

SKCM News

The Magazine of the Society of King Charles the Martyr
American Region Edition: June, 2014



The Annual Mass
Photo courtesy of Fr. Drew Collins

'Remember!'

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Editor's Note(s)

THIS ISSUE OF *SKCM News* introduces some new changes and furthers several others. First, it includes a brief Editor's Note(s), which will be used from time to time to highlight both content in the current issue and other matters of note. Related to this is a second change. The American region of the Society has traditionally published a truncated version of *Church & King*, the magazine of the British region, as a separate publication. Beginning with this issue, that material is being incorporated into *SKCM News*. Readers will therefore be able to read the previous year's commemorative sermon from Britain, as well as news of this current year's celebrations and related upcoming British events.

As reflected in the news section of the present issue, membership in the Society has grown considerably since October 2013. The Society has a considerable presence on the Internet, and our website (<http://www.skcm-usa.org>) has proven an excellent tool both for the renewal of memberships and for the purchase of a wide variety of goods. The Society also has an active presence on Facebook, with an "open group" page that members may wish to peruse (<https://www.facebook.com/groups/2216761378/>).

Because the June issue is always dedicated to the Annual Mass, this issue is the same. The 2014 sermon, given by Fr. Martin Yost, SSC, is included, along with a personal reflection on the Annual Mass by Theodore Harvey. In addition to offering our thanks to our supporters, a series of notices about local celebrations across the United States may also be found. These are followed by a list of the venues where the Society has had annual masses since 1984. Finally, material from the British region follows.

Finally, it should also be noted that in this issue, the Devotions section includes a biography for Lionel Pigot Johnson, whose poem may be found on page 26. Regrettably, it is not always possible to offer biographical information for a work; a surprising number of texts in the seventeenth and eighteenth century were published anonymously. For Anglicans and royalists, this was sometimes necessitated by political considerations—the Interregnum, for example—but by no means always. Hopefully, the inclusion of biographical information—when possible—will be found useful, placing texts and their authors within a historical context. Is it? What else do you want to read about in these pages? Please let us know: editors@skcm-usa.org.

Yours sincerely,
Benjamin Guyer

News

Upcoming Annual Masses

XXXII Annual Mass: The Church of the Resurrection, New York City. 31 January 2015. The Rev'd Canon Barry E. B. Swain*, SSC, OL, Rector. Select Preacher, The Rev'd Frederick S. Thomas*, SSC, OL, Rector of Grace & S. Peter's Parish, Baltimore MD.

XXXIII Annual Mass: The Church of the Holy Communion, Charleston SC. 30 January 2016. The Rev'd M. Dow Sanderson*, SSC, Rector and Select Preacher.

XXXIV Annual Mass: S. Clement's Church, Philadelphia PA, 28 January 2017. We have been invited by Canon Reid*, the present rector of S. Clement's, but he plans to retire in 2015, so regard this as tentative, pending approval by his successor. The Rt. Rev'd Rodney R. Michel, D.D.*, retired Suffragan Bishop of Long Island, Select Preacher.

Two New Benefactors Recognized

Recognition is due to two more members who have earned Benefactor status. They join 29 other Benefactors, in this life and the next. Per a policy set by the Board of Trustees shortly after incorporation in 2008, the threshold for benefactor status is \$700 in accumulated gifts to the Society, over and above the annual dues and any goods purchases. Benefactors are entitled to use "Ben." after their names.

New Benefactors (continued)

Most of the work of the Society beyond the SKCM News is supported by non-dues contributions; thus, the generosity of donations for the Annual Mass, general fund and other purposes is particularly important and appreciated. In that spirit, we welcome and salute our most recent benefactors with special thanks:

Dennis P. Casey, Esq., of New York
Col. Robert W. Scott, of New Jersey

Reinstated Members October 2013 – March 2014

The Rev'd Anthony F. M. Clavier, of Glen Carbon, IL
Shane Legor, of Heathcote, Warwickshire, UK
Howard B. Nicklas, of Charleston, SC
The Rev'd John M. Phelps, of Arlington, TX
Patrick T. Rothwell, of Washington, DC
John S. Sanders, of Nashville, TN
John P. White, Jr., of Jersey City, NJ

New Life Members October 2013 – March 2014

The Rev'd Canon Robert G. Carroon, of Hartford, CT
The Rev'd Nathan J.A. Humphrey, of Newport, RI
Frederick T. McGuire III, of Cleveland, OH
Stuart E. Prall, of Bradenton, FL
Patrick T. Rothwell, of Washington, DC

**New Members
(continued)**

Jon D. Beasley, of Conroe, TX
Russell D. Brohl, of Toledo, OH
The Rev'd Brian K. Burgess, SSC, of
Woodbury, NJ
John S. & Melinda Whiting Burrows, of
Riverton, NJ
Mrs. Sandra Chudleigh, of Georgetown, ON
CANADA
Edward L. Chudleigh, Esq., MPP, of
Georgetown, ON CANADA
Steven Crawford, of Columbia, TN
Daniel L. Cromer, of Washington, DC
Timothy L. Elder, Esq., of Dallas, TX
Janice M. Hall, of Fort Worth, TX
Steven R. Hardy, of Jamaica Plain, MA
Philip M. Hare, of Evansville, IN
The Rev'd Matthew Harlow, of Norcross,
GA
The Rev'd James Hairston, of Dorchester,
MA
John R. Harman, Jr., of Raleigh, NC
Jonathan T. Lacer, of Evansville, IN
Christopher Laconi, of Cambridge, MA
Paul J. Laugeness, of Clarksville, TN
Robert Lea, of Dallas, TX
Roger Lowe, of Towson, MD
Mrs. Terry Mason, of Acton, ON CANADA
Daryl Mason, Esq., of Acton, ON
CANADA
Kathryn H. McGee, of Grapevine, TX
The Rev'd Robert Menas, of Manheim, PA

**New Members
(continued)**

James Alexander Milton, of Aberdeenshire,
Scotland, UK
Diane M. Moore, of Bedford, TX
Michael R. Northup, of North Kingstown,
RI
John R. Parker, of Lynchburg, VA
Shawn Pinette, of Rowley, MA
The Rev'd Steven C. Rice, of Winston-
Salem, NC
Adam Rutledge, of Boston, MA
Sean Sensenich, of Chillicothe, MO
The Rev'd David Straw, of Evansville, IN
Michael Templin, of Lewisville, TX
David N. Westwood, of Yuba City, CA
The Rev'd Reid Nelson Wightman, SJM, of
Sherman, TX

Deaths

October 2013 – March 2014

Trevor Joy Johnson, of Boston, MA
E. James Kobeski, of Scranton, PA
Daryl Mason, Esq., of Acton, ON
CANADA
Betty Hughes Morris, of Squantum, MA
The Rev'd John Bernard Pahls, Jr., OL, of
Colorado Springs, CO
Dorothy W. Spaulding, of Arlington, VA
Captain Edward J. Ward, of Las Vegas, NV
Dr. Raleigh Lewis Wright, of Midlothian, VA

Enrollment Anniversaries (2014)

Thank You for your Faithful Perseverance in Society Membership

40 Years

The Rev'd Thomas W. Bauer, Ed.D.
The Rev'd Burton Brown, Ph.D.
Mrs. Elizabeth W. Jones
The Rev'd Fr. David C. Kennedy, SSC,
D.D., OL
Prof. Ernest H. Latham, Jr., OL
The Rev'd William D. Loring
Benton H. Marder, Jr.
Thomas A. Mason
The Ven. James G. Monroe, Ph.D., SSC
The Rev'd Canon John C. Powers
The Rev'd Donne E. Puckle, SSC
The Rev'd Canon William H. Swatos, Jr.,
Ph.D.
The Rev'd Charles C. Thayer, Jr.
James Robinson Tinsley, Ph.D.

