

SKCM News

The Magazine of the Society of King Charles the Martyr
American Region Edition: December, 2015



Five Children of King Charles I (after Sir Anthony van Dyck, 1637, NPG 267)

'Remember!'

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THE SOCIETY OF KING CHARLES THE MARTYR

XXXIII ANNUAL SOLEMN MASS OF SAINT CHARLES, King and Martyr

11 a.m., Saturday, 30 January 2016

Church of the Holy Communion, Charleston, SC
The Rev'd M. Dow Sanderson, *SSC, Celebrant/Preacher*

Music: Mozart's Spatzenmesse, with orchestra

Mass with full propers & other traditional music,
Walsingham Angelus, & Benediction after luncheon

Followed by **BARBECUE BUFFET LUNCHEON
& INFORMAL MEMBERSHIP GATHERING.**

Reservations required for lunch. \$20 per person.

Checks payable to "Holy Communion" - memo line "SKCM"

Send by 20 January to the church at

218 Ashley Ave., Charleston, SC 29403

Church web: www.holycomm.org

Contact: 843-722-2024 or fatherdaniel@holycomm.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!*

News

Upcoming Annual Masses

XXXIV Annual Mass: S. Clement's Church, Philadelphia, PA, 28 Jan. 2017. The Rt. Rev'd Rodney R. Michel, D.D., retired Suffragan Bishop of Long Island & Asst. Bishop of Pennsylvania, Select Preacher.

Membership Updates April – September 2015

New Members

Mason G. Alexander, Esq., of Charlotte, NC
The Rev'd Richard C. Alton, of Philadelphia, PA
Rachel E. Dunn, of New York, NY
The Rev'd W. Pat Edwards, of Baton Rouge, LA
Susan S. Fulljames, of Ridgefield, CT
The Rev'd Charles F. Hart III, of Chevy Chase, MD
James A. Hawkes, of Saskatoon, SK CANADA
Benjamin D. Letzler, of McLean, VA
The Very Rev'd Robert S. H. Mansfield, SSC, of Parry Sound, ON CANADA
Calvin J. Marquis, of Sarasota, FL
Matthew Maule, of Round Hill, VA
Thomas Evan Miller, of Versailles, KY
The Rev'd Jonathan Mitchican, of Drexel Hill, PA
James G. O'Callahan, of Los Angeles, CA
The Rev'd Deacon Todd Renner, of Versailles, KY
Thomas W. Royce, of Wilmington, DE
Roger M.L.V. Schmitt, of Woodside, NY

The Rev'd Deacon Michael R. Seward, Esq., of Sunbury, PA
Benjamin Singer, of Saint Inigoes, MD
John R. Stoffer, of Bloomington, IN
The Rev'd Alan R. Tilson, of Kansas City, MO
The Rev'd Charles Warner, of Sydney Forks, NS
CANADA

New Life Members

Charles F. Evans II, of Greenville, NC
The Rt. Rev'd Jack Leo Iker, SSC, D.D., of Fort Worth, TX
Calvin J. Marquis, of Sarasota, FL

Reinstated members

John E. F. Hodson, of E. Weymouth, PA
Nicholas J. Louras, of New York, NY

Deaths

Michael Arrington, of Philadelphia, PA (died in late 2012)
Prof. William J. Clark, of Algoma, WI
The Rev'd Richard Cornish Martin, D.Min., SSC, OL, of Durham, NC
William K. Pace, of Los Angeles, CA
The Rev'd Canon Nelson B. Skinner, SSC, of Liverpool, NY
MSGT George L. Voltz, USAF Ret., of Logansport, IN

Obituaries

THE REV. DR. RICHARD CORNISH MARTIN, SSC

October 15, 1936 – June 27, 2015

We are grateful to The Rev'd John D. Alexander, Ph.D., SSC, OL, Regional Superior, and Adam J. Barner, Editor of AVE, in their roles with the Society of Mary for sharing the following obituary with us. It appeared in the Annunciationtide 2015 American Region Edition of AVE. Both are also faithful SKCM American Region members.

Father Martin was noted for his personal support of the devotional societies. In addition to the ground covered in the text below, he had been a SKCM member since 1991, including serving as select preacher at our 2011 Annual Mass. In 2009 he was one of the inaugural members of the Archbishop William Laud Society (OL), an honorary distinction within the Society. He served as rector and friend for four of our ten current Board of Trustees members, both at St Paul's K Street and Advent Boston, with two of them serving with him as senior warden. He believed in and practiced a bottom line of "majoring in majors" and saving souls.

Well done, good and faithful servant. May Christ receive him who has called him, and may the angels lead him into Abraham's bosom.

+ + +



Richard Cornish Martin was born and grew up in Philadelphia. He attended St. Barnabas' Church in Germantown, where he served as an acolyte and thurifer; he also played the organ both at St. Barnabas' and at a local Baptist church. He was confirmed in 1954 by the Bishop of Pennsylvania.

At Pennsylvania State University he majored in pre-Veterinary Medicine. During his college years, he was the organist at St. Andrew's Episcopal Church in State College, Pennsylvania, and participated in the Canterbury Club and the University Christian Association.

In response to a developing sense of call to the priesthood, he was sponsored for ordination by Saint Andrew's Church and was made a postulant in the Diocese of Central Pennsylvania. After graduating from Penn State in 1958, he went to

Virginia Theological Seminary on a Bishop Payne Scholarship for African-American seminarians. His seminary fieldwork assignment was at St. Paul's Parish, K Street, in Washington DC, under the supervision of the Rector, Fr. James Richards. During the summer between his middler and senior years he attended the International Student Christian Association Conference in Strasbourg, France, the first of many such trips abroad for summer schools and conferences in such locations as Oxford University and the Anglican Centre in Rome.

After graduating from Virginia Seminary with his Master of Divinity (M.Div.) in 1961, he was appointed to the combined position of Episcopal Chaplain at Penn State and Assistant at St. Andrew's. He was ordained Deacon on June 15, 1961, and Priest on January 13, 1962, by Bishop John Heistand of Central Pennsylvania.

In 1966, Fr. Martin accepted an appointment to a similar combined position of Episcopal Chaplain at George Washington University and Assistant at Saint Paul's Parish, K Street, in Washington DC. He was eventually appointed Senior Curate at Saint Paul's, a full-time position.

During this period, the Rector of St. Paul's nominated Fr. Martin as a candidate for Suffragan Bishop of the Diocese of Washington (when the diocese had determined to elect an African-American Suffragan). Canon John T. Walker won the election, becoming Suffragan Bishop in 1971, and subsequently Bishop of Washington from 1977 to 1989.

