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*Our next issues will appear in June and July;  
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*Email Communiqué*  
**Society of King Charles the Martyr**  
**American Region**

May, 2011



EDITOR, MARK A. WUONOLA, PH.D. • WUONOLA@EARTHLINK.NET

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*Dear fellow members and supporters of S.K.C.M.,*

THE AMERICAN REGION'S **Mass Commemorating the Semiseptcentennial of the Recognition of the *Cultus* of King Charles the Martyr** was held on 7 May 2011 at the **Church of the Resurrection**, New York City, where we enjoyed worship and fellowship, and the hospitality of the parish and its rector, The Rev'd Canon Barry E. B. Swain, SSC, at whose invitation we gathered there. Professor at The General Seminary, The Rev'd Canon J. Robert Wright, D.Phil.(*Oxon.*) preached on the feast being celebrated and clearly evidenced his admiration for and commitment to Saint Charles. Organist David Enlow directing the Parish Choir rendered Mozart's *Pastoral Mass* K. 140 and Caroline Hymnody with energy and musicality, to the delight of all. Members from the mid-Atlantic and also Rhode Island, Boston, and Cleveland were present. Recognizing their distinguished service to the Society, four churchmen received membership in the Society's Order of Laud: Canon Swain, Canon Wright, The Rev'd Dr. Andrew Mead, OBE (rector, Saint Thomas Fifth Avenue), and Richard J. Mammana, Jr. (innovator, prolific author, researcher, and organizer). We thank and applaud them.



The April issue of the *Email Communiqué* featured a reprint of Bishop Seraphim's beautiful article on joy. It is inspiring, spiritually instructive, and as relevant as it was when written twenty-five years ago. We thank Bishop Seraphim for granting us permission to use it again.

We have chosen to present, from the XVII Century (spelling and punctuation preserved), different observers' accounts of persons and events with which we all are familiar.

*Mark A. Wuonola, Ph.D.*  
*Publications Editor*

**Archbishop William Laud**<sup>(1)</sup>

This prelate had been imprisoned at the end of the year 1640. He was accused by the Commons of high treason, December 18<sup>th</sup> 1640, and thereupon committed to the custody of the Black Rod. The 26<sup>th</sup> of February following, the articles of impeachment were brought in against him, and then he was sent to the tower. There he remained till October 23<sup>rd</sup> 1643, when the Commons having added ten fresh articles to the impeachment, he was ordered by the Lords to answer on the 30<sup>th</sup> of the same month. It would be too tedious to specify all the petitions he presented, and all the expedients his counsel furnished him with, to cause his sentence to be deferred. It suffices to say, that he gained time till the 11<sup>th</sup> of November 1644, on which day he spoke several hours in his defence, but whether the Commons were afraid, their proofs were not sufficient for his condemnation, or the delays granted him by the Lords, gave them cause to think they were inclined to save his life, they used the same method, as in the case of the Earl of Strafford, by a bill of attainder, which passed their house the same day the Archbishop made his defence before the Peers, with but one dissenting voice. The bill being sent up to the Lords, they acquainted the Commons (at a conference) that indeed they found the Archbishop guilty of the charge as to matters of fact, but desired some further satisfaction in point of law, whether the matters amounted to treason. Whereupon the Commons communicated to them the reasons whereby they pretended to prove him guilty of that crime. Upon which the Lords, the 4<sup>th</sup> of January, passed the bill of attainder, whereby it was ordained, he should suffer death as in cases of high treason, and on the 6<sup>th</sup> both Houses ordered he should be executed the 10<sup>th</sup>. On

the 7<sup>th</sup> the Lords, at a conference, informed the Commons of a pardon to the archbishop from the King, dated the 12<sup>th</sup> of April 1643, but it was over-ruled and rejected. The same day, the Archbishop seeing there was no remedy, petitioned the Lords, that the manner of his execution might be changed to beheading. He desired also, that some of his chaplains might be permitted to be with him before, and at his death. The Lords very readily granted these two requests, but the Commons refused both, and sent him two ministers whom he did not ask for, with one of those he desired. The next day he presented a second petition to be beheaded, setting forth he was a Divine, Bishop, Privy Counsellor, and Peer; whereupon the Commons were at length prevailed with. When he was upon the scaffold, he made a pretty long speech, wherein among other things, he insinuated that he suffered for not forsaking the temple of god, to follow the bleatings of Jeroboam's calves, alluding to the schism of the Presbyterians. He said: "He had ransacked every corner of his heart, and thanked God he had not found any sins there deserving of death, by the known law of the land: The king had been traduced by some for laboring to bring in popery, but, upon his conscience, he knew him to be as free from such a charge, as any man living, and held him to be as sound a protestant, according to the religion established by law, as any person in the kingdom. He protested he never endeavoured the subversion of the laws of the realm, nor ever any change of the protestant religion, into popish superstition: he had never been an enemy to Parliaments, but did indeed dislike the misgovernment of one, or two."

