

THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR, INC. (THE AMERICAN REGION)  
SERVING OUR MEMBERS IN THE U.S.A. AND CANADA



*After the Portrait, King Charles I in Garter Robes by Sir A. van Dyck (1636)  
by Hans-Peter Klut (Staatliche Kunstsammlungen Dresden, Gemaeldegalerie Alte Meister)*

***Thirtieth Annual Mass & Luncheon  
11 a.m. Saturday 26 January 2013  
All Saints, Ashmont, Dorchester, Boston  
(see notices on p. 11 and on [www.skcm-usa.org](http://www.skcm-usa.org))***

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## ***2013 Dues Notice***

Your dues for 2013 are payable by 30 January 2013. Please take notice of the soon-to-be-separately-mailed statement of your dues status and amount owed, and bring your dues current through Fiscal Year 2013. Contributions to the work and witness of the Society may be made now, therewith, or at any time to Mr. David Lewis, Treasurer and Membership Secretary. These are tax-deductible under Section 501(c)(3) of the IRS code. (Dues and goods orders are not tax-deductible.)

As usual, you may pay ahead for any number of future years at the current rate, \$15 *per annum*. Life memberships are available for \$360 (\$250, age 65 and up).

### ***Be a Patron of, or a Donor or Contributor to, the 2013 Annual Mass***

Use the form provided to contribute to the expenses of the XXX Annual Mass in Boston at All Saints, Ashmont (11 a.m., Saturday 26 January 2013). Special music at the mass, memorial flowers, and other related expenses will be supported by these monetary gifts. (Patron, \$100; Donor, \$50; Contributor, other amounts) The form may be sent to David Lewis at the address given on the back page. Supporters whose checks are received by 15 January will be listed in the Annual Mass programme.

## ***King Charles the Martyr – A Study***

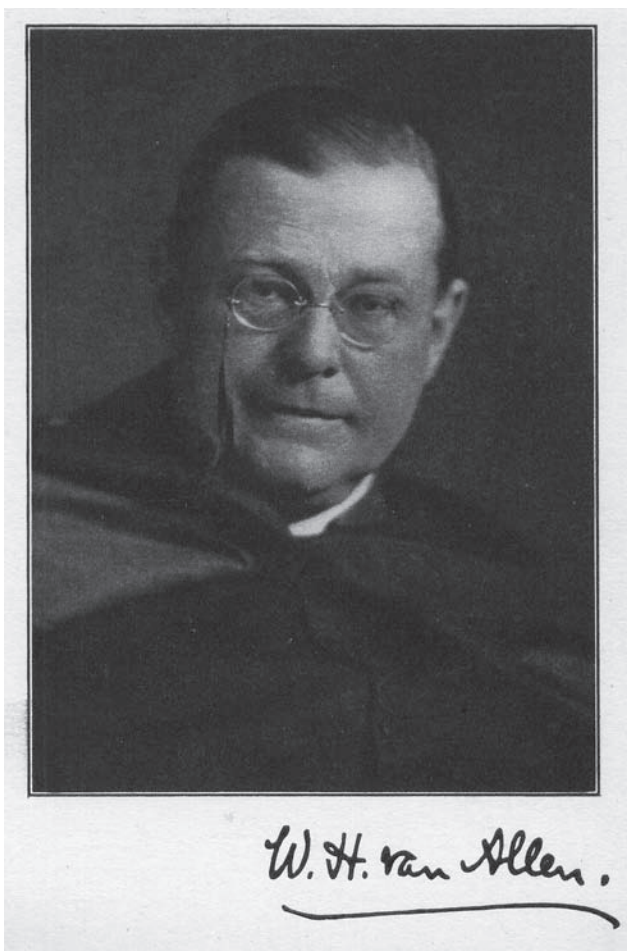
by The Rev'd William Harman van Allen, S.T.D., D.C.L.\*

Boston—30 January 1923

**O**ver my desk hangs a little portrait, gold-encircled as with a halo. Our Lady with her Son, Saint Francis, and Saint Thomas of Canterbury, are set all around it; and looking up at the group of holy faces, my eyes dwell tenderly on that sad, sweet, kingly countenance, serene and lofty, above gleaming armour and falling face, and I am not ashamed to murmur an *ora pro nobis*. It is Saint Charles of England, king and martyr. Does some one mock, or question? Then here is my *apologia*.

Give a lie two hours' start of the truth, and it will be a long chase before it is overhauled and destroyed. But if the lie be diligently propagated in print, if the justification of a great political party and of a religious faction hang on it, and if it run with popular prejudice, who can reckon its vitality? That Charles I. was a tyrant, a perjurer, and a coward, who met a well-earned death at the hands of outraged justice, factious historians (from Milton to Macaulay and from Macaulay to Aubrey) have asserted often enough to make it perilous to champion his cause. Yet common fairness requires us to hear the other side; and, American as I am by ten generations and a

revolutionary ancestry, I am bound to avow that I have heard that other side and am in consequence a king's man.



**The Rev'd Dr. William Harman van Allen**

[\*Dr. van Allen was the founder of the American Region, New York, 1894, and Rector of the Church of the Advent, Boston, 1902-29. (Rector, Epiphany, Trumansburg NY, then, Rector, Grace, Elmira NY 1897-1902.) Dr. van Allen died in Germany on 23 August 1931. This photograph of Dr. van Allen is dated Christmas, 1925.]

Still, in general I am no monarchist. "Jacobin-Jacobite" is the title one of my cronies unfairly flings at me; and I cannot borrow Miss Ailie's phrase, calling "Republican", or even "Radical" "words we have no concern with." Yet a cassock looks unseemly in affairs of *haute politique*; and I am content to see God's sign-manual of approbation set plain on "the Powers that be", not searching too curiously for the powers that *ought* to be. No, it is not the rightful sovereign that I honour, battling gallantly for his throne and his people's true welfare against a military despotism, tragic and glorious though that figure be. It is Charles Stuart, royal by a higher coronation than sealed him King of Great Britain, being one of "them that were beheaded for the witness of Jesus and the Word of God", the saint, not the king, — shall I say, the saint in spite of the king? Waive, then, all questions of public policy or ancient prerogatives, for the present purpose. Think, instead, of one,

True son of our dear Mother, early taught  
With her to worship, and for her to die

whom the Church has wisely honoured with a unique commemoration, enrolling him, alone since the Reformation, in her Kalendar, as "King Charles the Martyr".

Let no one question that fact, which in itself is final for loyal Churchmen. After the overthrow of the monstrous usurpation which had devastated England's Church and realm so long, when once more the houses of God were hallowed, and their carved work set up in place, the Bishops of England, at the instance of the King and Parliament, solemnly set apart 30 January in her Prayer-book as "the Day of the Martyrdom of the Blessed King Charles". Exercising the power which anciently appertained to every Bishop in his own see, and which surely a provincial synod might rightly claim, the Church of England canonized Saint Charles; and for two centuries the Day was kept at all her altars. To stumble at her action is either to reject altogether the Catholic practice of honouring those pre-eminently holy, or else to fall in with the very modern theory that in such affairs one prelate only has jurisdiction, the Roman Patriarch. It is, unhappily, true that in 1859 the civil authorities removed the proper services for the day, together with some other offices of less consequence, from the Prayer-book, so taking away the legal obligation of their use; but no trace of ecclesiastical warrant can be found for that act of ingratitude. In any event, though the observance of his day is now a free-will offering of reparation, yet the title deliberately conferred on Charles by the Church still endures. Lest any one should try to distinguish between *saint* and *martyr*, it suffices to point out that a martyr is in the nature of the case a saint, the higher rank comprehending the lower. For the saints are the nobles of the City of God; and martyr,

confessor, doctor, virgin, all bear the generic name that tells of holiness. So blessed John Keble does not scruple to invoke him as “our own, our Royal Saint”, and says: —

Oh, for one hour of prayer like thine,  
To plead before the all-ruling shrine  
For Britain lost and found!

So we find the Duke of Buckingham’s chaplain, in the very year of the martyrdom, writing, “He is now a Saint in Heaven”; while a contemporary ‘Apologetick for the Sequestered Clergie of the Church of England’ speaks of “the Best of Kings, our late most Dear and Glorious Sovereign, Saint Charles the Martyr, *Nomen ejus in Benedictionibus!*” It is even yet more significant to find six churches of that period still surviving, consecrated by the title of “King Charles the Martyr”.

The splendid word “martyr” has been too much misused; but its real meaning is not hard to find. A martyr, in the Catholic sense, is one who dies for the Faith, voluntarily, and in a state of grace. Now, Charles Stuart, just before his murder, made his confession to Juxon, Bishop of London, was absolved, and received the Holy Sacrament as his last earthly act. (*Vide* Sir Philip Warwick’s ‘Memoirs’.) That he died in grace is, therefore, humanly speaking, certain. The question of the cause for which he died is really one with the question as to whether he chose to lay down his life. No fair-minded man can read the history of the negotiations between Charles and the rebels, during the years of his captivity, without seeing that the real issue was the Church. The King himself said: “I do not know any exception I am so liable to, in their opinion, as too great a fixedness in the Religion of the Church of England”; and he said to Sir Philip Warwick: “I should be like a Captain that defends a place well, till I make some stone in this building my tombstone. And so will I do by the Church of England.”

In his directions to the commissioners for the Treaty of Uxbridge, he declared himself bound by his coronation oath not to abandon Episcopacy nor to alienate the Church’s patrimony. The Treaty of Newport offered him life and sceptre if only he would renounce the Church; and, knowing what refusal would mean, he utterly declined to yield. His own authority he might have consented to diminish, but he could not betray the Catholic constitution of the Church. “My Lords,” said he, “I believe we shall scarce see each other again; but God’s Will be done! I have made my peace with Him, and shall undergo without fear whatever he may suffer man to do unto me.”

So Keble says explicitly that he was “brought to trial for refusing to sacrifice the Church of his country”, and Bishop Creighton affirms, “Charles I. saved the Church of England by his death, when life was offered at the price of abandoning her.”



What can be plainer? Charles was imprisoned by sectaries, who offered him his life on condition that he abolish Episcopacy. But Episcopacy is of the very essence of the Church, even as Saint Ignatius saith, *Sine episcopo nulla ecclesia*. Wherefore, this prince of gentlemen chose death rather than apostasy, and went “from a corruptible to an incorruptible crown, where no disturbance can be, no disturbance in the world.” By a single act of betrayal, he might have lost for England and for us the living Bond that makes the Church to-day one with the Pentecostal company: and by God’s grace he never faltered. Men called him weak; but heavenly strength is made perfect in such weakness. Saint, then, and Martyr, we joy to call him, echoing dutifully the deliberate decision of our spiritual Mother. Who shall gainsay us?

But there are fair-minded men, Dissenters and Recusants, for whom ecclesiastical approbation may not mean much, and who have been content to accept the tradition of Cromwellian writers. Let such hear testimony from another source. And first, Clarendon:—

“He was, if ever any, the most worthy of the title of an honest man; so great a lover of justice that no temptation could dispose him to a wrongful action, except it was so disguised to him that he believed it to be just. He was the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian, that the age in which he lived produced. And if he were not the greatest king, if he were without some parts and qualities which have made some kings great and happy, no other prince was ever unhappy who was possessed of half his virtues and endowments, and so much without any kind of vice.”

Alexander Henderson, author of the Scottish Covenant, who disputed on matters theological with the king, testified of him on his death-bed; “The sweetness of his disposition is such that whatever I said was well taken. That mild and calm temper convinced me the more that such wisdom and moderation could not be without an extraordinary measure of divine grace.”

Hume, whose unbelief made him no votary of saints, bears witness to the king’s excellence on the one point most often assailed, his sincerity:—

“Some historians have rashly questioned the good faith of this prince; but for this reproach, the most malignant scrutiny of his conduct, which in every circumstance is now thoroughly known, affords not any reasonable foundation. On the contrary, if we consider the extreme difficulties to which he was so frequently reduced, and compare the sincerity of his professions and declarations, we shall avow that probity and honour ought justly to be numbered among his most shining qualities.”

Even Macaulay, hired advocate of Cromwell’s and Bradshaw’s political successors, and so bound to earn his pay by justifying that abominable murder, forgot himself, and for once wrote the truth, in his ‘Conversation between Cowley and Milton’:

“Never was there a more gracious prince, or a more proper gentleman. In every pleasure he was temperate, in conversation mild and grave, in friendship constant, to his servants liberal, to his queen faithful and loving, in battle brave, in sorrow and captivity resolved, in death most Christian and forgiving.”

And Keble calls him, “A Christian King, pure and devout in his daily life as any character that adorns history,” and again, “The holy, martyred king, whose memory the Church of England religiously honours.”

Going back a little, we find that his elder brother, Henry, used to say of him: “When I am king, I shall make my brother Charles Archbishop of Canterbury”, so marked was his devotion even in the midst of a court’s temptations. Then, as later, he could say, “I esteem the Church above the State. I desire always more to remember I am a Christian than a Prince.” So clean was he from the reproach of incontinence (hardly then accounted sinful among princes) that even his bitterest enemies dared not accuse him of it; while in his dying hours he could bid the little Lady Elizabeth “Tell her mother that his thoughts had never strayed from her, and that his love should be the same to the last.” ‘White King’, indeed, we call him, not merely because of the gleaming dalmatic he wore on the Candlemas of his crowning, or the snowy mantle that clothed the coffin at his hurried obsequies, but because of the stainless purity of his private life, and the high carriage that won for him a place among the white-robed army of martyrs.

These testimonies, culled from a mass a thousand times larger, are not like what Puritan mendacity has propagated diligently; but I submit that a cause which can summon such witnesses must not be dismissed with an epigram, or ruled out of court by a paradox. Some one may object: “But what of Strafford?” And I answer in the king’s own words, broken by penitential sobs: “Thou, O God of infinite mercies, forgive me that act of sinful compliance. I acknowledge my transgression and my sin is ever before me. Many times does God pay justice by an unjust sentence. An unjust sentence that I suffered for to take effect, is punished now by an unjust sentence upon me.” Yet that great offence, for which he never ceased to grieve, was not so great as the guilt of those bloodthirsty conspirators who demanded Strafford’s head, promising to be therewith content, only to heap up perjury and murder more and more against the day of retribution. And it does not become their political or religious inheritors to fling Strafford’s death as a reproach against the King.

The record of that ghastly tribunal, which Cromwell set up to accomplish his murderous purpose, sounds like an echo from Pilate’s judgment-hall. Silenced when he strove to speak, denied the ordinary decencies accorded to the very criminals, condemned by a mock court in a horrible travesty of justice, he, anointed king, was led



forth to be slaughtered, while all Europe groaned. When he was reviled, he reviled not again; when he suffered, he threatened not. A rough soldier spat in his face: wiping it meekly, he answered, "My Saviour suffered more for my sake." Even though Parliament—so zealous for liberty!—made it "a capital crime for any to speak, preach, or write against the present proceedings", the sound of the nation's lamentation for a national crime, hitherto unparalleled, went up to God in a mighty chorus of deprecation. Like his Master, he "forgave all his enemies, and hoped God would forgive them also"; while the religious observances that the devout began at once to use in honour of so illustrious a sacrifice anticipated the solemn rites which the Church herself set forth some years later. Evelyn fasted all the day of the Martyrdom, calling it "an execrable wickedness", while the boys of Westminster School, undaunted by the bloody Cromwell's threats, met for prayers, and the people treasured handkerchiefs and napkins, hallowed by stains of that righteous blood, as precious relics.

This sketch does not attempt a philosophical study of the conditions existing at the time of the Great Rebellion. Yet I should be negligent if I did not point out that of all extraordinary historical delusions none is more absurd than that Charles's death meant the deliverance of an oppressed people, and the establishment of a free government. Honouring the Blessed King for his Sainthood, I hold no brief for the doctrine of kingship that lay at the core of the British Constitution three centuries ago; and Saint Charles's beliefs concerning Divine Right and the extent of his sovereignty have no more to do with the reverence we pay him now than his literary preferences, or his taste in costume. David reigned over Israel, and without a parliament, too. But what rabid Democrat would tear the Psalter from the Bible, because the Psalmist wore a crown? Ah, it is cowardly Erastianism for Americans to deny due homage to one of God's saints because Providence set him on a throne. But Republicans though we be, we need not be blind; and because we are Republicans, all the more should we abhor the name of Cromwell and the 'Protectorate'. The most deadly foe to true liberty is the military despot—let South America witness; and Cromwell, patron saint of modern puritanism, was a military despot, nothing less. Admit his great ability, his unfailing resourcefulness, his courage; and then you will appreciate better Mozley's epigram, that Milton studied his "Satan" from life, when he was Cromwell's secretary. Every act that Charles stretched his prerogative to cover was repeated by Cromwell, without shadow of warrant, hereditary, constitutional, or delegated. New taxes were levied, free speech denied, liberty of worship unthought of, strange courts invented, the faction parliament insolently dismissed by its own creature, women and children butchered at Drogheda,

or enslaved, as the Colonies knew, the clergy hounded, the Church driven to caves of the earth, until at last, frantic under years of such hideous usurpation, the people welcomed as a blessed relief the milder burthen of the monarchy, even though impersonate in Charles II.

But I come back to my thesis. Citizens of the one universal Fatherland, we owe a debt of reparation to the memory of this gallant gentleman, this mirror of fidelity, this unfaltering Churchman. Inspiring in life a passionate devotion, gaining in death a martyr's crown, he has earned, since, the added benediction on those of whom all manner of evil is spoken falsely for the sake of Christ and His Church. But the White King's name has not yet lost its power; and there are many who rejoice in the thought that they are one with him in the common cause of Catholic Christianity among English-speaking folk the world around. And though his aureole may shine brighter because of earthly contumely, our duty is plain.

One of the sweetest voices in all our western land has uttered an aspiration that finds response in such hearts:

WRIT IN MY LORD CLARENDON'S *HISTORY OF THE REBELLION*

How life hath cheapened, and how blank  
The Worlde is! like a fen  
Where long ago unstained sank  
The starrie gentlemen;  
Since Marston Moor and Newbury drank  
King Charles his gentlemen.  
If Fate in any air accords  
What Fate denied, O then  
I ask to be among your swords,  
My joyous gentlemen;  
Towards honour's heaven to goe, and towards  
King Charles his gentlemen!

But since that may not be, it remains for us to pray, with our brethren of old time, "that we may follow the example of his courage and constancy, his meekness and patience and great charity," that we may be made worthy to receive benefit by his prayers, offered in communion with the Church Catholic for that part of it here militant. So, praying and living, Saint Charles of England will be no mere figure of history, but a living friend, the thought of whom shall lift our hearts to kinglier victories over every adversary that may assault the citadels of our souls.

*[From the Archives of The Church of the Advent, Boston, courtesy of The Rev'd Allan Bevier Warren III, rector.]*

# ***The American Region's 'van Dyck' Portrait of King Charles I, van Dyck Portraits of King Charles, and the Scaffold 'George'***

by the Editor (from various sources)

The Society of King Charles the Martyr has the tradition of loaning its portrait of the Society's Patron each year to the parish hosting our Annual Mass, as All Saints, Ashmont, will do on 26 January 2013 (Saturday, 11 a.m.), in appreciation of the host Parish's hospitality and to stimulate discussion of King Charles the Martyr (born 1600, beheaded 30 January 1649, feast-day 30 January in the 1662 Book of Common Prayer and elsewhere in the Anglican world, but not in TEC).

The best-known likeness of the Martyr King is called 'King Charles I in Garter Robes'. The priceless original is in the Royal Collection and rarely if ever loaned or publicly displayed. Sir Anthony van Dyck, court painter to, and principal portraitist of King Charles I painted the original in 1636. Most often seen and reproduced in books is an early copy by Hans-Peter Klut, hanging in the *Staatliche Kunstsammlungen Dresden, Gemaeldegalerie Alte Meister* (Zwinger Palace Museum). The American Region's copy was painted in 1989 from a photographic image of the Dresden copy (front cover) by nationally-known portrait artist, Thomas P. Curtis of Wisconsin. Mr. Curtis is a member of the Society. (The photo on the back cover of our June 2012 issue shows the participants at the XXIX Annual Mass beside Mr. Curtis's copy of the portrait. The portrait also appeared in a photo on the inside, front cover of the June 2009 *SKCM News*, when it was at S. Stephen's, Providence.)

King Charles sat for over 300 portraits during his life.

