

***SKCM News***

***June, 2001***

***THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR, AMERICAN REGION***

**SIR CHRISTOPHER WREN, *INTERIOR VIEW OF PROPOSED MONUMENT TO CHARLES I, 1679***  
*(to have been erected at Windsor)*

**Table of Contents**

American Representative's Column	1
§ 27 January 2001 Annual Mass & Meeting at The Church of Saint John the Evangelist, Newport, R.I.	
§ Upcoming Annual Masses & Meetings:	
26 January 2002 at the Church of the Transfiguration, New York City, 11 a.m.;	
1 February 2003 at Saint Paul's Church, K Street, Washington, D.C., 11 a.m.;	
31 January 2004 at the Church of the Guardian Angels, Lantana, Florida	
§ Celebrations of Saint Charles's Day, 2001 § New York Chapter Celebrates Canonisation of Saint Charles	
§ New Goods Items § Articles in this Issue § Relics Sold at Auction § Order of Scions of Colonial Cavaliers § <i>The First Hour</i> § XVII Century Political Correctness § R.I.P.	
Sermon Preached at the XVIII Annual Mass, 27 January 2001, at the Church of Saint John the Evangelist, Newport, Rhode Island, by the Rev'd Ralph T. Walker, D.D.	9
Sermon Preached at the Church of the Advent, Boston, 30 January 2001, by the Rev'd Benjamin King	12
A Sober & Seasonable Commemoration of 30 <sup>th</sup> January 1648 – a 1681 Exhortation transcribed by Richard J. Mammana, Jr.	13
Funeral of King Charles the First from Sir Thomas Herbert's Memoirs – from <i>The Life of Thomas Ken</i> by the Rev'd W. L. Bowles	16
Saint Charles, King & Martyr, as Great Exemplar of Catholic Devotion – by Alexander Roman, Ph.D.	19
Researching the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, A Personal Journey – by Stephen A. Coston, Sr.	22
<i>Muskets and Altars: Jeremy Taylor and the Last of the Anglicans</i> by Reginald Askew – reviewed by Lee Hopkins	24
<i>English Spirituality</i> by Martin Thornton – reviewed by Lee Hopkins	26
<i>The Poetic Imagination: An Anglican Spiritual Tradition</i> by L. William Countryman – reviewed by Lee Hopkins	27
<i>Royal Survivor: The Life of Charles II</i> by Stephen Coote – reviewed by Suzanne G. Bowles, Ph.D.	28
<i>Charles I, The Personal Monarch</i> by Charles Carleton – reviewed by the Rev'd Dr. William Lewis	30
<i>Tracts for the Times</i> by Members of the University of Oxford: <i>Numbers One-Ten</i> , an Annotated Edition with Introduction by Richard J. Mammana, Jr. – reviewed by the Rev'd Charles L. McClean, Jr.	33
<i>The Great Condé: A Life of Louis II de Bourbon, Prince of Condé</i> by Eveline Godley – reviewed by Sarah Gilmer	34
<i>Price List / Order Form for S.K.C.M. Goods</i>	insert

**2001 Annual Mass & Meeting – Church of Saint John the Evangelist, Newport, RI**, was held at 11 a.m. on Saturday 27 January 2001 at the kind invitation of the Rev'd Canon Jonathan J. D. Ostman, SSC, Rector of Saint John's. It was a great success. Our preacher was the Rev'd Dr. Ralph T. Walker, Rector of Saint Michael and All Angels Church, Denver, Colorado. Father Walker's thought-provoking sermon on remembrance is printed elsewhere in these pages. Also present for the occasion, and serving as deacon of the Mass, was the Rev'd David C. Kennedy, SSC, Rector of the Church of the Guardian Angels, Lantana, Florida. Canon Ostman, Father Walker, and Father Kennedy are all members of S.K.C.M. Father John Cranston, who assists at Saint John's and is descended from Charles I's chaplain, was also present. Claudio Monteverdi's Mass for Four Voices was featured. There was strong singing of the traditional Society hymns.

About seventy-five attended the Mass; of these about sixty remained for the luncheon, which was very well catered and much appreciated by all in attendance. At the Annual Meeting, those responsible for the day's activities were thanked by the American Representative. Special acknowledgements were made by chapter secretary Douglas Channon. Our Annual Mass & Meeting was among the special events occurring during S. John's 125<sup>th</sup> Anniversary Year, which began in July, 2000.

Making the day particularly noteworthy was the dedication of a new Shrine of the Royal Martyr. Carved in wood, the likeness of the Royal Martyr is set in panelling of the style of the Stuart period. The shrine was blessed at the beginning of the Mass. It may be seen in the photograph on the back cover of this issue of *SKCM News*. A larger likeness of the shrine itself as well as an article on it by the artist, Davis d'Ambly of Philadelphia, will be published in a future issue.

**2002 Annual Mass & Meeting – Church of the Transfiguration, New York City** will be on Saturday 26 January 2002 at 11 a.m. We thank the Rev'd Dr. Charles Miller, Rector, for his kind invitation. Further details will be published in the December, 2001, *SKCM News*. This will be the first time we have met at the Church of the Transfiguration (the "Little Church around the Corner"), although the Royal Martyr has traditionally been honoured there. Its sometime Rector, Father Norman Catir, preached at the Annual Mass in 1999, when we met at Saint Clement's, Philadelphia, to commemorate the 350<sup>th</sup> Anniversary of the Royal Martyrdom. Father Miller was previously known to me as Associate Professor of Ascetical and Historical Theology in the Michael and Joan Ramsey Chair at Nashotah House.

**2003 Annual Mass & Meeting – Saint Paul's Church, K Street, Washington, D.C.** will be on Saturday 1 February 2003 at 11 a.m. We are grateful to the Rev'd Andrew Sloane, Rector, for his kind invitation. We are happy to return to Saint Paul's, where we have met in 1985 and 1995 during the rectorships of Father James Daughtry and Father Richard C. Martin. The Society has a sizable chapter at Saint Paul's; chapter secretary at Saint Paul's is Paul McKee.

**2004 Annual Mass & Meeting – Church of the Guardian Angels, Lantana, Florida**, will be on Saturday 31 January 2004. We thank Father David C. Kennedy, SSC, for his invitation to return to Guardian Angels, where we met in 1991 and 1998. Guardian Angels, where there is an active chapter of the Society, is home parish to Bill Gardner, our Membership Secretary.

## From Your American Representative

**The 400<sup>th</sup> Anniversary of the Nativity of King Charles the Martyr** occurred on 19 November 2000. We had word that special prayers and celebrations were held at a several places, including Nashotah House and the Church of the Ascension & Saint Agnes, Washington, D.C. (reported last time). Please let us know details of additional celebrations for publication in the next *SKCM News*. In the U.K., a special service was held at Dunfermline on Saturday 18 November by our parent Society.

### Celebrations of Saint Charles's Day, 2001

In future *December* issues of *SKCM News*, we hope to include lists of parishes all around the country celebrating Saint Charles's Day, including the time of each such celebration.

We will, of course, continue to report in each *June* issue of *SKCM News* details of all celebrations on which we receive information. It would be edifying to all members if more such reports were submitted. Society Members are asked *please* to take the initiative in reporting such celebrations of which they are aware. Press time for the June issue is always 15 April.

However, it seems even more important that we strive to enable all supporters of our Cause to attend commemorative services on or about Royal Martyr Day. Notices of *upcoming* celebrations will serve this purpose and are earnestly solicited. The press time for the December issue is always 15 October. Please note this reminder so we have a complete list of commemorations to publish next year.

**The Great Plains Chapter** observance took place on Saturday 27 January at Saint Barnabas Church, Omaha, Nebraska. Despite some snow the day before, about 50 people came out to attend the service. A Solemn High Mass was celebrated with the Office of Sung Morning Prayer serving as the Liturgy of the Word. The Rev'd Robert Scheibhofer, rector of Saint Barnabas and a Society member, celebrated. The Rev'd Fred Raybourn, SSC, rector of Saint Martin of Tours Church, Omaha, served as deacon of the Mass. Mr Donald Ehrlich, an S.K.C.M. member, served as sub-deacon.

In place of a sermon, Mr. David Graylan Sherwood, S.K.C.M., read an account of the Martyrdom of Saint Charles which included the King's speech from the scaffold. The Saint's own words and actions speak more powerfully than many a sermon. This was evidenced by the tears on many of those present as Mr. Sherwood finished his well done presentation.

The canticles and service music were led by the choir of Saint Barnabas. These included The Short Communion Service of Adrian Batten (1591-1637) and the anthem "Call to Remembrance" by Richard Farrant. Hymns were "At Candlemas in white arrayed" (Repton), "Royal Charles, who chose to die" (Dix), "Lord, let the strain arise" (Diademata), "In prayer and praise" (Puer nobis), and "With thankful hearts thy glory" (Llanfyllin).

A brunch provided by members and friends of the Monarchist League was served in the church undercroft following the Mass. Besides members from Saint Barnabas, people attending included parishioners of Saint Martin of Tours, Saint Paul's, Council Bluffs, Iowa, several Methodist and other non-

Anglican guests, and even a Society member from the Church of the Advent in San Francisco. Several new members were gained as a result of the positive experience at this year's event.

For information on the Great Plains Chapter, call Nick Behrens at (402)455-4492 (or check [www.saintbarnabas.net](http://www.saintbarnabas.net)). Thanks to Mr. Behrens for his work editing the American Member Newsletter of The Monarchist League. The coverage of S.K.C.M. events is much appreciated. For information on The Monarchist League, write BM 'Monarchist', London WC1N 3XX U.K.

At the *Church of the Advent, Boston*, in addition to the regularly-scheduled 7:30 a.m. Mass on 30 January being of Saint Charles, there was a special Mass at 6 p.m. followed by a reception in the Parish Library. The newly-ordained curate of the Church of the Advent, Father Benjamin King, preached at the Mass; his sermon is reprinted in these pages. At the reception, attended by over two dozen, Dr. Wuonola made a few remarks about the objects of the Society and some of its connections with the Church of the Advent. All agreed that the special service on the evening of 30 January should be an annual event; sentiment was also expressed about having a Shrine of the Royal Martyr at the Advent.