35 Years

Prof. William L. M. H. Clark
Thomas P. Curtis
The Rt. Rev'd William C. Wantland, J.D.,
OL, D.Rel., D.D.

30 Years

The Rev'd Canon Robert W. Bader, SSC
The Rev'd Philip C. Jacobs III

25 Years

Nick F. Behrens, OL
Will Sears Bricker II
Gerald L. Carlevale
The Ven. Shawn W. Denney, J.D.
Charles F. Evans II
The Rev'd Canon Kenneth W. Gunn-
Walberg, Ph.D.

25 Years (continued)

The Rev'd Victor E. Hunter, Jr.
The Very Rev'd Canon Harry E. Krauss III
Terence N. Murphy
Kenneth R. Nourse
Library, School of Theology, University of
the South

20 Years

The Rev'd Canon Richard Carlisle, Ph.D.
Christopher Holleman, Esq.
Lee W. Hopkins, OL
The Rev'd Douglas E. Hungerford
Sally A. Hunt
The Rev'd Canon Prof. A. W. Klukas, Ph.D.,
OL
Dr. David E. Middleton

15 Years

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Arthur L. Johnson
Mr. & Mrs. David J. Leggett
Forest A. Nester
Hillman Terzian
The Rev'd Canon J. Robert Wright, D.Phil.
(Oxon.), OL

10 Years

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Robert L. Hamaker
Donald W. Lambert, Esq.
Charles K. Latham III
The Rev'd Fr. John E. Leasure
Bob Nuttall
W. Edward Richburg, Sr.
The Rev'd Paul A. Sterne, SSC

Enrollment Anniversaries (continued)

5 Years	5 Years (continued)
Rhett A. Adams	The Rev'd Kent L. Haley, Ben.
Bradford W. Agry	Theodore R. Harvey
The Rev'd John D. Alexander, SSC, OL	Dr. Julian D. Hudson
Charles J. Bartlett	Jim B. Marshall
The Rev'd Charles A. (Drew) Collins, Jr.	The Rev'd Jeff Queen
Mr. & Mrs. William Fitzgerald III	Garry Toffoli
The Rt. Rev'd Robert Todd Giffin	William Lee Younger
Donald P. B. Grant, Jr.	

(enrollment dates refer to calendar year)

The Order of Bl. William Laud, Archbishop and Martyr.

We are pleased to report that two more members have been added to the rolls of the Order of Blessed William Laud, Abp. & Martyr. They join 47 other members and supporters of the Society, in this life and the next, designated in recent years, including two added last fall.

In accordance with Board of Trustees policy adopted in 2009, the members of the Order of William Laud are elected “in recognition of contributions rising to a certain level, or higher, of significance as to impact and benefit to the Society by members and supporters who are not members ... Election to membership in the Order of Laud shall be considered equivalent to the designation of Benefactor status with regard to impact and benefit to the Society.” Just as Benefactors are entitled to use “Ben.” after their names, Order of Laud members may use “OL”.

Society members are invited to submit nominations for Board consideration as additional Laud Society designees. Such nominations, giving background on the candidate and stating why he or she should be honored, should be sent by 2 November 2014 to The Ven. James G. Monroe, Ph.D., SSC, Awards Chairman, at jimmon39@gmail.com or 4310 Meadow Forest Lane, Kingwood TX 77345-3007USA, for consideration during the next awards cycle.

We heartily congratulate these latest designees. Both were honored for the same reason: their steadfast and successful work in leading and nurturing their respective chapters, which are exemplars for the entire Society:

Phoebe Pettingell. Secretary, St. Stephen's (Providence, RI) Chapter.

Gregory V. Smith, MBA. Secretary-Treasurer, Tennessee Chapter.

Obituaries

DARYL JAMES KEITH MASON, SKCM, born October 15, 1948 and reposed (from cancer) on March 9, 2014. Beloved husband of Terry Mason, SKCM, assistant to Ted Chudleigh, MPP (Province of Ontario), SKCM and dear friend of Alexander Roman, SKCM. A celebration of the life of Daryl was held on Saturday, March 15, 2014 at St John's Anglican Church in Rockwood, Ontario.
- *By* Alexander J. Roman

THE REV. FR. JOHN BERNARD PAHLS, JR., beloved priest, known as “Fr. John,” fell asleep in the Lord on January 26, 2014. He was 68 years of age and was a life-long resident of Colorado Springs, Colorado. A long time member of the Society of King Charles the Martyr, he was recognized with the Order of Laud in October 2013.

Fr. John was preceded in death by his parents, John Sr. and Mary, as well as a brother, Charles. He attended Palmer High School and then went to UC Boulder. He attended Nashotah House Theological Seminary and graduated in 1973. Fr. John Pahls served in various parishes in states from New York to Colorado, from Wisconsin to Texas.

He was a musician, a liturgist, and designed the Colorado Tartan, which was recognized by the House of Representatives and Senate of the state of Colorado in 1997.

A Eucharistic Service was held at Grace & St. Stephen's Episcopal Church, 601 Tejon Street, on Friday, February 7, at 1:00 pm. He was laid to eternal rest after a Requiem Mass on February 12, at 10:30 am, at Nashotah House Seminary, Nashotah, Wisconsin.

Memorials may be sent to St. Luke's Anglican Church (2425 Chestnut St., Colorado Springs, CO 80907) and will be distributed to his favorite religious charities.

DR. DOROTHY SPAULDING, long-time member of SKCM and active Catholic communicant, was buried from St. Paul's, K Street, Washington, DC, on March 8, 2014. Celebrant at the Requiem was The Rev'd Richard C. Martin, SKCM. The preacher was The Rt. Rev. William C. Wantland, SKCM.

Dr. Spaulding was for years the head librarian of a major law firm in Washington, and served as Trustee at Nashotah House Theological Seminary, where she was a member of the Library Committee, and helped update the Seminary Library. She was also active in the Catholic movement in The Episcopal Church, supporting a number of religious societies, and serving as historian for many of them.

She is survived by her husband, Dr. Wallace Spaulding, her son, James Spaulding, her daughter, Anne Wild, their spouses, one granddaughter, a brother and sister, and a host of friends and associates. May her soul, through the mercy of God, rest in peace, and may light perpetual shine upon her.

- *By* The Rt. Rev. William C. Wantland

The Annual Mass

LOCAL CELEBRATIONS

The Chapel of St. Charles, King and Martyr, Mayesville, SC: The Chapel of St. Charles, King and Martyr, in Mayesville, South Carolina, had 46 people in attendance as the Royal Martyr was commemorated with a noonday service on February 1. The Rev'd Charles A. Collins, Jr., SBR, U.E., Vicar of the Church of the Atonement (REC/ACNA) in Mount Pleasant, South Carolina, was the preacher and celebrant, with the Rev'd Donald Hayes, Th.D., Rector of the Church of Our Saviour in Florence, South Carolina, assisting. Afterwards a reception was held at the home of the Chapel's patron, Richard T. Hines, and steps were taken toward the formation of a Carolinas Chapter of the SKCM. For more information, contact Fr. Collins at (843) 864-6121 or via email at drew.collins@gmail.com, or Miss Kathleen Hines at latingeek@live.com.

