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The July issue will be the next to appear; publication will resume in September, following our usual canicular break.

Email Communiqué **Society of King Charles the Martyr American Region**

June, 2011



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

ISSN 2153-6120

BACK ISSUES OF SKCM NEWS AND THE EMAIL COMMUNIQUÉ ARE ARCHIVED AT THE AMERICAN REGION'S WEBSITE
SOCIETY WEBSITES: BRITAIN WWW.SKCM.ORG • AMERICAN REGION WWW.SKCM-USA.ORG

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

We apologize for the late distribution of this June number.

This publication would benefit from one or more volunteers to take on the maintenance of the email distribution list, to become engaged in research, and to perform editorial tasks. Please contact the Editor if you are able to help.

Mark A. Wuonola, Ph.D.

Publications Editor

The 'High Court of Justice' accorded King Charles practically none of the customary protocol, no retinue or attendants but a few household servants (the King was obliged to get up from his chair and pick up the fallen head of his cane), and only a common form of address, 'the prisoner' or 'Charles Stuart'. There were no defense counsel, yet from his position in Westminster Hall, the King could have touched prosecution counsel (Cook, Aske, and Dorislaus). He was denied some opportunities to speak *ex tempore*, opportunities customarily granted to any ordinary prisoner. His pointed questioning of the court's legality, however, was never answered. He pardoned his murderers and gave his final witness, not unlike our Lord's few, but eloquent, timeless words.

There were stenographers (court reporters), three in court for the trial and three on the scaffold. It seems that the rebels showed more interest in the King's exact words than in Justice¹. Cromwell's theology of predestination did not reassure him. His own foreknowledge, even combined with Divine omniscience, was insufficient. Some human help, a rigged trial and an altered death warrant, would help to ensure the correct outcome.

Jesus was viciously tortured; many men would have succumbed. Correspondingly, His Voice was weak and His Words, few. Yet in those 'Seven Last Words', how much he said. Charles said only a paragraph or so, faltering at one point, distracted by the drum roll which was ordered to diminish his witness by preventing most from hearing his words. Even the nearby court reporters could not hear well, or were the most incompetent in the Realm since they and the other witnesses disagreed on many words and details. Our Lord lacked even court reporters. He is remembered—powerfully—but on the basis of only hearsay from the mob, diffident if not antagonistic, the disciples hiding for fear. (Saint John may have been mingling with the crowd.) Our Lord Jesus Christ had no tomb of His Own; He had the gift of a tomb owned by a wealthy relative and carved into the rock.

The Place of Interment. For more than a week after Charles's beheading, the rebels dithered over the place of his interment. They wanted no ceremony; in any event, criminal penalties had been attached to possession or use of the Prayer Book since 1645. The regicides also worried that the chosen spot would become a center of pilgrimage since already the Royal Martyr's *cultus*, although unofficial, was taking root, to their consternation and alarm. One might have thought to add 'surprise', but they did not feel it. Documents later came to light full well showing their awareness of the depth of royalist sentiment and breadth of popular sympathy for the King. The Chapel of Henry VII in the Abbey was rejected for that reason. Saint George's Chapel at Windsor was selected instead, less accessible and more secure within the Castle precincts. It was the resting place of Kings Edward IV and Henry VIII. We may feel indignant to know that Bishop Juxon's request to say the Prayer Book Burial Office was denied, but he knew that he was asking for an exception when he made the request. For that matter, bishops had been abolished too! With his usual equanimity, Juxon accepted the governor's expected negatory ruling without comment, complaint, or debate. ¹

Only eleven years after the King's interment, the precise position of the burial spot was guessed at and speculated over. Of the Royalist noblemen who were pallbearers, witnesses, and observers, soldiers, guards, and workmen²—all of them witnesses of, and many, participants in the ceremony—there surprisingly was no one who remembered definitively the exact place of interment.

Divine Right; What is Right for a King?

Many divine right rulers took that right for license. King Charles knew what was right, however, stating that he was under no earthly authority, but his conscience's. What divine right king, in his realm God's chosen Vice-Regent, would model for his subjects orgiastic behavior, drunkenness, vulgarity, and profanity, as if he were competing to outdo his guests or to assure those guests, as a point of etiquette, that their behavior was no worse than his own? Charles abhorred bad language and headed one of the few Western courts *not* known for licentious behavior. Most of those courts put on occasional, ostentatious shows of piety, but between the times of these events, very little piety showed. In his personal practice of religion and the trueness of his Faith, King Charles compares only to XIII Century France's sainted King Louis IX. ('Saint Louis IX, King and Confessor', *SKCM News*, Dec. 1993, pp. 13-22 & back cover.)

