. All this is a matter of personal taste, after all. But such images do help us reflect on our common calling to become true and living images of Christ in our daily lives as temples of the Holy Spirit spreading the love of God everywhere and always.

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Father Fraser – The Guild of All Souls

It was very much appreciated that the **Rev’d R. Trent Fraser, SSC**, Warden of **The Guild of All Souls** and newly-instituted rector of the Zabriskie Memorial Church of Saint John the Evangelist, Newport RI, made mention of our Society, of which he is a member, in the November number of *The Evangelist*, his monthly parish publication. But first, let me congratulate Father Fraser, with whom as Deacon of the Mass I was privileged to serve as Subdeacon on many occasions at S. Clement’s, on his new position. It is wonderful to have a priest as devout and dedicated as he join those of us who are traditionalists here in Puritan New England.

Father Fraser announced in the November *Evangelist* his intention to activate the Saint Nicholas Ward of the Guild at Saint John’s. (It is appropriate that the title of the Ward on Newport’s ‘Point’ honors the patron saint of seafarers. That patronage is the reason we have ‘Santa Claus’, a corruption of Sant Niklas, brought to New Amsterdam [New York] by Dutch seafarers. In fact, the splendid Church of Saint Nicholas, near the water and the train station in Amsterdam, has recently been marvellously restored.) Father Fraser is to be commended for this work, and for publishing the contact information for the Devotional Societies in each number of that publication. He rightly points out that contrary to the opinion one hears ‘on the street’, the teachings of these Societies are needed now as much as, if not more than ever. He uses the many contemporary funerary practices and beliefs surrounding death as examples. (For info. or to join, write Guild of All Souls, The Secretary-General, P. O. Box 52202, Raleigh NC 27612-0202.)

I would note in that context that our obituaries in *SKCM News* should not be construed as panegyrics, inappropriate in the immediate context of a person’s death, when our primary concern is not to extol their virtues, but rather to pray for their soul’s welfare and for that soul’s hoped-for sojourn in the Church Expectant following the Particular Judgement. Such prayers for our Beloved Dead are a main element of the forthcoming *Devotional Manual*.

The obituary’s purpose is to acquaint, albeit belatedly, our membership with the departed fellow Society member. As for myself, I am always surprised to learn things about our members, an accomplished and talented lot, and regret only that I wasn’t aware of those facts during the time our earthly pilgrimages coincided.

I close by again congratulating Fr. Fraser, wishing his work and witness in Rhode Island success and God’s blessing, and by noting my pleasure that Saint John’s votive shrine of KCM is under his pious care.

King Charles the Martyr by Lord John Manners

THOU monarch-martyr! fain would I
In meet expressions own
Thy boundless sovereignty,
Thou captive on a throne,
O'er my soul's pulses, but in vain
The attempt, too grand, I make.
My feeble-hearted strain
Trembles to undertake
A theme so sacred, yet I feel
The memories of thy fate
Cut through my heart as steel,
Prompting to emulate
Thy high resolve and steadfast faith,
That knew not how to cover,
That triumphed over death,
And blessed thee in that hour
Of sin, and sorrow, and unhallowed power!



[From *England's Trust and Other Poems* by Lord John Manners. London: J. G. F. & J. Rivington, 1841, p. 65.
Brought to our attention by our faithful member and contributor, Richard J. Mammana, Jr.]

Lord John Manners as he was known was born and died at Belvoir Castle, Lancs. (13 Dec. 1818 – 4 Aug. 1906). His obituary in *The New York Times* stated, "He was an aristocrat of the aristocrats." The present poem was written about the time he entered Parliament at age 22. According to the article in the 11th Edition of the *Encyclopædia Britannica* he cherished many of the XVII Century Cavaliers' ideas and "looked for the regeneration of the Church and the rescue of both the Church and Ireland from the trammels inherited from the Whig predominance" of the XVIII Century. He was a member of the Conservative Party; the first constituency he served was Newark-on-Trent (1841-47). During the 1840s he was a leading figure in the Young England movement led by Benjamin Disraeli. Lord John even in his 20s was a notable character: Smythe, later 7th Viscount Strangsbury, dedicated *Historic Fancies* to him, "the Sir Philip Sidney of our generation". The character Lord Henry Sidney in Disraeli's *Coningsby* was based on him, and Disraeli put a number of his ideas into the mouths of Egremont in *Sybil* and Waldershare in *Endymion*. He served Colchester (1850-57), Leicestershire Northern (1857-85), and finally Melton (1885-88). He sat in the Cabinet a number of times, three times First Commissioner of Works under Lord Derby and Postmaster-General under Disraeli and under Lord Salisbury. Although he stated his politics in *Who's Who* as "In politics a Tory", he was not merely a politician—secondary sources generally refer to him as a statesman. He took his seat in the House of Lords in 1888 upon the death of his elder brother, coming to the hereditary title 7th Duke of Rutland; he was further honored when he was made Baron Roos of Belvoir in 1896. In the meantime he had been made a Knight of the Garter in 1891, his full style then being John James Robert Manners, Duke of Rutland, KG, GCB, PC.

Perhaps his most famous lines, also from *England's Trust*, are these:

"Let wealth and commerce, laws and learning die, / But leave us still our old nobility!"

***The King's Three Faces:
The Rise and Fall of Royal America, 1688-1776***

by Brendan McConville

reviewed by Suzanne G. Bowles, Ph.D.

The King's Three Faces: The Rise and Fall of Royal America, 1688-1776, by Brendan McConville. Chapel Hill: University of North Carolina Press, 2006. 340 pp. ISBN 978-0-8078-5866-0. \$21.95 (pb).

As the subtitle of this book indicates, it is not about Anthony van Dyck's portrait, *Charles I, King of England, from Three Angles*, 1636, colloquially known as The King's Three Faces. Rather it is about the importance – indeed, popularity – of the British monarch in the American colonies from the Glorious Revolution to the outbreak of the American Revolution. McConville tackles head on the traditional whiggish interpretation of colonial history which posits an anti-monarchical, proto-republican populace hungering for independence long before the actual event. Not surprisingly, this book created a stir in academic circles and received mixed reviews for its bold thesis. (This reviewer's dissertation advisor, Professor Stephen Webb, gave it a caustic review in the December 2007 *Journal of Military History*.)

McConville claims that far from either ignoring or resenting a faraway monarch the colonial Americans admired, valued, and even loved their sovereign. He backs this up with a vast array of evidence both literary and visual. The king's or queen's likeness appeared everywhere – cheap reproductions of portraits, children's books, mugs, tankards, statues, and, of course, coins. One of the book's best features are the numerous illustrations showing this royal iconography. So popular were the royals that in 1749 a royal wax museum was established in New York City.