Trinity Episcopal Church, Canton, MA: Keeping with the custom of the last 20 years, the martyrdom of King Charles was observed at Mid-Week Mass (Jan. 28), the Rev'd Philip C. Jacobs III officiating.

St. Paul's, K Street, Washington, D.C.: Mass was celebrated on Jan. 30, during which the feast of the Royal Martyr was also celebrated. The service was followed by dinner and study of the history of the Book of Common Prayer.

The Lady Chapel of Grace & St Peter's Church, Baltimore, MD: On Thursday, Jan. 30, a Low Mass was celebrated. The Rector, The Rev'd Frederick S. Thomas, SSC, was the celebrant. After

SUPPORTERS OF THE 2014 ANNUAL MASS (49; \$3,335)

The Society extends its thanks to you!

PATRONS (22)

The Rt. Rev'd Keith L. Ackerman
Jon D. Beasley
Prof. Thomas E. Bird, Ph.D.
Howard Bradley Bevard
Will Sears Bricker II
Charles J. Briody III, *in memoriam*
Justin Fashanu
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Hugh G. Hart
The Rt. Rev'd Jack Leo Iker
Charles Owen Johnson
The Very Rev'd Canon Harry E.
Krauss
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Forest Anthony Nester
Phoebe Pettingell
Dr. Galen Blaine Ritchie
John Douglass Ruff
Colonel Robert W. Scott
Canon Nelson B. Skinner, SC
Fr. Elijah B. White III, *in memory of*
Anita Graf White
John Arthur Edward Windor

DONORS (16)

Donald McKenzie Davis
Charles F. Evans
Christopher Holleman

the mass Fr. Thomas led a procession to the Shrine of Blessed Charles Stuart, King and Martyr, where additional prayers for the Martyr and Society were said.

- Charles Pearce, OL, SKCM

Christ Church, Woodbury, NJ: On Thursday, Jan. 30, a history of King Charles was delivered at Mass by the Rev'd Brian Burgess.

- Robert W. Scott

Is your parish having an event related to King Charles the Martyr? Or, have you already had an event that you want to report on? *SKCM News* wants to know! Please email the editors with the relevant information: editors@skcm-usa.org.

The Rev'd Fr. Philip C. Jacobs III
Jonathan Jensen

Thomas H. Kiefer

The Rev'd Donald H. Langlois, *in memory of* Eleanor E. Langlois, former American Representative

The Rev'd Dr. Richard Cornish Martin, SSC

The Rt. Rev'd James Winchester Montgomery

The Rev'd John B. Pahls, Jr.

Fr. Jeff Queen

The Rev'd Canon William I. Swatos, Jr., Ph.D.

Philip Terzian

The Rt. Rev'd William C. Vantland

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

William Lee Younger

CONTRIBUTORS (11)

Dorian Rose Borsella

Suzanne G. Bowles, Ph.D., OL

Charles A. Calverley, Jr.

The Rev'd Dr. W. R. Gardner

Kevin J. Hanratty

David Lewis, FAAO

The Rev'd Richardson A. Ibbey

Mr. and Mrs. Richard J. Mazona, Jr.

J. David Murphy, KSJ

Fr. Donne Puckle, SSC

Rosamond Kent Sprague

The Annual Mass

THE SERMON

The Rev'd Martin Yost, SSC
Saint Vincent's Cathedral, Bedford, Texas
January 25, 2014

I RECALL SOME YEARS AGO, on a Sunday early in July, just before the Independence Day holiday, a parishioner asked me after Mass, “Why are you all so un-American?” By “you all” he meant the Anglo-Catholic priests he knows. The question was prompted, I suppose, by the fact that we did not include among the hymns that morning one of the “National Songs” from the back of the Hymnal. And the question, while good-natured, was nonetheless genuine. “Why are you all so un-American?” I think I said something about our true country being Heaven and the catholic nature of the Church meaning that she transcends the particulars of time and place. It was enough of an answer for our casual conversation, all quite true, of course, and something my parishioner could easily have articulated for himself. But there is probably more to it, and as I thought about this gathering the question came back to me. (Not that I worry about seeming “un-American.” If that were the case, I probably should have avoided this occasion altogether!)

Many of the things that might draw one to the Society of King Charles the Martyr are nowhere on the mental map of most Americans. First, the catholic faith and order of the Church of England (and thus of the Anglican Communion) for which King Charles died is not even a concern shared by all Anglicans. It may be that we are keen on 17th century English history; or have a love of Caroline piety, poetry, or theology. We may be enthusiastically devoted to the High Church Cause, or the Royalist Cause, or even to Lost Causes. But, as T. S. Eliot wisely said,

If we take the widest and wisest view of a Cause, there is no such thing as a Lost Cause, because there is no such thing as a Gained Cause. We fight for lost causes because we know that our defeat and dismay may be the preface to our successors' victory, though that victory itself will be temporary; we fight rather to keep something alive than in the expectation that it will triumph.

What we are here for is something else, something more significant, certainly, than our own interests, the concerns of our own day, our own causes; larger than the tragedy of the English Civil War and the Royalists and the Roundheads and Cromwell and even Charles himself as a man. It comes down to three words added to the Kalendar of the Prayer Book in 1660: *King Charles, Martyr*.

Throughout history there have been many kings, some good, some bad, some wise, some foolish, a few holy, many wicked; and there have been many courageous witnesses for the faith from Saint Stephen down to our own day. Every man forms in his life a particular character, and every saint has a particular charism. The particular character or charism of Charles as king *and* martyr can be summed up in a single word, a word and that certainly sounds “un-American” and indeed is alien to the whole of modern, secular, western society: *nobility*.

Now what I certainly do *not* mean to suggest is that people of our society are incapable of noble feeling or action. I have seen many examples of this and so have you. What I mean is nobility that is found, not only in the actions of a person, but in the person himself; nobility that, because it is a birthright, carries the most solemn responsibility. *Noblesse oblige*. That is what we have a hard time accepting. It is easy enough, perhaps, to view it with a degree of favor in some distant mirror; much harder to think that, here and now, not everyone is just the same, nor meant to be the same, as everyone else. And it is God who made it so, God who has “appointed the ministries of angels and men in a wonderful order,” God who “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints.” And even in that saintly perfection, even in heaven, there is a hierarchy. “To sit at my right hand and at my left,” Jesus tells the sons of Zebedee, “is not mine to grant, but it is for those for whom it has been prepared by my Father.” We may have no trouble thinking ourselves as not having quite the same degree of blessedness as the Virgin Mary or the Apostles. But can we accept with equanimity the thought that our neighbor might well occupy a greater place. That rubs the wrong way.

