

SKCM News

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



King Charles the Martyr, by Thomas Noyes-Lewis
From *Sporting Saints: Stories for Boys* (1922)

'Remember!'

WWW.SKCM-USA.ORG

THE SOCIETY OF KING CHARLES THE MARTYR

XXXII ANNUAL SOLEMN MASS OF SAINT CHARLES, King and Martyr

11 a.m., Saturday, 31 January 2015

Church of the Resurrection, New York, NY

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

Preacher: The Rev'd Frederick S. Thomas, SSC,

Rector, Grace & St Peter's, Baltimore, MD

Music: *Lord Nelson Mass*, F. J. Haydn, with orchestra

Luncheon reservations: \$20 by 20 January 2015

Checks should be made payable to Church of the Resurrection; memo: SKCM

Sent to the church at 119 E. 74th St., New York, NY 10021

www.resurrectionnyc.org

Contact: 212-879-4320 or rector@resurrectionnyc.org



REMEMBER!

SOCIETY INFORMATION

Founded 1894 – incorporated 2008

Serving members in Canada & the U.S.

www.skcm-usa.org; membership@skcm-usa.org

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ADDRESS & EMAIL UPDATES REQUESTED

If your street address or email address needs to be updated, please let us know. Also, if you have email but are not receiving our monthly *email Communique*, we are interested in having your email address so you can receive this additional membership benefit.

Please send updates to the Secretary-Treasurer at membership@skcm-usa.org. *Thank you!*

CORRECTIONS

All apologies to Charles Peace, whose name was misspelled as “Pearce” last issue.

News

Upcoming Annual Masses

XXXII Annual Mass: The Church of the Resurrection, New York City. 31 Jan. 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 Jan. 2016. The Rev'd M. Dow Sanderson*, SSC, Rector and Select Preacher.

XXXIV Annual Mass: S. Clement's Church, Philadelphia, PA, 28 Jan. 2017. We had been invited by Canon Reid, who retired in 2014, 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 50 Years-Plus Members Saluted

Recognition is due to two members who have been members for more than 50 years. Charles Owen Johnson, Esq., Ben., of Arlington, VA and Palm Beach, FL joined in 1947; the Rev'd Vern E. Jones, of Redwood City, CA, joined in 1951. We salute them for their loyalty and participation in the work of the Society and hope they will be with us for many more years!

Membership Updates April – September 2014

New Life Members

The Rev'd Canon Robert G. Carroon, of Hartford, CT

Alexander E. Baltovski, of Staten Island, NY
Merle R. Bobzien, of Big Bear Lake, CA

David B. Croas, of Cartersville, GA

Evan Ellis, of Fort Polk, LA

The Rt Rev'd C. George Fry, Ph.D., of Circleville, OH

The Rev'd Erich Junger, of Annandale, VA

Randell Morris, of Philadelphia, PA

Gerald Neal, of Winnipeg, MB CANADA

The Rev'd William L. Ogburn, of Wickford, RI

The Rev'd Aaron J. Oliver, of Lawton, OK

Sean P. Phillips, of South Bend, IN

Andrew M. Reese, of Somerville, MA

The Rev'd Seth M. Walley, of Jackson, MS

Peter W. Yancey, of San Diego, CA

Deaths

Joseph H. Coreth, Esq., of Chevy Chase, MD

Prof. Charles Rush Forker (Life Member), of Bloomington, IN

Mrs. Marrian G. Johnson, of Cohasset, MA

The Rev'd Deacon James Henry LeBatard, of Vancleave, MS

Reinstated Member

John R. Moock, Jr., of Elgin, SC

Obituaries

JOHN-CHARLES VOCKLER, as he was known to his parents; His Grace Archbishop John-Charles, as he was to this Church; Brother John-Charles, as he preferred to be called in religion and his chosen Franciscan life; J-C as he was often to his pals: the fifth Metropolitan of our Province and Acting Primate of our Church has died at Benhome, the home in New South Wales, Australia, where he lived after retirement. I last saw Brother John-Charles in January 2010, and was very pleased to find him well cared for. I planned to see him again this May, but that was not to be. Benhome is a smallish place on a pleasant street near a nice pub with a staff that seemed attentive and fond of their distinguished resident. Canon Matthew Kirby gave devoted pastoral care. While John-Charles was still able to get out, Father Kirby would take him to Mass (and not infrequently to a pub lunch and a Scotch) on Sundays and then visit him again mid-week. Later Father Kirby visited him at Benhome twice in the week, with Holy Communion from the Reserved Sacrament on Sundays. We should all hope to be so well cared for in our final home. One of John-Charles's gifts was so to live that people wanted to do kind things for him. I think over the years of the friendship and kindness he received from Canon Kirby, Father (later Bishop) Presley and Alexa Hutchens, Henry Rosenthal, and Tom and Ann Wilkins. I am sure there were dozens of others as well in Australia, Polynesia, England, and the United States.

It was my privilege to know John-Charles for well-over two decades. I have never known anyone else whose seemingly endless fund of stories could so reduce a room to helpless laughter. John-Charles seemed to have met everyone and to be friends with a huge number of astonishingly varied folk: the Queen Mother and Prince Charles and the Earl of Lauderdale, Archbishops of Canterbury, Mae West, a Jewish shirt maker in Atlanta, New York socialites, the German restaurant owner around the corner here in Athens, Georgia, the driver who took him to the airport. And usually there was a hilarious story attached. Consider this one about Mae West from John-Charles's time teaching at General Theological Seminary in New York:

Miss West met me with some seminarians. She was a churchwoman you know. [No, I didn't know. Did you? Was she?] Now the seminarians were allowed to invite an occasional guest to dinner. One young fellow was so bowled over that he invited Miss West to dinner at the seminary. She declined. Her reply was, 'Sonny, you can't be too careful about your reputation.'

Or again, when John-Charles was Bishop of Polynesia in the 1960s he did a fundraising tour of Canada for his diocese. In British Columbia Archbishop Sexton was his host. Archbishop Sexton had a young priest in the far north where there were only two churches, the Anglican and the Presbyterian. The Presbyterian minister was on an extended

holiday when a prominent member of his congregation died. The Anglican priest was asked to take the funeral. Sexton was known for being rather prickly, so the Anglican priest decided to play it safe and ask his archbishop what to do. The telegram of enquiry from the north went something like this: 'John Smith, Presby banker dead. Presby minister gone. May do funeral, query?' The reply was quick: 'Bury all the Presbyterians you can!'

And so, on and on the stories would pour forth. (The only person I ever encountered who did not enjoy dinner with John-Charles was a man who himself liked to hold center stage and, in consequence, felt repressed by a more impressive guest.) Then just when everyone was about to burst from the laughter there would come something very touching or sobering. For example, while in Polynesia John-Charles became a favorite with Queen Sālote, of Tonga. In 1965 when the queen was dying she asked to see John-Charles. (She was really a Methodist, but became an Anglican when he was in the capital.) He was ushered into her chamber, and they had their final talk. As he was leaving he said, 'Goodbye, Your Majesty.' To which she replied, faithfully and correctly, 'Do not say "Goodbye," John-Charles, for we shall see each other again.'

John-Charles hoped to write it all down, and he had a good title picked out: *Tears and Laughter in the Church of God*. Alas, by the time he had sufficient leisure for the project, age and infirmity kept him from writing the book. What a loss.

When I was a parish priest John-Charles came several years in a row to lead a school of prayer and parish missions. For some laymen the school of prayer in particular was a life-changing experience. Through this ministry as a teacher of prayer and of the Christian life to parishes and retreats, and through more individual ministries as a confessor and spiritual director, John-Charles helped to build strong Christians on several continents over many decades. Those whom he counselled stretched quite literally from poor students to princes. He always seemed willing to make time and to acknowledge the Christian or potential Christian in each face that he met.

