



THE ALTAR PARTY, RESTORATION SEMISEPTCENTENNIAL, 29 MAY 2010, SAINT BARNABAS, OMAHA

Back row, from left, The Ordinary, The Rt. Rev'd Stephen Strawn (gold miter), his Deacons of Honor, Paul Scofield to his right, James Drake to his left, The Rt. Rev'd Daren K. Williams, Select Preacher (white miter); middle row, Tony Scheiblhofer (S/D; gold tunicle), Michael Egger (D), and Sean Reed; and 'front and center', The Rev'd Robert F. Scheiblhofer, Rector, with torchbearers David Nich (to Father Rector's right) and Tony Tolbert. Photo by permission, Mel Bohn, Omaha NE

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A. D. MMX

A. D. 2010

2010 Commemoration of the Decollation of Saint Charles, K.M.

1649 ☉ 361ST ANNIVERSARY ☉ 2010

The *XXVII Annual Mass, at Grace & Saint Peter's Church, Baltimore MD*, was celebrated at 11 a.m. on Saturday 30 January 2010 at the invitation of the rector, The Rev'd Frederick Shepherd Thomas, Jr., SSC, and vestry of the parish. In April 2008 we received and accepted Father Thomas's formal invitation and set the date. In August 2008 we engaged our Select Preacher for the occasion, a Society member and supporter for over 30 years, The Rev'd Canon W. Gordon Reid, rector of S. Clement's, Philadelphia for 6 ½ years already. Both the Suffragan Bishop of Maryland, The Rt. Rev'd John L. Rabb, who Presided at the mass, and Canon Reid are Scotsmen. Soon after these arrangements were set we learned that it was some years ago that Fr. Thomas and Canon Reid first met, in NYC, when the former was assisting at Saint Mary the Virgin. Even with the Atlantic in between, it is a small world in Tractarian circles.

The celebration marked the twentieth anniversary of the parish Shrine of King Charles the Martyr. Created and given by designer, craftsman, artisan, and parishioner, the late Gary Cole, OL, in honor of The Rev'd Donald L. Garfield; it is now his memorial and Gary's too. At our VII Annual Mass on 26 Jan. 1990, it was blessed by a previous Suffragan Bishop of Maryland, The Rt. Rev'd Charles Longest. It was fitting that Bishop Rabb, the Diocese of Maryland's present Suffragan Bishop, provided continuity by joining us to honor Saint Charles and celebrate his shrine's happy dedication of twenty years ago.

Canon Reid's 30 January Annual Mass sermon will appear in the December 2010 issue, together with color photographs from the Annual Mass. It was a notable sermon, showing our Select Preacher's knowledge and experience of the Church's vast history. He is a voracious reader of history and biography—as we found on another occasion when he was reading one biography of each U.S. president. His sermon is deserving of study and reflection. Canon Reid joins the impressive roster of distinguished Select Preachers who have marked each year's anniversary of the Royal Martyrdom with a studiously prepared sermon, each adding his luster to that year's celebration. The Annual Mass sermons, although each is delivered at its place and time, reach all members of the American Region through *SKCM News*, and even broader audiences through our website, where that publication and the *Email Communiqué* are archived. Our materials are not copyrighted because our purpose is to win recognition of the preservation of episcopacy in Anglicanism through the martyrdom of King Charles. This object, mostly educational, relies on availability of printed materials. Only in a very few cases has an author chosen to reserve copyright; we ask you to respect it.

Servers, Bishop Rabb, other clergy, and the sacred ministers entered the church after Buxtehude's *Prælude, Fuga, und Ciacona*, following which, at the High Altar, the Solemn Procession formed and proceeded in peace as Keble's words, "Praise to our pardoning God!" from *The Christian Year*, were sung to the tune, "National Hymn". In his poem/lyrics Blessed John Keble envisions us acknowledging our Patron, the Martyr-King, as exemplar and intercessor, as we kneel before Our Lord, Himself. Addressing "Our own, our royal Saint" (as our Martyr was called by the Tractarians), Keble proclaims, "there is mirth in Heaven . . .when [our] spirits . . . shall rise forgiv'n, At their Saviour's knees thy bright example own." These words were appropriate indeed, associated as they were with the station at the Shrine of King Charles the Martyr, a beloved focus of Caroline Devotion for twenty years. "The praise of Charles, our martyr King" was sung to *Deus tuorum militum*. After a station at the High Altar, the mass began with the *Confiteor* said by the altar party as the people sang "Royal Charles, who chose to die" (tune, Dix) and proceeded,

embellished with the strains of Mozart (including the set *Credo*), the voices and strings providing a foretaste of Heaven.

The music of the mass was the young Mozart's Mass No. 5 in G. A *Missa brevis* like many of the delightful early Mozart masses, it bears the nickname, 'Pastoral'. Not subdued or placid as its name might suggest, the mass, catalogued as *Köchel Verzeitung* 140, displays Mozart's capability already at age thirteen. It was sung by Grace & S. Peter's Choir and accompanied by organ and strings under the skillful direction of Organist and Chormaster John M. Marks. We thank Mr. Marks and the musicians for so adorning our celebration and the parish for making the choir's artistry available. Somewhat paradoxically, the free, happy elegance of the early Mozart masses is achieved only by precise adherence to the score and flawless, cohesive execution—the lively sound results from discipline. Our generous Patrons and Donors, listed below just after this report, provided funding for the strings. We are pleased to report to them that their contributions were put to very good use, indeed, enhancing the sumptuous mass setting and thereby the worship of God. The flowers were given in memory of departed members and officers of the Society.

The offertory anthem by William Henry Harris spoke to the commemoration, using the dichotomy light and dark for incorruptible and corruptible. "Holy is the true light . . . lending radiance to them that endured. . . . From Christ they inherit a home of unfading splendour. . . ." The communion anthem was John Blow's festive "Praise the Lord, ye servants". The remaining hymns were also among our Society favorites: "Lord, let the strain arise" (offertory hymn; tune, *Diademata*), "O holy King, whose severed head" (lyrics by the Foundress; communion hymn; tune, Winchester Old), and for the recessional, "With thankful hearts thy glory" (Woodbird) as the people received Bishop Rabb's blessings. The program was nicely annotated with the name of each hymn's lyricist; one imagines that each person in attendance learned something.

Father Thomas was the celebrant of the Solemn Mass in the Presence of a Greater Prelate, that prelate being Bishop Rabb. The clergy of nearby Mount Calvary Church, its rector, The Rev'd Jason Catania, SSC, and curate, The Rev'd David Reamsnyder, were Bp. Rabb's Deacons of Honor. Mt. Calvary hosted the Annual Mass in 2008; the two parishes' Caroline cooperation is exemplary and much admired and appreciated. We warmly note that Canon Reid was host of the 2007 Annual Mass, at S. Clement's. Long time and greatly respected member Bishop Montgomery graced the gathering with his presence,^{TT1} which those in attendance very much appreciated. Father James Casciotti, S.J., friend of the Society and our Select Preacher in 1996, sat in choir together with Canon Reid. Fr. Casciotti is now Socius of his Order's Maryland province; in that position he assists the Provincial Superior much as an Archdeacon assists a Diocesan Bishop. Several new members were enrolled, including Fr. Robert Speer, Associate Priest at GASP, who served as Deacon of the Mass; Arthur Lee was subdeacon. Two trustees, Doug Ruff and Paul McKee, both Benefactors and both of Saint Paul's, Washington DC, were in attendance. To his regret, and breaking a string of twenty-two consecutive Annual Masses attended, Dr. Wuonola was unable to be present due to exacerbation of severe pain consequent to a fall a week earlier in Cambridge, near EDS where he has been researching the Society's Necrology in the Hodges archive room of the Henry Knox Sherrill library..

The Annual Mass typically faces a risk of winter weather, occurring as it does in late January, but its attendees have hardly been inconvenienced by inclement weather in twenty-five years. This year, however, unfavorable weather was forecast, causing a number of likely attendees to forego the trip. Attendance was nonetheless considerable, with about 110 worshippers, of whom about ninety remained for the luncheon. There was no exodus although snow had begun to fall during the proceedings. The morning's travel into Baltimore was typical, but the drive home was another matter: Those who drove from the Washington beltway to Baltimore in one hour required about four to return home, where they found over a foot of snow.

We hereby thank GASP's servers, ushers, and altar guild, our Select Preacher Canon Reid, Bp. Rabb, Organist and Choirmaster John M. Marks and the forces under his direction; Adam Barner, who saw to the details of the program and liturgy; John Heizer, who prepared the service leaflet and dealt with Dr. Wuonola's many calls; those who decorated the auditorium (Charlie Peace, Nona Porter, Howard Bevard, and George Bareford); those who welcomed the parish's guests (Ruth FitzGerald, Virginia Grigsby, and Louise Tapper); and Patty Vogel, who prepared the luncheon, enjoyed by all. Mr. Zimmerman, the florist, also deserves thanks for the fine arrangements; they did honor to the memory of our departed members and officers. Most of all we thank Fr. Thomas, who fit every detail together giving attendees a glorious day, and each member and supporter who made the effort to attend. We hope you were gratified by the occasion.

§

The consistent quality and scope of our Annual Masses and special gatherings could not be sustained without *you*, our generous patrons and donors. Your contributions are so much appreciated by those in attendance, the host parish, the Society at large, and the Trustees, especially the Treasurer, and the Editor. It always shows God's Hand that the many elements planned in advance all come together. One of these elements, of course, is the funding. We are thankful for our members' commitment and frankly humbled and honored to serve members with such generosity, dedication, and loyalty. This year we had two gatherings because of the occurrence of the significant 350th anniversary of the Restoration. Supplemental music at both masses (instrumentalists at Baltimore and brass quartet at Omaha) and flowers totaled \$2,720, of which the amount raised, \$2,370, was 87% (\$350 short). The names of those contributors, who have all received our personal thanks, are listed below before the report of our Omaha celebration.

We must not neglect to restate our gratitude to our Host Parishes, who generously furnish their musical resources for the gatherings, and in addition their time, talents, and dedication to excellence, making sure all of the day's component parts, the work of many volunteers, fit together as they did on both of these important 2010 commemorations. We appreciate the support of this year's two host parishes in these and many other ways, including their hospitality to the Society's members and supporters. Grace & Saint Peter's is known for the 'personal touch' and their enthusiastic support for the Society; this we know well, having enjoyed their welcome twice before. In anticipation of the gathering's success and the Society's appreciation, the Society's 'van Dyck' was loaned from August until the Annual Mass and displayed in the Rectory dining room, where coffee hour occurs every week. And now that our first-of-its-kind Special Gathering, the 29 May Restoration celebration, proved to be such a success, we have seen what a great group of members and supporters we have in Omaha, too. It is no wonder that the respective chapters are so vital and have been so enduring, the Great Plains Chapter since 1990 (at S. Barnabas beginning in 1998) and Grace & Saint Peter's Chapter, for about twenty-five years. *-JDR & MAW*

***Supporters of the 2010 Pan-Regional* Celebrations of
Royal Martyr Day (30 Jan.) and of the Restoration of Church & King (29 May)***

28 Contributors; Total Raised (Baltimore and Omaha): \$2,370

XXVII Annual Mass

Grace & Saint Peter's Parish, Baltimore; 30 Jan. 2010

Patrons

Howard Bradley Bevard
Charles J. Briody III
in mem. Justin Fashanu
Paul W. McKee, Benefactor

Dr. Galen Blaine Ritchie
The Rev'd Paul E. Sanford
The Rev'd Dr. Ralph T. Walker, SSC, OL
Mark A. Wuonola, Ph.D., Benefactor, OL

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and *in mem.* the Hon. Paul E. Ellis
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The Rev'd Richardson A. Libby
The Rev'd Dr. Richard Cornish Martin, SSC, OL
Alfred L. Toombs

**Mass Commemorating the Semiseptcentennial of the Restoration
Saint Barnabas Church, Omaha; 29 May 2010**

Patrons

Howard Bradley Bevard
Dr. Galen Blaine Ritchie
The Rev'd Paul E. Sanford
The Rev'd Dr. Ralph T. Walker, SSC, OL
The Rt. Rev'd Daren K. Williams
Select Preacher, Restoration Semiseptcentennial
Mark A. Wuonola, Ph.D., Benefactor, OL

David B. Chase, Ph.D.
The Venerable Shawn W. Denney, J.D.
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The Rev'd John B. Pahls, Jr., S.T.M.
Donald McK. Davis
Howard S. Greene, Jr.

Donors

William Anderson

* A note on nomenclature: Since the American Region comprises Canada and the United States of America, we now have started to use the term 'Pan-Regional' to describe the purview of our gatherings. (Would it sound better to say, 'American Region Celebration'? Or 'Pan-American'?—People know what that means. Your ideas are always welcome.) We don't use 'regional' because the word is so often used to describe a portion of either of our countries, as in Canada's Maritime Provinces or Region, the Great Lakes Region of the U.S., or even a portion of both countries, the Pacific Northwest. We don't use the word 'national' since our members are of more than a single nation. Previously, we used both 'national' and 'regional' to describe the entire U. S. of A. We now consider the American Region as comprising the Americas (*i.e.*, the New World) and would describe the American Region as all the Americas—May it be so someday!—but now we have members only in Canada and the U.S. (For some years Fr. Donald Irish, a missionary, resided in the Dominican Republic.) We avoid using the term 'America' to mean the U.S. Although the word has different meanings in different terms and contexts, it is generally understood correctly. Dauntingly, each country's geographical breadth is so great that for practical purposes, a Pan-Regional celebration cannot fully comprehend either Canada or the U.S., or both.

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

Saint Barnabas Church, Omaha NE, 11 a.m., Saturday 29 May 2010. Great Plains Chapter Secretary Nick Behrens and Dr. Wuonola first discussed the possibility of a national mass in Omaha in 1999, when Nick was in Philadelphia for the Semiseptcentenary celebration of the Royal Martyrdom. This year, eleven years later, those dreams became reality as the same 350-year interval, this time of the Restoration, was celebrated at Omaha's Saint Barnabas Church. This celebration of the 350th anniversary of the Restoration was a 'first' in several ways:

It was our first pan-regional gathering (i) commemorating the Restoration, or any event other than the Martyrdom of Saint Charles, for that matter, (ii) to be held in the Midwest, (iii) to be held in a church of the continuum (ACA/TAC), and at which a bishop of the same body was Select Preacher. Nick Behrens and I had talked a number of times since we met in 1999, and nearly ten years later we began to ask not “Why?” but “Why not?” and to discuss options with Fr. Scheibelhofer. In January 2009 Fr. Scheibelhofer ‘broke the ice’, offering an invitation in principle, which was promptly accepted by the Society, to meet at Saint Barnabas. With several ideas and a flexible but firm invitation, work toward a definite proposal was begun. After a month of email dialogue, we reached consensus on the soonest of several possibilities, deciding to take the opportunity to celebrate the important 350th Anniversary of the Restoration at Saint Barnabas. The Monarchist League’s usual involvement in the Annual Great Plains Chapter gatherings fit with this decision too. Such an anniversary typically occurs once in a person’s adulthood. Agreed on 29 May 2010, we were further delighted when, in October, Bp. Daren K. Williams, a long-time Society member and new bishop (consecrated in 2007), accepted our invitation to be Select Preacher. He and your Editor served together on the Nashotah House Board of Trustees for the better part of a decade.

Fr. Scheibelhofer manifested a ‘can do’ attitude throughout, and while the Editor worries, he knows from planning over two dozen such gatherings, that *it can be done*. So does Nick, who has organized twenty Great Plains Chapter Annual Meetings.

The Omaha celebration gave surprising and useful insights into two important forces in our lives, our government (civics more than politics) and our religion—two subjects that we, as children, were warned *not* to bring up at Thanksgiving dinner.

A member has provided the following account of the Omaha Feast of 29 May, a great success. Throughout it, the Editor has added a few other members’ characterizations of the gathering. Sponsored by the American Region of the Society (The society’s ‘van Dyck’ was not in Omaha, the cost of shipping it there and back being deemed excessive.), the event was under the aegis of the Society’s Great Plains Chapter (celebrating twenty years of witness) and the Monarchist League, organized by Nick Behrens, Chapter Secretary and Central States Representative of each, respectively, and supported by the Father Rector of Saint Barnabas, the Rev’d Robert F. Scheibelhofer, Society member. Nick has another function besides those two, he is Music Director at Saint Barnabas. Theodore R. Harvey of the Church of the Incarnation, Dallas, duly deputized, offered the Society’s thanks to all those at Saint Barnabas who enabled the event’s success, thanked those who also had travelled some distance, and announced the Board’s award of Order of Laud membership to Nick Behrens. *–Ed.*

After a short and unseasonable warm spell on the Nebraska plains, Saturday 29 May 2010 dawned bright and fair and temperate—an auspicious beginning to the celebration of the 350th anniversary of the Restoration of the monarchy and the Church of England. Remember that the Parliamentarians had abolished the BCP, celebration of ‘papistical’ feasts such as Christmas, and partaking in any recreational enjoyments on Sundays, ordinary folks’ only ‘day off’. Such traditional enjoyments as ‘bowls’ (lawn bowling) were opposed by ‘Strict Sabbatarians’ [whose bans live on as ‘Blue Laws’ in New England and elsewhere. Candlepin and tenpin bowling are bowls’ descendants, but percussive sounds are new. No sound whatsoever accompanies bowls’ slow ball, rolling stealthily along a manicured court that puts most putting greens to shame. One of the two descendants of bowls was permitted in early Massachusetts by the Puritans, the other, not, on Sundays, neither; both are now permitted but only during certain hours. *–Ed.*] but permitted and codified in the *Book of Sports*, first promulgated by James I and reissued by Charles I. The parliamentarians’ plan continued when they abolished the Prayer Book, the bench of Bishops, the House of Lords, and the line of succession to the throne, all of which culminated in the beheading of the reigning King, Charles I.

An enthusiastic band of devotees of the Royal Saint gathered at 11 a.m. for a solemn high mass in the presence of two Greater Prelates. The parish's own bishop, The Rt. Rev'd Stephen Strawn, Ordinary of the Diocese of the Missouri Valley (Anglican Church of America, ACA/TAC), was Present; he had come to administer the Sacrament of Confirmation on Sunday. The other was Society member The Rt. Rev'd Daren K. Williams, Ordinary of the Diocese of the West (ACA/TAC), our Select Preacher.

A festal tone for the Semiseptcentenary Mass was set by several prelude pieces arranged for organ and brass. With the chiming of the hour all rose and joined in singing heartily the beloved English hymn, "O Faith of England". Everyone assembled there understood the poignancy of the hymn's refrain in light of the occasion being celebrated: "Arise, arise good Christian men, your glorious banner raise again, the Cross of Christ who guides you."

The Mass proceeded in the usual way with the choir singing the ordinary of the Mass to the noble tones of "The Office for the Holy Communion in the Key of A Flat" by *fin-de-siècle* composer Basil Harwood (Op. 6). After the lessons it was time for us to hear the sermon, delivered by Select Preacher, Bishop Daren Williams. Using the Restoration as his example, Bp. Williams spoke of God's favor shown to His people and of our gratitude for His blessings; each being the cause and the consequence of the other. The primary purpose of our existence is to honor God in our worship, and then in our lives: In our enthusiasm we must remember that we also are called to obedience. This is a corollary obligation to honoring Him over earthly authorities (or ourselves): "Render unto Caesar. . . ." [In this issue of *SKCM News* begins at p. 28 a series of articles by Dr. Mark D. Haverland, who will examine Stuart-era divine Henry Hammond and the theology of passive obedience. Its implications and consequences, both ecclesial and political, afford insight into events of the XVII Century. -Ed.] At the Offertory the choir presented the anthem, "God is gone up with a merry noise," by William Croft (1678-1727). Other hymns sung were "The Church's One Foundation", "Dear Lord and Father of Mankind" to the tune, "Repton", and the well-beloved, "O Praise Ye the Lord!"

After the Mass all either motored or walked the five blocks north to S. Cecilia (RC) Cathedral Social Center, where a superb luncheon had been laid on. The fête, comprising fresh fruit, broiled potatoes, fresh green beans, and a scrumptious chicken dish [we call it *poule anonyme*, after this account's author], was topped off with a crisp and refreshing California white wine. The hit of the meal, dessert, was a wonderful chocolate *pot de crème*. Some attendees even managed a second dessert!

I was told that Saint Barnabas was thrilled to be able to host this important event in the life and growth of the Society. To gather and to thank Almighty God for His Graciousness towards us are true blessings, while to give thanks for the Restoration of King and Church by remembering and celebrating this 350th anniversary was to touch the heart and soul in a very special way. -Écrivain *anonym*

Imagine the relief of the populace on the actual Day of Restoration, when Charles II and his retinue rode into London. Think of their initial disbelief: The eleven years, three months, and twenty-nine days of the "Commonwealth" were really over. . .but who was counting? Diarist John Evelyn, in his quotidian entry for 3 September 1658, 1-3/4 years pre-Restoration, wrote with understated sarcasm, "[Today] died that arch-rebel Oliver Cromwell, called Protector." This year a quotable Omaha churchman, appropriating language used by the recently-promoted but legendary 'specialist', remarked, "Yesterday I couldn't spell 'semiseptcentennial'; now I'm celebrating one!"

Please note the section (above, pp. 3-4) praising the generosity of all the Baltimore and Omaha patrons and donors to whom, with the gracious host parishes whose support and hospitality we have enjoyed in 2010, we are so very, very grateful. -Ed.

**Royal Martyr Day – 2010
Commemorations in Canada and the U.S.**

Church of Saint Charles, King & Martyr, Huntsville AL

As usual, the solemnity of the parish's feast of dedication and title was observed at the solemn mass on the Sunday nearer to 30 January (this year the 31st). In May 2009 had been celebrated the 25th Anniversary of the church building. The parish's founder, Bp. James Pollard Clark, although infirm, was present. Read Deacon Milam's account of Bp. Clark's vision, action, and accomplishments and of the much-loved building itself starting on page 33.

Saint Barnabas, Omaha NE

Nick Behrens, Great Plains Chapter Secretary, reports that the 30 January celebration in 2010, at Saint Barnabas Church with Fr. Robert Scheibhofer, was rather low-key given the Parish and Chapter would be hosting the Restoration 350th Anniversary Commemoration on 29 May for the entire American Region.

Saint Paul's, Salem OR

Fr. Kent Haley, Benefactor, reports that the Martyr-King was commemorated this year at S Paul's, Salem OR.

Saint Andrew's, Greenville SC

Long-time member Charles F. Evans II reports that at Saint Andrew's Episcopal Church (Diocese of Upper SC) a low mass was celebrated in the Lady Chapel on the vigil of Saint Charles's Day by the Rev'd Father Rector, John G. Garland III.

Chapel of Saint Charles, K.M., Mayesville SC

On 6 Feb. 2010, a glorious celebration of the Royal Martyrdom occurred at Mayesville, location of the Chapel, that is the recipient of the benefactions of Society member and benefactor, Richard T. Hines. Over eighty were in attendance at the event. A new side chapel had a likeness of sometime Episcopal bishop, Major Gen. Leonidas Polk. A number of new accoutrements have also been put into place. Bishop Ackerman celebrated mass and preached. Dr. Wuonola's planned attendance and lecture were precluded by an untimely, but transient illness. A report on this event and the chapel's recent additions will appear in our next issue.

Not long before this issue goes to press, we learned of the sudden death of Patricia (Mrs. Richard T.) Hines, for whose soul we beseech your prayers. May she rest in peace.

We offer our sincere condolences to Mr. Richard Hines.

Royal Martyr Day Commemorations – Reports & Notices

Reports of celebrations of Saint Charles's Day are inspiring. They confer a sense of solidarity with our fellow members. We listed almost 70 churches in the Dec. 2009 issue and have little doubt that as many more commemorated Saint Charles. If you wish, as do the Chapter Liaison and the Editor, that we had actual reports from all of them, please read on.

We are experimenting with a new way of announcing celebrations of 30 January's commemoration of the Beheading of King Charles I. It was begun without any ado in the December 2009 issue (pp. 12-14), and elicited no comments, either. We simply listed the churches around the U.S. and Canada where a mass of Saint Charles is generally said on 30 Jan. or another day of the same week in parishes with no regular daily mass. From personal knowledge and members' reports, we know that these churches usually honor Saint Charles's heavenly birthday. Of course, we still list all celebrations of which we receive notice.

The rationale for the change is that (i) when we rely on submitted notices the total number received is only 6 to 12, even after repeated reminders. We can 'beat the bushes' only so much, and Don Evans has done so the past two years. Clearly, the small number received does not reflect the number that actually occur. (ii) The December *SKCM News* goes to press in late October. This may seem too early for you to send in a notice. Why so early? Our aim is for you to receive *SKCM News* before Thanksgiving and the pre-Christmas rush. In 2009 we failed to meet this objective, mailing it around New Year's, the same as we have for years. Many parishes finalize their schedules month by month based on clergy availability and their (and the secular world's) schedule of other events. Some parishes are constrained and totally inflexible about certain things: perhaps a contractual obligation makes it impossible to have any service on a Tuesday. Some parishes will anticipate a feast but never transfer it to a later date. While rules can make things easy, flexibility has its advantages, too.

It has become very common to transfer feasts to Sunday from the day of their actual occurrence for the sake of 'convenience'. (I was going to say 'deplorably' but this practice is widespread, even in many of the best parishes, with feasts such as Epiphany and the Ascension observed, but inevitably less emphasized, on the following Sunday since there are all the 'regular' Sunday things to do, so the feast cannot be set aside as very special, highly-anticipated and herkenning back to the days of octaves, not to sound antediluvian or hypercritical. I mention this subject because it is even a factor in securing venues for the Annual Mass, since the proximity of Candlemas—a feast of Our Lord *and* of Our Lady, not to mention Our Martyr's Coronation Anniversary, and that also we all enjoy services at which are distributed sacramentals to take home—can tax the availability of volunteers to serve at the altar, sing in the choir, or even to comprise a congregation! The latter is not a volunteer activity, of course, it is an obligation, the thing we can do to give God the greatest delight, since to worship Him is why we are here. Not to be too lax, however, imagine the logical extension, with Maundy Thursday being celebrated on Easter Day.

How efficient it would be to dispense with the Triduum, combining it and Easter into a single fast-moving service, in which Good Friday's creep becomes a sprint and the Paschal Candle is 'sized down' to the dimensions of a relay-race baton, and "The Light of Christ", the glow of its embedded, battery-operated mini-light suffusing the Paschal darkness through faux-beeswax. Beyond reduced carbon 'footprint', an unanticipated benefit will be elimination of those pesky, hard-to-remember Holy Days of Obligation. The principle of conflation might be extended to combine the Lenten Sundays on *Laetare* Sunday, most suitably reducing the number of hymns with tedious tunes from Bach chorales, and likewise conflating all those Sundays in Ordinarytide; they're just so . . . well, *ordinary*. This raises the matter of the Ordinariate. If Anglicans are able to articulate these aspects of Conflationary or Redactionary (note the 'D') Liturgics right away, it can be incorporated amongst the elements of the Anglican Patrimony, gaining for the Ordinariate the support of trans-Tibertine and minimalist liturgists.) (iii) We are all imperfect, and tend to procrastinate, forget, or find ourselves overcome by indolence on top of our accidie. (iv) To be optimistic, perhaps the apparent carelessness about reporting on our Royal Martyr day observances indicates that the celebration of the feast has become routine—not taken for granted, but expected. Please do not allow it to be taken for granted. At one place where the annual commemoration had been in place for fifty years, it ended just as readily as it began, by the work of one person. The details remain to be uncovered. No doubt there are some lessons for us in this defeat, it will be presented fully after further research.

Despite the above four reasons why we don't get around to sending in reports or notices, *you are urged to try*. A notice containing some details and a few members' names is much more interesting than a generic listing. Each one of you who attended a commemoration can help by sending a short note or email. Send your notices for the Dec. issue (by 1st week of Oct.) and reports for the June issue (by 1st week of April) to the Chapter Liaison, Don Evans, at THEDONALDEVANS@MAC.COM, or to the Editor (WUONOLA@EARTHLINK.NET).

During Mrs. Carnahan's tenure as U.S. Hon. Secretary (1955-72), *Church & King* reported that her annual summary listed over one hundred commemorations nationwide (U.S. only). Not a single copy of such an annual listing has been unearthed here or in the U.K. We doubt that even in the 'ideal' world of the 1950s and '60s a hundred reports were being submitted each year. However, this may well be wrong; there was an implicit obligation to answer letters back then, fifty years ago. This is certainly not the case now. Of two dozen letters to more senior members designed to elicit information, responses have been received to fewer than six.

Accordingly, we will: (i) Continue the practice we started in Dec. 2009, expanding that list and adding parishes' phone numbers and website addresses, where possible. (We can't possibly list all the parishes' service schedules. Neither do we know their practices when the 30th falls on a day with no scheduled mass, on a Sunday, *etc.*, but the contact information will enable a person seeking a commemoration to find one.) (ii) Gratefully accept your corrections, adding to the list contact information for parishes that keep the feast, and subtracting those that don't. In fact, please take your [Dec. 2009 issue of SKCM News](#) right now, and look over the list of U.S. and Canadian commemorations at pp. 12-14, and send us any corrections right now. (iii) **Importantly, and as always**, we will of course include the details of any planned commemoration that reach us by our deadline, the *first week of October for the December issue*.

The editorial policy for notices and reports of commemorations will be as before: We will give notice of expected commemorations, with contact information that will allow you to confirm it and to obtain details. We will report only commemorations known to have occurred. We will publish reports of any observance of Royal

Martyr Day if the details are received by the first week of April; we urge you to include some specifics to enhance interest in your report. While email is preferred, any means of transmittal is acceptable.

Why do we go to this trouble and ask you to go to some trouble, too? *First*, we encourage observance of the Royal Martyr's beheading, one of our Objects. More people can attend commemorations when they are publicized. For members, observance of 30 January should be viewed as obligatory. If no service is available in their area, they might take on the task of advocating one. Also, giving notice of these bears fruit, but slowly. If there is notice of a commemoration in Jan. 2009 it would have appeared in the Dec. 2008 *SKCM News*. A report on it may appear in June, 2009. The person may attend in January 2010, especially if reinforced in the December 2009, magazine. It takes a year and also some attentiveness. That is why giving notices and reports every year is important—there is a statistical factor as to whether the someone happens to see the notice or report, as with all advertising. *Secondly*, Saint Charles's profile is greater if more commemorations occur, for example if the fact of a commemoration is listed in a parish bulletin or newsletter, or the diocesan calendar, those who haven't attended may still see it, and may even choose to attend. Notices and gatherings have brought in many new members. *Thirdly*, it is an encouragement to Society members to take note of the number of places witnessing to the Martyr-King's faithfulness unto death. Please do not be modest and forego sending a report—the report is in accord with our Objects, and may be useful evidence of widespread observances to support consideration by the Standing Commission on Liturgy.