In his novel *Love Among the Ruins*, Walker Percy has the narrator begin the story on a Fourth of July in some unspecified future year in which he speaks of “these dread latter days of the old violent beloved U.S.A. and of the Christ-forgetting Christ-haunted death-dealing Western world.” Walker Percy (writing in 1971) was not predicting the future but describing the present. And, whether he meant to or not, he also describes the past. The Roundhead was a very modern man. He would not be ruled by a king not to his liking. Indeed he would not be ruled by anyone but himself. “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Yes, the regicides were modern men, but it’s an old, old story. *Ye shall be as gods*.

“I would know by what power I am called hither,” said Charles to his accusers, refusing to answer the charges against him.

When I know by what lawful authority, I shall answer. Remember, I am your King, your lawful King, and what sins you bring upon your own heads, and the judgement of God upon this land; think well upon it, I say, think well upon it, before you go further from one sin to a greater: therefore let me know by what lawful authority I am seated here, and I shall not be unwilling to answer. In the meantime, I shall not

betray my trust; I have a trust committed to me by God, by old and lawful descent; I will not betray it to answer to a new unlawful authority.

A new unlawful authority. The new man, the modern man believes he can cast off, has cast off, the chains of the past, of tradition. Freed to rule himself, the new man, the modern man finds himself unruly; or, worse, finds himself slave to another unruly man more powerful than he. The new man, the modern man is just the old Adam. He cannot understand the nobility of one like King Charles who holds sovereignty not by his own power and for his own benefit, but as something given him by God for the welfare of his people. In this Charles showed sanctity, for he had the mind of “Christ Jesus who, though he was in the form of God, did not count equality with God a thing to be grasped.” As he came to the end, before he was sentenced, Charles said,

I must tell you that this many a day all things have been taken away from me, but that, that I call more dear to me than my life, which is my conscience and my honour; and if I had respect to my life more than the peace of the kingdom and the liberty of the subject, certainly I would have made a particular defence of myself.

Had Charles wished to save his life and grasp his power he might have done so, but he preferred to keep his conscience and his honour. That was his duty, his sacred trust. *Noblesse oblige.*

“King” used to be regarded by the Church as a category of sanctity, like bishop, confessor, doctor, virgin, martyr, and so on. The modern passion for levelling has ensured that the title is not to be found anymore in the General Roman Calendar; and while we might smugly note that the titles “King” and “Queen” *are* to found in various Anglican calendars, I suspect it is meant only as a matter of historical interest. But the liturgy has traditionally regarded kings as sharers in Christ’s sovereignty. An anointed king has a kind of sacramental participation in the reign of Christ. Obedience to a king is not mere service to men, but service rendered to God. Ancient Christian art depicts kings with the nimbus of saints. The mosaics of the basilica of San Vitale in Ravenna, for example, show the Emperor Justinian and Empress Theodora with halos. In the basilica of Saint Mary Major in Rome, even Herod gets a halo!

So what about you and me? Nobility, like sanctity, is not meant only to be admired. We can aspire to a royal dignity that is properly ours. Just as there is a special priesthood and a priesthood common to all, so there is a special kingship and a common kingship. We are anointed in baptism and confirmation—this is our royal consecration. The royal dignity is hidden here on earth; hereafter it will be evident how we, with Christ are kings. The sovereign territory of a Christian is his own soul. How shall we exercise our common kingship while we live in this world? The Venerable Bede said, “In all truth, the just are

kings, great kings. The reason? Because they do not yield complacently to temptations but have learned how to triumph over them.”

Temptation. The unlawful authority that would overthrow us.

“I have a trust committed to me by God, by old and lawful descent; I will not betray it to answer to a new unlawful authority.”

King Charles, Martyr—Pray for us!

The Rev'd Martin Yost, SSC, is Rector of St. Stephen's Episcopal Church in Sherman, Texas.

The Annual Mass

A PERSONAL PERSPECTIVE

Theodore R. Harvey

TODAY WAS A GREAT DAY for royalists and Anglicans in North Texas. For the first time ever, the American Region of the Society of King Charles the Martyr held its annual mass (commemorating the 30 January martyrdom of King Charles) in the Lone Star State, at St Vincent's Cathedral in Bedford. I had been looking forward to this event for well over a year, ever since learning it would be in my area. (Most SKCM-USA masses have been too far for me to attend, though I went in 2002 in New York when living there and in 2006 in Charleston when living in Charlotte, as well as to the Restoration celebration in May 2010 in Omaha.) I was not disappointed, though I wish more people had attended; my hopes of attracting out-of-state monarchist friends for a large gathering did not materialize. But for those who were there it was a wonderful morning.

The SKCM's Mark Wuonola and I are both fans of Viennese orchestral masses in their intended liturgical context, which whenever possible has been the custom at SKCM masses, and St Vincent's and its music director Barbara Burton proved happy to oblige with Mozart's *Spatzen Messe* ("Sparrow Mass"), K. 220. As an SKCM member I donated my services as cellist and recruited two of my Dallas Symphony colleagues to play violin. I arrived early for rehearsal and was pleased to see both the Society's large portrait of King Charles and the programs with my name on the back, the first time I had been associated as a cellist with any religious service honoring a King.

Before the other musicians had arrived, Dr. Burton and I went through the Bach Air which I would play at the Offertory. Then with the full choir, soloists, and strings we rehearsed the Mozart mass. Everyone was well prepared and I had no doubt the music for the liturgy would go smoothly. I was excited for what was only my second time performing an orchestral mass liturgically. I greeted my friends and fellow royalists from Sherman, Fr.

Reid Wightman and Michael Yost (son of the day's preacher), until it was time to return to the organ loft where my symphony colleague Andrew Schast (whose wife had been music director at St Vincent's) and Dr. Burton beautifully performed Mozart's Adagio in E, K. 261 for the Prelude.

The mass began with the first of the Society hymns (familiar tunes with words specific to S. Charles) I had first heard in 2002 in New York: "*Royal Charles, who chose to die Rather than the Faith deny.*" A grand procession including incense and three mitred bishops (William C. Wantland, SKCM Episcopal Patron Keith Ackerman, and celebrant Jack Iker, Bishop of Fort Worth, who had been the preacher in 2006 in Charleston) made its way up the aisle as we triumphantly sang. After the traditional Collect for Purity and the Summary of the Law we began the *Kyrie* of the Mozart, followed immediately by the *Gloria*. For an Anglican Monarchist Cellist, few experiences can compare to having had the honor to perform a Mozart mass liturgically for the annual national Mass of the Feast of King Charles the Martyr. Music like this, never intended for the concert hall, becomes something altogether more powerful and meaningful placed as intended in Christian Liturgy, each complementing and strengthening the other.

After the Gloria came the Collect: "*O Lord we offer unto thee all praise and thanks for the glory of Thy grace that shined forth in Thine anointed servant Charles; and we beseech Thee to give us all grace, by a careful studious imitation of this Thy blessed Saint and Martyr, that we may be made worthy to receive benefit by his prayers, which he, in communion with the Church Catholic, offers up unto Thee for that part of it here Militant, through Thy Son, our Blessed Savior Jesus Christ.*"

The Epistle (1 Peter 2:13-17) appropriately contained one of my favorite admonitions of the Bible: "*Honour all men. Love the brotherhood. Fear God. Honour the king.*" Likewise the Gospel (Matthew 27:15-26), dealing with Pilate's release of Barabbas, suggested the dangers of mob rule. Following the Gospel came one of the aspects I had most eagerly anticipated, the Sermon by my friend Fr. Martin Yost SSC, Rector of St Stephen's Episcopal Church in Sherman. I'm not going to try to summarize it as it really needs to be read in its entirety; it will be available eventually in the SKCM's newsletter and probably online as well. But Fr. Yost was as brilliant and eloquent as I could have hoped he would be.