An article in *The Boston Globe* (Sunday 28 January 2001) included a photograph of Father King in the church, a color photograph of the Van Dyck portrait of King Charles in Garter Robes, and featured quotes from Father King and Society members Thatcher Gearhart, Richard Mammana, and Mark Wuonola.

At *S. Clement's, Philadelphia*, a special Mass was celebrated at 6:30 p.m. to commemorate Saint Charles Stuart, K.M. The stirring Society hymns were sung to excellent tunes: "With thankful hearts thy glory" (Woodbird), "Lord, let the strain arise" (Diademata), "At Candlemas in white arrayed" (Repton), and "Royal Charles, who chose to die" (Petra). Thanks to Canon Swain and Father Fraser, Will Bricker, Chapter Secretary, and the many members in S. Clement's chapter for sponsoring a special commemoration each year.

At the *Church of the Guardian Angels, Lantana, Florida*, the Rev'd David C. Kennedy, SSC, rector, there was a special 6 p.m. Mass on 30 January, followed by a pub supper out. This is the traditional form of the annual meeting of the Guardian Angels chapter.

Society member and chapter secretary Charles Peace reports that at *Grace & Saint Peter's Church, Baltimore*, a Mass with Unction was celebrated at 12 noon in the Lady Chapel by the Rev'd Robert Speer.

A special service was held at *Saint Thomas Church, New York City*, on the evening of 30 January. It was organized by the Rev'd Canon Harry Krauss, a Society member. Canon Prof. Robert Wright of The General Seminary and Richard Mammana of Columbia University, both Society members, participated.

At *Saint James's Anglican Catholic Church, Cleveland*, there were Vespers at 6 p.m. and Mass at 6:30 p.m. on 30 January 2001. Thanks to the Rev'd Father Cyril K. Crume, Rector, for sending this information.

The Rev'd Douglas E. Hungerford reports that at ***Holy Trinity, Peru, Indiana***, the feast of the Royal Martyr was kept on 30 January at Mass, using the Missal propers, and also commemorated at Morning and Evening Prayer. Father Hungerford, a Society member, is rector of Holy Trinity.

A Mass was celebrated on Sunday 28 January in commemoration of Charles I, K.M., at ***All Saints Anglican Catholic Church, Chattanooga, Tennessee***. The celebrant was the Rev'd Stanley Davis of Atlanta, Georgia. Since the parish is of Mission status and has no full-time priest, no commemoration was possible on the day itself.

Society member Norman Jefferies II reports that Mass of King Charles the Martyr was celebrated on 30 January 2001 in the rector's chapel of ***Saint Michael and All Angels Holy Catholic Church, Louisville, Kentucky***.

The Rev'd Donald A. Lowery of York, South Carolina, writes that there were two celebrations to honor the Royal Martyr in York County this year. "I assist with the Canterbury Campus ministry at ***Winthrop University, Rock Hill, S.C.*** On the 29<sup>th</sup>, the eve of the Decollation, I celebrated a Eucharist honoring King Charles. It was very well received and at the meal following the service we had a lively discussion of the role of faith in the public arena in the United States. I also took along several items from Charles's era, a 1630 New Testament, 1638 Book of Common Prayer, and my copy of *Eikon Basilike*, as tangible objects to help them connect with his life and faith.

"The evening of the 30<sup>th</sup>, the Royal Martyr was honored with a Eucharist at my parish, the ***Church of the Good Shepherd, York, S.C.*** At both services, the propers were taken from the Society's *Liturgical Manual*. It was a pleasure to 'keep the feast' with two lively congregations."

King Charles the Martyr was the topic at the Sunday morning Adult Forum on 20 May 2001 at ***Saint Andrew's Episcopal Church, North Arlington, Virginia***. Society members Charles Barenthaler and Chris Holleman presented a talk "Remember: King Charles the Martyr," with a 10-minute video excerpt of the trial of King Charles to 30 attendees that included clergy and laity. Lively conversation concerning an interest in King Charles developed afterwards. Several parishioners asked to learn more about King Charles and Archbishop Laud. The talk followed one given on Sunday 29 April by the rector, Father Randolph Bragg, on "The Historic Episcopate, locally adapted: The Office of the Bishop in the Diocese of Virginia."

Details of the ***London Celebration*** and other U.K. celebrations appear in the Summer, 2001, issue of *Church and King* which we hope to include with this mailing.

R.M.C.U. celebrations were in Edinburgh (11:30 a.m. on Thursday 1 February 2001), Saint Mary's Cathedral, address by Canon Norman Wickham; and in London (11:30 on Saturday 3 February), Saint Mary-le-Strand.

It was the American Representative's privilege to attend the R.M.C.U.'s London service this year, where the preacher was the Rev'd Michael J. Burns, Parish of Saint Charles, South Mymms. The R.M.C.U. contributed at the time the church was being built, hence the name. It is one of the few XX Century dedications. Some two dozen faithful were present for the liturgy, after which nearly all adjourned to the

Strand Palace Hotel for luncheon. Our Society's Chairman, Mr. Robin Davies, like the American Representative also a member of R.M.C.U., was present. It was the first time he and I had met in person. We were made to feel most welcome by Mr. Barry Bracewell, London R.M.C.U. organizer.

For information on the Royal Martyr Church Union, please write: Ronald Miller of Pittenweem, Hon. Secretary & Treasurer, The Priory, Pittenweem, Fife, KY10 2LJ

**The New York Chapter** commemorated the *Canonisation of Saint Charles* at 11 a.m. on Saturday 28 April 2001. The Mass was celebrated at the Church of Saint Paul in the City of Brooklyn, Clinton Street at Carroll Street, by the Rev'd Peter Cullen, rector. Following the Mass, attended by 40, some two dozen members and friends gathered for lunch. As usual, there was excellent coverage (with a front-page photo) in *The Brooklyn Record*. For more information on the New York chapter, please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 129 Columbia Heights, Apt. 33, Brooklyn NY 11201; phone (718)852-8235. Thanks to Dr. Brennan for organizing this annual event.

**New goods items** include the recently published historical booklets, *The White King I - VI*, issued by our parent organization to coincide with the 350<sup>th</sup> anniversary of the Royal Martyrdom. Each volume of 30-some pages contains many interesting excerpts from *Church and King* and from the Society's minute-books, with some editorial comment. Additional volumes, which will now address special topics, will be made available as they are published. We commend our parent Society, and the anonymous editor of the series, for producing these.

Volume I covers the early years with emphasis on the Tercentenary Year (1949), the year which also saw the death of Mrs. Greville-Nugent. There were some glorious moments but also many disappointments, particularly regarding sponsorship of commemorative activities really beyond the Society's capability. Volume II covers 1950-1954, the latter year being the Society's 60<sup>th</sup> Anniversary. There is also a section on the Branches and Chapters of the Society, including several pages on the American Branch. Volume III covers 1955-1960, which was the Tercentenary of the Restoration. There is also a Society Kalendar, which includes dates in Saint Charles's life, dates and biographies of Royalist worthies, and other important dates in the history of the Stuart dynasty.

Recently added are Volumes IV - VI. Volume IV covers 1960 to 1969, the Seventy-Fifth Anniversary of the Society. Although there was no special celebration of that anniversary, it was a very notable year, being the year in which a Mass was instituted in the Banqueting House. It was at 9 a.m. and attended by about 46, of whom 16 communicated. The Act of Devotion was at 11:20 a.m. followed by the High Mass at Saint Mary-le-Strand at 12:15. There is also an article about the Statue of King Charles the Martyr at Charing Cross. It has a fascinating history, from its commission and casting in 1633 and its being buried during the Commonwealth to its various restorations and safeguarding during the ward of the XX Century. Volume V covers 1970 through 1994, the Centenary of the Society. It mentions the death of Mrs. Carnahan in 1972 and her succession by Mrs. Langlois, as well as the present American Representative's starting in 1988. By 1985 the American Branch at 175 nearly equaled the British membership, at 200. Notable in Volume V is a section of short articles on the Royal authorship of the *Eikon Basilike*. Volume VI contains several dozen poems touching on King Charles the Martyr, from the Century of his martyrdom down to the XX Century. Some will be familiar to all, such as Andrew Marvell's lines from an Ode in

Praise of Cromwell, to Lionel Johnson's "By the Statue of King Charles at Charing Cross." There are some snippets from miscellaneous poems. One entitled "The 'Protector'" ends, "In fine, he's one we must Protector call, / From whom the King of Heaven protect us all."

Dr. Latham's *Saint Charles Litany* (which also appears in the Society's *Liturgical Manual*) is available in a new edition, consistent in appearance with other Society publications. Dr. Roman's *Akathist* has been beautifully typeset by Richard Mammana and will be published later this year. We are sorry this project has been delayed, but it will be worth the wait: The cover will feature the icon of Charles the Martyr, originally commissioned by Father F. Stephen Walinski when he was at Saint Martin of Tours, Omaha, reproduced in color. It appeared in black and white on the cover of the June, 1991, *SKCM News*.

New supplies of Society rosettes, neckties, and bow ties have arrived; all may be ordered using the goods order form (insert). The rosette, of the type used by patriotic organizations and societies, is 10 mm in diameter. According to their manufacturer, Dexter Rosettes, a Pennsylvania firm well-known for this type of decoration, the rosettes are suitable to be worn, particularly on a lapel, by men or women. The cup is red with narrow gold stripes. The rose within the cup is white, and is tied with red. The dominant red of the cup and the red tie represent Saint Charles's martyrdom. The central white rosette symbolizes the White Rose, as he is often called, while the gold represents his kingly state.

"White Rose" motif neckties and bow ties are made of entirely handsewn English silk by The Ben Silver Corporation. The design features tiny, repeating silvery-white roses accented with golden leaves ("a rose Argent slipped Or"), strewn on a field of scarlet red, emblematic both of the livery color of the House of Stuart and also of the Royal Martyrdom. The ties' colors thus harmonize with the lapel rosettes. These ties are unique to our Society.