In 1973, Fr. Martin was called to become Rector of St. George's Church, a predominantly African-American parish, adjacent to Howard University in northeast Washington DC. He undertook doctoral studies at Howard University Divinity School, earning his Doctor of Ministry (D.Min.) degree in 1988, with a thesis on the history of the Catholic Devotional Societies in the Episcopal Church. During the 1980s, Fr. Martin was nominated as a candidate for Bishop of the Dioceses of Milwaukee and Northern Indiana. In both cases, he allowed his name to go forward, but later remarked that he "learned not to take things too seriously."

After sixteen years at St. George's, Fr. Martin received in 1989 a surprise call to become Rector of Saint Paul's Parish, K Street, which had become embroiled in conflicts among the rector, vestry, bishop, and diocese. After a year at K Street, he turned down an opportunity to stand for election as Suffragan Bishop of Chicago after being named as one of five candidates. Many observers believed he was assured to win if he ran, but he felt that St. Paul's needed him more.

After seven “tumultuous years” at St. Paul’s, Fr. Martin took a sabbatical to consider his future; he received a call in 1996 to serve as Interim Priest at the Church of the Advent, Boston, whose Rector, Fr. Andrew Mead, had just been called to St. Thomas, Fifth Avenue, in New York City.

After three years, in 1999, Fr. Martin officially retired and moved from Boston to South Carolina to share a home with his nephew. Here Bishop Edward Salmon — with whom he had been friends since they were seminarians together at Virginia — called him out of retirement to serve as Interim Rector of St. Mark’s, Charleston: the first of several such assignments. He subsequently moved from South Carolina for a time to Baltimore, Maryland, and finally to Durham, North Carolina, where his nephew was appointed Provost at North Carolina Central University. During his retirement he served in various capacities at Grace Church, Pittsburgh, and St. Thomas, Church, Fifth Avenue, New York City. In his final years, he helped out at St. Timothy’s Church in Raleigh, and St. Titus’ Church in Durham, North Carolina.

Throughout his years of priestly ministry, Fr. Martin was a well-known figure in the Episcopal Church at large, and in the Anglo-Catholic world in particular. He served for many years on the Board of Trustees of Nashotah House. He was a member of the Confraternity of the Blessed Sacrament, and served on the Council of the Guild of All Souls. He joined the Society of the Holy Cross (SSC) in 1971.

Last but not least, Fr. Martin joined the Society of Mary in 1964 and served as the first Superior of its American Region for 46 years, from 1967 until 2013. A resolution honoring Fr. Martin presented at the 2013 Annual Meeting noted his many achievements in this position. Under his leadership, the Society of Mary’s American Region grew and became a significant presence among the Catholic Devotional Societies in the United States.

Reflecting on his journey in November, 2014, Fr. Martin wrote: “From beginning to end, it has been one call after another, applying for nothing, searching for nothing, expecting nothing. It was always a surprise and a blessing, as well as an opportunity to serve in places I would not have thought would call me. I look back in utter amazement, and a sense of tremendous joy and thanksgiving.”

The Society of Mary’s American Region likewise remembers Fr. Martin’s tenure as Superior with tremendous joy and thanksgiving. “Well done, good and faithful servant ... enter into the joy of your Master.”

Ordination & Consecration Anniversaries (2016)

Congratulations!

[We note these anniversaries in advance so members may 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!

50 Years

The Rev'd William D. Loring, Ordained 18 June 1966

The Rev'd Donne E. Puckle, SSC, Ordained 26 December 1966

45 Years

The Rt Rev'd Seraphim Joseph Sigris, Consecrated 19 December 1971

The Rev'd Philip C. Jacobs III, Ordained 29 May 1971

The Rev'd Andrew C. Mead, SSC, OBE, D.D., OL, Ordained 18 December 1971

40 Years

The Rev'd Victor E. Hunter, Jr., Ordained 13 October 1976

25 Years

The Rev'd Anthony F.M. Clavier, S.T.D., Ph.D, Ordained 2 October 1991

The Rev'd Brian K. Burgess, SSC, Ordained 18 December 1991

The Rev'd Dr. Joseph Walter Lund, Ben., Ordained 20 December 1991

20 Years

The Rt Rev'd Charles George Fry, Ph.D., Consecrated 26 May 1996

10 Years

The Rev'd Jonathan A. Mitchican, Ordained 16 December 2006

The Rev'd Dr. W. Ralph Gardiner, Ordained 23 December 2006

5 Years

The Rev'd Robert J. Hendrickson III, Ordained 15 January 2011

The Rev'd Aaron J. Oliver, Ordained 31 July 2011

The Rev'd Charles Francis Hart III, Ordained 6 August 2011

The Rev'd W. Patrick Edwards, Ordained 8 December 2011

Features & Devotions

Charles I's Last Meeting with his Children

29 January 1649 (from Evelyn Anthony, *Charles the King*, London: Museum Press Limited, 1951):

“And on Monday, the night before [King Charles] was to die, he was allowed to see his children.

“Their last meeting had been at Hampton Court, and that too was by courtesy of Cromwell, who was such a good father himself. Then, three children had come to him, now there were only two, for his second son James had escaped long before and was safe with his mother in France. Charles had been waiting impatiently by the window, but it was too dark to see their arrival. When he heard the sound of steps outside his room, some of them light and quick, he turned quickly to Juxon who was standing at the side of the room.

“Pray that I don't break down before them! Whatever their last memory of me, it must be one of courage!”

“It will be, Sire,” the Bishop answered. “Prepare yourself, they're in the ante-chamber.”

“They came into the room alone, the little Princess Elizabeth, aged thirteen, holding her nine-year-old brother Prince Henry by the hand, and they hesitated, staring at their father as if he were a stranger. It was nearly two years since they had seen him last. Charles walked towards them slowly, and bending down he took his daughter in his arms. He felt the child stiffen as if she were going to pull back, and then suddenly she threw her arms around his neck.

“Papa! Oh, Papa!”

“The little Prince came clamouring to be kissed and embraced with his sister, and for some moments Charles knelt and held them to him, and the Bishop moved to the door and slipped out, leaving them alone.

“Elizabeth, come, let me look at you—and Henry too. How big you have both grown! Why, my son, you're quite the man,” he said gently, stroking the little boy's head. “Come and sit down with me, here.”

“They went with him to the fireplace, where a heap of logs were burning brightly, and Charles lifted the boy upon his knee and held his daughter close to him, his arm round her waist, hers round his neck.

“My children,” he said at last, “my dear children, now I am truly happy.”