Tosca: Baron Scarpia. Puccini's music makes it evident that in *Tosca* (1900) the glimpse of a magnificent procession in the church of Sant' Andrea and the *Te Deum*, sung to celebrate the defeat of Napoleon Bonaparte, are part of a show acknowledging papal support and solidarity with the papacy and a reminder, as the librettists knew, that papal power was religious *and* military. Throughout the church scene, (Act I, finale) Baron Scarpia, head of the Secret Police, lurks in the shadows, planning the execution of the radical, Cavaradossi, while at the same time plotting his conquest of the diva, Floria Tosca, and momentarily pausing to reverence the passing Cardinal. The Baron lays open his fantasies, a revolting juxtaposition of his selfish power-trips which reaches its climax with a powerful, rhythmic *crescendo* as he contemplates his conquest of Tosca. He exclaims that for her he would renounce his hopes of heaven, and then kneels in prayer, effortlessly switching to the praise of God in the words of the *Te Deum*.³

Prince Charles Matures

Spain, 1623: The 'Spanish Match'. The small party left England in February and stopped in Paris, where they caught sight of the Infanta's sister (the Queen of France) and the French princess whom Charles would marry two years later. As they progressed toward Spain, in their attempt to pull off a very complex sort of deal, it became apparent almost before they arrived that (i) it was never going to happen and that (ii) it was not desirable. It started as one of James I's schemes and was not thought through well enough. It was not realistic and contradicted other schemes. Charles and the Infanta Maria and their Royal Families, the respective ambassadors, and the Papal legates were all involved, but not directly with each other. But the English parties would never accept all the terms the Pope wanted, although when Charles contracted to marry Henriette Marie he accepted terms more favorable to RCs than people liked, but those were secret terms, despite which the Penal Laws were later made more severe. The trip's overt mission did not succeed.

Some readers may be old enough to remember the Vietnam Peace Talks. The first order of business was to decide the shape of the table. The more parties there to occupy its many sides, the more opportunities to make the U.S. look bad, an objective to which peace was secondary.

But the trip was successful in many ways. Not least, upon his return in October, it was apparent that the Prince's weaknesses of adolescence had largely disappeared. He was well-spoken, decisive, comfortable to make his point in groups of important and powerful people, such as Privy Council, which he attended first with his father and then increasingly on his own, as his father's chosen deputy, hardly ever missing a meeting. In his twenty-third year, he had come of age. Among his exemplars and coaches had been Buckingham (b. 1594), formerly George Villiers, handsome, socially accomplished, and a quick thinker, but headstrong, as his disastrous military command later showed, and favorite of King James, who advanced him systematically⁴ to ducal status (created 1st Duke of Buckingham, 1623). The 20-year old Marquis de Cinq-Mars who was introduced to Louis XIII by Richelieu, became the King's unsurpassed favorite and practically overnight was dead after his treachery against Richelieu was found out. He was tried and executed with the King's approval (1642; he was 22). Louis could hardly disapprove, since and there was hard evidence against Cinq-

Mars and he himself was rumored to be connected to the plot. Buckingham was different, in that he was assassinated because of his back-to-back naval defeats (1628). Buckingham served as a companion for Charles during the six months in Spain, and served as the Prince's amanuensis.

The other companion on the Spanish sojourn was Sir Endymion Porter (b. 1587); the reason for his choice was obvious: he was Hispanophone and born and raised in Spain. When they left for Spain he was only 36, yet already he was maturing into an elder statesman. He was a skilled diplomat, a useful spy, but never so called; and most notably, implicitly trusted by King James. Remember this was a dangerous trip for the heir-apparent, especially amongst only a small company, so intelligence, vigilance, and prudence were mandatory. When Porter first came to England, he took employment in Buckingham's household, and then became Groom of the Bedchamber for Prince Charles. The three of them knew each other very well. Porter's title was not a polite way of saying that he spent his time inspecting chamber-pots (a very important responsibility of the King's personal physician or his delegate, who scrutinized the royal excreta at each occurrence)—the fact is that holding that position gave him access, and a lot of time, with the heir-apparent. In those days, in Northern Europe, in cold, draughty palaces, most people spent a lot of time in the bedchamber. Buckingham's rôle was to provide Prince Charles more of an 'age-peer', Porter's to raise the Prince's awareness of social and political interactions and to be a wise observer, holding in reserve his own views until those of all others were known; neither he nor Buckingham undercut Prince Charles, but advised and corrected him privately. They were not really his mentors, his father was his mentor. [This role, King James took very seriously. In 1599, he had written a book, *Basilikon Doron*, ('a Royal Gift') intending to use it in mentoring Prince Henry, after whose death the book was used in the instruction of Prince Charles.] Charles flourished under their influence; his confidence, assertiveness, and social skills amazed members of the Court and the Privy Council upon his return. [A few asides have been interspersed to stimulate readers' interest in subjects that can clearly stand on their own as topics for articles. Many details of the trip to Spain are of interest and could occupy an entire issue of this publication. Members have been reticent to say so, but I know they will enjoy reading articles written by others; they have also been too reticent to volunteer. -Ed.]

Below is a short quotation from the article on King Charles I by John Morrill of the Univ. of Cambridge and Mark Kishlansky of Harvard (2008, *Oxford Dictionary of National Biography*).

The defining event of Charles's childhood was the loss of his siblings in 1612-13. In rapid succession his brother Henry died and his sister Elizabeth married and departed from England, not to return until 1661. . . . As the sole male heir, [Charles's] activities were sheltered and his person carefully guarded. [He] attempted to emulate his brother's tastes, improving the collections of armour and artwork that he inherited, retaining the same French riding master, welcoming literary dedications, and participating in the elegant masques of Ben Jonson and Inigo Jones. . . .