Please note that the membership insignia (pins, ties, lapel rosettes, etc.) are personal items **for members only**. Who would wish to wear the insignia of an organization in which one did not have membership or were not in good standing?

**Articles in this issue** include book reviews by our regular contributors Lee Hopkins, Sarah Gilmer, and William Lewis, as well as two by new contributors. One is historian Suzanne Bowles of New Jersey, whom we welcome to these pages. Another new contributor is the Rev'd Charles McClean, Jr., for many years a supporter of the Society and friend of the American Representative. Father McClean reviews an edition of *Tracts 1-10* edited by our regular contributor and supporter, Richard Mammana. It is remarkable to what an extent our passions and interests are expressed by our choice of reading material. We are indeed fortunate to have members who offer their perspectives on books of interest to Society members.

We have never published a disclaimer in *SKCM News* and do not intend to begin now. Our members venerate Saint Charles for a variety of reasons. I will mention only that Dr. Lewis's historical 'take' on the reign of Charles I may not be agreeable to all our members; it was not to me. Keep in mind, though, that while there may be disagreement about the political interpretation of events in Charles's reign, there may be no disagreement on his Martyr's Crown. On this none of us has any disagreement with Dr. Lewis. Indeed, we may hearken back to words of Mrs. Greville-Nugent, who founded our Society, stating it to be "emphatically non-political".



We also have two interesting pieces, one in Commemoration of 30 January, published in 1681, and the other, an account of the funeral of the Royal Martyr, transcribed by our regular contributor Richard Mammana. The archaic spellings are retained in these two pieces.

Of course, we are publishing Father Walker's sermon from the January, 2001, Annual Mass at the Church of Saint John the Evangelist, Newport, Rhode Island. Another, short sermon is one preached by the Rev'd Benjamin King, curate at the Church of the Advent, Boston, this year. We are also happy to have a devotional article on Saint Charles as Exemplar of Catholic Devotion by our regular contributor Dr. Alexander Roman, author of the soon-to-be-published *Akathist*. Litaneutical in quality, the work calls us to prayer and imitation of Blessed Charles, to whom we his clients turn for his powerful intercession.

***Relics of Charles I sold at Christie's South Kensington*** are mentioned in *Country Life* (November 30, 2000). One was a needlework cap reputedly worn at the beheading. "It was embroidered in silks on linen with Tudor roses, honeysuckle and vines, and 'enhanced with sequins', as the catalogue put it. . . . Prints of the scene in Whitehall show Charles wearing just such a thing. . . .the cap was in the Royal House of Stuart exhibition at the New Gallery in 1889, and in 1983 it was sold at South Kensington for £13,000. On its return to the rooms, it showed a modest increase to £23,500, which was distinctly under estimate.

"The same price was made by a pair of gloves which had also belonged to the unfortunate King, although rather earlier in his career. Here the provenance was strong, supported by a letter from one Peter Watkinson in 1675. He had them from Lady Wharton, who, in turn, had them from the Countess of Monmouth, sometime governess to the King. The Countess and her husband were just the types to have scooped up any such relics that might prove to be of value. The vendor was a descendant of the relative to whom Watkinson presented the gloves, which were made of kid and black silk embroidered with pomegranates, pea-pods, pansies and fritillaries."

Thanks to the Rev'd Canon Barry E. B. Swain for bringing this item to our attention. Father Swain takes up the position of rector of the Church of the Resurrection, New York City, this July. We take this opportunity to thank him for his support of the Society over many years, especially in hosting the 1994 and 1999 Annual Masses at S. Clement's, when we celebrated the Society's Centenary and the 350<sup>th</sup> Anniversary of the Royal Martyrdom, respectively, and wish him well in his new position.

***The Order of Scions of Colonial Cavaliers 1640-1660*** met on Saturday 24 March 2001 at the Farmington Country Club in Charlottesville, Virginia, along with the Dames of Colonial Cavaliers, a coordinate ladies' group with its own officers but similar by-laws and structure. Members of both groups must prove to the satisfaction of their genealogist that they are ". . .lineal descendants of Britons who during the period of the Civil Wars in England, Scotland, Wales, and Ireland and during the Interregnum up to the Restoration of the Monarchy lived in the New World remaining loyal to their Britannic Majesties King Charles I and his son and successor King Charles II—there is a rebuttable presumption that persons then living in New England were not 'Cavaliers'. There is a rebuttable presumption that persons then living in Virginia were 'Cavaliers' as were persons then living in Barbados and the other British sugar islands in the Caribbean."

Prior to a tour of “Monticello”, home of President Thomas Jefferson, there was a short address by Charles Owen Johnson, Governor of the Scions of Colonial Cavaliers and member since his student days in Cambridge, Massachusetts, of the Society of King Charles the Martyr, on “Remember! King Charles the Martyr, Our Own, Our Royal Saint.”

That evening there was a reception and dinner. At the request of Governor Johnson, Grace and benediction were said by a guest, a retired Episcopal priest resident in Charlottesville, the Rev’d Dr. Albert C. Walling II.

Next year’s dinner has been set for Saturday 23 March 2002 at the Commonwealth Club in Richmond, Virginia.

We recommend *The First Hour*, the magazine of The Patristic Society, with whom Bishop Seraphim, a sometime contributor to these pages, is associated. Inquiries to The First Hour, 206 Sarles Lane, Pleasantville NY 10570.

An example of *XVII Century Political Correctness* was brought to our attention by Society member Stephen A. Coston, Sr., mentioned elsewhere in this issue in connection with his recent work on *Eikon Basilike*. “So fanatical was the opposition to monarchy by the rebels that the court of the King’s Bench was renamed the Court of the Public Bench. At this bench the Lord’s prayer was recited, and some have recounted how many new republicans would not say “*Thy kingdom come,*” but instead said always, “*Thy commonwealth come.*” (*The History of England* by David Hume, Volume V, The Liberty Fund Incorporated, 1983, p. 520.)

**R.I.P.** We are informed of the death of Mark Eric Ely-Chatelain, head of the Ely-Chatelain family in the American Monarchist Movement.

*May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace. Jesu mercy, Mary pray.*

—Mark A. Wuonola, Ph.D.  
*American Representative, S.K.C.M.*

# **Sermon Preached at the XVIII Annual Mass**

Society of King Charles the Martyr

Church of Saint John the Evangelist, Newport, Rhode Island

27 January 2001

by the Rev'd Ralph T. Walker, D.D.

*Honor all men, Love the brotherhood, Fear God, Honor the king.*  
—Saint Peter 2:17

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Peter in his epistle exhorts and admonishes the faithful in Christ Jesus to see the governments of this world as bearing authority from God. Therefore, honor all men, Peter said, love most especially the brotherhood, fear God, and because government has authority and true authority is from God, therefore honor the king. Peter writes this during the days of the Roman Empire when the king of which he speaks is a pagan, and not only a pagan, but one who thinks of himself as God. Therefore, if Saint Peter writes this about a king who is pagan, how much more true are his words when the king is a Christian. Cromwell and his puritan followers while professing to a Bible-believing faith did not heed Peter's exhortation. They most certainly did not honor the king! They instead engaged in a civil war against the king. They arrested him, they imprisoned him, and they executed him. They brought to an end the monarchy, destroyed the church, and they overthrew the faith which that church proclaimed.

King Charles, on the day of his execution, went to the scaffold set up outside the Banqueting Hall of Whitehall Palace, where there on that platform he made arrangements with his executioner for the fatal blow to be struck, not before he was ready, and only upon his signal. He then prayed for those who were about to murder him. He prayed for God's grace and mercy to be shown them. He affirmed his faith and confessed with assurance that he was going from a corruptible crown in this earthly life to an incorruptible one in the heavenly kingdom. Professing therefore that Christian hope which we all share, but professing it with an assurance that made it a declarative statement, a matter of fact that was going to occur. Then taking off the insignia of the Order of the Garter and handing it to Bishop Juxon he said, "Remember." It was the last public word he spoke. Whatever else he said on the scaffold that morning he said to God, and having finished his prayers he gave the signal and the axe fell.

Remember is an interesting word. If you look it up in the dictionary you will find that it has a variety of definitions. However, unlike most words that have a variety of definitions, the definitions for the word 'remember' all basically mean the same thing. It is not a difference in meaning which separates those definitions. It is instead a difference in degree, in intensity, in manner and mode and style. The first definition for the word remember is the most simple, it is to put in one's mind something, or someone, or some action to do. That is a form of where the parent says to the child, as the child is heading out the door,

“remember to take your lunch.” The child has but to remember 15 to 20 steps to pick up that brown bag and go out the door. It is not very intense; it is very weak. We think of this form of remembering more as the activity of a child. The child is reminded to do a very ordinary and simple thing. But of late, it is an activity in which I engage a great deal, when I try and find my glasses. Trying to remember where it I that I put them, is more than just a passing thought, but in the fullness of the spectrum, it only fills a brief instant of one’s time.

The second definition of the verb to remember is to call to one’s mind someone or something. It takes more effort and more energy therefore than just to put it in one’s mind. It is the kind of remembering therefore where when you are going on a trip to the Caribbean and someone says to you, “Well, remember me when you are on the beach in Jamaica.” Indeed, when you get to the beach in Jamaica, you deliberately think, “Don said to remember him.” You, having thought of the conversation, call him to mind. Having a wonderful time, wish you were here, is the traditional thought. He’s still in the frigid New England cold winter, you’re on the sunny beach of Jamaica. He’s still freezing, you’re basking in the warmth. His state in life has not changed a bit. Remembering him doesn’t last all that long, and it does not do anything for him. After you felt sorry for him still being in the cold, you have a secret glee that you are there and he is still back here.