For a time John-Charles fought the losing 'battle from within' the Episcopal Church and Anglican Communion. Finally he had enough, when yet another big 'traditionalist' pow-wow (the Episcopal Synod of America, perhaps it was, or Forward-in-Faith) produced yet another grand statement and no action. He departed the meeting saying, 'Ichabod, Ichabod, Ichabod!' and joined the ACC forthwith. He was by no means perfect or infallible, and Lord knows his handwriting was all-but-indecipherable, but he added episcopal experience, perspective, and stability to a rather inexperienced College of Bishops. At various times he was dean of Holyrood Seminary, Minister General of the F.O.D.C., Bishop Ordinary of New Orleans, Bishop Ordinary of Australia, and Metropolitan of the Original Province. He was always willing to do what the Church asked of him, and was always a supportive friend and advisor to me.

May he rest in peace. May his sins be forgiven him. May he rise in glory. And may this Church which he served and loved flourish and grow.

By Archbishop Mark Haverland; reproduced with kind permission from *The Trinitarian*.

Bro John-Charles Vockler
A PERSONAL REMINISCENCE

Mark Wuonola

THE MOST REV'D Bro. John-Charles (Vockler) was truly a “larger than life” figure, with elements of eccentricity that make the heyday of Anglicanism, with its great Bishops, Abbots, and saintly worker-priests so colourful and memorable. He was a man who literally commanded a room as soon as he entered it, an intellectual, opinionated, cantankerous, gruff, pastoral, loving, fatherly, avuncular, approachable, casual yet dignified and authoritative, and humorous figure. These adjectives may seem contradictory, but to all who knew Bro. John-Charles they summarize him accurately. He affected no false humility, but evidenced no element of sinful pride or arrogance, either. For readers of *SKCM News*, I must add that he had a life-long devotion to our blessed Patron, not only because of his born monarchist feelings and the shared name Charles, but of course for S. Charles's faithfulness to death.

MARRIAN G. JOHNSON, 79, of Chestnut Hill, Ma. Born July 4, 1933, in New York City, to the late Henry L. and Adeline F. Geer of Auburndale, Ma. She attended Newton High School and graduated from Lasell Jr. College in 1952. She received a B.A. in Anthropology from Boston University in 1971. She lived on Beacon Hill for many years where she served on the Ward Five Committee and volunteered at the Boston Athenaeum. She was a proprietor of the Boston Athenaeum, served on the board of directors of the English Speaking Union, and was a member of the Irish Georgian Society, the Nichols House Museum and the Trollope Society. She was proud to be a DAR. She is survived by her husband Richard I. Johnson and family, her daughter Julia H. Gleason of Cohasset, Ma., her son Edward S. Gleason of Weston, W. Va., her brother David L. Geer of Elmhurst, Ill. and her sister Doris G. Petusky of Bluebell, Pa. In lieu of flowers, donations may be made to the Marrian G. Johnson Book Fund at the Boston Athenaeum, 10 ½ Beacon St., Boston, Ma. 02108.—*The Boston Globe*

Ordination & Consecration Anniversaries (2015)

Congratulations!

[We note these anniversaries in advance so members may write to congratulate ordained members known to them. The Secretary-Treasurer will provide contact information upon request.]

*Thou art a Priest forever, after the Order of Melchisedek
Ecce Sacerdos Magnus!*

65 Years

The Rev'd Kent L. Haley, Ben., Ordained in July 1950

55 Years

The Rev'd Barton Brown, Ph.D., Ordained 17 December 1960

The Rev'd Richardson A. Libby, Ordained 21 December 1960

50 Years

The Rev'd F. Washington Jarvis III, OL, Ordained 24 January 1965

The Rev'd Robert H. Speer, Ordained 25 January 1965

45 Years

The Rev'd Thomas E. Adams, Jr., Ordained 1 January 1970

The Rt Rev'd Rodney R. Michel, D.D., Ordained 1 December 1970

The Rev'd Canon William H. Swatos, Jr., Ph.D., Ordained 27 September 1970

The Rt Rev'd William C. Wantland, J.D., D.Rel, D.D., OL, Ordained 5 July 1970

40 Years

The Rev'd W. Douglas Bond, Ordained 10 June 1975

35 Years

The Rt Rev'd William C. Wantland, J.D., D.Rel., D.D., OL, Consecrated 30 September 1980

30 Years

Dom Kyrill Esposito, OSB, Ordained 13 July 1985

25 Years

The Rev'd Canon Jonathan J. D. Ostman, SSC, OL, Ordained 19 May 1990

20 Years

The Rt Rev'd Charles George Fry, Ph.D., Ordained 31 December 1995

The Rev'd Dr J. Peter Pham, Ordained 27 March 1995

15 Years

The Very Rev'd J. Charles King, Ph.D., Ordained 29 April 2000

10 Years

The Rev'd Erich P. Junger, Ordained 15 May 2005

The Rev'd Peter S. Miller, TSSF, Ordained 29 June 2005

The Rev'd Jeff Queen, Ordained 5 February 2005

The Rev'd Steven Rice, Ordained 6 August 2005

5 Years

The Rt Rev'd Chandler Holder Jones, SSC, Consecrated 18 September 2010

Sermon

Christian Kingship¹

By Norman Powell Williams

Transcribed and Introduced
by Richard Mammana

NORMAN POWELL WILLIAMS (September 5, 1883-May, 1943) was born at Durham into a Welsh Anglican clerical family. In 1902 he was elected a scholar of Christ Church, and it was at Oxford that he made the acquaintance of V.S. Stuckey Coles (then Principal of Pusey House), Darwell Stone, and Clement Webb. Williams was made deacon on September 20, 1908 by the Right Reverend Dr. Handley Carr Glyn Moule, Bishop of Durham, and ordained to the priesthood by the same bishop at Auckland Castle on March 7, 1909. He held the office of Chaplain Fellow of Exeter from 1909.

E.W. Kemp notes that “Williams, though generally in sympathy with the aims of the Society of SS. Peter and Paul, was also conscious of the danger from a papalist section of the Anglo-Catholic movement and of the unsoundness of certain features of the position stated in [the writings of] Ronald Knox” (p. 40).

A Sermon preached before the University of Oxford
on the Anniversary of the Accession of
H.M. King George V, 1923.

I exhort therefore, that, first of all, supplications, prayers,
intercessions and giving of thanks be made for all men; for
kings, and for all that are in authority.

—I Tim. 2. I, 2.

My kingdom is not of this world.

—John 18. 36.

¹ Eric Waldram Kemp, *N.P. Williams* (London: SPCK, 1954), pp. 79-93.

OF THE SERVICES which are customarily bound up with the Book of Common Prayer, it is probable that the least known and least used, outside the walls of cathedral and other official churches, are those authorized for use on the Sixth Day of May, "being the day whereon His Majesty began his happy reign."

Whatever be the cause of this fact, it is at least a matter for regret, in view both of the Church's custom in other lands, where the name-day or accession day of a Christian sovereign is celebrated with hardly less of liturgical solemnity than one of her own festivals, and of the time-honoured and intimate connexion, unique now in Christendom, which subsists between the English Church and the British throne. That connexion has found historical expression in many striking ways. It appears on every coin of the realm, in the humblest, yet most glorious, of the sovereign's titles, "Defender of the Faith." It has been consecrated by the life-blood of a king who died in defence of the continuity of the Church's life. It hallows the entrance of the Monarch upon the vast responsibilities of the Crown, by the solemn rite of sacring, enacted in august pageant beneath the venerable arches of Westminster, hard by the Confessor's shrine, and embodied like the consecration of a bishop in, the central mystery of Christian worship, the consecration of the Supper of the Lord. Then it is that the Church, by the hands of her chief minister, solemnly adopts her Prince for her own, seals him with that sacramental unction of which the poet sings:

Not all the water in the rough, rude sea
Can wash the balm off from an anointed king,

arrays him in ecclesiastical vestments, the alb, the stole, the dalmatic; admits him to the inmost sanctuary and to the service of the altar itself, when, acting as a sub-deacon, he presents the bread and the wine for the sacred action to the Archbishop at the offertory: and sends him forth aneled and crowned, bearing the ensigns of royalty, strengthened by participation in the Body and Blood of Christ, a *persona mixta*, as the old canonists said, invested from henceforth with some tincture of the Levitical character, to face the joys and sorrows, the oppressive anxieties, and the earth-shaking triumphs which are the heritage of kingly power. A preacher, therefore, who is appointed to address the University this morning may count himself particularly fortunate in the coincidence of this Sunday with the anniversary of the King's Accession, inasmuch as it gives him the privilege and opportunity of examining the conception of Christian kingship, not in its earthly aspect as a mode of political organization, a topic which would clearly be out of place within these walls, but rather in its relation to the supernatural, transcendent, and oecumenical Kingship of our Lord Jesus Christ, whose Throne is for ever and ever, and whose imperial sceptre knows no limits to its sway.