But why was the king (or queen) so beloved by the colonials? McConville suggests several reasons. One was religion. The colonists, overwhelmingly Protestant, feared Roman Catholicism as much if not more than their countrymen in Britain. Anti-papist sentiment [stepping briefly into the vernacular of the period covered by McConville's book –*Ed.*] was extremely strong and the monarchy, post-James II, was seen as the people's protector against papal absolutism. Colonials, who thought of themselves as British, also took pride in being part of such a powerful empire that both stood up to the French foe and provided the means to achieve economic prosperity, largely because land was so plentiful and inexpensive. Interestingly, even slaves were staunch royalists, seeing the king, more powerful than their own masters, as someone who might eventually free them. All races and ethnic groups celebrated royal holidays including birthdays, anniversaries of accessions, and Guy Fawkes Day (aka Pope's Day) which, as McConville stresses, reinforced the monarch's role as protector against the hated papists.

What went wrong, then, to shatter the royal love-fest? McConville points to two developments. One was that the royal patronage system as it functioned in Britain was not easily transferable to the American colonies. Because land was so cheap and, therefore, property requirements for voting so easy to achieve, there were many more upwardly mobile Americans looking for government jobs or appointments that would bring them status and money. Yet there were not nearly enough such jobs and appointments to go around. This led to a resentment that simmered for many years and finally exploded. The other development was Americans' faulty understanding of how the British government actually functioned. Americans paid lip service to the notion that Parliament was supreme, but their infatuation with the monarchy led them to believe – incorrectly – that the monarch was their protector against Parliament. When, after the Seven Years (French and Indian) War, Parliament began enforcing existing, but heretofore unenforced, trade laws and passing new ones, the colonials looked to the king for redress. When it was not forthcoming they rebelled.

This may be a simplistic way of looking at the origins of American Revolution. Certainly the causes were more complex. Benjamin Franklin, to take one example, understood very well how Parliament worked. Nonetheless, McConville's thesis, while it has some gaping holes in it, still provides a good corrective to the long held belief that the Revolution was about overthrowing a tyrannical monarch. Right up until the last minute the colonists loved their king.

Naturally, our members will wonder where Charles I fits in. He only gets a few mentions since most of the book is about the period after the Glorious Revolution. The Martyr King got mixed reviews in colonial America – usually excoriated in Puritan New England and admired in Virginia and other areas where Anglicans dominated.

McConville suggests that the Civil War was an awkward and emotionally troubling subject for eighteenth century Americans since its “ambiguity” did not “provide clear lessons” and “threatened the empire’s stability”(p. 100). Interestingly, Charles made something of a comeback in the 1740s and 50s. Portraits of him began to appear in public buildings and there was a concerted attempt to fit him back into the “long line of English kings”(p. 199) Even the then-beloved King George III tried to rehabilitate Charles by having his own sons painted beneath the van Dyck portrait of Charles I’s children , thus creating a visual sign of continuity between the Stuarts and the Hanoverians. Later Stuart monarchs, William III and Anne, were very popular outside New England, and even in Massachusetts, where one would least expect it, one Congregationalist cleric viewed Anne as a figure to be loved, second only to Christ.

McConville never does clearly explain his use of the term “The King’s Three Faces” and why it is a metaphor for the monarchy in this period, as noted by more than one reviewer. All he says is that the Americans had multiple, and sometimes conflicting, conceptions of the monarchy. This is a frustrating aspect of the book. We never learn what the title really means! Nonetheless I think our members will find this book interesting and enlightening. One can certainly take issue with McConville’s interpretation of the causes of the American Revolution but he makes a strong case for the view that the monarchy was highly esteemed – even loved – by the American colonists.

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After Elizabeth: How James, King of Scots Won the Crown of England in 1603 **by Leanda De Lisle**

reviewed by Suzanne G. Bowles, Ph.D.

After Elizabeth: How James King of Scots Won the Crown of England in 1603 by Leanda De Lisle. New York: Ballantine Books, 2007. 368 pp. ISBN 978-0345450463. \$15.95 (paper). [Originally published by Harper Collins, 2004.]

Anyone who looks at a list of English monarchs knows that James VI of Scotland succeeded Elizabeth I, thus becoming James I. Those more knowledgeable about these topics know that the unmarried childless Elizabeth never named an heir, but that James, next in line anyway, was by some mysterious process chosen. A done deal: a seamless transition ensued. The Queen is dead; long live the King. But as Leanda De Lisle’s excellent book shows us, nothing about this was simple. The choice of James was not a foregone conclusion, and even when that choice was made his acceptance by the court and the public was not a foregone conclusion either. This well researched and well written study examines the maneuverings and machinations that brought James King of Scots to the English throne. The book covers the period from Christmas 1602, the onset of Elizabeth’s final deterioration, to 25 July 1603, the day of James’s coronation. By looking in detail at this seven month period we gain a better understanding of how it was that James finally became King of England. We also gain a better understanding of James himself.

Even though, according to the genealogical rules that governed the English succession, James was, in fact, the next in line, the succession issue was complicated by several factors. In the absence of any heirs from any of Henry VIII’s children the succession should have then reverted to the heirs of Henry’s *elder* sister Margaret. (James was Margaret’s great-grandson.) However, Henry in his will had disinherited Margaret’s line in favor of that descended from his *younger* sister Mary. There was also a medieval law prohibiting foreigners from inheriting the English throne. The definition of *foreigner* (those born outside “the allegiance of the realm”) was itself ambiguous and led to awkward discussions as to whether Scotland was foreign or not. Despite these complications James had certain attributes that worked in his favor. He had the strongest claim genealogically. He was a Protestant. He was married and had children, thus assuring the succession for another generation.

Despite James’s assets there were rival candidates – some eager, some reluctant – who had influential backers. Several descendants of Mary, Henry’s younger sister, were considered possibilities, although the strongest

rival was another descendant of Margaret, the elder sister, That was Lady Arbella Stuart, James's cousin through both his mother and his father. The real fear among James's backers was that Arbella's backers might arrange a marriage between her and a descendant of Mary, thus uniting the lines of the two Tudor sisters. This was a particularly attractive solution if James were to be eliminated on account of being foreign. The author includes genealogical charts, essential to follow the action and understand the issues, which she explains clearly. This helps the reader grasp how much of a threat Arbella posed to James.

De Lisle also helps us understand how corrupt the Elizabethan court had become in the Queen's final years and how eagerly people were looking for change. No one could say this aloud, of course. In fact, no one could even discuss the succession in front of Elizabeth which had the unfortunate effect of encouraging clandestine scheming and conspiracies. Nonetheless, James, who had been kept fully informed by his English backers, was seen as the strongest candidate and he had the strongest backers, including the Privy Council. Elizabeth was also reported by several witnesses to have signaled her approval of him – in gesture rather than words – on her deathbed. So James's accession was formally announced as quickly as possible.