Another famous portrait of King Charles, also in the Royal collection, is van Dyck's so-called 'triple portrait' or 'King Charles I in Three Positions'. When the Royal apartments at Windsor were ravaged by fire in the 1990s, Prince Andrew personally carried the painting to safety. It was painted for a very special purpose, *viz.*, to enable the sculptor Giovanni Lorenzo Bernini (1598-1680) to make a marble bust of the King, which he did. Unfortunately it was lost when Whitehall Palace burned in 1688. All that remained of the huge palace after the fire was Inigo Jones's Banqueting House, with the Banqueting Hall's nine splendid ceiling panels by Peter Paul Rubens, depicting the Apotheosis of King James VI & I and allegorically the Union of the English and Scottish Kingdoms. (James had been crowned King James VI of Scots in his infancy, when his mother, Mary Queen of Scots was forced to abdicate; he acceded to the English throne as King James I in 1603 upon the death of Queen Elizabeth I.) The scaffold on which King Charles was beheaded was erected at the northwest corner of the Banqueting House. The King stepped onto the scaffold from a (modified) window of the attached stair-tower.

Bernini could not bear to part with the Triple Portrait, which passed to his heirs. Nearly 200 years of diplomatic negotiations were required before it was returned to England, culminating during the reign of King George IV, who already as Prince Regent was interested in King Charles I. As Prince Regent, he spearheaded the exhumation of King

Charles, interred in the same vault as Henry VIII and Anne Boleyn in Saint George's Chapel, Windsor. The opening of King Charles's lead coffin and examination of his body were supervised by him personally and conducted by the Royal Physician, Sir Henry Hallford, on 1 April 1813. On that occasion, King Charles's body was found to be incorrupt and redolent of the 'odour of sanctity'.

To secure Bernini's services for the commission required diplomacy. He was the greatest sculptor of the time, and under exclusive retainer to the Pope. The bust was planned as a gift to King Charles by his Roman Catholic Queen, Henriette Marie, daughter of Henri IV of France and Marie de Medicis. Henriette Marie persuaded the Pope to release Bernini to sculpt King Charles.

Another famous portrait of King Charles, one of many equestrian ones, now hangs in The National Portrait Gallery on Trafalgar Square, not far from Charing Cross and the site of the Royal Martyrdom. It once hung in Blenheim Palace, built for the Duke of Wellington, and Sir Winston Churchill's birthplace. (Pictured on front cover, June 2011 *SKCM News*)

Also often reproduced is the life size, standing portrait 'King Charles I in the Ermine Robes of State', also in the Royal Collection. In it he wears the large badge, or 'George' (because it depicts S. George, the Order's Patron) of the Order of the Garter, founded centuries before, but reinvigorated by King Charles I. It is the most prestigious Chivalric Order in the world, now headed by Her Majesty Queen Elizabeth II. Many members of the British Royal Family, European royalty, British nobility, and many of the world's 'top' monarchs (*e.g.*, the Emperor of Japan) are Knights of the Garter, who legendarily, trace their origin to ancient Albion—King Arthur's Knights of the Round Table.

Anthony van Dyck (1599-1641) was knighted by King Charles in 1632. He was buried in Saint Paul's Cathedral, where he was memorialized in a Latin inscription composed by King Charles:

*Antonius Van Dyck, qui, dum viveret, multis immortalitatem donaverit vitam.*

(Anthony van Dyck, who while he lived gave immortality to many.)

The Society's 'van Dyck' shows King Charles with the silver-embroidered and jeweled eight-pointed-star badge of the Order he loved with its motto "Honi soi qui mal y pense", on his robe. (The 8-pointed star, iconographically, is a cruciform symbol.) King Charles wore the pendant, small badge of the Order of the Garter every day, including to the scaffold. Called the 'lesser George', it was still not shabby; it was studded with diamonds and rubies. It is conjectured that the Royal Martyr's last word, "Remember", was an admonition to Bishop Juxon, his chaplain, to remember to give it to the Prince of Wales, who became King Charles II at the moment of his father's beheading, and who was restored to his rightful [English] throne on 29 May 1660. (The Scots crowned him at Scone in 1650.)

The 'scaffold George' was among the jewels returned to Britain by Cardinal Henry Benedict Stuart's major-domo and executor upon the Cardinal's death. Called 'Cardinal Duke of York' (as a youth he had been created Duke of York by his father, King James III) or by his retinue King Henry IX, he was the last male Stuart to assert a claim to the throne,

signing his will “Henry R”. He was a much loved archbishop and long-time dean of the College of Cardinals, who voted in five papal conclaves. He was the last Stuart to ‘touch’ for the King’s Evil as King Charles I, King James II, and Queen Anne are known to have done.

King Henry IX was the younger brother of King Charles III, ‘Bonnie Prince Charlie’, who led the unsuccessful attempt to recover his throne in 1745-6—the so-called ‘45. The two were sons of King James III & VIII, son of James II & VII, who was forced into exile in France to make way for William III (of Orange) and Mary II in 1688—the ‘Glorious Revolution’. William and Mary (after whom the College in Virginia was named, having been founded during their reign) were first cousins, both Stuarts, but C of E, while James II & VII was Roman Catholic. Mary predeceased William, who was succeeded by Mary’s younger sister Anne, ‘Good Queen Anne’. None of Anne’s 20-some children survived past teen-age, concern over which possibility precipitated the Act of Settlement, which ‘settled’ the Crown on Sophia of Hanover. Sophia was the grand-daughter of James VI & I and niece of King Charles I. (Her mother was King Charles’s older sister, Elizabeth of Hanover and Queen of Bohemia, the ‘Winter Queen’, who had married the Elector of Hanover.) The first Hanoverian King, George I, was Sophia’s son. So although the Hanoverians are often criticized as being Germans and ridiculed as sausage-eaters, they are descended from the Stuarts!

## **2013 Commemorations**

***The XXX Annual Mass: 11 a.m., Saturday 26 January 2013, All Saints, Ashmont, Boston.***

We will gather at the kind invitation of The Rev’d Michael J. Godderz, SSC, rector, at this historic parish, and enjoy worship in the historic 1892 building, Ralph Adams Cram’s first entire church. Music will be provided by All Saints’ Choir of Men and Boys, supplemented by instrumentalists, and directed by Andrew P. Sheranian, Organist and Master of Choristers. The mass setting will be Mozart’s *Missa in C*, K. 220, the *Spatzenmesse* (‘Sparrow Mass’). Our stalwart member, The Rev’d Dr. F. Washington Jarvis, OL, is assisting priest of All Saints and has been for nearly forty years. Longtime Headmaster of the Roxbury Latin School, founded during the reign of King Charles I, Father Jarvis has been teaching at Yale Divinity School in his ‘retirement’. It will also be a happy occasion as it marks the 16<sup>th</sup> Anniversary of the 1997 dedication of the parish shrine of King Charles the Martyr.

The Select Preacher at the Annual Mass will be The Rev’d John D. Alexander, SSC, rector of S. Stephen’s, Providence RI, a life member of the Society.

After the Annual Mass we will enjoy fellowship in Peabody Hall, where a Buffet Luncheon will be available by advance reservation (by 15 January): \$15 per person payable to All Saints’ Parish; send to All Saints’ Parish Office, 209 Ashmont Street, Dorchester, Boston MA 02124; mark your check’s memo line, ‘S.K.C.M.’

A notice to be printed and displayed as may be is posted at [WWW.SKCM-USA.ORG](http://WWW.SKCM-USA.ORG).

The Parish of All Saints has recently received a grant for renovation of the property, and is engaged in a capital campaign to raise funds to supplement it.

## British Commemorations – 2013

The Rev'd William H. Swatos, Jr., Ph.D., Canon Theologian, Diocese of Quincy,  
and President, Society of King Charles the Martyr, Inc. (the American Region)

The London Celebrations will begin on the 30th with wreath-layings at the Equestrian Statue of King Charles in Trafalgar Square at 11:00 a.m., under the auspices of the Royal Stuart Society (Underground: Charing Cross and walk south or Embankment and walk north on Whitehall). These will be followed by an Act of Devotion, under the auspices of the S.K.C.M., at the entrance to the Banqueting House, where there is a leaden bust of King Charles above the door to mark the spot of the Royal Martyrdom. A Mass sponsored by the S.K.C.M. follows in the Banqueting House beginning at Noon (sung, Prayer Book rite with missal propers—King's College London choristers). Many who attend then take lunch at a nearby pub to the immediate north. (It should be noted that the staircase to the Banqueting Hall is quite long and relatively steep. There is no "disability access" option.)

Later in the afternoon, in a short rite at the start of the 5:15 p.m. Evensong in Saint George's Chapel, Windsor, the Royal Stuart Society will lay a wreath at the marker over the vault in which S. Charles's mortal remains are interred. The chapel normally opens at 5:00. A handy pub across from the entrance to the castle grounds provides warmth and shelter for those who arrive early—and good food afterwards. Trains run from both Waterloo and Paddington stations at least as frequently as every half-hour. The Waterloo train takes slightly over an hour. The Paddington train is quicker but requires a change at Slough, which can be very cold in the winter, especially on the way back to London. Both routes are currently priced the same at £8.50 for standard-class round trip. There are a number of very good places to eat in Windsor, but be advised that as night comes on the trains run less frequently.

At 11:30 a.m. on Thurs., 31 January, the Royal Martyr Church Union will sponsor a said Mass at St. Mary's Cathedral, Edinburgh. (celebrant, the Bishop of Edinburgh, The Right Rev'd Dr. John Armes, and the preacher will be The Very Rev'd Dr. Gilleasbuig Macmillan, a senior minister of the (Presbyterian) Church of Scotland) A light informal luncheon follows.

At 11:00 a.m. on Saturday, 2 February, the Royal Martyr Church Union will observe its London celebration of the Royal Martyrdom at the baroque church of St. Mary-le-Strand, right in the middle of the Strand in London (Underground: Temple, walk up the hill, turn left; the church of Saint Clement Danes is also in the middle of the Strand, to your right). The celebrant and preacher will be the Rt. Rev'd Robert Ladds, SSC, sometime Bishop of Whitby and currently an Assistant Bishop in the Diocese of London. R.M.C.U. Secretary David Roberts reports that the liturgy will also include "Candlemas touches." The Mass is followed by the loyal toast ("The Queen") at the church. Luncheon will follow thereafter at a nearby pub, at cost.

Mrs. Swatos and I plan to attend all these liturgies except that in Edinburgh. Please feel free to contact me at [William\\_Swatos@baylor.edu](mailto:William_Swatos@baylor.edu) with any questions or concerns.

For those who may be interested in summer travel to London, the R.M.C.U. will have a celebration at Southwark Cathedral 1 June. It will combine observances of the 353rd Anniversary of the Restoration of the Monarchy (29 May 1660) and the 60th Anniversary of the Coronation of Queen Elizabeth II (2 June 1953). There will be a said Mass celebrated by The Rt. Rev'd Christopher Chessun, Bishop of Southwark and President of the R.M.C.U. at 12 noon and Choral Evensong at 4 p.m., near the tomb of Lancelot Andrewes and the Kempe stained glass martyrs' windows which include the Royal Martyr and S. Thomas of Canterbury, Abp.M. Between the two services there will be a light lunch followed by a tour of the Cathedral. The two liturgies are open to the general public.



The lunch and tour are restricted to R.M.C.U. members and their guests, among which S.K.C.M. visitors should count themselves. There will be a modest charge for the luncheon, to be paid on site. (There is a Southwark stop on the Jubilee underground line. [For those who do not speak British English, the name of the stop (and See) is pronounced "Suthick."]) If you are interested in participating in this afternoon of worship and fellowship, contact David Roberts, Secretary of the Union at robertssopwellnunnery@btopenworld.com.

## Future Annual Masses

**The XXXI Annual Mass** will be held at the Cathedral Church of S. Vincent, Bedford TX (Diocese of Fort Worth), at 11 a.m. on Saturday 25 January 2014 at the kind invitation of The Rt. Rev'd Jack Leo Iker, *SSC*, D.D., OL, Ben., senior reigning bishop-member of the Society's American Region. The cathedral's dean is The Very Rev'd Ryan Reed, *SSC*. The Select Preacher at the Annual Mass will be Society member The Rev'd Martin C. Yost, *SSC*, rector of S. Stephen's, Sherman TX (Diocese of Dallas).

The venue and details of the **XXXII Annual Mass** in 2015 will be announced when available.

We will gather for the **XXXIII Annual Mass** at 11 a.m. on Saturday 30 January 2016 at the Church of the Holy Communion, Charleston SC, and enjoy the hospitality of its people, rector, The Rev'd M. Dow Sanderson, *SSC*, and curate, The Rev'd Daniel Lee Clarke, Jr., *SSC* (both Society members), and also the Charles Towne Carolanas Chapter. The Select Preacher at the Annual Mass will be The Rev'd Father Rector.

## News of Members

Society member **The Rev'd Dr. Ralph T. Walker, *SSC*, OL**, rector of the Parish of Saint Michael and All Angels, Denver CO, has stepped down as Master of the Province of the Americas, *Societas Sanctae Crucis*. In his place, at the September 2012 *SSC* Synod in Baltimore, has been installed **The Rev'd Michael J. Godderz, *SSC***, rector of the Parish of All Saints, Ashmont, Dorchester, Boston MA, host of our 2013 Annual Mass. We congratulate Father Godderz on his election and recognize, with thanks and admiration, Father Walker for his years of dedicated service to and leadership of that priestly fraternity.

Benefactor **James Noël Ward** is Adjunct Professor of Finance at the American University of Paris. He has studied haute cuisine at *L'École de Cuisine Française Classique du Gerard Pangaud* and lives in Jouy, Île-de-France.

Society member **The Rev'd R. Trent Fraser, *SSC***, is now rector of the Church of S. Barnabas (Anglican Church of Canada) in St. Catherine's, Ontario.

In the Summer 2012 *Newsletter* of the Order of the Orthodox Knights Hospitaller of Saint John, we read that at a ceremony of Investiture on 20 Nov. 2011 at the Cathedral of the Holy Virgin Protection in New York an image of Saint James the Just, Apostle, was unveiled and dedicated by the Order's Grand Prelate, Society member **The Rt. Rev'd Rodney R. Michel, D.D.**, sometime Suffragan Bishop of Long Island.

## Enrollment Anniversaries – 2012

### Thank You for your Faithful Perseverance in Society Membership

(enrollment dates refer to the calendar year)

#### **Member for 65 Years (since 1947)**

Charles Owen Johnson, Esq.

#### **Member for 40 Years (since 1972)**

The Rev'd Canon Barry E. B. Swain, SSC, OL

#### **Members for 35 Years (since 1977)**

Mr. & Mrs. Richard D. Appleby

#### **Members for 20 Years (since 1992)**

Professor Thomas E. Bird, Ben.

Robert S. Clere

The Rev'd Robert J. Gearhart

Professor Philip W. Le Quesne

Philip Terzian, Ben.

The Rev'd Martin Clark Yost, SSC

#### **Members for 15 Years (since 1997)**

Michael Arrington

Robert S. Boggs

The Rev'd W. Douglas Bond

Charles J. Briody III, Ben.

James W. Dodge

Thatcher Lane Gearhart

John R. Harrington

Dr. & Mrs. S. Jackson Hill

Sherwood O. Jones

E. James Kobeski

Allan F. Kramer II, Ben.

J. David Murphy, KStJ

Ernest Ramirez

Dr. Galen B. Ritchie

Colonel Robert W. Scott

David G. Sherwood

Allen L. Walker

James Noël Ward, Ben.

Daniel C. Warren

Miss Pamela Warren

Donald R. Wertz

#### **Members for 10 Years (since 2002)**

The Rev'd Daniel Lee Clarke, Jr., SSC

Violet D. Greene

Hugh G. Hart, Jr.

Richard Towill Hines, Ben.

James T. Lang, Jr.

Craig Huseman Metz

Mrs. Mary A. Ostman

Michael P. Ricca

The Rev'd M. Dow Sanderson, SSC

Dr. A. J. Scopino, Jr.

Professor Charles C. Taliaferro

W. F. Thompson, Jr.

R. Brien Varnado

#### **Members for 5 Years (since 2007)**

Mrs. Lori McAlister

The Rev'd Dn. John David Edward Milam

James E. Moore

## Ordination & Consecration Anniversaries – 2013

### *Congratulations!*

(We note these anniversaries in advance of their calendar year so members may write to congratulate priest- and bishop-members known to them. The Membership Secretary or Editor will provide contact information.)

*Thou art a Priest forever, after the Order of Melchisedek.*

*Ecce Sacerdos Magnus!*

#### **50 Years**

The Rev'd David C. Kennedy, SSC, D.D., OL, Ordained 21 Dec. 1963

**45 Years**

The Rev'd Canon W. Gordon Reid, Ordained 14 June 1968

**40 Years**

The Rev'd Robert J. Gearhart, Ordained 1 Dec. 1973

The Rev'd Canon James G. Monroe, Ph.D., SSC, Ordained 14 Sept. 1973

The Rev'd Frederick Shepherd Thomas, SSC, Ordained 1 Dec. 1973

**35 Years**

The Very Rev'd Canon Harry E. Krauss, Ordained 4 March 1978

**30 Years**

The Rev'd James W. Browder III, Ordained 1 March 1983

The Rev'd Canon Richard Carlisle, Ph.D., Ordained 12 March 1983

The Very Rev'd Dr. William Willoughby III, Ordained 27 Jan. 1983

**25 Years**

The Rev'd Canon Kendall A. Harmon, D.Phil.(*Oxon.*), Ordained 1 June 1988

The Rev'd Canon Barry E. B. Swain, SSC, OL, Ordained 29 June 1988

**20 Years**

The Rev'd John D. Alexander, SSC, Ordained 5 June 1993

The Rev'd R. Trent Fraser, SSC, Ordained 18 May 1993

The Rt. Rev'd Jack Leo Iker, SSC, D.D., OL, Ben., Consecrated 24 April 1993

The Rev'd John A. Lancaster, SSC, Ordained 7 March 1993

**15 Years**

The Ven. Shawn W. Denney, J.D., Ordained 26 May 1998

The Most Rev'd Mark D. Haverland, Ph.D., Consecrated 31 Jan. 1998

**10 Years**

The Rev'd Charles A. Collins, Jr., Ordained 17 Aug. 2003

**New Life Member FY 2012 New Member FY 2013**

(continued from June 2012 *SKCM News*)

**New Life Member**

The Rev'd Peter S. Miller, TSSF

**New Member FY 2013**

Charles A. Coulombe

**Roster of Life Members**

The Rev'd John D. Alexander, SSC

Professor Thomas E. Bird, Ph.D., Ben

Will Sears Bricker II

The Rev'd F. Washington Jarvis, L.H.D., D.Litt., OL

Jonathan A. Jensen, Ben.

Charles Owen Johnson, Esq.

The Rev'd Dr. Joseph W. Lund, Ben.

The Rev'd Peter S. Miller, TSSF

Anthony H. Oberdorfer

Phoebe Pettingell

Professor James Robinson Tinsley

James Noël Ward, Ben.

Donald R. Wertz

The Rev'd Elijah B. White

John C. Workman, Esq.

*Jesu, Mercy!*

## ***Requiescant in Pace***

*Mary, Pray!*

### **Notices of Death**

**The Very Rev'd Charles F. Caldwell, Ph.D.,** *Obit.* 12 Sept. 2012, *Aet.* 77

**Barry Bracewell-Milnes, Ph.D.(*Cantab.*),** *Obit.* 25 June 2012, *Aet.* 80

*Chairman, R.M.C.U., 2003-9*

### **Obituaries**

**The Very Rev'd Charles Francis Caldwell, Ph.D.,** of Naples FL was ordained on 6 Jan. 1962 and joined the Society in 1984. He received the Ph.D. degree from Notre Dame University. He was the professor of Pastoral Theology at Nashotah House when he and the Editor first met in Nov. 1992. A new Trustee attending my first Board meeting, I received a note that Prof. Caldwell wanted me to stop by his office. I found him to be an outgoing individual, passionate about the Faith, and a 'character'. He was a wonderful teacher and pastor, as attested in reminiscences of him published on-line by a colleague and former student, Fr. Joseph Honeycutt, who Chrismated him and received him into the Antiochian Orthodox Church. He then took the name Dionysius, after S. Dionysius the Areopagite, a disciple of S. Paul (*Acts xvii: 34*) only eight days before his death on 12 September 2012. Fr. Honeycutt and Fr. Joseph Shaheen of S. Paul's, Naples FL, officiated at his burial on 18 Sept. Fr. Caldwell left his wife, Eleanor, sons, Stephen and Mark, daughters, Margie and Cathy, five grandchildren, and four great-grandchildren. [—MAW]

**Barry Bracewell-Milnes, Ph.D.,** educated at New College, Oxford, and King's College, Cambridge, was a noted economist. In 2003, he was elected Chairman of our sister society, the Royal Martyr Church Union, upon the death of Mr. Hubert Fenwick.

### ***Donors to the General Fund***

(FY 2012; supplementing the list in the June *SKCM News*)

#### **\$50 and Up**

Colonel Robert W. Scott

#### **Up to \$50**

The Rev'd Kent L. Haley, Ben.