Longest Record of Continuous Annual Commemorations

This is a good place to recognize the clergy and people of the **Church of Saint Mary the Virgin, Times Square, New York City**. They are record-holders, in that the parish has faithfully and continuously REMEMBERed since the 1890s, perhaps earlier. Saint Charles's Day was definitely observed at Saint Mary's in 1896,^{TT2} as documented in a newspaper article (reprinted in *The Story of Saint Mary's*) appealing to our nation's own 'Roundheads' and the ill informed: The article's sub-headline characterized the commemoration as "An Insult to the Republic". It involved two different services (as was the practice in the early years), a Solemn First Evensong on the 29th and a mass in the early morning of the 30th. Last year (30 Jan. 2009) both of Saint Mary's regular daily masses—12:10 and 6:30 p.m.—were of Saint Charles. A homily was preached at each by a different priest, so there was neither bination nor a rerun. Nondominical low masses commemorating saints are often accompanied by a reading from *Lesser Feasts and Fasts* or the new *Holy Women, Holy Men* in lieu of a homily, but not for Saint Charles—he is in neither!

Why do we say above, '1890s, perhaps earlier'? The first year Royal Martyr Day could have been observed in the New World by our Society would have been 1895, considering our 1894 establishment. But since Fr. Brown and other enthusiasts of note already mentioned in the *Communiqué* belonged to the Order of the White Rose, there may have been celebrations under that Order's auspices.

We extend our thanks and good wishes to Father Stephen Gerth, rector. At least two of his predecessors are known to have been outspoken witnesses to King Charles's critical rôle in Anglicanism, ensuring the retention of bishops by his martyrdom—his faithfulness unto death. Saint Mary's Father Founder, The Rev'd Thomas McKee Brown, rector 1870-98, who supported the Society at its American foundation, and a century later, Father Donald Garfield, rector 1965-78. The latter continued to advocate the Cause from his retirement church home, Grace & S. Peter's, Baltimore, until his death in 1996. While on this subject, we should also express our gratitude to Father Edgar Wells, who worked with priest-parishioner and Saint Mary's and our benefactor, Dr. Charles Whipple, to host our Tenth Annual Mass (1993). We were privileged to enjoy the celebration of the Annual Masses' novennial anniversary in the splendor of Saint Mary's magnificent, sumptuously adorned edifice. For that matter, we must thank all the rectors starting with Fr. Brown who established the commemoration and faithfully kept it alive, now for one hundred fifteen years, a glorious and commendable record.

Father Gerth has informed me that the archives at Saint Mary's contain some historical materials of interest to us. I plan to make a visit to meet the archivist and inspect the materials. It is with appreciation that I acknowledge Fr. Gerth for his thoughtfulness in apprising us of this. *-MAW*

New Members of the Order of Blessed William Laud, Archbishop & Martyr

ELECTED WITH EFFECT AS OF 27 JANUARY 2010

We are pleased to report that four additional members have been added to the rolls of the Order of Blessed William Laud, Abp. & Martyr, during 2010. Two, Nick Behrens (Omaha) and Charlie Peace (Baltimore) have been faithful Chapter Secretaries, successfully nurturing the Great Plains and Grace & Saint Peter's Chapters for twenty years and for nearly thirty years, respectively. An indefatigable spokesman for the Cause, Alex Roman has contributed for twenty years as a devotional writer, as a writer for *SKCM News*, and by establishing the Canadian Branch within the American Region in 2009. Steve Petrica has also worked for the Society's and its Cause's benefit for twenty years, authoring about half of the *Liturgical Manual*, attending nearly every Annual Mass, and everywhere advocating Royal Martyr Day celebrations.

These gentlemen truly are exemplars. We heartily congratulate them. Their laudations, as they appear in the actual letters of commendation, summarize their distinguished contributions.

CONFERRED 29 MAY 2010

You, Nick F. Behrens, are elected an Inaugural Member of the Order of Bl. William Laud for your significant achievements to the Society's benefit over your more than two decades as a member. You have maintained the Chapter of the Society in Omaha, felicitously named the Great Plains Chapter, since 1990 when what would become the first of the Chapter's Annual Masses—twenty and counting—took place at S. Martin of Tours with the support of Father Stephen Walinski. You have presented appealing programs, with good support and several times, attendance equal to that of the Region-wide gathering. The annual meetings' roster of participants, spanning 20 years, is most impressive; there have been several rites enjoying the participation of distinguished prelates. Not only have you organized them, you have yourself taken responsibility for the music, the luncheon, and selected the preacher and sometimes an after-lunch speaker (also distinguished lists). You arranged for two necessary changes of chaplain, to Fr. Raybourn and then to Fr. Scheibhofer, and also a change of venue to S. Barnabas. Your achievement is important and exemplary, because to a great extent the chapters are our core. Your partnership with the Monarchist League as its Central States Representative is also notable. Even as you have been and continue to be a devoted client of the Martyr King, may he, a powerful patron saint for you, continue to intercede for you as you persist in your earthly pilgrimage, finally to join him, the martyr throng, all saints, and the heavenly host, into whose fellowship we beseech GOD to admit us.

CONFERRED 30 JANUARY 2010

You, Charles F. Peace IV, are elected an Inaugural Member of the Order of Bl. William Laud for your significant achievements to the Society's benefit over your three decades as a member. You have maintained the Chapter of the Society at Grace & S. Peter's, Baltimore, since the early 1980s when you organized it with the support of your Rector, Fr. Fred Thomas, and Fr. Donald L. Garfield who, in his retirement, assisted in the parish. Father Garfield, a liturgical consultant on the 1979 Prayer Book and an enthusiastic client of the Royal Martyr, was unsuccessful in securing a proper place for S. Charles in it, but continued to advocate the Cause as a member of the Society. The votive shrine of Saint Charles was conceived by clients of S. Charles in the parish, under your active and effective leadership (coordinating its design, placement, construction, and completion in time for the Annual Mass of the Society, held at that parish in 1990, when it was blessed by the Suffragan Bishop of the Diocese). The shrine was realized by Gary Cole, O.L. Charlie, you served as our host for the Annual Mass again in 1996, and together with the parish's supportive rector, Father Fred Thomas, welcomed the Society again on 30 Jan. 2010 another great success. Two decades later, the Martyr King with friendly demeanor, welcomes his clients from his position near the entrance of the church. Even as . . .

CONFERRED 30 JANUARY 2010

You, Stephen C. Petrica, are elected an Inaugural Member of the Order of Bl. Wm. Laud for your significant achievements to the Society's benefit over your twenty-one years as a member. Most notable among these are your contributions to the American Region's *Liturgical Manual*, 1st Ed. (1995) & 2nd Ed. (1997). You provided about 40% of their content (42% and 39%, respectively). In addition to being present at nearly every Annual Mass & Meeting, you have supported the Society of King Charles the Martyr in many ways. In 1990, to cite but one of many examples, you organized a commemoration, at which you were the homilist, in the Yale University Chapel. In the late 1990s, through your agency, the ministry of the Province of Christ the King at Yale was dedicated to King Charles the Martyr. You have championed the observation of 30 January. Often, you have publicly and enthusiastically witnessed to our Cause and our Patron, and supported the Society's work. Even as . . .

CONFERRED 29 MAY 2010

You, Alexander Roman, Ph.D., are elected an Inaugural Member of the Order of Bl. William Laud for your significant achievements to the Society's benefit over your three decades as a member. You have made a score of contributions to *SKCM News*, most of them being articles of your composition on devotional and hagiographical topics, and authored the splendid devotional prayer, published in booklet form as *Akathist to Saint Charles* and the *Devotional Manual* (with MW). In its depth, your devotion has been a gift to our Region and will have a lasting impact. You have been an enthusiastic spokesman for the Society's Patron, Saint Charles, and his and our Cause in numerous and diverse venues. You even preached the homily at fellow Order of Laud member, Canon Robert S. H. Greene's parish, Saint Bartholomew's, Toronto, on 30 January 1999. You were central in conceiving, developing, and advancing the plan, adopted by the Board of Trustees, designed to establish a viable Canadian Branch by including it in the existing American Region to share our available infrastructure. You served as Canadian Representative under this plan during 2009. Even as . . .

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

- | | |
|---|--|
| Nick F. Behrens | The Rev'd Dr. Richard Cornish Martin, <i>JSC</i> |
| Prof. Bernard P. Brennan, Ph.D. ✠ 2006 | Robert Nicely Mattis ✠ 2000 |
| Elizabeth Ballantyne Carnahan ✠ 1972 | The Rev'd Alfred J. Miller, D.D. ✠ 1984 |
| Gary Adrian Cole ✠ 1994 | The Rev'd Canon Marshall V. Minister ✠ 2010 |
| Richard G. Durnin ✠ 2007 | The Rev'd Canon Edmund W. Olfiers, Jr. |
| William M. Gardner, Jr. | James Bailey Parker |
| The Rev'd Canon Robert S. H. Greene, <i>JSC</i> | Sarah Gilmer Payne, Benefactress |
| The Rt. Rev'd Joseph M. Harte, <i>JSC</i> , | Charles F. Peace IV |
| D.D., S.T.D., D.Min. ✠ 1999 | Stephen C. Petrica |
| Prof. Martin Joseph Havran, Ph.D. ✠ 2000 | Alexander Roman, Ph.D. |
| Lee Hopkins | <i>The American Region Founder,</i> |
| The Rev'd F. Washington Jarvis, L.H.D., D.Litt. | The Rev'd William Harman van Allen, |
| The Rev'd David C. Kennedy, <i>JSC</i> , D.D. | S.T.D., D.D., L.H.D., D.C.L., LL.D. ✠ 1931 |
| Eleanor Emma Langlois ✠ 1999 | The Rev'd Ralph T. Walker, <i>JSC</i> , D.D. |
| Everett Courtland Martin, Benefactor ✠ 2004 | Mark A. Wuonola, Ph.D., Benefactor |

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

- | | |
|--|--|
| Charles Barenthaler | The Rt. Rev'd James Winchester Montgomery, |
| Emily Stuart Brown, R.N. ✠ 1989 | S.T.D., D.D., LL.D., L.H.D. |
| The Rev'd Osborne Budd ✠ 2001 | Sarah Gilmer Payne, OL |
| The Rev'd Wilbur B. Dexter ✠ 2005 | John Douglass Ruff, Esq. |
| Mrs. Wilbur B. (Kathleen M.) Dexter ✠ 1994 | Philip Terzian |
| The Rev'd Kent L. Haley | James Noël Ward |
| Richard Towill Hines | The Rev'd Canon Dr. Charles Everett Whipple ✠ 2009 |
| Alan R. Hoffman ✠ 2006 | Suzanne Schellenger Williamson ✠ 2007 |
| Jonathan A. Jensen | John Arthur Edward Windsor |
| Allan F. Kramer II | Mark A. Wuonola, Ph.D., OL |
| The Rev'd Dr. Joseph Walter Lund | |
| Everett Courtland Martin, OL ✠ 2004 | |
| Paul W. McKee | |

✠ *Requiescant in pace*

Departed Benefactors and OL members are designated with a cross, ✠, followed by the year of death

2011 GATHERINGS (both Sat. at 11 a.m.)

XXVIII 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 The Rev'd Andrew L. Sloane, D.D., rector. Our Select Preacher will be The Rev'd Dr. Richard Cornish Martin, S.S.C., a former rector of Saint Paul's. Fr. Martin is a long-time member and supporter of the Society, American Region Superior of the Society of Mary for over thirty years, and a spokesman of international repute for the Devotional Societies and traditional Anglo-Catholicism. In retirement he has kept up his extensive travel and speaking schedule, as well as serving the church through assignments at the Church of the Advent, Boston, and Saint Thomas, Fifth Avenue. One February he wrote that he had preached three Royal Martyr sermons, two in Charleston and one in Mayesville! We very much look forward to being in his company in January. (Regrettably, the scheduled preacher, Bp. Rodney Michel, has withdrawn, with apologies, to accommodate changed travel plans.)

This will be our fourth time at Saint Paul's: We met there in 1985 for the II AM&M under chapter secretary Courtland Martin's leadership, with Mrs. Langlois in attendance, and again in 1995 and 2003. The Saint Paul's chapter's existence is documented back to the mid-1950s.

We hope to be able to exhibit a Death Mask of Charles I, an unique and most remarkable artifact. A private collector made us the offer of its loan for this purpose. Such an article raises special considerations which are under study. Chapter secretary Paul McKee and his committee (Weldon Walker, David Chase, and Doug Ruff) have begun the planning. We look forward to enjoying worship, hospitality, and fellowship at Saint Paul's, as well as their enlarged and enhanced fabric, resulting from a multi-million dollar capital project.

Details will be announced during October in the *Communiqué* and posted on our website.

On 7 May 2011, at the Church of the Resurrection, NYC we will celebrate the 350th Anniversary of the Recognition of the Cultus of King Charles the Martyr.

We are thankful for the gracious invitation extended by the rector, The Rev'd Canon Barry E. B. Swain, S.S.C., to celebrate this special pan-regional Anniversary Commemoration at the Resurrection. He has hosted us once before at the Resurrection (2005) and twice at S. Clement's, both for great anniversaries (1994; 1999), and has preached for us twice (All SS., Ashmont, 1997; Saint Paul's K St., 2003). It is difficult to find the words to express our thanks for his many acts and courtesies in support of the Society. We are profoundly grateful.

Our Select Preacher will be The Rev'd Canon J. Robert Wright, D.Phil. (*Oxon.*), Professor of Ecclesiastical History at The General Seminary in New York. He preached a memorable sermon at the Annual Mass in 2002.

The event to be commemorated⁽¹⁾ is the unanimous approval of the State Services for 30 January by the Convocations of Canterbury and York, meeting jointly, which occurred on 26 April 1661. A joint meeting of the Convocations was rare, and we suppose that then as now in ecclesiastical deliberations, unanimity was even rarer. The approved State Service was then ready to insert into the 1662 Book of Common Prayer. It is significant to note that the State Services contain a number of references to King Charles as 'saint' and 'martyr'. The main precursors of such services, especially the collects, were drafted by Brian Duppa for use during the interregnum. The 26 April event is often called the Canonization of S. Charles.

There are divergent views about use of the term 'canonization'. We do not wish the term to be a point of contention among members⁽²⁾ or anyone else. Thus we are using the straightforward, descriptive name, 'Recognition of the *Cultus*'. It began on the day of our Royal Martyr's beheading, as relics of ensanguinated linen were made. The mass on 7 May will thus be a votive mass of King Charles's Decollation.

Easter never occurs later than 25 April; in 2011 it falls on 24 April. Thus, Holy Saturday is 23 April and Easter Saturday 30 April, so our celebration is scheduled for the first available Saturday, 7 May.

2012 ♦ 2014 ♦ 2016 ANNUAL MASSES (all Sat. at 11 a.m.)

XXIX Annual Mass: Chapel of Saint Mary the Virgin, Nashotah House, Nashotah WI, 28 January 2012

Invitation from The Very Rev'd Canon Prof. Robert S. Munday, Ph.D., Dean and President⁽³⁾
Select Preacher, The Ven. Shawn W. Denney, J.D., Archdeacon of Springfield (IL)

The Rev'd Canon Prof. Arnold W. Klukas, Ph.D., Vicar of Chapel, Preacher at 2007 Annual Mass
Many priests first learned of devotion to Saint Charles as seminarians
Over the years, >10% of our members have been alumni, assoc. alumni, faculty, staff or trustees of Nashotah House.
During the Editor's 15 years on the Board, *no fewer than fifteen* of his fellow Trustees were Society members.

XXX and XXXII Annual Masses (2013 and 2015) have not yet been scheduled.

XXXI Annual Mass: Cathedral of Saint Vincent, Bedford TX (Diocese of Ft. Worth), 25 January 2014

Invitation from The Rt. Rev'd Jack Leo Iker, *JSC*, D.D. (our Senior Reigning Bishop-Member)
Dean of the Cathedral, The Very Rev'd Ryan Reed, *JSC*
A good number of members and supporters of the Society reside in the Dallas-Fort Worth megalopolis.
Several DFW area gatherings organized by The Rev'd Martin C. Yost, *JSC* (Diocese of Dallas) have enjoyed success.
Trigintennial Annual Mass (30 yrs; 31st annual mass) The first⁽⁴⁾ was at Saint Ignatius of Antioch, NYC, 29 Jan. 1984.)

XXXIII Annual Mass: Church of the Holy Communion, Charleston SC, 30 January 2016

Invitation from The Rev'd M. Dow Sanderson, *JSC*, rector
Select Preacher, Father Sanderson
First S.K.C.M. Annual Mass to have been held at Holy Communion was ten years earlier, in 2006
The Rev'd Daniel Lee Clarke, Jr., *JSC*, curate. Both Fr. Sanderson and Fr. Clarke are Society members.
Many parishioners of Holy Communion belong to the very successful Charles Towne Carolanas SKCM Chapter.

⁽¹⁾ In 2010 we commemorated the 350th anniversary of the Restoration (see pp. 4-6 above). On 7 May 2011 (next year, at New York's Church of the Resurrection) we will commemorate the 350th Anniversary of the Recognition of our Patron's *Cultus*.

After 2012's 350th anniversary of the 1662 BCP, we are done with the era of semiseptennials. Then in 2013 occurs the Bicentennial of the Finding of King Charles's Body (1 April 1813). Other anniversaries on the horizon include, later this year, the 410th of our Patron's Nativity (19 Nov. 1600) and Baptism (23 Dec. 1600). Further out, in 2025, will be the Quatercentennial of his accession (400th, 1625). Does one celebrate an anniversary, such as a 410th, for which there is no name?

⁽²⁾ Shall we remember that our shared admiration and veneration of the Martyr King are more central than nuances of the canonization process? It is not our churches here on Earth that make saints, but God. The processes seek merely to discern how God has acted.

Members' views and different churches' policies on canonization differ, and have differed over time. Many prefer to refer to our Martyr as 'Blessed' or simply as 'King Charles the Martyr', reserving 'Saint' for those officially canonized using the Roman process. The process has evolved over the years in both East and West after the Great Schism, as before, developing from local devotional focus in a town, diocese, or religious community inspiring local or broader veneration and eventual recognition, into systematic processes by which various criteria of sanctity are examined. Whether informally or formally, consideration was generally given to the following factors: Popular acclaim, granting of miracles as results of intercessory prayer, especially invoking relics, offering of masses in the worthy's honor, local veneration, use of special prayers, erection of shrines, and inscription of the worthy's name on diptychs, sound teachings and writings (public and private), and exemplary life. Martyrdom *per se* is usually a presumptive criterion, but the reason and motivation for the martyrdom can be disputed and, although inappropriately, sinful or ambiguous actions earlier in life are sometimes brought into the debate as in the case of Charles. Saint Paul would not be a saint if his participation in the Protomartyr's stoning were determinative. Baptism is generally thought to be required for entrance to Heaven; this teaching is why Limbo has been proposed as an eternal State. However, catechumens who joined in mass martyrdoms during the Roman persecutions were reckoned to have undergone in lieu of actual baptism a 'baptism of blood' accompanying their martyrdom. The turning point toward a more codified process (in the West) was the comprehensive tome by Benedict XIV, *De Servorum Dei Beatificatione et Beatorum Canonizatione* (1734-8).

A commission appointed by the Abp. of Canterbury, Dr. Geoffrey Fisher, reported in 1957 that Charles's Canonization "[was] as genuine a canonization—that too of a martyr—as the historic Church can show, Convocation, Parliament, and popular acclaim acting in passionate unity."

⁽³⁾ In addition, The Rt. Rev'd Edward L. Salmon, Jr., D.D., Chairman of the Board, who was interim dean while Dean Munday was on sabbatical, helped with scheduling, as did Mr. Timothy Kasza, Director of Development and Alumni Affairs, and a Society member, who also helped very substantially with the research for our Necrology. We thank them both. Tim has recently left his position at the House to pursue other opportunities (*The Missioner*, Vol. 26, No. 4, Pentecost 2010). From this issue we also learned that our Episcopal Patron, Bishop Ackerman, was honored in May as a Distinguished Alumnus by the Alumni Association and that Society Member David Sherwood, Associate Professor of Bibliography and Librarian at Nashotah House, now serves as Instructor in Ascetical Theology.

⁽⁴⁾ The first was organized by Mrs. Eleanor E. Langlois, American Representative 1972-87, showing great vision. It was at Saint Ignatius of Antioch on January 1984, ninety years after the establishment in the Americas, 1894, also in New York. The celebrant and preacher was The Rt. Rev'd Dr. Joseph M. Harte, *JSC*. Bishop Harte was the first (known) Bishop-Member of the Society in the U.S.

(enrolled 1944, consecrated '54), Senior Reigning Bishop-Member 1962-79, and Episcopal Patron from 1972 (appointed by Mrs. Langlois) until his death in 1999.

It appears that such major, annual commemorations were held during the Society's first decade or two, but after that evidence is lacking; they may have died out. In 1918 the Society's listing of its purpose and contact information in *The Episcopal Church Annual* ceased. Then in 1951 the listing reappeared, coinciding with at least one attempt, of which we are aware, to reestablish an Annual Gathering. (*Vide infra*, next paragraph.) The listing in the *Annual* has continued thenceforth and has recently been returned to the 'Devotional Societies' section, where it originally appeared, from the 'General Organizations' section to which it had somehow wrongly migrated.

Obviously stimulated by the 300th Anniversary of the Royal Martyrdom, the commemoration took the form of Solemn Evensong at Christ Church, Ridgewood NJ, of which Father Alfred Miller was rector. Father Miller had preached to a packed church at S. Thomas, Regent Street, London on Sunday 30 Jan. 1949, the Tercentenary year of the Royal Martyrdom, at a supplementary mass. The main service for that year was at S. Margaret's, Westminster, on Monday 31 Jan. In the U.K., the Society's policy is to hold the annual gathering on Monday when the 30th falls on Sunday. The policy is rationalized on the basis of diminished attendance on Sundays as a result of members' preference to attend their parish church on Sundays. We in the Americas are surprised it works—on this side of the Atlantic, few would be able to attend a commemoration on a weekday at noon. The attempt to start a regular celebration based on the Christ Church Ridgewood NJ gathering in 1951, assuming it failed on account of very few attendees (of which we have one report, from Canon Olifiers), paralleled several since 1984, which also illustrated the lesson that a center city location is preferable to a suburban or remote one.

We Thank our Contributors

We are grateful to all members who have made donations thus far in 2010. (Our 2010 fiscal year began on 30 Sept. 2009. On 30 June 2010, we had completed ¾ of it.) In the December issue we will recognize all FY 2010 contributors to the General Fund, each of them a valued supporter of our work and witness.

Dues almost entirely support the production and distribution of this publication and *Church & King*. There would be no further witness or publicity without your donations. Even our modest administrative expenses would have to be curtailed. This will fortunately not be the case—we already have in hand record donations!

We recognize contributors to our American Region gatherings (above, pp. 3-4). Your contributions in 2010 enhanced the beauty of the Annual Solemn Mass in Baltimore and the Solemn Mass in Omaha commemorating the Semiseptcentennial of the Restoration.

Here too, we recognize those who supported the creation of our newest publication, the *Devotional Manual*, as Patrons and as reviewers (see below).

It appears that the total of donations during FY 2010 will break our record of annual donations. **We sincerely thank each one of you, our faithful and generous donors.**

The contributions of those whose sustained work and leadership benefited the Society are recognized by Order of Laud membership. Those who have made sustained and substantial financial contributions are designated Benefactors (see above, p. 11). Both these forms of recognition are voted by the Board.

Remember that your donations to the Society are now tax-exempt. Of course, dues and purchases of goods are not.

Patrons of the *Devotional Manual*

12 Contributors; \$1,200

Prof. Thomas E. Bird, Ph.D.

The Most Rev'd Mark Haverland, Ph.D.

Mrs. Marrian G. Johnson

Allan F. Kramer II, Benefactor

Prof. Philip W. Le Quesne, Ph.D.

Paul W. McKee, Benefactor

The Rt. Rev'd James Winchester Montgomery, S.T.D., D.D., LL.D., L.H.D., Benefactor

Sarah Gilmer Payne, Benefactress, OL

Philip Terzian, Benefactor

The Rt. Rev'd William C. Wantland, J.D., D.Rel., D.D.

John Arthur Edward Windsor, Benefactor

Mark A. Wuonola, Ph.D., Benefactor, OL

Devotional Manual Patrons, listed above, each donated \$100 toward production costs of the First Edition (2010) of this, our newest publication.

The reviewers of our *Devotional Manual* are listed below. They generously contributed their knowledge and aquiline vision, greatly enhancing the quality of the resulting *Manual*. The authors take responsibility for the remaining errors.

The *Manual's* authors, Alexander Roman, Ph.D., and Mark A. Wuonola, Ph.D., add their commendations and thanks to the appreciation extended by the Trustees to its Patrons and Reviewers. The authors, with respect and humility, also thank Bishop Wantland and Canon Greene for granting the *Devotional Manual* their approval. May it benefit our Society's devotional focus, our members' own pious devotions, and the souls of our departed members, through the powerful intercession of Saint Charles, King & Martyr.

Reviewers of the *Devotional Manual*

The Rt. Rev'd Keith L. Ackerman, SSC, D.D.
Prof. Robert Brenton Betts, Ph.D.
The Rev'd Canon Robert S. H. Greene, SSC, OL
The Most Rev'd Mark Haverland, Ph.D.
Lee Hopkins, OL
The Rev'd Canon Prof. Arnold W. Klukas, Ph.D.
Prof. Ernest H. Latham, Jr., Ph.D.
The Rev'd John Bernard Pahls, Jr., S.T.M.
The Rt. Rev'd Seraphim Joseph Sigrist
The Rev'd Canon Barry E. B. Swain, SSC
Richard Toporowski, Ph.D., Latin Consultant
The Rt. Rev'd William C. Wantland, J.D., D.Rel., D.D.
The Rev'd Barrie Williams, Ph.D.
The Rev'd Canon Prof. J. Robert Wright, D.Phil. (*Oxon.*), D.D., Th.D., D.Cn.L., F.R.Hist.S.

Approvals and Permissions

The Rt. Rev'd William C. Wantland, J.D., D.Rel., D.D.
The Rev'd Canon Robert S. H. Greene, SSC, OL, *Censor Librorum*

More Membership Matters

In this section we welcome new and reinstated members, give notices of members' deaths, and publish obituaries of members for whom we have been able to find biographical details or of whom we have some recollections or knew personally.

New & Reinstated Members – Fiscal Year 2010

Rhett A. Adams
Bradford W. Agry
Michael Elliot Bacon
Adam J. Barner
Martin Cawley
Eric Michael Dale, Ph.D.
Joe A. Davenport III
Prof. Charles R. Forker
The General Theological Seminary,
Saint Mark's Library
Benjamin Guyer
Ernest Hale
The Rev'd Canon Kendall S. Harmon, D.Phil. (*Oxon.*)*

Matthew Heffron, Esq.
The Rev'd Robert J. Hendrickson III
Mr. & Mrs. Aaron D. Honn
Jim B. Marshall
Col. Stewart B. McCarty
Mark Orman
William T. Peterson
Dr. David Shary
The Rev'd Robert H. Speer
Dennis E. Stark
The Rev'd Thomas Whitfield Stodghill
Richard Toporowski, Ph.D.

MSgt George L. Voltz (Ret.)
James Wesner
The Rev'd & Mrs. Elijah B. White
The Rev'd Dr. William Wilson

Reinstated

The Very Rev'd John Bartholomew**
S. Bobo Dean, Esq. †
Mr. & Mrs. Paul R. Franke, Jr. ^

William A. Johnston III ‡

*Editor, *The Anglican Digest*
**Reinstated after 12 year absence; first enrolled in 1985;
see entry under *Errata*
† Reinstated after 3 year absence; first enrolled in 1998
^ Reinstated after 3 year lapse; first enrolled in 1999
‡ Reinstated after 12 year absence; first enrolled in 1992

To our new members, **Welcome!** And to those returning to the Society, **Welcome back!**

We have been actively pursuing 'lost' members since early 2009 through a **Reinstatement Initiative**. We use various resources to find a current address. This is easiest for priests in TEC, who are listed in *The Clerical Directory*. Laypeople and other clergy can sometimes be found easily on the web, through someone who knew them, their parish priest, and other references. In 2009, the response was gratifying; about one fifth came back (nine of the 46 to whom we wrote).

There are several reasons **why members get 'lost'**: Death is one, 'passive' resignation another, and address changes, yet another—the largest, we believe. Any of these three can be manifested by lack of any response, or by a USPS return or forwarding notice. Postal forwarding is unreliable; since moving time is hectic, changing addresses is often neglected. In some cases we receive a notice of death, but more commonly we hear indirectly or eventually research the lack of response. Occasionally, members resign overtly. 'Passive resignation' occurs when dues notices are neglected year after year, while we keep sending reminders and continue to send the mailing itself. This practice is the same as employed by the U.K. Society and was also that of Mrs. Langlois. It is based on historical data telling us that most of those whose dues are overdue eventually pay up. Our policy is thus one of courtesy; we hope it will likewise be returned with a courtesy, namely, that if a member decides to resign, the best way is to write to us saying so directly, and telling us the reason, if we could benefit by knowing it.

We try to provide members with useful, interesting, and devotional information to enhance your knowledge of King Charles the Martyr. We welcome your comments. If you are not satisfied with your membership or with the Society's work, witness, policies, or publications, please let us know why. To the best of our ability, we'll answer your questions, respond to your concerns, consider your suggestions, and keep you informed.

A number of our members have recently chosen to become **Life Members**. Perhaps this option is right for you: No more dues to pay! Remember to keep us informed of your address. To make it less likely for us to lose contact with you, you should ensure that we have your postal and email addresses and the name of your Parish.