The second half of the book covers James's journey from Edinburgh to London (map included), the first few months of his reign, and his coronation. De Lisle brings several interesting points to light. One was the hope of Roman Catholics that James would institute some form of toleration. He had no intention of doing that, but many (and not only Catholics) were hopeful that he might. This led to infighting among Catholics, both in England and abroad, between those who would be content with some form of toleration under a Protestant regime and those whose goal was to reinstitute a Catholic monarchy which, of course, meant overthrowing James. There were two connected, though failed, plots against him in these first months of his reign -- the Main Plot and the Bye Plot – which the author explains in great detail. Another point of interest was the rivalry created by the introduction of numerous Scots into important positions within the English court. Jealousies became quite bitter and lasted a long time.

The picture De Lisle paints of James is a welcome corrective to the way he is frequently portrayed. While not overlooking his faults – his preference for hunting over business, his open affection (usually assumed to be sexual) for his male favorite of the moment, his intellectual arrogance – she shows us a James who was a loving husband, an intelligent and well-read monarch, a church reformer, and a shrewder diplomat than he has been given credit for. His reputation suffered, though, for two reasons. One was that he never fulfilled the overly high expectations of him when he succeeded to the throne. The other was that he could not compete with the glorification of Elizabeth that quickly set in after her death.

And what of his son Charles? There is actually very little about Charles since he was a young child, not to mention the second son, when the events of this book took place. Charles was left behind in Scotland for a year after his parents and older siblings, Henry and Elizabeth, came to England. Even though she has very little to say of Charles, De Lisle does make a couple of significant points. One is that his mother Queen Anna, still grieving over the death of her elder son Prince Henry, refused to attend Charles's installation as Prince of Wales. How must this have made him feel? The other is that in De Lisle's opinion Charles "had never been surrounded with men of the same calibre as Prince Henry."(313) One would like to hear more from her on this theme.

This is an excellent book that gives us new insight into the Martyr King's father. Though perhaps overly detailed in places, it repays careful reading.

Raising the Subject of 30 January at TEC's Triennial General Convention

Of course, it is still among the Society's Objects to restore the 30 January celebration of the Royal Martyrdom to prayer books throughout the Anglican tradition. With all the controversial matters occupying General Convention over the past several decades, sometimes building up to a frenetic pace, it has seemed prudent to look for the right moment rather than going back to suffer defeat repeatedly. Perhaps a new strategy will suggest itself, or a new supporter of the Cause will emerge and join us. Dare we ask for a friend on the Standing Commission on Liturgy and Church Music? So, we have not abandoned that Object, we are praying and waiting.

I discussed the subject with our Episcopal Patron back in 1988. His response to me was, "I completely agree to an emphasis on the observation of Saint Charles's Day throughout the Church as our first priority and his inclusion in the Prayer Book Kalendar as our second."

Barbarians to Angels: The Dark Ages Reconsidered

by Peter S. Wells

reviewed by Lee Hopkins

Barbarians to Angels: The Dark Ages Reconsidered by Peter S. Wells. W.W. Norton & Company (2009), 240 pp. ISBN 978-0-393-06075-1. \$19.50.

A newspaper columnist recently suggested we call our own times The Dim Age, which seems appropriate, far more fitting than the so called Dark Ages, a term generally used for the period from the 476 fall of Rome to 1000. But they in fact were more dawning than darkening.

Such simplistic bracketing is an aid to students, affording a sense of time scale, but time itself flows seamlessly.

Rome did not really fall, it lost its authority through very complex processes involving its endless civil wars (more Roman soldiers being killed by other Roman soldiers than the invading tribes ever accounted for). The migration of peoples all over Eurasia at the time is still unexplained, but they seeped into Roman controlled lands in war and peace, subtly changing the scene over centuries. And what are very incorrectly called barbarians were for the most part representatives of highly evolved cultures of nomadic origin, generally healthier than the Roman model, poisoned as it was by a slave economy listless in its torpor, a third of the population without incentive or hope.

Reassessment of this period became a very productive historical industry as it became clear that these tribal peoples kept what they needed of Rome and in syncretic fashion improvised upon it to meet their needs. This period of post Roman fusion saw the invention of the modern moldboard plow and the shoulder harnessing of draught animals, greatly increasing the food supply.

The new plow cleaved through farmland, rather than being forced through it. This released former ploughmen to other tasks. Rome had subsisted on Egyptian grain for lack of such ingenuity. And introduction of stirrups revolutionized travel and warfare.

The most Roman of institutions, the Church, provided the consolations of Christianity within the context of Late Roman hierarchies of both imperial and legal courts upon which it was modeled. This solid foundation provided what order remained, in education, law, and morality, comprising a vital link with the old world.

It has been noted in such exemplary studies as *Pagans and Christians* by Robin Lane Fox and *The Barbarian Conversion* by Richard Fletcher that the material and esthetic splendor of the Church did much to bring in hordes for baptism, as if they were leaving the municipal golf links for the country club. A bit of persuasion helped too, as when Charlemagne beheaded 5,000 anti-Christian Saxons in one day to encourage the others. And the Church's monopoly on literacy gave overwhelming power, while the weapon of mass instruction was religious art. Think of it as a highly sophisticated comic strip that the unlettered majority could see as inspiration and entertainment, while taking in the great archetypal stories of man's relationship to the cosmos, to the creative, all knowing patriarchal God of the Old Testament, the loving, redemptive God of the New Testament, a message of hope, so different from the fatalism typical of pagan belief that man is a mere pawn. Add to this the overlay of music, processions, and splendid costumes.

Hymns were powerful with their rhymes, derived by Prudentius from the prosody of Roman legionary marching songs, so different from the syllabic meters of classic verse, in which to rhyme was thought profoundly vulgar. The power of all this was brilliantly examined by the great Dutch scholar Johan Huizinga many years ago in *Homo Ludens*, showing the importance of what he called the play element in human life, something we are programmed for. Consider the universally pleasurable response to song and dance, to gorgeous religious pageantry, sports, theatre, and the almost cultic power of pop culture's rock music and the most feeble television programming. All this of course has been common to all people at all times, most recently in our context to the festivals of Rome, sacred and profane. But the early church orchestrated this basic human need into a wonderful year long interconnected celebration of life, a dance to the music of time.

The still unexplained onrush of nomadic tribes created a sort of social Darwinism, a survival of the fittest. Many, which could not adapt or fight successfully for survival, simply vanished, like the Ostrogoths and the long lists of tribes that exist only as names.

Otherwise the rustic interlopers puzzled the educated, urban Romans who first encountered them, describing huge, smelly fur clad men, reeking of garlic, amiably hugging you on the way to enjoying your wine cellar, food, and perhaps women. They were fierce fighters, scary in their free form ferocity and seeming weirdness finally to overwhelm disciplined legions, but in reality having sophisticated tactics, and taking from the Roman military that which best suited them. They then became the best of Rome's own troops, then led them, and finally took what was left of the empire.