**SOCIETY OF KING CHARLES THE MARTYR, INC.**  
**Financial Statements for FY 2011 & FY 2012**

[Fiscal Year runs 1 Oct. of previous calendar year – 30 Sept.]    **FISCAL YEAR 2012**                      **FISCAL YEAR 2011**  
**PROFIT AND LOSS**

**INCOME**

Donations	\$ 3,967	\$ 5,746
<i>General</i>	1,847	1,819
<i>Annual Mass</i>	2,120	2,322
<i>Recognition of the Cultus Mass</i>	0	1,605
Sales net of cost of goods sold	434	(1,104)
<i>Sales income</i>	1,453	1,972
Membership dues	5,280	5,144
<i>New members</i>	255	315
<i>Reinstated members</i>	45	30
<i>Current year</i>	2,835	2,670
<i>Future years</i>	1,035	1,379
<i>Life memberships</i>	1,110	750
<b>TOTAL INCOME</b>	<b>9,682</b>	<b>9,786</b>
<b>EXPENSES</b>		
Annual Mass	1,711	3,236
Recognition of the <i>Cultus</i> Mass	0	1,561
<i>SKCM News</i>	5,095	5,942
Administration	1,934	1,677
Accountant's Fee	0	1,000
<b>TOTAL EXPENSES</b>	<b>8,748</b>	<b>13,415</b>
<b>SURPLUS/(DEFICIT)</b>	<b>940</b>	<b>(3,629)</b>

**BALANCE SHEET – END OF FISCAL YEAR**

**BALANCES**

Bank of America – Operating	7,779	6,880
Bank of America – Endowment	2,000	2,000
Undeposited Funds – Operating	41	0
<b>TOTAL ASSETS</b>	<b>9,820</b>	<b>8,880</b>
Opening Balance Equity	9,575	9,575
Unrestricted Net Assets	(695)	2,934
Net Income	940	(3,629)
<b>TOTAL LIABILITES &amp; EQUITY</b>	<b>9,820</b>	<b>8,880</b>

(David Lewis, Treasurer)

## ***Devotional, Caroline, and Monarchist Societies of Interest***

\*S.K.C.M. Member      p.a. = *per annum* (annual)

GBP = British Pounds Sterling      USD = U.S. \$

The Royal Martyr Church Union      15 GBP p.a.  
E. David Roberts, Esq., Sec. & Treas.  
7, Nunnery Stables  
St Albans, Herts, AL1 2AS U.K.

The Royal Stuart Society      22 GBP p.a., 250 life  
Thomas Fitzpatrick, Esq., Principal Secretary  
Southwell House  
Egmere Road  
Walsingham, Norfolk NR22 6BT U.K.

The Monarchist League      20 GBP or \$40 p.a.  
P. O. Box 5307      (checks in USD are accepted)  
Bishop's Stortford, Herts. CM23 3DZ U.K.

The Guild of All Souls      \$5 p.a., \$20 life  
The Rev'd Canon Barry E. B. Swain\*, SSC, OL,  
Superior-General  
Write to: The Rev'd John A. Lancaster\*, SSC  
P. O. Box 721172  
Berkley MI 48072 U.S.A.

The Confraternity of the Blessed Sacrament \$5 p.a.  
The Very Rev'd Dr. William Willoughby III\*, \$100  
Secretary General      life  
Saint Paul's Church, 224 East 34<sup>th</sup> St.  
Savannah GA 31401-8104 U.S.A.

The Society of Mary      \$10 p.a., \$250 life  
The Rev'd Dr. Richard C. Martin\*, SSC, OL  
American Region Superior  
Write to: Mrs. Lynne Walker  
P. O. Box 930  
Lorton VA 22079-2930 U.S.A.

The Guild of the Living Rosary of Our Lady  
and S. Dominic      \$5 p.a., \$20 life  
The Rev'd Canon David Baumann, SSC, Chaplain  
Episcopal Church of the Blessed Sacrament  
1314 N. Angelina Drive  
Placentia CA 92870-3442 U.S.A.

### ***Errata and Addenda***

*SKCM News*, June 2010, p. 7, par. 3. The celebrant in Jan. 2010 at S. Paul's, Salem OR was **The Rev'd Brandon Filbert**.

*SKCM News*, June 2012, p. 7, col. 2, 'Donors to the 2012 Annual Mass'. Canon Swatos's middle initial appeared as 'E.', but is 'H.'  
p. 23, par. 3. Overbury, the poisoning victim, was incorrectly described as 'an elderly hack'. He was **32** at the time, and a good writer.

p. 24, 3<sup>rd</sup> full par. The review of 'The King's Speech' appeared in the 8 Sept. 2012 issue of the *Email Communiqué*.

pp. 30, 31, & 34, 'Conference'. Note 4 on p. 34 pertains to p. 6 of the 'Conference' (p. 31), not to p. 5 (p. 30).

p. 46, par 3. "Brother and sister" should have read "**cousins**".

### ***In This Issue***

We welcome to these pages Charles A. Coulombe, scion of The Monarchist League, whose article on Kings Charles III and IV of Spain continues our series 'Kings Named Charles'. They and King Ferdinand VII also ruled New Spain, including California, thus his title 'Founder of the City, Father of the State'. We also include an article on what is arguably King James I's most important work, *Basilikon Doron*, by another California member, Charles J. Bartlett, who is a regular contributor to *SKCM News*.



There are fascinating, relevant reviews by regulars Sarah Gilmer Payne and Suzanne G. Bowles, and a new reviewer, Father Donald Langlois, who has for several years been providing helpful editorial assistance on both *SKCM News* and the *Email Communiqué*. We welcome him to an overt presence on these pages.

We continue to excerpt from and comment on *H-Net Reviews* under an arrangement negotiated by Father Langlois; two of his selections are included in this issue. In addition, we have chosen to comment on several of a dozen or so germane book reviews excerpted from scholarly journals. These will increase the diversity of books brought before our readers, all with the goal of increasing understanding of King Charles I, and the historical and cultural background and consequences of his reign. We aim not only to *Remember*, but also to *understand* our Patron Saint.

To further our objective of recognizing our members, we list this year's enrollment anniversaries and new members. 'News of Members' includes items of which we have been informed. Do not hesitate to 'inform' on yourself and other members. Treasurer and Membership Secretary David Lewis, FAAO, has provided financial information on the American Region, consistent with the practice of our sister catholic devotional societies.

Work on the History of the Society in the Americas continues. This issue of *SKCM News* contains a 'teaser' related to the Select Preachers at the Annual Masses. Importantly, a 'find' from the Editor's research at his church, Advent, Boston, is included in this issue, a 1923 essay by Dr. van Allen, who founded the American Region in 1894, only months after the 27 March 1894 Easter Tuesday meeting of Mrs. Greville-Nugent and Father Fish, founding the Society in the City of London. Anglo-Catholic priests in America have always been closely networked with their brethren in London, Oxford, and elsewhere.



## ***Basilikon Doron* by King James VI & I**

by Charles J. Bartlett

Tudor and Stuart Catholicism is often shoved from center-stage by the cacophony of Puritan agitation. As a result, the XVI and XVII Century Religious Settlement is frequently portrayed as a compromise with Puritan minds, having scant theological or moral basis. Missed is the Crown's timely intervention against religious fanaticism, particularly how royal family and marital ties shaped church conservatism. Personal affections for "catholic" cousins, uncles, and spouses among the nobility did much to moderate church policy. The writings of James VI to his eldest son, Henry, effuse with this sentiment, "as a witness to my Son, both of the honest integrity of my heart, and of my fatherly affection and natural care" (McIlwain, p. 5); generally privileging family, natural succession, and continuation of custom against factional advantage and religious radicalism. *Basilikon Doron* therefore anticipates a conservative element where later Stuarts, such as Charles I and James II, indulge secular or loyalist Roman Catholics<sup>(1)</sup>.

The *Basilikon's* preface is largely a warning against fanaticism and the wiles of parliament as it loosed itself upon Scotland while quickening in England. Pervasive

throughout the *Basilikon* is a tacit awareness of Prince Henry's maturity and the union of Scots and the English thrones. Therefore, James renders a verdict on the politics of his respective realms. James's distaste for Puritanism is strikingly evident, prefiguring Charles I's 'Letter to the Prince of Wales' (S.K.C.M. tract). Curiously, James finds commonalities between Puritanism and Anabaptism, noting their mutual iconoclasm, disdain for civil authority, and wild quotation of scripture. James's exposure of Puritanism as a subset of Anabaptism was an opinion shared with late-Elizabethan divines like Hooker and Whitgift who theologically labored to remove aspects of Calvinism from high-church Anglicanism. James explains the rebellious spirit possessed by Puritanism thusly,

“as to the name Puritans, I am not ignorant that the style thereof doth properly belong only to that vile sect among the anabaptists, called the family of love; because they think themselves only pure, and in a manner without sin, the only true church, and only worthy to be participant of the sacraments, and all the rest of the world to be but abomination in the sight of God. Of this special sect I principally mean, when I speak of Puritans; divers of them, as Browne, Penry and others, having at sundry times come into Scotland, to sow their popple amongst us (and from my heart I wish, that they had left no scholars behind them, who by their fruits will in the own time be manifested) and partly indeed, I give this style to such brain sick and heady Preachers their disciples and followers, as refusing to be called of that sect, yet participate too much with their humors, in maintaining the above errors; not only agreeing with the general rule of all anabaptists, in the contempt of the civil magistrate, and in leaning to their own dreams and revelations; but particularly with this sect, in accounting all men profane that swear not to all their fantasies, in making for every particular question of the policy of the church, as great commotion, as if the article of the Trinity were called in controversy, in making the scriptures to be ruled by their conscience, and not their conscience by Scripture; and he that denies the least iota of their grounds; not worthy to enjoy the benefit of breathing, much less to participate with them in the sacraments: and before that any of their grounds be impugned, let King, people, Law and all other be trod under foot: Such holy wars are to be preferred to an ungodly peace: no, in such cases Christian Princes are not only to be resisted unto, but not to be prayed for, for prayer must come of Faith; and it is revealed to their consciences, that God will hear no prayer for such a Prince.” (McIlwain, p. 7)

James VI had reasonable dislike of threats against civil peace, 'trod under foot King, people, and Law'<sup>(2)</sup>. Further along the Preface, sects like Puritans are mentioned in contrast to 'princely' Reformation countries, *e.g.*, "sundry parts of Germany" (and Denmark as well as England). These former states were Lutheran. Given the close relation early Lutherans had with Anglicans upon the crucible period of Religious settlement during the reign of Henry VIII, the affinity is not surprising. Furthermore, Germans shared the same sort of early national sovereignty with both England and Scotland, *i.e.*, "*Cuius region eius religio*". James was delineating the boundaries of official Protestantcy, perhaps a Nordic catholicism. The inclusion of Denmark belongs to James' marriage to Countess Anna von Oldenberg, a conservative Lutheran and sometimes Erasmusian catholic<sup>(3)</sup>. Certainly northern protestant states had a vested interest in maintaining a 'princely order' against unruly Puritan spirits.

James therefore identified the Puritans with a radical democratic impulse contrary not only to state and church but also divine pattern as he knew it,

“But the reformation of Religion in Scotland, being extraordinarily wrought by God, wherein many things were inordinately done by a popular tumult and rebellion, of such as blindly were doing the work of God, but clogged with their own passions and particular respects, as well as appeared by the destruction of our policy, and not proceeding from the Princes Order, as it did in our neighbor country of England, as likewise in Denmark, and sundry parts of Germany; some fiery spirited men in the ministry, got such a guiding of the people at that time of confusion, as finding the gust of government sweet, they begot to fantasy to themselves a Democratic form of government: and having (by the iniquity of time) been overwell baited upon the wrack, first of my Grandmother, and next of mine own mother, and after usurping the liberty of the time in my long minority, settled themselves so fast upon that imagined Democracy, as they fed themselves with the hope to become *Tribuni plebis*: and so in a popular government by leading the people by the nose, to bear the sway of all the rule. And for this cause, there never rose faction in the time of my minority, nor trouble sen-syne, but they that were upon that factious part, were ever careful to persuaude and allure these unruly spirits among the ministry, to spouse that quarrel as their own: where-through I was oftentimes calumniated in their popular sermons, not for any evil or vice in me, but because I was a King, which they thought the highest evil.” (p. 23)

Of course, democracy and hereditary rule mix poorly. In this case, toleration and indulgence were affected by love of parents, not exactly political expediency as some skeptics claim. An angle to consider is how royal familialism drove early Protestant ecumenicism. If there was such a thing as *media via*, it greatly benefited from extended families cultivated by monarchs. James’s maternal line touched France through his mother, Mary, Queen of Scots. Mary fled Scotland at age five and was raised in the Guise Household until the death of her first husband, Francis II, whereupon Mary returned to Scotland, though continuing her education through tutors hired by the Guises. In the later treatise known as a ‘Premonition’, James recalled the catholic humanism and moderation of his mother, a Religion James sometimes claimed his own,

“And as for the Queen my Mother of worthy memory; although she continued in that Religion she was nourished, yet was she so far from being superstitious or Jesuited therein, that at my Baptism (although I was baptized by a Popish Archbishop) she sent him word to forbear to use the spettle in my Baptism; which was obeyed, being indeed a filthy and an apish trick, rather in scorn then imitation of Christ. And her own very words were, That she would not have a pockie priest to spit in her child's mouth. As also the Font wherein I was Christened, was sent from the late Queen here of famous memory [Elizabeth I], who was my Godmother; and what her Religion was, Pius V was not ignorant.” (p. 122)

Customs of Godparentage, kept by Anglicans and Lutherans alike, enhanced the role of family on religion. Catherine Parr, a Lutheran, was godparent [and stepmother] to Elizabeth I. Elizabeth I in turn was the godparent of James. Meanwhile, Valois and Bourbon were chosen as baptismal sureties for Stuarts, maintaining ties to the Auld. Queen Anna sought a Bourbon, Henry of Navarre, as fiance for her daughter Elizabeth before James insisted upon

the elector Palsgrave, Frederick V. Marriages and Godparents often signaled the Crown's religious and political sentiments, yet the warmth of household tutelage likely did more to foster Christian cooperation than pamphleteering or university disputation. The familial ties born of marriage could even continue *post-mortem*. At Westminster chapel, Mary Queen of Scots's tomb was styled "a great mother" whereupon both Anna of Denmark and the last reigning Stuart, Anne of Great Britain, would bury their children. The moderation which family and household exerted over religion spilt over to the retention of men at court as well as man-servants upon succession, "steadfastly serving" not only the catholic James V of Scotland but even his reportedly Puritanical grandchild, Prince Henry<sup>(4)</sup>.

"The other point is only grounded upon the straight charge I give my Son, not to hear nor suffer any unreverent speeches or books against any of his parents or progenitors: wherein I do alledge my own experience anent the Queen my mother; affirming, that I never found any that were of perfect age the time of her reign here, so steadfastly true to me in all my troubles, as these that constantly kept their allegiance to her in her time." (p. 6)

Thinking in terms of "parents and predecessors" is not an easy task for modern historians who understand statecraft by philosophical egoism. James's wisdom contravenes today's political correctness which tends to depreciate ancestry, "For how can they love you, that hated them whom of ye are come?" Family lealty—often communicated by religious tropes like sonship, maternity, and matrimony—established an affective discourse that restrained harshness according to the fifth commandment. Lancelot Andrewes based the same precept of fatherhood and husbandry to the King, "*Jus Regium* cometh out of *jus Patrium*, the Kings right from the Fathers, and both hold by one Commandment" ('A Sermon', p. 13). James himself says, "By the law of Nature the King becomes a natural Father to all his Lieges at his coronation." (*Works*, p. 65) Thus, the familial precept understood by hereditary succession ameliorated and conserved both religious and political feelings:

"It is then, the false and unreverent writing or speaking of malicious men against your Parents and Predecessors: ye know the command in God's law, Honor your Father and Mother: and consequently, seen ye are the lawful magistrate, suffer not both your Princes and your Parents to be dishonored by any; especially, sith the example also toucheth yourself, in leaving thereby your successors, he measure of that which they shall meet out gain to you in your like behalf. I grant we have all our faults, which, privately betwixt you and God, should serve you for examples to meditate upon, and mend in your person; but should not be a matter of discourse to others whatsoever. And sith ye are come of as honorable Predecessors as any Prince living, repress the insolence of such, as under pretence to tax a vice in the person, seek craftily to stain the race, and to steal the affection the people from their posterity: For how can they love you, that hated them whom of ye are come? Wherefore destroy men innocent young sucking Wolves and foxes, but for the hatred they bear to their race? and why will a coult of a Courser of Naples, give a greater price in a market, then an Ass-colt, but for love of the race? It is therefore a thing monstrous, to see a man love the child, and hate the Parents: as on the other part, the infaming and making odious of the parents, is the readiest way to bring the son in contempt. And for conclusion of this point, I may also allege my own experience: For besides the judgments of God, that with my eyes

I have seen fall upon all them that were chief traitors to my parents, I may justly affirm, I never found yet a constant bidding by me in all my straits, by any that were of perfect age in my parent days, but only by such as constantly bode by them; I mean specially by them that served the Queen my mother: for so that I discharge my conscience to you, my Son, in revealing to you the truth, I care not, what any traitor or treason-allower think of it." (p. 21)

Eventually "treason-allowers" overran the Stuart throne, starting with democratic leveling from the puritans, their perpetual-summon in parliament, and finally the execution of King Charles. Republicanism and the democratic impulse hardly vanished after the Restoration. Meanwhile, what girded the monarchy's supremacy was not political expediency. Henry VIII, Elizabeth I, James VI & I, and even, to some extent, George III were strong sovereigns. Rather, stability was secured by those divine blessings joined by the Godly honor of parents, "that thy days may be long in the land the Lord thy God giveth thee." However, the process of rebellion wore upon the natural order of even the best family-based rule.

According to James, there are several reasons for the superiority of the monarchist system. Foremost is its conformity to the divine pattern. James describes monarchy as that

"form of government, as resembling divinity, approacheth nearest to perfection" (p. 53). The divine aspect should be self-evident given both Christ the Son and God the Father are clearly in possession of Kingly authority. Similar to the divine pattern is that given by Nature, which meant, "through the Law of Nature the King becomes a natural Father to all his Lieges at his Coronation: And as the Father of his fatherly duty is bound to care for the nourishing, education, and virtuous government of his children; even so is the king bound to care for all his subjects." (p. 55) Also, "The King towards his people is rightly compared to a father of children, and to a head of a body composed of divers members: For as fathers, the good Princes, and Magistrates of the people of God acknowledged themselves to their subjects. And for all other well ruled common-wealths, the style of *Pater patriae* was ever, and is commonly used to Kings." (p. 64)

Thus, the King combines heavenly and earthly figures of Parental/Fatherly authority. These aspects were set into confusion upon the rise of parliamentary supremacy, precipitating other 'inversions' of justice and nature. James warns,

"Neither deceive yourself with many that say, they care not for their Parents curse, so they deserve it not. O invert not the order of nature, by judging your superiors, chiefly in your own particular! But assure yourself, the blessing or curse of the Parents, hath almost ever a Prophetic power joined to it: and if there were no more, honor your Parents, for the lengthning of your own days, as God in his Law promiseth. Honor also them that are *in loco Parentum* unto you, such as your governors, upbringers, and praeceptors." (p. 41)

#### AFTERWORD

For the early modern period, how family duties shaped religious settlement is a rarely touched subject. In other words, the sovereign's religious affinities with their parents; spousal influence upon court and hearth; and even the role of cousins and uncles in rites of Godparentage deserves greater significance than parliamentary squabble. The charity of

the household often included, and even partly indebted, to secular catholics whose overall contribution moderated church policy between successions. The Hencrician standards are probably most representative what in retrospect might be considered Nordic doctrine.

This begs another question of British familialism, namely, how Auld and Schmalkaldic engagement sketched a possible “northern Catholicism”. As the Reformation/Counter-reformation squared off, the moment of a Nordic church passed. It might have included Jansenites, Lutherans, and the more conservative members of the German Reformed. These eddies reappear from time to time throughout Anglo-German relations, making a large impact during the XIX Century, especially through the writings of Schleiermacher. Prussian Union and National Church ideas surfaced in pluralistic countries like the United States and Germany where the probability of nation-state formation was at times tenuous, but even this late stage protestant catholicity was orchestrated by national princes. The influence of familialism should not be downplayed, and when asking what contributed to the final breakdown of European, particularly, Nordic Christendom, it was the alienation of royal elites who normally advanced and protected the provincial church, severing the head from the body<sup>(5)</sup>, driving a nail into a basically Protestant coffin.

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An engraving of James I with his oldest son, Henry.



James VI standing aside his dear mother, Mary.