“Elizabeth's eyes were big and blue and very like his own; there was a shade of red in her brown hair. “You are a true Stuart,” he told her proudly. “And you, my little son, You are of the Blood Royal, and that is why I must speak to you, not just a your Papa who loves you,

but as the King to a Prince and Princess of England. Come closer still, Elizabeth, and listen to what I tell your brother. When I am gone you must remind him of it at all times.’

“The firelight blazed and flickered on the small face turned up to him, its forehead shadowed by long curling locks of hair. It was the face of a puzzled little boy who had to be made to understand death and the rights of Succession to a Crown. Charles bent down and kissed him on the forehead and then began to speak very quietly.

“Sweetheart, they are going to cut off your father’s head.’ The boy’s eyes opened but he did not speak. ‘They are going to cut off my head,’ Charles repeated slowly. ‘Mark, my child, what I am saying; they will cut off my head and afterwards they’ll try to make you King. But remember this; you must not be a King so long as your brothers Charles and James live. Do you understand, sweet one? You must never let them make you King. Give me your promise.’

“The little Prince’s frightened eyes began to fill and then to overflow with tears. He put his knuckles to his mouth and bit them, gazing at the gentle, serious face above him.

“You must not be King, my son.’, Charles prompted him, and the child choked through his tears and promised.

“I will be torn to pieces first, Papa.’

“You are my son and a brave and good boy,’ Charles whispered to him. ‘Hold fast to me now, and do not cry. Elizabeth, my daughter, now I must speak to you.’

“Tell me what you want me to do,’ the little girl begged him. She leant her head against his shoulder. ‘I will do anything you say, Papa.’

“First, I want you to promise not to grieve for me,’ Charles said. ‘I shall die a glorious death, my child, remember that. I shall die for the liberty of my people and their ancient laws and for the truth of our Protestant* religion. You must never forget these things or be tormented by what happens to me. I repeat it again, sweetheart, it will be a glorious death and I am ready for it. Your father is not afraid, nor must you be.’

“No, Papa, I’m not afraid, I promise you.’

“And you must forgive my enemies as I have forgiven them,’ he said. ‘That is God’s commandment and we must obey it. Never forswear your faith my child; guard it jealously and live by it always.’

“I will, Papa, and I will see that Henry does so too.’

“Take care of Henry,’ Charles told her, and taking her hand he placed it in her brother’s. ‘Hold fast to each other after I am gone, and never forget what I have told you. And give this message to your mother, Elizabeth, whenever God pleases to reunite you and you can tell her in your own words. Tell her,’ he said slowly—and for a few seconds he was far away from them, back in Whitehall in the happy, vanished past—“tell her that my thoughts have never left her for a moment, and that my love for her will be the same to the last day of my life.’

“Then there was silence; he sat with his son gathered into his arm, the child’s face hidden against his coat. The little Prince was too tired and overwhelmed to cry any more. He held on to his father as if he would never let him go. The Princess Elizabeth moved and climbed on to his knee and they sat all three together without speaking for some moments.

“At last, very gently, Charles set them down.

“On that table there’s a box,’ he said. ‘Come with me and we will open it. I have a few gifts for you.’

“To the Bishop he had shown some signs of distress the previous evening because he had nothing to distribute to those who had served him. Money and jewels had all been taken from him. He possessed nothing but his suits of clothes and the few jewels he wore. The box contained some broken Garter Stars and two ornaments of Saint George set with diamonds which were also broken. His rings, and the magnificent Garter ornament, were all he could bequeath to Henrietta.

“Juxon!

“As he opened the box and kissing each child divided the few ornaments between them, he signaled the Bishop to come in.

“We have said our farewells,’ he said quietly, ‘and I have given to them all I have left to give in this world, except my blessing. Kneel down, my little ones.’

“He stood with his hand upon their heads, the dark and the fair, and asked God to protect and succour them in their orphancy, and as their father, he blessed them and asked that they would pray for him.

“The Princess Elizabeth who was to die in his old prison at Carisbrooke Castle within a year, and the Prince who would not survive into his manhood, answered him together.

“Amen, Papa.’

“And now good-bye, my little ones. By tomorrow it will all be over. Do not forget me.’ He turned away from them and called out in a shaking voice to Juxon, ‘Bishop, take my children away now, I beg of you . . .’

“Juxon caught both their hands and led them out. They had a last sight of their father who turned round, putting his handkerchief back in his pocket, and waved to them. He was smiling.”

* By ‘Protestant’, the King did not imply that he did not regard the Church of England as other than a Branch of the True Catholic and Orthodox Church. When his mother-in-law, Marie de Medicis, papal legates, and the Venetian ambassador encouraged him to join the Roman Communion and become a ‘Catholic’, King Charles was known to reply, “But Ma’am [Sir], I *am* a Catholic.” In the usage of the time, ‘Protestant’ meant ‘not Roman Catholic’ and thus referred both to the Church of England and the Lutheran, Calvinist, and other bodies which today are called Protestant.

On Whig Historians

from the Author's Introduction to

Charles the King: A Chronicle Play by Maurice Colbourne, London: Figurehead, 1937

(donated to the Society by Mr. David Trumbull)

“[This] point is perhaps the most disputatious. For England to have cut off the head of a man who was not only her anointed King but also a quiet, conscientious, domesticated, law-abiding, cultured gentleman, seemed an action so drastic for a non-Latin race to take that my curiosity was pricked to investigation. I found, of course, that England did nothing of the sort. Charles's head was cut off, not by England, but by a military clique that found itself high and dry, and successful, after the Civil War and knew, by the ominously popular risings for the King, that it was a case of his head or theirs. In short, I found whitewash on Cromwell, and blackwash on Charles: in other words, Whigwash on history. I found three thick coats, the Whigwashers in chief being Carlyle, Macaulay and Gardiner (the last being on his mother's side a descendant of Cromwell). I, like most people, was brought up on Gardiner, and now see that no blame attaches to XIX-Century historians, for they were but writing of other times inevitably in the spirit of their own. And that spirit was the same that had cut off Charles's head, the spirit of money without obligations, of power without responsibility, of rights without duties, of freedom without service. It was the spirit that reached its hellish apotheosis in the Industrial Revolution, and will be epitomized for all time by the remembrance of children falling into the spinning machinery and being cut to pieces there because they were too tired to keep awake, and of women being taken into the mines and harnessed like beasts. At such spectacles no Whig historian (there were no others, so complete was the victory) thought fit to lift a finger or raise a hair. Why should they? Such things were normal, part and parcel of the life in which they moved and had their being; and on this kind of canvas they painted their romantic pictures of a Wicked King called Charles and a Great Deliverer called Cromwell. The successors of Cromwell and his backers, under new names and new titles, were still in the saddle, heroes and money-spinners all.