“My kingdom is not of this world.” So spake the Divine Redeemer, in the days of his flesh, face to face with the representative of the most powerful and splendid monarchy that the world had hitherto seen. To understand the full import of these words, on the lips of Christ and in the ears of Pilate, we must consider the historical process by which this culmination of secular majesty had been evolved. And here our argument must necessarily take us from the contemplation of what is most august and revered in human society, back to beginnings which are humble, sordid, even grotesque. No doubt to teach us the lesson of humility, Divine Providence has so shaped the course of history that the objects of our greatest veneration are often traceable to the meanest of origins. Man himself, evolution’s crown and flower, derives the physical side of his being from a long chain of bestial progenitors. And so we shall not be surprised to find that, if we trust the researches of Sir James Frazer and Mr Crawley, the origin of the King is to be found in the successful magician or medicine-man, who has been fortunate enough to add to the power of manipulating the mysterious impersonal forces which stand to die primitive savage in the place of God, the faculty of successful leadership in war. Whether this hypothesis explains all forms of kingship or not, it certainly seems to account for the divine type. The military magician, being full himself of uncanny potency, becomes, with the gradual personalization of the viewless forces which he both embodies and controls, the God-King, a *numen praesens* incarnate, in fleshly form, who is able not merely to smite his enemies with the secular arm but to control rains and harvests by his spiritual power, whose name it would be blasphemy to utter, whose curse can wither from a distance; and who not infrequently pays the penalty for his exalted privileges by the necessity of being slain in the prime of life, in order that his god-head may not be weakened by the flagging powers of old age, but pass on undiminished to a vigorous successor.

The history of civilization is the history of the alternate differentiation and identification of god and ruler, or priest and king, of Church and State, moving in a vast recurrent rhythm of systole and diastole. The dawn of culture in the East sees the god-king in his greatest splendour, swaying the empires of Assyria or Egypt; but as the centre of civilization shifts towards the West, the spirit of freedom, emerging in Greece and Rome, transfers the civil powers of the monarchy to the archons or the consuls, and the king, preserved as a religious functionary, sinks into a mere shadowy *archon basileus* or *rex sacrificulus*. In Judea, David and Solomon offer sacrifice and bless the congregation; but the exile shatters the monarchy, and the high priest emerges to take his place by the side of, or even above, the “Prince” of Ezekiel, or the Tirshatha of the Book of Nehemiah. Then, in the centuries immediately preceding the Incarnation, the cycle of differentiation has run its full course, and the conception of the god-king, or his depotentiated reflex, the priest-king,

once more begins to dominate the minds of men. The Hasmonean priest-kings of Jerusalem form part of one historical texture with the royal pontiffs of Asia Minor; the apotheosized successors of Alexander form a procession of pigmy deities which leads up to the tremendous figure of the Roman Caesar, Princeps and Pontifex Maximus in one, worshipped outside Italy as incarnate god with his flamens and his sacrifices, the most imposing embodiment that history has known of the God-King idea in its fulness.

II

“My kingdom is not of this world.” These words are placed by the Fourth Evangelist in the mouth of our Lord. It would seem that critical students of the Fourth Gospel are coming more and more to agree that, whether the presence of a “midrashic” or imaginative element be admitted or not, it at least embodies much good and authentic historical tradition. I cannot doubt that the incident depicted in chapter 18 represents one of these good and solid traditions. A single detail introduced without ostentation, which would have been quite beyond the inventive powers of a second-century romancer, seems to me to be the incident of the surging mob of Jews stopping dead on the threshold of the Pretorium, for fear of contracting ceremonial pollution, and Pilate’s humouring their scruples so far as to come out and address them, instead of requiring them to come in to him. This detail, like the tiny signature of an artist in the corner of a canvas, seems to stamp the whole picture as authentic. The scene requires little imaginative reconstruction, for it has been depicted for us by the brush of the halfinsane genius Munkacsy, in his painting, “Christ before Pilate”; and the contrast between the two actors requires no words to enforce—the pale and weary prisoner, standing alone, in his utter desolation and friendlessness, and the haughty procurator, surrounded by all the glittering pomp of military power. No setting could have been devised better calculated to bring out the essentially supernatural, transcendent, and other-worldly nature of that Kingdom to which the poor waif of humanity who stood powerless amidst the spears of Pilate’s legionaries dared to lay claim. We know from the Synoptic Gospels that the main burden of the preaching of Jesus was the advent of the Kingdom, an advent which had begun with the prophetic activity of John the Baptist, which was continued in and through the Master’s own preaching, which was to be consummated, through the Parousia of the Son of Man and the winding-up of the material order of things, in an ageless and timeless eternity. “The Kingdom of God cometh not with observation.” “The Kingdom of God is amongst you.” “If I by the finger of God cast out demons, surely the Kingdom of God has come upon you.” These and other like utterances of the Synoptic Jesus lead up to and are crowned by the solemn declaration of the Johannine Christ, made in thrillingly dramatic circumstances which enforced the intellectual import of the words by the testimony of the senses, that the Kingdom is heavenly, sudden, catastrophic, that it represents not so much the normal and gradual developments of the natural order as an

irruption of unknown spiritual forces into that order, that it remains distinct from, whilst penetrating, the State and the political and economic structure of human society, as the salt remains distinct from the earth and the leaven from the meal, that it embodies a new spirit and a world of new dimensions and values. At the very beginning of his ministry, immediately after the Baptism which marked the full unfolding of his Messianic consciousness, Jesus had been tempted to accept the current idea of the earthly God-King, or at least priest-king, and to develop his vocation on Maccabean lines, leading a host of zealots against the Roman power, and making himself into another John Hyrcanus, another deified Alexander, another divine Augustus. The impact of this secular ideal, this conception of the earthly God-King, this material theocracy, this complete fusion and identification of Church and State, on the mind of Jesus is portrayed for us in the Gospel narrative as the voice of Satan. "All these things will I give thee if thou wilt fall down and worship me." Then, and whensoever the temptation recurred during his ministry, it was decisively rejected; and the rejection is summed up in the final words, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight—I should set up a provisional government and organize and drill an army—but now is my kingdom not from hence."

It would seem, then, that our Lord came to break down precisely that idea of the God-King, of a material theocracy, of a State which is also a Church, which had swayed the primitive barbaric beginnings of human society, and, after an era of temporary eclipse during the classical period of democracy, had once again returned in greater pomp and strength than ever to dominate the Mediterranean world, embodied in the person of the Roman Emperor.

On the last occasion on which I was privileged to address the University, I maintained that the Kingdom of God or of Christ, in our Lord's deep fundamental meaning, is *the total fact of Christianity*, the new system of redeeming grace rooted in the manger and the Cross, of which the visible institutional Church is the sacrament and vehicle, though not the exhaustive embodiment; and that the apocalyptic language in which the Kingdom is described represents not belief in the eschatological materialism of the Jews, but a conscious use of imperfect language and inadequate categories because they were the best available at the time.

I suggested, further, that the only alternative to this interpretation of the matter is one which makes the Founder of Christianity a distraught fanatic, who might be an appropriate object of pity, but could never claim the intellectual and moral allegiance of mankind. I shall therefore venture to take it for granted that our Lord meant to assert a sharp and thorough-going dualism, ultimate so far as the conditions of human life on this planet are concerned, between political power and redemptive grace, between the kingdoms of this world and the unearthly Kingdom of the heavens, between the "things which are Caesar's" and "the things which are God's."