#### NOTES

1. “Toleration” and “indulgence” can be code for ethical and liturgical ‘relativism’. Make no mistake, James I disliked what he called the Papists, even moreso after the powder-treason. But for the Jacobean Church catholic indulgence meant a degree of civil rights rather than religious comprehension. James divided the loyal and secular “catholic” from the Popish, the former being more typical of his own household. James explains the difference: “Amongst which a form of Oath was framed to be taken by my Subjects, whereby they should make a clear profession of their resolution, faithfully to persist in their obedience unto me, according to their natural allegiance; To the end that I might hereby make a separation, not only between all my good subjects in general, and unfaithful Traitors, that intended to withdraw themselves from my obedience; But specially to make



a separation between so many of my Subjects, who although they were otherwise Popishly affected, yet retained in their hearts the print of their natural duty to their Sovereignty; and those who being carried away with the like fanatical zeal that the Powder-Traitors were, could not contain themselves within the bounds of their natural Allegiance, but thought diversity of religion a safe pretext for all kind of treasons, and rebellions against their Sovereign. . . . whereby they both gave me occasion to think the better of their fidelity, and likewise freed themselves of that heavy slander, that although they were fellow professors of one Religion with the powder-Traitors, yet were they no joined with them in treasonable courses against their sovereign; whereby all quietly minded Papists were put of despair, and I gave a good proof that I intended no persecution against them for conscience cause, but only desired to be secured of them for civil obedience, which for conscience cause they were bound to perform.” (pp. 71-72)

2. Charles I retrospectively describes more completely the Puritan menace, confirming the consternation of James I, “Nothing seemed less considerable than the Presbyterian faction in England for many years, so compliant they were to public order; nor, indeed, was their party great either in Church or State as to men's judgments; but as soon as discontents drove men into sidings, as ill humors fall to the disaffected part, which causes inflammations, so did all at first who affected any novelties adhere to that side, as the most remarkable and specious note of difference (then) in point of religion. All the lesser factions at first were officious servants to Presbytery, their great master, till time and military success, discovering to each their peculiar advantages invited them to part stakes; and leaving the joint stock of uniform religion, they pretended each to drive for their party the trade of profits and preferments to the breaking and undoing not only of the Church and State, but even of Presbytery itself, which seemed and hoped at first to have engrossed all.” (‘Letter to the Prince of Wales’, pp. 3-4: Reprinted from Sir Charles Petrie (Ed.), *The Letters of Charles I*, New York: Funk & Wagnalls, 1968)

3. There is very little literature on the religious convictions of Queen Anna of Denmark. She was not a self-styled theologian like Henry VIII or James VI & I. Anna was raised a conservative Lutheran by her grandmother, but, upon her arrival in Calvinist Scotland, she was alienated by its iconoclastic Presbyterianism, becoming a friend of recusants. However, these sympathies might be understood as dislike for Presbyterianism rather than Protestantism in general—an attitude also common among catholic Lutherans and Anglicans. Upon her death, Anna confessed to the Bishop of London, “I renounce the mediation of all saints and my own merits.” An account of Anna’s religious devotion is given in Ethel Williams’s *Anne of Denmark*, Longman (1970), pp. 109-12. See also Bliss, ‘Religious Belief of Queen Anne’, *English Historical Review*, IV, p. 110.

4. Some Jacobean indulgences up to the Powder-Treason are listed in *Works*, p. 76: “How many did I honor with Knighthood, of known and open Rescusants? How indifferently did I give audience, and access to both sides, bestowing equally all favors and honors on both professions? How free and continual access, had all ranks and degrees of Papist in my Court and company? And above all, how frankly and freely did I free Recusants of their ordinary payments? Besides, it is evident what straight order was given out of my own mouth to the Judges, to spare the execution of all Priests, (not withstanding their conviction), joining thereunto a gracious Proclamation, whereby all Priests, that were at liberty, and not taken, might go out of the country by such a day: my general Pardon having been extended to all convicted Priests in prison: whereupon they were set a liberty as good subjects: and all Priests that were taken after, sent over and set at liberty there. But time and paper to make enumeration of all the benefits and favors that I bestowed in general and particular upon Papists.”

5. The supremacy of the Prince was a basic tenet of early “magisterial” protestantism which became more acute as reconciliation with Rome grew more remote. Not surprisingly, the prerogative of the King in his church was a top plank of the old high church party, but when Tory influence in parliament was defeated in 1833, high church men scrambled for a new base, making stronger claims about apostolic succession and the independence of the bishop *vis-a-vis* the popular factor. Therefore, tractarianism was one trajectory for the high church party. James warns Prince Henry the leaven of Puritanism: “[they] informing the people, that all kings and princes were naturally enemies to the liberty of the Church. . . . For if by the example thereof, once established in the Ecclesiastical government, the Politic and civil estate should be drawn alike, the great confusion that thereupon would arise may easily be discerned.” (p. 23) Of course, the “great confusion” would be the modern social revolution. The severing of the princely hierarch from his estates as prelude to eventual flattening and proletarianization itself. An “inversion of the natural order” wonderfully explains the remainder of the XIX and XX Century, and the coming into being of the Continuing movement. Interestingly, post-Napoleonic Europe attempted a Christian unity through the Congress of Vienna, divided between constitutional and autocratic monarchies—a fascinating period where the great European monarchies might have salvaged something of Christendom until the tragic end of WW I?

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## **Founder of the City, Father of the State**

(ongoing series in *SKCM News*, ‘Saints & Kings Named Charles’\*)

by Charles A. Coulombe

The beatification of the Emperor Charles I of Austria-Hungary in October, 2004, by Pope John Paul II might remind Californians that we too once had Monarchs—three of them in fact: Charles III, Charles IV, and Ferdinand VII: all of them Kings of Spain—and of that New Spain of which California was a remote part. The statue of the first of these in the old Plaza downtown reminds us that he ordered both the founding of California in 1769, and the foundation of Los Angeles in 1781. The adjoining church of Our Lady of the Angels stands in itself as a memorial to his grandson Ferdinand, who paid for its construction—a fact consciously or otherwise commemorated by the royal Spanish flag that was, until the past few years, displayed in that building’s sanctuary.

The statue itself is quite remarkable, having been cast by Federico Coullaut-Valera in 1976, and dedicated by Their Majesties the King and Queen of Spain (Juan Carlos I and Sofia) in 1987, during a Royal visit to our city. The Spanish government originally donated the 2½ ton work of Coullaut-Valera’s to L.A. in commemoration of the U.S. Bicentennial. It was set up in 1977 in MacArthur Park, in token of being near to the route taken by Spanish explorer Portola on his visit to Monterey in 1769. It was moved to its present spot for the Royal pair’s dedication.

The statue is modeled on Charles (or Carlos) III’s official portrait, painted in 1761 by Anton Raphael Mengs (1728-1779). The King is shown as a 45-year-old commander-in-

chief, and holds a marshal's baton; underlining his military position, he wears a suit of armor. In addition, Carlos wears a sash, and around his neck the breast badge of the Order of the Golden Fleece. It is a truly impressive statue.

But it is not the only one in California—although it is perhaps the least troubled.

Santa Barbara, with its Old Spanish Days Fiesta, its legally mandated colonial architecture, its Mission, and its reconstructed Royal Presidio, has long been in the forefront of preservation of Spanish heritage in California. In return, in 1954 the Spanish Government presented the city with the Order of Carlos III, a knightly order presented to cities as well as individuals—although never before to a municipality outside Spain. While the medal itself is on display in the Mayor's office in City Hall (and worn by that worthy at his annual formal reception kicking off Spanish Days), city flags have blue and white streamers floating from the poles, in token of the Order. Due to the King's devotion to the Immaculate Conception, those colors were made the symbol of the order bearing his name (and due to his grandson, Fernando VII bestowing it on the City of Buenos Aires for its repulse of the British in 1810, the order's blue and white made it into the Argentine national flag).

In further testimony to Santa Barbara's Hispanophilia, in 1985 the current King donated yet another statue of Carlos III to this city. It was placed at Storke Placita, the passage connecting De La Guerra Plaza to State Street. For the next ten-years, thanks to the renewal of the anti-Spanish Black Legend among Leftists and would-be indigenists, the Statue was urinated on, daubed with excrement, and suffered the indignity of having various hats, signs, articles of clothing, condoms, and other items draped on it. After a decade of this treatment, the King was removed and replaced with a sundial. He was at last placed by the reconstructed Presidio, on the corner of East Canon Perdido and Anacapa.

Santa Barbara's gratitude to its founder was echoed by San Francisco. Juan Carlos I presented the City (Fiscans inevitably refer to their home in a capitalized fashion, and much resent having the name of their town reduced to "Frisco") with yet another statue of Carlos III in 1976, also in commemoration of the national bicentennial. Alongside an image of Spanish explorer Juan Bautista de Anza (presented by the Governor of the Mexican State of Sonora in 1967), it was set up in Justin Herrman Plaza. But in 1997, given the alteration of the Plaza and the "reconfiguration" of the Embracadero Roadway, it was decided to remove the statues. What to do with them? The median at Dolores and 16<sup>th</sup> Streets, right in front of Mission San Francisco de Asis, founded at Carlos III's expense, was selected as an appropriate spot.

Immediately, there were protests. Although some local groups (including the Mission itself and organizations of Spanish colonial descendants) were in favor of the plan, the Mission Housing Development Corporation and PODER, whined that "the statues are 'inappropriate symbols' of Spain's colonization of indigenous people in California."

Despite all of this (and what some might consider the anti-Spanish and anti-Mexican bias of the Santa Barbaran and 'Friscan King Carlo haters), the statues are now installed. It

is perhaps particularly fitting that they are located here; inside the Mission is an XVIII Century painting of King Carlos and Pope Pius VI kneeling side-by-side in prayer.

Nor is this the only trace of the King along *El Camino Real*, “the King’s Highway” (himself being the King in question). Another contemporary portrait of him is prominently displayed at Carmel Mission, home and burial place of Bl. Junipero Serra and headquarters of the Missions as a whole. At Mission San Gabriel, the old church boasts a Blessed Sacrament lamp topped by a Crown, and a hammered copper baptismal font, both gifts to the mission from the King. The font has seen well over 25,000 baptisms. Santa Clara Mission, now swallowed up by the Jesuit University of the same name, received a set of bells from Carlos. The King asked that these bells be rung every evening at 8:30 p.m. in memory of the dead. Unfortunately, only one of these bells survived the fire of 1926 that destroyed the mission, although the custom was continued after its reconstruction. Not to be outdone by his ancestor, then-King Alfonso XIII (1886-1941) sent a new set to replace the bells melted by the flames. (Alfonso was as generous a gift-giver to California as were his ancestor and his modern-day descendant; he assisted in reconstructing Mission Carmel, and donated the tapestries bearing the arms of the Spanish provinces that grace the San Gabriel City Auditorium—for that matter, he gave Toledo, Ohio permission to use the Royal Arms, and gave that city’s cathedral, art museum, and university many gifts.)

But, of course, the Missions themselves were actually gifts of King Carlos, as was Fr. Serra; it was the King who paid all of the Church’s expenses in the evangelization of California. This was because of the *Patronato*, a deal struck between the King of Spain and Pope Julius II (Michelangelo’s employer) in 1508. In return for conceding to the King the right to erect every collegiate or prelatical church in the New World, to present candidates for the episcopate to the Pope, and for lesser church offices to the bishops so chosen, the Pope had the assurance that the entire expenses of the Church in the newly discovered regions would be taken care of. As Patron of the Church in Spanish America, Carlos III was obligated to provide missionaries for the frontier, and clergy for the settled regions.

All of this he did gladly. For one thing, Carlos III was a very devout man; he ordered all of his officials to take an oath to defend the (then undefined) doctrine of the Immaculate Conception to the death. He was zealous in fulfilling his role as patron, and brought over many new clerics from Spain as well as funding the training of locals.

But there was another side to his character. Influenced by the Enlightenment, he appointed Freemasons like Floridablanca to high cabinet positions, and centralized administration at home and in the empire, to the detriment of traditional local liberties. Determined to keep the Church from becoming too politically independent he joined the Kings of Portugal, France, Naples, and the Holy Roman Emperor in suppressing the Jesuits in his realms. Seizing their extensive properties (including the Mission-State of Paraguay), he forcibly expelled them from his territories. This led to unrest in various parts of his American realm, because the Jesuits were popular; this contributed to a weakening of Royal

authority that would contribute to the bloody wars of independence that would sweep Latin America in the early XIX Century.

But it led to another problem—a lack of clerical manpower; even today there are parishes in Mexico that have not had resident pastors since the expulsion of the Jesuits in 1767. Nowhere was this problem more acute than in Baja California, where the chain of mission was exclusively Jesuit-staffed. To try to make up for the lack, he placed these institutions in the hands of the Franciscans, who duly dispatched one Junipero Serra to take them over. But when, in 1768, reports reached the King that Russian fur-traders from Alaska were trapping off the shores of Alta California, the King ordered Serra and the Governor of California, Felipe de Neve, to colonize and evangelize the region to the north—Alta California. Thus began the epic story of the exploration of California, the founding of the missions, and the whole saga of our State's early settlement. From that time on until his death, the King would either or both order and approve the establishment of every mission, presidio, pueblo, and ranch in California.

Fr. Serra was acutely aware of what he owed Carlos, both in terms of loyalty and respect. In his letters he frequently mentioned him, inevitably as “His Majesty, whom God keep.” Fr. Serra never ventured an opinion on the Jesuit matter, referring to it as “the recent banishment ordered by the Catholic Monarch, for reasons locked up within his royal breast, of the Jesuits Fathers both from this province as well as from all other dominions of the same King, our lord.” What his actual feelings were on the matter we will never know, this side of the grave.

Apart from skirmishes against hostile Indians, Serra's King only went to war once during the Padre's time in California: that was in 1779, when Carlos III joined his cousin, Louis XVI of France, in fighting the British—this conflict was of course the American Revolution. Spanish troops fought their enemy in Florida and the Illinois Country, as well as on the high seas and in the West Indies. Fr. Serra's announcement of hostilities to his priests puts a very different spin on the conflict to that with which we are familiar:

“A letter from the Commandant General of these provinces, the Knight de Croix . . . informs me of the King's order of June 24 of last year. . . . It runs as follows:

“The King, inspired thereto by his sense of piety, and wishing above all things to implore the protection of the Almighty, on Whom depend the destinies of empires and the issue of wars, had given orders directing that, in all his possessions in Spain and America, public prayers be offered up for the prosperity and success of our Catholic armed forces.’

“. . . In consequence of this, and because we are in a special manner indebted here to the piety of our Catholic Monarch, who provides for us as his minister chaplains, and poor Franciscans, at his own expense, and, similarly, because we are interested in the success and victory of his Catholic armed forces, since, by their means, especially, are we to look for progress in our spiritual conquests here, which we have so much at heart—of each and everyone of Your Reverences I most earnestly ask in the Lord that as soon as you receive this letter you be most attentive in begging God to grant success to this public cause which is so favorable to our holy Catholic and Roman Church and is most pleasing in the sight of the same God Our Lord. Our

Catholic Sovereign is at war with perfidious heretics. And when I have said that, I have said enough for all to join with His Majesty in the manner in which Heaven grants us to do so. And that we should all be united in this purpose and display how we are one in spirit, an especial reason for offering to God Our Lord our most pleasing, if poor prayers.”

The same letter goes on to instruct the friars on the manner of public prayers, directing them to add to the Litany of the Saints the article “That Thou wouldst be pleased to restrain and bring to naught the efforts of heretics,” and to include in their Masses the collect, secret, and postcommunion of the Mass *Against the Heathen*, exchanging the word “Heretic” for “Heathen.” What the Gentlemen of the Continental Congress, who had denounced George III’s lifting of the penal laws against the Catholics of Quebec in the Declaration of Independence, would have made of their new ally’s sentiments is anyone’s guess.

At any rate, the war was still raging when the King authorized Governor de Neve to found a new civil town in 1781. This was Los Angeles; the new *pueblo*’s first settlers were a mixed bunch racially, but part or pure blacks predominated—this was why, in 1793, no one thought it especially noteworthy when a Mulatto from Jalisco, Don Juan Francisco Reyes, was elected *Alcalde*. In reality, Don Juan was L.A.’s first black Mayor, although the city would not see another until the advent of Tom Bradley 180 years later.

The King granted the new settlement ownership of the water in the Los Angeles River in perpetuity; this privilege was retained when the *pueblo* was incorporated as a city by the Americans 69 years later. In a sense, the most impressive monument to its founder may not be the statue in the Plaza, but the water that flows from our taps (for all that later folk, like Mulholland, would add to the supply).

The King’s hand however may be seen elsewhere than in the plaza and our plumbing. The area set aside as the *Rancho Real*, the Royal Rancho, was today’s Boyle Heights; Elysian Park is the last large piece of *pueblo* lands granted by the King at the town’s founding in 1781. At that time, Carlos III provided the new town with a Royal Grant of four square Spanish leagues (28 square miles or about 17,000 acres). Of this public land grant, the 575 acres of Elysian Park are all that remain, the rest having been auctioned off or given away; the city was forced to repurchase the site of the present City Hall.

Moreover, many other sections in the Los Angeles area owe their origins to Carlos III. The southernmost portion of the basin, the Rancho San Pedro, was the first Spanish land grant in California, and was given in 1784 by the King to Juan Jose Dominguez. The grantee was a retired Spanish soldier who first came to California with the Portola expedition; he later returned with Father Junipero Serra. At its beginning, Rancho San Pedro boasted 75,000 acres, which included the entire Los Angeles harbor. It has passed through successive generations, remaining today in the hands of Dominguez descendants who run the Watson Land Company and the Carson Estates Company on original Rancho land. When the last actual bearers of the name died, they left their adobe ranch house to the Claretian missionaries, who own it today; in recent years, the Dominguez descendants have hosted Spain’s Royal couple, thus paying in some measure their ancestor’s debt.



But the biggest contribution Carlos III made to Los Angeles and California, apart from their existence, was the establishment of the Catholic Faith here. So deep were the roots he set down, that they survived the secularization of the Missions by the Mexican government in the 1830s. In fact, on 17 January 1837, the *Ayuntamiento* or City Council, declared “the Roman Catholic apostolic religion shall prevail throughout this jurisdiction.” If it has not been so since, it was not the doing of Carlos III.

Many cities, the world over, owe a great deal to the King; before he inherited the throne of Spain, he was King of Naples, and built in that city the San Carlo Opera House—still one of the premiere musical venues in the world. Prior to attaining the throne of Naples, he became Duke of Parma in 1731 through inheritance from the Farnese family, and the first Bourbon Grand Master of the Constantinian Order—a branch of which held an investiture in L.A.’s cathedral in 2011. The end of the American Revolution and the legalizing of the RC Church by the new government gave him the chance, in 1785, to found and endow Saint Peter’s, the oldest Catholic parish in New York City (where Mother Seton came into the RC Church). His various endowments and other efforts led statues to be erected to him in Naples, Madrid, Havana, Mexico City and elsewhere. But it is surely our state and our city that owe him the most. It is to the credit of Los Angeles that we have treated our statue of the King better than have our sister cities to the north.

#### *KINGS OF CALIFORNIA*

**Charles III**, Duke of Parma, 1731-1735; King of the Two Sicilies, 1735-1759;  
King of Spain, 1759-1788

**Charles IV**, King of Spain, 1788-1808

**Ferdinand VII**, King of Spain, 1808-1833

\* ‘Charles I of Austria – A Sainly Monarch in Our Century’ by Lawrence J. Reilly, *SN*, June 1994, pp. 11-16; ‘Saints Named Charles’ by Mark A. Wuonola, Ph.D., *SN*, Dec. 1999, pp. 5-11.