Anyone who seriously analyses the cultural artifacts of these alleged barbarians realizes the power of what they left behind. In these pages years ago, I wrote admiringly of a new translation of *The Heliand*. This is a remarkable Saxon document based upon the gospel story, but framed as a northern epic in the manner of Beowulf. Thus Jesus becomes the leader of a war band, with his apostles as trusted warriors, as the story wends its way to martyrdom. It is very fine work indeed, astonishing as the Anglo-Saxon burial trove found at Sutton Hoo in England and on display at the British Museum, exhibiting such skilled craftsmanship and inventive creativity so different from the formalism of Roman art as to be superior. The same conclusion arises from the historical layering of the great Cluny Museum in Paris, where you enter an old church and travel down through what has always been a sacred site, until you end up past a Roman temple at a numinous pond dedicated to the Celtic hunting god Esus, complete with stag horns.

It must be remembered that this post-Roman Europe was a pioneer, frontier society that, in John Dewey's phrase, learned by doing, not destroying but building upon the formidable classical inheritance. It is hard to overstate the accomplishment of Saint Benedict and his monastic rule in regulating an often bizarre array of reclusive believers, or the economic sophistication that amazingly crisscrossed Europe with trading centers and fairs that led to finds today of goods from all over the known world on the continent, such things as Byzantine coins in outer Scandinavia. Not to suggest that life was not in general, as Thomas Hobbes said of the past, nasty, brutish and short, but the average stature grew, signaling an improvement in nutrition. This did not carry over to the Middle Ages, where suits of armor today look as if put together for boys, and Richard the Lion Hearted towered over the battlefield at something over six feet in height.

Safe from the outer world on its island until the medieval Henry II invaded, Ireland was in many ways the savior of Roman knowledge. Thomas Cahill's very readable *How the Irish Saved Civilization* is persuasive. Ireland was never reached by the Romans in their occupation of Britain, but was brought early Christianity and the book learning of the ancients by the Englishman Saint Patrick. This isolated island of saints and scholars in its autonomous monasteries pondered and preserved these treasures, becoming itself the treasure of Celtic Christianity. Many, myself included, consider this the origin of the Catholic Church in England. It was always a separate province within the Roman Catholic Church, universally acknowledged as the best Catholic practice in Europe. Then it broke away in the Reformation, to shape itself into our Anglican Church through the work of the Caroline Divines in the reigns of the Stuart monarchs in the following century.

The key to understanding much of the misnamed Dark Ages thus lies in Ireland. Here was developed the art of manuscript illustration (which the Romans did not use), and can still be seen in wonderful illuminated manuscripts (invented in Ireland), some done by English monks trained in the Celtic Church, such as the Book of Darrow and the Winchester Manuscript, which I have examined at Winchester Cathedral, and the purely Irish masterpiece, the Book of Kells, first seen by me in Dublin and since acquired in facsimile. When the medieval Gerald of Wales beheld this marvel, he could not believe it was not the work of angels.

The Irish monks and their abbots (for Ireland had no bishops) rechristianized England after the Roman departure, from such sanctuaries as Iona and Lindisfarne, island monasteries flanking the east and west coasts of Scotland. And it is astounding today to visit Durham Cathedral, to enter by the grave of the Venerable Bede (that traditional title deriving from his status as deacon) the historian of our English Church, then leave by the grave of Saint Cuthbert, who brought Lindisfarne to its prominence under Irish tutelage.

Not only this, but it was Irish monks who brought Christianity to Europe's primeval forests, traveling alone or in small groups, their faith their only shield, often martyred by resentful tribal shamans or simply by robbers. Their feat has never been equaled, for they did not make converts by the sword, like later monarchs or the Teutonic Knights who were motivated more by visions of real estate development. But these peaceful, benevolent, learned and eloquent men changed the hearts of men or died trying. Later Christianization of Europe was political, converted monarchs forcing their subjects so unwilling in many cases that the old pagan beliefs still linger in rural obscurity, particularly

along the southern Baltic shore. And it was not until the XV Century that the important land of Lithuania was converted by others.

In about five centuries these pioneering people did their work and did it well. The X Century is known as the nadir of Western civilization, with the combined assaults of Moslems from the south, Magyars from the east, Vikings from the north almost overcoming a Europe wracked by plague, famine, unusually inept leadership, and rampant religious corruption. But the earlier generations of intruding men from forest and steppe had done their work so well that Europe prevailed, and developed the medieval world of cathedrals and universities. With different but equally lethal challenges today, can we match the courageous works of these ancestors?

Author Peter S. Wells, who teaches archaeology at the University of Minnesota, is a recognized expert on this period. His short book, carefully selected from a large collection of very good volumes, offers a lucid introduction to a difficult, complex subject.

I remember being transfixed at a noon weekday Mass at Westminster Abbey by these words of T. S. Eliot*, embroidered on the frontal: “[T]he communication of the dead is tongued with fire beyond the language of the living”[§], so true of trying to understand history in its original context as a guide to our own actions. But to be fully developed human beings, we must continue trying to do so, to preserve what is best of the past, and not undo the good work of those who have gone before us.

* Eliot, Nobel laureate in Literature and recipient of the Order of Merit (both in 1948) was a churchwarden of his parish church, St. Stephen’s, Gloucester Road, Kensington, and a life member of S.K.C.M. In the preface to his book, *For Lancelot Andrewes*, he described the work’s (and his own) point of view as “classicist in literature, royalist in politics, and anglo-catholic in religion”. —Ed.

[§] From “Little Gidding”, the last of *Four Quartets*, part I.

[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 serves on the Society’s American Region Strategy Task Force. A graduate of U.C.L.A., he heads Taskforce 2000, a worldwide communications, conferencing, and marketing service. He is an Episcopalian whose avocation is British travel.]

RECENTLY PUBLISHED WORK BY A SOCIETY MEMBER

A Companion to Bede

by J. Robert Wright, D.Phil. (Oxon.),

Saint Mark’s-in-the-Bowery Professor of Ecclesiastical History,
The General Theological Seminary

reviewed by Mark A. Wuonola, Ph.D., Editor, *SKCM News*

A Companion to Bede: A Reader’s Commentary on The Ecclesiastical History of the English People. Wm. B. Eerdmans Publishing Co., Grand Rapids MI, and Cambridge, U.K., viii + 152 pp. ISBN 978-0-8028-6309-6 (cloth)

What a pleasure it must be to study under the direction of Prof. Wright. The delight I experienced in reading from this *Companion* can hardly compare, I am sure, with interacting with the man himself. The model of a Christian gentleman he is, too. From the very beginning of the book, “Preface and Acknowledgments”, the character of Wright the man and Wright the professor is revealed to us. His dedication of the book to the previous and present rectors of the church at which he assists as priest associate, Drs. John Andrew and Andrew Mead of Saint Thomas 5th Avenue, and the acknowledgement of his students’ “ideas and observations” are both unusual. Wright is the opposite of trendy; in fact he may now be *setting* trends that will become evident only after centuries have passed, so great is his historical perspective and his stature metaphorically and literally. Among church historians, trendiness is much more common. It is common to find history bent and distorted to make the case for some present-day aberration, or selectively quoted to conform it to the prejudices of the ‘historian’. We of the Society of King Charles the Martyr are all too familiar with this ‘historical’ methodology, where facts are subjected to hammer and tongs, torque and tension, trimming, and even redaction by procrustean truncation. Among Christians at large, and even moreso among professors, scarce indeed are the generosity and spirit of true humility so evident in Prof. Wright.