Those who **pay their dues ahead** or choose life membership like the efficiency and convenience and also, by their choice, show confidence in us. Society leaders appreciate that confidence and also the compliments and thank-yous we receive. *You are most welcome*. We are as honored by your confidence as we are grateful for your approval; your expressions of gratitude motivate us to try to do more and better. *Thank you*.

New Life Members in FY 2010

The Rev'd John D. Alexander, SSC
Prof. Thomas E. Bird, Ph.D.
Will Sears Bricker II
The Rev'd F. Washington Jarvis, L.H.D., D.Litt., OL
Charles Owen Johnson, Esq.

Mrs. Marrian G. Johnson
Anthony H. Oberdorfer
Phoebe Pettingell
Donald R. Wertz

Life Members

The Rev'd Donald L. Irish
Jonathan A. Jensen, Benefactor

Prof. James Robinson Tinsley
James Noël Ward, Benefactor

The Rowfant Lecture, Cleveland

The Rowfant Lectures are a series organized by the prestigious Rowfant Club of Cleveland. There is one every month during the 'season'. Their organizers' inquiry, through our member James I. Corcoran of Cleveland, about the possibility of the Society supplying a lecturer on *Eikon Basilike*, possibly to include closely related Caroline topics, in the 2010 Fall season was considered. The result is that The Rev'd Canon Arnold W. Klukas, Ph.D., Professor of Liturgics at Nashotah House, has agreed to be a Rowfant Lecturer on 17 November. More details will be provided when they are available.

Lectures and Events of Note

Each of the following events has already occurred. We seldom receive notice of such events in time to publicize them properly in *JKCM News*, with its semiannual frequency. Perhaps now that we have established the *Email Communiqué*, it will be possible to provide proper notice. We promised, when we introduced our new e-publication last year, to send you only the monthly issues—no 'spam'. If a few additional notices would be acceptable to you, we could rapidly publicize such events, but will not do so unless there is evidence of consensus on the subject. Such missives would be kept to an absolute minimum. We do not wish our communications to become a nuisance to you; if you feel strongly, please write to the editor.

The Saint Robert Southwell, S.J., Lecture

The Saint Robert Southwell, S.J., Lecture at Fordham University is an annual event sponsored by Fordham's Department of History. Associate Professor Susan Wabuda, Ph.D., F.R.Hist.S., is the contact person for the series.

In 2009 "The dilemmas of Religious Liberty in the English Revolution" was the topic chosen by Prof. John Morrill of the University of Cambridge. He and Harvard Professor Mark Kishlansky are the authors of the magisterial [and very extensive] entry, 'Charles I' in the new edition of the *Oxford Dictionary of National Biography*. This DNB essay is posted on our website for personal use only.

The 2010 Lecture was entitled "The Redecking of the Altars: Ceremonialist Style and Parish Conflict in the Court of Charles I", consciously complementing the title of Eamon Duffy's *Stripping of the Altars* covering the efforts led by Cranmer, Latimer, and Ridley to wipe out the 'old religion', with book burnings in the streets accompanied by fiendish cheering during the reign of Edward VI. The 2010 Southwell Lecturer was the Humanities Distinguished Professor of History at the Ohio State University, David Cressy, Ph.D.

Please note that the 2009 lecture was held at Fordham's Lincoln Center Campus (W. 60th St.); the 2010 lecture was held at the Rose Hill Campus, *not* in Manhattan. Be careful to obtain all the details, to avoid disappointment. The lectures begin in the late afternoon, so it is well to take rush-hour traffic and parking into account.

Saint Thomas More's Trial

"Thomas More's Trial: A Reading" was a program presented at the Church of S. Thomas More, on New York's Upper East Side (E. 89th St., between Park and Madison Aves.) on 14 June. "The number two man in the kingdom pays the ultimate price for daring to question the authority of King Henry VIII. Find out what motivates a man to take on the law, to risk position, family, riches, the accolades of a loyal following and his very life."

So many potential parallels and contrasts between More's and King Charles I's trial. Was the outcome of this trial predetermined, or did Henry VIII keep at arm's length? Was More permitted to answer questions, make statements of the length he wished, or argue points? Why is he the patron saint of lawyers? Because he stood on principle, one would assume, not because he lost the case in his defense? Is it a fool who would have himself as his own attorney? The reading, from trial transcripts, was sponsored by the Parish Council's Education Committee.

Saint Thomas More was beheaded in 1535 and canonized in 1935 (fd 22 June). His body rests at S. Peter ad Vincula in the Tower and his head in the Roper Vault at S. Dunstan's, Canterbury. A lawyers' sodality enjoys his patronage.

Lecture Sponsored by Smithsonian Assoc's

on 28 April 2010 was of great interest. Doug Ruff and the Editor were able to attend and found the lecture to be very worthwhile. The lecture hall, two stories underground, is only a small portion of an opulent facility tightly positioned amongst pre-existing Smithsonian buildings, and built in what one might call a 'modern classical' style, elegantly harmonizing with nearby and abutting structures in design, materials of construction, and interior furnishings. The lecture hall is splendid; the facility's overall style and quality are equivalent to the nearby National Portrait Gallery and National Archives.

The lecturer was Charles Cushman, Associate Dean of the Graduate School of Political Management at George Washington University. He graduated from West Point and earned his Ph.D. at Georgetown Univ. He has consulted for, and advised various government agencies, military and civilian, at very high levels.

He took as his title "It's All Oliver Cromwell's Fault: The English Roots of our Separation of Powers". In brief, although we often think that the Thirteen Colonies were primarily brought into conflict with England in the person of King George III over issues of taxation, it was much more complex than that. When the precipitating issues were raised, many other issues surfaced. Parliament's responses were not satisfactory, so an appeal was addressed to the King. Although the King was memorably addressed, the conflicts were more with Parliament than with His Majesty. The colonial leaders were very well-informed. They travelled regularly to Britain and the Continent—how else would the French have felt it prudent to become involved militarily with the Colonies? Being of English backgrounds, our Founding Fathers patterned our government almost entirely on English precedents, but with

prudent modifications based on Great Britain's experience more than a century before. That influence was, of course, Cromwell's 'Protectorate'. Cromwell came into prominence because of his leadership qualities in the army, where he rose rapidly and was highly successful in battle and strategically. Of course, in the military sphere, 'orders are orders'. Cromwell was a harsh commander of his men, and even harsher to the losers. His pathological cruelty was shown to wounded and captured Royalists and even camp followers such as prostitutes, purportedly on moral grounds. If the New Model Army lacked such camp followers, I'll eat a big broom, as the Viennese say. (We won't pursue this topic here; read for yourself. You will find some of the accounts beyond belief. In contrast, on one of the [too few] occasions at which the Royalists enjoyed victory, King Charles ordered the nearby town's 'first responders', as we would call them, to treat all wounded men, Royalists and Parliamentarians alike.)

Cromwell's rule of the State, however, was inappropriately of much the same style as his Army command. He was egotistical, arrogant, vainglorious, and impatient. He had no time for the other side of an argument. He became impatient with Parliament, dissolving it himself. Milton, sharing Cromwell's impatience with those more circumspect than themselves, wrote "New *Presbyter* is but old Priest writ large." (1646) The abstract of Dr. Cushman's talk characterizes Cromwell using the word 'dictator'. The historical memory of Cromwell's unexpected 'personality change' made the founders of the U.S. very wary and led to inclusion of safeguards—such as the separation of powers and checks and balances among executive, legislative, and judicial branches, use of electors as a device to distance the Senate from the 'mob', &c.—in the 'title deeds' of the U.S. These are taught as characteristics of the U.S. Constitution, but their Cromwellian origin is overlooked; it is implicit that they came about because of George III! Some of Dr. Cushman's points were described in more detail in *Email Communiqué* (May, 2010, pp. 3-4).

☞ **Note:** If you do not receive the *Communiqué*, do not have email, or do not wish to receive such things by email, please be aware that the *Communiqué* (back to its first issue, March, 2009) and also *SKCM News* (back to 1998) are archived at our website, www.skcm-usa.org. If you are not receiving the *Communiqué* by email and wish to do so, please send the Editor your email address. If you ceased to receive it after a while, perhaps it's a mistake, or maybe your email address changed and we didn't take notice or weren't notified of it. When your server returns an email you are deleted from the distribution list. You may inquire of the Editor about your email address's status. I am finding, to my surprise, that these seem to change considerably more often than postal addresses.

If you have friends who are potentially interested, you may ask them to send the Editor their email contact information. It is free to one and all. Likewise, if anyone wishes to stop receiving it, please send the Editor an email requesting deletion, including their email address in the text of the message. Often it does not appear elsewhere. It is

sent only by email, never by post. Thus if you can't or don't wish to receive it by email, you may retrieve it from the website archive.

Printing and postage are the major expenses behind *SKCM News*. The rest of the work, volunteer effort, comprises writing articles and reviews, finding and writing interesting and germane content, historical or contemporary. All enhance the publication's value to readers and its material quality and appearance, editing and fact-checking, and design and layout. Then of course there are our favourites: Applying address labels, affixing stamps, stuffing, and sealing envelopes.

We always need and desire more **volunteers**. Please consider what you can do. We need to get more people involved so the Society's leaders are not forced to cut back our work and witness because no one is willing or trained to do the needed work.

(1) *SKCM News* Production Editor: Review, formatting, layout, pagination, printer liaison, assembly, and postal distribution of *SKCM News* and *Church & King*, (2) E-publication Editor: Review, design, layout, formatting, and email distribution; mailing list maintenance, or (3) Book Review Editor, about half the present Editor's work; (4) the member and financial record-keeping (Scty./Treas., presently handled by Doug Ruff; job is readily divided up into smaller portions, as is the Editor's job; detailed job descriptions are available); (5) Billing for dues is presently handled by Publications Editor, but could be bundled with (1) or (4) or handled separately from either; (6) the goods business (handled by Bill for 14 years and now back in my hands), filling orders, maintaining and replenishing stock, and liaison with treasurer; and (7) helping with the research and correspondence necessary to produce a high-quality history of the American Branch. Much additional information is literally ours for the asking, through correspondence, telephone calls, and the web.

Only one of these opportunities (No. 1) requires any particular geographical proximity. No. 4 probably would require one or two face-to-face meetings.

While it is practical and expedient to get more members involved in our operations, it is also healthier for the Society that the work not be confined to only a few hands, or driven by only a few minds. Rather, it is preferable for the Society to be influenced by a spectrum of ideas, inspired by more than a few souls and consciences, and informed by individuals with varied interests.

You will likely find our operations quite interesting and the work, rewarding. None of the jobs mentioned here is unmanageable even for a member with a busy career—of that the Editor is 100% certain. But things can and do become unmanageable for a person who is doing four or five jobs. Each job I've done has taught me something, and has brought me more fully and meaningfully into my commitment to serve our shared Cause.

Doubtless you will enjoy working with the Board's Officers, holders of key rôles such as Webmaster and Chapter Liaison, and fellow members. You will bring your own commitment, energy, and talents as well as new ideas

into the service of the Cause of the Martyr King we venerate.

No one presently doing a job will be proprietary about it. Instead they will be glad for the help and the opportunity to get to know another Society member, and they all will need a successor in due course.

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

Articles in this Issue

FOUR NEW CONTRIBUTORS

We are pleased to welcome four new authors contributing to *JKCM News*; all are Society members. Dr. Mark D. Haverland, Metropolitan of the ACC; John Arthur Edward Windsor, a New York City philanthropist and Benefactor of our Society; Deacon David Milam of Huntsville AL, where he is a parishioner of the Church of Saint Charles the Martyr; and Charles Bartlett of Fremont, California. Charles, who has an inquiring mind and many interests, will write mainly on historical and ecclesiastical topics of interest to contemporary church people of the Anglican patrimony. Dr. Mark Haverland, will begin his writing for us with a series delving into Stuart era theology from James I through the Nonjurors. In this issue, he introduces Henry Hammond, a XVII Century theologian and Bible commentator. Hammond's exposition of the doctrine of passive resistance influenced much of that century's history. While one may not *need* history and theology to grow in spirituality and piety, they can surely help. You will find His Grace to be a very clear writer. Mr. Windsor has wide knowledge and experience in geopolitics and will write on a variety of political and historical subjects. He writes with precision and elegance. In this issue he tells us of some little known details of Edward II's 20-year reign. Deacon Milam has undertaken the task of acquainting us with the leadership and history of one of the U.S. churches dedicated to Saint Charles—his own.

Canon Reid and Bp. Williams, are our recent, 2010 Select Preachers; Bp. Williams's sermon appears herein (p. 24), Canon Reid's, in our December, 2010 issue. New to these pages, they are not new to the Society. Canon Reid's association with the U.K. Society goes back at least to 1987, when he preached for them at S. Gabriel's, Warwick Square on Sunday 30 January. Bp. Williams has been a member since 2000, and just preached for us on 29 May, the 350th Anniversary of the Restoration. The year 2000 was the last year of the XX Christian Century and of the II Christian Millennium, *not 1999*. Will organizers of the Year 3K celebrations please take note? Will we seem as remote to them as the Confessor's reparatory construction of Westminster Abbey seems to us?

Our faithful contributor Sarah Gilmer Payne has written a review for this issue, on Mayerne, a multifaceted medico who tended the non-human members of the Royal household—simian, equine, canine, and feline—and was also a diplomat (*i.e.*, a spy) during the reigns of James I and Charles I. Imagine! Those Royals were under the care of a

veterinarian! In addition, Sarah has brought to our attention a beautiful, but not new, volume from the Tate.

The Editor lauds a superb new book on our best-known member. This was T. S. Eliot, a life member, and the book, Barry Spurr's "*Anglo-Catholic in Religion*". The title is directly from Eliot's 1928 self-definition, "classicist in literature, royalist in politics, and anglo-catholic in religion".

You are urged to obtain the book at once; ordering information is on p. 47. Any student of Eliot, reader of XX Century poetry, admirer of Eliot, or Anglo-Catholic will find the volume of interest. Even if not interested in Eliot, one of an Anglo-Catholic bent will find much about the London churches, places, and personalities of interest, and then possibly find it compelling to investigate the man and his poetry. The author's use of new and rare sources will surely give even an Eliot expert some interesting bits and provocative but sensible analysis. Why didn't he become an RC? Did he practice typical A/C devotions like oneself, devotions for which one is ridiculed—mindless repetition, vain superstition, *etc.*? (Yes.) 'Why on earth did he choose to be a Warden?' one might ask. You will find the answer in Spurr's book. It was because his rector asked him.

Of the Editor's four short reviews, none is about Charles I, all are contextually relevant, and one is worth reading. Two are of books that attempted to help us understand the plague, to make it real, to bring some feeling for its human and societal impact from the remote XIV and XVII Centuries to us. *Yersinia pestis* is a tiny bacterium, yet it devastated Europe at various times (Cantor book, 1348-9) and London during the reign of Charles II (1664-5, the Mootes' book). In myriad ways, this fellow member of the animal kingdom changed society thenceforth. That pestilence, as the disease it caused was called, was already active at Charles I's accession, delaying his coronation. Its names, 'pestilence' or 'plague' are not descriptive but uncharacteristically vague compared to most medical terms—rather like those vague ones that reflect feelings or symptomatology (dropsy, gripe, cold, *etc.*), reflecting utter ignorance of their causes. Many are now disused, but others are in our vernacular. Man anciently and intuitively knew that rats and fleas were nasty, ubiquitous, repulsive and their diet indiscriminate (*vermin* = worm, *verminosus* = full of worms, Latin), but the part each of these vermin played in plague's highly effective transmission were not known or even suspected because both were ubiquitous, plague or no plague. Neither of the books captures the disease's terror and impact, unfortunately, despite excerpts from first-hand accounts, loads of clearly presented statistics (church registers often recorded address and cause of death, as well as decedent's name and dates of demise and burial), and even the magisterial perspective of a noted medieval historian.

The Editor also reviewed a rambling book on the Freemasons and a masterful account of the Templars. Regarding the Freemasons, these books had little to satisfy the reader's morbid curiosity about ritual disembowelments to punish indiscreet disclosures of Masonic secrets, nor did it answer one's questions about how worldwide

Freemasonry, controlled by the Order of the Garter and thus by its chief, Her Majesty the Queen, could manage the entire global conspiracy perpetrated by the Bilderbergers, Council on Foreign Relations, Illuminati, and the like. *Note:* This reviewer asserts the existence of no such control, but only alludes to one of the many fantastic websites to be found: *aveat lector*. Wild speculation is fostered by lack of historical clarity in books like the one under review.

The Templars grew out of European Christians' compelling desire to recover Outremer (Jerusalem, and by strategically necessary extension, the Levant) and Europe itself from Islamic subjugation. (I might add that some entertain the theory that Templars and Freemasons go back to the pyramid-builders; it is not unreasonable to hypothesize that elements of their culture and symbolism come from the medieval cathedral stone-masons. Remarkably, later symbolism included Islamic accretions. Iberian fine arts such as silver and brass work occasionally combined Christian and Islamic symbolism—cross, crescent, and star—thought to be from a period of coexistence.) The conflict of cultures that compelled Crusaders to sacrifice themselves and to a large extent their families in a quest likely to be futile, must have been compelling indeed and has some lessons for us, today, as a mosque and 'cultural complex' ominously to be named the Cordoba Centre was tentatively approved just days ago to be built near Ground Zero in lower Manhattan.

Allow me to mention Dr. Roman's review of a splendid book by Society member Prof. Robert B. Betts, who has spent his academic career as a scholar and teacher specializing in Eastern Christianity while living in the Eastern Mediterranean. He thus absorbed the ethos of Eastern Christianity and the cultures of the region, informing his scholarly research and also affecting his life. Dr. Roman's background makes him an ideal reviewer of the work. I am awed and amazed by our members' diverse interests, general knowledge, depth in their specialties, capability for vibrant communication, and dedication.

Dr. Roman's characteristic ecumenical optimism is not everywhere held. I recently read a first-hand account by a Roman Catholic layman, who had been visiting largely Orthodox parts of Eastern Europe. In Sofia, touring an Orthodox church, he conversed at length with his friendly tour guide, a seminarian. As the hour approached, the guide abruptly announced to the visitor that he must leave. "Only Christians may be present at Divine Liturgy."

Of course, we are also publishing Canon Reid's XXVII Annual Mass sermon (30 Jan. 2010, Baltimore) and the Restoration 350th Anniversary Mass sermon as preached by Bishop Williams (29 May 2010, Omaha).

Errata

This Error Has Appeared Repeatedly

We find that a story used by several writers in *SKCM News*, including the Editor, lacks veracity. It is about post-"Glorious Revolution" Jacobites surreptitiously toasting the Stuart claimant, not the 'legitimate' king, holding wine glass

above water glass while offering the loyal toast—proclaiming "The King", but meaning "[To] the King [over the water]"—and while correct in concept, incorrect in detail. Water glasses were not commonly used then: The subtly seditious toast was offered with glass over finger-bowl. One result was that finger bowls ceased to be used on royal occasions for several Hanoverian reigns, precluding 'disloyal' toasts.

As with anniversary names (*SN*, Dec. 2009, p. 26), I am surprised that no member corrected me on this. I note only that the long-serving duo, Miller of Pittenweem and Hubert Fenwick of R.M.C.U. got it wrong, too.

December, 2009, *SKCM News*

Obituary, p. 28, ¶3. Obituarists in error are always relieved, when apologizing, to have Mark Twain to quote, namely his statement expressing pleasure that reports of his death had been greatly exaggerated.

In two sources appeared notice of the death of the Very Rev'd John Bartholomew, retired Dean of Hastings NE. Although it was he who died, it was not he who appeared on our membership rolls. We pray for his soul and regret our misattribution of identity.

Our erroneous report came to the attention of The Very much alive, Very Rev'd John Bartholomew in New York, a Russian Orthodox Archpriest and a Society member with whom we lost contact over ten years ago.. The happy result is that Archpriest Bartholomew is once more on the rolls of the Society.

Review by Lee Hopkins of 'Dark Ages' book, p. 44, ¶5. The reference is to the Book of **Durrow**, not Darrow where Bede was a monk.

Ibid, p. 44, ¶6. There is no precedent for addressing deacons as 'Ven.', nor is it clear that diocesan officers addressed as 'Ven.', *vz.*, archdeacons, existed at the time of Bede. Apart from those uncertainties, there is no evidence that Bede was called 'Venerable' during his lifetime. Consultation with Canon Wright, author of the *Companion to Bede*, revealed no reason for which Bede came to be called 'Venerable' apart from the esteem in which he was held. It was in that sense that a church council at Aachen called him 'Venerable', but not until a century after his death, when the term was first used of him.

Bede is not the only worthy known as 'Venerable': William of Ockham is called *Venerabilis Inceptor* (not *V~Razor*), and another scholastic philosopher, Guillaume de Champeaux, *Doctor Venerabilis*, neither is considered a saint. A tangential trivium: Bede is the only Englishman mentioned in Dante's *Paradiso*.

Book review by the Editor, of Canon Wright's *Companion to Bede*, p. 45, heading. The author's name was omitted from the book's bibliographic citation.

Bishop-members, inside back cover. Bp. Clark's consecration was in **1991**, not 1990. Abp. Haverland's correct consecration date is **30 Jan. 1998**, not 1999.

Notices of Death

- The Rev'd Marlin Leonard Bowman, *Obit.* 2010, *Aet.* 79
 William F. Clark, *Obit.* 8 October 2009
 Clement Theodore Cooper, Esq., *Obit.* 16 April 2007, *Aet.* 76
 Capt. John S. Coussons, Ph.D., *Obit.* 31 December 2009, *Aet.* 78
 The Rev'd Canon A. Pierce Middleton, Ph.D., *Obit.* 18 October 2009, *Aet.* 93
 The Rev'd Canon Marshall V. Minister, O.L., *Obit.* 21 March 2010, *Aet.* 86
 The Rev'd Canon Robert H. Pursel, Th.D., *Obit.* 23 November 2009, *Aet.* 67
 The Rev'd Lowell J. Satre, Jr., *Obit.* 14 January 2006
 The Rev'd Beverley D. Tucker, *Obit.* 10 March 2007
 The Rev'd Canon Craig Edward Young, *SSC*, *Obit.* 14 December 2009, *Aet.* 51

Supporters (non-members)

- The Rev'd Canon John Harnson Heidt, *SSC*, Ph.D., D.D., *Obit.* 23 Oct. 2009, *Aet.* 71
 The Rt. Rev'd Noël Debroy Jones, CB, Chaplain of the Fleet, *Obit.* 28 Aug. 2009, *Aet.* 76

Notices of death appear in our e-publication so that you will be aware of them as soon as possible. Quite often, we do not hear of a member's death in a timely way. Often we see the notice in *The Living Church*, *Nashotah House Messenger*, or *The Anglican Digest* or we learn accidentally from some other source. It is surprising how seldom we hear from the surviving spouse or a relative, an heir, executor, personal representative, or the like, even at the time the next issue of *SKCM News* is sent. We also periodically check the list of deaths on the Church Pension Fund's website. In addition, we contact the parish office or priest, chapter secretary, or other known contact of a formerly regular member from whom we haven't heard for two or three years. Despite these measures we often lack information. Of course we would like to include: date of and age at death, education and degrees, awards and honors, church and devotional life, vocation and interests, a personal comment or anecdote, and surviving family. If you know any of these things, or who would know, please send the information when you see the notice. The result will be a better obituary.

In addition to timely notices in our *Email Communiqué*, we intend to list all deaths (of which we are aware) of members in *SKCM News*, and to provide an Obituary when information is available. Members are asked to assist if they are able by sending such information or telling us who might have it. Many members' parishes are unknown to us. Having this information can also be helpful when trying to catch up with members who have moved.

We continue to be surprised that only about two thirds of members are on the distribution list for the *Communiqué*. The frequency of email address changes is surprising and the distribution list, difficult to maintain. If your email comes to the wrong address, notify us; if you think we have your email but you don't receive the *Communiqué* let us know.

We suggest keeping our web address and officers' contact information with your final instructions, as Guild of All Souls members do. One member recently suggested that I pursue the Necrology research less zealously a suggestion that I respectfully decline. I consider it a solemn obligation even though the Society has never before stressed it. It is tedious to keep at the research for long, but to benefit the souls of faithful departed members is a privilege. The *Devotional Manual* will soon enable devout members to pray systematically for these Holy Souls' repose.

The Rev'd Canon Dr. Dixon A. Barr, *Obit.* 15 October 2009, was born in Crown Point IN and died in Lexington KY. He studied at Ball State and Columbia, receiving his doctorate from the latter, and later at Lexington Theological Seminary. He was dean of the College of Education at Eastern Kentucky Univ. for 27 years. In his priestly vocation he was a Canon of Christ Church Cathedral (Louisville) and assistant priest at Saint Hubert's. He belonged to some forty hereditary and



The Rev'd Canon
Dr. Dixon A. Barr

genealogical societies, including the Society of the Cincinnati, the General Society of Mayflower Descendants, the Most Venerable Order of the Hospital of St. John of Jerusalem, the Order of Founders and Patriots of America, the Order of Americans of Armorial Ancestry, and a life member of the National Genealogical Society. He had served most of them as a national officer. He had newly reconstituted the Dutch Colonial Society. Known as an active member of the organizations to which he belonged, he gave numerous lectures on subjects that he felt would be of use to fellow members. His wife, Frances Keller Barr,

D.H.L., long time trustee and benefactor of Nashotah House, survives him

William F. Clark, *Obit.* 8 Oct. 2009. Although Bill and his wife, Suzanne lived in Brooklyn, they were members of S. Clement's, Philadelphia. It was always a delight to see them at S. Clement's when they were in attendance. I was pleased to learn that Bill's obsequies had been conducted there. He was one of those pious churchmen who actively supported the Catholic devotional societies. Like many of our stalwart members, he was unassuming and humble, yet a tower of strength, a true supporter and a source of the solidarity in our shared Faith that comes from Christian fellowship, shared worship, and belief.

Clement Theodore Cooper, Esq., *Obit.* 16 Apr. 2007, *Aet.* 76, had been a Society member for 15 years at the time of his demise in Silver Spring MD. He was born in Coral Gables FL of native Bahamian parents. Mr. Cooper graduated from Lincoln Univ. in Missouri and spent 1952-4 in the U.S. Army (during the Korean War), after which he pursued a law degree under the GI Bill. He transferred



from BU to Howard for financial reasons, working his way through to the law degree in 1957. His private practice was in the District of Columbia. He specialized in public land and mining law; two of his cases were of considerable interest and are still studied. He was admitted to practice before the Supreme Court of the United States, the U.S. Court of Military Appeals, and the U.S. Tax Court, and was a mediator and arbitrator for the New York Stock Exchange. Mr. Cooper was a dedicated Redskins fan. He had season tickets on the 50-yard line and went to every game at RFK stadium, planning his work schedule around the football schedule.

Mr. Cooper was a member of the Church of the Ascension & S. Agnes. His wife, Nannie Coles Cooper, five daughters, a brother, a sister, six grandchildren and four great-grandchildren survive him.

Frederick L. Gratiot, *Obit.* 10 July 2007, joined the Society in 1998. Residing within the Diocese of Newark, which one might regard as difficult ground to cultivate for the Martyr-King, he was undeterred. He covered the metes and bounds of his diocese in his car, impatient that Bill Gardner and Mark Wuonola were loath to give him hundreds of the tract-rack flyers at a time! It is indeed commendable that he took the initiative to make distribution of the flyers his special apostolate.

The Rev'd Canon Marshall V. Minister, OI., *Obit.* 21 March 2010, *Aet.* 86. Fr. Minister had resolved to see to it that his first church would be dedicated to Saint Charles. We don't know why; perhaps a vow he made?. In the military during

WW II, as lead bombardier in the storied 93rd Bombardment Group, U.S.A.A.F., he had learned about leadership and how to be a team player. The year he turned twenty was 1944. How was his resolution carried out? By teamwork and leadership, largely education in this case. He served as vicar of Saint Paul's, a new mission in Fort Morgan CO, 1950-51, having been ordained priest on 29 Sept. 1950. He began to instruct his people about Saint Charles. Within a matter of months the parishioners voted unanimously to champion these two matters. All of his people and Fr. Minister went together to meet with the Bishop and urged that their mission be elevated to parish status and that the name be changed to the Church of Saint Charles the Martyr, to both of which the bishop agreed. Thus came to be, at a service on 24 April 1951, the first church dedication in the New World to the honor of the Martyr-King. Several other such dedications followed—Fairbury NE, Daingerfield TX, Bridal Veil OR, S. Charles IL (although the town is named after S. C. Borromeo), SS. Andrew & Charles Granada Hills CA, S. Charles-by-the-Sea in Hokkaido, Japan, at the U.S.A.F. base there, Huntsville AL, Grand Prairie TX, Crownsville MD, and others. Fr. Minister was rector at Fort Morgan until 1962, when he moved to Omaha. A full obituary and appreciation will appear in future; we are still collecting information on this leading member of the American Region. **Note his photograph**, ca. 1964, on the back cover.

The Rev'd Canon A. Pierce Middleton, Ph.D., *Obit.* 18 October 2009, *Aet.* 93. Arthur Pierce Middleton was born in Berwyn PA in 1916 and died in Sykesville MD. He grew up in Washington DC and New York City. A 76-year member, he joined S.K.C.M. in 1933, the year he matriculated at Edinburgh Univ., where he majored in History. He earned the Ph.D. in History at Harvard, where he studied with the inimitable Samuel Eliot Morison. They shared an interest in things nautical; Morison's personal favorite, was the Maine coast. Pierce (as he preferred to be called) loved the Chesapeake Bay. Remarkably, Pierce's doctoral thesis about commercial activities on the Chesapeake is still in print as *Tobacco Road*. Morison was an extreme Anglo-Catholic who attended the Church of the Advent, Boston. He lived just down the street. Pierce, although more of a moderate, made it his church, too. Morison was an enthusiast in all that he undertook: for example he generally lectured at Harvard in his riding breeches, and on the lectern or at his side, his crop, to strengthen any gesticulation. When he was approached by the government to write a history of naval operations in WW II, he took it as an opportunity, rose to an admiral's rank, and produced a rare such history (15 vols.), few such being by noted historians. Pierce once told me that Morison asked him to 'squire' his daughter around New York, where they went to the Metropolitan Opera.

Morison wrote two large volumes detailing the European explorers' discovery of America, retracing many of their landfalls in his own yacht.