*[CHARLES A. COULOMBE is Western States Representative of The Monarchist League. A version of this article was first published in The League’s American Member Newsletter in 2005. The Newsletter’s Editor is Society member Nick Behrens, OL; Nick is Central States Representative of The League. Society member The Rev’d Canon Dr. Kenneth Gunn-Walberg is The League’s Eastern States Representative.*

*[We welcome Mr. Coulombe, a new member of the Society and a resident of Los Angeles, California, to these pages. He has written a recent, excellent, and inspiring history of the Papal Zouaves\*\*. Mr. Coulombe was commended by Pope John Paul II for his book Vicars of Christ: A History of the Popes. He provided narration for ABC News during the funeral of John Paul II and the election and installation of Benedict XVI. A former contributing editor of The National Catholic Reporter, Mr. Coulombe won the Christian Law Institute’s Christ King Journalism Award in 1992.]*

*\*\* The Pope’s Legion: The Multinational Fighting Force that Defended the Vatican, New York and Basingstoke: Palgrave Macmillan, 2008. ISBN-13: 978-0-230-60058-4; ISBN-10: 0-230-60058-1.*

## ***The Select Preachers*** ***The III Millennium (2001-Present & Scheduled)\****

- XVIII – 27 I 2001** – S. John the Evangelist, Newport RI – The Rev'd Dr. Ralph T. Walker, *SSC*, Rector S. Michael & All Angels, Denver CO. J01 9-12
- XIX – 26 I 2002** – Transfiguration, NYC – The Rev'd Canon Professor J. Robert Wright, D.Phil.(*Oxon.*), Professor of Ecclesiastical History, The General Theological Seminary, "The Case for Charles", *I S. Peter* iii: 15. J02 7-10
- XX – 1 II 2003** – S. Paul's, Washington DC – The Rev'd Canon Barry E. B. Swain, *SSC*, Rector, Church of the Resurrection, NYC. J03 7-10
- XXI – 31 I 2004** – Guardian Angels, Lantana FL – The Rt. Rev'd Keith L. Ackerman, *SSC*, D.D., Bishop of Quincy, Episcopal Patron of the U.S.A. Branch, *S. Matt.* xxi: 41. J04 6-8
- XXII – 29 I 2005** – Resurrection, NYC – The Rev'd David Peters, Vicar Holy Trinity, Reading, Berks. J05 5-8
- XXIII – 28 I 2006** – Holy Communion, Charleston SC – The Rt. Rev'd Jack Leo Iker, *SSC*, D.D., Bishop of Fort Worth and Senior Reigning Bishop Member of the American Region. D06 4-5
- XXIV – 27 I 2007** – S. Clement's, Philadelphia PA – The Rev'd Professor Arnold W. Klukas, Ph.D., Nashotah House. D07 4-10
- XXV – 26 I 2008** – Mount Calvary, Baltimore MD – The Very Rev'd Gary W. Kriss, D.D., Priest of Salem (Cambridge NY), Sometime Dean and President of Nashotah House Seminary, "Remember". J08 5-8
- XXVI – 31 I 2009** – S. Stephen's, Providence RI – The Rev'd Dr. F. Washington Jarvis, Sometime Headmaster, The Roxbury Latin School and Priest Associate, All Saints, Ashmont, Boston, "Remember", *I S. Peter* ii: 13. J09 21-4
- XXVII – 30 I 2010** – Grace & S. Peter's, Baltimore MD – The Rev'd Canon W. Gordon Reid, Rector, S. Clement's, Philadelphia. J11 23-6
- CCCL Anniv. of the Restoration – 29 V 2010** – S. Barnabas, Omaha NE – The Rt. Rev'd Daryn K. Williams, Bishop of the Dio. of the West, ACA/TAC, *I S. Peter* ii: 11-17, *S. Matt.* xxii: 16-22. J10 24-5
- XXVIII – 29 I 2011** – S. Paul's, Washington DC – The Rev'd Dr. Richard C. Martin, *SSC*, Sometime Rector of S. Paul's and American Region Superior, Soc. of Mary, "Remember", *S. Matt.* x: 22. J11 26-8
- CCCL Anniv. of the Recognition of the *Cultus* (Canonization) of K.C.M. – 7 V 2011** – Resurrection, NYC – The Rev'd Canon Professor J. Robert Wright, D.Phil.(*Oxon.*), Professor of Ecclesiastical History, The General Theological Seminary, and Historiographer of The Episcopal Church, 'In Recognition of the Cult of Charles'. D11 28-33
- XXIX – 28 I 2012** – All Saints, Appleton WI – The Ven. Shawn W. Denney, J.D., Archdeacon of Springfield (IL) and Vicar of S. Luke's, Springfield. *Lam.* iv: 20. J12 7-12
- XXX – 26 I 2013** – All Saints, Ashmont, Dorchester, Boston MA – The Rev'd John D. Alexander, *SSC*, Rector of S. Stephen's, Providence RI
- XXXI – 25 I 2014** – Cathedral of S. Vincent, Bedford TX (Dio. of Ft. Worth) – The Rev'd Martin C. Yost, *SSC*, Rector of S. Stephen's, Sherman TX
- XXXIII – 30 I 2016** – Holy Communion, Charleston SC – The Rev'd M. Dow Sanderson, *SSC*, Rector

\* **Format:** **Serial Number - Date** – and Venue of Annual Mass – Select Preacher (title and style as of the date of the sermon), Sermon title & text (if any). Issue (J=June; D=Dec.) & page numbers of *SKCM News* where the text of the sermon was published.

\* **Note:** Earlier Select Preachers will be listed in the June 2013 issue of *SKCM News* and the answer to the question on the back cover of this issue will appear. In future issues all the Annual Masses will be summarized, listing the host rector, other participants, music and other details.

## *Stepping Stones: The Pilgrims' Own Story*

**Compiled and Edited by Adelia White Notson & Robert Carver Notson**

reviewed by the Editor

*Stepping Stones: The Pilgrims' Own Story*, Compiled and Edited by Adelia White Notson & Robert Carver Notson. Portland OR: Binford & Mort Publishing, 1987. xxiii + 205 pp. hb, illustrated. ISBN 0-8323-0453-0.

“Great hope and inward zeal they had of laying some good foundation . . . for propagating and advancing the gospel of the Kingdom of Christ in these remote parts of the world, yea, though they should be but even as **stepping stones** unto others for the performance of so great a work.” (William Bradford, *Of Plymouth Plantation*, Chapter IV)

The date of the Pilgrims' first setting sail from Southampton in England was 5 August 1620. The date of anchorage in Cape Cod Harbor was 10 November. The length of the voyage across the Atlantic was 98 days. Commencing with their departure from Leyden until their arrival in Cape Cod Harbor, the time was 108 days. “But from their last setting sail after being compelled to put back to Plymouth because of the leaking of the *Speedwell* on which day, 6 September, ***Journal of the Pilgrims commences***, the voyage occupies **66 days** from port to port. It was a boisterous passage.” (—George B. Cheever, *Journal of the Pilgrims*. New York and London: John Wiley, 1848)

“[Note: Although the Journal mentions the departure from Plymouth 6 September 1620, it begins the basic narrative 9 November, the day the *Mayflower* reached Cape Cod. As the tiny vessel eased into what is now Provincetown harbor, the Mayflower Compact was composed and signed. John Carver, who had served as ‘governor’ of the *Mayflower* was then confirmed as governor of the colony. The transactions, which set up the first democratic government on the American continent, were completed 11 November.]” (p. 43)

“I may not omit here a special work of God's providence. There was a proud and very profane young man, one of the seamen . . . who would always be condemning the poor people in their sickness and cursing them daily; and he did not let to tell them that he hoped to help to cast half of them overboard before they came to their journey's end, and if he were by any gently reprov'd, he would curse and swear most bitterly. But it pleased God before they came half seas over to smite this young man with a grievous disease, of which he died in a desperate manner, and so was himself the first that was thrown overboard. . . . It was an astonishment to all his fellows for they noted it to be the just hand of God upon him.” (William Bradford, *Of Plymouth Plantation*, Chapter IX)

“It wonderfully encourageth men in their duties when they see the burden equally borne, but when some withdraw themselves, and return to their own particular ease, pleasure, or profit, what heart can men have to go on in their business.

“When men are come together to lift some weighty piece of timber, if one does not lift, shall not the rest be weakened and disheartened? Will not a few idle drones spoil the whole stock of laborious

bees? So one idle belly, one murmurer, one complainer, one self-lover, will weaken and dishearten a whole colony.

**“Where every man seeks himself, all cometh to nothing.**

“It is here as it were the dawning of the new world. It is now, therefore, no time for men to look to get riches, brave clothes, dainty fare, but to look to present necessities. It is now no time to pamper the flesh, live at ease, snatch, catch, scrape, and pill and hoard up; but rather to open the doors, the chests and vessels and say: ‘Brother, neighbor, friend, what want ye? Anything I have? . . . It is yours . . . to do you good, to comfort and cherish you; and glad I am that I have it for you.

“Let there be no prodigal person to come forth and say ‘Give me the portion of lands and goods that appertaineth to me and let me shift for myself.” (from the first sermon delivered on American soil, ‘The Sin and Danger of Self Love’ by Robert Cushman, 12 Dec. 1621; printed in London in 1622)

The Notsons are both graduates of Willamette University in Oregon. Mrs. Notson has been a teacher, librarian, and researcher. Mr Notson is an Oregon native and Mayflower Descendant from Francis Cooke and James Chilton. He had a fifty-year career with the Portland *Oregonian* serving successively as managing editor, executive editor, and publisher. He was a member of the Associated Press Managing Editors board and was president of the American Society of Newspaper Editors in 1966-7. The Notsons have done a masterful job of integrating the writings of Gov. Bradford and the other chroniclers of these early settlers into an interesting, gripping, coherent, chronological narrative. The book closes with eight ‘Commentaries’ by the Notsons on important historical aspects of, and misconceptions about the Pilgrims.

The reader immediately thinks of Gov. Bradford, but he was the *second* governor of the Colony, the first having been John Carver, who was elected governor while the *Mayflower* was under sail. The voyage’s sponsors wrote, “Let it not be grievous unto you that you have been instruments to break the ice for others who come after with less difficulty; the honor shall be yours to the world’s end.”

In April 1621, after a winter in which many fell ill and died,

“whilst they were busy about their seed, their Governor, Mr. John Carver, came out of the field very sick, it being a hot day. He complained greatly of his head and lay down, and within a few hours his senses failed, so he never spoke more till he died, which was in days after. Whose death was much lamented and caused great heaviness amongst them as there was cause. He was buried in the best manner they could, with some vollies of shot by all who bore arms. And his wife being a weak woman, died within five or six weeks after him.

“Shortly after, William Bradford was chosen governor in his stead, and being not recovered of his illness, in which he had been near the point of death. Isaac Allerton was chosen to be an assistant to him, who, by renewed election every year, continued sundry years together.” (William Bradford, *Of Plymouth Plantation*, Chapter XII, *Anno Domini 1621*)

One area interesting to this reviewer is to learn the origin of place names in Massachusetts. We all know that the entire East coast of North America from Virginia to the Maritimes was mapped by the explorer, Capt. John Smith, in 1614. This was a detailed exercise, Smith setting forth from his vessel daily in an open boat. When he returned and

displayed his map, Prince Charles observed that ‘Massachusetts’, as the local Indians called the river, was not euphonious, and decreed that henceforth it be called, “The River Charles”.

Smith, mindful of his sponsors, named the cape to the North of Boston after the Queen (Cape Anna on his map), the cape to the South, Cape James, and the bay enclosed by them (now called Massachusetts Bay), ‘Stuard’s Bay’. Many places were named after cities and towns back home—Boston itself, Plymouth, Oxford, Cambridge, Waltham, Falmouth, &c. Carver MA is named after Gov. Carver. Weston, a Massachusetts community now ranking highest in real estate values, is named after Thomas Weston, one of the *Mayflower’s* financial backers! Brewster MA, familiar to this reviewer, on Cape Cod, is named after Gov. Bradford’s mentor, William Brewster, who taught religion to the teen-aged Bradford.



Some communities are named after the local Indians, especially those who helped them. Squantum near Quincy MA, is named for Squanto, who helped them plant their first corn (maize). As the Indians in Virginia had introduced Sir Walter Raleigh to tobacco in the XVI Century, so the Indians in Massachusetts shared tobacco with the Pilgrims. But they did not smoke it, but a vial around their necks in which powdered tobacco, like snuff, was mixed with water, was shaken before it was drunk, especially on ceremonial occasions, like when Gov. Carver made a non-aggression pact with their King in the name of King James.

We must remember that the Pilgrims were not necessarily all Puritans. They did not hate the Crown. They did seek what they considered to be ‘religious freedom’, that is to say, freedom from the governance of the Church of England, viz., bishops. Theologically, they were not as unlike us as Puritans or more radical dissenters would have been.

Just as we catholic Christians know that we are on what is merely an Earthly pilgrimage to our Heavenly home, so Gov. Bradford wrote,

“they knew they were **Pilgrims**, and they looked not much on those [temporal] things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.” (*Of Plymouth Plantation*, Ch. VII)

The Pilgrims spent twelve years in Leyden, Holland, before embarking for the New World, debating vigorously—they were not an agreeable lot, and discussed every detail—whether they should go to Virginia, Guiana [Guyana], or New England. But the reports from Leyden (Bradford, *Of Plymouth Plantation*, Ch. III) speak of their character:

“. . . They had good acceptance where they lived. The Dutch would trust them in any reasonable matter when they wanted money, because they found by experience how careful they were to keep their word and saw them so painful and diligent in their callings.



“The magistrates of the city gave this commendable testimony of them . . . they have lived amongst us now these twelve years, and yet we have never had any suit or accusation come against any of them.”

In many ways, we in the States are in a position to admire the Pilgrims. This may sound odd to read in *SKCM News*, but the sense of destiny with which they viewed their mission, the importance they attached to the evangelization of the Native Americans, and the palpable protection they felt of God’s Providence, are part of our heritage. These noble elements are captured with splendid grandeur in a piano piece by American impressionist composer, Edward MacDowell, ‘A.D. MDCXX’ (see ‘Editor’s Miscellany’, at this issue’s end). It happens to be the last piece the Editor learned before he became a ‘spectator musician’.

## ***Jimbo in Purgatory* – A graphic work by Gary Panter**

reviewed by the Editor

*Jimbo in Purgatory* by Gary Panter. Fantagraphics Books, Seattle, Washington, 2004. © 2001, Gary Panter [Being a Mis-Recounting Of Dante Alighieri’s Divine Comedy In Pictures And Un-Numbered Footnotes.]



[Works in the ‘graphic’ genre are increasingly popular, and often created by a person who is both author and illustrator. In 2012, a surprise hit was *The Complete Persepolis*, a graphic work by Marjane Satrapi. (accompanying photo by Maria Cruz and quotation from interview by Miles Howard in *Stuff* {Boston MA}, 24 March 2012, p. 14) *Persepolis* was the capital city of ancient Persia; the book, which is being transformed into a film by the Parisian author, also an artist-illustrator and filmmaker, covers Satrapi’s experiences living under two governments in Iran, the Peacock Throne (the late Shah Reza Pahlavi), and the Ayatollah Khomeini, each hated by certain oppressed and persecuted segments of the populace. As shown in the accompanying collage, the author-illustrator depicts herself as a teenager with a vacant, hopeless look—yet her upbeat message is that the human spirit can overcome all manner of oppression. “We have more power than we think as human beings.”]

The Editor first saw this striking book on display in the Waltham (MA) Public Library and was drawn to it. It is oversized (about 12 x 18”), with a bright cerise cover richly embossed with black and brilliant gold details. His first (mis)conception was that it would be full of error as to the doctrine of purgatory. Yet it is an educational work, richly footnoted. In addition to references to Dante and Boccaccio on every page, it will be of interest to Society members that there are frequent quotations from the poetry of George Herbert. Members of the Editor’s age might find it off-putting that the illustrations give it



more the look of a Superman® comic book than of a serious work. But don't be put off by the style, which may provide a worthwhile cross-generational appeal. A few excerpts will suffice to convey the flavor of the work, which the Editor recommends.

In Gary Panter's introductory notes (New York, 2001) we read, "Purgatory is the place where those of the catholic faith and others believe that the perfectable soul waits in penance or fiery purgation, for some time after death, on the soul's inevitable evolution to heaven. There, aided by the prayers of the living and able to help the living with their prayers, the dead spend their penitential minutes, or eons, depending on the extent to which their souls require purging, patiently awaiting admittance to the presence of God."

Panter's background section continues, "Barely fifty years after Dante began writing his *Divine Comedy*, another Florentine, Giovanni Boccaccio, wrote a most human comedy, inspired by Dante's masterwork. In Boccaccio's *Decameron*, the stories and allegories of Dante's universe are revisited one by one, but out of sequence and in disguise, as a series of amusing, irreverent, and often bawdy stories told by a group of young men and women as a diversion from the devastation of Florence by the Black Plague."

## ***The Windsor Secret: New Revelations of the Nazi Connection*** **by Peter Allen**

reviewed by The Rev'd Donald H. Langlois

*The Windsor Secret: New Revelations of the Nazi Connection* by Peter Allen. N.Y.: Stein & Day, 1984. 304 pp. 15 illustrations. ISBN-10 0812829751; ISBN-13 978-0812829754. \$91.28 (cloth).

World War II stands as the defining event of the XX Century. Although more than half a century has passed since the war was concluded and fewer and fewer people remain who remember that war, it still remains the inspiration for many books and films. As entertaining as are the fictional creations, even more enlightening are the non-fictional works. Indeed, it seems we now know more and more about World War II the further we get away from it.

While we see World War II as the struggle between Allies and Axis, in the years leading up to the war the struggle existed between Nazism and Communism, between Germany and Russia. Opinions in the West were divided as to which was worse. While it may seem strange to us today, there were those in the late 1930s who preferred Hitler to Stalin and considered Stalin to be the greater threat. It seems that one of these persons was King Edward VIII, who, after his abdication of the throne, became known as the Duke of Windsor.

It is well known that Hitler desired to keep Britain out of the coming war and his plan involved fostering friendship with the Duke of Windsor. Peter Allen has written a remarkable book, documenting the extent to which Germany plotted to use the Duke of Windsor, even to the point of kidnapping him from Portugal in the summer of 1940. The book tells of "extensive German intrigue over many years, involving people in the highest

positions in the land.” As such, it sheds light upon many of the unanswered puzzles of World War II.

Since this book is 304 pages long with chapter notes, bibliography and index, perhaps a few quoted passages will illustrate the value of this definitive work. For example, why did Germany not invade England? Operation Sealion was fully prepared, and the people of Britain knew the invasion was coming, yet it did not occur. Peter Allen writes, “It was ironical, moreover, that while Britain awaited the imminent German invasion and the German high command planning Operation Sealion urged the Fuhrer to act decisively, it was the Fuhrer’s very preoccupation with the duke and the belief that he would take some measure to restore his throne that was actually delaying the invasion until the opportunity was lost. Hitler still hoped that the duke and those who continued to support a British friendship with Germany against Communism would prevail and take Britain peacefully out of the war.” (p. 191) So can it be said that Britain was saved by the duke?

The Windsors enjoyed traveling through Europe. Photo No. 11 shows them being greeted by Hitler at Berchtesgaden. It was while they were in Portugal that it was feared that the Germans would grab them and transport them to Germany. German documents record that Britain was willing to kill the duke to keep him out of the hands of the Germans. As Peter Allen speculates, “That Windsor did not get ‘done away with’ might be explained by the circumstances in which he was eventually persuaded to go to the Bahamas.” (p. 204)

Did Germany attack Russia because peace seemed pending with Britain? “But there can be no doubt,” as Peter Allen observes, “that the intelligence services used the contacts with Hess to lead the Germans into attacking Russia in the belief that Britain was about to seek peace. It took the pressure off Britain and saved the country. For obvious reasons successive governments have preferred that these events should remain secret and therefore to ensure that most of the evidence has been hidden or destroyed.” (p. 270) He writes of the special British units which immediately, after the war’s conclusion, scurried around Europe gathering up all files relating to the Duke of Windsor. It makes an historian and archivist sad to hear of the intentional destruction of documents to prevent the truth from being told. But it has happened before and it will happen again. Peter Allen has authored an exciting presentation of one aspect of World War II; it adds additional pieces to this puzzle which is still being pieced together.

*[THE REV'D DONALD H. LANGLOIS, a long-time member of the Society, resides in Chandler AZ. He is a retired reference librarian and a priest. He is the son of Mrs. Eleanor E. Langlois, American Representative, S.K.C.M., 1972-87. Father Langlois is on the Editorial Board of the Email Communique and materially assists editorially, and also with SKCM News, especially the book review section.]*

## ***A Life of Frederick, Prince of Wales, 1707-1751:***

### ***A Connoisseur of the Arts***

**by Frances Vivian, edited by Roger White**

reviewed by Suzanne G. Bowles, Ph.D.

*A Life of Frederick, Prince of Wales, 1707-1751: A Connoisseur of the Arts* by Frances Vivian, edited by Roger White. Lewiston, NY: Edwin Mellen Press, 2007. xi + 497 pp. ISBN 0-7734-5547-7. \$159.95 (cloth), \$49.95 (paper).

Frederick, Prince of Wales is virtually unknown today, a mere footnote in the genealogy of the Hanoverian succession. The son of George II, he predeceased his father and the throne later passed to his eldest son, George III. The author, Dr. Frances Vivian, became interested in Frederick through her interest in art history and art collectors. She researched Frederick's life for ten years and completed a manuscript. Some of her research was included in the catalogue for the 1998 exhibit, *Princes as Patrons* at the National Museum of Wales in Cardiff. Vivian died in 2001. The manuscript was finished but not ready for publication. Roger White, an architectural and garden historian, took on the editing task. One of White's main tasks, as it turned out, was to tone down some of the prose since "her text was peppered (and I use the word advisedly) with caustic references, especially to the work of other scholars with whom she disagreed." (p. x) There has been very little work done on Frederick, just a few scholarly articles and two biographies neither of which are recent or based on thorough research in primary sources. Vivian was critical of one, Sir George Young's *Poor Fred: The People's Prince* (1937), and silent on the other, Averyl Edwards's *Frederick Louis Prince of Wales 1707-1751* (1947). Frederick is long overdue for a good biography. This book fills that gap.