“They are still in the saddle to-day. But to-day we are at least beginning to see the XIX Century for the cruel, ugly thing it was. New historians are probing behind Gardiner into the records that he used and into others since unearthed, and their interpretation differs from his. Fairy-tale history dissolves before the meticulously authenticated evidence of the Petries and the Muddimans, and goes down before the broadside onslaughts of the Chestertons and Bellocs. In short, the process of de-Whigging history is afoot, and if this play helps in that process it will not have been in vain.”

[We may be thankful that since Colbourne wrote, new generations of revisionist historians have continued the movement, to uncover the truth of King Charles's times, whose beginning he perceived in 1937. -MAW]

Cross and Crown in Royal Heraldry

by Alexander Roman, Ph.D.

[reprinted from June 2009 SKCM News]

The heraldic use of the cross by Christian sovereigns and their kingdoms has long been a topic for scholarly study and discussion with particular interest paid to the way crosses have been cast as specifically royal emblems.

The cross naturally became the most important symbol representing Christ Himself as the instrument of His salvific death on Golgotha and the shared emblem of Divine protection by all Christians.

But evidence appears to indicate that the cross as we know it today as having evolved from the “Chi-Rho” symbol or “XP” as the first two letters of Christ’s Name in Greek or *Christos* - *Χριστος*. This symbol was worn by Roman soldiers on their helmets and shields during the pagan era with some suggesting that it was a monogram for *Pax Romana*.

However this may be, the Emperor Constantine’s pre-battle vision affirming to him that “By this sign you will conquer,” (*In hoc signo vinces*) did not involve creating a new cross emblem for his soldiers (as there was no time to do that) but involved merely a new interpretation of the symbol his men already displayed on their armour. Thus was born the first of many forms of the cross of Christ, the “cross of Constantine” with imperial associations. The early Greek-style crosses, then, were based on the lettering of the Name of Christ, rather than a representation of the Cross of Calvary or the actual Cross on which Christ died.

The eight-pointed, equilateral Greek cross was also popular in Roman heraldry, but it was not a development of the Chi-Rho symbol. The Romans saw themselves as having inherited the imperial and military tradition of Alexander the Great and so adopted this form of Alexander’s Star of Vergina (“Vergina” being his mother’s name and her royal lineage).

The original Star, of course, had sixteen points but this was properly the royal cipher of Alexander alone. Other versions to be used by his subjects usually had eight points; these forms entered into the material cultures of the peoples in northern Africa and Asia that Alexander had conquered and Hellenized. They can be seen in their stitching and other artistic patterns to this day. Thus, the Romans bore the eight-pointed and imperial Star of Vergina to remind themselves of their heritage as Alexander’s conquering descendants. (In fact, it was the Romans who had given him the appellation “Alexander the Great” while the Greeks called him “Alexander the Invincible”.)

From this form of the imperial Star of Vergina there developed the cross that was a union of the three crosses of the patron Saints of the nations of the British Isles (Saints

George, Andrew and Patrick) otherwise known as the “Union Jack.” This was the English world’s inheritance from “Britannia Romana” along with the Græco-Roman appetite for empire-building. The Union Jack is therefore a royal cross displayed in three colours also deemed to be of both Christian and royal provenance: red, white and blue.

The colours themselves derived from hallowed stories about, for example, a red cross appearing on a white cloud before the eyes of King Richard’s army in the Holy Land following an invocation to Saint George for victory against a larger Saracen force or the Scots’ vision of a cross of Saint Andrew in clouds appearing above them on the blue sky in similar circumstances in Northumbria. Once a “King of Arms” gets to work on symbolism, there was simply no end to the historic/mythic explanations for symbols and their colours that were to be had!

Royal crosses all shared a unique feature – they were all crosses carried on banners and emblems by armies into battle. The Crusaders were among those who put the cross of Christ to a colourful, if less than Gospel-inspired, use.

Thus, crusaders from Brittany bore a black cross, whilst those from Lorraine had a green one. Crusaders from Italy and Sweden bore yellow crosses. Those from Burgundy and Gascony bore red and white Saint Andrew’s crosses respectively. England switched from its reported earlier white cross to red sometime in the XIV Century leaving the white cross to the French.

The Knights Templar developed their own form of the red cross and were later given the papally-approved right to bear a two-bar (patriarchal) cross that would also become the “cross of Lorraine.” Answerable only to God and His vicar, the pope, the Templars likewise developed the “cross in the crown” emblem signifying Christ the King.

The spiritual Kingship of God was therefore always linked to the royal authority of God’s anointed kings and emperors. To “fly the King’s colours” meant to fly the particular royal cross that served as an heraldic symbol of identity and as a silent prayer for heavenly protection. The flying of the “Oriflamme” by the Kings of France at the Abbey of Saint Denis near Paris to mark the beginning of war-time hostilities is another example of this tradition.

The Bible is replete with references to banners that bear symbols indicating the people’s submission to God and request for His protection, much like those on the pagan “vexillols,” or banners with metal iconic representations at the top of poles – the forerunners of our flags - of the Roman armies.

The tradition of carrying such vexillols (from which the term “vexillology” referring to the study of flags is derived) spilled over into the Christian veneration of the Holy Cross at Constantinople and Jerusalem.

It was said that when Saint Helen discovered the True Cross at Jerusalem, it was hoisted up for the veneration of all – something that would have come quite naturally to the Roman soldiers with her who were accustomed to the familiar sight of their vexillary poles.

In Constantinople, very large Crosses were carried through the streets in memory of this. To this day, the Orthodox services for Holy Cross Day imitate this practice by means of a rite where the clergy hold a large blessing Cross from just above the floor and then slowly raise it upward as *Kyrie Eleison* is chanted four hundred times. Processions with the Holy Cross are universal in Catholic/Orthodox Christendom as part and parcel of the honour given to it as the emblem of salvation.

The Western liturgical hymn “Vexilla Regis” was written by Venantius Fortunatus (c. 609) in honour of a relic of the True Cross sent to Queen Radegunda by the Byzantine Emperor Justin II and his Empress Sophia. The hymn was first sung as the holy relic was carried in procession to Radegunda’s convent where she had retired. The hymn was traditionally sung in the Catholic West on Holy Cross Day and during Vespers in Holy Week until Maundy Thursday. It was also sung on Good Friday when the Blessed Sacrament was taken from the repository to the altar and whenever the relic of the True Cross was venerated. The existence of more than fifty English translations of the hymn provides evidence of the extent of its use.