After the Creed, the Prayers, and the Greetings the Offertory began as Dr. Burton and I played Bach's Air from the Orchestral Suite No. 3 in D BWV 1068. A special piece for me in that I also performed it at both of my grandmothers' funerals, it works for any occasion. This was followed by another Society hymn, happily in the same key, whose last two verses I think are worth quoting in their entirety.

*A century before Great Charles was called to die,
A sinful king laid waste the Church -- Angered our God on high.
The fire of Heaven's wrath waxed hotly more and more;
Until thy Royal blood, O saint, cancelled the sin of yore.*

*And now before our God, in joyous grief we bend,
And pray that England's Throne and Church He ever will defend.
Jesus, be praise to thee, who reignest in the sky,
To Father and to Holy Ghost be praise eternally.*

One of my favorite moments of any mass with a choral setting by a great composer is when the priest intones the Preface and its conclusion (“Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee and saying”) is followed immediately by a stupendous *Sanctus*, as was the case today; Dr. Burton didn’t miss a beat bringing the choir and orchestra in so that Mozart's glorious music upstairs in the back flowed organically from the solemn liturgy celebrated by Bishop Iker downstairs in the front. The consecration of the elements accomplished, the *Agnus Dei*, ending with a recapitulation of the material from the opening *Kyrie*, concluded my duties as cellist. The choir sang William Byrd’s *Ave Verum* (I was glad that the music for the day included a piece by an English composer with whose music King Charles, though not of the same Church, may have been familiar) as the congregation including me received Communion. Since at the 2002 and 2006 SKCM masses I was not yet baptized, it meant a lot to me to finally be able to receive Communion at this mass. Two more Society hymns and final prayers concluded the liturgy.

Afterwards most of us continued to St Vincent’s Parish Hall for an elegant English luncheon consisting of Salad, Beef Wellington, Mushy Peas, Roasted Vegetables, Cornish Hen, Trifle, and Sticky Toffee Pudding. I enjoyed meeting Bishop Iker; American Anglicanism’s leading traditionalist is strikingly warm and friendly in person, as is Bishop Ackerman, who had me stand up to show the assembly my Society pin and tie. (I had also brought SKCM membership forms which were all taken.) Both bishops as well as St Vincent’s Dean Reed were very appreciative of the music. The lovely afternoon concluded with the assembled monarchists (including Fr. Yost and his son), representing both the Anglican and Roman Catholic communions, posing for a picture with Bishop Ackerman (Bishop Iker had already left to look after his grandchildren).

All in all this was an unforgettable day well worth the months of anticipation and planning it took. I'm sure everyone who came was very glad they were there, and the event made me grateful to be an Anglican and proud to be a monarchist and musician. I'm sure that King Charles I rejoices to know that no matter how much time has passed since his reign and no matter how much the heirs of his Roundhead enemies scoff, there will always be those of us who remember him and that for which he died.

Theodore R. Harvey is a cellist in the Dallas Symphony Orchestra. He has been a member of SKCM since 2009 and sings in the choir at Church of the Incarnation in Dallas, Texas.

The Annual Mass

Annual/Special Mass Attendance, Venues & Select Preachers: 1984 – 2017

<i>Year</i>	<i>Host Parish</i>	<i>Number</i> ^N	<i>Region</i>
1984	Saint Ignatius of Antioch, New York City ^{NI} (Bp. Joseph Harte, OL)	>100	NY
1985	Saint Paul's, K Street, Washington DC ^{N2} (Cn. James R. Daughtry)	71	MA
1986	Saint Clement's, Philadelphia PA ^{N2} (Cn. Harry Krauss)	103	MA
1987 ^{See Note}	Saint Mary's, Asheville NC (Bp. Clarence Pope)	---	OTHER
	Saint Jude's Ranch, Boulder City NV (Bp. Joseph Harte, OL)	---	OTHER
1988	Good Shepherd, Rosemont PA ^N (Fr. Walter Frieman)	90	MA
1989	Church of the Advent, Boston MA (Fr. Andrew Mead, OL)	75	NE
1990	Grace & Saint Peter's, Baltimore MD (Fr. Edward Schmidt)	165	MA
1991	Guardian Angels, Lantana FL (Fr. Andrew Mead, OL)	50	SE
1992	Ascension & Saint Agnes, Washington DC (Fr. Perry Michael Smith)	130	MA
1993	Saint Mary the Virgin, New York City (Cn. Charles Whipple, Ben.)	200	NY
1994	Saint Clement's, Philadelphia PA (Bp. William Wantland, OL)	160	MA
1995	Saint Paul's, K Street, Washington DC (Bp. James W. Montgomery, Ben.)	150	MA
1996	Grace & Saint Peter's, Baltimore MD (Fr. James Casciotti, SJ)	150	MA

1997	All Saints, Ashmont, Boston MA (Cn. Barry Swain, OL)	100	NE
1998	Guardian Angels, Lantana FL (Cn. R. Brien Koehler)	80	SE
1999	Saint Clement's, Philadelphia PA ^N (Fr. Norman Catir)	300	MA
2000	Ascension & Saint Agnes, Washington DC (Fr. Richard Major)	125	MA
2001	Saint John the Evangelist, Newport RI (Fr. Ralph Walker, OL)	75	NE
2002	Transfiguration, New York City (Cn. J. Robert Wright, OL)	125	NY
2003	Saint Paul's, K Street, Washington DC (Cn. Barry Swain, OL)	150	MA
2004	Guardian Angels, Lantana FL (Bp. Keith Ackerman, OL)	80	SE
2005	Resurrection, New York City (Fr. David Peters)	125	NY
2006	Holy Communion, Charleston SC (Bp. Jack Iker, Ben., OL)	150	SE
2007	Saint Clement's, Philadelphia PA ^N (Fr. Arnold Klukas, OL)	60	MA
2008	Mount Calvary, Baltimore MD (Fr. Gary Kriss)	70	MA
2009	Saint Stephen's, Providence RI (Fr. Tony Jarvis, OL)	115	NE
2010	Grace & Saint Peter's, Baltimore MD ^{N3} (Cn. W. Gordon Reid, OL)	110	MA
2010	Saint Barnabas', Omaha NE ^{N4} (Bp. Darren Williams) (Special Mass)	70	OTHER
2011	Saint Paul's, K Street, Washington DC ^{N5} (Fr. Richard Cornish Martin, OL)	104	MA

2011	Resurrection, New York City (Cn. J. Robert Wright, OL) (Special Mass)	35	NY
2012	All Saints', Appleton WI ^{N6} (Ven. Shawn Denney)	55	OTHER
2013	All Saints, Ashmont, Boston MA (Fr. John Alexander, OL)	111	NE
2014	Saint Vincent's Cathedral, Bedford TX ^{N7} (Fr. Martin Yost)	82	OTHER
2015	Resurrection, New York City (Fr. Frederick Thomas, OL)		NY
2016	Holy Communion, Charleston SC (Fr. F. Dow Sanderson)		SE
2017	Saint Clement's, Philadelphia PA (Bp. Rodney Michel)		MA

Notes on Attendance Numbers:

^NCount by MAW unless noted

^{N1}Fr. Stowe

^{N2}Respective church register

^{N3}Fr. Thomas

^{N4}N. Behrens

^{N5}P. McKee

^{N6}Fr. Alexander

^{N7}Dean Reed.