From the age of twelve Charles was brought up to be a king and he was gradually instructed in every aspect of rule by his father, whom Francis

Bacon described as 'the best tutor in Europe'. The prince accompanied the king on progresses and visits to the universities, and was present at all important state occasions. On 3 November 1616 he was created prince of Wales in a lavish ceremony at Whitehall. When James returned to Scotland in 1617 Charles was part of the council that governed in his absence. He was made a member of the privy council and sat on the naval commission, where he developed his lifelong interest in maritime issues. Along with his ceremonial rôle, the prince took an active part in parliament, attending over seventy per cent of the sessions of the House of Lords in 1621, and acting as its de facto leader in 1624.

This does not sound like what you have read in garden-variety histories, does it?

Saint Louis exceeded Charles in expressions of piety: When riding with his moving army, Louis was surrounded by monks, also on horseback, engaged in chanting the offices. He heard mass at least three times a day. King Louis was severe. He enjoyed no secular pursuits—games, reading, music, entertainment—and was known for gifting his 'favorites' (as well as those with 'room for improvement') with hair shirts. If you are unfamiliar with aids to penitence and humility, a hair shirt is worn as an undergarment and has the texture of burlap, like a potato sack. (Bounce™ fabric softener was not manufactured in the XIII Century.) Furthermore, proper etiquette dictated that no royal gift go unused. To 'regift' it or not use it would have been blatant signs of disrespect.

There are several groups of opponents to the commemoration of King Charles the Martyr. Low Churchmen border on the Calvinists in some respects. Read the *Articles of Religion* to remind yourself how deeply polarized were the High and Low Churchmen within the C of E at the time of the English Reformation. We will explore the opinions and their rationales at another time.

The process used by the C of E to effect canonization of Saint Charles might not satisfy all critics, but it contained all the criteria of Benedict XIV, the criteria that underlie Rome's current canonization process.⁵ The result of the process used in 1661-2 was reviewed and is summarized in a C of E report, which concluded, "[Charles's was] as genuine a canonization—that too of a martyr—as the historic Church can show, Convocation, Parliament, and popular acclaim acting in passionate unity." (1957 Report of a Commission appointed by Dr. William Temple, Archbishop of Canterbury.)

We will treat this complex subject at another time. Its understanding is a prerequisite to understand the 1859 action removing the commemoration from the Prayer Book.

1. Cf. 'King Charles's Funeral', *SKCM News*, June 2008, p. 22.
2. One of the workmen apparently secreted himself in the area around the vaults to observe closely. A sexton or worker familiar with the premises had the advantage over a soldier. The prevalent class system also made it easy, especially under the circumstances—they were interring the King and paid the workman no mind. We do not know what he was looking for, or hoped to observe, but he may have good intentions, perhaps to see whether the rebels would violate Charles's coffin or the royal mausoleum. He was akin to those who observed and documented the rebels' desecration of the great cathedrals and their contents. The objects that were vandalized were those that the protestants and iconoclasts found most shocking, in their limited knowledge of such things, objects of material value, and things recalling the old religion. These included the Blessed Sacrament, the altar of sacrifice itself, relics, images, particularly venerated images, whether statues, stained glass windows, or murals, and books containing the hated mass or other Latin services.
3. Scarpia personifies the hypocritical misuse of piety. In the conversation between Cavaradossi and Angelotti, he is called "a bigoted satyr and hypocrite, secretly steeped in vice, yet most demonstratively pious".
4. 23 April 1615 Gentleman of the Bedchamber, 24 April Knighted, 3 Jan. 1616 Master of the Horse, 24 April Knight of the Garter, 27 Aug. Viscount, 5 Jan 1617 Earl, 1 Jan. 1618 Marquess, 19 Jan. 1619 Lord High Admiral, 1623 Duke of Buckingham.
5. These were laid out in Benedict XIV's treatise, *De Servorum Dei Beatificatione et Beatorum Canonizatione* (1734-8), the work that most influenced the modern saint-making process. In an article by Mrs. Greville-Nugent, Charles's case is thoroughly analyzed in light of each of Benedict's criteria.

R. I. P.

We regret to announce the death of **The Rev'd Roger Jack Bunday, Ph.D.**, of the Diocese of Milwaukee. One of our nonagenarian members, he died on 26 February 2011. He earned the Ph.D. from U. WI (Madison) in 1974. Of the Society, the Martyr-King, and the Cause, he was a great enthusiast.

Sadly, we also report the death, on 30 January 2011 in Washington DC, of **The Rev'd Ronald Parks Conner, D.Min., Th.D.** Sometime rector of S. Stephen's, Providence RI, he was assisting priest at the Church of the Ascension and S. Agnes at the time of his death. He participated in our 2000 Annual Mass there.

Of your charity, pray for the happy repose of the souls of Father Bunday and Father Conner.

Jesu, Mercy. Mary, Pray.



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