It may be, and has been, objected that this insistence on the supernatural, transcendent, objective character of Christianity—this driving of a wedge between the gifts of grace bestowed by God and the natural aspirations and achievements of man—this refusal to regard the Church as a function or *epiphenomenon* of the State, must tend to secularize and materialize the Civil Power, to degrade it into a mere combination of the policeman and the sanitary inspector, to inculcate contempt for the lay virtues, the sanctities of domestic life, and the duties of the patriotic citizen. I believe this objection to be entirely false. We do not deny the Divine authority of the civil magistrate within the temporal sphere, as the “minister of God,” both “for good,” and “to execute wrath upon him that doeth evil,” when we refuse to regard him as the interpreter or controller of the spiritual sphere: for whilst the forces of the Spirit represent the irruption into the world of time and space of God transcendent, the mighty fabric of the State and the various forms of human association comprehended within it must, on any Christian hypothesis, be regarded as a self-expression of God immanent in history; and in the inmost heart of the Infinite Essence which lies far outside all possible or conceivable frameworks of spaces and time, in that central unimaginable point of Divine Being to which all the line of human thought and faith and feeling converge, God immanent and God transcendent are one.

III

It would thus seem that the transcendent and supernatural character of Christianity, so emphatically affirmed by our Lord in the words of my second text, necessarily committed it to an attitude of peculiar hostility towards the whole conception of the God-King, which at that date was embodied in the person of Caesar. So long as Caesar was a persecutor, there was little temptation for the followers of the Crucified to compromise their principles; the fierce denunciations of Caesar-worship contained in the Apocalypse of St John leave little doubt as to the passionate depth of Christian feeling on the point. But, with the conversion of Constantine, the establishment of Catholic Christianity as the State religion of the Roman Empire, and the influx of masses of half-converted heathen into the Church, the ideals of Mediterranean paganism took captive their conquerors; and the idea of the God-King, theoretically abandoned when Gratian refused the title of Pontifex Maximus, reappeared in the guise of the theological Emperor. It was doubtless inevitable that the head of the Roman State should summon General Councils and act as the executive officer of the Church Universal, there being no one else who could do so; but it is a far cry from the part played by Constantine in ecclesiastical politics to Zeno, prescribing the limits of Christological speculation, to Justinian, disturbing, with post-mortem anathemas, the peace of Origen and Theodore, who had fallen asleep in the communion of the Church, to Leo the Isaurian, who destroyed the icons, and the unspeakable Irene, who restored them. Though the Creed of Christendom prevented the Byzantine Emperor from attributing divinity to himself, yet the

wealth of Oriental flattery with which he was surrounded, and the prostration with which he was approached, were unmistakable manifestations of the repressed impulse towards deifying the monarch, which we have seen to be characteristic of the Mediterranean peoples. The result was an ever-deepening subjection of the spiritual power to the will of the Caesar, which corrupted the moral witness of Eastern Christendom, and bore hateful fruit in the religious schisms produced by the revival of national self-consciousness in the outlying provinces of the Empire—schisms which avenged themselves in that enfeeblement of the Byzantine power which let in the flood of Mohammedan invasion, and abandoned the fairest achievements of Mediterranean culture to Asiatic barbarism and desolation. The melancholy sequel of Byzantine Caesaro-Papism is to be seen in the exploitation of the Russian Church as a political machine by Peter the Great and his successors in the Tsardom, a tradition maintained in full force by the blood-stained despotism now ruling in the Kremlin with its despicable “Living Church,” created to be the servile instrument of its deepest infamy, the extinction of the light of the Gospel in the most wretched land of Europe.

IV

It is thus in Eastern Christendom that the disastrous consequences of tolerating a resurgence of that God-King idea, which our Lord came to destroy, have been most plainly manifest. In Western Christendom, these consequences were delayed for centuries by the fact that, when the Western Empire had fallen beneath the shocks of barbarian invasion, the type of kingship with which Christianity had to do was what I will venture, in the light of the foregoing considerations, to describe as the true type, which may for convenience be described as Teutonic or Northern, as opposed to the divine-imperial idea characteristic of the Mediterranean world. The English word “king,” in Anglo-Saxon “cyning,” and German “könig,” is now generally connected with the word “kin,” and seems to mean the representative of the clan or family. He is the chief noble, the leading aristocrat of the race, rather than the incarnate deity or the royal pontiff adored by the Southern peoples. With a kingship of this kind, as wielded by a Clovis, an Ethelbert, a Reccared, and Alfred the Great, Christianity had little difficulty in coming to terms.

No doubt the Arnals and the Volsungs claimed to be descended from Odin or from other members of the immortal race of the Aesir, and to that extent the Northern chief had some tincture of the God-King about him; but in historic times this hereditary divinity had so largely evaporated that the Gothic or Saxon king stands out on the page of history in sharpest contrast to the divine war-lords of the Tiber, the Euphrates, or the Nile. The Mediterranean ruler is absolute and uncontrolled, the Teutonic king is limited by the popular assembly, the witan or the folk-moot. The Mediterranean king is the controller and often the object of religious worship; the Northern king either has no special religious functions or shares them with the Druid or the priest. The Mediterranean king is a sacrosanct being,

clothed with mysterious awe, hedged about with a network of tabus, standing on a plane by himself far above the heads of common folk, unique and solitary as the incarnation of deity must necessarily be; the Teutonic king is *primus inter pares*, homogeneous with the military aristocracy of which he is the chief, higher in degree than, but not claiming to be made of different clay from, his noblest subjects. Now, it was on this Northern type of sovereignty that the idea of Christian kingship, as bodied forth in the canonized princes of Christendom, Oswald the Martyr, Edward the Confessor, Louis of France, was built up; and its essential lineaments are seen most clearly in the legendary monarchs who embodied the royal ideals of the Middle Ages. King Arthur is indeed the chief of his Round Table, but he is not a being of a different mould from his knights; Charlemagne, in the Song of Roland, is the leader of his paladins, not a semi-divine sultan belonging to a different order of existence. This type of kingship was entirely congenial to the mind of historical Christianity as well as to the free spirit of the Northern races, precisely because it left the forces of religion free to pursue their task of individual sanctification and salvation, without endeavouring to exploit them as governmental instruments; and though the greed and ferocity of a Rufus or a Stephen on the one side, or the ambition of self-seeking ecclesiastics on the other, may for long periods have defaced or destroyed this ideal, in theory, at least, it never ceased to exist as the picture of Church and State working side by side, yoke-fellows of equal mettle, bearing on the chariot of humanity to its predestined goal.

V

But in the Western area of the Mediterranean basin the God-King idea was still working underground; to use the language of modern psychology, it had been repressed, but not sublimated. Some of its emotional force attached itself to the revived Western Empire, to the imperial crown worn by the Hohenstaufen and the Habsburgs; but the free spirit of the Northern kings prevented them from giving more than a sentimental homage to the German princes who bore the shadowy title of Caesar, and the God-King idea was thus driven to find an outlet in the growth of that great institution seated upon the seven hills, the original throne of the Caesars—I mean the Apostolic See of Rome. The development of the Hildebrandine Papacy was a clear emergence of the God-King idea, in its depotentiated form of the priest-king; and the Popes who claimed to dispose of earthly crowns, to keep a Caesar waiting in the snow of Canossa, and to have the two swords, symbolizing both spiritual and temporal power, borne before them, were in this regard the direct successors of Augustus or of Pharaoh rather than of Peter. From this point of view, the Reformation might be described as the revolt of the Northern Teutonic kings against the all-embracing domination of the Southern priest-king who reigned beyond the Alps.

But, in the process of vindicating their independence, the Northern kings caught the infection of the diving or quasi-divine type of regality, and became to a very large extent, by

one of history's most curious paradoxes, priest-kings themselves. The particular disguise which this Mediterranean idea assumed in order to naturalize itself on Northern soil is to be found in the Lutheran conception of the "godly Prince," who is commissioned by God not merely to promote the temporal well-being of his people, but also to set forward their eternal salvation by seeing to it that they are instructed in the pure Word of God, and by excluding popish, Anabaptistical, and other errors inconsistent with that pure Word, from his dominions and countries.