The children of Israel used the Ark of the Covenant in a similar way and also the bronze snake that Moses had raised in the desert to protect the people against poisonous snake-bite. So much veneration did the bronze snake receive from the Israelites that it was later ordered destroyed for fear they would fall into idolatry by means of it.

Christian crowns came to be associated with crosses soon after the Roman persecutions against Christians ceased. Crowns ornamented with crosses came to independently symbolize Christ Himself without reference to earthly kings. So fused was the Divine Right to Rule with Christian kingship that crowns were looked upon as almost liturgical, ecclesial items. Indeed, the rite of crowning of kings and emperors was sometimes listed as a separate sacrament, an event that produced such an overflowing of Grace in the royal recipient that miracles of healing were often reported at coronations (*e.g.*, the royal touch) and liturgical actions reserved to the church hierarchy alone could also be allowed, at the time of coronation, to kings.

The Crown of Saint Edward itself, as it evolved over time, came to reflect the features of the Royal Union Banner. It was not only adorned by crosses and fleurs-de-lys (symbolic of the Holy Trinity and of the Blessed Virgin Mary), but its arms formed an equilateral Greek Cross with a cross pattée at the top, with the *fleurs-de-lys* placed where the arms of the “X” would be.

The cap of the crown is purple which is the “most royal” of colours, formerly reserved to the Roman Emperor as the most expensive of dyes (purple-sellers had to dive into the Mediterranean to obtain the shells from which the purple dye was extracted, a most dangerous business. Saint Paul’s first convert in Europe was Saint Lidia, herself a purple-seller and therefore well-off financially). Whenever the royal purple colour was “imitated” in other representations, it was rendered as red (thus, the royal army wore red coats, *etc.* Other royal colours include blue, white and green. Blue was the colour worn by the Children of Israel to indicate their loyalty to God and His covenant. The phrase “true blue” has come to mean dedication to God and His anointed king. The Romans always dressed those about to be crowned or appointed to high office in white or the “toga candia.” This is why Herod had Christ dressed in a white robe as he and his men derided him. This is also the root of the word “candidate” to this day (although we don’t dress our political candidates in white – probably due to all the mud-slinging in contemporary politics).

The colour green was honoured as a colour of the Holy Spirit and of wisdom. This relates to the meeting of Abraham with the Three Men beneath the Oaks of Mamre (the source of Saint Andrei Rubleev’s Icon of the Old Testament Trinity). This religious theme has been intertwined with that of “Oak-Apple Day” when King Charles II hid from Cromwell’s soldiers in a hollow oak tree. Oaks have long been hallowed by Celtic tradition as well. Green was also the colour of the French Royal Order of the Holy Spirit.

Royal chapels and churches in the British tradition often sported crowns of Saint Edward mounted on top of the steeple crosses to indicate their special status.

The same was true of the special pin of the Romanov Tsars, given to Orthodox priests as a reward for their loyalty, which featured an ornate Orthodox cross of Calvary (with three “tiers” represented on it – the longer middle tier for the Hands of Christ, a smaller one above denoting the board on which Pilate wrote the charge against Christ in three languages and a larger one toward the base on which Christ’s Feet were nailed and depicted in a slanted position – this cross type is generally seen on top of Russian Orthodox church domes/cupolas). This emblem was surmounted by the crown of (Saint Vladimir) Monomakhos.

Such regal representations of the cross also served to underscore the closeness of the king/emperor to God and his “sacramental status.” The regicide of Saint Charles, King and Martyr was avenged for precisely this reason and the Society of King Charles the Martyr continues to carry on the penitential spirit surrounding the hallowing of January 30th in expiation for that sin the responsibility for which was always historically borne by the entire kingdom of the wrongfully slain monarch (which is why many European countries economically “excommunicated” England and refused to do business with it after 30 January

1649). In short, to attack the king was to attack the cross of royal authority which was an attack on Divine authority.

By way of closing endnote, it is interesting that at the same time the Puritans did away with Saint Charles, King and Martyr, they also attacked the religious symbolism of the royal cross, especially as illustrated in the crown, orb and Speaker's mace (which the tyrant Cromwell had a deep loathing for and had them desecrated as "baubles for people to gawk at"). Cromwell, correctly, understood the crown as an icon of Christian royalty but which he could not separate from its Divine connections. As is the case with all iconoclasts, it mattered not to him whether crosses were trampled under foot along with the crown.

Cromwell's attack on the British Crown with its crosses would have been universally understood by all Christian peoples throughout Europe not only as an attack against kingly authority, but also against the Divine authority that had appointed the king to rule over the people. Such an attack would have also been understood by Christian Europe as "proof positive" that King Charles's execution was indeed a royal martyrdom for which the victim would have been automatically vouchsafed a truly "incorruptible crown" of glory in heaven before the King of kings.

* So prized was the dye, that its preparation in the laboratory was nearly as much desired as was the mythical 'Philosopher's stone' by the alchemists, precursors of modern chemists. The synthesis of indigo, or indigotin, by Adolf von Baeyer in 1878, commercialized within a decade, marked the beginning of the modern chemical industry. For it, von Baeyer was awarded the 1905 Nobel Prize in Chemistry. *—Ed.*

The Coronation of King Charles I – 2 February 1626

from *Charles I: The Personal Monarch* by Charles Carlton

2nd Ed., London & New York: Routledge, 1995*

“. . . [I]t was alone that Charles had to board the barge at Whitehall Steps at nine in the morning of 2 February, ‘a very bright sun-shining day’, to be rowed the few hundred yards to Westminster. He entered the great hall where the Archbishop of Canterbury, George Abbot, showed him the symbols of office: swords, spurs, cups, plate, sceptre and crowns. At ten the king walked in procession to the west door of the abbey, and Abbot introduced him to the congregation:

I have come to present unto you your king, King Charles, to whom the crown of his ancestors and predecessors is now devolved by lineal right, and he himself come hither to be settled in that throne, which God and his birth have appointed for him. And therefore I desire you, by general acclamation, to testify your content and willingness thereunto.

Unhappily many of the congregation could not hear the archbishop, while others expected him to go on for a little longer, so an embarrassing silence met his appeal for general applause until Lord Arundel prompted the congregation with shouts of ‘God save King Charles!’ Charles sat on his throne just below the altar, while the nobility paid homage, and Bishop Senhouse of Carlisle preached a sermon on the text, ‘Be faithful unto death and I will give you the crown of life.’ Abbot administered the oath, which Charles took, kissing the Bible [the beginning of the Gospel of S. John, just as at the Last Gospel], and the choir sang ‘Come Holy Ghost, our souls inspire and lighten with celestial fire.’ Then two bishops said the litany. For the climax of the service Charles’s sumptuous robes were removed to reveal clothes of white satin, as if to symbolize his marriage to the people of England. Abbot anointed the king’s shoulders, head, arms and breast with the sacramental oil, invested him with the robes of Saint Edward the Confessor and the royal sword and spurs. After taking communion, with Abbot administering the bread and Laud the wine, the six-hour ceremony was over, and Charles changed into a suit of red and black velvet to be quietly rowed back to Whitehall.