When acknowledging the contributions of his students, Wright mentions not just a few of them. Rather, he says that he was assisted “by ideas and observations gleaned from the literally hundreds of papers that have been written by others who have studied Bede *with me* over the years.” (*Companion*, p. vi) [emphasis mine —MAW]

With me. I was mistaken when I began this review by stating that Wright's students were fortunate to have studied *under* him. That is not the sort of interaction he would cultivate or expect with his students. Many professors consider their students to be underlings—in laboratory-based disciplines, slaves—but Wright, by expecting his students to work *with* him, cultivates collaborators and colleagues.

Of Andrew and Mead, of himself and Bede, Wright writes,

“in them, the Anglican tradition finds today one splendid expression of life and worship . . . that I think the Venerable Bede would no doubt be pleased to praise in his historical narrative. But they in their ministries are now *making* the Church's history, whereas Bede and I, in our books, are merely *writing* it—he the first and greatest, I the least and latest.”
(*op. cit.*, p. vii)

One might ask why, apart from our respect and love for Canon Wright, we are reviewing this book in *SKCM News*. To this reviewer and editor, it seemed obvious that we should. Bede's, the first work of English ecclesiastical history is mostly known by two English titles, *The Ecclesiastical History of the English People* and *The History of the English Church and People*. While to many these titles may seem rather different, the first limited in scope to ecclesiastical history and the second covering two topics, the church and the people of England. To those with a knowledge of medieval history, it is axiomatic that the Church and the people are one and that the titles are essentially synonymous. In the religiously homogeneous society of those times, all classes of people were united harmoniously in the Church, not that class distinctions were obviated while in Church or in the eyes of the Church, but that classes all fit into the Divine Order. Royals, nobles, and common folk, tradesmen, artisans, and peasants, Christians all, had differences of status and economics dividing them. Day-to-day life did not always conform to the ideal, of course; jealousy existed then as now. Then there were Jews, lepers, and gypsies, not to mention my depredatory, rapacious ancestors.. (Reflecting acceptance of the Divine Order by society at large, the Church included all classes, and so did the military.)

The *Companion* itself is a delight. In his compact style and drawing effortlessly on his compendious knowledge, Wright manages to cover a number of subjects in each short note. As an example, in the note on Book II, Chapter 13, of Bede, Wright (pp. 53-5) articulates and explicates a number of important points in less than two pages. He addresses the physical setting of the conversion of King Edwin of Northumbria, the great hall of a palace, its archeologically validated layout, the nature of the group meeting there (a 'witan', a council of wise advisers, both bishops and laymen), and the substance of the debate, which touched on theological points, practical aspects of the transformation from a pagan to a Christian religion and culture (the latter presupposed in those times), and even speculation on the nature of continuing revelation of God to man. The linguistic distinction between the words used for pagan altars and for Christian altars is discussed not only in and of itself, but for what nuances the word-choices reveal of the speakers' viewpoints and hearers' interpretations. The note concludes with a dramatic subject, symbolic of the pagan to Christian transformation. Coifi, chief of the pagan priests, accepts Christianity and, in terminating the local pagan cult, totally destroys a shrine. However, he symbolizes this break with an act of unambiguous meaning to pagans, throwing a spear into the shrine, just as the Norse god Wotan's (Woden) spear enervated his enemies. (*Aficionados* of *Der Ring des Nibelungen* will find this familiar, from *Die Walküre*, the spear being nearly a character, although it has lost its power because of Wotan's sin in begetting the Walsung race.) The destruction of the shrine and the intentionality of it, explicitly confirmed by the spear thrust, make an abrupt break, in contrast to Pope Gregory's suggestion that elements of the pagan religion be incorporated where appropriate or that the break be deliberate but gradual. This reviewer sees it as Bede's way of saying, not without pride, that his country's reception of Christianity was rapid and decisive, not plodding, incremental, timid, or tentative. Whew!—all that, with explanations, in two pages. Each of the notes suggests many potential lines of further inquiry—spiritual, historical, theological, liturgical, linguistic, and cultural—in some cases overwhelming the reader's mind as the abundance of fascinating aspects begs to be pursued. The breadth of Wright's interests and intellect are revealed to us and shared generously. Some authors and teachers are so stingy about sharing their ideas, one can only conclude they possess very few. The reader of Bede and Wright can but thank them both.

The note on Book II, Chapter 7 (p. 50) discusses a miracle described even by Bede as divine intervention combined with natural phenomena. Here, Wright (and of course, Bede) show the depth of their faith. Wright is not the kind of seminary professor who is always trying to show his superiority—of intellect, of 'enlightenment', in truth the

depth of his unbelief and the extent of the loss of his faith—that passes as ‘trendy’ on many campuses. Such are those who deny God the freedom to move and act in His world yet arrogate to man the ability readily to comprehend all.

Where he discusses Chapter 20 of the same Book (p. 52), Wright comments that those about whom Bede writes have a belief in the power of the cross and of the sign of the cross that is more than merely symbolic. He attributes that belief to the popularity of the IV Century *Life of Antony* about the eremitical Saint Antony of Egypt, often considered the father of monasticism, whose walking stick shaped like a tau[τ]-cross became his symbol. I found it surprising that Wright did not mention a perhaps more obvious reason, namely the discovery, also in the IV Century, of the True Cross by Saint Helena (c. 325), during archaeological excavations of Jerusalem, and the subsequent spread of the relics thereof throughout Christendom, or for that matter our present day belief that signing oneself with the cross, using Holy Water, a ‘sacramental’, is a more than symbolic protection against evil especially when going out from church into the ‘naughty world’, and surely not superstitious. But only so much can be fit into a book of about 150 pages.

Wright’s admonition, “do not read the *Companion* without also reading Bede himself!” seemed most peculiar—until I found myself reading chapter after chapter of notes, absorbed, so much like the questions in my mind were the questions being raised, so fascinating were the details, so fresh and vibrant was the presentation of theological issues, and so brightly shimmered the truth of our faith throughout, that the notes of the *Companion* themselves captivated me: I found myself reading the Notes and referring only occasionally to Bede just as Canon Wright cautioned against (p. 7).