This conception of the prince, as not merely the ruler but also the pontiff and spiritual pastor of his people, appears in the title of "Summus Episcopus," borne until November 1918, by the kings of Prussia, and possibly still retained, in theory, by the exile of Doorn, and the even more daring title of "Supreme Head of the Church of Christ within these realms," assumed by three of our own Tudor monarchs. The doctrine of "passive obedience" and the cynical maxim "Cuius regio, eius religio" were the logical corollaries of such exalted claims. Even within the ambit of the Roman obedience, the conception of the God-King appears, but thinly veiled, in Louis XIV, *le Roi Soleil*, who assumed as many as he dared of the functions of the head of the Gallican Church, whose sacrosanct person was surrounded by as many observances and tabus as a Chinese Emperor, the ridiculous etiquette of whose *lever* and *toucher*, as recorded in the pages of Saint-Simon, reads like Gellius's account of the ceremonial framework in which the Flamen Dialis of ancient Rome was perpetually confined. The whole conception of the Mediterranean God-King or priest-king, thus unnaturally transplanted to Northern climes, received its finished philosophical formulation at the hand of Hobbes, and is pictorially illustrated, with almost apocalyptic grotesqueness, in the monstrous figure which appears on the title-page of the original editions of his *Leviathan*, the figure which grasps the sword in one hand and the crosier in the other, with the overweening legend inscribed above: "Non est super terram potestas quae comparetur ei." Then once more the pendulum of history begins to swing, the Teutonic idea of kingship sheds the trappings of Latin imperialism. The English Revolution of 1688, the French Revolution, despite the momentary emergence of the Mediterranean idea in the person of Napoleon, and the cascade of crowns and crownlets which marked the closing months of the Great War, would seem, so far as human foresight can at present predict, to have demolished the ideal of the God-King for ever.

VI

We are now standing at the beginning of a new era in the history of kingship. The three monarchies which claimed to be the heirs of the Roman Empire, whose rulers bore the title of Caesar, Kaiser, or Tsar, have disappeared, and the only kingdoms now surviving in Europe belong to what I have called the Northern or Teutonic type. Amongst these, the British monarchy is unique as being the only throne dating from a period prior to the French

Revolution. On the constitutional side, its specifically Northern character is defined by the Act of Settlement and by the unwritten custom which determines so large a part of our ancient polity: it is manifested symbolically by the significant ceremony with which the Coronation pomp begins, when the King is presented to the people by the Archbishop of Canterbury, at each of the four sides of the theatre beneath the lantern of Westminster Abbey, to receive the acclamations of his assembled subjects—a ceremony which descends directly from the recognition of the primitive Teutonic king, raised aloft upon the massed shields of his warriors, to be saluted as the *Heer-zog*, the army-leader, the hero who is the living embodiment of the national spirit and will. And it has more recently been emphasized by two happy events, allusion to which is rightfully excused from impertinence by the affectionate interest which loyal subjects necessarily take in the welfare of the ruling House: I mean the unions of two of the Sovereign's children with partners of British and non-royal birth. These events are the first-fruits of the generous wisdom which has jettisoned, together with titles and dignities belonging to alien lands, the last relics of the theory that regarded the Monarch as a member of an Olympian, super-national caste, as it were accidentally domiciled in England; they mark him as the *cynig* or *cynig* in the Anglo-Saxon sense, the representative of the British *kin* or race, the father of his nation, the first noble of this ancient people.

The British throne now stands for inspiration and leadership, not tyranny, for paternal and not for Caesarean rule, as a sphere in which personality can find its full play instead of being stifled by the artificial restrictions which forbid the God-King or the priest-king to behave as a human being.

Who can measure the blessings, the imponderable forces making for peace, stability, and happiness, which may radiate from the crown of England, conceived of in this way and venerated in this spirit, through the vast system of commonwealths which its magnetic attraction binds together, into every remotest branch of the whole family of man?

VII

Such, it would seem, is the ideal of earthly kingship, worked out in God's good providence within the shelter of this sea-girt isle, purified by the trials of centuries, and enriched by the wisdom of history. What, in the light of the considerations just developed, should be its relations to that Kingdom of Christ which is not "of this world," which cuts clean across the frontiers and overleaps the barriers of states and empires, which has its own organization, its own laws, its own vital principle springing from the catastrophic intervention of God at a given point of space and time rather than from his permanent indwelling in human history; which, though far vaster and more mysterious than the visible Church with its apparatus of hierarchy and creeds and sacraments, nevertheless finds in them its Time-garment, or sacramental manifestation on the phenomenal plane? We have

seen before that the conception of the earthly God-King is profoundly alien to the spirit of this unearthly, immaterial kingdom, in which the only King is Jesus Christ himself, who is both God and Man; and that it is precisely the Northern or Teutonic type of kingship which is most congenial to it, inasmuch as, in its purest form, this type of kingship claims no spiritual powers, and no right to interfere with the free access of the human soul to its Maker. It is, of course, possible for the earthly and the heavenly kingdoms to take no cognizance of each other's existence, to remain as distinct as though they occupied spaces of different dimensions. But, given such a conception of kingship, and given also a nation in which at least a majority of the citizens either belong to, or are at least not hostile to, the historic Church, there would seem to be no reason why there should not be an alliance of a close and friendly nature between the Monarchy and that branch of the Catholic and Apostolic Church which happens to exist within the national territory. There is no reason why the Church should not adopt the king, as it were, into her system by making him a quasi-ecclesiastical person, by solemnly consecrating him in a form closely following the analogy of the consecration of a bishop, even by conferring upon him some ecclesiastical benefice, as in the case of the prebend of St David's, which is held by the British king, and the canonry of St John Lateran, formerly held by the king of France. He may also, without necessary injury to the spiritual interests of the Church, be given large powers of executive administration, in regard to the foundation of new dioceses and other such matters. He may be allowed a large voice, perhaps, the only voice, in the nomination of the higher ministers of the Church, without positively contradicting the principle of the other-worldly character of Christ's Kingdom; and it is no more than reasonable that, if there is to be this alliance between the two powers, he should claim the right to be informed of any proposed changes, whether in doctrinal formulae or liturgical documents, in order that he may judge whether they are of a character likely to render the continuance of the partnership unacceptable to the majority of his subjects. All this interweaving and knitting up of fibres of Church and State, centring in the person of the monarch, is clearly not wrong in itself, and may be the source of comfort, strength, and stability to both, provided that neither partner endeavours to dominate the other, provided that the Church recognizes the sovereign independence of the State within the temporal domain and its God-given authority to wield the civil sword, and provided also that the State realizes the supernatural origin and character of the Kingdom of Christ, as manifested here below in the Church, which cannot trim her doctrines or relax her moral discipline to suit the taste of a non-Christian world without the most fundamental treason to Christ her heavenly King.

VIII

Such, it would seem, in the light of a true conception both of Christianity and of kingship, are the conditions of the only desirable kind of affiance between the kingdoms of

the earth and that Kingdom which is not of this world. They have found a cautious, but not ungenerous, recognition in the provisions of the “Enabling Act.” And they differ *toto caelo* from those which follow from that theory of the relations of Church and State which is generally attributed to the obscure philosopher of Basle, Erastus, but should be connected with the earlier and greater name of Marsiglio of Padua. This theory, involving as it does in logic the persecution of those who cannot conform to the State religion, is patently irreconcilable with the conditions of the modern world; and that comparatively recent version of it which, whilst exalting the King in theory, in practice transfers the royal prerogative to his advisers, and ascribes to a Cabinet of secular politicians religious functions which could only be appropriately exercised by one of the ancient priest-kings of the Mediterranean world, is nothing but the old garment of Latin imperialism, incongruously patched with the new cloth of nineteenth-century parliamentarism. We have the highest authority for declining to pin our faith to any such composite fabric.