Morison's influence presumably helped to secure Pierce's first position, Director of Research at Colonial Williamsburg, its buildings' restoration and the site's re-creation having been John D. Rockefeller's passion during the pre-WW II years. While working personally with that magnate, which must have been a heady experience for the young Pierce, he took time to go to church. He attended Bruton Parish Church at Williamsburg, where he began to serve as a lay-reader. He experienced the call, went to seminary, was ordained, and at once became rector of Saint Paul's, Brookfield Ctr. CT. In 1960 he became rector of Saint James, Great Barrington MA (Dio. of W. MA). When in Great Barrington, he worked with Arlo Guthrie, who was making the movie, *Alice's Restaurant*, there in the folk song's actual setting. Guthrie wanted to use Pierce's church in the movie. This came to be, and Pierce even got a part, that of the bishop who figures in the story. Pierce served as editor of The Anglican Society's magazine, *The Anglican*, for which the Editor is writing an appreciation of Pierce. After its publication, we hope to reprint it here.

Pierce retired in 1980 and settled near Annapolis, helping out at historic Saint Anne's church when needed. He served on the boards of several genealogical organizations and continued writing. His name was often seen in various magazines' Letters to the Editor, where he was the opposite of a controversialist, always trying to see the other side of an argument or to find common ground between opponents. Jane, his wife of 58 years, and son Arthur predeceased him. His second wife, Lucy, survived him, as did three children, Pamela Drumm of Great Barrington, and sons Mark and Geoffrey of Maine and Philadelphia, respectively.



The Rev'd Philemon Sevastiades, of Duluth, Minnesota, *Obit.* 27 Aug. 2004, *Aet.* 48, died suddenly while on solitary retreat, leaving his wife and two young children. A friend of Bishop Seraphim, he had joined the Society in 1989. Shortly before his untimely death he had been appointed Ecumenical Officer of the Greek Orthodox Archdiocese of America. He was engaged in Ph.D. studies at Columbia at the time of his death.

The Rev'd Beverley D. Tucker, *Obit.* 10 March 2007. Father Tucker was one of those responsible for founding the Chapel of Saint Charles by the Sea in 1959 at the U. S. Air Force base in Sapporo, Japan, surely the most remote and one of the more unusual dedications of the American Region. Although it is in the Eastern hemisphere, it is clearly of the United States and the American

Region, and properly so, because of its foundation on a U.S. military base by U.S. military personnel, a chaplain, an officer, and an enlisted man: Chaplain Tucker, Lt. Robert Huddell, and Sgt. George Huntly. We have seen only the published reports of it in *C&K*. It and its founders will be thoroughly researched for the History, as will be the case to the maximum extent possible for all of our Region's dedications, shrines, and depictions.

The Rev'd Canon Craig Edward Young, *S.S.C. Obit.* 14 Dec. 2009, *Aet.* 51, was rector of the Anglican Church of the Epiphany in Columbia SC. The Rt. Rev'd Paul Hewitt, *S.S.C.*, officiated at his obsequies on 19 Dec. 2009. A graduate of U. Cal. Davis, Mr. Young had a successful career at Charles Schwab & Co., attending seminary at Saint Joseph of Arimathea Anglican Theological College in Berkeley CA. In Dec. 1994 he was ordained priest at the Church of the Epiphany; the next month he was elected rector. At the time of his death, he had served there for 15 years. He was much beloved by his congregation. He was Canon to the Ordinary of the Diocese of the Holy Cross, an examining chaplain, member of Standing Committee, and local vicar of the S. Thomas More Chapter of *S.S.C.* Fr. Young was active in the Society, often saying mass for members and friends of S.K.C.M. at the Mayesville Chapel and in Charleston, for the Charles Towne Carolinas Chapter [*sic*; we should note that this is the chapter's correct name, using an early version of what became 'Carolinas']. Surviving Fr. Young are Lisa Young Reuter, his sister, and Curtis and Chris Young, brothers.

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

Preached at the American Region's XXVII Annual Mass
30 January 2010

Grace & Saint Peter's Church, Baltimore MD

Canon Reid's sermon will appear in the December 2010 issue, as will photographs from the Baltimore mass.

**Sermon by The Rt. Rev'd Daren K. Williams,
Ordinary of the Diocese of the West, ACA/TAC**

Preached at the American Region's Restoration Semiseptcentenary Mass,
29 May 2010, Saint Barnabas Church, Omaha NE

Texts: *1 S. Peter ii: 11-17 & S. Matt. xxii: 16-22*

Today, we celebrate the three hundred fiftieth anniversary of the Restoration of Church and Crown. . . . "Restoration" is a significant term for every Anglican today; for we'll have to admit that restoration is in order in several aspects of our life in God's Church. The story of this Restoration anniversary begins before there was crisis, found especially in the words of our Royal Martyr. Saint Charles the Martyr gives us a clear window into the depth of his faith, in a letter he wrote to his son, shortly before his death, in which he said:

"With God I would have you begin and end, who is King of Kings, the sovereign disposer of the kingdoms of the world, who pulleth down one and setteth up another. The best government and highest sovereignty you can attain to, is to be subject to Him, that the scepter of His word and spirit may rule in your heart. The true glory of princes consists in advancing God's glory, in the maintenance of true religion and the Church's good; also in the dispensation of civil power, with justice and honor to the public peace. . . ."

This reveals the strength, fortitude, faithfulness, and authority which were stolen by murder, and by the corruption of one Oliver Cromwell as he used his own power in the attempt to manipulate God's Authority. But it was restored as Charles II took back the throne.

The Restoration is the story of God revealing His love for his faithful people. . . . My wife subscribes to *Majesty* Magazine, so I usually glance at it too. The editor wrote this about the Restoration in the May 2010 issue:

"In a country where maypoles, fairs, and even Christmas had almost disappeared, Charles was determined to turn back the clock. All Cromwell's parliamentary legislation was swept away and the Court soon became a byword for elegance. London was spruced up for the coronation on 23 April 1661, Saint George's Day, and the coronation regalia, melted down during the Commonwealth, were replaced."

And the story goes on, ". . . The restored king opened the theatres and patronised the stage with fervour. Musicians and singers provided fine music for the Chapel Royal. . . ."

As I strive to live the Catholic faith with integrity and perseverance, within the Anglican expressions of that faith in our tradition, I cannot help but relate the exhilaration in this account to my own experience of dealing with authority. In October of 2007, this bishop and others of the Traditional Anglican Communion initiated our attempt at "restoration". We desire to "seek a communal and ecclesial way of being Anglican Catholics in communion with the Holy See, at once treasuring the full expression of catholic faith and treasuring our tradition within which we have come to this moment. . . ." The vote for this petition was unanimous, and the room was electric as thirty-eight bishops moved to the altar to sign the petition. It was sheer exhilaration! To date, nothing has yet been written in stone in terms of a response, and the response we did receive was a long time coming. But, we're told, "that's the way the Church operates"! I suggest that the real struggle amongst many of us living in some form of the presently-fractured Anglicanism, is with the issue of Authority . . . discerning the difference between rightful "authority" and inappropriate use of "power". Our lives are so saturated with choices—good ones and bad ones—, that our people misunderstand their calling. Don't change *my* church! . . . We don't do things that way here! . . . They

forget that it is God's Church, and that our true calling is giving God glory, not amassing local prestige or "getting our own way". I've meet too many bishops and too many rectors who feel compelled to be "in charge"—exercising inappropriate "power", instead of using the "authority" given them by God, in actions that give glory to the One who truly is in charge and who blesses us so lavishly with His Love.

Saint Charles said it well, and this applies not only to princes, but to every one of us here. "The true glory of princes consists in advancing God's glory, in the maintenance of true religion and the Church's good".

In the first Epistle General of Saint Peter we read:

"Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation. Be subject for the Lord's sake to every human institution, whether to the emperor, or the governors. . . . For it is God's will that by doing right, you should put to silence the ignorance of foolish men. . . . Honor all men, Love the brotherhood, Fear God. Honor the emperor."

The Christian witness; the witness that reveals true authority, is the quiet witness that reveals examples of faithfulness, kindness, and obedience.

Saint Matthew records that Jesus says: "Give to Caesar the things that belong to Caesar, and to GOD the things that are GOD's". I believe this means that the State must be what *it* is, but while the "emperor" (whether he's a president or a governor or whatever) may be "honorable", he has limited authority. He is to tend to his own responsibilities, GOD being his wisdom. The Christian honors what is "honorable", and gives praise and obedience to the One who allows *all* things. Give to Caesar what is *his*, but *not* what is GOD's.

Today we celebrate GOD's favor toward His people. Charles II was returned to the throne, after a nine-year exile. When Cromwell died, the people of England were ready to put his Puritanism out. The restored King removed the distortions of Cromwell and his followers, and brought to life again, what GOD had established in the beginning. . . . That which is corrupt will always be ultimately removed by GOD and replaced with what GOD wants for His people. For us, the lesson in this is to acknowledge our responsibility to be continually faithful in prayer and obedient to GOD's commandments, as did our Patron.

We come together to break the bread and share the cup as a response to Our Lord's commands, and by our response He renews, nurtures, and strengthens His Church. GOD is the Provider of all that there is; we must step back from our own demands. The Church will then be One as GOD intends it, and the frustration and confusion, heresy, and schism will cease. Without GOD we can do nothing... without us, GOD will simply wait until we surrender to His Will as did Charles and the host of obedient saints who have gone before us. May we always be grateful for the restorations GOD provides in each of us, and may the scepter of His Word and Spirit rule in our hearts. *AMEN.*

The Old Religion Gone Wrong

Pre-Christian or pagan practices have consequences, not only salvific but even in the emergency room. A particular ritual involves plunging the point of a sword into the earth. Easy enough, you say? Neither a skilled swordswoman nor possessed of good aim, the leader of the ceremony did have power. She missed the good earth—no small target—impaling her foot instead. No mention was made of the sword's removal; we trust it was more easily extracted from its metatarsal target than *Nothung* or *Excalibur* from ash-tree or stone.

WHITE ROSE DAY by Andrew Lang

Birth of James III & VIII, to James II & VII and Mary of Modena at Saint James's Palace, London
10 June 1688

'TWAS a day of faith and flowers,
Of honour that could not die,
Of Hope that counted the hours,
Of sorrowing Loyalty:
And the Blackbird sang in the closes,
The Blackbird piped in the spring,
For the day of the dawn of the Roses,
The dawn of the day of the King!

White roses over the heather,
And down by the Lowland lea⁽¹⁾,
And far in the faint blue weather,
A white sail guessed on the sea!
But the deep night gathers and closes,
Shall ever a morning bring
The lord of the leal⁽²⁾ white roses,
The face of the rightful King?

ANDREW LANG (1844-1912) was born at Selkirk, where he attended Grammar School. He then studied at Edinburgh Academy, St. Andrews University, and Balliol College, Oxford. He became a fellow of Merton. In 1875 he established himself in London as a man of letters, publishing eight books of poems by 1905. Surprisingly, though, he pursued several other careers, prime in his view being anthropology, in which subject, he articulated in several books the view that folklore is the foundation of the higher mythology, not merely debris from literary mythology as had been thought previously. In *Perrault's Popular Tales* (1888) the origins of many popular nursery rhymes are addressed.

As a Greek scholar, he specialized in the Homeric. With collaborators he produced prose versions of the *Odyssey* and the *Iliad*. He wrote three books on Homer between 1893 and 1910.

As if that weren't a life's work in itself, he was an historian, producing a dozen or so monographs, including several of interest to us: *Prince Charles Edward* (1901) and *The Mystery of Mary Stuart* the same year, *James VI and the Gowrie Conspiracy* (1902), *John Knox and the Reformation* (1905), and in 1908 *The Maid of France* or Jeanne Darc, as it is properly spelled, *i.e.*, by herself, her father, and her family. Her martyrdom, interestingly, was an Anglo-French collaboration: She was tried and convicted by a French ecclesiastical court, assisted by the Inquisition, and handed over to the English to be burned at the stake. Aside from these, Lang's major historical work (1900-7) was the tome *History of Scotland from the Roman Occupation to the Suppression of the Last Jacobite Rising*. The book's title is worded rather too impartially, is it not? One supposes that "the 'last' rising" actually refers to the rising most recent, not to any sort of final one.

There were also some biographies. In that genre, his biography of J. G. Lockhart⁽⁴⁾ (1896) is said to be one of the finest works of the XIX Century.

Importantly, he participated in the Shakespeare-Bacon controversy, contributing *Shakespeare, Bacon, and the Great Unknown* in support of Shakespearean authorship. Lang also wrote some novels, few of any note. There were also a number of miscellaneous works, Fairy Tales in a number of volumes each named after a color, and bibliographical works such as *Letters to Dead Authors* (1886). One thing is certain: The man could write.

⁽¹⁾ Might the above poem have been composed during the Bicentenary year of James III's birth?

⁽²⁾ **lea**, *n.*, a pasture, meadow, or grassland: "The lowing herd wind slowly o'er the *lea*." *T. Gray*

⁽³⁾ **leal**, *adj.*, faithful, loyal, true, genuine: "All men true and *leal*; all women pure." *Tennyson*

⁽⁴⁾ **JOHN GIBSON LOCKHART** (1794-1854) was educated at the University of Glasgow and Balliol College, Oxford, like his biographer. He was a contributor to *Blackwood's Magazine* and an acerbic critic, therefore called 'the Scorpion'. He was editor of the *Quarterly Review* 1825-53. Married to Sir Walter Scott's daughter, he wrote *Life of Burns* and *Life of Scott*, published, respectively, in 1828 and 1837-8. For the latter *Life* he enjoyed the benefit of a unique and exclusive source! He also wrote several novels noted for their settings' vivid descriptions, many of them Scottish, and of course his poetry.

[We thank Society member CHARLES J. BARTLETT of Fremont CA for contributing this timely poem. The notes are redacted from the respective entries in Harvey's Oxford Companion to English Literature, 4th Ed., 1967, p. 462. -Ed.]

An Introduction to Henry Hammond 1605-1660

by The Most Rev'd Mark Haverland, Ph.D.

VI Metropolitan of the Original Province & Bishop of the South, Anglican Catholic Church

ON 29 May 1660, Charles II entered London, where he was met with loud and loyal, though perhaps not universal, acclamations. While 'the House of Lords and Commons of Parliament received him, and kissed his royal hand,'

. . .the Reverend Bishops of ELY, SALISBURY, ROCHESTER, and CHICHESTER in their episcopal habits, with divers of the long oppressed orthodox clergy; met in that royal Chapel of King HENRY the SEVENTH of Westminster, and there also sung *Te DEUM &c.*, in praise and thanks to Almighty GOD, for this His unspeakable mercy, in the deliverance of his Majesty from many dangers, and so hapily restoring him to rule these kingdoms, according to his just and undoubted right.⁽¹⁾

One month earlier, on 25 April, Henry Hammond, sometime chaplain to the Royal Martyr, died of stone in Worcestershire, where he had spent the last eleven years of his life in retirement with his friends, Sir John and Lady Dorothy Pakington.

During those years Hammond's voluminous writings helped to prepare the way for a restoration of the Church of England to accompany the restoration of the monarchy. Charles's plans for the religious settlement of England prior to the Cavalier Parliament are a matter of debate among historians. So too is the influence over the King possessed by the firmly episcopalian party with which Hammond was associated. Robert S. Bosher argues that Charles and Hyde were determined from the outset of the King's restoration to restore also the Church, the *Book of Common Prayer*, and the bishops. Bosher also argues that the coherence, zeal, and loyalty to the Stuarts of the Laudians, including Hammond, gained them a decisive influence by 1660.⁽²⁾ I. M. Green has challenged these conclusions. While Green admits that Charles sincerely valued the Church and episcopacy, he also believes that Charles desired a moderate, comprehensive religious settlement that would embrace as many of his subjects as possible, that would minimize the sort of disaffection that undid the Laudian Church and that would increase his own independence, not least so as to relieve English Roman Catholics by a royal indulgence.⁽³⁾

What is not debated is that Hammond and his closest associates regrouped the episcopalians after the disasters of the 1640s; that their writings restored the confidence of their party; and, that their personal influence in retirement over people such as the Pakingtons made possible the triumph of uncompromising Anglicanism from the Cavalier Parliament until the Revolution of 1688. Green writes that

The more one examines the Restoration church settlement, the more difficult it is to escape the conclusion that the most important single influence upon its shape was the zeal of the gentry for the episcopal Church of England, both in the counties and at Westminster. It was this more than anything else which forced Charles to abandon first the idea of comprehension and then the possibility of a royal indulgence.⁽⁴⁾

Another historian, R. A. Beddard, provides support for Green's argument.⁽⁵⁾ Beddard, who calls Hammond 'the church's most inflexible defender of episcopacy, the "angelic doctor" of Restoration Anglicanism,' notes the retreat of Hammond and his allies to the country houses of their friends:

There they accomplished in adversity what Laud had failed to achieve in prosperity. They enlisted the active support of the important laity of their church. It was from the ranks of their former patrons, pupils, and penitents, that the demand for the re-imposition of Anglican Uniformity rose most insistently at the Restoration.⁽⁶⁾

This accomplishment was, of course, partly a matter of direct personal influence. But perhaps more important still was the development by Hammond and his friends of a large and impressive body of theological writing to support what would become the Restoration Settlement. Hugh Trevor-Roper argues that the Interregnum transformed the rigid and unpopular Laudian Church into a 'more spiritual, more tolerant, more rational. . . , learned Church' and that the

. . . most important single person in this process was Henry Hammond: he was the intellectual and spiritual, as Sheldon was the political, champion of the depressed Church.⁽⁷⁾

This transformation is a central concern of John W. Packer in his important book, *The Transformation of Anglicanism 1643-1660 with special reference to Henry Hammond*.⁽⁸⁾ Several other contemporary writers have noted Hammond's direct and indirect influence during the Interregnum and upon the Restoration.⁽⁹⁾

It was a matter of course that Hammond would be eulogized by fellow Anglicans and royalists such as John Walker⁽¹⁰⁾ and John Fell, Hammond's first biographer.⁽¹¹⁾ Others, however, not animated by the spirit of Hammond's ecclesiastical party, joined in admiring his learning, piety, and moderation.⁽¹²⁾ Richard Baxter, perhaps not very realistically, even suggested that Hammond's influence might have altered the character of the Restoration Settlement:

I must say, I took the Death of Dr. *Hammond*. . . for a very great loss; for his Piety and Wisdom would sure have hindered much of the Violence which after followed.⁽¹³⁾

What exactly Baxter hoped from Hammond is not entirely clear, but it is clear that many people from many parties looked upon Hammond as a man of great piety, learning, and influence.

Hammond's influence and importance were not by any means limited to the Interregnum and Restoration Settlement. Hammond's *Paraphrase and Annotations* on the New Testament and Psalms were read throughout the XVIII Century. In 1775 Dr. Johnson mentions Hammond in a letter to Mrs. Thrale:

When I came I found Lucy at her book. She had Hammond's commentary on the Psalms before her. He is very learned, she says, but there is enough that any body may understand.⁽¹⁴⁾

In another letter six years later Johnson, by way of regretting that English scholars often do not know 'the necessary books,' recalls

. . . a very learned and ingenious Clergyman, of whom, when he published Notes upon the Psalms, I enquired what was his opinion of Hammond's Commentary, and was answered, that he had never heard of it.⁽¹⁵⁾

Johnson would have received an answer more to his liking from many other, quite diverse, clergymen who did read and admire Hammond. John Wesley and the early Methodists read Hammond: Francis Asbury, for example, in a journal entry for 5 February 1772, writes that

In the course of my recovery, I have read much in my Bible, and Hammond's *Notes on the New Testament*.⁽¹⁶⁾

Hammond was frequently cited in the *Tracts for the Times*⁽¹⁷⁾. C. H. Spurgeon admired Hammond's work on the Psalms.⁽¹⁸⁾ The *Dictionary of National Biography* even gives Hammond a claim to the title of father of English Biblical criticism.⁽¹⁹⁾ In his own day Hammond was also admired for his writings on dogmatic, liturgical, and moral subjects, and his books appear frequently in XVII and XVIII Century libraries.⁽²⁰⁾ For many years Hammond's Biblical commentaries were part of a course of studies drawn up by Bishop William White and approved by the House of Bishops of the Protestant Episcopal Church to help prepare candidates for the priesthood.⁽²¹⁾

Yet very little is written about Hammond. Since John Fell's biography in 1661 only one major, original work has been published about Hammond, the general survey of his life and writings by John W. Packer in 1969.⁽²²⁾ This neglect may be a matter of falling between stools. Jeremy Taylor is read for his prose style and for a few very popular, very accessible practical works. Gilbert Sheldon is studied for his role as an ecclesiastical politician of the Restoration. Laud, of course, had an even more spectacular secular importance than Sheldon, not to mention a dramatic death. Robert Sanderson concentrated his studies and writings on moral theology, and is remembered for his specialist efforts. But while Hammond was a man of significant attainments in many fields, in retrospect he stands out in none, unless it be that of Biblical criticism, and only very recently has pre-XIX Century exegesis once again become a subject of keen interest in its own right for contemporary scholars.

Hammond, born in 1605, was too young to have climbed to the heights of ecclesiastical preferment before Charles I's defeat. When Oxford fell to the Parliamentary forces, Hammond was subdean of Christ Church and Public Orator. When Charles was beheaded, Hammond was one of his chaplains. However, he still was only a rising cleric of the second rank. Charles's death ended the rise abruptly. Hammond's own untimely death in 1660 on the eve of the Restoration prevented his enjoyment of the see of Worcester for which he was intended.

Hammond's prose style is good, but not good enough to attract readers for its sake alone. His stylistic faults are those of his era: overly long periods and occasional grotesque Latinisms. But even the simpler, popular prose of Hammond's sermons lacks the extraordinary beauty of Hooker or Taylor.

In the end, as John Hibbits has observed, Hammond lacks the boldness and originality of a theologian of the first rank.⁽²⁴⁾ Nevertheless, Hammond deserves more attention than he has received, both in his own right and as a typical representative of important trends in Caroline theology. While Hammond's Biblical exegesis is in some ways more original, his moral theology, or what he calls his Practique Divinity, is more central to his whole understanding of Christianity and deserves particular attention. In the following numbers of this publication we will consider one small area of that moral theology, namely Hammond's political thought, which directly concerns the issues raised by the English Revolution and the death of the Royal Martyr.

Moral theology was a genuinely popular subject among Caroline Englishmen, as it has never been among Englishmen or Anglicans before or since. Treatises on conscience and moral topics, practical sermons and catechisms, resolutions of moral cases, and similar works poured from the presses and were read by clergymen and laymen alike. Puritan and Baroque Roman Catholic theology show an interest in moral matters parallel to that of the Anglicans. Yet Caroline moral theology is a unique synthesis, the study of which is valuable for modern students of moral theology, of Anglicanism in general, and of Caroline history. Hammond's political teaching flows from his general assumptions about moral theology and theological method and illustrates his approach to both.

[I was born, raised, and educated in Ohio, where I completed an A.B. at Kenyon College in 1978. I received an M.A. from Duquesne University in 1981 where I completed the Anglo-Catholic Studies Program. I attended Duke University 1981-83 and received the Ph.D. from the same university in 1989. I am a member of ΦΒΚ and was a Richard M. Weaver Fellow (Intercollegiate Studies Institute) and James B. Duke Fellow (Duke University). I was baptized as an infant in the Episcopal Church, which Church I left on 1 Jan. 1977. I was ordained deacon, priest (5 June 1981), and bishop (30 Jan. 1998) in the Anglican Catholic Church. I was the first rector of S. Stephen's Church, Athens, GA (1982-2007). I have been bishop of the Diocese of the South 1998- and VI Metropolitan of the Original Province of the ACC 2005-, in succession to the Most Rev'd Brother John-Charles Vockler. --++MDH]

NOTES

(1) Pamphlet, Anon., 'England's Joy or a Relation of the Most Remarkable passages from his MAJESTY'S Arrival at DOVER, to His entrance at WHITEHALL,' in *An English Garner: Stuart Tracts, 1603-1693* (New York: Cooper Square Publications, 1964), p. 430. First printed in London by Thomas Creak, 1660.

(2) Boshier, Robert S., *The Making of the Restoration Settlement: The Influence of the Laudians, 1649-1662* (Westminster: Dacre, 1951). The book henceforth will be cited as 'Boshier' with page numbers.

(3) Green, I. M., *The Re-establishment of the Church of England, 1660-1663* (Oxford: Oxford University Press, 1978). See especially pp. 22-31. This book henceforth will be cited as 'Green' with page numbers. Green rightly points out that 'Laudian' in Boshier's usage is a rather vague term embracing many very different sorts of men (p. 23). The sense of 'Laudian' in this study of Hammond's moral theology will be made clear in the next chapter, through consideration of Hammond's theological method, and especially in Section E of Chapter V.

(4) Green, p. 200.

(5) Beddard, R. A., 'The Restoration Church,' in *The Restored Monarchy 1660-1688*, J.R. Jones, ed., (Totowa, NJ: Rowman and Littlefield, 1979), pp. 155-75.

(6) *Ibid.*, p. 157. See also Boshier, pp. 39-40.

(7) Trevor-Roper, Hugh; Lord Dacre, 'The Survival of the Bishops,' a review of the book cited in the next note in *The Listener* of 13 Aug. 1970 [84.2159], p. 219.

(8) Packer, John W., Manchester: Manchester University Press, 1969. This book henceforth will be cited as 'Packer' with page numbers.

(9) See the many references to Hammond in Boshier. John Chandos calls Hammond's death 'the most severe loss suffered by the Church of England since the death of Richard Hooker with his *Ecclesiastical Polity* unfinished.' Chandos also thinks that Hammond was in John Pearson's 'class as a scholar, but much superior in eloquence and literary grace, and, as an effective man of action, [was] second only to Sheldon himself.' (*In God's Name: Examples of preaching in England from the Act of Supremacy to the Act of Uniformity, 1534-1662* [London: Hutchinson, 1971], p. 512) Hammond organized charity for sequestered and exiled Churchmen and for loyalist scholars, introduced approved clergy to noble and gentry households as chaplains and tutors, published polemical works, and promoted the consecration of new bishops to rejuvenate the aging and depleted bench. Christopher Hill refers to '[t]he very influential Henry Hammond' in *Antichrist in Seventeenth-Century England* (London: Oxford, 1971), p. 152.

(10) Walker, John, *The Sufferings of the Clergy of the Church of England During the Great Rebellion* (London: Westheim, MacIntosh, and Hunt, 1863 [1714]), abridged by Robert Whittaker, pp. 94-7. At Pakington, Walker writes, Hammond spent his time 'in great retirement, lucubration, and devotion, and at length made a most pious and submissive exit, under the afflicting visitations of the gout, stone, cholic, and cramp....' Walker also says that despite his considerable almsgiving, Hammond found 'to his astonishment, he could not make himself poor, and died at last worth £1,500.' (p. 97)

(11) Fell, John, *Practical Catechism. To which is prefixed the Life of the Author, by John Fell, D.D.* (Oxford: John Henry Parker, 1847), Nicholas Pocock, ed., in the *Library of Anglo-Catholic Theology*. This edition is more useful than seventeenth-century editions because of Pocock's informative footnotes, which contain substantial biographical additions to Fell. This edition of Hammond's works will henceforth be cited as 'Hammond-LACT' with volume and page number. This edition of Fell's *Life* will henceforth be cited as 'Fell.' This edition of the *Practical Catechism* henceforth will be cited as *P.C.* with page numbers.

(12) For example see Gilbert Burnet, *Bishop Burnet's History of His own Times* (s.t.) (London: A. Millar, 1753), Thomas Burnet, ed., volume 1 (of four), p. 252. John Milton is cited by Packer, p. 110, as calling Hammond 'the most beloved and favoured of the late King's chaplains.' Packer thinks that this 'shows the reverence with which Hammond was regarded, at least by some of his opponents.' (*Ibid.*) The passage in question, however, comes in a Miltonian polemic, has considerable irony, and could refer to the 'late King's' attitude towards his chaplain, not Milton's. Milton seems to have Hammond in mind when he writes elsewhere of 'the unmasculine rhetoric of any puling priest or chaplain' and 'the notorious hypocrisy and self-repugnance of our dancing divines.' (*The Tenure of Kings and Magistrates in Complete Poems and Major Prose*, Merritt Y. Hughes, ed. [Indianapolis: Odyssey/Bobbs-Merrill, 1976 <1957>], pp. 752-3) For another, less ambiguous encomium, see the citation from Richard Baxter in the next sentence in the text.

(12) Cited in Packer, p. 162. Hammond in fact probably would have approved the Cavalier Settlement, though he did not generally favor Violence, and in a small work 'Of taking up the Cross' he regrets the 'most sadly militant' condition of the Church in his day. (*Of taking up the Cross* in *The Works of the Reverend and Learned Henry Hammond, D.D.* [London: R. Royston; Oxford: R. Davis, 1684], 2nd edition, William Fulman, ed., volume I, p. 324. Henceforth this edition of Hammond's works will be cited as *Works* with volume and page number.) But also see John

B. Hibbits, *Henry Hammond as Pastor, Preacher and Expositor of the Psalms* (Evanston, IL: Seabury-Western Theological Seminary, 1962), the Winslow Memorial Lecture, 1962, pp. 32-3. This work henceforth will be cited as 'Hibbits.'

(14) Johnson, Samuel, *The Letters of Samuel Johnson with Mrs. Thrale's Genuine Letters to Him* (Oxford: Clarendon Press, 1984 [1952]), R.W. Chapman, ed., volume II, p. 75.

(15) *Ibid.*, p. 435.

(16) Asbury, Francis, *The Journal 1771 to 1793*, volume I in *The Journal and Letters of Francis Asbury* (London: Epworth; Nashville: Abingdon, 1958), Elmer T. Clark, et al., editors, p. 19 (entry for 5 Feb. 1772).

(17) Various Authors, Members of the University of Oxford, *Tracts for the Times* (New York: AMS Press, 1969 [1840-2]), in six volumes. See volume I, number 18, p. 11; volume III, numbers 74 and 76; volume 4, numbers 78 and 81; and volume 5, number 84.

(18) Spurgeon, C. H., See citation in Hibbits, p. 32.

(19) Volume VIII, Glover-Harriott (Oxford and London: Oxford University Press, 1963-4 [1921-2]), p. 1128.