The third kind of remembering is to maintain in one’s mind. That is harder. It lasts longer, and it is more arduous in its doing. To maintain is that kind of remembering that you do when you study for an exam. You have to learn the facts, you have to commit them to memory, you have to incorporate them into your being. You have to have that bank of knowledge ready to call upon in order to remember, to bring into your available usage, because it has been maintained in your memory banks and it has been incorporated into your very being. Yes, that kind of remembering takes some effort and energy. It is much more difficult than the previous two forms.

The fourth kind of remembering involves remembrance as well. It is the kind of remembering where a thing is used to be a sign, a symbol, a trigger of that which is to be remembered. Oh, you know, young lovers go out on a date and the boy buys the girl a single, long-stemmed rose. She keeps it, and every time she looks at that long-stemmed rose the whole of the evening comes to mind. That rose is the trigger of the memory, and just seeing it makes that which is remembered come to mind. Possibly it’s a picture on a mantle, or a treasured keepsake which is the remembrance. Someone is given something, and that thing brings all that which is to be remembered to mind. Just looking at it, floods the mind with those memories. Yes, that fourth kind of remembering is to be flooded with the memories, to be filled with them, and to be overpowered by them so that one is completely wrapped up in them.

Now the fifth kind, that which is the most intense, is that which is central to the Christian religion. “Do this in remembrance of me,” said Jesus. Like the fourth kind of remembering, something is taken, bread and wine in this case, and that bread and wine is taken so that it becomes the very means, not just the trigger but the very essence of the thing itself and brings back the flooding of one’s memories, with such intensity, with such passion, with such fervor that the thing which is remembered becomes real. By means of that bread and wine, the sacrifice of Christ becomes reality itself. The sacrifice of Christ on the cross is called out of the past and becomes a living reality in the present. Not just a passing thought, not just something called to one’s mind, not just a mental activity which is maintained, not just a flood of emotion, no, the reality of being itself, and in that reality, the presence of Christ himself comes to be. Yes, that fifth

form of remembering is central to the Christian faith; it is so central, so vital, so essential, that Catholic Christianity maintains that the Christian faith cannot exist without it. The word 'remember' in English is seen as but a weak translation of 'anamnesis' which is that most intense form of the definitions of the word 'remember.' It is to remember in such a way that reality itself is the result.

We use the word 'remember' a lot in the English language, don't we? We engage in the activity a lot in our daily life. Each time we use the word, do we stop and analyze which way it is that we are using the word? Do we make a distinction between remembering to buy a loaf of bread at the store on the way home and remembering the sacrifice of Christ on the cross when we are at Mass? There is a big distinction between the two as they represent the most simple and the most complex uses of the word 'remember.' When we speak of the sacrifice of Christ becoming real and true and present in the blessed sacrament of the altar, when we speak of that bread and wine being remembered so intensely that they fully become his body and blood by the consecrating action of the priest, then we have remembered with such an intensity so as to achieve reality in the remembering.

Think of that penitent thief hanging to the side of Christ, the one who says, "Lord, remember me when you come into your kingdom." How was it that the penitent thief wanted to be remembered? He would think it nice if Jesus thought of him when he was in the heavenly kingdom, just as in the example you do on your Caribbean vacation while the other person is still in New England? Did the penitent thief want Jesus to mention him to the Father and having done that think nothing more of him again? Or did the penitent thief want to be remembered by Jesus with such an intensity, with such a passion, with such a fervency that indeed he was brought into that heavenly kingdom along with Jesus. Asking Jesus to remember him was asking for our Lord's remembering him to bring him to that same state of bliss. I have a hunch that it was the latter, don't you? Do you not think that was really the plea and the petition of the penitent thief, "Remember me when you come into your kingdom, and remember me with such a fervency, with such a reality, that I am able to share in it with you."

And what this morning do you think of King Charles? When he takes off the insignia of the Garter and hands it to his loyal and trusted servant, the Bishop of London, and says, "Remember!" Is he merely requesting that Bishop Juxon might pray for his repose? Is he suggesting that the loyal bishop might think kindly of him in the days to come? Is he making a request or in true kingly fashion, is he instead giving a command? Charles was not one to make many requests, was he? Charles was more in a position of giving orders, commanding Bishop Juxon to remember. And what was it that he was to remember? He was to remember that country and its government which was disappearing before their very eyes that day. He was to remember the essence of the monarchy and the principles upon which it had stood. He was to remember the Church which would cease to exist the moment that the axe fell. He was to remember the divinely ordered ministry of that Church which would be wiped out and forbidden to function in a matter of moments. And he was to remember the faith which the Church proclaimed and for which the king was willing to give his life rather than compromise, or change, or in any way, shape, or form negate. The king was commanding that all of those things be remembered for that is the essence of his role as martyr; it was for all of those things that he died. It is all of that about which we have just sung those hymns. That is the purpose of our keeping his memory sacred even in our day and time.

"Remember!" Remember with such a passion, remember with such a fervor, remember with such an intensity that reality is the result. Remember the monarchy, remember the Church, remember her holy

orders governed by bishops, and remember her sacramental faith so that all may be restored, so that which was lost is found, brought back, and made reality once more. We gather today to honor the king and to honor the king we ourselves therefore must remember. Remember Charles not just with a passing thought. Remember Charles not just by recalling his sacrifice to mind. Remember Charles not just maintaining in our memory all that for which he stood and that for which he gave his life. Remember Charles not because a medal or lapel pin causes floods of emotions to fill our being. No, remember Charles with that intensity of anamnesis, with a fervency and a passion to bring about the reality, in our day and age, of the Church for which he died, the holy orders for which he lost his crown, the sacraments for which he gave his head, and the faith for which he gave his life. The fear and love of God, which were the essence of his being and in which his saintly character was to be found, are also to be remembered whenever the whole of the story of King Charles is recalled. Remember therefore with such an intensity that reality is achieved and it becomes the essence of our lives lived in the world. It is in such a way that Charles, the earthly king, gave praise to his Lord and master, the King of heaven. It is in such a way that the corruptible crown he gave up was to be replaced with the incorruptible crown. It is in such a way that he has left us an example, a legacy, to be remembered and to be followed. Indeed, on this day, as we celebrate the feast of this glorious saint and noble martyr, let us honor the king. Let us “Remember.”

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

## **Sermon Preached at the Church of the Advent,**

King Charles the Martyr, 30 January 2001,

by the Rev'd Benjamin King

We celebrate today the martyrdom of a King who went to his death upholding the Faith of his Church—the Church of England—and our Church, as Episcopalians within the Anglican Communion. The historic episcopate which gives the Episcopal Church its name, together with the threefold orders of bishops, priests, and deacons, are the pillars which undergird the *catholicity* of the Anglican Communion. These pillars attach us to the foundations of our faith in the early years after Jesus's death, when the Apostles—those first bishops—began to give structure to the community that called itself the *ekklesia*, or Church. And it was in defense of these revealed truths of the catholic faith that King Charles I was willing to go to his death on this day in the year 1649. Those people who claim that the Anglican Communion has nothing to do with an old dead king couldn't be more wrong!

But it is not just for reasons of the history of our Communion that King Charles is important. He shares with all martyrs in the participation in the crucifixion of our Lord Jesus Christ. The Gospel you have just heard makes this plain. In the reading from Saint Matthew, Jesus foretells his own death as the Son who comes into the vineyard to gather fruit, only for “the husbandmen” to say “come let us kill him and seize on his inheritance.” Jesus did go to his death, and did so for our salvation. But in the parable of the

vineyard he also says that others will die, whom Jesus calls Servants. “The husbandmen,” he says, “Took his servants, and beat one, and killed another, and stoned another.” These are the prophets and martyrs of the Christian faith, who died witnessing to the Son, and did so to the glory of God the Father, the Master of the vineyard in the parable. They died as Christ died, in agony and suffering, indeed how many of us will die, but they participated in his crucifixion so they might also share in his resurrection.

Charles I is one such martyr. A hymn of praise to Charles puts it thus:

Faithful son of Mother holy  
To the Church devoted solely  
He to keep her laws was fain  
He her champion ever glorious  
Was beaten[,] still victorious  
Robbed of life but conqueror slain

Christ himself we know was “robbed of life” and yet was in fact “a *conqueror* slain.” In dying, Jesus destroyed death; in rising he showed himself the conqueror of death. And resurrection is the hope of all who have been baptized into the faith of Jesus, whether we are king or servant. . . or, in the case of Charles, both King and servant.

*[Father Benjamin King serves as Curate at the Church of the Advent, Boston, Massachusetts. He was ordained priest in December, 2000, by Bishop Eric Kemp, who retired as Bishop of Chichester, England, in January, 2001; Chichester is the diocese in which Father King was brought up and in which he remains canonically resident. Educated at Cambridge Ukniversity, reading first history and then theology, Father King aims to continue his studies in Medieval Church History while in Boston.]*

**A Sober and Seasonable  
Commemoration  
of  
The Thirtieth Day of January, 1648.**

Being the Day of the Martyrdom of  
King CHARLES the first,  
And fit to be Considered upon the *Anniversary* FAST for the same.  
*By the same Hand as Wrote Vox Populi; Or, ENGLANDS Lamentation.*

IF we look back, and seriously consider the many Calamities of our late Wars, and Retrospect into the Causes both Evident and Remote, which brought that Deluge of Misery upon three (then almost Ruined) Kingdoms, and the Bloody Sequel of all those troubles, the Beheading of that Vertuous and pious King

Charles the First, in the Memory of which we yearly keep a Fast for the same, that God will be pleased never more to visit us in his Wrath, nor give us the like Dreadful occasion of Sackcloth and Ashes: I say, if we did most seriously consider, as we ought, from the greatest to the least, we should not tread the same paths leading to Destruction, nor run in the way of Iniquities.

They who yet well remember the Transactions of those Times, before we were rent and torn with Civil Wars, and now seriously weigh up the Balance of Judgment, the posture and Actions of Affairs at this present, may see too much Similitude, if not to fear as bad and fatal Consequences. It would therefore be well for every man at this day, to consider and say with himself, *if I have committed Iniquity, I will commit it no more*. It will be seasonable now as much as ever, for King and People, both great and small, to Commemorate and think upon the sadness of that day, when all faces look'd pale, and when the Land mourn'd, when they beheld with bleeding hearts, the sad Effects of Divisions, War, and Rebellion, falling upon the head of their Sovereign, and Bondage and Slavery flung upon the necks of the people.