“The coronation was a ceremony that meant much to Charles, a man who set great store on ritual. He had the sacramental oil made up to his own special formula (which has been used ever since) of orange flowers, roses, cinnamon, jasmin, sesame, musk and civet. He appointed a committee of bishops to determine the correct form for the service. Throughout his life Charles saw things in ceremonial, or symbolic terms. With the oil God had anointed him king, making sinners as well as traitors of all who opposed his divinely sanctioned rule. His coronation was a sacrament as inviolable as marriage: he that God hath placed on the throne of England let no man put asunder. In his coronation oath Charles promised to ‘grant and keep and by his oath confirm to the people of England the laws and customs to them

granted by the kings of England . . . and to the clergy . . . agreeable to the prerogative and the ancient customs of the realm.’ The proviso about the prerogative made this oath especially acceptable for Charles, as did its promises ‘to keep peace and Godly agreement’, and ‘cause law, justice and discretion to mercy and truth to be executed.’ Thus he believed that breaking his coronation oath was literally ‘damnable’, jeopardizing his immortal soul. Charles felt the burdens of his office to be onerous ones, which he shared with . . . the Almighty.”

* Carlton’s notes cite for the description of the coronation the eye-witness accounts of Bradshaw, Herald of Arms (State Papers 16/20/12); Simonds D’Ewes, *The Autobiography and Correspondence of Sir Simonds D’Ewes*, ed. J. O. Hallwell (1845), I, pp. 292-3; and Laud, *Works*, III, pp. 181-2; and also Sir William Sanderson, *A Compleat History of the Life and Reigne of King Charles* (1658), p. 25.

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.

A Kalendar of Anniversaries

This *Kalendar of Anniversaries* has been compiled to address some of the devotional needs of S.K.C.M. members. These needs differ among members. As such, it is suggested that you select from it to suit your preferences and to enhance your own regimen of prayer and meditation. It appears in the Devotional Manual published by the Society, which members who do not already have this valuable work are encouraged to acquire it and through same inter alia to learn more about the background of the Kalendar.

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

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

January

- 1 King Charles II crowned at Scone, 1651
- 2 † Death of *James III & VIII*, Palazzo Muti, Rome, 1766
- 5 ☼ King Edward the Confessor, ancient Patron of England, died, 1066 (feast-day, 13 Oct.)
- 10 ☼ William Laud, Abp.M., beheaded, Tower Hill, 1645
- 15 King Charles I brought to Saint James's, 1649
- 17 Royal Warrant purporting to abolish the State Services, 1859
- 21 ☼ *Beheading of Louis XVI, King of France, 1793
- 27 Sentence, "death by the severing of his head from his body", pronounced on King Charles I, 1649
- 28 ☼ Charlemagne, Emp.C., First Holy Roman Emperor, 814
First Annual Mass of the American Region (in the present series) at S. Ignatius of Antioch, NY, 1984
- 29 King Charles's last contact with family (met with Princess Elizabeth, 14, and Prince Henry, 9), 1649
Equestrian statue of King Charles I at Charing Cross decorated for the first time, 1893
- 30 ☼ **Decollation of S. Charles, King & Martyr**, Whitehall, 1649
Society of King Charles the Martyr's first yearly Mass, at S. Margaret Pattens, London, 1895
First Society of King Charles the Martyr Annual Mass celebrated at Banqueting House, Whitehall, 1969
- 31 † Death of *Charles III*, called Bonnie Prince Charlie, Rome, 1788

February

- 2 **Coronation of King Charles I**, Westminster Abbey, 1626
"Be thou faithful unto death and I will give thee a crown of life." —Rev. II: 10
- 6 † King Charles II died, 1685
- 8 † *Mary, Queen of Scots, beheaded, Fotheringay, 1587
- 9 **Interment of King Charles I**, Windsor, 1649
- 18 ☼ Claude la Colombière, SJ, C., 1682
- 27 ☼ George Herbert, Pr., 1633

March

- 1 ☼ David, B.C., Patron of the Welsh Principality, c. 544
- 6 Henry, Duke of York (*King Henry IX*; Cardinal [Duke of] York; Henry Benedict Cardinal Stuart), younger son of *King James III & VIII*, born; Baptized by Pope Benedict XIII, 1725
- 16 ☼ John de Brébeuf, SJ, Apostle of the Hurons, Patron of Canada, & Companions, MM., 1649
- 17 ☼ Patrick, B.C., Patron of Ireland, c. 461
- 19 ☼ Joseph, Husband of B.V.M., Foster-Father of O.L.J.C., Patron of Canada & a Good Death
- 24 King James VI of Scots acceded to English Throne, upon death of Elizabeth I, as King James I, 1603
- 26 † Brian Duppa, Bishop, composed the first office for 30 January, died, 1662
- 27 † King James VI & I died at Theobalds House **Accession of King Charles I**, 1625
Easter Tuesday meeting of Mrs. Greville-Nugent & the Rev'd J. L. Fish founding S.K.C.M., 1894
- 29 ☼ John Keble, Pr., 1866
- 31 ☼ John Donne, Pr., 1631

April

- 1 **Finding of the Incorrupt Body of S. Charles**, K.M., at Windsor, 1813
 - ☀ Charles, Emperor of Austria & King of Hungary, “Prince of Peace”, died on Madeira, 1922
- 7 ☀ Tikhon of Moscow, C., XI Patriarch of Moscow and All Russia, 1925
- 23 ☀ George, M., Patron of the English Kingdom and the Order of the Garter, *c.* 303
- 24 Prince Charles invested Knight of the Garter, 1611
- 26 ☀ **Recognition of the *Cultus* of S. Charles**, K.M. (also called the Canonization) Convocation approved the State Service for 30 January, 1661
- 26 First church in the New World titled (1951) Saint Charles the Martyr, Ft. Morgan, CO, dedicated, 1957