Frederick Louis was born in Hanover in 1707. His great-grandmother Sophia, Dowager Electress of Hanover and heir to the English throne, was still alive and she doted on him, as did his grandfather George Louis who would become George I. But for reasons that are quite inexplicable, his parents, George Augustus (George II) and Caroline, seem to have hated him from birth—all the more strange since his father badly wanted a male heir and now had one. Indeed, there were now four generations of Hanoverians and the future of their dynasty seemed secure. When Queen Anne died in 1714 Sophia had only just predeceased her, so her son George Louis assumed the throne as George I. George Augustus, now Prince of Wales, and Caroline went to England as well, but Frederick was left behind in Hanover. This may have been just as well since it kept him away from his dreadful parents. His situation was not totally grim, though, since he saw a lot of his grandfather who frequently visited Hanover and who, even from England, supervised the boy's upbringing and education. Given his estrangement from his parents, it is amazing that Frederick turned out as well as he did. A lot of the credit must go to his grandfather, George I.

Frederick received a good education and spoke English fluently. His grandfather made him a Knight of the Garter at age nine even though still living in Hanover. Frederick finally moved to England in 1728 following the death of George I and the accession of his father as George II. He received a warm welcome, much to his parents' consternation. He was created Prince of Wales in 1729. Even though he was heir to the throne and over twenty-one his parents treated him as a child, refusing to allow him a household of his own and keeping him on a budget inadequate for his duties. Frederick did have a few affairs prior to

marriage, partly because he thought it was expected of him, but probably more because he craved love and affection so conspicuously lacking in his home life. What he really wanted was a wife who would give him love and support and a happy domestic life. His mother, in an astonishing act of cruelty, spread the rumor that he was impotent so that no German princess would be interested in him, thus clearing the way for her favorite younger son, William, Duke of Cumberland, to eventually succeed to the throne. Fortunately for Frederick her plan did not work and he was able to find a very suitable bride, Augusta of Saxe-Gotha-Altenburg, and managed to get his father to agree to the match. They were married in 1736. (Handel's anthem "Sing Unto God" was written for their wedding.) It was a successful marriage and Frederick found the domestic happiness he had for so long craved. The couple was devoted to each other. He was faithful to her (an example emulated by his son George III). They had nine children (in birth order: Augusta, George, Edward, Elizabeth, William, Henry, Louisa, Frederick, Caroline). Sadly, Frederick died in 1751 at the age of forty-four as a result of having been drenched in a rainstorm and then contracting either pleurisy or pneumonia.. His parents would not even give him the big funeral his rank merited (certainly nothing on the scale of the funeral of James I's elder son, Henry.)

Much of the book is devoted to Frederick's interest in art collecting. He was fascinated by his collateral ancestor Charles I (brother of his great-great-grandmother Elizabeth of the Palatinate) and in emulating Charles as a collector Frederick even tried to buy pieces once belonging to Charles that had been sold off during the Commonwealth. According to Vivian he came very close to reassembling the collection. She calls him "the greatest collector in the British Royal Family since Charles I." (p. 127) Frederick was also interested in architecture (buying a number of houses he could not afford!), gardens, theater, and music. For his artistic knowledge and taste Vivian gives him high marks.

He did less well at the political game which he played rather badly. As a future constitutional monarch he never should have gotten involved in partisan politics at all, but in his case one can understand the temptation. His relations with his parents, the King and Queen, were so bad, through no fault of his, that he became easy prey for politicians wishing to score points off the present regime by currying favor with the heir to the throne. Frederick was as naïve about politics as he was sophisticated about collecting. Unfortunately, he set himself up for criticism as a meddler in politics and reinforced his parents' judgment that he was an unsuitable heir.

In the end it is impossible to say what kind of monarch Frederick would have made. He was intelligent, well educated, and genuinely concerned about the poor and distressed. He did not shirk royal engagements and was, in fact, popular with the public. These characteristics would have served him well. His political judgment may be questioned—mainly in allowing himself to be used by unscrupulous politicians—but had he succeeded to the throne and been rid of his father's rule, he might have blossomed as a constitutional monarch.

This book is thoroughly researched and based on a vast array of primary sources.. Indeed, the research Vivian did in archival sources is nothing short of amazing. The footnotes attest to that. Some readers may find it tough going because of its abundance of detail. Those more interested in art may find the political sections tedious; those more interested in politics may find the art sections tedious. One aspect of Frederick's life that is not discussed is his religious beliefs. One would have liked to see more about this, particularly in light of Frederick's friendship with the Anglican evangelist George Whitefield and those in the evangelical group presided over by Selina, Countess of Huntingdon. The book would also have benefitted from a genealogy chart. While, regrettably, the author's pedantic style does not bring Frederick to life, this is nonetheless the best biography we have of him to date. This book is not for the casual reader, but for those interested in Frederick and the early Hanoverians, it is worth reading. And for those interested in Charles I's art collection, and Frederick's emulation of him, it is a must read.



Please note: A paperback copy of this book is available for \$49.95 plus shipping, but must be ordered direct from the Edwin Mellen Press. Call 716-754-2788. The Society thanks Mrs. Irene Miller, Order Fulfillment Manager, for her assistance in making this available to our members.

*[SUZANNE G. BOWLES received a Ph.D. in History from Syracuse University. She is Associate Professor of History at William Paterson University. Her areas of specialization are early American history, naval history, American religious history, Anglican history, and British royalty. Under her maiden name, Suzanne Geissler, she has published numerous books and articles on these themes, including Lutheranism and Anglicanism in Colonial New Jersey (Edwin Mellen Press, 1988). She is a member of Saint Michael's Episcopal Church, Wayne, New Jersey. Dr. Bowles now serves on the Editorial Committee of the Email Communique.]*

## ***Unnatural Murder: Poison at the Court of James I*** **by Anne Somerset**

reviewed by Sarah Gilmer Payne

*Unnatural Murder: Poison at the Court of James I* by Anne Somerset. Orion Books, Ltd., Orion House, 5 Upper St Martin's Lane, London WC2H 9EA, 1998. ISBN 0 75380 198 1.

The events leading up to, and surrounding, the Overbury scandal would make the perfect topic for a TV pay-per-view melodrama, the kind with gorgeous men and women in (and often out of) gorgeous costumes, with scads of beautifully choreographed sex and violence—though perhaps these true events would be rejected as too far-fetched, and too good (or bad) to be true.



Picture the dazzlingly beautiful

Countess of Somerset and her handsome husband the Earl, favourite of the King, rich and powerful, both accused of poisoning his former close friend and confidant, Sir Thomas Overbury. [Above: Sir Thomas Overbury (*left*), Robert Earl of Somerset (*center*), and Frances Countess of Somerset (*right*)]

The Countess, nee Frances Howard, had first been married to the Earl of Essex, but escaped from this odious union by means of a sensational trial which found Essex to be incapable of consummating the marriage—impotent, but only with Frances. The marriage was dissolved, leaving Frances at liberty to marry her lover, Somerset.

Sir Thomas Overbury had been a close friend to Somerset, from the days when the Earl was plain Robert Carr, long before he caught the eye of the King, rising to be Viscount Rochester, and finally Earl of Somerset. The rather indolent and superficial favourite relied heavily on the intellectual and capable Overbury to handle the actual responsibilities of the high offices with which the King had entrusted him, and while Sir Thomas possessed many talents and high abilities, tact was definitely not among them.

His arrogant and abrasive manner offended many people, none more than the lovely Frances, whom he aggressively denounced, doing everything in his power to sever her from his patron, and prevent their marriage. He aroused the hatred of the lady, the ire of her powerful family, lost the friendship of Somerset, and finally found himself a prisoner in the Tower, where he languished, sickened, and died.

Rumors began to emerge that he had been poisoned; white powders had been smuggled into the Tower, and the Countess herself was said to have sent him tarts and jellies laced with poison.

As is so often the case, only the tools and pawns of the powerful were put to death; Sir Gervase Elwes, Lieutenant of the Tower, Mrs. Anne Turner, companion and accomplice of Frances Somerset, Richard Weston, who often did the bidding of both women, and Simon Franklin, an apothecary who confessed to giving poison to Overbury, were found guilty of murder and were hanged.

Both the Earl and his Lady were entreated by the King to plead guilty in exchange for a pardon. Frances accepted; her husband arrogantly refused. Both were spared.

I have read other accounts of this scandal, but none so meticulously detailed and carefully thought out as this one.



After reading this book, I have the decided impression that Frances was most likely guilty of nothing more than attempted murder; her attempts at poisoning were not particularly efficient, and other attempts by a number of other people, including those who were ultimately executed for their part in the crime, resulted only in making their intended victim very sick on a number of occasions. He appears to have died of slow poisoning at the hands of more than one person. It is also highly likely that Frances's kinsman, the Earl of Northampton, and her father, the Earl of Suffolk, were deeply involved in the plot.

Far more intriguing than any contrived mystery, and steeped in Jacobean detail, *Unnatural Murder* is a most compelling read.

[SARAH GILMER PAYNE, *BENEFACTRESS, OL*, of Martin GA has been a contributor to these pages for twenty-six years and over those years has reviewed about fifty books. Chief among her interests are the Royal Martyr, his life and times, and diverse aspects of his reign, as well as her many animals, feline, canine, and equine. Sarah must have read, and for that matter, must **own**, nearly every book about King Charles I. She is an extraordinary resource, for whom we give thanks, and a much valued supporter, extraordinaire.]

### **NEW!**

*Thomas Becket: Warrior, Priest, Rebel* by John Guy. New York: Random House, 2012. Illustrated, \$35 (cloth). ISBN 978-1-4000-6907-1.

In 1538, King Henry VIII decreed that Thomas was “no saint, but a rebel and a traitor; and that . . . his name and remembrance [be] erased from all documents, under pain of royal indignation and imprisonment. . . .”

John Guy is the author of the recent biography of Mary Queen of Scots reviewed by John A. E. Windsor in our June issue. With *Thomas Becket*, Dr. Guy has done it again. The following comments and review excerpts are taken from the book jacket. —Ed.

*“A revisionist new biography of Thomas Becket, one of the most subversive figures in English history—the man who sought to reform a nation, dared to defy his king, and laid down his life to defend his sacred honor.*

“Thomas Becket’s life story has been often told but never so incisively reexamined and vividly rendered as it is in John Guy’s hands. The son of middle-class Norman parents, Becket rose against all odds to become the second most powerful man in England. As King Henry II’s chancellor, Becket charmed potentates and popes, tamed overmighty barons, and even personally led knights into battle. After his royal patron elevated him to archbishop of Canterbury in 1162, however, Becket clashed with the king. Forced to choose between fealty to the crown and the values of his faith, he repeatedly challenged Henry’s authority to bring the church to heel. Drawing on the full panoply of medieval sources, Guy sheds new light on the relationship between the two men, separates truth from centuries of mythmaking, and casts doubt on the long-held assumption that the headstrong rivals were once close friends. He also provides the fullest accounting yet for Becket’s seemingly radical transformation from worldly bureaucrat to devout man of God.

“Here is a Becket seldom glimpsed in any previous biography, a man of many facets and faces: the skilled warrior as comfortable unhorsing an opponent in single combat as he was negotiating terms of surrender; the canny diplomat ‘with the appetite of a wolf’ who unexpectedly became the spiritual paragon of the English church; and the ascetic rebel who waged a high-stakes contest of wills with one of the most volcanic monarchs of the Middle Ages. Driven into exile, derided by his

enemies as an ungrateful upstart, Becket returned to Canterbury in the unlikeliest guise of all: as an avenging angel of God, wielding his power of excommunication like a sword. It is this last apparition, the one for which history remembers him best, that would lead to his martyrdom at the hands of the king's minions—a grisly episode that Guy recounts in chilling and dramatic detail.

“An uncommonly intimate portrait of one of the medieval world’s most magnetic figures, *Thomas Becket* breathes new life into its subject—cementing for all time his place as an enduring icon of resistance to the abuse of power.”

“[A] suspenseful, meticulously researched biography. . . . [John] Guy’s biography scintillates with energetic scene-setting, giving us wherever possible a tactile, visual feel for early medieval England, and London especially. His portraits of [Thomas Becket and King Henry II], from the early period of their relationship, are subtle and telling. . . . Guy’s account of this titanic struggle between two great egoists of English history breathes new life into an oft-told tale of throne and altar antagonism, with its complex undercurrents of money, politics, religion and shocking violence. However well you think you know the story, it is well worth the read.” (—*Financial Times*)

“[A] fine and thought-provoking book. . . . The worldly man of power did not become an ascetic overnight; instead—as Guy brilliantly demonstrates through a forensic examination of the texts Becket studied—the new archbishop experienced an intellectual and spiritual awakening as his highly strung mind grappled with the gravity of his responsibilities.” (—*The Sunday Times* [London])

“[Guy’s] new study of Becket is a triumph: a beautifully layered portrait of one of the most complex characters in English history, which gives a new narrative coherence to a very peculiar life. . . . It is to Guy’s immense credit that he has written such a lively, effortlessly readable biography—a book that not only corrects many historical errors and uncertainties, but merits reading more than once, for the sheer joy of its superb storytelling.” (—*The Times* [London])

## ***H-Net Reviews***

*[We began in the December 2010 issue of SKCM News to include commentaries on, and extensive quotations from, certain reviews appearing in H-Net Review Publications, with their permission. Specifically, per our agreement, we show H-Net’s Citation and URL of the book under review. We supplement these with the bibliographical information that usually prefaces our reviews. The H-Net Reviews are chosen by The Rev’d Donald H. Langlois of Chandler AZ, who participates in editorial work on this publication and the Email Communique.]*

### ***Sir Richard Morison: A Tudor Humanist, Polemicist, and Diplomat Reevaluated* by Tracey A. Sowerby**

reviewed by C. D. C. Armstrong

*Sir Richard Morison: A Tudor Humanist, Polemicist, and Diplomat Reevaluated* by Tracey A. Sowerby. Oxford: Oxford University Press, 2010. xi + 299 pp. \$115 (cloth). ISBN 978-0-19-958463-5. Reviewed by C. D. C. Armstrong (Independent Scholar) on H-Albion (June 2011), commissioned by Margaret McGlynn.

“His contemporaries had no doubt regarding the fame of Sir Richard Morison, the Tudor polemicist, scholar, politician, and diplomat. Roger Ascham wrote that Morison’s “arguments are so pointed and have such force and strength, to which he adds an extensive knowledge of affairs and a strong memory” (p. 194). John Sleidan called him “that renowned man of letters” (p. 240). To G. R. Elton, Morison was the man ‘who wielded far and away the best propagandist pen in Henrician England.

“And yet Morison, so admired in his own age and so acclaimed by a distinguished scholar in our era, has been neglected by historians of early modern England. As Tracey A. Sowerby writes, he is ‘a familiar if shadowy figure to most early modern historians’ (p. 1).

“Morison arrived at Cardinal College, Oxford (Wolsey’s foundation, which later became Christ Church), in 1525. . . . Already the recipient of a pension from Cardinal Wolsey, he went to Venice and Padua in 1530 in the company of his patron’s illegitimate son, Thomas Winter. His trip abroad was to lay the intellectual foundations for the remainder of his life. . . . It was there [at Padua] that he gained knowledge of classical and patristic authors and an acquaintance with contemporary Italian writers, Machiavelli included—Morison was the first English author to refer to him in print. . . . By the summer of 1535 Morison had abandoned Padua for Venice, living there with Reginald Pole. In May 1536 he left for England; having returned home he embarked on the career for which he is best known, propagandist for Henry VIII.

“In his *Lamentation* (1536) . . . written in response to the Pilgrimage of Grace, Morison denounced sedition as a sin and promoted obedience, which was to him a duty. He claimed the pope stirred sedition. The king’s rejection of the papacy, however, ‘created a special relationship between him and God’ (p. 48). In his *Remedy*, written also in 1536, . . . he justified the presence of the base-born (such as Thomas Cromwell) among the king’s ministers: “trewe nobilitie is never but where virtue is” (p. 50). . . . These works were directed at a domestic readership. . . . Morison’s two tracts on the debate on the calling of a general council by the papacy, *A Protestation* (1537) and *An Epistle* (1538), stressed that the king was agreeable to a council not convened by Rome. These two tracts may have been the most widely disseminated works of Henrician propaganda; copies were distributed at the Frankfurt book fair. *A Protestation* appeared in Latin and German, while *An Epistle* appeared in English, German, and French.

“In his *Comfortable Consolation* of 1537, Morison again drew parallels between biblical Israel and the England of his own day. Henry . . . was God’s elect, chosen over Arthur. . . . Favor had been shown him at Flodden and in the suppression of the alleged plot of the Maid of Kent. He had been singled out to free England from the papacy; thus Morison anticipated the idea of England as a covenanted nation that became implicit in Edwardian Protestant writings and explicit in those of Marian exiles. In *An Invective* (1539), Morison denounced the Exeter conspiracy. Reginald Pole, the Marquess of Exeter’s brother, was attacked as “the very pole from whence is poured all the poison” (p. 95).

“However, by comparing Henry and Hezekiah, Morison indicated that his support for the king was not unconditional; God’s benevolence could be withdrawn. The increasing religious conservatism of Henry’s last years was to disappoint Morison; he later described them as “drie and barren” (p. 146). As Sowerby notes, the tracts of the 1530s were ‘overly optimistic’ in their assessment of Henry’s religious inclinations (p. 109). The tracts may well have been designed to put pressure on the king ‘to develop his policies in a more evangelical direction’ but in this aim they failed (p. 114).

“. . . Morison . . . argued, following Lutheran ideas, that there were only three sacraments, baptism, the eucharist, and penance. He supported clerical marriage. When a delegation from the Lutheran Schmalkaldic League arrived in England in 1538 Morison helped to entertain them. He told the envoys the king was one of the “professors of the gospel” (p. 174). He was openly pro-Lutheran in the 1530s, moving to a Reformed position in the 1540s.

“Under [Thomas] Cromwell’s aegis Morison prospered. He acted as a secretary for the minister. It was while he was in Cromwell’s circle that Morison wrote a treatise on legal revision that Sowerby dates to 1538-9. In this work he urged . . . that the laws of England should be codified in Latin.

Sowerby notes that this scheme ‘was far more complex and developed than those of his contemporaries’ (p. 132). In 1539 Morison was elected to the Commons. He became a gentleman of the privy chamber in the same year. Contrary to David Starkey, he remained in this office after Cromwell’s fall in 1540 and continued to receive marks of royal favor.\*

“Although he was sent on embassy to Denmark late in 1546, Morison’s public career (other than as a polemicist) did not become of great importance until the reign of Edward VI. It was not until 1550 that he was knighted; it was in the same year that he became a privy councilor. In August that year he was made ambassador to the imperial court. In March 1551 he had his first audience with Charles V. His mission was dominated by disputes over the withdrawal of permission to Princess Mary to hear mass in her own household. He was in financial difficulties and in December 1551, when the court was at Innsbruck, he was expelled from his lodgings; he was not allowed back until the following year. Back in England from the late summer or early autumn of 1553, Morison’s public career effectively came to an end under Mary I. He was held in suspicion after Wyatt’s rebellion in 1554. In April that year Morison, in the company of Sir John Cheke and Sir Anthony Cooke, left for Strasbourg. In June or July they moved to Basel and may later have gone to Zurich. During this period Morison may have written his *Supplicacyon* (c. 1555), in which Mary was called a tyrant. But on 20 March 1556, he died in Strasbourg.

“Sowerby has produced a book of very considerable interest and importance and one that has far more substance than its relative brevity might suggest. Her case for Morison’s importance as scholar and polemicist is fresh and persuasive. . . . She argues that the case of Morison shows that ‘English humanism was more vibrant and cosmopolitan than even recent corrective works have suggested’ and that ‘Morison vividly illustrates the benefits of looking at Tudor lives in a European context’ (pp. 254, 259). Sowerby’s own work, wide-ranging and non-insular in its approach, ensures that Morison has at last emerged from the shadows.”

\* David Starkey, *The Reign of Henry VIII: Personalities and Politics* (London: G. Philip, 1985), pp. 95-6.

Citation: C. D. C. Armstrong. Review of Sowerby, Tracy A., *Renaissance and Reform in Tudor England: The Careers of Sir Richard Morison*. H-Albion, H-Net Reviews, June, 2011.