*Prorogative* on the one side, and *Priviledge* on the other, first began, then *Religion* which should be all peace increas'd the Trouble: Factions were made, parties assembled, Councils were taken, Cabals were formed, Fears were hightned, Jealousies increas'd, Heart-burnings fomented, and at last War was raised, but the sad and fatal Consequence of all was, the violent Death of Sacred *Majesty*, and for a time the Seclusion of *Monarchy*. And now how far we are running in the same paths, and treading the like *Mazes*, till we shall be lost in a Labyrinth of Woe and Confusion, every one sees, who can remember, or read the Transactions of former times. Several of late have loudly cry'd out, *How like is this to* [16]41. and His Majesties ears have been blown into, with the remembrances of the evil Actions of evil men, whereby fears and Jealousies may justly be raised in his Royal Breast, against his good Subjects and have still apprehensions of the fatal effects of [16]48. But however like these beginnings seem to those troublesome times, there is yet this difference plainly appears, that now it is not *Episcopacy* and *Presbitery* that contend, but *Protestantism* and *Poperie*: The Church of *England* is so much concerned as the *Presbyters*, and both now justly full of fears and apprehensions, seek to secure their *Religion*, their *Lives*, and their *Fortunes*.

But let us not push on too violently our Evil Fate, which by Gods permission, is like to rush upon us, for the Sins of the People: Let us I say, remember this Dreadful day, wherein *Monarchy* was laid in the Dust, and the most pious and vertuous Prince that ever sat on our Throne, brought as a Lamb to the slaughter: Think of this both King and People, and let this *Anniversary* be effectually consider'd, that it may put some stop to the Violences which seem to be preparing by several Factions. God hath given us a time of Peace and plenty, and every man hath sat quietly under his Vine and Figg-Tree; our Temples have been Crown'd, and good things have flow'd in upon us, our King hath been restored to us, and he hath received miraculous and strange Deliverances, and Seated at last on the Throne of his Ancestors; but what have we returned for such Signal Mercies, may we not cry out with *Daniel*, and say, *We have sinned and have committed Iniquity, and have done Wickedly, and have Rebelled, even departing from thy Precepts, and from thy Judgements, O God. O Lord to us belongs the Confusion of Faces, to our Kings, to our Princes, and to our Fathers, because we have sinned against thee*.

Let us I say, remember this Fatal Day, and the more like these Times look to those preceeding our late troubles, let us the more think on their fatal Effects, and let all men from the greatest to the lowest, from the Cedar to the Shrub, endeavour to reform themselves, and pray God to avert his impending Judgements, for we doubt it was Sin that before brought on Judgement, and it is now our many Sins, and open Iniquities,



that are like to call down Gods Wrath and Vengeance upon us, to be a scourge to this Nation, unless we seriously Repent, and turn from our evil ways: Otherwise, I fear we shall see the Prophetie of *Jeremiah* fulfilled upon us: *The Whirl-wind of the Lord is gone forth in Fury, even as a grievous Whirl-wind, it shall fall grievously upon the head of the Wicked: The Anger of the Lord shall not return, until he have Executed, and till he have performed the thoughts of his Heart.*

But we know, that *God is Merciful and Gracious, long Suffering, and abundant in Goodness and Truth, keeping mercy for thousands, forgiving Iniquity, and Transgression, and Sin:* Therefore, let us all I say, remember the sad Effects of our late Divisions, and from the highest to the lowest, let us humble our selves before the Lord, that he may turn from us all thos Evils which now seem to threaten us, that we may have peace in our days. For as at the Preaching of *Jonas*, the *Ninivites* Repented, and mourned in Sack-cloth and Ashes, whereby they pacified the Wrath of God, so who knows, how much our hearty Prayers and true Repentance, forsaking our evil ways, may prevail upon the Almighty, to take pitty upon us, and pacifie his Wrath, and cause his Countenance to shine upon us. He *turneth the hearts of Kings, as the Rivers of Waters*, and he stoppeth the Rage of the Multitude: He Creates and destroys as he pleaseth; *By him Kings Reign*, and *by him we all Live, move, and have our being*, and therefore, *Blessed be the Name of the Lord.*

As the Thirtieth of January is my Text, so I would press it home at this time, on the hearts of all people, who seem to be full of Trouble and Anxiety. We need not run to prophane Histories, which give us sufficient Examples of the sad miseries and fatal Consequences, of Breaches between King and people: and our own *Chronicles* furnish us with sad precedents, too like our times to be pointed at: All that read and consider, may see the sad Effects of desire of *Arbitrary Government*, under the Notion of *Prerogative*; and also *Rebellion*, under that of *Priviledges & Liberty of Conscience*, both being made the Stale of Evil men, to push on both King and people to ruine and destruction. But methinks the remembrance of this Fatal day, and the Condition of the slavery, Tyranny, and *Arbitrary Government*, this Nation and its two Sisters were brought to, should make us afraid to run in the same ways, and take the same courses. But let us consult the Sacred History; on the one hand what got *Absalon* and his evil Counsellor *Architophel*, by their Rebellion, but loss of Life? and what became of *Sheba*, who blew the Trumpet of Rebellion in *Israel*? on the other side, what was the Sequel of the rash and evil Counsellors of *Rehoboam*, who fought to oppress the people with *Arbitrary Government*, but the loss of Ten Tribes, and the greatest part of his Kingdom for ever? It is said, that *David* upon the Rebellion of *Sheba* the Son *Bichri*, went no more into his Concubines, but shut them up the day of their Death, *2 Sam. Chap. 20. David* was a pious Prince, and did as he said; *I will call on the Lord, who is worthy to be praised, so shall I be saved from mine Enemies; for he spoke it out of experience: Thou hast delivered me from the Strivings of my people.*

Let every one therefore at this time, strive to reform their Lives, leave their Evil courses, and to humble themselves before the Lord, that the Blood of this day may be appeased, and that it may not leave such a Guilt upon the Nation, as may yet require the Vengeance of the Almighty to wipe it off, by permitting us to act over the like Tragedies, and to run into the like Civil Wars and Rebellion, and suffer our former Calamities, tho' our sins and Iniquities may have deserv'd it; for it is sin that bringeth War and Destruction upon a Land, for God says, *Levit. 26. If ye will not hearken unto me, but walk contrary unto me, I will bring a Sword upon you, and I will send the Pestilence among you, and you shall be delivered into the Hands of your Enemies.* But I hope the Remembrance of the Evil of this day, will stir us up to Repentance, and that repentance will prevent Judgements, which seem to threaten us, both by Signs in the

Heavens, and on the earth. Follow therefore the Counsel of *S. Peter, Act. 3. I9. Repent ye therefore and be Converted, that your Sins may be blotted out, and the times of Refreshing shall come from the presence of the Lord.* And then let us wait to see the Lords Salvation; Let us put our chiefest trust in God, and in the next place, let us with patience, expect the healing of our Breaches, by the Wisdom and Prudence of the approaching *Parliament*, which all Loyal hearts desire, may justly enjoy the Title of an Healing *Parliament.* *Deceit is in the Heart of them that imagine Evil; but to the Counsellors of Peace is Joy, Prov. 12.*  
FINIS.

LONDON, Printed for Thomas Benskin, in Greens's-Rents near Fleet-Bride. 1681.

\* \* \*

### **Sir Thomas Herbert's Memoirs.**

Excerpted in *The Life of Thomas Ken, D.D., Deprived Bishop of Bath and Wells*, by the Rev. W. L. Bowles. (London: John Murray, 1830), pp 160-164.

### **FUNERAL OF KING CHARLES THE FIRST, IN ST GEORGE'S CHAPEL, WINDSOR.**

“A guard was made all along the galleries, and the Banqueting-house: but, behind the soldiers, abundance of men and women crowded in, though with some peril to their persons, to behold the saddest sight that England ever saw. And as his Majesty passed by with a chearful look he heard them pray for him. The soldiers did not rebuke any of them, for, by their silence and dejected faces, they seemed rather afflicted than insulting. There was a passage broke through the wall of the Banqueting-house, by which the King passed unto the scaffold; where, after his Majesty had spoken and declared publicly that he died a Christian according to the profession of the Church of England (the contents of which have been several times printed), the fatal stroke was given by a disguised person. Mr. Herbert during this time was at the door leading to the scaffold, much lamenting, and the Bishop coming from the scaffold with the royal corps, which was immediately coffin'd and covered with a velvet pall, he and Mr. Herbert went with it to the back stairs to have it embalmed; and Mr. Herbert, after the body had been deposited, meeting with the Lord Fairfax, the general, that person asked him, How the King died? whereupon Herbert, being something astonished at that question, told him that the King was beheaded, at which he seemed much surpriz'd.

“The royal corps being embalmed and well coffin'd, and all afterwards wrapt up in lead and covered with a new velvet pall, it was removed to St. James's, where was great pressing by all sorts of people to see the King, a doleful spectacle, but few had leave to enter or behold it. Where to bury the King was the last duty remaining. By some historians 'tis said the King spoke something to the Bishop concerning his burial. Mr. Herbert, both before and after the King's death, was frequently in the company with the Bishop, and affirmed that he never mentioned any thing to him of the King's naming any place where he would be buried: nor did Mr. Herbert (who constantly attended his Majesty, and after his coming

to Hurst-castle was the only person in his Bed-chamber) hear him at any time declare his mind concerning it. Nor was it in his lifetime a proper question for either of them to ask, notwithstanding they had oftentimes the opportunity, especially when his Majesty was bequeathing to his royal children and friends, what is formerly related. Nor did the Bishop declare any thing concerning the place to Mr. Herbert, which doubtless he would upon Mr. Herbert's pious care about it; which being duly considered, they thought no place more fit to interr the corps than in the chappel of King Hen. VII. at the end of the church of Westminster-abbey, out of whose loyns King Charles I. was lineally extracted, &c. Whereupon Mr. Herbert made his application to such as were then in power for leave to bury the King's body in the said chappel among his ancestors; but his request was denied, for this reason, that his burying there would attract infinite numbers of all sorts thither, to see where the King was buried; which, as the times then were, was judged unsafe and inconvenient. Mr. Herbert acquainting the Bishop with this, they then resolved to bury the King's body in the royal chappel of St. George within the castle of Windsor, both in regard that his Majesty was sovereign of the most noble Order of the Garter, and that several Kings had been there interr'd, namely, King Henry VI. King Edward IV. and King Henry VIII. &c. Upon which consideration Mr. Herbert made his second address to the Committee of Parliament, who, after some deliberation, gave him an order bearing date the 6th of February, 1648, authorizing him and Mr. Anthony Mildmay to bury the King's body there, which the Governor was to observe.