May

- 1 **Marriage of King Charles I** (by proxy), Notre Dame Cathedral, Paris, 1625
- 7 **Exaltation of S. Charles**, K.M.; his statue replaced in Guildhall Yard, 1660
- 14 Royal Warrant directing the use of the Office for 30 January in all churches *et c.*, 1662
- 21 ☀ *Henry (VI) of Windsor, K.C., venerated at Eton and King’s College, murdered in the Tower, 1471
- 27 ☀ Augustine of Canterbury, OSB, Abp.C., Apostle of the English, First Archbishop of Canterbury, 604
- 29 **Restoration Day.** King Charles II born, 1630; restored, 1660

June

- 10 ☀ Margaret of Scotland, Q.W., 1093 (Translation, 19 June 1250; feast-day, 16 Nov.)
- White Rose Day;** Birth of Prince James (*King James III & VIII*), son of King James II & VII, 1688
- 13 **Marriage of King Charles I** at Canterbury after receiving Henrietta Maria at Dover, 1625
- 18 **Coronation of King Charles I** at Holyrood, 1633
- 19 King James VI of Scots born to Mary Queen of Scots & Henry Stewart Lord Darnley, Edinburgh, 1566
- 21 † Inigo Jones died “through grief for the fatal calamity of his dread master”, 1652
- 22 ☀ Alban, Protomartyr of Britain. *c.* 303 ☀ Thomas More, M., 1535 (beheaded 6 July)
- 30 † Henrietta, Duchess of Orleans, daughter of King Charles I, died, 1670

July

- 9 † Death of the Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M., 1949
- 13 † Cardinal Duke of York (*King Henry IX*), last male Stuart in direct line, died, 1807
- 17 ☀ Tsar Nicholas II Romanov & members of the Royal Family of Russia, Passion-Bearers under the Godless Yoke, shot by Bolsheviks at Ekaterinburg, 1918
- 31 ☀ Joseph of Arimathaea, C., from whose staff originated the Thorn of Glastonbury, 1st C.

August

- 1 † Queen Anne, grand-daughter of King Charles I, last reigning Stuart, died, 1714
- 7 ☀ John Mason Neale, Pr., 1866 11 ☀ John Henry Newman, Card.Pr., 1890
- 10 † Queen Henrietta Maria died, 1669 13 ☀ Jeremy Taylor, Bp., 1667
- 23 ☀ Rose of Lima, V.,Tert.OP, 1st American-born Saint canonized, 1671, Patroness of So. America, 1617
- 30 ☀ Charles Chapman Grafton, Bp., Co-founder SSJE & Founder SHN, died, 1912
- 31 K. Charles I grants charter to The Roxbury Latin School, West Roxbury MA (founder, John Eliot), 1645

September

- 3 **EXIT TYRANNUS:** Death of the Regicide Oliver Cromwell, 1658
To-day “died that arch-rebel Oliver Cromwell, called Protector.” –John Evelyn, *Diary*
- 7 Abolition of Episcopacy, 1642 16 † *Death of King James II & VII, 1701
- 8 † Death of Princess Elizabeth, Carisbrooke, 1650 18 ☀ Edward Bouverie Pusey, Pr., 1882
- 9 † Charles Fuge Lowder, Pr., SSC Founder of 26 ☀ Lancelot Andrewes, Bp., 1626
Societas Sanctis Crucis (SSC), died, 1880

October

- 13 ☼ Edward, K.C., Ancient Patron of England; translation of his relics and f.d., 1162 (d. 5 Jan. 1066)
- 15 ☼ Our Lady of Walsingham. King James II & VII born, 1633
- 28 Brian Duppa is chief consecrator of five bishops, the first after Restoration, at Westminster, 1660

November

- 3 ☼ Richard Hooker, Pr., 1600 Prince Charles created Prince of Wales, 1616
- 6 † Death of Prince Henry; Prince **Charles** becomes heir-apparent, 1612
- 14 Samuel Seabury consecrated first bishop of the United States of America, Aberdeen, 1784
- 19 ☼ **Nativity of S. Charles**, K.M.; Charles Stuart born at Dunfermline Castle to King James VI of Scots and his Queen, Anne of Denmark, 1600
- 30 ☼ Andrew, Ap.M., Patron of the Scots Kingdom, c. 60

December

- 1 ☼ Nicholas Ferrar, Dn., Founder of Little Gidding community, visited by King Charles, 1637
- 6 ☼ *Nativity of S. Henry of Windsor, K.C., 1421
- 8 ☼ Immaculate Conception, B.V.M. Under this title, the Mother of God is the Patron Saint of the U.S.A.
VIRGO PURISSIMA · MATER INTEMERATA · DOMUS AUREA · ROSA MYSTICA · TURRIS EBURNEA · SPECULUM JUSTITIÆ · REGINA MARTYRUM
- 9 † Sir Anthony van Dyck, primary portraitist of King Charles I, died, 1641
- 12 ☼ Nuestra Señora de Guadalupe, Patroness of the Americas & of Mexico, appeared to Juan Diego, 1531
- 23 **Baptism of S. Charles**, K.M.; month-old Charles Stuart baptized at Holyrood Palace, 1600
- 25 Nativity, O.L.J.C., Christmas Day: Under the 'Commonwealth' its celebration was prohibited, 1649-59
- 28 † Mary II (ruled jointly with William III of Orange, who survived her) died at Kensington Palace, 1694
- 29 ☼ Thomas Becket, Abp.M., martyred in Canterbury Cathedral at the altar, 1170 (7 July, transl. of relics)
- 31 Birth of Prince Charles (*King Charles III*), son of *King James III & VIII*, 1720

* Both Henry VI of Windsor (21 May; Nativity, 6 Dec.) and James II & VII (16 Dec.) have been venerated locally; their causes progressed, and then languished.

Note: The regnal names of the three Stuart claimants in the direct, male line are italicized. These are *Kings James III & VIII*, *Charles III*, and *Henry IX*.

Reports

Membership Report

Membership Growth Continues

Here is an **overview of the membership dynamics** for the end of the year, with the two preceding years shown for context. You'll spot the net growth of 44 (66 new or restored new less 6 died, 2 resigned, 11 suspended, and 3 moved but cannot locate) during the last 12 months:

| Date | Expir prev year | Expir this year | Prepaid | Hon & Life | Totals |
|-------------|-----------------|-----------------|---------|------------|--------|
| 30 Sep 2013 | 16 | 173 | 91 | 32 | 312 |
| 30 Sep 2014 | 14 | 210 | 83 | 36 | 343 |
| 30 Sep 2015 | 29 | 227 | 77 | 54 | 387 |

There are 29 delinquents at this point, higher than the 14 at this time last year; but noting that we have 44 more members today than we did a year ago with 66 of them new, a higher delinquency number may not a surprise.