Notes on Anomalies: 1987, inconvenient venues; 1988, suburban venue inferior to urban (?); 1999, Sesquicentenary of Royal Martyrdom; 2007, poor advance notice and publicity due to MAW hiatus

Averages:

New England (5 times) **95**

New York (5 times) **117**

Mid-Atlantic (PA/MD/DC) (15 times) **129**

Southeast (SC/FL) (4 times) **90**

Other (3 times) **69**

The Annual Mass in Britain

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BRITISH CELEBRATIONS

January 30, 2014

The Banqueting House, Whitehall: at 11:40 am, devotions and wreath-laying on the bust took place outside. It was followed by a Sung Eucharist (Prayer Book Rite) inside at noon. The preacher was the Rev'd Canon Paul Greenwell, Precentor of Ripon Cathedral.

Trafalgar Square: the Royal Stuart Society held a short service and ceremony of wreath-laying at the statue of King Charles at 11 am.

St. Mary's Cathedral, Palmerston Place, Edinburgh: the Royal Martyr Church Union organized a Sung Eucharist at 11:30 am.

St. George's Chapel, Windsor: Evensong included laying a wreath on the King's tomb by the Chairman of the Royal Stuart Society.

February 1, 2014

St. Mary-le-Strand, Strand, London: the Royal Martyr Church Union organized a Solemn Eucharist at 11:30 am. The celebrant was the Bishop of Southwark, and the preacher was the Rev'd Dr. Robert Beaken, Priest in charge of Great and Little Bardfield, Essex, and a church historian.

St. Alban the Martyr, East Salford (Anglican Catholic Church): a Solemn Mass was held at noon. The preacher was the Rev'd J. Petty. This was followed by lunch and at 2:30 pm, Evensong and Solemn Benediction.

THE NATIVITY OF KING CHARLES THE MARTYR (2013)

The Nativity of King Charles the Martyr service took place on November 19, 2013, at St. Katharine Cree and was followed by the AGM. The Rev'd James Hill of St. Benet's, Tottenham, was elected as chairman. The committee was strengthened by the addition of the Rev'd Phillip Corbett, recently appointed to St. Stephen's Lewisham, secretary of the Church Union, editor of *New Directions* and on the committee of several other bodies, and the Rev'd Christopher Trundle, also recently appointed to another Anglo-Catholic shrine church, Holy Redeemer, Clerkenwell, and a contributor to *New Directions* of articles on the Anglican tradition. Robin Davies was thanked for his years as chairman and remains on the committee, as does Martin Woods. Jeffrey Monk did not stand for re-election. The society is grateful to him for producing the White King series of publications, which has graced our bookstalls at the Banqueting House, for which he had also taken responsibility. There were a number of projects in progress. In addition to reprinting previously published material there is in progress a scholarly study of sacred music associated with St. Charles including laments composed across Europe at the time of his martyrdom, musical settings of the *Eikon Basilike* and church music of

FUTURE EVENT

Wednesday, November 19, 2014: the Nativity of King Charles the Martyr will be celebrated at 6 p.m. with the Eucharist (Prayer Book Rite) at St. Katharine Cree, Leadenhall Street, City of London. The nearest tubes are Bank and Liverpool St.

which he was the patron. We would hope to commission a CD of such and perhaps also of the Banqueting House service. During the year Fr. Charles gave an interview for the BBC2 programme “The Stuarts”. This was filmed at St Katharine Cree and centred around the *Eikon Basilike*, the process of canonising St. Charles, and the Archbishop’s commission in 1957 which reaffirmed it.

The Annual Mass in Britain

THE SERMON

The Rev’d Jeremy Haselock
Precentor and Vice-Dean of Norwich Cathedral
The Banqueting House, Whitehall
January 30, 2013

Along with most of what may be termed “Radio Four Britain,” I was captivated by Neil McGregor’s *History of the World in a Hundred Objects*, broadcast over twenty glorious weeks in 2010. His sensitive and discriminating choice of iconic objects was matched by concise, eloquent and – above all – gently informative mini-lectures. Others have subsequently borrowed his format with mixed results – not everyone has his gift for making knowledge so readily accessible. Were I to attempt the choice of an object with which to encapsulate today’s commemoration, I might have chosen the King’s waistcoat or over-shirt, preserved in the Museum of London. It is hugely evocative and we hear the royal martyr speak as we view it: “*Let me have a shirt on more than ordinary by reason the season is so sharp as probably may make mee shake, which some Observors will imagin’ proceeds from fear. I will have no such Imputation, I fear not death!*” A good number of well-documented relics of the King survive and I was pleased to see the Lambeth Palace gloves on show in the final space of the breathtaking “Treasures of Heaven” exhibition at the British Museum in 2011. Had I made this choice we might have gone on to review the role played by relics in the devotional life of the Church today – very different, I hazard, from that chronicled in the glittering showcases of the BM exhibition and the medieval galleries at the V&A.

For my purposes today I would rather choose a picture from the Royal Collection. Charles I was described by no less an authority than the painter Rubens as “*the greatest amateur collector of paintings among the princes of the world*”. His discerning taste propelled the Royal

collection to new heights with the inclusion of works by such great painters as Leonardo da Vinci, Raphael, Titian, Correggio and Tintoretto. These were among the spectacular purchases he made in Italy and his choice of great Renaissance works proved to be the first highpoint in the history of the Collection. By acquiring *The Triumphs of Caesar* by Andrea Mantegna and Raphael's *Acts of the Apostles* tapestry cartoons, two of the most important series of art works ever purchased by a European monarch, Charles also developed a reputation for connoisseurship and discrimination. His refined taste led him to become a discerning patron of the contemporary arts and so attracted such distinguished painters as Rubens – who painted the glorious ceiling above us – and his pupil Van Dyck to his Court.

The Royal picture I would showcase as my Radio Four object of significance is a small devotional image of the Virgin and Child, only 22" x 16", painted by the Florentine mannerist, Andrea del Sarto, in the late 1520s, towards the end of his all-too-short life. (*Detail at right.*) It is one of four almost identical surviving versions of the same



composition painted by the master and his assistants at roughly the same time. From the scale it would seem that painting was intended for a domestic setting and it shows the Blessed Virgin doing something that I have never before seen her do in a painting. She is holding open Jesus's lower lip, gently opening his mouth and checking for the first signs of teeth. It seems to me that in that little touch, that intimate contact between mother and baby, the divine mystery strikes her and us. The mystery of the Incarnation is brought home – literally home – to us: the little boy she cradles, with dribble on his chin, is the Son of God.