King Charles I is considered by most historians to have been England’s last medieval king. The end of the medieval period was not caused by changes in society or in the rôles of monarch, legislature, and Church in the 1640s and ’50s. Those changes were interdependent. Which were causes and which, effects, was and is debatable. The changes were governmental, political, economic, religious, and social. In medieval times the latter two harmonized and the former three logically followed; Bede and King Charles I shared this world-view. The emerging middle classes or *bourgeoisie*, typically Protestant, notably Charles’s enemies, were discordant with the medieval harmony. The same change is addressed, albeit with only a superficial understanding of its religious dimensions, in *The Protestant Ethic and the Spirit of Capitalism* by Max Weber (1905). The first such changes in *Ecclesia Anglicana* during the XVI Century are brilliantly detailed and assessed in *The Stripping of the Altars* by Eamon Duffy (1992).

So, while the early medieval historian Bede wrote of the two most important things he knew, the English church and people, so it was that King Charles, faithful to his coronation oath, defended the same two entities against the rebels’ challenge. Twenty-three years later on the scaffold, he said, “I say to you, I am the martyr of the people”, and, “I die a Christian according to the teachings of the Church of England”. *Charles shared an understanding with Bede*. With the irregular, no, outright illegal ‘trial’ and ‘execution’ of King Charles I, the last medieval monarch of England forcibly left the stage. His decollation punctuated the era’s end. Although they were separated by a millennium, Charles (d. 1649) and Bede (b. 672/3) were of one mind. Society members, the better to understand their Patron, can learn his mind and soul by understanding Bede. Canon Wright provides an adjunct to Bede’s *History* that enables us to acquire such an informative understanding. He shares his and his students’ insights about Bede, gained from decades of study and teaching, with us: a great gift indeed. The volume is more than “a companion to Bede”, it is a companion to the reader of Bede, as the book’s subtitle implies. It should be regarded as a *vade mecum* whenever Bede is being read, or even when a particular passage is consulted.

The value of one of Wright’s own works, already a pearl, would be greatly enhanced by such a companion. This would be his *Readings for the Daily Office from the Early Church [Fathers]* (1991). Whenever I have used it, a given reading has seemed to raise many more new lines of thought than the number it illuminated.

At the very end of these notes—for it is notes that comprise the *Companion*—Wright quotes Bede’s prayer, the prayer that concludes Bede’s *History*. Actually he doesn’t quote it, he renders it in his own translation from Bede’s Latin. (The book’s pagination infelicitously divides the short prayer between two pages, one line on p. 127 and three on p. 128.) The prayer is one that Wright says could have been written only by someone who was not merely a scholar, but a saint. The perspective of Bede, the writer and first pray-er of this prayer, is not by happenstance Prof. Wright’s perspective too, for they share the believer’s perspective of history, not uncritical, but not cynical or skeptical either. To the extent that we are scholars, or at least aspire to be critical thinkers, let us make Bede’s and Wright’s prayer ours:

“I pray you Good Jesus, that as you have graciously permitted me to imbibe with joy the words of your knowledge, so also in your goodness, you will grant me at length to come to yourself, the source of all Wisdom, and to remain in your presence for ever.” *Amen.*

[Prof. Wright preached the following words at our 2002 Annual Mass at the Church of the Transfiguration, New York City. He will join us again on Saturday 7 May 2011, when, at the Church of the Resurrection, New York City, we commemorate the 350th Anniversary of the Unanimous Approval (for inclusion in the Prayer Book of 1662) of the State Service for 30 January by the Convocations of Canterbury and York, meeting jointly. The words of the State Service call King Charles a ‘saint’ and a ‘martyr’, so that vote on 26 April 1661 is often said to constitute the Canonization of Saint Charles, King and Martyr, the Church of England having no formal process for making saints.]

“In affirming Charles’s sacrificial self-commitment to classical catholic Christianity, the same that we have inherited in the Quadriateral, we underscore the cost of discipleship, even unto death. In affirming the substance of what Charles stood for, we add clarity to the profile of our evangelism and mission. For good reason the Church of England has restored Charles Stuart, martyr, to its official calendar of saints, and so should we. So integral a part is he, to our own self-understanding of who we are and of what we offer, that we too may say, and should say: Holy Charles Stuart, King and Martyr, pray for us!” *Amen.*

[Mark A. Wronola, Ph.D., is the President of the Society of King Charles the Martyr, Inc., and the American Representative, S.K.C.M. He has served in the latter position since 1988. He was a trustee of Nasbotah House 1992-2007 and presently is a member of the Board of the Theta Xi Housing Corporation of M.I.T. He earned the Ph.D. in chemistry from Harvard University in 1973. He is the author of Delta of Theta Xi: An Historical Sketch (1971), Church of the Advent, Boston: A Guidebook (1975) and The Guild of All Souls: A Hundred Years of Independent Work in America 1889-1989 (1991) as well as over a hundred articles on the saints for S. Clement’s Newsletter 1980-95. He is now working on a history of the American Region, S.K.C.M., covering 1894 to present.]

The English Civil War by Diane Purkiss

reviewed by Sarah Gilmer Payne

The English Civil War by Diane Purkiss. Basic Books, 387 Park Ave., S., New York, NY 10016, 2006. 627 pp. ISBN 978-0-465-06757. \$22.00.

This is a very long, thick book. It is not a military history, but rather a study of people’s lives and the ways the war affected them. In many ways it is interesting, and is written in a generally engaging style.

However, I really cannot agree with the author’s assertion that the young Prince Charles was bullied as a child because of the well-known incident in which his brother Henry taunted him for his spindly legs and threatened to make him an Archbishop.

This is such a universal childhood experience. I find it difficult to believe that this was anything more than ordinary teasing. How typical of an older sibling to provoke a younger child for the express purpose of causing a tantrum, which did not fail to occur in this case; not the reaction of a child who was cowed or lacked confidence. Nor do I find in the charming letter beginning, “Sweet, sweet brother...” any hint of a bullied child seeking to propitiate his tormentor; I have always rather suspected that it was written at the prompting of an adult mentor, in any event. At the very end of his life, as he walked to the scaffold, King Charles mentioned a tree that had been planted by his brother Henry, many years ago. This suggests to me that he remembered his brother with affection.

In contrast, the picture Purkiss paints of the Queen as a vivacious lady of fashion is quite appealing. She is at her best when writing about women—I would say that she inevitably writes with more understanding of women than she does of men. Nonetheless, I am not convinced that the Queen’s alleged pilgrimage to Tyburn was anything more than enemy propaganda, and believe that her religious zeal is exaggerated.

I was astonished to read that the gallant cavalry officer Sir Charles Lucas was “among those hanged after the siege of Colchester”; that, as my gentle readers doubtless know, is inaccurate; Sir Charles Lucas was shot, not hanged, and the author contradicts herself in a later passage describing the incident:

“The stubbornness of the Royalist commanders made Fairfax more determined to punish them, and when negotiations began, his steely attitude was only too evident. Both the commanders Lucas and Lisle had promised never to take up arms against Parliament when captured before, at Stow and Faringdon. Moreover, Lucas had killed two men himself when the garrison at Stinchcomb in Glochestershire surrendered. But what really motivated the Army was the besieged troops’ use of poisoned bullets. Fairfax

sent Norwich and Capel to London, but immediately sentenced Lucas, Lisle, and the third leader, Gascoigne, to death, that same night in the castle yard. As Lucas was led forward, he asked Ireton on what grounds he was being killed, in a matter eerily prophetic of what Charles himself would say later at his trial. Ireton, cold as ever, replied tersely that he was a rebel who had committed high treason. Lucas went on defending himself; he was only fighting for his king, he said. As a soldier, how could that be treason? He was silenced by a bullet.”