“Accordingly the body was carried thither from St. James's Feb. 7, in a hearse covered with black velvet, drawn by six horses covered with black cloth, in which were about a dozen gentlemen, most of them being such that had waited upon his Majesty at Carisbrook-castle and other places since his Majesty's going from Newcastle. Mr. Herbert shew'd the Governor, Colonel Witchcot, the Committee's order for permitting Mr. Herbert and Mr. Mildmay to bury him, the late King, in any place within Windsor-castle that they should think fit and meet. In the first place, in order thereunto, they carried the King's body into the Dean's house, which was hung with black, and after to his usual bed-chamber within the palace. After which, they went to St. George's chappel to take a view thereof, and of the most fit and honourable place for the royal corps to rest in. Having taken a view, they at first thought that the tomb-house built by Cardinal Wolsey would be a fit place for his interment; but that place, tho' adjoining, yet being not within the royal chappel, they waded it: for, if King Henry VIII. was buried there (albeit to that day the particular place of his burial was unknown to any), yet in regard his Majesty King Charles I. (who was a real Defender of the Faith, and as far from censuring any as might be,) would, upon occasional discourse, express some dislike in King Henry's proceedings, in misemploying the vast revenues the suppressed abbeys, monasteries, and other religious houses, were endowed with, and by demolishing those many beautiful and stately structures, which both express'd the greatness of their founders and preserved the splendour of the kingdom, which might at the Reformation have in some measure been kept up and converted to sundry pious uses.

“Upon consideration thereof, those gentlemen declined it, and pitched upon the vault where King Edward IV. had been interr'd, being on the North side of the choir, near the altar, that King being one his late Majesty would oftentimes make honourable mention of, and from whom his Majesty was lineally propagated. That therefore induced Mr. Herbert to give order to Mr. Harrison and Hen. Jackson to have that vault opened, partly covered with a fair large stone of touch, raised within the arch adjoining, having a range of iron bars gilt, curiously cut according to church-work, &c. But, as they were about this work, some noblemen came thither, namely, the Duke of Richmond, the Marquis of Hertford, the Earl of Lindsey, and

with them Dr. Juxon, Bishop of London, who had license from the Parliament to attend the King's body to his grave. Those gentlemen, therefore, Herbert and Mildmay, thinking fit to submit and leave the choice of the place of burial to those great persons, they in like manner viewed the tomb-house and the choir, and one of the Lords beating gently upon the pavement with his staff, perceived it hollow sound, and thereupon ordering the stones and earth to be removed, they discovered a descent into a vault where two coffins were laid near one another, the one very large, of an antique form, and the other little. These they supposed to be the bodies of King Henry VIII. and Queen Jane Seymour, his third wife, as indeed they were. The velvet palls that covered their coffins seemed fresh, tho' they had lain there above 100 years.

“The Lords agreeing that the King's body should be in the said vault interr'd, being about the middle of the choir, over against the eleventh stall upon the Sovereign's side, they gave order to have the King's name, and year he died, cut in lead; which whilst the workmen were about, the Lords went out and gave Puddifant, the sexton, order to lock the chappel door, and not suffer any to stay therein till farther notice. The sexton did his best to clear the chappel, nevertheless Isaac, the sexton's man, said that a foot-soldier had hid himself, so as he was not discerned, and being greedy of prey, crept into the vault, and cut so much of the velvet pall that covered the great body as he judged would hardly be missed, and wimble also a hole thro' the said coffin that was largest, probably fancying that there was something well worth his adventure. The sexton at his opening the door espied the sacrilegious person, who being searched, a bone was found about him, with which he said he would haft a knife. The Governour being therefore informed of, he gave him his reward; and the Lords and others present were convinced that a reall body was in the said great coffin, which some before had scrupled. The girdle or circumscription of capital letters of lead put about the King's coffin had only these words: ‘King Charles, 1648.’

“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 a slow and solemn pace (much sorrow in most faces being then discernible), carried by gentlemen of quality in mourning. The noblemen, in mourning also, held up the pall, and the Governor with several gentlemen, officers and attendants, came after. It was then observed that, at such time as the King's body was brought out from St. George's hall, the sky was serene and clear, but presently it began to snow, and the snow fell so fast, that by that time the corps 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. The body being by the bearers set down near the place of burial, the Bishop of London stood ready with the service-book in his bands to have performed his last duty to the King his master, according to the order and form of burial of the dead set forth in the BOOK OF COMMON PRAYER, which the Lords likewise desired; but it would not be suffered by Col. Whitchcot, the governor of the castle, by reason of the *Directory*, to which (said he) he and others were to be conformable. Thus went the White King to his grave, in the 48th year of his age, and 22d year and 10th month of his reign. To let pass Merlin's prophecy, which some allude to the *white sattin* his Majesty wore when he was crowned in Westminster-abbey, former kings having on purple robes at their coronation, I shall conclude this narrative with the King's own excellent expression, running thus: ‘Crowns and kingdoms are not as valuable as my honour and reputation. Those must have a period with my life, but these survive to a glorious kind of immortality, when I am dead and gone; a good name being the embalming of princes, and a sweet consecrating of them to an eternity of love and gratitude amongst posterity!’”

## **Saint Charles, King & Martyr, as Great Exemplar of Catholic Devotion**

by Alexander Roman, Ph.D.

It has been said that a Saint is a person who radiates the Presence of Christ among us.

The historic veneration paid to our Royal Martyr since the seventeenth century was deeply inspired, in fact, by how truly King Charles Stuart bore Christ in his body and witnessed to Christ's Name on earth, especially through his life of piety.

Our Royal Martyr died not only because of his beliefs concerning the Monarchy or the Episcopate, but, first and foremost, because his Catholic devotion offended violently the Puritan sensibilities of his enemies.

Like his contemporary, Blessed Nicholas Ferrar and his family at Little Gidding, whose foundation suffered the same fate as our Royal Martyr, Saint Charles drew his spiritual nourishment from the Apostolic and Catholic wellsprings of the Anglican tradition.

That tradition was markedly different in spirit and practice from that of the Puritans, to be sure.

The Catholic heritage of the Anglican Communion was represented in the ordered liturgical and devotional life as outlined in the Book of Common Prayer.

Saint Charles himself had an aversion for the free nature of the Puritan "Directory." Picking and choosing for oneself which prayers and devotions to perform was considered by him to be unbecoming a true Catholic. And in this, as in so many other theological conclusions, he was most certainly correct and in keeping with the Apostolic Age.

At the beginning of the Book of the Acts of the Apostles, they are presented as praying and worshipping the Lord. In fact, the Greek word for "worshipping" as used there is "Leitourgoukon." As one enthusiastic Evangelical convert to Orthodoxy told me, "You don't even have to know Greek to know what that means!"

The Apostles and the Early Church practiced liturgical prayer from the very beginning of Christianity.

In this, they, of course, reflected the usage of the Jewish Temple. Prayer at the "Apostolic Hours" of the Third, Sixth and Ninth Hours were times in which prayer was offered in the Temple.

The Apostles themselves linked Jewish Liturgy at the Temple with the Eucharist or the Breaking of the Bread until the Christians were formally excommunicated and separated from Judaism.

The social character of the Church, the Body of Christ, that is an historic mark of Catholicity was thus expressed and supported through the Daily Office and the Eucharist. Liturgical life celebrates life lived in common as we pray, celebrate the Eucharist and meditate on the Word of God in the Communion of Saints.

Our unity is thus confirmed and practically realized as we honour the Saints and Martyrs, or rather Jesus Christ Who is present in His Saints and Martyrs through His Holy Spirit.

We pray for one another and for the whole world, including the Faithful Departed. We are linked intimately together in Christ through our constant prayer and participation in the Body of Christ through Holy Communion and the Scriptures.

This is the Catholic heritage that was brought to Britain by Celtic missionaries and then by Saint Augustine of Canterbury and his associates. The spiritual life of our Royal Martyr was deeply nurtured in and nourished by that same heritage.

Catholic devotion is characterized by heart-felt devotion to the Humanity of Christ and the Saints whose own humanity was transfigured through that same Humanity.

Thus, the Holy Deacon, Nicholas Ferrar, had a stained-glass representation of the Crucifixion of Christ at the front of his family chapel at Little Gidding. He bowed deeply before it at the beginning of each of the public services he conducted there.

Outward devotion, such as kneeling and the Sign of the Cross, are both legitimate and authorized by Catholic devotion since we are saved by the Humanity of Christ Who lifts us up, body, spirit and soul, to Heaven through His Death and Resurrection.

The impact of the Incarnation of Christ our God is one that transforms matter from an object of damnation, as under the Old Covenant, to one that can mediate Grace and that can itself be sanctified in so doing.

Outward symbols and signs of devotion, including religious pictures or Icons, therefore celebrate the Incarnation of God in Christ, and the transfiguration of the Cosmos as a result.

The Catholic heritage is one that not only emphasizes faith and grace, but also the life-long struggle we engage in as we appropriate for ourselves the fruits of Christ's Redemption in the Holy Spirit.

Saint Charles was a true Catholic son of the Church and a great exemplar of Catholic devotion.