In England we have a great tradition of the affiancing of Church and State, a tradition which has in the past been debased and distorted, but which in itself, if interpreted on lines which are both Christian and Teutonic, may still be a source of the greatest blessings to the world. It is a tradition which is symbolized in stone by the great Abbey of Westminster, standing over against that palace which houses the fountains of State resource and endeavour, and in the Collegiate Church of Windsor, which on its storied hill raises the symbol of the Cross side by side with the Royal Standard which floats over the Conqueror’s keep. How long this tradition will endure, and what respect will be paid to it by a Government representing the forces of Labour, it is not for me to predict; but, so long as it does last, the centre and heart of this tradition is the king—the king, not as a mere figure-head or ceremonial functionary, whose powers are exercised by a body of secular politicians, but the king in person, venerated as the head and representative of the race, the father of his people, the consecrated and anointed servant of the Most High God.

Fiction

Sticking It Out to the Last

A STORY FOR BOYS

H. J. T. Bennetts

Transcribed and Introduced
by Richard Mammana

This short story on the Royal Martyr is Chapter XVII of *Sporting Saints: A Book for Boys*, by the Reverend Henry Johnson Treloar Bennetts (1868-1932). (The other “sporting saints” in the volume include St. George, St. Alban, St. Procopius, St. Valentine, St. Martin of Tours, St. Telemachus, St. Oswald, St. Cædmon, St. Dunstan, St. Francis of Assisi and St. Louis of France) It was published in 1922 in the series called the Childermote Library by the Faith Press in Leighton Buzzard. The cover art and the accompanying illustration for each chapter are by Thomas Noyes-Lewis (1862-1946), a very popular artist in the first part of the twentieth century whose work adorned scores of Anglo-Catholic print publications, cigarette cards and ephemera.

Advertisements for the Childermote Library refer to it as

An unique series of copyright books for children. Almost the only books which are both interesting and religious; the teaching being in every case definitely Church of England.

This unstudied body of about twenty titles includes such books as *Boy Scout Saints* and *Girl Guide Saints*, but also historical religious fiction like *Moll of Sittingbourne*, *A Maid of Walsingham: A Story of the Fifteenth Century* and the present author’s *Swineberd’s Revenge: A Story of the Days of S. Wulfstan the Good Bishop of Worcester* (1925).

H. J. T. Bennetts presents King Charles the Martyr as a prime example of his contention earlier in this collection that “The Saint is a sportsman and the Devil is not,” drawing on nineteenth-century attitudes of Muscular Christianity, and fusing them with what the author calls “High Churchmanship.” He cites his authorities carefully: “Dictionary of National Biography; Carey’s Memoirs; Herbert’s Memoirs of the Last Two Years; S. R. Gardiner’s History of England.”



**King Charles the Martyr;
Or, Sticking it Out to the Last**

MR. SEYMOUR had just finished his instruction, when Tom suddenly burst out in his usual impetuous way:

“We had no end of a fine time last Saturday.”

“What on earth did you do?” asked Mr. Seymour

“Oh, we went down to Whitechapel—”

“He means Whitehall,” interrupted Cartwright.

“Well, then, Whitehall, if you like it better. Anyhow, we went to White-somewhere, and saw the place where Cromwell did in the King. I’m jolly glad he had to swing for it afterwards! Then we had a very fine tea.”

“I say, Tom,” laughed his chum, “Cromwell didn’t feel much when he was hanged, did he?”

“Oh, just you shut up!” growled Tom, with a faint suspicion that his history was a little out.

“You don’t seem to like Cromwell,” said Mr. Seymour.

“No,” said the boy; “I’m fed up with him.”

“You should just hear my father, sir, on Cromwell,” began Cartwright. “He gets perfectly furious. He was blazing away at tea the other day, and my mother put the tea-cosy

on his head, and said it made him look like one of the Bishops of whom Charles was so fond.”

Then Tom looked very serious as he said: “I suppose your father will have a divorce for that?”

Mr. Seymour was greatly amused; and Cartwright laughed out: “Oh, Tom, don’t be such an awful ass!”

Poor Tom subsided. He had put his foot into it three times, and so he put his hands into his pockets and lapsed into silence.

“There can be no doubt,” began Mr. Seymour, “that King Charles I. is a singularly arresting figure. He came to the throne in times of unparalleled difficulty; for a nation inspired with the growing spirit of freedom was certain to resist a ruler to whom the ‘Divine Right of Kings’ meant so immensely much.

“His attitude is clearly seen from his last speech, given in his own words: ‘For the people and truly I desire their liberty and freedom as much as anybody whosoever; but I must tell you that their liberty and freedom consists in having of government those laws by which their life and their goods may be most their own. It is not having share in government; sirs; that is nothing pertaining to them.’

“We learn something of his very early years from the ‘Memoirs’ of Robert Carey, first Earl of Monmouth: ‘There were many great ladies suitors for the keeping of the Duke’ (i.e., Charles), ‘but when they did see how weak a child he was, and not likely to live, their hearts were down, and none of them was desirous to take charge of him.’

Again: ‘The Duke was past four years old when he was first delivered to my wife; he was not able to go, nor scant stand alone, he was so weak in his joints, and especially his ankles, insomuch as many feared they were out of joint. Yet God so blessed him, both with health and strength, that he proved daily stronger and stronger. Many a battle my wife had with the King, [James I.] but she still prevailed. The King was desirous that the string under his tongue should be cut, for he was so long beginning to speak, as he thought he would never have spoken. Then he would have him put in iron boots; to strengthen his sinews and joints; but my wife protested so much against them both, as she got the victory, and the King was fain to yield.

“My wife had the charge of him till he was almost eleven years old, in all which time he daily grew more and more in health and strength both of body and mind, to the amazement of many that knew his weakness when she first took charge of him.’

“Carey adds in a footnote: ‘Unless he had fallen by an untimely death, his strength of nature, his temperance, and his regularity were such as must have carried him to a very great age.’

“At the age of twenty-two he was a dignified figure and full of energy. He rode well, was a good tennis-player, and made his mark in the tilting-yard. He was fond of music and

of pictures. There was no stain on his moral character, and an immodest word brought a blush to his cheeks.

“From Herbert’s ‘Memoirs’ we learn that the King understood Greek, Latin, French, Spanish, and Italian, and spoke the last three perfectly.

“His manner was shy and constrained. He lacked sympathy, and so was not likely to make many friends, but to what he thought was the right way of life he stuck right to the end.

“His chief defect seems to have been untrustworthiness—very serious blemish—due partly to a wrong view as to what was allowable in politics, and partly, no doubt, to the overwhelming difficulties of the circumstances in which his life was placed.

“Yet Herbert quotes a saying of the King ‘as worthy to be writ in letters of gold—that he could more willingly lose his Crowns than his Credit, his Kingdom being less valuable to him than his Honour and Reputation!’ Above all, he was a devout Anglican, with an intense love for the Church and the Episcopal Order.

“Hence his martyrdom.

“The chief modern historian of those sad, stirring times dates the commencement of the Civil War from an attack made on the Prayer-Book by some unnamed member of Parliament in 1641, adding that ‘if any one moment can be selected as that in which the Civil War became inevitable, it is that of the vote of March 28th, by which the Kentish petitioners were treated as criminals.’ It is important to remember that their petition was in favour of episcopal government.

“One act of severity in the War shows the intensity of the King’s religious convictions.

“One of the Royalist soldiers stole a chalice from a church. Charles ordered the man to be hanged from the nearest signpost. In spite of his faults, it is difficult to avoid the belief that there was a vein of saintliness running right through his life, and this is particularly seen in his last two years. For these we have the pathetic record of Thomas Herbert, groom of the royal bedchamber.

“He mentions the King’s unparalleled patience, and constantly refers to the devotional side of his life. On the day before Charles died he received the Blessed Sacrament from the hands of good Bishop Juxon, and on the morrow he expressed his sublime resignation: ‘Herbert, this is my second marriage-day; I would be as trim to-day as may be; for before night I hope to be espoused to my blessed Jesus!’

“He then appointed what he would wear, and continued: ‘Let me have a shirt on more than ordinary, by reason the season is so sharp as probably may make me shake, which some observers will imagine proceeds from fear. I would have no such imputation. I fear not death! Death is not terrible to me. I bless my God I am prepared.’