Poison bullets? Can anyone be gullible enough to believe such a story? Actually, as I recall, it was a widespread belief in those days that all bullets were poisonous. This is a very convenient excuse for what people nowadays call a war crime. In those days it was called murder.

The author also neglects to mention that Sir Bernard Gascoigne’s “sudden pardon” was due to the fact that Fairfax and company feared that murdering an Italian would put themselves and their families at risk when they traveled abroad.

Purkiss is not particularly sympathetic to Charles I, at one point even describing him as “mildly stupid”. Today, unfortunately, idealism and self-sacrifice are often thought to be such.

She later goes on to say, in describing the King’s behavior at his “trial”, that “Charles’s responses to his accusers were both intelligent and stupid. He was displaying bright legal maneuvering, but his recalcitrance was also a tactically dim way of getting everybody’s goat.”

I really fail to understand how anyone who had studied the words and actions of Charles I could reach such a conclusion. The King was well aware of the danger he was in, but refused to compromise his convictions. That was the act of a brave man. It would be incredibly naïve to think that anything he said at this point would have changed the outcome of this “court” for which a sentence of death was a foregone conclusion.

Purkiss speculates on what a world in which the English Civil War had not taken place would be like:

“The result might well have been a British Empire that looked a good deal more like the Roman Empire, with the concomitant court corruption and rivalry. Charles’s good characteristics—taste, refinement, elegance, sophistication, complexity—would have flourished. But we would altogether have lost Cromwell’s virtues—common sense, pragmatism, simple hard work, honesty. We would be a different nation in a different world.”

This sounds like the premise for a rather good science fiction story dealing with alternate worlds, and makes me mourn our loss. However, I am very much at a loss to see how someone could consider honesty to be an attribute of Cromwell, or why that trait should be “altogether lost” in that alternate reality. I say, “Bring it on!”

RECENTLY PUBLISHED WORKS BY SOCIETY MEMBERS

***The Southern Portals of Byzantium* by Robert Brenton Betts**

An unexpected package from a publisher brought us a very handsome volume, the title above, a gift from its author, a long-time Society member who recently retired from his academic position on the Levant and now lives in Athens. Robert B. Betts, Ph.D., studies and researches the history and cultures of the Eastern Mediterranean, his depth of knowledge and understanding of that field being enhanced by living, teaching, and pursuing his scholarly work in the region. Dr. Roman’s review will appear in the June, 2010, *SKCM News*.

***Sesquicentennial History of S. Clement’s, Philadelphia* by Lawrence J. Reilly**

About to appear as we go to press, this history has been eagerly awaited. With his encyclopedic knowledge of the parish, relevant theology, liturgy, personalities, and local color, who better than Larry Reilly to chronicle this remarkable establishment’s 150 years since the first services in 1859? Chartered in 1855, the cornerstone laid and church consecrated by Bp Potter (1856, 1864), surprisingly S. Clement’s is not a catholic foundation. That tradition began in March, 1869, with Dr. Herman Griswold Batterson’s election as third rector, and has developed ever since. He and his successor, Fr. Theodore Riley, each able to serve only three years due to debilitating stress from litigation with the diocese, were followed by 15 years of administration by the Cowley Fathers, during the first ten of which legal battles persisted. Nonetheless, these were the parish’s “Golden Years”. To be reviewed in our June, 2010, issue.

Two Biographical Works, A Century Apart & Two Noble Sisters, Miles Apart

Charles I by Christopher W. Daniels and John Morrill. Cambridge Topics in History, Cambridge University Press, 1999. ISBN 0-521-31728-2. £10.50

This is a great little volume. It is intended for use by students, in conjunction with other works, and presupposes a knowledge of the period.

Emphasizing the importance of primary sources, it encourages readers to think for themselves and seek out facts for themselves; however, the guidance and commentary of the authors is trenchant and outstanding in every way.

Highly recommended.

[Note: Cambridge's Morrill and Harvard's Mark Kishlansky are coauthors of a remarkable new entry on King Charles I in the Oxford Dictionary of National Biography. Demonstrating the authors' magisterial command of their royal subject, the lengthy article is replete with new information and insight. The Charles who emerges differs in many respects from the Charleses of whiggish or of revisionist accounts. The article also sheds light on James I and his care to mentor the heir-apparent. We'll highlight some of these revelations in future. —Ed.]

Charles I by Sir John Skelton, KCB. Goupil & Co., London, 1898.

This is a large, beautiful book with numerous lovely illustrations.

The publisher's note informs us that the author died on 19 July 1897, and had been "working diligently at the volume until the day of his death." The result is a thoughtful, well reasoned, and fair account of the King's life and times, written in a pleasing Victorian style.

Court Lady and Country Wife: Two Noble Sisters in Seventeenth-Century England by Lita-Rose Betcherman. Harper-Collins Publishers, 10 E. 53rd St., New York NY 10022, 2005. 384 pp. ISBN-10: 0-06-076288-8 (acid free paper), \$26.95; ISBN-13: 978 0 06 076288 9.

This is a well written and carefully researched book, and also a pleasure to read.

The two noble sisters of the title are Lucy, Countess of Carlisle, and Dorothy, Countess of Leicester.

The Countess of Carlisle will be best remembered as the confidante and close personal friend of Queen Henrietta Maria who betrayed her by informing the King's enemies of his plan to arrest the Five Members of Parliament.

As the mistress of the Duke of Buckingham, Lucy was the real-life inspiration behind Dumas's *Tale of the Queen's Jewels*, a story, the author tells us, which "may or may not be true."

A remarkably beautiful, seductive, and manipulative woman, the Countess of Carlisle was apparently a sort of erotic version of the Vicar of Bray, resolutely determined to be the mistress of the most powerful man in the kingdom, no matter what that took. While understandable in the case of such vital and attractive men as Buckingham and Strafford, the loathsome John Pym really does give one pause. (This is only your reviewer's opinion. A much nicer, more tolerant person than she, the author is more understanding of her subject.)

Dorothy, Countess of Leicester, led a very different life from that of her sister, that of a typical aristocratic XVII Century wife, managing her husband's estates and giving birth to many children. During the interregnum she was for a time guardian of Prince Henry and Princess Elizabeth, treating them with great kindness. Although hardly a strong Royalist, she defied the orders of Parliament by maintaining a separate "little court" for the royal children.