We know that the king bowed his head at the names of Jesus and Mary and upon entering a Church.

The holy king was devoted to the rule of life as contained in the Book of Common Prayer, but was, as some have said, a "maximalist" in this regard, much like Nicholas Ferrar and others. He took his time reading and meditating on the daily Lessons. He prayed Mattins and Evensong with heart-felt compunction, and often on his knees.

Our Royal Martyr could be seen in prayer a third time during the day, at noon, like the Prophet Daniel. One of his favourite devotions at that time was the Litany, which he said more than once a day.

Like the Desert Fathers of old, the King often invoked the Name of Jesus and kept it frequently on his lips, in his heart and on his mind.

His attendance at the Eucharist was one of the great joys of his life. He received Holy Communion with great and inspiring devotion that radiated to one and all around him his deep love for his Saviour, Jesus Christ.

It should come as no surprise that the Fathers of the Church and even some Roman Catholic writers were among the books of his spiritual library. Nicholas Ferrar had himself translated some works of continental Catholic writers, as did Bishop Thomas Ken and others.

King Charles was clearly acquainted with the spiritual life of the Eastern Church, doubtless through his reading of the Greek Fathers, and was on excellent relations with a number of Patriarchs of Constantinople.

Unlike the Puritans of his day, King Charles knew that Christian ritual and ceremony was not the sole patrimony of "Romanism," but of the entire Church prior to the Schism of A.D. 1054.

This was true especially in the East, whose dignified liturgical ceremonies and rich prayer traditions the King did much to restore in post-Reformation England.

Was not the "Golden Age" of the Anglican Church led by Saint Theodore, himself a Greek Bishop from the East? Did not the Anglican Church have Rood Screens, painted Icons, and many other traditions that witnessed its unity from the beginning with the Church of Christ that first came from the East?

Did not the English missionary, Saint Sigfried, baptize the Kyivan Princess Saint Anna of Novhorod and send King Harold's daughter, Gytha to Kyiv to marry the Orthodox King, Volodymyr Monomachos, whose son received in baptism the name of his grandfather as Harold-Mstislav?

The Catholic heritage of the Anglican Church was too precious and too rooted in British history to be somehow suddenly rejected.

With his constant spiritual exercises, including fasting and good works, King Charles responded to Christ's request to watch with Him for "one hour" and more.

It was Christ Himself who deigned to crown his servant, Charles Stuart, with an even better, incorruptible Crown, as the Martyr-King himself believed and publicly stated on the date of his martyrdom.

King Charles's hours of devotion and watching with Christ continued until the end when he was blessed with the grace to imitate Christ praying in Gethsemane and Christ Crucified on Calvary.

We may apply to King Charles the words found in the second chapter of the Song of Solomon, when he was "led to the Banqueting House and above me flew a banner of love."

One of Saint Charles's detractors wrote disparagingly of the veneration being paid to him following the Restoration of the Monarchy. He said, with Puritan cynicism, that he didn't know who the Anglican priests "honoured more, Christ or Charles."

The Catholic truth that is buried in that remark is simply that King Charles bore Jesus Christ in his body while he was alive and that Christ continues to live in his servant through the Holy Spirit. Like all Saints, the person and life of King Charles the Martyr points to that of Jesus Christ.

We are not all called to imitate Saint Charles in his martyrdom. But we are all so called to imitate him in his Catholic life of devotion. The Daily Office, the Eucharist, Christ Crucified, Our Lady and the Saints - these were the mainstay of his life.

This is what King Charles inspires in us who honour him. He is truly the foundation of the renewal of the Church and the protector of its Apostolic Catholicity.

*[Alexander Roman, Ph.D., is a member of S.K.C.M. He is an Orthodox Catholic and an Eastern theology enthusiast with a particular interest in Saints and Hagiography. He is the Executive Assistant to the Speaker of the Ontario Legislature.]*

## Researching the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ: A Personal Journey

by Stephen A. Coston, Sr.

*“I will end with a rule that may serve for a statesman, a courtier, or a lover—never make a defense or apology before you be accused.”*

*—Letter to Wentworth, 1636*

The Royal Martyr, King Charles I, is long dead, but the honor of his memory and his valiant deeds remains potent in the lives of many men and women to this very day. He was a king, a father, and a man not unlike most men; but what sets him apart from the rest of us is his unyielding fidelity to not only his deeply held regal and religious principles, his devout belief in the freedom of his people, but the teachings and morals of our Lord Jesus Christ exemplified in his martyrdom. King Charles was a family man much like his father before him (King James VI & I of ever blessed memory), and he had resolute convictions. He was, dare I say, a “Great Man” and as it is well noted, “Great men have great enemies.”

Consider what Joseph Conrad wrote, “You shall judge a man by his foes as well as by his friends.” We can, to an extent, learn even more about the Royal Martyr, albeit indirectly, by examining one of Charles I’s principal antagonists and detractors, the famous English poet, parliamentarian, libertarian, and pamphleteer John Milton. Today, especially in poetry circles, the name of Milton is revered, even idolized by some, while lamentably the faith, courage, and saintly predisposition of Charles I are largely ignored. As a poet myself I am ashamed that this is the situation, but a reality nonetheless with which we are faced. In order to amend this historical amnesia I determined to investigate one of the most intriguing mysteries and indeed hotly debated controversies of our age, the precise authorship of the Eikón (Icón) Basiliké. I am well aware that many eminent men before me have already conducted similar inquiries into this matter, men with credentials far in advance of my own such as Christopher Wordsworth, etc. And I am also well aware that I have had the prayers, support and encouragement of many great men of God today, such as the late Right Rev’d Joseph M. Harte, of blessed memory, to whom I have dedicated this manuscript. Moreover, Dr. Mark Wuonola, with the assistance of Mr. Skip Keats, have also been instrumental in making this manuscript available to our learned members, and to the Internet community as well. This being noted, I was determined to pursue the matter for three principal reasons: (1). As a poet and an orthodox Anglican I owe a debt to my fellow poets and leaders of the Anglican Church. While Charles I is not commonly received as a poet, nonetheless, one of the great poets of his time has impugned him, and I feel it only right to balance the scales. Also, Charles I was the head of the Church as King, and thus commands my allegiance. (2). I am concerned about historical truth, and the details of the situation have been either ignored or forgotten by many historians and laymen alike in this drama, hence the volume of ink I have employed on this topic. (3). Last but not least, I personally have a deep and abiding interest in this area of historical analysis, and believe that the facts I have uncovered are worthy of consideration.



Milton wrote in *Areopagitica* in 1644:

As good almost kill a Man as kill a good Book; who kills a Man kills a reasonable creature, God's Image; but hee who destroyes a good Booke, kills reason it selfe, kills the Image of God, as it were in the eye. Many a man lives a burden to the earth; but a good Booke is the pretious life-blood of a master spirit, imbalm'd and treasur'd up on purpose to a life beyond life.

I find it ironic that Milton could pen these words all the while supporting a cause which would not only ultimately kill, even murder, their lawful king, but even command Milton to "destroy a good book." Milton labored hard to discredit the Eikon, and penned a full length treatise in order to mitigate its effect on the population and negate the attribution of Carolinian authorship attached to the Eikon. Truth is indeed stranger than fiction! Faced with the opposition of many learned men since the time of Milton, the Eikon has suffered undeserved neglect, seen by many as merely a dubious work. The connection between it and Charles I is a topic even more abused. This present work is the product of many hours of painstaking research and efforts collating manuscripts, citing the testimony of those for and against the Eikon's Carolinian authorship, considering both primary and secondary source materials. You will read the evidences on both sides of the issue, but from a perspective of evidentiary concern and primacy. The evidence placed in equipoise is decidedly in favor of the Carolinian authorship of the Eikon, so I will not belabor the point by reproducing that data herein. However, I will say this, Charles I has been accused of all sorts of things, including complicity in the alleged forgery of the Eikon. Since he has passed on to his reward he is not in a position to ". . . make a defense. . . ." I, however, am in such a position, and so I commend this apology for the Carolinian authorship of the Eikon to my learned peers, valued friends, and fellow S.K.C.M. members with a full heart, for the love of God, Charles I, and the sake of truth. God Save The King!!

*[Stephen Alexander Coston, Sr., is a member of S.K.C.M. His work James VI & I: Unjustly Accused was reviewed in these pages. He has produced an extensive work, with research into contemporary sources, on the authorship of Eikon Basilike. He has also recently published a work, John Milton on Monarchy: A Concise Historical Survey with Emphasis on Charles I, K.M., which will also be of interest to Society members. These may be found at [www.jesus-is-lord.com](http://www.jesus-is-lord.com)]*

# *Muskets and Altars: Jeremy Taylor and the Last of the Anglicans*

by **Reginald Askew**

reviewed by Lee Hopkins

*Muskets and Altars: Jeremy Taylor and the Last of the Anglicans* by Reginald Askew (Mowbray 1997) 212 pp. \$12.

Jeremy Taylor (1613-1667) is one of the best known of the Caroline divines for his *Holy Living* and *Holy Dying*. But it is not generally realized that these exquisitely written devotional books, anthologized in college texts as exemplary XVII Century prose, were originally penned as survival manuals.

They were intended for the underground continuance of Anglican worship, after Oliver Cromwell banned and dismantled the Church of England. Its resurrection seemed as unlikely as that of King Charles I, and his Archbishop of Canterbury, William Laud, whose heads had been axed from their bodies on fraudulent charges as examples of Puritan piety.

Taylor had been chaplain to both King and Archbishop, and it seemed that his Church had been destroyed from outside by philistines, as surely as their spiritual descendants are poisoning its roots today.

A priest educated at both Oxford and Cambridge, he figured in his friend the great diarist John Evelyn's account of being arrested by rowdy soldiers in the middle of a Christmas Mass. After imprisonment for this offense, Taylor would lose liberty or life unless he chose exile abroad or silence, neither of which he would do. But he was providentially saved by a wealthy friend's offer of an obscure estate in Wales, far from Cromwell, and within the Celtic fringe of Stuart loyalty. In this remote refuge, Taylor wrote *Holy Living*, *Holy Dying*, and much else.