(20) *The Library of John Locke*, John Harrison and Peter Laslett (Oxford: Clarendon Press, 1971), 2nd ed., items 772, 1102, and 1382; *The Library of Isaac Newton*, John Harrison (Cambridge: Cambridge University Press, 1978), items 736 and 737; *Dean Swifi's Library: With a Facsimile of the Original Sale Catalogue And Some Account of Two Manuscript Lists of His Books*, Harold Williams (Cambridge: Cambridge

University Press, 1932), item 389; *A Facsimile Reproduction of a Unique Catalogue of Laurence Sterne's Library*, preface by Charles Whibley (New York: AMS Press, 1973 [1930]), items 162 and 1437; *The Library of Edward Gibbon*, Geoffrey Keynes (London: St. Paul's Bibliographies, 1980 [1940]), p. 143. A copy of the second edition of Hammond's *Paraphrase and Annotations* on the New Testament was given to Yale College in 1733 by George Berkley: see Louis Shores, *Origins of the American College Library* (Nashville: George Peabody College, 1934), p. 257.

(21) See William Wilson Manross, *The Episcopal Church in the United States 1800-1840* (New York: Columbia University Press, 1938), p. 83.

(22) See note 8 above for bibliographical information. The major biographical sources on Hammond are Fell, Pocock, and Packer. Packer, p. 15, notes several memoirs of Hammond, 'all based on Fell's *Life*.' Packer's fine study is the only modern work providing a general survey of Hammond's life, work, and significance. H.R. McAdoo and C.F. Allison take up important parts of Hammond's writings in their more general studies of Caroline theology. Other works that mention Hammond are neither as detailed nor as significant.

(23) Collinson, Patrick, in the *Journal of Ecclesiastical History* for Jan. 1984 [35.1], p. 169.

(24) Hibbits, John, p. 33.

§

Tippet Terminology &c.

Hempen tippet. A hangman's rope or noose.

Lace lawn. A descriptive term for the sleeves of the rochet and the fabric of which they are tailored, part of English bishops' characteristic, distinctive choir dress. The **rochet** is a somewhat fitted garment, over which is worn the **chimere** (or **chimer**), a (usually) sleeveless, looser garment. Lawn is a sheer, very fine fabric of cotton or linen used for the rochet's sleeves, which can be either close or balloon-style, and sometimes bordered with or largely of lace, and called by the term 'lace lawn'. Sometimes the ecclesiastical tailors have affixed the sleeves to the chimere rather than the rochet, this variation changing the appearance little. Bishops of the late XVI through XIX Centuries often wore rochet and chimere in their formal portraits, as did the early bishops of the U.S. The famous picture (called the 'Fond-du-Lac circus') taken at the consecration of Bp. Grafton's successor, Bp. Weller, on 8 Nov. 1900 with a dozen or more bishops, most of them in cope and miter, popularized the latter. Who would not choose it over rochet and chimere?

Both 'lawn' and 'rochet' are synecdochic terms used to mean 'bishop'.

Tippet. An English priest's characteristic choir dress. A black stole-like habiliment, of plain black fabric with long hanging ends, and undecorated, the tippet is of no known purpose, even vestigial; it once was attached to the point of a hood. Also **liripipe** or **liripoop**.

Tippet tussle (or **scuffle**). A petty dispute among ecclesiastics of the sort common in clergy-houses, chapter rooms, &c.

Twenty-five Years The Church of Saint Charles, King and Martyr, Huntsville, Alabama

by The Rev'd Deacon J. David E. Milam

On the Occasion of the Church Building's 25th Anniversary

According to a recent interview by the writer with Mrs. Cruse Patton Clark, the wife of The Rt. Rev'd James Pollard Clark, retired Ordinary of the Diocese of the South, Anglican Province of Christ the King, Bishop Clark became interested in the Society of King Charles the Martyr in the late 1940s, when he was an undergraduate at the University of the South at Sewanee, Tennessee. He first learned of the Society when he encountered a gentleman on the campus who wore an S.K.C.M. lapel pin. Bishop Clark graduated from the University of the South with a degree in Philosophy after service (1943-46) in the U.S. Navy aboard the *U.S.S. Union* in the Pacific theatre. He joined the armed forces upon graduation from high school in Sheffield, Alabama. Following Bishop Clark's graduation from Sewanee, he did graduate work at Yale and the University of Michigan, earning a Master in Library Science degree from the latter. Bishop Clark is an accomplished musician who plays the harpsichord, clavichord, and the organ. The Clarks have two children, James Clark, Jr., and Irene Nolen Clark. In addition to gardening, Bishop Clark has enjoyed extensive travel throughout his life, in the United States, throughout Europe, and in India, Russia, China, Egypt, Turkey, Greece, and Peru. He and his family have resided in Huntsville since 1960, except for three years in Munich as director of U.S. Army Libraries in Europe. In 1970, he became director of the Redstone Scientific Information Center, Redstone Arsenal, Huntsville.

As the result of changes in PECUSA in the 1970s, Mr. and Mrs. Clark and about one hundred other traditionalist, Huntsville-area Anglicans became interested in the Society for the Preservation of the Book of Common Prayer. Concomitant with the establishment of several continuing Anglican Provinces in the United States following the 1979 Affirmation of St. Louis, Mr. and Mrs. Clark were instrumental in establishing the Anglican Parish of Saint Charles, King and Martyr, in Huntsville. In the early days of the parish, meetings were held in the homes of the parishioners; then a location for worship was acquired at 410 Madison Street in Huntsville, the site of a former business. The Rev'd William J. Marvin of Birmingham ministered to the parish; James Pollard Clark served as the first Senior Warden of the Anglican Parish of Saint Charles, King and Martyr in 1979. In a 29 July 1980 letter from the vestry of Saint Charles to The Ven. John Bruce Medaris, Archdeacon of the Associated Anglican Parishes, the vestry formally recommended James Pollard Clark for admittance as a Candidate for Holy Orders. Subsequently, on 17 June 1981, he was ordained into the Diaconate; The Rt. Rev'd Robert S. Morse presided. At that time, Presiding Bishop Morse was the rector of Saint Peter's Church, Oakland, California, the executive director of the American Church Union, and the editor of *The New Oxford Review*. In a 21 July 1981 letter from Senior Warden Benjamin J. Shelton and Junior Warden Art Ousley to Bishop Morse, the vestry of Saint Charles unanimously recommended that Deacon Clark be assigned to Saint Charles Church. On Wednesday 2 February 1982, the Feast of the Purification of Our Lady, The Rev'd James Pollard Clark, Deacon, was ordained



Bishops James Pollard
Clark (seated) & William
Conger Wiygul (2009)

into the priesthood at Saint Charles parish, with The Rt. Rev'd Robert S. Morse presiding. The Rev'd Edward P. Whatley of Tuscaloosa presented the candidate, and The Rev'd George H. McClendenin of Los Angeles assisted Bishop Morse. Others participating in the ceremony (and the responsibility of each) were The Rev'd William J. Marvin (litany), The Rev'd Ray Werden (Gospel), and Senior Warden Arthur T. Ousley (epistle). Following the first blessings given by Fr. Clark at the conclusion of the ceremony, a reception was held at the Franklin Street home of Father and Mrs. Clark. Fr. Clark and The Rev'd George Daniels Steinhouse, rector of Grace Church, Louisville KY, were consecrated Suffragan Bishops to serve within the Anglican Province of Christ the King on 9 June 1990 in the Chapel of Christ the King, Episcopal Heritage Center, 2727 'O' Street, N.W., Washington DC.

In 1985, the parish of Saint Charles broke ground for the new church building at 212 Washington Street in Huntsville. The new, properly oriented church structure was carefully modeled upon the Virginia-style Colonial architecture of the Merchant's Hope Church in Prince George County, Virginia. According to *Virginia Cavalcade* (Spring, 1957), Merchant's Hope Church is arguably one of the oldest Anglican edifices in the United States, and although there is no definitive record of its date of construction or completion, "1657" is carved into one of its rafters. It was chosen as a model for the Huntsville church because it is one of the oldest and finest examples of the Virginia or Southern style of Colonial church architecture, and is remarkably intact. In order to emulate the quality of the ancient Merchant's Hope Church, a saw mill was set up on the church property by parishioner Mr. Benjamin Shelton such that wood cut from the logs of Dunlap Cabin* could be incorporated into the church's architectural features and structure. The aged chestnut woodwork crafted from the cabin's logs uniquely accents the ambience of the interior of Saint Charles.

The new building, in every essential way, duplicates the Merchant's Hope Church, including the Romanesque windows of leaded, beveled glass which were hand-fashioned by a parishioner. The red bricks of the Saint Charles Church's structure were salvaged from downtown urban renewal projects in Huntsville, and then painstakingly set in Flemish bond. This bricklaying style, favored by some colonial craftsmen because it confers cohesion and durability, is a modality whereby the bricks' ends and sides alternate in each course. Other details of Merchant's Hope Church are paralleled in the Huntsville church. These include omission of a bell and a steeple, just as these were omitted from Merchant's Hope. A Celtic Cross containing Bp. Clark's first Prayer Book was later placed atop the steeply-pitched roof (evoking a Tudor style) of Saint Charles, near the western entrance to the narthex. A set of steps ascending to the entrance of Saint Charles Church exists to accommodate the undercroft, a feature not found at Merchant's Hope. The round-arched main entrance of Saint Charles does not have the neoclassical pilasters which characterize later colonial design, consistent with their absence from Merchant's Hope Church. Saint Charles further expresses the craftsmanship of the talents of her parishioners with the transoms of hand-beveled glass. The ornamental steel door was dedicated in memory of Richard French Cox, and given by friends. The transoms between the narthex and sanctuary were donated by Lu Yielding Downey and James Asbury Downey. The Narthex also contains a large portrait of Saint Charles, King and Martyr, on the West wall, as well as portraits of Archbishop Robert Sherwood Morse, Bishop James Pollard Clark, and Bishop William Conger Wiygul. (The latter two are depicted on p. 32; photos of the church's interior and exterior appear on the inside, back cover.) One further omission, this from the grounds, corresponds to the situation at the Merchant's Hope Parish Church, not by design but by default. Saint Charles lacks a graveyard due to its relatively modern downtown location, while in colonial Virginia there was no necessity: Because the estates of the James River gentry were sizeable and scattered, family burial grounds were customary.

A clockwise, winding staircase leads to the undercroft, a concession to the practical needs of a modern parish. The stairs pass by a Madonna mask copy from Michelangelo's "Pietà", donated by Bishop Clark in memory of his sister, Evelyn Clark Ware. The undercroft accommodates a rector's office, library, and kitchen. (Renovations in 1986 were a gift of Mrs. Jack Barclay.)

In the sanctuary, as one enters from the narthex, again through doors with hand-beveled glass transoms, the solemn Anglo-Catholic tone is set throughout by the fourteen stations of the cross, painted by parishioner Mrs. Otto Freudenberger. Behind the altar on the eastern wall, is a stained-glass image of Saint Mary Magdalene, dedicated to the memory of late parishioner, Robert Kirk Bell, already when Saint Charles Parish met on Madison Street. Rescued from destruction in Germany in World War II, the Magdalene, in blond braids, is portrayed wearing German folk-dress, holding a chalice with the German eagle crest thereupon. Below the Saint Mary Magdalene window is a triptych of the Madonna and Child, flanked by the Archangels Ss. Michael and Gabriel. The altar was donated by Fran and Art Ousley, Judy Ousley Johnson, and Dicky Ousley in memory of their son and brother, Thomas Randolph Ousley in 1985. The pulpit was also donated by Mrs. Jack Barclay.

On the South all, between the pulpit and altar, behind the choir is a stained-glass window with a depiction of Jesus which was also dedicated as a memorial to Robert Kirk Bell. The lower right corner, from without, bears the trademark of Laukhuff Stained glass crafters, Memphis, Tennessee. The eastern grounds of the property contain a small garden with a bench; images of Saint Francis of Assisi may be found throughout the grounds and the iconography of the interior of the Saint Charles parish, where a small chapter of Third Order Franciscans is organized.

Liturgically, Saint Charles parish would be considered "high church", not unlike many other parishes within the Anglican Province of Christ the King, which embraces the 1928 Book of Common Prayer. Daily mass is celebrated, except on Saturdays. Special emphasis is placed upon the saints and other feast days (using the Ordo Kalendar), including, naturally, the commemoration of the parish's patron, Saint Charles, King and Martyr.

* Dunlap Cabin. The two story cabin from which the chestnut wood was extracted was constructed c. 1849 by Samuel Dunlap, born c. 1802. He was the father of Francis James Bell Dunlap, who married Louisa Emmaline Terry in Morgan County, Alabama, in the 1860s. Mrs. Emma Lawson Dunlap lived in the cabin until 1924.

[THE REV'D DEACON JOHN DAVID EDWARD MILAM, a member of Saint Charles Church, Huntsville, Alabama, was ordained to the diaconate in 2009. He is active in the parish and in our Society in addition to his career in logistics and technology.]

(from p. 54)

EM IIc – Other English Shows, 2009 and 2010

(to p. 52)

- Victoria and Albert Museum – "Baroque 1620-1800", 2009
- Tate Gallery – "Van Dyck and Britain", 2009
- National Portrait Gallery – at their remote property, Lyme Park, Cheshire – "Charles I: King and Martyr", 27 Feb. to 31 Oct. 2010, the only one of these reports to announce an exhibit still open.

This is a good place to mention our prayerful intentions for those who curate, guard, repair, and restore the works in the above exhibits and those mentioned in EM IIa (p. 59), IIb (p. 53), and III (p. 52). Pray for conservators, that their professionalism and skill may be exercised to the glory of God.

To reveal an artist' work as he created it is thrilling. Much lies in removing obscurants—grime, varnish, mildew, dust, soot, and powder stains as of the bomb-damaged Delaroche (p. 61). Causes include poor conditions of display or storage, 'natural' wear and tear/aging, the artist's use of inferior materials, or improper past conservancy—and much in repairing physical damage from vandalism, accident, or various piercing modalities, including shrapnel from bombs or gunshots. Irreparable or extreme damage can be inflicted in seconds: A rare painting, stored book-wise on the shelf of a heavy safe, was cut from one edge of the stretcher to the other when it was pulled out of the safe. Restoration and repair results are miraculous, the diseased and injured restored to fullness of health, the True Faith revealed, as Christ appeared to Saul, whose eyes three days later, upon Ananias's prayer, saw, as "there fell from his eyes as it had been scales: and he . . . was baptized."

***Edward II 1284-1327* by Harold F. Hutchison**

Assessed by John A. E. Windsor

with reference to

The Greatest Traitor: The Life of Sir Roger Mortimer, Ruler of England 1327-1330

by Ian Mortimer

Edward II 1284-1327 by Harold F. Hutchison, New York: Barnes and Noble Books by arrangement with David Blair Associates, 1996, viii + 180 pp. ISBN 76070-223-3. Hardcover.

The Greatest Traitor, The Life of Sir Roger Mortimer, Ruler of England 1327-1330 by Ian Mortimer, New York: Thomas Dunne books, St. Martin's Press, 2006, xv + 377 pp. ISBN 0-312-34941-6, EAN 978-0-312-34941-7.

THIS ESSAY is constructed more in the manner of a consideration or reflection than a formal review as the material it covers is not entirely original in its research modalities; it does seem worthy and appropriate in its own right as an appraisal of an overlooked if not really obscure reign, one that was fraught with distortion and weighed down by tragedy.

Thirty years ago Harold F. Hutchison published a short biography of King Edward II 1284-1327, the first complete such work on the life of Edward of Caernarvon as he was known; the king was named after the place of his birth, Caernarvon Castle. The book is a compilation of four modern evaluative source studies including Professor Hilda Johnstone's edition of *The Letters of Edward, Prince of Wales 1304-5*, and her chapter in *The Cambridge Medieval History*. The other source work used is from the Rolls Series and the investigations of scholars from the Victorian period through the late XX Century.

Edward's reign (1307-27) lasted a long and discordant two decades and was filled with disastrous events and consequences for the Crown and the nation. There can be little favor allotted to the king's behavior or to his effective performance as he engaged in the conduct of rule.

Despite the contemporary misgivings of moral judgment which reverberated in censure and have had ample place, a modern, more objective focus seems not to have much lessened the fact that Edward's reign bore the marks of continual misdirection which diminished royal authority and sent the realm reeling off course. For the sake of good government the affinity Edward should have had and the ties he should have cultivated with the nobility, gentry, and retainers remained undeveloped, squandered in unproductive court intrigue. The lack of princely skills on his part worked against the balancing of interests in his own realm, in the far reaches of the north and the west, and in diplomacy with France and his claims in France.

Historians of the XIX and early XX Centuries especially found Edward wanting in nearly any of the acceptable qualities of kingship; he did not have the ability to control the functions of the state or to rule in his own right. Absent were the conciliatory attributes of a king or a willingness to take counsel. And Edward showed an ineptness at compromise. The king had an unfortunate sense of indecision which led to military defeat, notably on his Scottish campaigns, and he was accused of having an unadmirable and unmanly character. Edward could not draw people who counted to his cause, nor could he retain them in his service. The king's predilection for unsuitable companions was piteous verging on a form of madness as the chroniclers speculated. Could it have been the dreaded unvariegated porphyria which ran through the royal lineage in a later epoch?

Over the last century and a half Edward of Caernarvon was characterized as a trifler and as not businesslike, described as terribly big, dull, and unmannerly, indeed as an oaf, and styled a weakling and a fool.

Prominent over the charges of impropriety laid against him was the notion that he was destitute of all the qualities of his great warrior father Edward I, the 'hammer of the Scots' and the greatest of the Plantagenet kings. His son, Edward of Caernarvon, Edward II, was said to have conjured a low taste for unworthy favorites. In an age that was very close to pagan in custom and manners,—and far removed from comfort and sanctimony, when wealth for the resourceful and the well-to-do alike depended on the wool, fish, and hides trades, Edward II's main source of revenue outside the British Isles, which should have given him the requisite added leverage, came from across the seas, from France, Brittany, Normandy, and Burgundy.

Within Britain, the king's financial support was supposed to have come from his own vast holdings and patronage and from his remaining on good terms with the northern border-lords, the Scots, and the Welsh Marcher lords. The king was mightily dependent on the fervor and loyalty of the great families who held the privilege in those parts—the Nevilles, the Percys, the Mortimers, and the Beaumonts—and also Thomas Wake of Liddel and the Butler magnates in Ireland. And therein lay the problem for central authority in the realm; it depended on the king's ability to balance off or counter the competing interests of the powerful.

It is well to remember that anti-Semitism was rife in England at the time. The Jews had been expelled from England in 1290 by Edward I with the complicity of the church. The Jewish communities of London, York, and Lincoln were uprooted and destroyed. Their number is generally given as three thousand but there could have been more. Everyday life was an increasingly complex affair in the early XIV Century in terms of its institutional, political, and transnational economic implications. Mercantile trading and the marketing of loans on a large scale were still in the hands of a few patrons of consequence. The banking houses of the Bardis, the Frescobaldis, and Ricardis were significant players in the affairs not only of the Italian city-states, but of France and England.

Edward II was duke of Aquitaine; his maternal grandmother was Joanna of Ponthieu, Queen of Castile. His paternal grandmother was Eleanor of Provence, the widow of Henry III. Edward of Caernarvon and the great magnates speculated extensively in the wool market. War and peace was at critical times determined on the persuasion of the London guilds and the stakes the great merchant families held in markets in terms of their outlays and gifts to the Crown.

The more openly fratricidal feuding and in-fighting that marked the later stages of the medieval period had not yet broken out into the wayward factionalism that was to characterize the country eighty years hence in the Wars of the Roses (1455-87)—two or three wars depending on how one divides events and the encounters of battle. The anarchy of Henry VI's long and unfortunate reign was still six generations on, Henry a king who like Richard II had come to the throne in his minority and had to vie with his councilors for the power to lead, which he was in the long run not able to do by exercise of his right.

During Edward II's time armed rebellion and civil war were constant threats. In fact there was civil war in Scotland in 1306, a year before Edward of Caernarvon came to the throne in England. The cause of it was Robert Bruce's murder of John Comyn, his principal rival for the Scottish throne. And there was civil war again in Ireland (1315-18) involving Robert Bruce's brother Edward Bruce, who had become High King of Ireland in May 1316 and was killed at the Battle of Dundall in October 1318.

Edward II's able and compelling father, the great warrior, had bequeathed to him a peace created out of the exhaustion of contending forces, a gift that the son was seen to dissipate. It was a peace wrought of much bloodshed, and of temper and taxation; force was the political capital of the times and Edward II expended his tempestuous father's legacy with great rapidity and insult. It is worth

noting that Edward II was said to have been brave in battle and even in defeat, as in his failed attempt against Robert Bruce at Bannockburn in June 1314.

At fifteen years of age, Prince Edward of Caernarvon was betrothed to King Philippe IV of France's daughter Isabella, later styled the 'she-wolf' of France by whom he sired a successor, the more gainfully disposed Edward III, who in turn was bound by oath and in fealty to the king of France but who also claimed the throne of France.

As king, Edward II had the misfortune of having to deal with the Anglo-Scottish Bruces and with Roger Mortimer, the Earl of March, in all their respective interests and ambitions. In the struggle for supremacy and in the constant border warfare in the unassimilated parts, in Scotland, , Wales, and the north of England, all the flaws of the supposedly weak-willed Edward were drawn out to show him as wanting in every way of leadership and for much the worse ongoing. Edward, it appears, was an affront to the time-honored notion of Sacred Kingship. The defining limit was the scandal with the De Spencers and before that, with Piers Gaveston, the Gascon knight created Earl of Cornwall by Edward.

Near the end of the twenty-year reign, it was Edward's own queen Isabella who called the parliament which deposed the king. Edward's memory was venerated by the people of England even if the centuries have been less than kind to his reputation as monarch. Scholarly opinion has been more adverse to him than it has been to the other two kings who were deposed amidst great controversy at the waning of the middle ages, Richard II and Henry VI. However it was the deposition of Edward II which was brought up mainly on the pretext of precedence at the trial of the King-Martyr Charles I in 1649. Richard II's deposition had been partly based on Edward II's process and merciless downfall. King Edward was only forty-three years of age when he was murdered. He was the last of the Plantagenets not to speak and converse in English. (He spoke French, Latin, and Spanish.)

As for the regicides of 1649, they convened over the consideration of Edward's deposition document, that is, as the charges in it had been brought to bear against Edward II in 1327, it proved to be instrumental in their decision to act, convict, and execute the King-Martyr Charles. The six Articles of Deposition of 1327 emphasize in the most general but concise terms the obstinacy and pride of the king and the "evil counsel" by which he was said to have destroyed the Holy Church. They bespeak the violation of the king's binding oath to do justice to all, and the damage and ruin to the realm for lack of justice, including the problems that came of governing Scotland and Ireland and the loss created by the alienation of France.

The very first Article of Deposition stressed the incompetence of the King, Edward II, to govern and the dishonor he had brought upon himself as crowned king in the governance of the realm. It was the alleged aptness of this example, in the notion of a covenant broken with the community of the realm, which emboldened the army and the republican prosecutors of 1649.

God's wrath and man's fallen state were fit and sustaining topics for the institution of the Church to fulfill its proprietary rôle as guardian of religion. The Church illuminated the path to deliverance and immortality for its penitents. And it was the wealthy faithful who delivered the means by which the Church in its powerful utterances could lay up treasure against the sins, mistakes, and detours of life's journey of the collective militant. The Church held the keys to salvation and was the bulwark against further cruel infliction of punishment for transgression in the world beyond which might entail the worst or the best replication and enhancement of what one had done, accomplished, or been accounted for during one's earthly existence.

The emphasis in the document on the intended destruction of the Church by the king, in the first and the fifth of the Articles of Deposition of 1327, indicated how profoundly the rebel lords detested Edward's misrule and that of his minions who were ever fewer in number as the king's fortunes sank. One can ascertain that there was a formidable consensus and loathing against the king. The rebellious forces in the army and the dissenters of 1649 had used the pretext of an ancient quarrel three centuries previous for the legal harbor of their animus toward the King-Martyr Charles.

In Ian Mortimer's *The Greatest Traitor*, we have a precise and well-documented history of the rise and fall of Edward II's nemesis Roger Mortimer, the Earl of March.* The author has taken us through an examination of the contemporary evidence and sources, some of them newly searched, of things relating to the Mortimers and the historiography of their rise to prominence. One begs to differ however on the *post-obitum* existence of King Edward, that is, that the king somehow was allowed to escape dreadful death by 'skewering', "a burning rod piercing his private parts", his fate as stated in Ranulph Higden's *Polychronicon*, and that he lived out his life anonymously as a hermit on the Continent. Richard II was also said to have had an active posthumous life, rumors of which led to open rebellion and in fact were completely spurious.

The chroniclers of Edward's era and place in time, with the exception of Manuele de Fieschi, had it right, difficult as it is to contemplate such a dire and deliberate infliction. Richard II's death was also, though not equally, macabre; he was almost certainly starved to death or died of strangulation, gagging on his own flesh, as a result of an imposed starvation: In his final agony it was said he was reduced to eating the flesh from his own arms and hands such was the inhumanity of his jailers and torturers.

Edward II's remains were at first interred in the abbey church of Saint Peter at Gloucester. The tomb, Harold Hutchison tells us, immediately became a place of pilgrimage and a miracle-working shrine; the proceeds from the pilgrims who flocked to the shrine enabled the monks of Gloucester to rebuild the abbey. END.

* A note on the dust-jacket states that the book's author is not descended from its subject. This may be just as well for Dr. Mortimer, a research fellow at Exeter University. One would not proudly claim descent from the dreadful regent Roger Mortimer. Perhaps the adjective 'dreadful' is superfluous, for few regents have resisted the temptations of proximity to power or the exhilaration of exercising it, providing strong circumstantial evidence to prove one of the most often misattributed apothegms, actually from a Letter in the *Life of Mandell Creighton* (1904) by Lord Acton (1st Baron Acton, Sir J. E. E. Dalberg). Lord Acton was Roman Catholic, a Whig MP, a controversialist, and a prolific writer on political and ecclesiastical subjects. Creighton (1843-1901) was elected Dixie Professor of Ecclesiastical History at Cambridge and Fellow of Emmanuel College in 1884, became Bp. of Peterborough in 1891, and was translated to London in 1897. It appears that he was highly competent, dispassionate, fair, and well-regarded in scholarship and in administration. We often quote his compelling statement (Laud Memorial Lecture, 1895) that supports the propriety of considering King Charles to be a martyr and that he died to preserve Episcopacy. -Ed.

[JOHN ARTHUR EDWARD WINDSOR, BENEFACTOR, is a new contributor to SKCM News. He was born in April, 1941, two months before Operation Barbarossa. He was received into the Russian Church by Bishop Seraphim, Eparch of Berlin; his encrismal sponsor was the Grand Duchess (Grand Princess) Olga Alexandrovna, the Tsar's sister. Mr. Windsor was created Count of Constantine by Admiral Jean François Darlan, head of the North African Department of the French state. The death of Admiral Darlan changed the course of the war and the destinies of nations.

As the Soviet armies swept through Eastern Europe in the closing days of the war, the Count of Constantine, for the sake of expediency and security, was placed under the protection and wardship of the Hungarian Supremo, Admiral Miklós Horthy and was then in exile with the same. He was recognized by anti-Soviet parties as Count of Jassy (Jasi). He observed the Nürnberg trial process and the outcome and executions which followed, the youngest person so present, all of which was a sobering lesson in the consequences of war—its ravages and the fruits of international justice.

Over the years, Mr. Windsor has served as a patron of charitable organizations and pious societies alike. Following Crown service in Canada, he has devoted his life to the care and counsel of refugees and exiles, the poor, the disabled, and the disenfranchised in the nations of the former Soviet bloc.]

Benjamin Guyer and the Anglican Counter-Reformation

by Charles J. Bartlett

Benjamin Guyer, an exciting author at Covenant-Communion, prescribes King Charles the Martyr as a remedy for troubles encountered by modern Anglicanism. Guyer's article in *The Living Church* (31 Jan. 2010, Vol. 240, No. 5, pp. 8-10) is a well-informed, generous, and sympathetic examination of Caroline history and cult. In his day and by his principled martyr's death, Charles saved episcopacy. Puritans saw, to their alarm, and historians later validated, that Charles was a more powerful protector of the Church dead than alive. Guyer constructively posits how his *cultus* may be of particular value today. The royal cult enabled what Guyer calls the "Anglican Counter-Reformation", ultimately preserving the Church from being overcome and obliterated by an onslaught of Puritanism. The Book of Common Prayer had already been outlawed, the Bench of Bishops abolished, and the House of Lords eliminated some years before King Charles was beheaded. Just as they developed immediately upon his death, Guyer hopes that a revival of pious devotional, or cultic, elements specific to Charles I might allow a like preservation and reawakening of *Ecclesia Anglicana* in our own time.

THE ANGLICAN COUNTER-REFORMATION

Guyer analyzes certain aspects of the 'Anglican Counter-Reformation', noting its liturgical nature, often summed up as the "beauty of holiness". Laudian reforms were orthodox responses to visually bare and iconoclastically-minded Puritan worship. Unlike earlier Anglican periods of contest, Laudian discipline was framed "not in controversies between Anglicans and Roman Catholics, but in those between Anglicans and Puritans. . . . [T]he reign of Charles was characterized by Puritan opposition." The policies of Charles I (many of which carried over from Elizabeth and James I) basically aimed to maintain the Settlement—the episcopate, the order of the prayer book, and the Church as the visible (baptized) Christian community. "Charles maintained his father's prohibition of public speculation about the doctrine of double predestination, a prohibition aimed directly at Puritan theology." As the King's chosen Archbishop, Laud (no innovator but a reformer) enforced canonical uniformity. This angered Puritans, leading to Parliament's rebellion in 1640 and ultimately the infamous regicide of Charles I (30 January 1649). Charles refused to accept Presbyterianism as the natural discipline of the English church, and thus the King lived and died "according to the profession of the Church of England". This was a clear, unambiguous affirmation, on the King's part, of the necessity of episcopacy and monarchy, and the validity of the Anglican Counter-Reformation."

POPULAR CULT

The Royal Cult was indeed an older and a stronger cultural force than Stuart canon law. Mr. Guyer discusses the power and resilience of this cult, and how it girded the larger English counter-reformation, identifying two main components—the royal touch and image. These help justify the plentiful XVI Century claims, otherwise known as 'royal supremacy', of Henry VII. "The English Reformation did not diminish the importance of the royal touch, but amplified it. In the XVI Century, Roman Catholicism became the major opponent of this ancient and popular pattern of royalist piety; the Church of England, however, was one of its defenders and preservers. From the Anglican perspective, the monarch—not the pope—was the defender of the English church, and the royal touch was a God-given, miraculous vindication".