Her daughter, also named Dorothy, was married to Henry Spencer, Earl of Sunderland (ancestor of Princess Diana), a gallant Cavalier killed in battle and greatly mourned by the family.

There is much, much more of interest in these pages. The information on the various interconnections, intermarriages, and foibles of the aristocratic families of the day is fascinating *per se*, while the book offers a different perspective on familiar historic events which are more often viewed from the angles of war or politics.

[Sarah Gilmer Payne, a regular contributor to these pages, is interested in King Charles, the times in which he lived, and in things equestrian. She is engaged in a project to produce, for publication by the American Region, an annotated bibliography of works on King Charles.]

Europe's Physician: . . . Sir Theodore Mayerne by Hugh Trevor-Roper

Sarah Gilmer Payne reviews this latest work by noted scholar of the Stuart dynasty in our next issue.

A Kalendar of Anniversaries – December through May

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

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

- Dec.** 9† Sir Anthony van Dyck, primary portraitist of King Charles I, died, 1641
12 ✽ Nuestra Señora de Guadalupe, Patroness of the Americas and of Mexico, appeared, 1531
23 **Baptism of S. Charles, K.M.**; month-old Charles Stuart baptized at Holyrood Palace, 1600
25 Nativity, O.L.J.C., Christmas Day: Its celebration was prohibited under the 'Commonwealth', 1649-59
29 ✽ Thomas Becket, Abp.M., martyred in Canterbury Cathedral at the altar, 1170 (7 July, transl. of relics)
31 Birth of Prince Charles (*King Charles III*), son of *King James III & VIII*, 1720
- Jan.** 1 King Charles II crowned at Scone, 1651
5 ✽ King Edward the Confessor died, 1066 (feast-day, 13 Oct.)
10 ✽ William Laud, Abp.M., beheaded, Tower Hill, 1645
15 King Charles I brought to Saint James's, 1649
17 Royal Warrant purporting to abolish the State Services, 1859
21 ✽ *Beheading of Louis XVI, King of France, 1793
27 Sentence pronounced on King Charles I, 1649 *"I may speak after the sentence—ever!"*
28 ✽ Charlemagne, Emp.C., First Holy Roman Emperor, 814
First regular Annual Mass of the American Region at S. Ignatius of Antioch, NYC, 1984
29 K. Charles's last contact with family (met with Princess Elizabeth, 14, and Prince Henry, 9), 1649
Equestrian statue of King Charles I at Charing Cross decorated for the first time, 1893
30 ✽ **Decollation of S. Charles, King & Martyr**, Whitehall, 1649 *"Remember!"* Accession of Charles II.
Society of King Charles the Martyr's first yearly Mass, S. Margaret Pattens, London, 1895
First Society of King Charles the Martyr Annual Mass held at Banqueting House, Whitehall, 1969
31 † Death of *Charles III*, called Bonnie Prince Charlie, Rome, 1788
- Feb.** 2 Presentation, O.L.J.C., Purification, B.V.M. **Coronation of King Charles I**, Westminster Abbey, 1626
"Be thou faithful unto death and I will give thee a crown of life." —Rev. II: 10
6 † King Charles II died, 1685
8 † *Mary, Queen of Scots, beheaded, 1587
18 ✽ Claude la Colombière, SJ, C., 1682
9 **Interment of King Charles I**, Windsor, 1649
27 ✽ George Herbert, Pr., 1633
- Mar.** 1 ✽ David, B.C., Patron of the Welsh Principality, c. 544
6 Henry, Duke of York (*King Henry IX*; Henry Benedict Cardinal Stuart; Cardinal York), younger son of
King James III & VIII, born, and Baptized by Pope Benedict XIII, 1725
16 ✽ John de Brébeuf, SJ, Apostle of the Hurons, Patron of Canada, & Companions, MM., 1649
17 ✽ Patrick, B.C., Patron of Ireland, c. 461
19 ✽ Joseph, Spouse of B.V.M., Foster-Father of O.L.J.C., Patron of Canada & a Good Death
24 King James VI of Scots acceded to English Throne, upon death of Elizabeth I, as King James I, 1603
26 † Brian Duppa, Bishop, composed the first office for 30 January, died, 1662
27 † King James I & VI died at Theobalds House **Accession of King Charles I**, 1625
Easter Tuesday meeting of Mrs. Greville-Nugent and the Rev'd J. L. Fish founding S.K.C.M., 1894
29 ✽ John Keble, Pr., 1866
31 ✽ John Donne, Pr., 1631

- Apr. 1 Finding of the Incorrupt Body of S. Charles, K.M., at Windsor, 1813**
 ✻ Charles, Emperor of Austria & King of Hungary, “Prince of Peace”, 1922
 7 ✻ Tikhon of Moscow, C., XI Patriarch of Moscow and All Russia, 1925
 23 ✻ George, M., Patron of the English Kingdom and the Order of the Garter, c. 303
 24 Prince Charles invested as a Knight of the Garter, 1611
 26 ✻ **Canonization of S. Charles, K.M.**, Convocation approved the State Service for 30 January, 1661
 26 First church in the New World titled Saint Charles the Martyr, Fort Morgan CO (1951), dedicated, 1957
- May 1 Marriage of King Charles I** (by proxy), Notre Dame Cathedral, Paris, 1625
 7 **Exaltation of S. Charles, K.M.**; his statue replaced in Guildhall Yard, 1660
 14 Royal Warrant directing the use of the Office for 30 January in all churches *et c.*, 1662
 21 ✻ *Henry (VI) of Windsor, K.C., venerated at Eton and King’s College, murdered in the Tower, 1471
 27 ✻ Augustine of Canterbury, OSB, Abp.C., Apostle of the English, First Archbishop of Canterbury, 604
 29 **Restoration Day.** King Charles II born, 1630; restored, 1660

NOTES ON THE KALENDAR OF ANNIVERSARIES

WE ARE REPEATING THESE NOTES FROM THE PREVIOUS ISSUE, WHICH COMPREHENDED JUNE TO DECEMBER

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 until 1939. 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/ the *Kalendar* frequently, largely through embellishments. The Rev’d Barrie Williams, Ph.D., 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 appeared in June, 2009, 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. Rejoice that all here heartily venerate the Martyr King with one voice. *Deo gratias!*

Names of the Stuart claimants after King James II & VII are italicized.

* It will be of interest to the pious reader that causes for sainthood of Mary, Queen of Scots (8 Feb.), and King James II and VII (16 Sept.) advanced considerably; each of them has been venerated locally. Unlike that of King Henry VI (of Windsor; 21 May), whose cause was impeded by King Henry VIII’s actions, their causes appear to be more politically controversial. Likewise, the cause of King Louis XVI (21 Jan.) has been brought forward at least twice, in 1874 and in 1922. In the Editors’ view a positive reason for venerating a saint should carry more weight than the existence of a political reason against—especially in the cases of martyrs.

SKCM News — December, 2009

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