“The night after the appalling tragedy we are told that ‘my Lord Southampton and a friend of his got leave to sit up by the body in the banqueting-house at Whitehall. As they

were sitting very melancholy there, about 2 o'clock in the morning, they heard the tread of somebody coming very slowly upstairs. By-and-by the door opened, and a man entered, very much muffled up in his cloak, and his face quite hidden in it. He approached the body, considered it very attentively for some time, shook his head, and sighed out the words "cruel necessity." He then departed in the same slow and concealed manner as he had come.'

"Lord Southampton used to say that he could not distinguish anything of his face; but that by his voice and gait he took him to be Oliver Cromwell."

"Of course it was!" burst out Tom with conviction. "He'd bitten off more than he could chew!"

"Bitten off more than he could chew?" said Mr. Seymour in a puzzled tone. "Do you mean his conscience troubled him?"

"It's all the same, isn't it?" asked Tom, in the most innocent way. "Cromwell is the limit!" he added in a tone of unutterable disgust.

"Charles," went on Mr. Seymour, trying hard not to smile, "takes his place by the side of St. Edmund the King and Martyr, St. Edward the King and Martyr, and St. Edward the Confessor, and Evelyn records the healing of a blind man by the King's blood.

"What he did for the Anglican Church, her Bishops, and her Prayer-Book, can never, never be repaid.

"Let me read to you Herbert's account of the last scene, for it looked as if Nature, or rather the God of Nature, proclaimed him to be a Saint: 'The King's Body was then brought from his Bed-Chamber down into St. George's Hall, whence, after a little stay, it was with slow and solemn Pace (much Sorrow in most Faces discernable) carried by Gentlemen that were of some Quality and in Mourning; the Lords in like Habit follow'd the Royal Corps. The Governour and several Gentlemen and Officers and Attendants came after. This is memorable, that at such time as the King's Body was brought out of St. George's Hall, the Sky was serene and clear, but presently it began to snow, and fell so fast, as by that time they came to the West-end of the Royal Chappel, the black Velvet-Pall was all white (the colour of Innocency), being thick covered over with snow. So went the white King to his grave, in the 48th year of his Age, and the 22nd Year and 10th Month of his Reign.'"

Mr. Seymour remained very silent for a short time. Then suddenly he seemed to recollect himself. He pulled out his watch, gave a little start, and said: "I am afraid I have kept you longer than usual. There's not much time left before afternoon school."

"Oh, that doesn't matter," replied Cartwright; "it has been frightfully interesting."

"Interesting!" said Tom. "Rather! It's been simply IT. Of course King Charles is a Saint, or he wouldn't have stuck it to the last." And then, with a little look at Mr. Seymour, he added: "King Charles was a Sportsman and Cromwell was not!"

Devotions

Henry Vaughan
'The King Disguis'd'
Thalia Rediviva (1678), 1–3

Editor's Note: Henry Vaughan (1621 – 1695), Welsh royalist, is widely considered one of the seventeenth century's greatest metaphysical poets. Although influenced by George Herbert's remarkable poetic devotional The Temple, Vaughan freely mixed political themes with those that were more traditionally religious.

A King and no King! Is he gone from us,
And stoln alive into his Coffin thus?
This was to ravish Death, and so prevent
The Rebels treason and their punishment.
He would not have them damn'd, and therefore he
Himself deposed his own Majesty.
Wolves did pursue him, and to fly the Ill
He wanders (Royal Saint!) in sheep-skin still.
Poor, obscure shelter! if that shelter be
Obscure, which harbours so much Majesty.
Hence prophane eyes! The mysterie's so deep,
Like *Esdra's* books, the vulgar must not see't.²

Thou flying Roll, written with tears and woe,
Not for thy Royal self, but for thy Foe:
Thy grief is prophecy, and doth portend.
Like sad *Ezekiel's* sighs, the Rebels end.
Thy robes forc'd off, like *Samuel's* when rent,
Do figure out anothers Punishment.
Nor grieve thou hast put off thy self a while,
To serve as Prophet to this sinful Isle;
These are our days of *Purim*, which oppress
The Church, and force thee to the Wilderness.
But all these Clouds cannot thy light confine,
The Sun in storms and after them, will shine.

² 2 Esd. 14.37–48.

Thy day of life cannot be yet compleat,
'Tis early sure; thy shadow is so great.

But I am vex'd, that we at all can guess
This change, and trust great *Charles* to such a dress.
When he was first obscur'd with this coarse thing,
He grac'd *Plebeians*, but prophan'd the King.
Like some fair Church, which Zeal to Charcoals burn'd,
Or his own Court now to an Ale-house turn'd.

But full as well may we blame Night, and chide
His wisdom, who doth light with darkness hide:
Or deny Curtains to thy Royal Bed,
As take this sacred cov'ring from thy Head.
Secrets of State are points we must not know;
This vizard is thy privy Council now.

Thou Royal Riddle, and in every thing
The true white Prince, our Hieroglyphic King!
Ride safely in his shade, who gives thee Light:
And can with blindness thy pursuers smite.
O may they wonder all from thee as farr
As they from peace are, and thy self from Warr!
And wheresoe're thou dost design to be
With thy (now spotted) spottles Majestie,
Be sure to look no Sanctuary there,
Nor hope for safety in a temple, where
Buyers and Sellers trade: O strengthen not
With too much trust the Treason of a Scot!

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

Financial Reports

Behind the Numbers:

A REPORT FROM THE SECRETARY-TREASURER

David Lewis, FAAO

OUR MEMBERSHIP HAS GONE UP 9%—the largest net increase in quite a while—and we just closed the books with another healthy surplus. How did this happen? What does it mean? Rather than simply report raw numbers, let's take a closer look at the FY2014-15 results.

Our membership total has gone up from 312 (a number similar to recent years) to 343, a net of 51 new plus 9 former members reclaimed less 12 deaths (a bit higher than last year) and 19 dropouts for other reasons (a fairly normal number) equals +31. Last year, we had a net gain of one member. What has changed? Two factors come to mind: broader Annual Mass & Luncheon advertising, which also includes how to contact the organization, and the inauguration of our PayPal account. Most of our new members joined online, via our upgraded website and PayPal. We have caught up with a newer way of doing things – encouraged by both younger and older members.

It is obviously a good thing for an organization to grow. In our case, it is essential: our median age is 64. The good news is that over the last few years those who have joined have an average age today of 57; those who joined during the just-concluded fiscal year are another 10 years younger. With our comparatively high median age, we need to have more years like this!

Where are our members? Our largest numbers continue to be found on the Eastern Seaboard running from Massachusetts to South Carolina. Unusually for a devotional society, most of our members are at-large rather than in active chapters. This means that most Society evangelization is done by each of us as individual members and by the Society as a whole. And plenty of room for growth exists beyond the East Coast and into more of Canada!

The majority of our membership is 63% Episcopalian, Anglican Church of Canada, and similar, 24% ACNA, the Continuum or similar Anglican bodies, 9% Roman Catholic, and 4% others. And our ground has been shifting: in particular, members who have joined in recent years are a bit less likely to be Episcopalian. During the last year, the new members were 54% TEC etc., 36% various other Anglican, 7% RC, and 4% others. We are clearly more diverse while united in our shared purpose.

What about our quite decent FY2013-14 surplus of \$3,400? We had budgeted a \$350 surplus. Primarily, we spent less than we had planned. The previous year had a surplus of \$3,200, which came from both higher income and lower-than-expected expenses.

Where do we spend our income? The largest category is the semiannual *SKCM News*, followed by expenses (mostly music) and promotion for the Annual Mass. Upfront purchase or printing of Society goods is another area, where ultimately the costs are recouped from sales but per cash accounting the costs show up when incurred. The final category is administration, of which a large portion is making the Society visible; recall that since most of our members are at-large, making the Society visible is necessarily a Society responsibility.

We are entirely a volunteer organization, with no paid staff, which among other things produces our no-cost email Communique, fulfills goods orders, prepares the *SKCM News*, handles membership transactions, and does everything else to keep us going and growing.