I hazard the view that the King and his family were particularly fond of this tender image which hung in Queen Henrietta Maria's apartments in Somerset House. There is some evidence to back up my conjecture. The del Sarto acquired by Charles I disappeared after his execution – sold off, as so many pictures from his collection were, at the great Commonwealth Sale in 1649. It was bought for £55 for one Luis de Haro, the principal minister of Philip IV of Spain, but thereafter history lost track of it for 350 years. However, at the Restoration, Charles II, busied himself buying back pictures as far as was possible, trying to re-assemble his father's collection. A second version of the del Sarto Virgin and Child, came up for sale, undoubtedly painted by the hand of the master. Recognising it as a favourite image of his parents and perhaps taking it for the one they had owned when he was a child, Charles bought it. This is the version in the Royal Collection today – it is not actually the one owned by Charles I but perhaps its prototype. There is an interesting coda to the story. In the late 1960s the very picture owned by Charles I surfaced in a private

collection in the United States. It was recognised, cleaned and restored and in 2001 placed on exhibition in the Courtauld Galleries in Somerset House. Known as the Botti Madonna after its earliest known owner, the Florentine Marchese Botti, it remained on public view until 2003, close to where Charles and Henrietta Maria would have seen it and loved it.

I think it is not too far-fetched to find a parable here. The Church of England in which Charles I was raised had begun to rediscover the Blessed Virgin Mary. The theologians and spiritual writers we know as the Caroline Divines, together with their late Elizabethan and Jacobean teachers, had immersed themselves afresh in the writings of the Early Fathers and discovered there a rich treasury of sound teaching concerning the role of Mary in the economy of salvation. Lancelot Andrewes, who chaired the board of translators which produced the Authorised Version in 1611, laced his *Preces Privatae* – his personal collection of prayers – with invocations to our Lady taken from the Byzantine tradition: “*Commemorating the all-holy, immaculate, more than blessed Mother of God and ever-virgin Mary, with all the saints . . .*” While Charles and his family were enriching their devotional life with paintings like the del Sarto Virgin and Child, sermons preached at Christmas, on the feast of the Purification, and on Lady Day itself by some of the great preachers of the day began to address Mary as Our Lady, as Mother of God, as Ever-Virgin, as the Second Eve and even as Star of the Sea. Mark Frank, perhaps the most extreme of all these preachers, began a Christmas sermon in 1642 with these wonderful words: “*The Virgin Mother, the Eternal Son. The most blessed among women, the fairest of the sons of men. The woman clothed with the sun: the son compassed with a woman. She the gate of heaven: he the King of Glory who came forth. She the mother of the everlasting God: he God without a mother; God blessed for evermore. Great persons as ever met upon a day.*” Poets too, notably John Donne and George Herbert, exhibited a tender love for Our Lady and an occasional gentle hint as to the efficacy of her prayers. William Laud, Charles’s Archbishop of Canterbury, had encouraged the University authorities at Oxford to erect a crowned statue of the Virgin above the new porch added to the University Church in 1637. When Laud went to the scaffold in 1645, the erection of the Oxford statue was one of the charges laid against him. Charles himself stepped onto a scaffold here, on this day, four years after Laud’s death and within months the del Sarto was sold and disappeared abroad.

Abroad, too, went many of the younger generation of Caroline divines to minister to the Royal family in exile, to keep alive in them the traditions and spirituality of the Church of England – Anglican Patrimony. At home the Prayer Book services were proscribed, a new round of iconoclasm started – worse, far worse than that “stripping of the altars” which had taken place under Edward VI – and devotion to the Blessed Virgin Mary was rigorously suppressed within the Presbyterian polity of the Interregnum religious scene. But with the Restoration of the Monarchy, King and clergy came back. A reaction to the joyless puritanism and Calvinist determinism of the Commonwealth led to a new confidence in the spirituality and liturgical inheritance of the Church of England and this was reflected to a

certain extent in the revised and expanded Book of Common Prayer issued in 1662. Christmas and the Marian feasts were reinstated and King Charles II bought back what he perhaps thought was his mother and father's del Sarto never again to leave the Royal Collection.

So here we have this little picture, painted for private devotion by an Italian renaissance master, a homely but eloquent proclamation of the great mystery of the Word made Flesh, much loved by a faithful husband and wife whose marriage bridged two great ecclesial traditions, lost and then found again in the political and religious upheavals of a tumultuous time. In its story we glimpse a little of our precious catholic heritage in our beleaguered Church of England, God is glorified and his Holy Mother honoured. So be it, Lord. Amen.

Devotions

On the MARTYRDOM
OF
King Charles the First,
January the 30th 1648.

A PINDARIC ODE.
(orig. 1683)

Editor's Note: The author of this text remains unknown.

I.

Joyn mournful Voice, my Muse, to mournful Strings,
And mournfully play, and mournfully sing
The last sad Tragick Scene of our great martyr'd KING.
All dark and gloomy was th'unhappy Day,
and the unwilling Sun
Refus'd his daily Race to run,
Nor the least Beam of Brightness would display;
Black as the Tyrants Heart that did the Nation sway.
We fear'd (and very justly too)
That Heaven would pour all its Viols down,
And send worse Plagues than ever Aegypt knew,
the wretched Island to undoe.
the wretched Isle deserv'd to be
dig'd up, and cast into the Sea
for the dire Sins of its own Progeny.

II.

We've heard of the Calamities God sent down
Upon Jerusalem, his own lov'd Town,
What Plagues, what Ruines, did ensue,
What Blood, what Desolations, did pursue
When they had crucified the Eternal King;
Though that was richer Gore
Yet was the Guilt almost the same,

Never was Sin
Since that, or deeper Dye has been,
Nor ever was before.
When the Eternal Son of God did dye,
the Temples Vail was rent,
And fearful Signs and Wonders fill'd the Firmament;
So when the horrid Blow was given
It frighted Earth, and startl'd Heav'n.
In vain Astrologers their skill did try:
all must in Chaos lye,
When Rebels rule, and God-like Kings must dye.

III.

Ah, curst Effects of Civil Wars!
And lawless Lust, and impious Rage
Of a rebellious, factious Age.
Thus did the Hands and Feet rebell,
And gainst their Sovereign Head to Civil Discords fell,
Reason depos'd and gone,
Lust straight usurp'd the injur'd Throne,
and swore 'twould reign and rule alone;
And what but Ruine could be e're the Fate
Of such a rude, ungovern'd, head-strong State?
Let, gracious Heaven, never more this Land,
Fall under the dire Vengeance of thy Hand;
No more let Albion be the sport and shout,
Of all her Neighbours round about.
Ah! wretched Albion then they cry'd;
Ah! wretched Albion then the Gods and Men reply'd.

IV.

If it be true
That from the Martyrs Blood the Church Greatness grew,
that for one slain
Out of his Dust many should rise again;
We see the mighty Sentence prov'd divine,
What God-like Heroes sprang from Charles his Line,
What God-like Phoenixes did re-aspire

From out their Royal Father's Funeral Pyre?
Just like the Sun after a Storm,
Such was the happy Entry of our KING,
His Royal Bounty smil'd on every thing:
(Out-doing Heaven) Pardons he gave
to every base rebellious Slave;
Forgave his Father's Death and his own Sufferings.
Kind Heaven has Albion happy made
under the God-like Charles his shade,
His Noon-tide Glories all shall rise;
and mount before him to the Skies,
Too high for any Polish, Factious Policies:
And men shall envy, and call.
The great Defender of our Faith,
Defender of us all.

FINIS.

Taken from Project Canterbury's selection of texts on King Charles the Martyr
(<http://anglicanhistory.org/charles/index.html>).