During the Great Rebellion, the ‘execution’ of King Charles further enhanced royal prestige and therefore the Anglican Cause. From the royal touch to relics from the scaffold, was provided a renewed focus for Anglicans living in exile or under the Puritan yoke: “The royal touch continued to function through items such as handkerchiefs which were dipped in the martyred king’s blood. These miraculous events [*i.e.*, cures —*Ed.*] were well known and widely reported, by word of mouth and in print.” Royal relics thus galvanized resistance against Cromwell’s Protectorate, their enshrinement providing private places of worship and fellowship for Anglicans, helping to enable the survival of orthodoxy during dark times.

But the heart of Anglicanism remained its liturgy. Added to prayer book offices were devotions from *Eikon Basilike*, “The King’s Image”, or colloquially, “The King’s Book”, a compilation of prayers and meditations penned by Charles I and used by the faithful during the interregnum. It became the foundation of the dedication of 30 January as the Martyr’s feast (first conceived as a fast)—the capstone of Royal Cult and Church, “the fact his liturgy says he was murdered by ‘wicked men’ . . . reveals the Anglican Counter-Reformation emerged victorious in the Restoration”.

CONCLUSION

Popular piety, often neglected by historians, is recognized by Guyer as the basis of restoration, especially the memorials belonging to saints, “that honoring martyrs, believing in miracles, and reverencing relics are part of being Anglican”. Perhaps a renewal of both Image and Touch around the memory of Charles I might help present-day Anglicanism survive the long-dure of modern times.

A NOTE FROM THE EDITOR

Imagine the reaction of your Editor when first seeing the front cover of the 31 Jan. issue of *The Living Church* (TLC). It is graced by a sizeable (8 × 8½ inch) reproduction of Mytens’s 1631 portrait of the handsome, confident, young King, having emerged from the tentative and shy persona of his sickly youth. At age 12, upon the tragic death of his older brother, Henry, Prince Charles was suddenly on front stage. Not panicked, James (who was endowed with that royal trait of being able to handle any situation he encountered) began lovingly and intensely to mentor his second son, now heir-apparent. The task was shared with other trusted persons such as Sir Endymion Porter, the Duke of Buckingham, and many others of quality.

Charles had of course been accustomed to the social company of the brilliant, talented, and accomplished intellectuals, artisans, and aesthetes who surrounded the intelligent James, viewed however as somewhat crude due to his ‘rustic’ Scottish manners and speech, and his physical weakness, clumsy and ungainly. The prince’s tutors and chaplains were first-rate: One of his chaplains was John Donne. Charles spoke Latin fluently, and became a more than adept horseman (superlatives were used to describe his skills).

Your Editor was agog: Was this really *The Living Church*, looking more distinguished than ever it had looked? (Upgrade The Living Church Foundation’s Standard & Poor’s rating.) And not only because of the cover, chosen to highlight a remarkable essay in it, but because overall, it reflected the traditionalist spirit of Anglicanism and the right kind of ecumenism. Several other well-chosen works of art were in this issue of TLC—well-chosen because, by the diversity of artists selected and the subject’s age, they communicate the picture of a complex man, not the Puritans’ monochromatic, one-dimensional, stiff, boring dolt of inferior intellect.

Many historians have remarked that in a seeming paradox, Charles was more powerful dead than alive. I have written elsewhere that Cromwell realized the mistake he made even before the beheading. In a rage about something—probably just someone disagreeing with him—as the ‘trial’ was approaching, Cromwell said, “I’ll have his head off, with the crown on it!” When he began to realize his mistake, it was too late. The machinery of regicide had been set in motion. His chief propagandist’s *Ikonoklastes* was remaindered while the King’s *Eikon Basilike* went through edition after edition, a runaway best-seller. Then Cromwell knew. King Charles already knew: He told Bishop Juxon that before long he would be with Jesus. He said that he would be exchanging his corruptible crown for an incorruptible crown. The previous day he told his 12-year old daughter, Elizabeth, not to shed tears for him, that he would be a glorious martyr. And those who knew about Jesus’s Resurrection and believed, knew it all along. No matter how bad things get, “I know that my Redeemer liveth.”

***The Southern Portals of Byzantium:
A Concise Political, Historical and Demographic Survey of the Greek Orthodox
Patriarchates of Antioch and Jerusalem***
by Robert Brenton Betts

reviewed by Alexander Roman, Ph.D.

The Southern Portals of Byzantium: A Concise Political, Historical and Demographic Survey of the Greek Orthodox Patriarchates of Antioch and Jerusalem by Robert Brenton Betts. The Musical Times Publications Limited, London, 2009. ISBN 978-0-9545777-1-1

One of the truly magnificent results of the ongoing rapprochement between the Eastern and Western Churches is the growing number of scholarly works by Western academics which focus on all aspects of Eastern church life. By twenty-five year Society member Robert Betts, this book is an enthusiastic and comprehensive contribution to that dialogue and body of literature.

In fact, Betts has really produced two books in one. His extensive discussion of the topics and tangents he leaves for the copious notes provided at the end of each chapter would rightly constitute a separate volume, if published independently. And as someone who has been studying all things Eastern Christian for more than thirty years, I find that "second volume" the more engaging. It is a veritable reservoir of a true scholar's reflections and it is also where Betts comes to terms with the spiritual revolution that the Eastern Orthodox Church has so obviously engendered in his own mind and soul.

With respect to his topic, Betts has taken "one stop shopping" to an academic and spiritual level. Within the covers of his book, we may find something about everything that is to be known about the Eastern Orthodox Church. The author painstakingly includes an informed discussion about the important interplay between faith and culture (and politics) as it has unfolded in the history of the Eastern Church from its very beginnings. The book admirably provides a comprehensive, analytical, and positive approach to a Christian tradition that, for Westerners, has variously appeared as fascinating and irrelevant to contemporary times.

Betts takes the neophyte along the historical and liturgical inroads of a broad introduction to his topic. Those who would like more in the way of advanced discussion he ushers into the backroom of his detailed reference notes. All of his readers will come away from the experience enriched by the awe that not only is inspired by the golden domes and colourful iconography of the Orthodox Church, but also by the record of her historic and ongoing struggles to maintain her own identity and protect the people entrusted to her pastoral care, in the homeland where her patriarchates normally exercise their jurisdictions and in the Diaspora.

Betts achieves this feat not only by taking us, his readers, into the inner sanctum of Orthodox Christian history and liturgy. He himself relates to us from his own experience which is that of a Westerner who has yet to shake off his own bedazzlement as he reflects upon his appreciation for the mystical other-worldliness of the Eastern Church and her particular life in the Spirit, so very different from that of the West.

But Betts remains a Westerner in the Eastern Church. He sources and relies on Western commentators, such as Benz, which obliges him to come to conclusions that would be different from those of actual Eastern Christians with respect to certain matters. On page 22, note 11 there is a discussion of the Sign of the Cross which is not intended to be a review of its historic development. The current Byzantine practice of using three fingers in tracing it over oneself, however, is not as removed from the Western experience as one might assume. We know that Pope Innocent III, who was the pontiff who met Saint Francis of Assisi, issued a letter defending the use of the three-fingered Sign of the Cross, and going to the right shoulder first, as uniform for both Western and Eastern Churches. And before this, there is evidence that Christians everywhere crossed themselves with two fingers, like the Old Believers of Russia continue to do today. Finally, making the "Little Sign of the Cross" within Western High Church traditions—over the forehead, mouth, and heart—is a practice that was universal at one time, too, and which only the Western Churches have maintained to the present. Roman persecution of Christians tended to necessitate a more modest form of the Sign of the Cross which was expanded after Christianity was legitimized under Constantine.

On pages 134-135, the author distinguishes between Eastern and Western practices governing Palm Sunday and affirms that olive leaves (with or without palm branches) are used in the East. However, it is because the Local Church is so central to Orthodoxy that so too are their local customs. In the Slavic Orthodox Churches, neither palms nor olive leaves are used on Palm Sunday, but pussy-willow branches. This is not because palm fronds could not be imported to Eastern Europe but because the bursting forth of the buds on the branches so wonderfully speaks to the faithful in that tradition of the Resurrection of our Lord.

The author's well-researched and informed discussion of the truly ecumenical spirit and practice of the Antiochian Orthodox Church as the foundation of its success in reaching out to so many in North America focuses on a consideration of the two Western Rites that jurisdiction has made room for within its liturgical praxis.

It is in the Antiochian Orthodox "Rite of Saint Tikhon" (named for the Holy Hieroconfessor and Moscow Patriarch who first spearheaded the move to open Orthodoxy to the Western liturgical experience, including the tradition of the Book of Common Prayer) that we may find "Orthodox Anglicans" a good number of whom venerate Saint Charles, King and Martyr.

Some of the terminology the author employs when referring to certain churches would be considered offensive to them. For example, the author insists on calling Eastern Catholic Churches "Papalist Uniate Churches." "Uniate," let alone "Papalist," is a term that is always best left alone when speaking of Eastern Catholics. It is a term of historic opprobrium against the Eastern Catholics who have, truth be told, made significant strides in the last few decades in reclaiming their formerly Latinized liturgical heritage and ecclesial culture. The Greek Catholic patriarchates are anything but subservient to "papalism" and would reject that term outright (as well as any current papal initiatives that could weaken their ecclesial particularity).

In addition, the Oriental Orthodox Churches reject that they are "Monophysite" and the heresy that in Christ there is one Divine Nature. They call themselves "Miaphysite" and recent ecumenical discussions with the Eastern Orthodox have shown that centuries of misunderstanding, not any actual Christological heresy, have kept those two Orthodox ecclesial families apart.

Finally, the Assyrian Church of the East rejects that it is "Nestorian" and rejects as heretical the view that in Christ there are two persons. Moreover, they have come to a full Christological agreement with Rome and their title of the Mother of God as "Christotokos" or "Bearer of Christ" is now accepted as perfectly Orthodox.

Betts's insistence that Nestorianism as such is a resurgence of Arianism is the only theological peculiarity to be found in his otherwise excellent work. Nestorianism can in no way be considered to be a form of Arianism. (There were actually three kinds of Arianism at the time of that controversy, including the Semi-Arians. Although the Arians were agreed on not paying to Christ the adoration as an Equal to God the Father, they nevertheless did worship Christ.)

Moreover, the as yet undivided Orthodox and Catholic Church of the First Millennium was extremely benevolent to Nestorians who rejoined her communion – something that did not obtain with converts from the more notorious sects.

However, all this is fodder for the kind of theological discussions to be enjoyed with cake and coffee at hand. These points take nothing away from the great value of Betts's work. His book is a must for the library of any and every inquirer seeking to come to a better understanding of the Eastern Church. Given the way Western Churches have been going these days, a good knowledge of the Christian East may come in very handy to a number of us one day!

[ALEXANDER ROMAN, PH.D., O.L., has his degree in sociology and is employed as a legislative researcher and executive assistant at the Ontario Legislature in Toronto. He is an Eastern Catholic and has an enduring interest in hagiography, the Eastern Church, and Anglicanism. He has contributed articles on these subjects to SKCM News for twenty years; these works have emphasized devotional subjects and put forth Saint Charles as a force for the unity of all Christians. He presented his original devotional writing, Akathist to Saint Charles, to the Society in honor of the Semiseptcentenary of the Royal Martyrdom; recently he composed a devotional text, "The Crown of Saint Charles", for the Devotional Manual. Dr. Roman misses no opportunity to tell people about the Martyr King.]

Europe's Physician: The Various Life of Sir Theodore de Mayerne

by Hugh Trevor-Roper

reviewed by Sarah Gilmer Payne

Europe's Physician: The Various Life of Sir Theodore de Mayerne by Hugh Trevor-Roper. Yale University Press, New Haven & London. ISBN 0 300 11263 7 [DATE](#)

Sir Theodore de Mayerne has long been familiar to me for two memorable events: the eloquent letter of King Charles imploring him to go to the aid of his beloved Queen: "Mayerne, for love of me, go to my wife", and Mayerne's response to the Queen's complaint that she would go mad: "Madame, you are mad already."

Mayerne, the most celebrated physician of his time, was also personally amiable; wise; a doctor, diplomat, agent of Kings, a delver into political intrigue without fanaticism; a calm pragmatic presence and a voice of reason.

A Huguenot, Mayerne and his circle were concerned with "chemical medicine", that is to say, with the doctrines of Paracelsus, Hermetic and alchemical philosophy, and Spagyria, or Hermetic herbalism (also called iatrochemistry). The Paracelsians were bitterly opposed by the Paris medical establishment, which was Catholic and militantly Galenist and Aristotelian.



Sarah Gilmer Payne

Anyone who has viewed the strangely beautiful and profound alchemical engravings and emblem books of the XVII Century, or read Carl Jung, for that matter, will recognize that alchemy is fraught with immense philosophical and psychological depth. It is recognized as the precursor of modern chemistry; modern medicine owes much to it as well.

Mayerne was a court physician, first in France to Henry IV, and later in England to James I and, of course, Charles I.

He was highly favored and well liked by King James, who frequently employed him on diplomatic missions to the Continent. Because his patients included so many of the influential and the great of all religions and nationalities, Mayerne moved easily among them all. The strong Anglicanism of Charles I and Laud conflicted with the international cause of the Huguenots, and Mayerne was not employed by King Charles in the same diplomatic capacity as he had been by King James. The author observes:

"King Charles no doubt treated Mayerne, as he treated everyone, with courtesy and consideration, but the physician was no longer, as in the previous reign, a close personal friend of the monarch."

However, it is obvious that Mayerne was valued and trusted in his capacity as physician.

In addition to the King, Queen, and royal children, Mayerne's patients included the royal horses and dogs. The author informs us that the physician had many "learned discussions" concerning horses "with his old Huguenot friend, the King's stable master, M. de St Antoine."

It was also Mayerne who created the recipe for the coronation oil with which Charles I was anointed.* In the author's words, "It was evidently satisfactory, for it has been used ever since, and was compounded by [the exclusive purveyancers —*Ed.*], Messrs. Savony and Moore, for the 1953 coronation of Elizabeth II."

Mayerne had wide artistic interests, experimenting with pigments, oils, varnishes, and methods of repairing canvases and frames, among many other things.

This truly fascinating book was the result of many years of research by Hugh Trevor-Roper, and was published after his death. The breadth of his knowledge was impressive, and reminds one of the old adage that when a learned man dies, it is as if a vast library has been lost.

* The subject of the coronation oil is mentioned at p. 77 of Charles Carlton's *Charles I, the Personal Monarch* [2nd Ed., London and New York: Routledge (1995), xviii + 423 pp. ISBN 0-415-12141-8, 0-415-12565-0 (pb)], one of the better biographies of King Charles. "For the climax of the service Charles's sumptuous robes were removed to reveal clothes of white satin, as if to symbolize his marriage to the people of England. [Abp.] Abbot anointed the king's [hands,] shoulders,

head, arms, and breast with the sacramental oil. . . . Charles. . . set great store on ritual. He had the sacramental oil made up to his own special formula (which has been used ever since) of orange flowers, roses, cinnamon, jasmine, sesame, musk and civet." Carlton does not mention any involvement of Mayerne in formulating the oil.

[SARAH GILMER PAYNE, BENEFACTRESS, OL, of Martin, Georgia, has been a regular contributor to these pages for twenty-five years and has also written for The Royal Martyr Annual. Chief among her many interests are the Royal Martyr, the times in which he lived, and her many pets and animals, especially the equines. Sarah is presently working on an annotated bibliography of works on King Charles, his reign and his times, and the development of his cultus. Such a resource will help us as we work to fulfill our Society's Object to increase awareness of the Martyr King's place in history and critical rôle in preserving Anglican Identity.]

HIGHLY RECOMMENDED

"Anglo-Catholic in Religion" T. S. Eliot and Christianity by Barry Spurr

Cambridge: The Lutterworth Press, 2010, xiii + 325 pp. ISBN 978 0 7188 3073 1. £25, shipping varies, consult following**:

POST: Lutterworth Press, P.O. Box 60, Cambridge CB1 2NT UK WEB: www.lutterworth.com EMAIL: orders@lutterworth.com TEL: +44 (0)1223 366951

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Comments by the Editor

The Editor lauds a superb new book on our best-known member. The book's subject, a life member, was T. S. Eliot, the book's title, "*Anglo-Catholic in Religion*", the author, Spurr of Sydney, and the book, compelling. Barry Spurr is in the English Department at the University of Sydney, specializes in poetry, and is an Anglo-Catholic himself, worshipping at Sydney's storied Christ Church S. Laurence.

The title comes directly from Eliot's written 1928 self-definition, "classicist in literature, royalist in politics, and anglo-catholic in religion" (from *To Lancelot Andrewes*). It followed his self-defining acts of 1927, when he embraced Christianity (in its Anglican embodiment) by receiving baptism and confirmation, and renounced his U.S. citizenship to become a subject of the Crown. Born a U.S. citizen whose ancestry went back to the early colonists, he was thought peculiar for the second identification, "royalist in politics", but wouldn't have been had he chosen to be socialist, 'purist' or revisionist Marxist-Leninist, Trotskyite, or even anarchist "in politics". Remember, this was the time when the Western powers thought anything to be preferable to monarchy, leaving power vacuums open to opportunistic dictatorships. Eliot was also a bit odd, but not unique, as a literary classicist among so many avant-garde experimenters, but he was not an embarrassment to his set, at least on that account: Classicists certainly weren't the norm, either.

But to embrace Christianity openly, particularly its Anglo-Catholic wing, was beyond the pale. Spurr details Eliot's gradual move toward his reception of the initiatory and confirmatory sacraments, these precipitating his marginalization. Previously his involvement with Christianity was dismissed as dabbling to the extent it became known. Eliot was very private about it. In retrospect, some of his poems reveal the path he was on for a number of years before his formal adoption of Christianity; these hints, some subtler than others, are explained thoroughly by Spurr. He was cruelly rejected by nearly all of his former social set based on what little they knew about the object of their prejudice. Catholic piety, beliefs, and liturgy are objects of prejudice although the prejudiced are almost totally ignorant of them. Just read the next newspaper article you see that touches on church matters and note how little knowledge of religion resides in the general public (or the reporter who should be somewhat better informed), formerly members of so-called Christendom.

Of course, Roman and Anglo-Catholicism and Catholics have been objects of strong, widespread, and enduring prejudice within the Christian West since the Protestant Reformation, and to varying extents from various opponents throughout Christendom from the beginning. One now hears it said without apology that RCs and RCism are objects of the only socially acceptable prejudice. Many of these are members of heretical factions, 'progressive' protestant denominations, nominally Christians, and of course the unchurched, outspoken atheists, and the 'new pagans'. Sadly, and contrary to our Lord's explicit desire that "all may be one", prejudice also exists between the branches of Christianity. Islamic opposition to Christianity is beyond prejudice; Islamic factions vary in their attitudes toward 'infidels'. With the usual caveat about generalizations, those who are prejudiced seldom know much about the object thereof. Imagine if they had known! Just imagine! (We will concentrate on superficialities here, since prejudice seldom delves into its substantial bases, if any. Skin color is a good example.) A member of the literati, the author of *The Wasteland*, kneeling and counting the beads while saying

five decades; double-genuflecting thrice as he goes forward to venerate the Cross, kissing his Lord's Feet; striking his breast at "Mea culpa, . . . mea maxima culpa" or osculating the hand of his parish priest who presents him with a sacramental—a blessed palm frond or piece of blessed chalk. 'How boring, how déclassé. And together with working class people . . . At least his parish is in a fashionable area . . . Do you suppose he really believes it?' As the saying goes, 'He walked the talk.' And Spurr proves it.

He did indeed believe. And he knew that the Faith is all of a piece. Today many Catholics, Roman and Anglo-, are 'Cafeteria Catholics'. They pick and choose, a very tempting strategy. Certain doctrines are considered "just too much". Perhaps they are difficult to conform to, or would upset one's life too much, take away pleasures to which one is accustomed, are too embarrassing, like hand-kissing and breast-beating, or are just not 'modern'. With regard to being modern, a teaching is not modern, or old—it is God's. Remember the Divine Saying, "My time is not your time. . . ." In the U.S., even the leadership find many of them embarrassing, and the clergy follow their lead, seldom preaching on them. Bishops approvingly teach and write about heresy, or speculate about it. Those who eschew the innovations are chastened or removed. (I note that we are not talking about S.K.C.M. policy; there is none except devotion to Saint Charles. I make these points to explicate Mr. Eliot. If you feel sympathetic to his beliefs, he may be an exemplar for you, like a patron saint Eliot believed that one had to accept the entire package. Wouldn't a progressive think that to be mindless? 'You mean I wouldn't have any "choice"?' Doesn't God respect my "personhood"?' Eliot didn't care for the opinions of others (No doubt he wasn't rude and didn't 'disrespect' them, but he wouldn't have taken the external opinion into account.)—not that he wasn't sensitive to it or embarrassed by it—but he was less concerned about his possible embarrassment than the eternal good of his soul. Eliot surely suffered embarrassment. We all do when we are aware that someone else thinks what we're doing is stupid. Eliot was a public figure so there is no doubt that he suffered embarrassment. Perhaps he was able to see it as one of many crosses to bear, but thinking that way doesn't make the embarrassment go away. And he doubtless suffered it his entire life, because some of his literary peers would have been not only non-religious, but anti-religious. In photographs, his face surely shows pain. There are still many unanswered questions about Eliot, including his decision not to visit his hospitalized first wife, or his inability to do so, and passages in his poetry that he declined to explain. But knowing about his practice of religion makes it easier (for me, at least) to accept him as an exemplar. We can all be proud and vain, and have little reason for such sinful feelings compared to Eliot. But he realized the importance of being obedient and accepting authority. Imagine how insufferable he might have been in 1948, when he both won the Nobel Prize in Literature and also was invested with the Order of Merit, had he been worldly. How difficult must it have been for him to cultivate humility, as he did, to submit to the tedium of being a vestry member in his parish church, or to go to confession and take it seriously? That he took on the full practice of the faith—'enjoyed full catholic privileges' as was said in the early XX Century (In a new century now, our spoiled selves would consider the 'privileges' 'obligations'.)—should inspire us. The Editor was surely inspired upon reading it. We said above, that he probably felt embarrassed when ridiculed. We all do, except those who strike out in anger and get into a fight. Our feelings should not control our actions, which *should* be controlled by our beliefs.

Do not think us hyperbolic in saying that you will not be able to put the book down. You are urged to obtain the book at once (information in title lines just above). Once you order it, catch up on your sleep until it arrives. Don't wait to read our December review. When "*Anglo-Catholic in Religion*" arrived, the Editor read most of it at once and has now read it several times, seeking an infelicitous phrase or a typographical error so the review won't seem too one-sided; he is losing hope that he will find an error of fact. All levity aside, it is just as good technically as it is with respect to content: It is the work he had long hoped for—and does not merely embody his hope, but does so nearly perfectly. I have very seldom encountered a book that spoke to me so directly, helpfully, and in the purity of full truth.

Spurr has given us a great gift, he has made Eliot's practice of religion real, and thereby has given us an exemplar about whom we now know enough to accept whole-heartedly as virtually a patron saint.

Before Spurr's book, we knew enough to hope, but in cynicism we dared not hope that what we heard and what was suggested about Eliot was actually true. We now know, thanks to Spurr's research, from personal letters in which TSE speaks with less reserve than in his guarded public statements and writings, that he really practiced the religion he adopted. We also know that what we are learning of Eliot's religion is not based on

correspondence with sycophants or tyros, but with trusted, mature confidantes. Do we think that a repetitive prayer is beneath our intellects, only for hoi polloi, the great unwashed, or the stupid? Or that prayers like the General Confession are somehow too humiliating for us to say? 'After all, *we* are *moderns*, living in a post-Christian culture. 'We are superior to all humans who have gone before us.' 'We are superior to Jesus, so much more knowledgeable and self-aware, while He was confined to the place and time of his ministry.' 'We know what He *should* have done.' Such pride—forgetful of His Divine Nature, or not believing in the Incarnation at all. One of Spurr's recurring themes is Anglo-Catholicism's emphasis on the Incarnation. This is evidenced by traditionalist Anglican book titles: "*This or That*" and *the Incarnation*. And, 'We know so *much*, we needn't bow and scrape before a God we can't even see.' 'God, would You kindly speak to Us like *this* and not like *that*?' (I had to capitalize 'us' because we are on the verge of knowing the unknowable. After all, we already think the unthinkable.—*Ed.*) To look at the liturgical revisions of the past six decades, one concludes that these are exactly the sorts of things the Liturgical Movement's leaders and supporters think. How arrogant, presumptuous, prideful—whatever we wish to call it—is it for us to think that all of a sudden, these last few decades, mankind has come so much closer to Godliness? (It is not a new thing; it has happened before: Merely note the names adopted for the Renaissance, the Enlightenment, and its opposite (retrospectively), the Dark Ages. Voltaire observed the phenomenon—"This is the best of all possible worlds.")

If you admire him as the Editor does, perhaps Eliot is an exemplar for you. His submission to the authority of his confessor can teach us, whose intellects and insights are greatly surpassed by his, something about our approach to our Faith. The point is confirmed by the knowledge of his intent to enter Nashdom in his old age.

➔ Ordering information is in the title lines, after bibliographical information. We also have order forms from the publisher; write to the Editor to obtain one. Ordering by phone or online will be faster, though.

BRIEFLY REVIEWED

A Plague on Both Your Houses – Two Unsatisfactory Volumes

When it was agreed that the time had finally come for Charles I's coronation early in 1626, nearly a year after his accession, the plague, the reason for the delay, was active in London. A coronation was usually an occasion of public rejoicing, with processions to and from Westminster Abbey and a banquet, which could be *watched* by the public. The plague was no respecter of persons, like the rain which 'fell on the just and the unjust alike'. Its transmission and indeed the nature of infectious diseases were mysterious and hence open to superstition. Most of the preventative measures used were pathetically ineffective and to us irrational, but the near certainty of an infected victim's mortality would render the fear to us now no less than then. Imagine being there when the pestilence was 'up and about' and witnessing its inexorable course once the clear-cut, classic symptoms presented themselves. "Ring around the rosey" describes the characteristic red lesion marking the disease's onset, a red bump, one and the same as the more sinister-sounding 'bubo', eponym of the bubonic plague, surrounded by a red annulus, then a floral gift, the rustically packaged "pocketful of posies", "ashes, [to] ashes, we all fall down"—all predictably succumb. Even with our understanding, who among us would not be bewildered and terrified if the plague were to appear through a neighborhood near us and then progress, occasionally skipping a whole block, or only a house or two, or appearing right next door? While one among many inhabitants of an infected residence seldom met a different fate than the others, the pestilence could occasionally be that fickle. Whose thoughts would not be preoccupied with its ubiquity, its spread, futilely employing any putative preventative one could think of, frantically obsessing about the attendant risk and literally maddening uncertainty of contracting the infection, and fatalistically foretelling one's own mortality if infected? As is the case with some carcinomas, percent morbidity and percent mortality are equal numbers: one hundred.

In addition to the devastating grass-roots practical impact, no aspect of human existence was unaffected by an outbreak such as that of the Winter of 1664-5, during the reign of Charles II.

A related bacterial pathogen, *Bacillus anthracis* (Its genus [the first, capitalized name] has changed several times, taxonomic revision being based on the rapid increase in knowledge resulting from advances in biochemistry, bacterial metabolism, and genomics.), colloquially called anthrax, is endemic in some parts of the world today. Largely on account of illegal immigration, it presents a potential, imminent risk in the U.S.

Southwest. That it can be dried and stored to be easily stockpiled for terrorism or warfare utilizes the same properties that make it endemic and persistent in desert environs. This bacterium causes a much milder infection with low mortality compared to *Y. pestis*, but it's no walk in the park. It can be fatal. You surely recall that only a few years ago, the spores were put into envelopes and mailed to various people, many of them government bureaucrats and elected officials. It caused a panic. Buildings were closed for days as the result of very few envelopes.

Because of the unexplainable facts and fears, and because the plague was no respecter of persons, Charles I went by barge from the Palace of Whitehall to Westminster on 2 Feb. 1626 not with the intent of splendor, but to avoid crowds on the street and potential contagion. It wasn't majestic anyway, and surely not a 'Water Music' scenario as with the Georges on the Thames near Hampton Court Palace (Kings George I and II and George Frederick Handel). The barge ran aground on the muddy, half-frozen banks of the Thames, but was freed by other craft. Usually, there would have been a procession through the streets rather than the short one from the landing on the Thames to Westminster Hall and thence to the Abbey. Also lacking was the traditional grand coronation banquet after the ceremonies. It would have entailed contact with the public, too. Even when the Royal Family had no guests, their meals could be observed by the public, and so the banquet, too.

Full of facts, these volumes could each have provided fresh insight into the plague's ability to engender terror and paranoia as well as the disease itself, of course.

Both of the works reviewed promised to provide novel perspectives on the matter. One work is by a husband-wife team, each the consummate professional and working in complementary fields, the other, by a respected medieval historian with a magisterial perspective of all aspects of the medieval period and their interrelations. This reviewer thought neither was successful; neither was inspired or passionate. —Ed.

***The Great Plague: The Story of London's Most Deadly Year* by A. Lloyd Moote and Dorothy C. Moote.** The Johns Hopkins University Press, 2004, xxi + 357 pp. ISBN 0-8018-7783-0 (hc). \$29.95.

The Great Plague began during the winter of 1664-5, early in the reign of Charles II. The data characterizing it, listed in meticulous detail and from every conceivable angle, are chilling, the disease's inexorable progress fearful, humbling, capricious, and unfathomable. That disease is now largely understood, its causative agent the bacterium *Yersinia pestis*. The defensive measures of 1665 are laughable to us. But new diseases have arisen, unfathomable to us, making the XVII Century reaction to the plague very understandable.^{TT3}

Like an automobile crash on the highway, the plague—its statistics, disease course, and once inscrutable mode of transmission—is morbidly interesting and capable, even when understood, of engendering panic and horrific fear. Because all these aspects are so fascinating, especially as they are told mostly in the words of contemporary diarists and eyewitnesses, and as complementary as the authors' backgrounds are—Dorothy a laboratory microbiologist and Lloyd a XVII Century political historian—one wouldn't have expected the book to be tedious. Yet it is, not living up to its potential. It could have been as captivating as a le Carré counterespionage thriller, or as obsessively compelling and as hypnotic as a Hitchcock film. This reader couldn't pick it up, even with his background in infectious diseases, but easily could put it down after reading a page or two. Finishing it was a struggle. —MAW

***In the Wake of the Plague: The Black Death & the World It Made* by Norman F. Cantor.** HarperCollins Perennial Edition (qpb), 2002, by arrangement with The Free Press, Simon & Schuster, Inc., 2001 (publisher of the hb version), 245 pp. ISBN 0-06-001434-2. \$13.95.