After he had prayed, the executioner did the office at one blow. His friends were permitted to take his body and bury it in Allhallows Barking Church. Such was the end of this famous prelate, who, let his favourers say what they please, was one of the chief authors of the troubles that afflicted England; first by supporting, with all his power, the arbitrary principles, which the Court strove for several years to establish: secondly, by a too rigid observance of trifles in the divine service, and by compelling every one to conform thereto. All that can be said in his favour, is, that he believed, in his own conscience, this rigidity was necessary.<sup>(2)</sup> (from Rapin, *History*)

Quite a different summary of King Charles's and Abp Laud's partnership was given last year by Canon Reid<sup>(3)</sup>: "Charles did indeed believe in the Divine Right of Kings, but he held that this was not a political business but a religious vocation. He took very seriously the fact that at his Coronation he was solemnly anointed by the Abp of Canterbury and clothed in a dalmatic, the garment of a Deacon, the servant of the Church. And his whole reign was characterized by his heartfelt attempts to maintain the C of E and its divinely given episcopate. And he encouraged Abp Laud in his efforts to restore episcopacy in the Church of Scotland, which had been hijacked by Calvinists."

### **Bishop Juxon**

Sir Philip Warwick says, that Bishop Juxon<sup>(4)</sup> was one of the most estimable and best informed men of the age; frugal and exact in the administration and expenditure of the public money, and vainly opposed to measures which paved the way to the ruin of the monarch. The following details, corroborating those previously given<sup>(5)</sup>, of the King's last moments, form the noblest tribute to the character of this excellent churchman.

The King being conducted to Saint James's palace, after his condemnation at noon on Saturday, the Bishop of London waited with great impatience to be admitted to his presence to assist him and administer consolation in his latter moments; but was not permitted to see him until the evening of Sunday, two days previous, to the intended execution of the sentence. "The Bishop," observes Warwick, "himself gave me the following account." When he arrived, the King received him with a smiling countenance, and replied to the expressions of grief with which Juxon addressed him:

"Let us quit the subject, my Lord, we have no time for lamentation. Let us think of the awful affair, and teach me to prepare myself for the moment when I must appear before my God, to whom I must render an account of myself. I hope to acquit myself with the calmness that becomes me, and that you will instruct me how to accomplish it. Do not let us think of those rascals in whose hands I am placed. They thirst for my blood, and they will be gratified, and God's holy will be done. I return him thanks, and I sincerely forgive my enemies. But," added the King, "do not let us speak of them again." His Majesty then entered into a serious conference with the Bishop which lasted two or three hours, and although the door was closed, a soldier opened it every quarter of an hour to see if the King was there, and instantly shut it again. In the same manner they passed the whole of Monday, and some part of the night previous to the execution. After praying with the Bishop, he became composed and serene, and prepared himself for the fatal stroke."

The last moments of the King are thus described by Sir P. Warwick as told him by Juxon:

“The King desired Mr. Herbert, one of his gentlemen who had served him with the utmost zeal and fidelity, to all him at four in the morning. Mr. Herbert lay on a camp-bed near to the King, and did not sleep, but observed that his Majesty slept sound during the night. At the hour fixed upon, the King awoke, and throwing aside his curtains, got up; and, after passing an hour in prayer, desired Mr. Herbert to dress him. Mr. Herbert who always dressed the King’s hair, on this occasion did not take the usual pains with it, which his Majesty remarking, said: ‘Take the same pains that you have hitherto done, I beg of you, since my head has so short a time to remain on my shoulders, and I should this day be dressed like a bridegroom.’

“The Bishop entering immediately after, they remained together until the moment when the carriage arrived to conduct him to White-Hall through the Park. One of the officers who guarded him, asked him if he had not contributed to the death of his father: ‘My friend,’ said the King, ‘If I had no other sin to accuse myself of but that, I call God to witness that I should have no occasion to appeal for his forgiveness.’

“On their arrival at White-Hall, they placed the King in the Green-Room, a sort of antechamber between the library and the King’s bedroom. There he was left alone with the Bishop who prepared to administer the communion, during which time, Nye and several of the dissenting clergy knocked rudely at the door, and offered their assistance to pray with the King; no answer being at first returned, they repeated their knocking. When the Bishop observed to his Majesty that it was requisite to make some answer: ‘Well then,’ said the king, ‘thank them for their offer in my name, but tell them candidly, that after having so often prayed and preached against me, they shall not now pray with me in the agony of death. They may pray for me if they like, and I shall be thankful.’

“As soon as the King had received the sacrament, he rose with a firm and cheerful countenance, and said: ‘However disagreeable the visit of those people, I forgive them from my heart, and I am now prepared for my fate.’ The King was then prevailed upon to take a small piece of bread and a glass of wine, when they were called upon to proceed to the scaffold.”

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1. W. D. Fellowes, Esq. *Historical Sketches of Charles the First, Cromwell, Charles the Second, and the Principal Personages of that Period*, 1828, a Republished New Ed. of Thomas Dring’s compilation of the same name, 1655, Revised 2<sup>nd</sup> Printing

2. Note that some quoted material, obviously first spoken in the first person, is rendered here in the third person, a confusing style *intended* to improve the readability of a work containing many quotations. —*Ed.*

3. W. Gordon Reid. Sermon, 30 Jan. 2010, *SKCM News*, June, 2011, pp. 23-6.

4. Juxon might be referred to as Archbishop too, as he was of Canterbury upon the Restoration, but he was Bishop when ministering to King Charles at the end, and so we naturally think of him.

5. Close readers will notice discrepancies between these accounts and ones we’ve quoted. A prize (scarce goods item) to the person whose discrepancy list is nearest to complete, or includes one, thitherto unnoticed.



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