Let's look at our **net gains** over the past three years. The trend is quite evident – a 24% gain in two years:

| Fiscal Year | Net Gain | New/Reinstated | Deaths/Resigns/Etc. | Net Total |
|-------------|----------|----------------|---------------------|-----------|
| 2012-2013 | 6 | 23 | 17 | 312 |
| 2013-2014 | 31 | 59 | 28 | 343 |
| 2014-2015 | 44 | 66 | 22 | 387 |

Our **average age** is coming down. For all members, the median age is now 60; for those who have joined during the last five years, it is 57, and for those new this year it is 50. We are getting a good number of new members in their 20s and 30s, and even a few in their late teens!

Our **jurisdictional diversity** continues. Here are percentage figures illustrated by clergy and lay (27% of our members are clergy). The “all” and 2014-2015 totals include current members only; the “join since 2010” figures are total joins without subtracting any losses:

| New Clergy | TEC etc. | Anglican | RC | Orthodox | Misc. | Unkn | Totals |
|-------------------|-----------------|-----------------|-----------|-----------------|--------------|-------------|---------------|
| All clergy | 60 | 38 | 1 | 2 | 3 | 0 | 104 |
| Join since 2010 | 28 | 16 | 1 | 2 | 3 | 0 | 50 |
| 2014-2015 | 11 | 4 | 1 | 0 | 0 | 0 | 16 |

| New Lay | TEC etc. | Anglican | RC | Orthodox | Misc. | Unkn | Totals |
|-----------------|-----------------|-----------------|-----------|-----------------|--------------|-------------|---------------|
| All lay | 169 | 45 | 37 | 9 | 8 | 15 | 283 |
| Join since 2010 | 78 | 25 | 27 | 3 | 6 | 20 | 159 |
| 2014-2015 | 29 | 6 | 6 | 1 | 2 | 6 | 50 |

Just think what would happen if each year every one of us would bring in one new member! This year, several members did just that, in fact recruiting several member each, so it can be done. This challenge would be particularly effective in building chapters; unlike the other devotional societies, where chapters are the building blocks in activities and membership growth and retention, most (in our case, 71%) of our members are the only Society members in their local churches. So, particularly if you are within that 71% majority, bring in a new member (or two or three). And if you want ideas on what local chapters and members can do in addition to faithfully reading our ongoing publications, let us know – we have them!

Yours in Christ and the Royal Martyr,
David Lewis, FAAO, Secretary-Treasurer

Financial Reports

Society of King Charles the Martyr, Inc.
Financial Statements for FY 2014-2015 & 2013-2014

2014-2015

2013-2014

Profit and Loss

INCOME

| | | |
|-----------------------------|---------------|---------------|
| Donations | \$ 11,932 | \$ 5,749 |
| <i>General</i> | 1,677 | 2,414 |
| <i>Annual Mass</i> | 3,880 | 3,335 |
| <i>Bequests</i> | 6,375 | 0 |
| Sales net of cost of goods | 1,970 | (690) |
| <i>Sales income</i> | 2,929 | 2,096 |
| <i>Cost of goods</i> | 959 | (2,786) |
| Membership dues | 7,320 | 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 | 2,310 |
| <i>Future years</i> | 1,665 | 960 |
| <i>Life memberships</i> | 2,100 | 1,415 |
| TOTAL INCOME | 21,222 | 10,764 |

EXPENSES

| | | |
|-----------------------------|---------------|--------------|
| <i>Annual Mass</i> | 4,440 | 2,163 |
| <i>SKCM News</i> | 4,606 | 3,365 |
| <i>Administration</i> | 2,212 | 1,815 |
| TOTAL EXPENSES | 11,258 | 7,343 |
| SURPLUS/(DEFICIT) | 9,964 | 3,422 |
| SURPLUS W/O BEQUESTS | 3,609 | 3,422 |

| | 2014-2015 | 2013-2014 |
|---|---------------|---------------|
| Balance Sheet – End of Fiscal Year | | |
| BALANCES | | |
| Bank of America – Operating | 3,697 | 2,066 |
| Bank of America – Restricted: Life/Ppd/Etc. | 14,274 | 14,324 |
| Bank of America – Endowment | 8,375 | 2,000 |
| Undeposited Funds – Operating | 50 | 43 |
| TOTAL ASSETS | 26,397 | 16,441 |
| LIABILITIES & EQUITY | 26,397 | 16,441 |
| Continuing Assets | 16,433 | 13,011 |
| Liabilities | 0 | 0 |
| FY Net Income | 9,964 | 3,422 |
| TOTAL LIABILITES & EQUITY | 26,397 | 16,441 |

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

Donors to the General Fund Fiscal Year 2014-15

(1 Oct. 2014 – 30 Sep 2015; \$1,677.00)

\$100 and up (7)

Prof. Thomas E. Bird, Ben.
Dennis P. Casey, Esq., Ben.
The Rev'd Brian Francis Duffy
The Rev'd F. Washington Jarvis, OL
F. Powell Johann, Jr.
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Up to \$50 (32)

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William Lee Younger, Jr.

(1) New Benefactor this fiscal year

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of The Order of Blessed William Laud, Abp., M.

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The Rev'd John David Alexander, *SSC*

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Nick L. Behrens

Suzanne G. Bowles, Ph.D.

Bernard P. Brennan, Ph.D. + 2006

Elizabeth Ballantyne Carnahan + 1972

Gary Adrian Cole + 1994

Richard G. Durnin + 2007

William M. Gardner, Jr. + 2012

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The Rt. Rev'd Joseph M. Harte, D.D.,
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Martin Joseph Havran, Ph.D. + 2000

Lee W. Hopkins

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The Rt. Rev'd William C. Wantland, J.D.,
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The Rev'd Canon J. Robert Wright, D.Phil.
(Oxon.), D.D.

Mark A. Wuonola, Ph.D., Ben.

The Rev'd Canon J. Robert Wright, D.Phil.
(Oxon.)

Mark A. Wuonola, Ph.D., Ben.

(list as of 30 September 2015)

Roster of Honorary Members

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 The Rev'd Robert J. Gearhart
 The Rev'd Canon & Mrs. Robert S.H. Greene, *SSC*, OL
 The Rev'd Kent Lambert Haley, Ben.
 The Rev'd Vern E. Jones
 The Rev'd Andrew C. Mead, *SSC*, OBE, D.D., OL
 The Rt. Rev'd James Winchester Montgomery, D.D.

Kenneth R. Nourse
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 The Rev'd Canon Barry E.B. Swain, *SSC*, OL
 The Rev'd Frederick S. Thomas, *SSC*, OL
 Pamela Warren
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ISSN 1540-045X