An amateurish and seemingly hastily-written attempt to 'debunk' popular views of the Black Death (the Plague of 1348-50) from Brandeis University's Norman Cantor, this thin volume (hardly more than 200 pages) is not recommended. A puzzling summary statement on the dust jacket's reverse is characteristic of the book's illogic. Contained within a single paragraph, "[M]ost of what we know about it [the Black Death] is wrong" and "The details...are more or less accurate." The book's insubstantiality was disappointing, coming from the pen of this noted medieval historian, whose survey, *Medieval History*, is popular, respected, and widely used.

Chapters entitled "Serpents and Cosmic Dust" and "Heritage of the African Rifts" are infuriating in their *naïveté*; although they contain some actual facts and plausible speculations, the overgeneralizations are grandiose and discredit an author of such high reputation. Cantor is clearly out of his depth when talking about infectious diseases being introduced from outer space or theorizing that all the scourges of humanity, like humanity itself, originated from East Africa. He concatenates this bit of information and that, as indiscriminately as a high school student pulling together a theme using *The Reader's Guide to Periodical Literature*. Capitalization of the species name, the second word in the bacterium's Latin taxonomic name is but one example, though telling, of Cantor's lack of appropriate specialist knowledge or expert consultation.. Furthermore, these needless forays into subjects requiring scientific and medical expertise are extraneous to the book's subject, shedding no light on the Black Death and its consequences. These areas could have been probed to any depth desired, especially by Cantor.

The last section of the book, "Aftermath", comments, typically quite speculatively, on the consequences of the Great Plague for nearly every aspect of society. This analysis benefits greatly from the breadth of Cantor's sweeping knowledge. If each insight in "Aftermath" were developed, the result would be a satisfying, provocative, and useful work, and if more fully developed, a multi-volume set. There are enough ideas in the chapter to stimulate a generation of medieval scholars. -MAW

Of Templars and Freemasons: Two Histories, One Mediocre, One Masterful

***The Freemasons* by Jasper Ridley.** Arcade Publishing, New York, 1999; first U.S. edition, 2001 (qpb). ISBN 1-55970-601-5 (hb), 1-55970-654-6 (pb). xii + 357 pp. \$14.95 (pb)

I approached this work with curiosity and the apprehension of delving into a subject generally shrouded in secrecy. Secrecy often stimulates a fascination, like magic, witchcraft, and the occult. and wild speculation. In fact the phenomenon often turns out to have been not secrecy, but confusion that clouds the scene and one's perception of it. Here's the bottom line: If you don't like it, you need not read further. The book doesn't deliver. It doesn't satisfy. Ridley provides no clarification. Whispered threats of disembowelment as the prescribed punishment for revealing the secrets of the Craft spark the interest of many who pick up a book like this, but curiosity is not satisfied. Present-day examples of clouded facts, confusing organization, dubious interrelationships, the stuff of conspiracy theories, are Opus Dei, the Priory of Sion near Marseilles said to possess the Holy Grail itself, the subject of the Bloodline, the supposed involvement of the Merovingian dynasty in the former two subjects, their popularization by *The da Vinci Code*, a book combining elements of the four areas of speculation just mentioned, and the Illuminati, Bilderbergs and even the Council on Foreign Relations. The latter is so secret that it publishes many of its provocative discussion pieces and conspiratorial schemes in *Foreign Affairs*. To read it doesn't require a trip to the South of France or feeling around for earthenware jars in caves near the Dead Sea. Even the Federal Reserve Bank could be grouped among the foregoing. After all, consider that pervasive, all-seeing 'eye of God'. Combining elements from these categories is not an exercise in 'putting the pieces together' or solving a puzzle. It is instead more like 'mix and match' or 'one from column A and one from column B'. By combining elements that fit the conspiratorial notion, while excluding any discordant elements, an artifice of any sort can be designed. The subject book is organized according to just such a plan. Ridley knows a lot of facts about the Freemasons, but he lacks perspective as well as the discipline, rigor, and ability to critique, compare, prioritize, and organize all the fine details. These are the very tools necessary to find the common thread, or the solution to the puzzle. The same tools are used by journalists who perform the tedious analysis that most tabloid writers can't be bothered with. There is a website holding that the Order of the Garter is the force behind these international and conspiratorial groups, manipulating them like puppets, supposedly operating 'behind the scenes' to manipulate the international powers in the same way. All the subjects mentioned so far have been combined with aspects of the Knights Templar, of whom some legitimate history is known, but also legendary and speculative. They moved around, many of the fortresses and temples were destroyed in battle or in attempts to exterminate the Order, so historical records are sparse. Infiltration by homosexual and Islamic elements as well as influences from the ancient religions of the Subcontinent are proposed further to complicate and confuse matters.

The Roman Catholic Church has generally condemned Freemasonry, and so have authorities of the worldwide Anglican Communion. The present Archbishop of Canterbury, Dr. Williams, inadvertently increased the profile of the Freemasonry issue early in his reign when a personal letter was made public. In it he indicated that he would avoid raising Freemasons to high office in the Church of England. When confronted, he chose to disavow what was presumably his actual, honest belief and teaching on the subject, abandoning the traditionalist position. Such weakness has been so characteristic of Anglicanism today. Dr. Williams would have shown more leadership had he pursued what he really believed, or articulated the Church's historic position, in my opinion. How can the churchfolk be expected to respect the church's authority when its leaders compromise, try to hold two positions simultaneously, dissemble, lie with impunity, and generally behave opportunistically like so many politicians, not the spiritual leaders we hoped they would be.

Several decades ago, an Archbishop's Commission in the C of E gave a negative view of Freemasonry, of which there are bewildering varieties, some rivals and others friendly. For an international, clandestine organization supposed to be so powerful and menacing, the Freemasons' organization, divided as it is among countries, mostly in 'The West', North America, Britain, and Continental Europe, and divided also into various rites and ranks (degrees, which members work to achieve, each culminating in an elaborate and symbolic ceremony), the rites having similarities but distinctive differences among ceremonies, is hardly monolithic.

All of Freemasonry's diverse divisions take the word 'fraternal' literally. Women are not admitted, although in many of the branches there are parallel, sister organizations for ladies, one supposes, primarily for wives of active Masons. It is generally said that these are not Masonic organizations but auxiliaries for fund-raising and charitable purpose, useful but not really part of the Craft. The lack of full acceptance of women is, oddly, seldom the subject of comment by feminist activists while country clubs are. The diversity in Freemasonry seems to extend to the grass roots level: *Even different lodges within a particular rite are of distinct character.*

The few general organizational facts cited above are easily gleaned from Ridley's book. The rest of the work's 350-some pages are poorly organized, like someone's notes on file cards laid out in very rough order, hardly fitting any notional chapter headings. The work reads in many respects like a muck-raking, sensationalist tabloid. Every so often throughout the book appears a paragraph or two giving the names of some prominent Masons. But wait! Most of those mentioned are "said to have been a member" of some particular lodge, or were "reported to have been initiated" into a certain rite in a certain city, and so on. So even among the mentions of particular putative members, there is a lack of documented historic certainty. There is no appearance of homogeneity among members, whether of class, wealth, nationality, or even religion. Many a man has become a Freemason largely because his father was. Regardless of the Roman Catholic Church's prohibition of its adherents becoming or remaining Freemasons, many were. Some of the Catholic countries in Europe (notably, at various periods in history, Italy, Spain, and France) have banned the Craft, not always at the Vatican's behest, and forced lodges to liquidate funds and investments, including their building, if owned. Members of rival royal houses have been Freemasons, people from both sides of political disputes, within a nation or among nations, there are a few Freemasons everywhere.

Members of the British Royal Family, in the XX Century, supposedly Edward VII and George VI, as well as Bishops of the Church of England, including an Archbishop of Canterbury, a Bishop who has participated in S.K.C.M. commemorations, and a bishop known to the Editor are thought to have been Freemasons; one said so himself. This work is uninformative, and its data so disjointed now. It's important to sit back and reflect, to take the bits of information—or misinformation—and file them in an organized manner. After reading this book, I did not feel that I knew much more than when I started. *Freemasonry* was a pleasant 'read' though, keeping this reader's attention through the hope that on the next page would appear a remarkable, verified revelation, rather like a piece of gossip. This reviewer expected a scholarly treatment of the subject, more facts than maybes, and some discernment of trends, generalizations, rather than little pieces of information or actually speculation, just strung together for the reader to analyze. It can only be said that Ridley's effort was not good enough. Surely he didn't start out to write a disjointed uninformative book, but that he did. Ridley needed a good editor and before that, more research. -MAW

***The Templars* by Piers Paul Read.** Da Capo Press by arrangement with St. Martin's Press, 1999, Da Capo Press edition, 2001 (qpb), xiii + 350 pp. ISBN 0-306-81071-9. \$18.00

This well-written, clear history of the Knights Templar is worth purchasing or checking out from a library solely for the first eighty-three pages, the volume's Part I, "The Temple", which is background in formation for the actual history of the Templars. The Order's history proper comprises Parts II and III, "The Templars" and "The Fall of the Templars" and is followed by a short Epilogue, "The Verdict of History". An appendix succinctly summarizes "The Later Crusades". Unlike the volume reviewed just above, this work is masterfully organized. The key points are neatly summarized.

The author avoids the sensationalism so often encountered when this subject is taken on. It seems as though the aura of intrigue and conspiracy radiating from an actual secrecy, whether necessary to protect the world-wide conspiracy so many feel *must* be at the heart of Freemasonry and its supposed precursor, the dread Templars, or whether contrived solely to give the Craft a certain cachet or exclusive quality, that forms the general public's conception of Freemasonry, has retrochronologically infected the Templars.

Those who wish to read the facts, the unembellished history of the Templars, could start nowhere better than this book. The author also takes care to identify the common misconceptions. Cambridge-educated Read is author of the acclaimed best-seller *Alive: The Story of the Andes Survivors* and a novelist.

More importantly than learning about the Templars themselves, considering the present-day growth of Islam in Europe, the Americas, and Southeast Asia, for the informed citizen is to know and to understand the history of Islamic conquest. It reached its European high point in the XV and XVI Centuries, and began decisively to ebb with the landmark naval Battle of Lepanto on 7 Oct. 1571 in which allied Mediterranean European forces—primarily Venetian, Spanish, and Papal—were victorious. At its high point, the Caliphate of Cordoba covered the entire Iberian peninsula, extending to the very Pyrenees, threatening France. Ferdinand and Isabella's great contribution to posterity was not funding Christopher Columbus, as great as he was, but initiating the reversal of Islamic control in Iberia (strategically the logical name to use, rather than the names of the various political divisions).

Today, European society in France, Holland, and Germany is experiencing significant pressure from Islam; there is a considerable increase in Britain and all across Europe. The call to prayer sounds from minarets in England and the U.S. It has been widely observed in the U.S. and especially Britain that the peals of church bells have noticeably diminished. These trends are not the result of chance immigration. Already there have been attempts to introduce Islamic legal principles, considered another facet of 'advocacy law' by supporters, to whom it seems as 'logical' as basing U.S. decisions on so-called International Law. This reviewer urges you to read Part I of Read's book even if the Templars' story, with its adventure, romance, heroism, and tragedy is not of interest to you. Responsible citizenship demands knowledge be acquired. Knowledge *and understanding* are here. This is some history *we would not wish to repeat*. One seldom reads a history that so brings its subject to life, not conveying a mere feeling for physical reality, but the emotions, thoughts and aspirations of heart, mind, and soul; yet it is not sensationalized, but matter-of-fact. This work is a *tour de force*. -MAW

***The Age of Charles I: Painting in England, 1620-1649*
The Tate Gallery, 1972**

This lovely and informative catalogue was published to accompany the Tate Gallery's Exhibition of 15 November 1972 – 14 January 1973.

Many of the extraordinary works of art reproduced here will be familiar to the reader; all are breathtaking, and expressive of the unique charm and style of the time of Charles I.

The introduction and commentaries are very well done, giving me one more reason to look back on the 'seventies with nostalgia and affection. -SGP

RECOMMENDED BY FR. LANGLOIS × CROSSING THE DELAWARE

Father Donald H. Langlois writes, "One of the more enjoyable ways to learn history is by reading historical novels. While they include some fictional characters and events, well researched historical novels are able to

provide revealing insights.” Artistic license allows the author to synthesize a number of separate details into a single, fictional event or person.

Fr. Langlois recommends *To Try Men’s Souls: A Novel of George Washington and the Fight for American Freedom* (N. Gingrich and W. R. Forstchen. New York: St. Martin’s Press, 2009). “It covers the crossing of the Delaware River and the Battle of Trenton”, says Fr. Langlois, who adds that “the book will give the reader a better appreciation of the sacrifice and struggle endured by Washington and his men at what proved to be the turning point of the American Revolution.”

(from page 35)

Editor’s Miscellany III – Relics

The King’s Blood was an exhibition subtitled *Relics of King Charles I*, mounted by Wartski, purveyors of jewelry to H. M. the Queen and H. R. H. the Prince of Wales. It ran for the brief spell of 11-21 May, allowing little advance planning unless one had been aware of its pendency well in advance. For a relic-collector like your Editor, the exhibit would have been a delight even if it were poorly planned, shabbily organized and documented, and haphazardly mounted. But all was to the contrary, his stockpile of superlatives hardly sufficient to describe the remarkable exhibition at Wartski’s. Even for an expert, having these items together was a rare thing, and for those new to relics, the display was educational. Seldom does an exhibition catalogue do justice to the displayed items, but here we have an exception. The descriptions are clear in most cases, historical, and scholarly, and full of the little details that add to an item’s appeal. The photographs themselves and the quality of the printing add up to a catalogue that does full justice to the precious articles, enticing the viewer as I have seldom experienced.

Sophia Dicks makes the many acknowledgements, and we make our gratitude to her known here. She has informed and inspired, both at the highest standards of achievement and excellence. As a curator, Sylvia Dicks is uniquely sensitive to the devotional value of such articles. Thorough conversancy with the aesthetic value and relation to the other arts is less rare, but excellence in the appreciation of both reliquary and relique is practically unheard of. For an admirer and client of Saint Charles, the inspiration is both aesthetic and devotional. We hope to hear more from her. Perhaps she will treat the subject of Caroline relics in an authoritative monograph. The quality of this exhibit may draw out more private collectors who would cooperate with her, preserving their anonymity while sharing some details of their relics’ chains of custody for the benefit of scholars and clients of Blessed Charles. If she would have the stomach for it after this exhibition, perhaps she would consider mounting another—after a suitable recovery period, of course.

The Martyr-King’s odor of sanctity must have been heavy in Wartski’s gallery during the exhibit of his relics. The expression ‘. . .as though one had died and gone to Heaven’ is indiscriminately applied to things like desserts, generally inappropriate, and irreverently makes light of the Last Things. At first, one might think that here is the place to use the expression, but wait! There is no need for relics in Heaven.

The selection of relics is intelligent, exemplifying various types of relique and reliquary, the latter an unusual assortment since their use was clandestine. None is as splendid as a Fabergé egg for the Tsar, although some are notably fine of design and craftsmanship. Many of the objects were made by the craftsmen (jewelers, silver- and goldsmiths, engravers, &c.) and means available, primarily to hold their precious contents, and one would expect mostly by local artisans. One box is said to have been made by an itinerant workman. Those crafting such pieces likely worked in secret because the Caroline markings were grounds for suspicion. People who saw the work underway might make a report to the authorities, as happened to some printers of the *Eikon*.

The boxes and lockets were not for dragees and tablets, but to contain locks of hair, pieces of ensanguinated linen cloth, or bloody bits of wood from the block. Their contents now lost, the containers are tertiary relics. To us, the *purpose* of the objects is their special distinction. They were at the center of their owners’ pious devotion to the Martyr King, for petitions begging the restoration of church and king, and for their owners’ heartfelt prayers invoking a powerful Patron Saint. There is a spiritual dimension to the artistry of designing and skill in crafting objects to a pious purpose; to that is added the hallowing that accumulates in objects of devotion. We acknowledge the many devotees of King Charles who provided that. Their piety and the objects’ holiness form the bases of the *cultus* of the Royal Martyr that we and our Society continue to champion.

In this devotee's eyes, there is an added aspect that further enhances the value of this exhibition. That aspect is the practical nature of some of the articles directed toward Charles the Martyr as patron saint. The rural or rustic nature—less fluent engraving, a misspelled word, less-skilled metalworking—of some items evidences veneration of the Royal Martyr by all classes of people, not all nobles by any means. Charles truly was “the martyr of the people”, as he said on the scaffold. This seldom mentioned and too little known popularity of King Charles I is highlighted by Churchill in *The New World* (Vol. 2 of his *History of the English Speaking Peoples*). Among the populace, “he had no fear for the security of his person. . . [A]s misfortunes crowded upon him he increasingly became the physical embodiment of the liberties and traditions of England. . . In the end he stood against an army which had destroyed all Parliamentary government, and was about to plunge England into a tyranny at once more irresistible and more petty than any seen before or since.”

“By his constancy . . . he preserved the causes by which his life was guided.”

I was first struck by the catalogue's remarkable color photography and sympathetic, scholarly text. These are very good indeed, placing the catalogue in the same league as the catalogue of the Queen's Gallery's 1999 exhibition of diverse articles depicting the King, *The King's Head*.

The photography in the 2010 catalogue of *The King's Blood* is, in my opinion, even more brilliant, perhaps partly the result of better printing techniques or choice of paper. It primarily, however, testifies to rare sensitivity to reflections and highlights of the exhibit's predominantly metallic objects. These ‘details’ can enhance or obscure important features of photographed items. A photographer's competence significantly enhances one's ability to see almost all of the objects' details, thereby increasing one's ability to study and appreciate them (especially when unable to attend the exhibit). One is unsure how properly to acknowledge the photography's quality, since although one infers that Keith Davey was the main photographer, another handful “provided” photographs, which they may not even have taken, and further, the individual photographs are unattributed.

Item 12, a gold, heart-shaped pendant, was my favorite. It is hard to describe: it is rounded in all directions, like a heart-shaped balloon. Its relic is a substantial bundle of hairs (at least fifty hairs, one would guess from the remarkable photograph*), mounted from inside the vertical hole running through the center of the gold heart, which is probably hollow. Although not evident to this writer, one could tell if the weight were given. The mounting technique is such that no trace of any device securing the bundle itself, nor any trace of a device to secure the hair bundle's mounting to the gold of the heart is visible. Thus the tuft of hair protrudes prominently, visible from all angles, from the heart's point. ‘Tuft’ is not really the right word. This relic seems *massive* when compared to the usual hair reliques one sees, you know, “I think that's it. . . No, there it is, right *there*.” At the top center of the heart is a gold ring, which appears to be fused to the heart, at its cleft. A gold jump-ring, slightly greater in annular diameter than the ring attached to the heart, facilitates the pendant's actual use, logically speculated by the catalogue's author, as an earring, although use as personal jewelry seems like a sacrilege to this reviewer. (For all catalogued items, dimensions and weight should be listed.)

The most distinguished feature of Item 12 is prosaically described in the catalogue, “translucent red enamel”, and in the minimal chain of custody note as “red (enamel?)”, hardly commensurate with the mystical beauty of the Item itself. The red finish appears to be almost perfectly transparent, of fine clarity but intensely colored. The heart is of hammered gold, the hammer-marks, clearly visible; these features, when combined with the enamel's refractivity, make the entire article shimmer under the photographer's choice of lighting. The shimmering is beautifully enhanced through the clear, red enamel and could be modulated in different light.

The effort, time, tact, and negotiations required to obtain the exhibited items must have been staggering. Of about three dozen items shown, nearly half are from private collections. There are only half a dozen primary relics in the show: One, from the U.K. S.K.C.M.'s priceless collection, is of two hairs (challenging to photograph and thus just barely visible); and another, but represented by a photograph, is a piece of beard whisker. The jeweled book-shaped reliquary with blood-soaked cloth is the most unusual. Well over half the exhibit consists of secondary and tertiary relics, if one includes the locket and boxes that presumably housed their own relics at one time. It is ironic that so many of the lockets and boxes now lack their contents. Someone's heir wondered about the stupid little piece of cloth in the nice silver box, discarding it nonetheless, and perversely proving the Lateran Palace's fiction that one is purchasing not the relic, but the *capsa*.

There are some careless, minor inconsistencies in the catalogue. For example some coins' obverse and reverse, or boxes and their interior, are numbered separately, others combined. Whatever the number of views, an *item* should have one and only one number. Two items described do not appear at all. Space precludes description of the other items in the exhibit. We will try to obtain a few of the catalogues for members who wish to have their own, and also will write for permission to reproduce the photo of the elegant, red enameled heart.

* The photograph appears to have one defect. The large highlight on the heart's front surface, unobjectionable *per se*, looks suspiciously like a reflection of the photographer bending to peer through his camera—if it is not that, I suppose I have provided Rorschach information for any and all to interpret. Such artifacts unfortunately bring a photograph's subject out of timelessness into the present. (EM continues on p. 61)

[Several members brought the exhibit to our attention. These we appreciate very much. Our parent Society is also to be highly commended for making the Society's precious relic available for the exhibition. The openness shown will surely have enhanced the Society's profile and heightened the regard in which it is held. We also thank Paul W. McKee, Benefactor & Trustee, for obtaining a copy of the beautiful catalogue for our archives, and for sending an article on the exhibit from Majesty magazine.]

(from p. 62)

EM II b – Numismatic and Medallion Art Auctions

A number of gold and silver coins from the reign of King Charles I, and commemorative medals, bronze, copper, silver, and gold are among the lots in these auctions. The items in the catalogues date from antiquity through the XX Century. Most of the lots are a single coin or two coins.

There is much history to be learned by reading these two nicely-produced catalogues, which contain descriptions (poorly proofread) and photographs of every item—over 2,000. Most of the kings of England are included, and all, Tudors-1900. Two interesting medals of Charles I commemorate his coronation and his martyrdom. Even Cromwell is included. One particular medal of Cromwell from a set of the English kings appropriately (in the Editor's opinion) produced that one in a slightly smaller diameter than the ones of Kings and Queens. There are many other figures of interest, Henrietta Maria's father and brother, Henry IV and Louis XIII, and her mother, Marie de'Médecis. Some of the medals were very rare—only a few medals were struck before breaking the die, or cast before the mold was destroyed. (EM continues on p. 35)

§

The Royal Martyr Poem by Frederic Charles Spencer

Frederic (contemporaneously also spelled Frederick) Charles Spencer, born 18 March 1796, studied at Christ Church, Oxford. He was ordained to the diaconate and priesthood, and presented by his grandfather to the living of Saint Andrew's Church, Wheatfield, Oxfordshire. A relation of both Sir Winston Leonard Spencer Churchill and the late Diana, Princess of Wales, Spencer published but one volume of poetry during his short life.

In his own time, Spencer's work met a cool reception. *The Literary Gazette, and Journal of the Belles Lettres* noted in its 8 November 1828 number:

There is much cultivated taste and feeling for the loveliness of nature displayed in these pages; but the usual want of that originality which alone can command popularity amid such a host of predecessors and compeers as the poet has to contend with in the present day.

Spencer's obituary note from *The Gentleman's Magazine* for October 1831 reads as follows:

Oct. 2. At Wheatfield, Oxon, aged 35, the Rev. Frederick Charles Spencer, Rector of that parish; nephew and cousin to the Duke of Marlborough. He was the younger and only surviving son of John Spencer, esq. (the elder son of the late Lord Charles Spencer), and Lady Elizabeth Spencer, sister of the present Duke; was of Christ Church, Oxford, M.A. 1820, and was presented to his rectory in that year by his grandfather. He married Oct. 6, 1823, Mary-Anne, 2d dau. of the late Sir Scrope Bernard-Morland, Bart. M.P. and had a dau. Harriet-Frances; and a son, Charles-Vere, born in 1827.

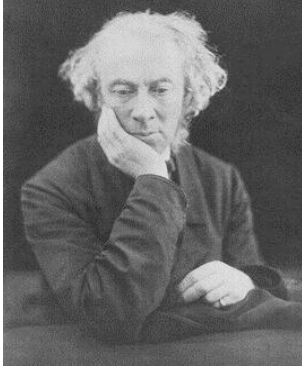
* Frederic Charles Spencer, "The Royal Martyr", from *The Vale of Bolton: A Poetical Sketch; and Other Poems* (London: Hurst, Chance, and Co., 1829), pp. 83-87.

[Contributed and notes on Spencer written by RICHARD J. MAMMANA, JR., of New Haven, who regularly provides 'finds' for the enjoyment of Society members on these pages. He already found another poem of the same era for our December issue. Also, he obtained recent auction catalogues from the Baldwin's firm, auctions 64 and 65 held on 4-5 May this year at the Chartered Institute for Public Finance and Accountancy (vide supra, p. 64). Some finds of great value for our historical work have also been provided to us. For these we extend our profound thanks.]

THE ROYAL MARTYR.

by Frederic Charles Spencer

I blush for England, and demand,
With ill-assumed mistrust,
Can this dark deed be of Thy hand,
The generous and the just?



Behold him in that "Judgment Hall,"
So sacredly serene;
Still, still the sovereign in his soul,
And kingly in his mien.

Ignoble slaves! whose servile thought
Deem'd regal virtue lay
In the vain symbols man had wrought,
And man could take away.

His was a princely nobleness
From such poor toys apart;—
Imperial honor's loftiness,
And royalty of heart.

Revolt but vainly would impair
The tyranny refined
Of the high spirit;—yet ye were
The subjects of his mind.

More truly glorious did he stand
In that deserted hour,
Than when encircled by the band
Who fawn on present power.

More radiantly the Monarch shone
On that sad scaffold placed,
Than seated on his rightful throne
In splendour undefaced.

As the strong eagle, with proud breast,
High o'er the tempest rides
Which rages round his cliff-built nest,
And from his sight divides,—

Thus on the world's malevolence,
In direst ravage shown,
From the blue heaven of innocence
His soul look'd calmly down.

Insult but added honor grew,
Nor could his peace derange;
His sevenfold shield, a bosom true,—
Pity, his great revenge!

Like him he serv'd, (may we compare
Nor yet his goodness grieve,)
Like him, his foes were his last prayer,—
Holiest of prayers "Forgive!"

Time shall not touch thy memory
Nor dry the indignant tear,—
We do,—we do,—"Remember"* thee,
Remember, and revere!

* The last words of Charles to the Bishop of London, requiring him to inculcate the duty of forgiveness on his sons.

Editor's Miscellany - I **Tangential Topics**

^{TT1}BISHOP MEMBERS ^{TT2}OUR HERITAGE FROM ENGLISH LAW ^{TT3}DIVINE RIGHT
^{TT4}ETIOLOGY OF INFECTIOUS AGENTS

The *Editor's Miscellany (EM)* will contain some of the bits and pieces previously collected together before the RIPs, which in turn precede the articles and reviews, poems and essays in our magazine's second half. *EM* will not contain reports and notices of Caroline Commemorations, Board news, member recognition such as Order of Laud, Benefactor, Patron, Donor, and contributor news, 'In this Issue', *Errata*, volunteer opportunities, Death Notices, Obituaries, &c., which are properly considered 'Features', not 'Miscellanea'. Information on lectures, magazine articles, exhibits, and the like falls on the borderline and may appear in either depending on placement of related content or other layout constraints. *EM* will start at the back of the magazine and use odd space, to permit more primary articles to begin at the top of a page and to appear closer to the front. The sections will be cross-referenced to minimize confusion. As always, your feedback will be appreciated.

Footnotes and asterisked comments will appear in their context, at the end of the pertinent article.

Most of the subjects appropriate for *SKCM News* are interrelated, not surprisingly since the reasons it exists have from the beginning been to inform members, to foster communication among members, who likewise share many interests, to educate members, giving them the tools needed to communicate about our Patron and his Cause, and to inspire members by including a breadth of articles, excerpts, reviews, literary works, and so on. These will include ancillary topics, which build on each other and on what we already know, increasing depth of knowledge by providing context, background, and details against which we can critique the 'big picture' we have in mind and the generalities we develop and modify as we continue to learn. Of course certain basic information will require repetition for new members. The Editor hopes this will make *your* magazine more interesting.

It is unremarkable that tangents occur often, especially in compositions by the Editor. He has been accused, as have many scientists, of being a linear thinker, but it's not been said that he pursues only direct lines of thinking. No, he has tangential tendencies. Although they are tangential, arising logically from another discussion, you will find them relevant to our overall topic.

A superscript, the letters 'TT' followed by a number, will denote such a digression, the text of which will appear toward the end of each issue, in the new "Editor's Miscellanea" section.

Such an item is not unimportant because it is a digression from the place of its initial occurrence. Neither is it irrelevant. Rather, it is because it could be a distraction within the original discussion that it is pursued elsewhere. Because the note will be remote from its point of origin, the note will reference the page number of its origin. The latter will not be listed in the Table of Contents to keep it to one page.

Neither is a piece of trivia unimportant. First, it may be very interesting, and second, it may be useful in conversation to introduce a topic and to make the other person comfortable. Trivia tend to be very easy to remember, unlike weighty or complex facts, and are something like telling a joke at the beginning of a lecture.

➔ ^{TT1}(from p. 2) Bishop Montgomery, Benefactor of the American Region, was our Select Preacher at the 1995 AM. One might think him to be our Senior Bishop member. Bishop Seraphim and he were both consecrated in 1971, but The Most Rev'd Brother John-Charles (Abp. Haverland's predecessor) was consecrated in 1959 as Assistant Bishop of Adelaide. He was the youngest bishop in the Anglican Communion at that time. Soon he became the Diocesan Bishop of Melanesia. In between, *inter alia*, he lived the monastic life, as he still does, and founded the Anglican Franciscan Order of Divine Compassion (F.O.D.C.). He is now retired in his native Oz.