On the income side, our general donations were up \$1,000 over the previous year and our Annual Mass contributions also increased slightly. Our non-dues income is vital, being similar in total dollars to our dues payments and thus funding around half of our work. However, dues receipts overall were down \$800, with excellent growth in new members being overtaken by fewer life member and prepaid dues dollars coming in. We also stocked up on some goods – hence, the \$900 deficit in that category. Overall, our income was down \$800, for the reasons stated above.

Expenses were down \$1,000. Although Annual Mass expenses were \$1,000 higher than from the previous year, the *SKCM News* cost \$1,800 less and administrative costs decreased by \$300. Using simple rounded math, spending \$1,000 less while bringing in \$800 less nets out at around \$200 better than the previous year – which is where we are.

We won't always have surpluses; in fact, three years ago we had a \$3,640 FY deficit. Today, our unrestricted reserves are \$3,000; a year ago they were only \$1,800. We have \$13,000+ in other reserves for prepaid life memberships and future years' dues, a small endowment, and a couple other prepaid categories, but they normally cannot be used for general operating expenses. The bottom line is that we are in decent shape.

Thank you. With continued membership growth and support and steady Board of Trustees leadership, FY2014-15 can be another good year for the Society.

Editor's Note: in the report that follows, numbers have been rounded.

Financial Reports

Society of King Charles the Martyr, Inc.
Financial Statements for FY 2012-2013 & 2013-2014

	2012-2013	2013-2014
Profit and Loss		
INCOME		
Donations	\$ 4,888	\$ 5,749
<i>General</i>	1,448	2,414
<i>Annual Mass</i>	3,240	3,335
<i>Other</i>	200	0
Sales net of cost of goods sold	81	(898)
<i>Sales income</i>	1,834	2,096
<i>Cost of goods</i>	(1,753)	(2,994)
Membership dues	6,405	5,705
<i>New members</i>	300	765
<i>Reinstated members</i>	15	120
<i>Previous Years' Dues</i>	90	165
<i>Current year</i>	2,235	2,295
<i>Future years</i>	1,665	945
<i>Life memberships</i>	2,100	1,415
TOTAL INCOME	11,374	10,556
EXPENSES		
<i>Annual Mass</i>	1,144	2,163
<i>SKCM News</i>	5,163	3,365
<i>Administration</i>	1,876	1,606
TOTAL EXPENSES	8,183	7,135
SURPLUS/(DEFICIT)	3,191	3,422

Balance Sheet – End of Fiscal Year

BALANCES		
Bank of America – Operating	1,801	2,996
Bank of America – Restr: Endow/Life/Ppd/Etc.	11,180	13,394
Undeposited Funds – Operating	30	43
TOTAL ASSETS	13,011	16,441

LIABILITIES & EQUITY	13,011	16,441
Opening Balance Equity	9,575	9,575
Unrestricted Net Assets	245	3,436
Liabilities	0	0
Net Income	3,191	3,422
TOTAL LIABILITES & EQUITY	13,011	16,441

***Donors to the General Fund
Fiscal Year 2013-14***

(1 Oct. 2013 – 30 Sep 2014; \$2,414.00)

\$100 and up (8)	Up to \$50 (33)
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The Rev'd F. Washington Jarvis, OL	Robert S. Boggs
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St. Gregory's Abbey	Dale E. Elliott
\$50 – \$99 (7)	The Rev'd Kent L. Haley, Ben.
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Sarah Gilmer Payne, Ben., OL
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Dr. James B. Robinson
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(1) New Benefactor this fiscal year

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

The Royal Stuart Society
 £22 p.a.; £250 life
 Thomas Fitzpatrick, Esq., Principal Secretary
 Southwell House, Egmore Road
 Walsingham, Norfolk NR22 6BT U.K.
 www.royalstUARTSOCIETY.COM

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

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.
 www.guildofallsouls.net

The Confraternity of the Blessed Sacrament
 \$5 p.a.; \$100 life
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 III*, Secretary General
 Saint Paul's Church, 224 East 34th St.
 Savannah, GA 31401-8104 U.S.A.
 www.sandiego.edu/~bader/CBS/

The Society of Mary
 \$10 p.a.; \$250 life
 The Rev'd John D. Alexander*, SSC, OL,
 American Region Superior
 Write to: Mrs. Lynne Walker
 P. O. Box 930
 Lorton, VA 22079-2930 U.S.A.
 www.somamerica.org

The Guild of the Living Rosary of Our Lady
 and S. Dominic
 \$5 p.a.; \$20 life
 The Rev'd Canon David Baumann, SSC,
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 Write to: Ms. Elizabeth A.M. Baumann,
 Secretary
 P.O. Box 303
 Salem, IL 62881
 www.guildlivingrosary.com

*S.K.C.M. Member

p.a. = *per annum* (annual)

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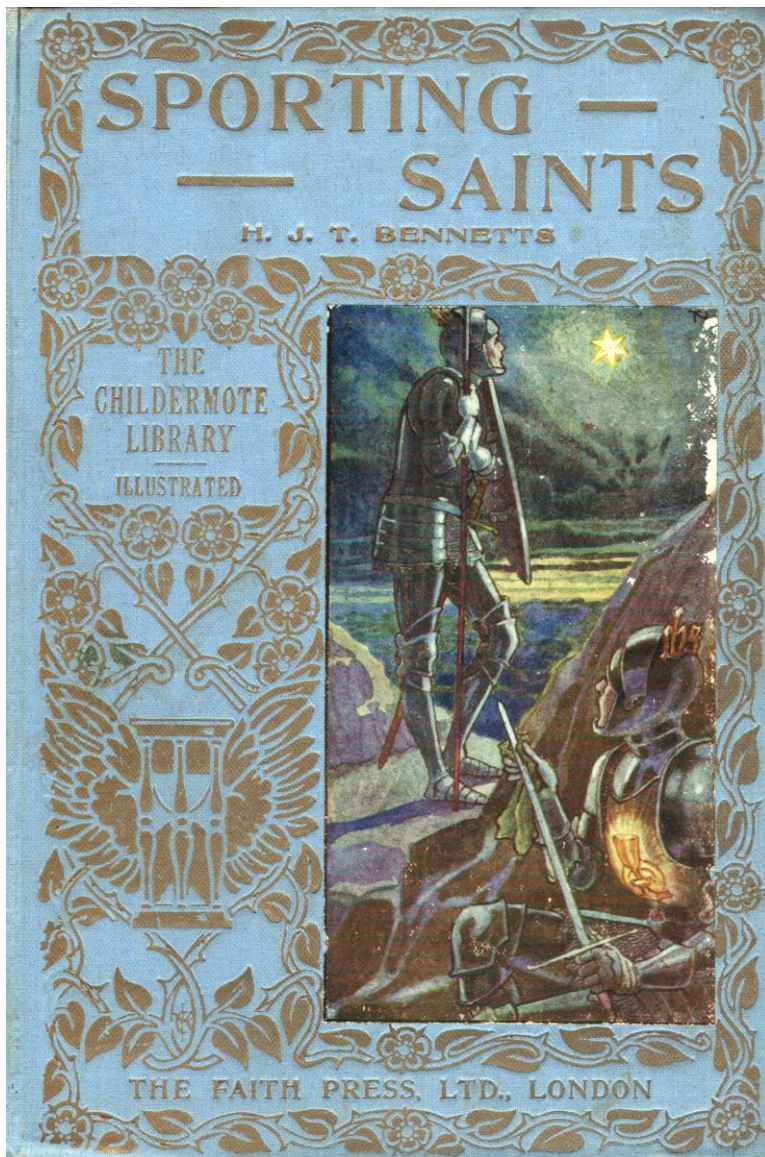
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* Purchase additional years at the current rate. Life Membership is available for \$360 (\$250, age 65 and over).

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 Editors; comments on the Society's work, witness, gatherings, operations, and membership services, to the Secretary-Treasurer; theological and general comments, to the President.



Sporting Saints (1922), a collection of saints' lives for children, featured King Charles the Martyr among many others. His story is excerpted beginning on page 21 of this issue.

ISSN 1540-045X