URL: <https://www.h-net.org/reviews/showrev.php?id=31855>

## ***Wounds, Flesh, and Metaphor in Seventeenth-Century England*** **by Sarah Covington**

reviewed by Kathryn Morris (Univ. of King’s College)

### **‘A Wounded Nation’**

*Wounds, Flesh, and Metaphor in Seventeenth-Century England* by Sarah Covington. New York: Palgrave Macmillan, 2009. x + 252 pp. \$80 (cloth). ISBN 978-0-230-61601-1. Reviewed by Kathryn Morris (Univ. of King’s College) on H-Albion (July 2011) under the title ‘A Wounded Nation’, commissioned by Jeffrey R. Wigelsworth. [comments by the Editor]

We of the XXI Century tend to be squeamish. Our experiences of death and suffering are fewer, more clinical, and less often first-hand, than those of previous generations. Only a few anatomically explicit vestiges remain, which include devotions to the Sacred Hearts of Jesus and Mary, and the hymn ‘Rock of Ages’. Even in the latter, we may hesitate to consider the meaning of asking Jesus, our ‘Rock of Ages’, to “cleft for me, let me hide myself in Thee”

because it seems too graphic to contemplate. Yet, in the Middle Ages, the cult of the Five Wounds of Our Lord was very popular and formed the basis for devotional sodalities.

“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” (*S. John* 19)

“But [Thomas] said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe. . . . Then saith [Jesus] unto Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord, and my God.” (*S. John* 20)

Shrines of the Sacred Heart of Jesus are often found in Roman Catholic churches, especially because the Jesuits popularized devotion to the Sacred Heart, but less often in Anglican Churches. Two notable exceptions are in New York City: in The Church of the Resurrection, Upper East Side, where the traditional, Spanish shrine is the center of The Guild of All Souls' Chantry work in America under the leadership of GAS Superior-General The Rev'd Canon Barry E. B. Swain, SSC, OL, and the unusual shrine of the Sacred Heart in the Church of Saint Mary the Virgin, Times Square. Some Sacred Heart shrines are less anatomically explicit than others, like the cephalophoric statues of saints often arrayed on the West fronts of French cathedrals. Some have their heads on but also hold them, like parcels, as symbols of their martyrdom; others have their heads off, while holding them.

Does any member know of a cephalophoric statue of the Royal Martyr? [—*Ed.*]

“In this engaging and erudite study, Sarah Covington examines the metaphoric and symbolic use of wounds in XVII Century England. . . . While woundedness has a long history as a metaphor, it is perhaps not surprising that it had particular appeal in a country struggling with civil war and its aftermath. As Covington's discussion reveals, a predominant expression of this world 'turned upside down' was 'the metaphor of physical and symbolic woundedness and its related themes of brokenness and fragmentation, all of which reached obsessive levels of interest and mention across every range of discourse, from the law through theology, politics, and war.' (p. 2) Covington argues persuasively that writers appealed to the imagery's rich historical resonances while also transforming its meanings to reflect their own projects and anxieties.

“ . . . [B]eginning in chapter 1 with 'The Wounded Body Politic'[, t]he idea of a unified and ordered 'body politic' was challenged by the events of the Civil War—if the king was the head or heart of the nation, how could the body politic survive his execution? Covington shows that the reimagined image of the 'wounded' body politic was flexible enough to be used by polemicists on all sides of the conflict.

“ . . . Covington looks at discussions of the 'wounding' crime of treason in the work of legal theorists from Edward Coke to John Selden. The second part of [chapter 2] takes on the use of (literal) wounding in the performance of law. Beheadings, lashing, and mutilations could serve to reinforce the law's authority, but bodily wounds could also be subverted by victims into symbols of injustice or martyrdom.

“ . . . In the XVII Century Thomas Hobbes and John Locke argued that metaphors are a deceptive use of language, and that truth is best expressed in plain language. More recently, literary theorists such as Paul Ricoeur have argued that metaphors can both convey ideas and be productive in the creation of social bonds. Covington ably takes Ricoeur's side of the debate. She argues particularly persuasively that 'the image of a wounded nation (or soul, or law)' could be 'productive in the

process of self-definition' (p. 2). . . . Covington also emphasizes the paradoxically curative implications of the metaphor: by identifying a wound and 'diagnosing' its source, a writer might point the way to its remedy. A wound is an injury, but a wound can also, perhaps, be healed.

"While contributing to metaphorology, [this book] also offers a vivid and novel perspective on the revolutionary years in England. . . . Covington provides a unified yet multifaceted and nuanced account of how English writers perceived their own troubled era. As she concludes, 'through England's wounds, XVII Century writers asked their contemporaries to remember the times; and it is by their wounds—these abject, bloody, and redemptive conduits—that we should remember them too' (p. 179)."

Citation: Kathryn Morris. Review of Covington, Sarah, *Wounds, Flesh, and Metaphor in Seventeenth-Century England*. H-Albion, H-Net Reviews, July, 2011.

URL: <https://www.h-net.org/reviews/showrev.php?id=31079>

### ***Books Noted & Reviewed Elsewhere***

*The Sea and Medieval English Literature* by Sebastian I. Sobecki. Studies in Medieval Romance. Cambridge: D. S. Brewer, 2008. 224 pp. \$90 (cloth). Reviewed by Tricia K. George, Univ. of TN, in *The Journal of British Studies* (JBS), Vol. 48, No. 2 (April, 2009), pp. 467-9. [JBS is published by the Univ. of Chicago Press for The North American Conference on British Studies.]

"In *The Sea and Medieval English Literature*, Sebastian Sobecki utilizes medieval romances to show how the developing English nation represents the surrounding seas and how its insularity helps construct its identity. . . . [He] launches into an intense analysis of the sea's meaning throughout the Middle Ages.

"In his first chapter, called 'Traditions', [he] explores foundational concepts of the sea in classical, biblical, and Anglo-Saxon literature. In the classical and biblical works he finds evidence of fear, and condemnation of the sea based on this fear, especially for any body of water other than the hospitable Mediterranean Sea. . . .

"[In his] second chapter, [he] traces the development of the legends of Saint Brendan and of Tristan [and] seeks evidence in the Anglo-Norman texts for the *peregrinus pro amore* tradition in which Irish monks intentional[ly] sailed the choppy Irish Sea in unseaworthy vessels in order to prove their faith in God's providence. Sobecki finds echoes in Benedeit's version of the Brendan tale, where Brendan 'urges his anxious fellow pilgrims to place their trust solely in God's spiritual navigation' (p. 51). Yet, even so, Sobecki argues that much of the prior spiritual focus in this legend is exchanged in Benedeit's text for a heightened sense of adventure and, likewise, in Thomas of Britain's *Tristan* the sea becomes a locus of fickleness and bitterness rather than salvation.

"In chapter 3, 'Almost Beyond the World', Sobecki . . . discusses both the impact of England's extreme isolation as well as the implications of progress marching to the west, from Jerusalem to Rome and perhaps ultimately to England itself. Sobecki shows how Matthew of Paris believes that England suffers wrath from the sea due to the sins of Rome because England's liminal position on the fringes of the known world causes the inhabitants to be much closer to and more aware of God's will and punishment (p. 93).

". . . [T]he fourth chapter compares and contrasts Thomas of England's *Romance d'Horn* with the Middle English romance *King Horn* and illustrates how the sea acts as a vehicle of God's providence in



the latter. . . . {He} reads John Gower's version of Apollonius of Tyre against previous ones in order to ascertain the relative roles and powers of Neptune, the sea, and Fortune. . . .

"In the fifth chapter, 'Between the Devil land the Deep Blue Sea', Sobceki parses the Middle English poem *Patience* as well as book 2 of *The Book of Margery Kempe*. . . . [He] explores the etymology of the whale, the abyss, and the leviathan in order to best understand Jonah's theology therein, ultimately showing that Jonah was quite mistaken to think that God could not punish him if he was at sea. In the case of Margery Kempe, Sobceki argues that Kempe replaces God with her daughter-in-law for her own *peregrinus pro amore* and combines the exile-by-sea and pilgrimage-by-sea styles in unique ways that echo the Brendan legend.

". . . In the epilogue, he tries to show how all the various traditions of the sea come together in Shakespeare's *The Tempest*. Sobceki claims that Shakespeare moves the discourse in a new direction that entails the developing sense of Englishness as tied to freedom, insularity, and the sea and its role in defeating the Spanish Armada in 1588 (p. 165). However, this brief chapter hardly serves to make sense of all of the various threads of his book and actually raises more questions than it answers. . . . [Q]uibbles aside, [Sobceki] nonetheless provides a valuable perspective as to how the sea resonates throughout these texts."

*Water and Fire: The Myth of the Flood in Anglo-Saxon England* by Daniel Anlezark. Manchester: Manchester University Press, 2006. 416 pp. \$79.95 (cloth). Reviewed by Catherine Cubitt, Univ. of York, in *JBS*, Vol. 49, No. 1 (Jan. 2010), pp. 143-4.

"In this rich and learned volume, Daniel Anlezark explores the use of the biblical story of the flood in Latin and Old English literature in England from the VIII to the XI Century. . . . [O]ne of its many pleasures is the sensitivity and perceptiveness of Anlezark's readings.

"Anlezark's first two chapters look at exegetical treatments of the story of Noah and his ark, in the church fathers and in Bede (who treats the ark as a type of the church and uses his commentary as a teaching tool for the young church in England). Anlezark's treatments of its apocalyptic implications and their importance in the early IX Century were particularly stimulating, and his account of the annals for 829 in the *Annals of St. Bertin* is a masterly lesson for historians, demonstrating with what care and artifice medieval chronicles were constructed. The volume as a whole underlines the potency of the idea of the covenant in Anglo-Saxon thought. In the IX Century, the West Saxon kings traced their descent from a fourth son of Noah, Scaef, who was said to have been born in the ark. Anlezark shows how this idea could have arisen within early medieval theology and how the biblical past could be grafted onto the demythologized Germanic past. Alfred the Great's treatment of the flood was part of his discussion about right and wrong rule. The volume closes with a lengthy treatment of *Beowulf* in which Anlezark argues that the flood acts as the 'mythical underpinnings' (p. 18) of the story.

". . . This is a fine and highly rewarding book for students of Anglo-Saxon literature, history, and culture and those interested in religious myth and Christian thought."

*The English Poems of George Herbert* by Helen Wilcox. Cambridge: Cambridge University Press, 2007. xlv + 740 pp. \$180 (cloth). Reviewed by Angela Bella, Univ. of AL in Huntsville, in *JBS*, Vol. 48, No. 2 (April 2009), pp. 489-90.

"Helen Wilcox has done a great service to the field with her excellent edition of George Herbert's vernacular verse. *The English Poems of George Herbert* succeeds mightily in its jacket aspiration to be

'the definitive scholarly edition of Herbert's complete English poems', and it attains this goal in the most unassuming way. To orient readers toward the work of one of England's finest devotional poets, Wilcox provides an incisive (and gracefully concise) introduction, wherein she describes Herbert's aesthetic, situates its exemplar, *The Temple*, in its literary and historical contexts and outlines ways of reading both Herbert's verse and her edition. One of the more intriguing tools Wilcox offers for appreciating *The Temple* is a glossary of key terms, which follows her pithy chronology and general note on the text. (The entry for 'sweet', for example, surveys the breadth of meanings the word evokes in Herbert's lyrics, tracing how sensory delights, rightly savored, can occasion spiritual joy.)

"Wilcox's extensive commentary and thoughtful organization make her edition a welcome supplement to the standard scholarly edition of Herbert, F. E. Hutchinson's *The Works of George Herbert* (1941; corrected reprint, Oxford, 1964).

"[Wilcox's] volume fuses two qualities not always easy to link: empathetic humanity and intellectual rigor. (Perhaps this marriage of values is what makes her edition so Herbertian, even more than its content.) The appearance of *The English Poems of George Herbert*, nearly 400 years after *The Temple* was first printed by Cambridge University Press, means that we are in Helen Wilcox's debt, and will be, happily, for decades to come."

*The Stuart Court Masque and Political Culture* by Martin Butler. Cambridge: Cambridge University Press, 2008. xiii + 447 pp. \$115 (cloth). Reviewed by R. Malcolm Smuts, Univ. of MA, Boston, in JBS, Vol. 49, No. 3 (July 2010), pp. 685-6.

"Some forty years after the work of Stephen Orgel first stimulated a new wave of studies of the early Stuart court masque, interest in the subject shows few signs of abating. The product of nearly two decades of research and reflection, this book demonstrates how far analysis in this field has progressed beyond the methodologies and assumptions of the 1970s. The whiggish picture of Stuart absolutism that framed Orgel's analysis gives way here to a more nuanced appreciation for the complexities of court politics, while literary and iconographical analysis is supplemented by concepts borrowed from anthropology. Despite these modifications, however, Butler retains Orgel's fundamental view of the masque as a cultural form deeply enmeshed in politics. Although he acknowledges the need to pay attention to aesthetic considerations, he seems most interested in a series of contextual readings that together generate 'an encompassing narrative of political and cultural transformation' (p. 1).

". . . In an appreciative but telling critique, Butler argues that Orgel and other critics of the 1970s and 80s exaggerated not only the absolutism of Stuart monarchs but the degree to which the king's privileged gaze dominated masque performances. This resulted in an overly monolithic view of how masques embodied forms of power, one that paid too little attention to the polycentric character of the royal court, 'the to and fro of practical political life' (p. 18) and ways in which performances allowed for 'symbolic displays of rapprochement, mediation or accommodation' (p. 26) between the king, masque performers and members of the audience. . . . The opulence of the jewels and costumes worn [*sic*, worn] by audience members as well as masque performers further emphasized the distinction between privileged insiders and excluded outsiders, thereby reinforcing the sense of 'affinity' within the Banqueting House. Performances in which leading courtiers danced roles expressing their mutual cooperation and submission to the king extended the meaning of rituals in which 'the crown's power of validation was conjured out of the audience's need to belong' (p. 60).

“. . . Butler’s desire to reach unequivocal conclusions also occasionally mars his contextual readings of the masques’ relation to politics, as in his treatment of tensions between the pacific imagery of Jacobean masques and the chivalric themes of several entertainments written for Prince Henry. . . . [H]e unhesitatingly follows historical scholarship published in the 1970s and 80s in positing an ‘ideological’ divide between the Prince’s ‘interventionist’ biases and James’s ‘isolationist’ commitment to peace and friendship with Spain. On one level, this is unexceptional, since Prince Henry undeniably became a focal point for militant Protestant aspirations that his father failed to fulfill. But the term ‘isolationist’ . . . seems inappropriate for a king as involved in European diplomacy and intra-Protestant religious disputes on the continent as James I. . . .

“. . . [Butler] surveys the entire early Stuart period, paying attention not only to the relatively familiar masques of Jonson and the Caroline period but to a number of performances neglected by previous work. His command of the secondary historical literature is equally impressive. This is a thoroughly researched and thought-provoking book that all students of the early Stuart court should take seriously.”

*Reading Masques: The English Masque and Public Culture in the Seventeenth Century* by Lauren Shohet. New York: Oxford University Press, 2010. 240 pp. \$99 (cloth). Reviewed by Jayne Elisabeth Archer, Aberystwyth Univ., in *JBS*, Vol. 50, No. 4 (Oct. 2011), pp. 995-6.

“Lauren Shohet’s *Reading Masques* . . . is a valuable addition to scholarship on this seemingly ephemeral genre. Shifting focus from the production of masques to their reception and afterlife, Shohet initiates an important and invigorating new direction in work on the XVII Century masque in England. There is, of course, an extensive—indeed potentially daunting—body of research on the production, performance, and politics of the Stuart masque. One of the many impressive features of *Reading Masques* is its efficient synthesis of existing and sometimes diverse work on this multidisciplinary genre, incorporating more general analyses of Stuart court culture with discussions of specific patrons, scriptors, texts, and readers. Shohet’s prose is clear and always readable—a quality that is of particular importance given the thorough attention accorded to the theoretical landscape. . . . [T]his is a handsome publication, with nine black-and-white figures (including, helpfully, music scores and printed masque texts). . . . The comprehensive bibliography of print sources cannot be bettered as a starting point for those wishing to study the XVII Century masque in England.

“. . . Although this genre is usually (and, in part, correctly) perceived as an ephemeral one, Shohet avers that an analysis that focuses solely on production and performance inadvertently delimits the interpretive possibilities of the masque. Typically, Shohet suggests, it is the intentions of the patron and his or her scriptor(s) that are used to read the masque text. In fact, as is demonstrated across the five chapters of *Reading Masques*, masque texts ‘accommodate and indeed anticipate multiplicity of interpretation’ (pp. 18-9)—something that is taken for granted in genres such as poetry and dramatic works. . . . The introduction situates this argument within relevant interpretive and theoretical contexts, including models of power in the Stuart court. . . .

“. . . Shohet’s work is an invaluable contribution to our knowledge of this period and how we engage with its diverse and sometimes contradictory textual traces.”

*Hunting and the Politics of Violence before the English Civil War* by Daniel C. Beaver. Cambridge Studies in Early Modern British History. New York: Cambridge University Press,

2008. xii + 178 pp. \$95 (cloth). Reviewed by Tillman W. Nachtman, Skidmore College, in *JBS*, Vol. 48, No. 3 (July 2009), pp. 749-50.

“The failure of Charles I’s political authority has long been a central focus for historians of XVII Century England. . . . In what might otherwise be considered a congested historiographical field, Daniel C. Beaver’s *Hunting and the Politics of Violence before the English Civil War* is not likely to get lost in the crowd. . . . *Hunting and the Politics of Violence before the English Civil War* stands apart from other books on the coming of the Civil War because it focuses on a series of microhistorical case studies, each involving a violent contest over land use, animal husbandry, and hunting rights. As Beaver demonstrates, late XVI and early XVII Century forests, parks, and chases were hardly neutral political spaces, nor was the hunting that happened in them. Rather, forests and hunting were part of a symbolic and performative power relationship between the English crown and England’s nobility in the early modern period. . . . Beaver’s arguments challenge historians to think about power and politics as broadly social and cultural phenomena.

“Beaver has demonstrated that the breakdown of Stuart authority in the first half of the XVII Century was not a sudden phenomenon. Rather, Stuart authority was shattered in small ways and in unexpected places when local tensions over local matters empowered a politically active civil society.”

*Katherine Parr: Complete Works and Correspondence*, Janel Mueller, Ed. Univ. of Chicago Press, 2011. \$65 (cloth). Reviewed by Maureen Quilligan, Duke Univ., in *JBS*.

“Janel Mueller’s edition of Queen Katherine Parr makes a perfect bookend to [her] earlier edition of the writings of Queen Elizabeth I, who owed much, as this superbly collected volume shows, to the complicated example of her brave and prudent stepmother.”

*Parliaments and Politics during the Cromwellian Protectorate* by Patrick Little and David L. Smith. Cambridge Studies in Early Modern British History. Cambridge: Cambridge Univ. Press, 2007. xiii + 338 pp. \$99 (cloth). Reviewed by Paul Pinckney, Univ. of TN, in *JBS*, Vol. 48, No. 2 (April, 2009), pp. 490-2.

“This pioneering monograph on the Cromwellian parliaments of 1654, 1656, and 1659 was written by two very talented English scholars. David Smith, of Selwyn College, Cambridge, has been a colleague of John Morrill for twenty years. Patrick Little, of the History of Parliament Trust, has been working for around fifteen years on the members of parliament for the English counties of Devon and Cornwall for 1640-60 and the members for Ireland and Scotland in the Cromwellian parliaments. . . . About ten years ago, Smith produced a very helpful survey, *The Stuart Parliaments, 1603-89* (London, 1999). . . . One of the keys to understanding the book is that it originated in Morrill’s suggestion to Smith that a general overview of these parliaments was needed. Smith then invited his friend Little to join forces because of his knowledge of the Irish and Scottish MPs and his work on Broghill who was one of the key parliamentary managers in these parliaments. In this unusually successful collaboration, Smith wrote seven chapters, including an excellent introduction, and Little wrote six chapters, including a superb conclusion that readers should consider reading first.

“. . . In . . . appendix 2, [Little] prints . . . one of the six [Constitutions], the Remonstrance of February 1657 that asked Oliver Cromwell to become king and provoked the kingship crisis of the ensuing months. It has never been brought out so clearly before that the Humble Petition and Advice, the long-hoped-for parliamentary constitution of 1657 designed to replace the army’s

Instrument of Government of 1653, created as many problems as it solved. . . . Little sees a court party that divided over kingship into civilian and army interests, Presbyterians, and Commonwealthsmen. . . .

“ . . . The exclusion of around 100 MPs from the 1656 Parliament (listed in appendix 1) gets center stage, but Smith’s approach is rather descriptive and quantitative. He does well, however, to emphasize that the exclusion was the Council’s doing and that Cromwell stayed out of it. More attention should have been paid to the apprehension in the army that their constitution was about to be revised in a monarchical direction and to the strong probability that the major-generals worked to keep out MPs who had talked carelessly about kingship . . . .