➔ ^{TT2}(from p. 9) The U.S. is a federal republic and Canada a federal parliamentary state; each has two legislative houses. The President of the U.S.A. is head of state *and* of government. However Canada's head of government is the Prime Minister, while her head of state is H. M. Queen Elizabeth II because Canada is one of Her Majesty's Realms. Thus acknowledging the Queen, Canadians more logically would observe the Restoration, but we too (I speak as a United States citizen) owe most of our governmental and legal system to the English system, the Common Law, bicameral legislature, &c. It is not surprising that the culture is so pervasive, since it stands within a tradition going back to 1215 and Magna Carta. The traditions of Canada, the U.S., and Britain continue to develop independently, perhaps less independently today because hostilities are a distant memory

Comment [A1]:

Comment [A2]:

Comment [A3]:

and certainly because of increasing influence of international law and other pressures felt by each of the three countries mentioned. Thus the observation makes sense for both Canada and the U.S.

Some may feel that today's society is struggling daily in a *Kulturkampf*, devolving, not developing, entropy and chaos ever-increasing, and the forces of chaos overwhelming Godly order. (cf. works of Philip Rieff) This inexorable decline is not a mere perception, is not just how one feels on a bad day, but has a theoretical basis, the Second Law of Thermodynamics, "Entropy is ever increasing." It can be reversed, but only in particular cases, like putting pieces of litter into a trash can. Overall, the Second Law governs. It describes a property of matter and thus of everything material. It can be restrained, but only by active effort. If we sit back, disintegration and chaos will result. Chaos isn't just a mess, it's ungodly.

The House of Lords is much different now than it once was, two recent innovations being the introduction of elected "Lords" who aren't nobles or bishops, members by hereditary right or *ex officio* as the bishops of certain sees, and yet another, the second erosion, reducing the number of Bishops in the House of Lords. As Orwell reminded us (although few seem to have listened), the totalitarian outlook by which persons willingly subjugate themselves to those who 'know better' is on the rise when things are called exactly what they are not. This is a textbook case, Lords who aren't Lords. Is it not now about time to get a few peers and bishops to take the steps necessary to serve in the House of Commons? One that grates on me daily is the word 'Commonwealth', implying that the political entity so described is for the good of all. The Commonwealth of Massachusetts grew out of the arrogance of those who originally governed the Massachusetts Bay Colony, which, incidentally, was chartered by King Charles I. Only four of the fifty U.S. states (KY, MA, PA, & VA) are now commonwealths; their leaders were, cynically, those who knew what was good for us better than ourselves. 'State' is a neutral, purely descriptive term, while 'commonwealth' implies that a certain philosophy prevails. Distinctions between them and garden-variety States are now largely academic because Federal authority has attenuated the authority formerly acknowledged to be the purview of the States (or Commonwealths). Another reason for the indistinct definitions of 'state' and 'commonwealth' is that the original implication of the latter, 'for the common weal' (= good), was just talk. Indeed, some historians date the Commonwealth as extending no further than 1653, because the virtual dictatorship of the 'Protectorate' began then. This way of looking at it is that the rulers of the Commonwealth didn't really care what it meant. It was just a feel-good word to mollify the populace. Our Lord when talking about God's rule over us, likens that government to a kingdom.

The U.S. Senate, too, is much different than at first was conceived. Originally Senators were elected by each State legislature, not directly, while Representatives were apportioned by population, but not quite—one counted free men and added three-fifths the number of "all other the Persons", a compromise designed to limit the representation of the Southern states.

In King Charles I's time *he* was the appeals court of last resort, like the U.S. Supreme Court. In Britain, the court of last resort is now the House of Lords. To many students in the States today, such differences between us and other countries are hard to believe and surely not understood, just as it is incredible to them that principles they take for granted, *e.g.*, presumption of innocence, do not obtain where the *Code Napoléon* prevails rather than the English Common Law system we enjoy. Regardless of our own view of monarchy in general, we cannot gainsay that the changes made at the time of the Restoration were partly due to Charles's reign, notably his protracted 'Personal Rule', ill-advised scheme to detain 'the Five', and explicit assertion of the Divine Right (see note below). But those who for some reason think of the Lord 'Protector' as Britain's George Washington, father of democracy, also to be honest must acknowledge Cromwell's tyranny, which included dismissing Parliament, flaunting the Rule of Law by flagrant fraud (and not only at Charles's 'trial'), and butchery. Both in England and in the U.S. safeguards were put into place to guard against dictatorship; *e.g.*, in the U.S. Constitution's separations of powers, one example being its independent judiciary.

→ ^{TT3}(from p. xx) Divine Right. This is hardly a complete treatment of the subject, merely a few observations.

To U.S. members, the reconstitution of the Church at the Restoration seems a clearer case than restoration of the monarchy, of something we would want to celebrate. The two main aspects of it are securing the government of the Church of England by bishops and the very conservative revision of Second Prayer Book of Edward VI to provide the 1662 Book of Common Prayer. Whatever his deficiencies, and there were many, Charles II successfully managed these two tasks. He made sure that the C of E bishops prevailed over the

Calvinist 'Divines', by assuring the former of his support. The bishops were emboldened. Each change the Divines suggested was aggressively, definitively, and immediately rebutted, resulting in very few changes, and in fewer and fewer suggestions. This same method had been used masterfully by James I, presiding over the Hampton Court Conference (1604), half C of E bishops and half Puritan leaders. When discussion on the Millenary Petition, which proposed 'reforms' to devalue Episcopacy, began, James pretty well sewed it up when he quoted to the conferees, "No bishop, no king", effectively giving the bishops his support. In addition he discouraged tedious protracted debate by announcing that issues remaining unresolved would go to a jury of three, one of each party and the chairman, to be appointed by him. Charles II, however, was not as confident as James, who actually was chairman of the Hampton Court Conference.

In England there are now various alternate and supplemental books, but the 1662 BCP is still *the* Prayer Book. It is defined by the manuscript *Book Annexed and Sealed Book* (copies certified to conform under the Parliamentary Seal). These are of importance to our Society. In the U.S. at least, no such 'gold standard' has been retained, nor has the BCP been preserved as a 'historical document'; the 1928 BCP was *replaced*, not supplemented, but eliminated. To do such would require a governmental act in England, given the C of E's Establishment, but here in North America, government would not be involved. The 1662 Book is the basis in some senses for all subsequent Anglican worship. Its basis, then, or rather its bases, are the many sources from which Cranmer and the others involved drew. These are many: Missals Roman, Sarum, and others, breviaries likewise, ancillary books such as ordinals, pontificals, sacramentaries, early prayers and liturgies, many ancient and fragmentary, the Apostolic and post-Apostolic Fathers, the Bible, in various translations, notably the Coverdale Psalter of 1539, and multitudinous and diverse other sources, not all primary, but all subjected to principles of the English Reformation (for the most part, judiciously applied, unlike some of Cranmer's official acts) and the characteristic euphony of Cranmer's words even when loudly declaimed, enshrined in the First and Second Prayer Books of Edward VI (1549 and 1552). A century later Charles II acted effectively to ensure that revision in the Protestant direction advocated by the Divines would not take place.

Whether the BCP is more central than the institution of Episcopacy seems to be an easy question—Holy Orders were established by our Lord. One dominates our worship and the other, our governance, so if we worship weekly the BCP may be more noticeable. In the United States and in Scotland, having bishops (Latin, *Episcopi*) is such a defining fact, that it overtly determines even our name. In England the C of E took Bishops and monarchy as givens when the Papal supremacy was rejected; I needn't go into the reason, you all know it. For Anglicans, both the BCP and Episcopacy are *sine qua non*. Many believe that innovations have begun (further) to compromise both.

It should be added that having bishops also gives validity to the church. (We do not all believe this, but it seems to me that, despite our lamentable and broken state, it can be argued that bishops in Apostolic Succession—an unbroken chain back to the apostles—do give the various fragments, the potshards, the pieces of the broken pottery vessel, a valid descent from the vessel.) As our Lord foretold, an Apostle laid hands on his chosen successor, usually someone who had labored alongside him for years. A bit unilateral, perhaps, but not cheap and tawdry like the now-familiar 'beauty contest' among candidates for bishop.) In his Declaration at Newport (1648) King Charles observed that Episcopacy, which originated with our Lord and His Apostles together in the Upper Room, had been a universal practice among Christians until the Reformation.

"I conceive that Episcopal Government is most consonant to the Word of God, and of an apostolical institution, as it appears by the Scripture to have been practiced by the apostles themselves, and by them committed, and derived to particular persons as their substitutes or successors therein and hath ever since to these last times been exercised by Bishops in all the Churches of Christ, and therefore I cannot in conscience consent to abolish the said government."

It is clear that not Divine Right, but Episcopacy was the reason for King Charles's death. It was the thing that, had he abjured it, would have altered his fate. His opponents knew he was popular among the people, although they didn't want to admit it. They wanted him to be a puppet king, putting their words into his mouth, which, had he done so, would mean abandoning the very Church he had sworn to protect and uphold. The Church was governed, as since the time of Christ's Apostles ever it had been, by Bishops in Apostolic Succession. "It was for this he died, and dying, saved it for the future." (Mandell Creighton, professor and bishop, 1895)

During the interregnum, eleven and a third years, the English bishops in the apostolic succession nearly died out. The survivors in 1660 were few, and they were mostly ill, old, or both. Dappa (Winchester) died in 1662, Juxon (Canterbury) in 1663,

It sometimes is said, but is not true, that the early Stuarts invented Divine Right. Divine Right goes back to the anointing of the Old Testament Kings. James's predecessor, Elizabeth I, believed in Divine Right:

"I am your anointed Queen. I will never be by violence constrained to do anything."

Shakespeare's Richard II does as well. He very well should: *King Richard II* was written during the very last part of Elizabeth I's reign although these lines from the deposition scene were not heard until the Third Quarto (1608). Elizabeth, in her paranoia, thought that she was being seditiously compared to Richard.

"Not all the water in the rough rude sea
Can wash the balm from an anointed king;
The breath of worldly men cannot depose
The deputy elected by the Lord. . . .
Weak men must fall, for heaven still guards the right."

K. Richard II, III. ii. 54

We might well add that so did the flexible, accommodating, and cynical Vicar of Bray:

In good King Charles's golden days,
When loyalty no harm meant;
A furious High Churchman I was,
And so I gain'd preferment.

Unto my flock I daily preach'd,
Kings are by God appointed,

And damned are those who dare resist,
Or touch the Lord's Anointed.

And this is law, I will maintain,
Unto my dying day, Sir,
That whatsoever King shall reign,
I will be the Vicar of Bray, Sir!

It was not for Divine Right that King Charles died, although he believed in it. He believed in it so sincerely, respecting it as the Divine institution that it is and as among the things his father taught him, that he did not abuse it. The majority of anointed kings used the notion that they were 'little gods' and could do no wrong to abuse 'the right', proceeding to justify all excess, licentiousness, vice, and immorality. Charles knew that it meant responsibility, not license.

(to p. 60 immediately below)

^{TT4}Etiology of infectious diseases. For example, prion diseases, including kuru, Kreutzfeld-Jacob syndrome, and bovine spongiform encephalitis (BSE, 'mad cow disease'; the first two being human afflictions) had tantalizing commonalities, but no infectious agent—bacterial, fungal, or viral—had been isolated. Consider the wholesale slaughter of herds of cattle across wide areas where BSE was observed and detected. It could not be properly diagnosed, except *post mortem*. Infectious disease experts and public health authorities were frantic, burning the slaughtered, infected bovine victims or burying the carcasses in huge pits, like the bodies of plague victims. Those techniques, too, of the scientifically "advanced" late XX Century, are already, less than two decades later, starting to look primitive, if responsible for arresting wider spread of BSE, then only by blind luck.

A lone researcher at U.C.S.F., Stanley Pruisner, M.D., published his group's work in respectable scientific journals, but was widely ridiculed by the scientific establishment for years, indeed, decades. Scientists and M.D.s can be as prejudiced, narrow-minded, and conformist as any others, despite their supposed scientific acumen and specialized, arduous training. What turned out to be, as Pruisner had postulated and then observed in 1982, calling them "proteinaceous infectious particles", a new type of infectious agent—a simple one, mere protein, but misfolded—caused these frightening XX Century diseases. Even the government's 'experts', public health authorities and top research professors, were panicked. AIDS and its precursor HIV disease, much more complex, quickly came to be understood because the causative agent, HIV (human immunodeficiency virus) happened to be very similar to a well-known, cancer-causing retrovirus, HTLV-I (human T-cell lymphotropic virus). Thus, HIV was rapidly understood and first named HTLV-II. The etiologies of multiple sclerosis and lupus erythematosus have been sought for decades but are still obscure.

Pruisner was marginalized by many of his scientific and medical peers, but won the Nobel Prize in Medicine in 1997 for his discovery. Perhaps they weren't his peers after all. (continues on p. 61, immediately below)

(from p. 61, just above)

Editor's Miscellany – II a

This Restoration Anniversary Year Occasions a Wealth of Germane Enjoyments

This part of the *EM* will briefly mention some of the wonderful opportunities afforded to our members and other interested persons this year. I observe that it is not only 2010's important 350th Restoration anniversary but an increased interest in the Martyr King and perhaps a decreased animosity toward him and his Cause. I say that because exhibits such as those mentioned below seem to be presented with a sensitivity to King Charles I, not with that undertone of hostility, so common in the past. Are negative comments no longer obligatory?

A metaphor for this may be the rehabilitation or return to favour of a remarkable artist who brought to life historical scenes of interest to us. After a period of neglect caused by nothing more than changing fashion, this year by happy coincidence his merits came to the public's attention.

The artist is **Hippolyte (Paul) Delaroche** (1797-1856), a Parisian artist who first exhibited at the Salon in 1822. There he, Géricault, and Delacroix became acquainted; the three became not only fast friends, but the core of a group of painters who, remarkably, all specialized in historical scenes. This school was less known for historical accuracy than for conveying the subject's feelings and understanding the feelings of witnessing or thinking about the subject's situation. I suppose that a resultant disfavour of purists among 'opinion leaders' contributed to Delaroche's neglect. His strength was the ability to capture and communicate the emotion of scenes that are at once public and intimate, often in works of a grand scale. (*vide infra*, next page)

One of the paintings that came to public attention this year is Delaroche's "Execution of Lady Jane Grey" one of the first 'Protestant martyrs' of her cousin Mary's reign. The painting had not been exhibited for seventy years. The artist captures the poignancy of the subject and the scene's ambience perfectly. For his first English subject, "The Two Princes in the Tower" the mood is likewise communicated just as we imagine it to have been. Delaroche's research was not primarily about historical details: For this painting, he made two trips to London to experience the atmosphere of the Tower's horrid history. The same research informed his "Strafford on his Way to Execution", in which fellow prisoner Abp. Laud's arm protrudes from the high window, blessing him.

"The King in the Guard-Room", or "Charles I Insulted", depicts our Patron waiting for his sentence to be completed while insolent soldiers spit on him and blow smoke in his face. As we recall, this occurred while he waited for his trial sessions to begin and perhaps when he was being transported or at his place of confinement, not on 30 January, but this is of little moment. The mood is captured just as it must have been. There is also a moral principle that some see in this painting, that no prisoner in state custody should be subjected to humiliation and degradation although this may be a modern reading. What was humane about watching one's own disembowelment, a commonly dispensed sentence?

This masterwork, now partially restored of its serious 1941 German bomb damage, is often reproduced in etchings. Read more in the accompanying Christmas, 2009, *Church and King*.

The other painting including our Patron is of the scene (oft-depicted but largely unhistorical or legendary) in which Cromwell views his body, head sewn back into place, through the open lid of the coffin (wrong kind), the 'victor' somber of countenance, slightly mitigating the pride evident in his stance. Did he remember his boastful outburst, when the propriety of the proposed sentence was questioned, "I will have his head off, with the crown on it"? Improbably, Cromwell is depicted in Cavalier garb, albeit somewhat restrained. One doubts the historical accuracy of this, unless he did it in parody of the dead king, out of power, and himself, in.

Delaroche's final work was 21 meters long! It was painted on the surface of the Lecture Hall wall in the École des Beaux Artes, on the portion of the wall called the 'hemicycle', a characteristically French term. (Take a moment when next you have access to it, to read H. L. Mencken's essay, "The Sahara of the Bozart", in which he bemoans the dearth of Beaux Artes in the U.S. Mencken could be 'brutally frank' (as Prof. Frank Westheimer was known to say of himself) in his essays or columns like "The Archangel Woodrow", but also humane and cultured. He underwent his demise while listening to a Met Saturday radio broadcast of *Die Meistersinger von Nürnberg*.

Not much romanticized, according to the Earl of Harewood (Kobbe's 6th Ed.a0, the opera's portrayal of that city in the time of Sachs is happier than during the youth of our new contributor, Mr. Windsor.

Delaroche's last work, depicting artists of recent generations in a classical, mythological style that I'd characterize as static, groups of artists alternating with groups of muses, was completed in 1841. After a damaging fire in 1855 Delaroche began its restoration but died as soon as he began. Robert-Fleury completed the restoration.

An article by Henrik Bering in *The Weekly Standard* entitled "A reassessment of Paul Delaroche" (1st week of March) perpetrated a few of Delaroche's historical inaccuracies and introduced a few of its own, prompting your Editor to write to that excellent publication and correct the most egregious. I have done this sort of police work occasionally; both Mrs. Langlois and reputedly, Mrs. Carnahan, were zealous about it, writing even to correct use of the terms 'execution' and 'Civil War'—proper corrections but lost causes: Imagine a newspaper using 'decollation' or trying to change usage of 'Civil War' to 'Great Rebellion' even though the former is nearly universal among historians. Of course the two ladies were correct. I prefer to correct the 'big picture' items first, communicating why we regard King Charles as a saint, and why he should be revered as a central figure in maintaining the characteristic features of Anglicanism, a larger point that requires less explaining than some of the minutiae, e.g., why 'execution' is partisan but 'beheading' is not. We want to teach, not to argue.

One statement in the *Standard's* article demanded correction, however. The author characterizes King Charles as "a weak, debauched, and stubborn monarch". It could be gross distortion for propaganda purposes, but more likely results from confusion between Charles I and Charles II in the back of the author's mind. Even Charles I's most vociferous critics did not consider him debauched. A very naïve person might think otherwise, drawing a wrong conclusion because Charles wore the elegant, colorful Cavalier garb while Cromwell often wore that black Puritan get-up, but this is an ignorant viewpoint that I would not attribute to anyone like Bering, writing an article on art of a type where knowledge of history is mandatory. To the contrary, Charles I was virtuous in personal affairs and punctilious about his religious observances, making his confession, and even being vigilant about the little day-to-day sins. He even enjoyed hearing sermons. These traits were notably remarked upon by many, including foreign ambassadors, who thought him prudish.

The Weekly Standard article contains a quotation related to the period of disfavour, mentioned above, that Delaroche's reputation suffered. I feel obliged to quote it here because its partiality (*N.B.*: Neither the *Standard* nor Bering is faulted in any way. *-Ed.*) is an example of the extreme bias of which a critic is capable:

Delaroche "is regarded, when the 20th century thinks of him at all, as something of a charlatan who merits his present obscurity."

For a critic, especially one writing a museum catalogue, not an opinion piece in the newspaper reviewing a performance, to be so opinionated is reprehensible. Whatever the critic's personal view, each side should be mentioned and its view explained without undue prejudice. Public opinion is not inconsequential, except to an elitist. Handel and another composer had a feud that became the subject of public debate. The public settled it, too, at least for now.. The composer's name? Buononcini. Who's heard of *him*?

"Lady Jane Grey" was in an exhibition mounted at London's National Gallery in 1975, the exhibition to which the catalogue containing the above quotation corresponds. Imagine the critic's outrage at the public reaction: "The floor in front of it had to be constantly polished and re-polished."

That was just thirty-five years before this year's major exhibition, which has further stimulated Delaroche's reassessment. This time it is consistent with his status in the 1830s (when "Lady Jane Grey" was first shown at the Paris Salon) as the most highly compensated painter in France. (to p. 54)

(from p. 43)

EM IV – The Proposed Ordinariate

Addressing the same subject as his paper in *Church & King* (Summer/Christmas 2009, pp. 4-8), U.K. S.K.C.M. Chairman Robin Davies is quoted in *The Tablet's* "Notebook" section. The "Notebook" represents a very effective way of increasing content from letters to the editor, while better integrating such content into the magazine than the usual format permits. The *Tablet's* editor writes:

"Since Pope Benedict XVI's announcement . . . there has been much debate over what exactly comprises the 'Anglican Patrimony' [Anglicans] will bring with them.

"Some of the Anglicans considering the offer say they want to take along their very own saint, Charles I. . . . [He] was canonised specifically for the C of E as a martyr, because many believe he would have saved his life had he been willing to sacrifice the episcopacy and abandon the Church.

"Agreeing with this point, Robin Davies, Chairman of the S.K.C.M., said. . .

"None of them [Anglicans] would be Catholic were it not for Charles' sacrifice. So if "Anglican patrimony" means anything (apart from clergy wives) there must be recognition of this in the new ordinariate."

Members of our Region undoubtedly hold a variety of views on this subject; those from whom your Editor has heard have been largely positive. The matter is raised as a point of interest only, since we do not wish it to become a bone of contention in S.K.C.M. Our own Cause is controversial enough. When you feel it is time to express your opinion to appropriate officials, this will best be done individually. Summarizing the diversity of views in our Society would be useless to decision-makers and, I think, inappropriate.

One would expect this not to occur any time soon; the details will be leaked bit by bit, both as trial balloons and in a delaying strategy, not revealed in one satisfying document. The concept has been championed by Pope Benedict, but given the archaeological time scale of Vatican deliberations, it is unlikely he will be able to shape it during his reign. Vatican bureaucrats are likely to be as ambiguous about (*i.e.*, opposed to) the proposal as were the Abp. of Canterbury and C of E bureaucrats. Insiders reportedly said the Abp. had been "livid" at the news—probably out of embarrassment from not having been informed in advance—but had he been warm to the idea, the subject of rumors for months—such a petty procedural objection would surely not have been raised instead of making a substantive comment, even if it were restricted to a minor portion of the proposed offer to Anglicans. Many thought it was a petulant or rude way to respond to a good faith offer from His Holiness. In fact, Canterbury has nothing to say but *Adieu!* It is each individual's choice.

In only one of many possible scenarios, it might have been expected for 'progressive' Anglicans to be exuberant at the prospect of getting rid of traditionalist thorns in their sides, and for Roman bureaucrats to be apprehensive about gaining traditionalists, many of them savvy about liturgy and theology. Could the proposed ordinariate be a means to fence off traditionalist Anglicans, and thus to avoid their influencing Roman modernists' agenda. *Opus Dei*, a personal prelature, encourages its members to participate in regular parish life, presumably as a specific strategy to exert influence.

But, whether personally *pro*, *con*, or indifferent respecting the Ordinariate, one could hardly object to an endorsement of Saint Charles by the Holy See. (end of *Editor's Miscellany*)

[The beginning editorial note was spotted by Paul McKee 'the Vigilant' in The Tablet, magazine of the Society of Jesus in Britain. The accompanying comments are the Editor's own and are offered arguendo; they primarily acknowledge those who have corresponded with us on this subject. Let us state that we as the Society expect to take no position on the subject—neither should we do so, nor need we do so—or on others, only on our Objects, which in themselves are challenging enough to advocate and defend: Members of any Christian church may enroll in the Society, so if a member moves from one communion to another it is no concern of ours apart from wishing that person well. Mr. Davies presumably refers to Anglicans in the third person to acknowledge the predominant viewpoint of the Editor and typical readers of The Tablet. These are turbulent times. Let us who go to Saint Charles, addressing him as a patron saint and asking his intercession for us and our concerns, remain united in our work for the honor of our Patron and support of his Cause. Let us pray that the Society may also unite us in the faith, insofar as possible, harboring no rancor, and as King Charles and Christ the King would wish. Pray that we may be one (although we know not how) as our Lord and the Father are one. Unless we understand the Trinity, we don't know how those Divine Persons are one, either, but we believe it.]

Kalendar of Anniversaries & Devotions – June to December

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

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

- June** 10 ☼ Margaret of Scotland, Q.W., 1093 (transl. of relics, 19 June; fd 16 Nov. GC); **White Rose Day**
Birth of Prince James (*King James III & VIII*), son of King James II & VII, St. James's, 1688
- 13 **Marriage of King Charles I** at Canterbury; he received Henrietta Maria at Dover, 1625
- 18 **Coronation of King Charles I** at Holyrood, 1633
- 21 † Inigo Jones died “through grief for the fatal calamity of his dread master”, 1652
- 22 ☼ Alban, Protomartyr of Britain. c. 303 ☼ Thomas More, M., 1535 (beheaded 6 July)
- 30 † Henrietta, Duchess of Orleans, daughter of King Charles I, died, 1670
- July** 9 † The Hon. Mrs. Patrick (Ermengarda) Greville-Nugent *née* Ogilvie, Foundress of S.K.C.M., died, 1949
- 13 † Cardinal Duke of York (*King Henry IX*), last male Stuart in the direct line, died at Frascati, Rome, 1807
- 17 ☼ Tsar Nicholas II Romanov & members of the Royal Family of Russia, Passion-Bearers under the Godless Yoke, shot by Bolsheviks at Ekaterinburg, 1918
- 31 ☼ Joseph of Arimathaea, C., from whose staff sprouted the Thorn of Glastonbury, 1st C.
“*And was the holy Lamb of God / On England's pleasant pastures seen?*” –Wm. Blake
- Aug.** 2 † Queen Anne, grand-daughter of King Charles I, last reigning Stuart, died, 1714
- 7 ☼ John Mason Neale, Pr., 1866 11 ☼ John Henry Newman, Card.Pr., 1890
- 10 † Queen Henrietta Maria died, Colombes, 1669 13 ☼ Jeremy Taylor, Bp., 1667
- 23 ☼ Rose of Lima, V., Tert.OP, 1st American-born Saint (canonized 1671), Patroness of So. America, 1617
- 30 ☼ Charles Chapman Grafton, Bp., Co-founder SSJE & Founder SHN, died, 1912
- Sept.** 3 **EXIT TYRANNUS.** Death of the Regicide Oliver Cromwell, 1658 *To-day “died that arch-rebel Oliver Cromwell, called Protector.”* –Evelyn's *Diary* 16 † *King James II & VII died at St. Germain, 1701
- 7 Abolition of Episcopacy, 1642 18 ☼ Edward Bouverie Pusey, Pr., 1882
- 8 † Death of Princess Elizabeth, Carisbrooke, 1650 26 ☼ Lancelot Andrewes, Bp., 1626
- Oct.** 13 ☼ Edward, King & Confessor, ancient patron of England; died 5 Jan 1066; translation of his relics, 1162
- 15 ☼ Our Lady of Walsingham. King James II & VII born at St. James's, 1633
- 28 Brian Duppa is chief consecrator of five bishops, the first after Restoration, at Westminster, 1660
- Nov.** 3 ☼ Richard Hooker, Pr., 1600
- 6 † Death of Prince Henry; **Prince Charles** becomes heir-apparent, 1612
- 14 Samuel Seabury consecrated first bishop of the United States of America at Aberdeen, 1784
- 19 ☼ **Nativity of S. Charles**, K.M.; Charles Stuart born to King James VI of Scots and his Queen, Anne of Denmark, Dunfermline Castle, 1600 30 ☼ Andrew, Ap.M., Patron of Scotland, c. 60
- Dec.** 1 ☼ Nicholas Ferrar, Dn., 1637 6 ☼ Nativity of S. Henry of Windsor, K.C., 1421
- 8 ☼ Immaculate Conception, B.V.M. Under this title, the Mother of God is the Patron Saint of the U.S.A.
VIRGO PURISSIMA · MATER INTEMERATA · DOMUS AUREA · ROSA MYSTICA · TURRIS EBURNEA · SPECULUM JUSTITIE · REGINA MARTYRUM
- 9 † Sir Anthony van Dyck, primary portraitist of King Charles I, died, 1641
- 12 ☼ Nuestra Señora de Guadalupe, Patroness of the Americas and Mexico, appeared to Juan Diego, 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: Under the ‘Commonwealth’ its celebration was prohibited, 1649-59
- 28 † Mary II (ruled jointly with William III of Orange, who survived her) died at Kensington Palace, 1694
- 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*, Palazzo Muti, Rome, 1720

The Stuart claimants' kingly titles are italicized.

* Henry VI (6 Dec.) and James II & VII (16 Sept.) have been venerated locally; their Causes were proposed, progressed, and then languished.

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The Society was founded at Saint Margaret Pattens, Eastcheap, City of London, on Easter Tuesday, 27 March 1894, by Ermengarda (The Hon. Mrs. Patrick) Greville-Nugent (née Ogilvy) and Co-Founder The Rev'd James Leonard Fish.

Also in 1894, the Society was established in the Americas (New York City) by The Rev'd William Harman van Allen.

An asterisk (*) designates a Trustee of the **Society of King Charles the Martyr, Inc.**, and a dagger (†), an Officer of the Board of Trustees of the same, a non-profit, non-stock, tax-exempt entity, incorporated in 2008 under the General Laws of the State of Maryland. Called the **American Region**, it serves members in Canada and the United States of America.

§

King Charles the Martyr on Truth and Error

This fragment of a prayer of King Charles well captures his spirit and ours, as a Society, so,

Let us pray.

ALmighty God, Whereas "the advantage of error consists in novelty and variety, as truth's in unity and constancy, suffer not Thy Church to be pestered with errors and deformed with undecencies in Thy service under the pretence of variety and novelty, nor to be deprived of truth, unity, and order under this fallacy." Through

Amen.



THE CHURCH OF SAINT CHARLES, KING & MARTYR, HUNTSVILLE, ALABAMA
Photos by permission, Richard A. Smallwood, Huntsville AL





THE REV'D MARSHALL VINCENT MINISTER, OL

DIED 21 MARCH 2010

CANON OF OMAHA

REQUIESCAT IN PACE

Father Minister established the first church in the New World dedicated to King Charles the Martyr,

The Church of Saint Charles the Martyr, Fort Morgan, Colorado, in 1951 (consecrated, 1957).

He served as its first rector from 1951 until 1962, when he moved to Nebraska.

Photo: c. 1964, by permission, Katherine Minister Hosch, Covington LA