Lionel Johnson
'By the Statue of King Charles at Charing Cross'
(orig. 1889)

Editor's Note: Lionel Pigot Johnson (1867 – 1902), educated at New College, Oxford, was an Anglican who converted to Roman Catholicism in 1891. An author of both poetry and prose, he is best known for his 1895 collection Poems, in which the following first appeared. This poem was dedicated to the poet and literary critic Sir (John) William Watson (1858 – 1935).

SOMBRE and rich, the skies;
Great glooms, and starry plains.
Gently the night wind sighs;
Else a vast silence reigns. □

The splendid silence clings
Around me: and around
The saddest of all kings
Crowned, and again discrowned. □

Comely and calm, he rides
Hard by his own Whitehall:
Only the night wind glides:
No crowds, nor rebels, brawl. □

Gone, too, his Court; and yet,
The stars his courtiers are:
Stars in their stations set;
And every wandering star. □

Alone he rides, alone,
The fair and fatal king:
Dark night is all his own,
That strange and solemn thing. □

Which are more full of fate:
The stars; or those sad eyes?
Which are more still and great:
Those brows; or the dark skies? □

Although his whole heart yearn
In passionate tragedy:
Never was face so stern
With sweet austerity. □

Vanquished in life, his death
By beauty made amends:
The passing of his breath
Won his defeated ends. □

Brief life and hapless? Nay:
Through death, life grew sublime.
Speak after sentence? Yea:
And to the end of time. □

Armoured he rides, his head
Bare to the stars of doom:
He triumphs now, the dead,
Beholding London's gloom. □

Our wearier spirit faints,
Vexed in the world's employ:
His soul was of the saints;
And art to him was joy. □

King, tried in fires of woe!
Men hunger for thy grace:
And through the night I go,
Loving thy mournful face. □

Yet when the city sleeps;
When all the cries are still:
The stars and heavenly deeps
Work out a perfect will.

Submitted by Charles Coloumbe (via the SKCM Facebook page).

SKCM News welcomes submissions of devotional material—both poetry and prose, both traditional and new—related to King Charles the Martyr! Please send submissions and/or suggestions to: editors@skcm-usa.org.

Book Reviews

Gregory D. Dodds. *Exploiting Erasmus: The Erasmian Legacy and Religious Change in Early Modern England*. University of Toronto Press, 2009. xx + 405pp. \$80.00 (cloth).

IT IS TOO RARELY APPRECIATED that Erasmus of Rotterdam, described by his contemporaries as both “the phoenix of his age” and as “the prince of the humanists,” had an immense influence upon the shape of English religion. This excellent volume by Gregory D. Dodds is the first monograph to chart the influence of Erasmus’ ideas upon religious belief, consensus, and debate in sixteenth- and seventeenth-century England. Sporting Francis Quarles’ *The Shepherds Oracles* as its cover illustration (see the back cover of this issue for the illustration itself), Dodds begins with Erasmus’ first journey to England in 1499 and follows the narrative through the so-called Glorious Revolution of 1688.

Erasmus’ influence was mediated through a number of texts, the most important of which was his New Testament *Paraphrases*. Both Edward VI and Elizabeth I required clergy and parishes to own the *Paraphrases*, which clergy were also required to study, both in Latin and in English. Consequently, the *Paraphrases* was probably the most-cited of Erasmus’ texts during the period that Dodds studies (p. 152). Erasmus was sometimes edited to accord with the political aims of each respective regime—for example, his acceptance of papal headship was consistently removed from these publications—but his emphases upon peacefulness and free will, and his dislike of theological speculation, all emerged intact through the process of translation. Dodds does not think that Erasmus’ influence outweighed that of Calvin in the late sixteenth century, but he persuasively argues that the supposed Arminianism of the Church of England was really just Erasmian theology by another name (p. 135).

Insofar as predestinarian debates eventually found themselves in the background of religious devotion and theology, it might be said that Erasmus won the day. But insofar as this occurred through the legal establishment of Dissent after 1688, Dodds argues that the Church of England did not ultimately achieve or embody a genuinely Erasmian vision of the Christian church. One might question whether or not we need to go as far in history as 1660 to see that Erasmus’ dream of a unified church—unified in faith, morals, and structures—had failed. After all, the overlapping and mutually reinforcing divisions between Anglicans, Roman Catholics, Lutherans, and the Reformed were deeply entrenched by 1660. If anything, the Restoration simply recognized that there could not be a unified national church in England—but distinctly disunited national churches was hardly an Erasmian ideal.

This is an excellent book. It points to a neglected area of research and thereby significantly nuances the strange but popular portrait of a pervasively Calvinist England suddenly overthrown by a Caroline Arminianism.

- Benjamin M. Guyer

Glyn Redworth. *The Prince and the Infanta: The Cultural Politics of the Spanish Match*. Yale University Press, 2003. xiv + 200pp. \$65.00 (Cloth).

THIS VOLUME REVEALS CHARLES I in an unexpected light: as a brash youth, animated by bravado, and hot for marriage. This certainly contrasts with the image of Charles that we find from the 1630s: frequently aloof but happily in love, a quiet and focused religious reformer but also a family man. Glyn Redworth has authored the first substantive monograph on Charles' failed attempt to secure a Spanish bride in the early-mid 1620s. It is a short work, with the narrative totalling merely 144 pages. There are a number of choice illustrations throughout the book, and six appendices with relevant documents in Spanish (but translated into English) round out the volume.

Prince Charles' hope for a Spanish bride was due in part to King James' attempt to create a series of dynastic unions that would maintain the balances of both political power and confessional division in seventeenth-century Europe. In the long run, this strategy failed, the Thirty Years war continued, and confessional division became a more deeply entrenched legal reality. The English court, however, was not the only European court with an international vision; as Redworth makes clear, the Spanish court also had its hopes for a legal and religious settlement in its own favor. The Spanish Infanta Maria was, as Redworth concisely notes, "bait to entice Charles towards conversion [to Catholicism]" (p. 97). The Spanish hoped that in addition to securing toleration for Catholicism in England, they would help return England to the Catholic faith. And yet, this set of hopes was also dashed upon the rocks of history.

Amidst these competing visions—or, perhaps in spite of them—lives and loves were lived and lost, including that of the young Charles I. By the time that Charles set sail for Spain, James was an aged king, and as events proved, he had merely two years of life left to live. It is clear from Redworth's text that the prince wanted both a bride and the approval of his father. It is wholly unclear that he had any interest in James' own theopolitical attempt at international peacemaking. Regrettably, Redworth does not address this seeming disparity—surely Charles could not have been ignorant of his father's larger intent?—but at the same time, the cross purposes of the Stuart king and prince have an air of realism about them. Diplomacy and the longings of youthful infatuation rarely make for comfortable bedfellows.

The great revelation of this volume is the extent to which Charles was willing to grant Spanish calls for religious toleration. Appendix II (pp. 174 – 83) contains two different plans for religious toleration, each of which was rendered null by the failure of the Spanish match. The Spanish match therefore emerges not only as a great dynastic "what if," but as an equally great "what if" in the history of religious toleration.

- Benjamin M. Guyer

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The Frontispiece of *The Shepherds Oracles* by Francis Quarles (London, 1643).

This same image is used as the cover illustration of Gregory Dodds' *Exploiting Erasmus: The Erasmian Legacy and Religious Change in Early Modern England*. See p. 29 for the full review.