“In his chapters ‘Oliver Cromwell and Parliaments’ and ‘Richard Cromwell and Parliaments,’ Smith frequently implies that Oliver and Richard inevitably failed, and the reviewer does not agree. . . . The savage penalties that parliament imposed on the Quaker radical James Nayler in 1656 pointed up the need for a restraining second chamber, and the awkwardly named Other House that emerged in the new constitution of 1657 was the result. . . .

“ . . . It must be noted that in his conclusion Little takes a more positive view of Cromwell and these parliaments than Smith appears to do in his chapters. The authors deserve our congratulations for writing such a valuable and enjoyable book that will give readers the confidence that they have a clear understanding of what went on in these parliaments and why.”

*American Emperor: Aaron Burr’s Challenge to Jefferson’s America*, by David O. Stewart. Simon and Schuster, 2011. 412 pp. Index, illustrations, photographs, and maps. \$30 (cloth). Reviewed anonymously in *The New York Researcher*, Vol. 23, No. 1 (Spring 2012), p. 21. [*The New York Researcher* is a publication of The New York Genealogical and Biographical Society.]

Readers of *SKCM News* will remember the late Gore Vidal’s *Burr*, a very readable, sympathetic account of Burr’s personality and escapades, including his duel with (and fatal to) Alexander Hamilton in Weehawken NJ, near the entrance to the Lincoln Tunnel into Manhattan. Vidal was a master of the historical novel, his early *Julian* being a superb example, true in every detail to the correspondence and other documents of the apostate Emperor, and ranking with Robert Graves’s works, *I, Claudius* and *Claudius the God*, based on Suetonius’s *Lives of the Twelve Caesars*. —Ed.

“This readable and carefully researched book about Aaron Burr—a native of New Jersey but a New Yorker in fact—opens with the Vice-President’s duel with Alexander Hamilton and carries on from there. As the title suggests, this volume focuses on Burr’s ‘imperial’ ambitions, which were audacious but not successful. Burr was tried for treason (and acquitted), with John Marshall presiding. Stewart, himself a trial lawyer, does an excellent job describing the complexities of the trial and the constitutional and political issues linked to Burr’s adventures. The author then turns to Burr’s sojourn in Europe during which he pursued equally audacious ‘imperial’ ambitions. Stewart’s excellent analysis is scholarly and objective. He treats Burr fairly, but is not a Burr partisan.”

*Henrietta Maria: Piety, Politics and Patronage*, Erin Griffey, Ed. Women and Gender in the Early Modern World. Aldershot: Ashgate, 2008. xii + 228 pp. \$99.95 (cloth). Reviewed by Melinda J. Gough, McMaster Univ., in *JBS*, Vol. 49, No. 1 (Jan. 2010), pp. 173-5.

“Until the past twenty-odd years, Queen Henrietta Maria’s cultural, political, and religious contributions have been largely ignored or denigrated. . . . Erin Griffey’s anthology builds on recent

work that challenges such prejudices, expanding and sharpening our understanding of this queen's aesthetic, political, and even economic impact from her 1625 arrival in England on.

"Griffey's short introduction makes a strong case for what can be gained by reconsidering Henrietta Maria from the disciplinary perspectives of art history and musicology in particular. Recent essay collections focusing on women in early modern English culture, including Henrietta Maria, typically privilege literature and drama, while art historians have tended to subsume Henrietta's patronage of visual art under that of her husband Charles I, whose fine taste is widely acknowledged. A closer study of extant records and correspondence, however, indicates that Henrietta's involvement in the visual arts was indeed active and direct.

". . . Ultimately [this volume] seeks to expand the frame through which we study not only this particular queen but also other elite women of the early modern period."

*'The Horrid Popish Plot': Roger L'Estrange and the Circulation of Political Discourse in Late Seventeenth-Century London* by Peter Hinds. New York: Oxford University Press for the British Academy, 2010. 340 pp. \$100 (cloth). Reviewed by Victor Stater, LA State Univ., in JBS, Vol. 50, No. 4 (Oct. 2011), pp. 573-4.

"The bizarre concatenation of conspiracy and intrigue contemporaries called 'the horrid popish plot' occupies a rather ambivalent place in the historiography of the later XVII Century. Invariably mentioned in accounts of the period, the plot often receives only cursory attention. But the plot was in fact a moment of exceptional importance, and Peter Hinds, in his excellent new book, brings the plot front and center. The book is not a narrative but rather an interdisciplinary examination of reactions to the plot, using insights derived from political history, biography, literary criticism, and bibliographic studies. Hinds summarizes his aim: ' . . . who and what did people believe, and why?' (p. 18). He uses as his focal point Sir Roger L'Estrange, the Tory polemicist whose voluminous publications sought to undermine or refute the charges laid by Titus Oates and his confederates.

"L'Estrange has sometimes been depicted as not much more than a ruthless hack, and his politics—stridently antidissenter, militantly pro-Tory—are not much esteemed today. Nevertheless, as Hinds amply demonstrates, Sir Roger was a key player in the dramatic transformation of English politics that took place under the later Stuarts. He published indefatigably, and his work was extraordinarily popular: Hinds says that 64,000 copies of his works circulated in England between 1679 and 1681 (p. 217). Not only did his works shape contemporary political discourse, but they provoked a cascade of opposition replies. Had Whig propagandists like Henry Care not had Roger L'Estrange, they would have been forced to invent him. Hinds's choice of L'Estrange as a subject makes it possible, then, for him to offer a panoramic view of Restoration political discourse.

"Each chapter of the book examines a significant aspect of the plot: demonstrating, for example, that English fears of Roman Catholicism were neither wholly unfounded nor, as some have had it, 'hysterical'. Deeply ingrained fears of Catholics shaped the popular response to Oates's revelations, Hinds shows. His examination of Edward Coleman's letters (in chap. 6) clearly shows how Coleman's ill-advised enthusiasm fit the plot's narrative perfectly and reinforced popular belief in the conspiracy. The book also provides a fascinating glimpse of the political press of the later XVII Century . . . the busy world of scribblers and the publishers who profited from their works.

"Hinds also has much to interest historians of the Exclusion Crisis. . . . [and] well illustrates the ingenuity of writers and printers in getting their points across. An interesting example of this was Benjamin Harris's *The Protestant Tutor*. At one level a primer for schoolchildren, this book was also a



work of Whig propaganda, stoking anti-Catholic sentiment with tales of the Marian martyrs told as moral lessons.

“. . . *The Horrid Popish Plot* is an outstanding work of history. [Hinds] offers an impressive template for future work on the late Stuart era. The plot can now be seen more clearly for what it was: a catalyst for a new style of political discourse in the evolution of what would become a two-party system.”

*Arthur Tudor, Prince of Wales: Life, Death and Commemoration*, Steven Gunn and Linda Monckton, Eds. Woodbridge: Boydell Press, 2009. xi + 193 pp. \$95 (cloth). Reviewed by Joel T. Rosenthal, State Univ. of NY, Stony Brook in *JBS*, Vol. 49, No. 3 (July 2010), pp. 693-4.

“Poor Arthur Tudor. Along with Prince Henry, the eldest son of James I, he ranks as one of the great ‘might have beens’ of English history. What if he had lived to rule and father children from his high-profile marriage? But he did not live to rule, let alone to father children, dying at age 16 in 1502 (and seven years before his father [King Henry VII]). So it was the early death of Arthur, as it was of Prince Henry in 1612, that opened the door for a younger brother—and in each case, a younger brother who left a distinctive mark on the subsequent course of English history. Nevertheless, the ‘might have been factor’ is an intriguing one, though these essays have better sense and better professional focus than to let it take over. It turns out that what is really intriguing—and a bit of a surprise—is how little we actually know about Arthur, marginalized by the volume’s editors in pithy fashion as ‘the forgotten prince.’

“These ten essays were organized to accompany a 2002 reenactment (on its 500<sup>th</sup> anniversary) of the burial of Arthur in Worcester Cathedral. . . .

“Arthur’s birth in 1486 put flesh on the union of York and Lancaster as manifested in the marriage of Henry VII and Edward IV’s daughter Elizabeth. Steven Gunn covers what can be learned about how Arthur was trained for his role: a humanist/classical education, his own household and council at age 7, investiture as Prince of Wales, and well-staged triumphal entries into such places as Oxford, Shrewsbury, and Chester—and, of course, to cement his role and the future of the dynasty, the marriage with Katherine of Aragon (betrothed, 1497; married by proxy, 1499; and in person, 1501), which is well set in the context of English, French, Spanish, and Imperial diplomacy by Ian Arthurson. To continue the theme of Arthur’s obscurity, Frederick Hepburn turns to some portraits that may be of Arthur (in glass, on a manuscript, on panels), and perhaps of Katherine as well. But the evidence is thin, though the young man depicted resembles Henry VII and is certainly less bovine than the young Henry VIII. . . .

“. . . For a young man who had been one heartbeat away from the throne, Arthur certainly faded from the family as well as from the public eye.

“. . . Editors and contributors avoid two obvious pitfalls. One is that temptation to play with a ‘might have been’ approach to the tale. Arthur died, Henry VIII became king; we just have to live with that. The other pitfall is that of prurient curiosity about a thirsty night in Spain. There is no serious historical evidence to enlighten us about the brief tale of marital relations between Arthur and Katherine. If we were to choose between the smutty comment of a teenager and the sworn testimony of a rigid, pious, humorless, and much-abused Spanish princess, my advice would be to go with Katherine. But Gunn and Monckton have given us a collection that is too serious and too intellectually honest to follow these trails, despite the attraction of all those ‘what ifs’. This is a readable and well-illustrated volume; more of this sort on the Tudors would be all to the good.”

*Diderot on Art*. Yale University Press. Two volumes, GBP 30 each. Reviewed by Fergus Linnane in *The European MagAZine*, 200 Gray's Inn Road, London WC1X 8NE UK (19-25 Oct. 1995), p. 4.

“Besides being the editor of the *Encyclopedie* and author of quirky novels, Denis Diderot was the inventor of modern art criticism. He devised a pungent, witty style to describe the works of art at the *Salons* in the Louvre in the 1760s. These writings have long been famous, but have only now become available in English.

“Objective criticism of the *Salons* was discouraged. They were showcases for the country's leading artists, and the authorities had no intention of allowing such potentially valuable exports to be devalued by criticism.

“Diderot (1713-84) had already been imprisoned for seditious writings, and was not going to risk further official disapproval. But in the 1750s he was approached by Melchior Grimm, who edited a secret newsletter read by the monarchs of Russia, Poland, Sweden and members of various ruling houses in Germany.

“Grimm commissioned Diderot to write about the exhibitions. The newsletter, whose subscription list never numbered more than 15—Goethe once said he had felt it a great privilege when he was allowed to look at an issue for a few hours—was full of uninhibited gossip and opinion, and Diderot invented a style to suit it.

“He was renowned for his sparkling conversation and wit, and his art criticism is conversational and witty in tone, and sometimes acerbic. His note on his own portrait by Michel Van Loo conveys his style perfectly (he talks of himself in the third person):

“Myself. I am fond of Michel, but I am still fonder of truth. Very lively. It has his kindness along with his vivacity.

“But too young, his head too small. Pretty like a woman, leering, smiling, dainty, pursing his mouth to make himself look captivating.

“And then clothing so luxurious as to ruin the poor man of letters should the tax collector levy payment against his dressing gown.”

## ***Editor's Miscellany***

### **Editorial**

“O Lord, once lifted on the glorious tree, as thou hast promised, draw the world to thee.”

(Hymn 473, Vs. 3, Hymnal 1982; words by George William Kitchin [1827-1912], *alt.* Michael Robert Newbolt [1874-1956])

Writing these words on Holy Cross Day, I note that, in the eyes of the worldly, our Lord's Crucifixion and Death meant the end. As believers, we know that they were the foreordained prelude and pre-requisites to His Resurrection, His Ascension, the Atonement, and the Bestowal of the Holy Ghost at Pentecost.

*“Consilium fecerunt inimici mei adversum me, dicentes: venite, mittamus lignum in panem eius, et eradamus eum de terra viventium.”*

(“My enemies conspired against me, saying: Come let us put wood into his bread, and root him out of the land of the living.”)

These odd, initially puzzling words from one of the responsories in the monastic offices of Holy Week remind us metaphorically of the Passion of Christ, who “made His Flesh our bread to be”, and how the very Wood of the Cross, primary among the Passion Instruments, was an agent of our redemption: “Sweetest wood, sweetest iron, that bare so sweet a Burden: which only was counted worthy to sustain the King of heaven and its Lord.”

So, too, it was a paradox, and foolish in the eyes of men, that when King Charles, as he said, exchanged his corruptible crown of gold and jewels for an incorruptible heavenly crown, he achieved the victory. In between these crowns, he suffered his own passion, and this is shown symbolically in the *Eikon Basilike* frontispiece by a third crown: the Crown of Thorns. In that famous iconographical representation, the earthly crown lies on the ground, he holds the thorny crown, and his eyes are on the starry, heavenly crown, rayed with glory.



(In fact, Cromwell had the crown and other royal regalia melted down and sold for the value of the mere gold itself, just as was done with communion ware and altar furnishings, stupidly disregarding the much greater value inherent in their craftsmanship, or intent on destroying symbols of monarchy and vessels that held Our Lord in the Blessed Sacrament.)

**Remember!**

—Mark A. Wuonola, Ph.D., Editor &  
American Representative *Emeritus*

Again, as in June, we note that the *Kalendar of Anniversaries* does not appear in this issue. We continue to urge members to note and to observe these important anniversaries.

You will find them listed in back issues of *SKCM News* and also in the recently-published American Region S.K.C.M. ***Devotional Manual***, available for \$7.50 (\$6 + \$1.50 P&H) from Treasurer & Membership Secretary David Lewis, FAAO, at the below address. You may also order it and other items using the Goods List & Order Form found at [www.skcm-usa.org](http://www.skcm-usa.org).

***The Saint Robert Southwell, S.J., Lecture Series at Fordham University*** presented Peter Marshall, D.Phil., Professor of History at the University of Warwick on 28 March 2012 at the Flom Auditorium of the William D. Walsh Family Library on Fordham's Rose Hill Campus. Professor Marshall's topic, of interest to Society members, was 'The Origins of the English Reformation Reconsidered'.

We thank our friend Susan Wabuda, Ph.D., F.R.Hist.S., associate professor of history at Fordham, the organizer of the Southwell Lectures, and encourage members to take advantage of these outstanding opportunities.

Contact information: [wabuda@fordham.edu](mailto:wabuda@fordham.edu), [www.fordham.edu/southwell](http://www.fordham.edu/southwell).

Directions: [www.fordham.edu/directions](http://www.fordham.edu/directions).

The ***77th Triennial General Convention of The Episcopal Church*** was held in Indianapolis in July. The subject of recognizing King Charles the Martyr in the Kalendar was not on the agenda, which may have been as well. "[The Houses] discussed such weighty topics as whether to develop funeral rites for dogs and cats,\* and whether to ratify resolutions condemning genetically modified foods. Both were approved by a vote, along with a resolution to 'dismantle the effects of the doctrine of discovery', in effect an apology to Native Americans for exposing them to Christianity."

Lest the viewpoint implicit in these quoted words be thought to be from us, or taken from some 'right-wing' blog, please note that these are excerpts from a column in *The Wall Street Journal* (Friday 13 July 2012, p. A9) by Jay Akasie.

Mr. Akasie goes on to say that "the party may be over for the Episcopal Church, and so, probably, its experiment with democratic governance. Among the pieces of legislation that came before their convention was a resolution calling for a task force to study transforming the event into a unicameral . . . body. On Wednesday, a resolution to 're-imagine' the church's governing body passed unanimously.

"Formally changing the structure of General Convention will most likely formalize the reality that many Episcopalians already know: a church in the grip of executive committees under the direct supervision of the church's secretive and authoritarian presiding bishop, Katharine Jefferts Schori. . . .

". . . In recent years she's sued breakaway, traditionalist dioceses which find the mother church increasingly radical. Church legislators have asked publicly how much the legal crusades have cost, to no avail. In the week before this summer's convention, [she] sent shock waves through the church by putting forth her own national budget without consulting the convention's budget committee—consisting partly of laymen—which until now has traditionally drafted the document.

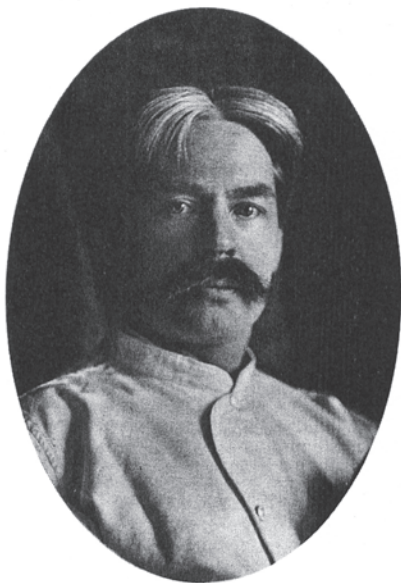
“Whatever its cost, the litigation against breakaway dioceses—generally, demanding that they return church buildings and other assets—has added to the national church’s financial problems. Many dioceses are no longer willing or able to cough up money to support the national organization, and its bank accounts are running dry. On Monday, for example, the church announced that its headquarters at 815 Second Avenue in midtown Manhattan—which includes a presiding bishop’s full-floor penthouse with wraparound terrace—is up for sale.

“. . . Also in jeopardy would be the ability of ordinary laymen to stop the rewriting, in blunt modern language and with politically correct intent, of the church’s historic Book of Common Prayer. . . . [Those] who would hold sway over a unicameral convention in the future haven’t hid their desire to do away with all connections to Thomas Cranmer, . . . the man and [whose] prayer book are deemed too traditional by some church bishops.

“For some, the writing on the wall is already clear. On Wednesday, the entire delegation from the diocese of South Carolina—among the very last of the traditionalist holdouts—stormed out of the convention.”

\* In an apparent breach of etiquette and surprising disregard of today’s prevailing principles of diversity and inclusivity, other beloved pets were slighted—Vietnamese pot-bellied pigs, pythons, parrots, hamsters, horses, budgie-birds, &c. [—Ed.]

In the June *SKCM News* some salient details on *Byrd* and *Elgar* (represented at the XXIX Annual Mass) were omitted. *Byrd*’s ‘Mass for Four Voices’ was written c. 1592-3. *Elgar* considered it one of the highest compliments he had ever received when his oratorio, *The Dream of Gerontius*, was praised by Richard Strauss, among the XX Century’s greatest masters of orchestration and operatic vocal writing (*Also Sprach Zarathustra*, *Der Rosenkavalier*, *Ariadne auf Naxos*, *Die Frau ohne Schatten*).



Edward MacDowell

Impressionist composer, pianist, and teacher *Edward Alexander MacDowell* (1861-1908) is mentioned in the above review of *Stepping Stones*. At the turn of the XX Century he was the best known American composer of concerti and “evocative piano miniatures”. He studied in Paris, Stuttgart, Wiesbaden, and Frankfurt, where he played for Franz Liszt. A follower of Liszt and Wagner, he stressed the importance of melody. His ‘A.D. MDCXX’ (Op. 55, No. 3), evoking the Pilgrims’ arrival in the New World, is from ‘Sea Pieces’, one of his last works. He and his wife lived in Boston from 1888 to 1896, summered in Peterborough NH, and lived in New York from 1896 until his death. He taught at Columbia until 1904, an unhappy time because of conflict with the administration. From 1905, due to injury in an automobile accident, he was mentally and physically helpless until his death.



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\* Purchase additional years at the current rate. Life Membership is available for \$360 (\$250, age 65 and over).

The **Society of King Charles the Martyr** was founded on Easter Tuesday 27 March 1894 by Ermengarda (The Hon. Mrs. Patrick) Greville-Nugent (nee Ogilvie) and The Rev'd James Leonard Fish, cofounder, at S. Margaret Pattens, Eastcheap, London. Also in 1894, the Society was established in New York City by American Region Founder The Rev'd William Harman van Allen and cofounder The Rev'd Robert Thomas Nichol.

The Society *IS* its members. Hence, your supportive comments are welcome. We also encourage constructive criticism, from which we can profit and thereby serve you better. Editorial and historical comments may be addressed to the Editor; comments on the Society's work, witness, gatherings, operations, and membership services, to the Membership Secretary; theological and general comments, to Father Swatos.

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**Her Majesty Queen Elizabeth II  
LX Jubilee 2012**

Acceded to the Throne 8 February 1952

Crowned 2 June 1953

(Coronation Portrait with H.R.H. Philip, Duke of Edinburgh)

**Notice:** *Exhibition at National Portrait Gallery, London, 18 Oct. 2012 – 13 Jan. 2013,  
'The Lost Prince: The Life & Death of Henry Stuart'*



***How Many of the Eight Pictured Annual Mass Select Preachers Can You Identify?***

**Nashotah House Board of Trustees, 12 November 1994**

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{photo courtesy of Edith J. Ho, Mus.D.(h.c.)}