Taylor was a notable intellectual Churchman, even by the high and never surpassed standards of his time; but he was as well a practical man of humane, earthy wisdom: a rare combination in any era. He extolled what would now be called family values as being central to both private and public life, and in his concern for the calculus of human development transcended the passing complexities of his own period, which are hardly even known by what pass for educated folk today, and actually understood by very few indeed.

In the scenic Welsh backwater, so far from his former privileged status, having lost everything as a sort of ecclesiastical Job, he like that ancient patriarchal figure never wavered. Taylor worked out, pen in hand, by day and candlelight, over the years a basic Anglican piety for faithful survivors of Charles I's cause, a true middle way between Roman autocracy and Calvinist rigidity. As Taylor said of the 664 Synod of Whitby, that subordinated the ancient British Church of the Irish and Anglo-Saxon monks, to Canterbury's Gallican ordained Augustine and Theodore, "What God has made plain, man has intricated".

Askew says: "Jeremy Taylor wanted his reader to grasp that the denial of customary church worship was an opportunity". It was a time to look beyond the shallow consensus that passes for "Christian fellowship" in bland corporate lethargy.

And that he prevailed in what appeared a shapeless as well as thankless major task is his legacy to us, no less than a summation of the basic core, form, and substance of Anglican belief.

He did this through a pure fire of integrity and selfhood based on reading Saint Paul, whose singleminded inability to be intimidated he shared. For it is Paul who leads us from what is peripheral to the very essence of spiritual practise. Paul, who wrote soon after the first Easter, before the Gospels were written, whose letters were, as Dean Inge of Saint Paul's once said, not *about* religion because they *were* religion.

The power of Taylor's intuitive perception and scholarship strip away the predestinative accretions of Augustine and Calvin from Paul's credo. As a fluent Classicist, Taylor makes an extremely original and salient point: that Homer so dominated not only the literary traditions of Augustine's time, that they also served to restrict the intellectual landscape of his provincial North African diocese. Taylor sees the preordained fates, the cosmic fixity of Homer's characters as puppetry strung to the pagan gods' fingers. This blindered fatalism came between the Bishop of Hippo and the free gift of Grace described (not very clearly) by Paul.

Jeremy Taylor is a treasure. Both he and Charles I's other chaplain, John Juxon, bravely and loyally accompanied their King to his public execution. In his last moments, Charles turned to Dr. Taylor and handed him his watch. This seems a symbolic act of stewardship, the precious heritage of time, past, present, and future, of continuous creation in the ever-present now, "as it shall ever be, world without end". As Taylor recalled: "And when thy little misfortune troubles thee, remember that thou hast known the best of Kings, and the best of men, put to death publicly by his own Subjects".

In his 54 years of life, Jeremy Taylor reduced Anglican survival to the essentials of the Sacraments, the Apostles' Creed, the Bible and Prayer Book. In the XX Century, W. H. Auden, who with T. S. Eliot formed our preeminent modern Anglican poetic testament, stated that Taylor's prose was the equivalent of the devotional verse of his fellow contemporary priests, John Donne and George Herbert.

At the Restoration, John Juxon was to become Archbishop of Canterbury, and Jeremy Taylor an Irish Bishop, charged with putting the Irish Church back together. He revived Trinity College, that enthrones Dublin's intellectual heritage, and set up its wonderful library, of which the Book of Kells is the crown jewel. Working with famous scientist and Royal Society founding member Robert Boyle, often with old friend John Evelyn, they strove to alleviate through education the fear and ignorance at the heart of Irish fratricide. As Askew writes, the enlightened, humanistic Anglo-Irish tolerance of men like these still is the key to amity between Dublin and London and Belfast.

Reginald Askew's book is one of the best things available to an inquiring Anglican mind. And like all very good things, it is not easy to find.

*[Lee Hopkins, S.K.C.M., is a San Francisco writer who has authored a novel, After They Learn to Dance, and is completing a trilogy. He is a regular contributor to these pages. A graduate of UCLA, he heads Taskforce 2000, a worldwide communications, conferencing, and marketing service. An Episcopalian whose avocation is British travel, his biography appears in the 1996 Who's Who in the West.]*

## *English Spirituality*

by **Martin Thornton**

reviewed by Lee Hopkins

*English Spirituality* by Martin Thornton (Cowley, 1986) ISBN 0-9363384-31-X, 330 pp., \$11.95.

Prior to the Reformation, England was known a “the land of the Benedictines” due to that Order’s pervasion. Benedictine influence is still persistent in extant Abbey churches like Westminster, Waltham, and the fact that most English cathedrals arose from that Order’s foundations. Their most famous monk, Saint Anselm, rose to Archbishop of Canterbury in the XI Century, while the ability of his philosophic formulations still to arouse controversy gives the lie to notions of the aridity of medieval thought.

This Benedictine flavor of the Church of England (better termed the Catholic Church in England in this context) is seasoned by the uniquely English religious revivals of the XIV and XVII Centuries. What started from Gregory the Great’s VI Century sending of Augustine to England to create a separate Province, developed from indigenous Celtic roots with Gallican graftings to a unique institution.

A classic book on this heritage, *English Spirituality* by Martin Thornton was published in 1963, then reissued in 1997. It offers some especially succinct and perceptive analyses of national Anglican sensibility, which is as distinct as the mysticism of the Spanish Carmelites, or the foursquare piety of the German Dominicans that shaped Lutherans and their Roman Catholic national brethren equally.

Thornton, an Anglican priest, in this clear and concise *précis* of medieval origins makes it clear that their development led directly to the Caroline Divines and the Oxford Movement, making absurd the right wing Protestant claims regarding a kind of Papal fifth column. He clearly demonstrates that the ecclesiastical settlement of Elizabeth I merely demonstrated that what had always been still was, in T. S. Eliot’s phrase. Or as Thornton puts it, that a plant cannot be separated from its roots, because it will then only attract parasites and die.

The whole continuity of Christian life from the most ancient Church and its Councils is contained in our Book of Common Prayer. The inward, quiet discipline it affords, the organic spiritual seasons of the liturgical year, is the centripetal force that holds us together, either as lone souls or in extended congregation. There is certainly nothing else like it, not only in terms of spiritual manuals, in its historicity, literary excellence, and psychological veracity, but also in its superiority to mechanical mantra-like formalisms, or melodramatic spasms of ecstatic enthusiasm.

Thornton’s work on the context as well as the content of XIV Century religious expression is particularly astute. At the time of the Great Plague, when at least one third of the population died, and multiple Anti-Popes brandished the metaphorical Keys of the Kingdom like burglar tools, with life in general being a Hobbesian nightmare of nasty, brutism, and short existence, a lack of faith would have been understandable. Instead in England we had Julian of Norwich, Walter Hilton, the anonymous *Cloud of Unknowing*, and much else of eloquent piety from the heart and soul of truly valiant people.

In the equally troubled but highly sophisticated transition of the XVII Century, which is the hinge upon which our modern world turns, the conjunction of a Puritan revolution with the killing of King and Archbishop of Canterbury, and the figurative murder of their Church as well, would seem to Cromwellians the demise at once of this whole ancient system. But paradoxically in the holocaust the spirit of Elizabeth survived through the courage, faith, grit, and brains of Caroline Divines in exile, or under duress at home like their underground parishioners, spiritual partisans as brave as any Royalist pikemen or Cavalier riding with Prince Rupert. “Remember”, said Charles I in the moment before his head was severed from his body. And they did remember, as we remember.

Martin Thornton’s *English Spirituality* is certainly the best one volume summation of Anglicanism available. It is a marvel of good clear writing and expository erudition. Those wishing to know about Anglicanism will find everything they need, and even the most well informed Anglican will gain perspective and insight.

## ***The Poetic Imagination: An Anglican Spiritual Tradition***

**by L. William Countryman**

reviewed by Lee Hopkins

*The Poetic Imagination: An Anglican Spiritual Tradition* by L. William Countryman (Orbis Books, 2000) ISBN 1-57075-307-5, 214 pp., \$12.00.

The Anglican Spiritual Tradition (which is the title of this book) forms one of the most articulate and eloquent literary testaments in the comparative history of religion. Its particular appeal is that it peaked in the XVII Century along with the development and usage of the English language.

Author L. William Countryman is an Episcopal priest and Professor of New Testament at Church Divinity School of the Pacific. His exemplary volume is part of the Traditions of Christian Spirituality series, under the editorship of a Roman Catholic priest, Philip Sheldrake, himself author of a fine biography of George Herbert recently reviewed here.

*The Poetic Imagination* is not another redundant anthology, nor a pretentiously obvious commentary, but a fresh perspective on excellent poetry, which is not, in Countryman’s phrase, “offering a freeze-dried prose substitute for it”.

Caedmon, the first known English poet, was a protégé of Saint Hilda; and John Donne, George Herbert, and also Robert Herrick were not only major poets but Anglican priests, like R. S. Thomas in our own time.

The purpose of Countryman’s study is to understand this poetry not only in individual context, but as an expression of the openness and mediating nature of Anglicanism. It is a tradition continuing the Renaissance humanistic piety that flourished in autumnal splendor at the court of the martyr King Charles I, with his scholar esthete Archbishop of Canterbury, William Laud, the first to be beheaded as an expression

of Calvinist barbarism. The noble tradition of Caroline piety lives on, in this poetry and our liturgy, in sharp contrast to pulpit pounding bigotry and aridly mechanical theologies.

Poetry is a form of transformation, of the redemptive process called metanoia. Countryman's ear and historical sense are so keen that one can only wish this book did not lack an index for cross referencing.

## ***Royal Survivor: The Life of Charles II***

**by Stephen Coote**

reviewed by Suzanne G. Bowles

*Royal Survivor: The Life of Charles II* by Stephen Coote. St. Martin's Press (New York), 2000. xiii + 396 pp. ISBN 0-312-22687-X. \$27.95.

The Restoration of the monarchy in 1660 was a crucial event in British history and in many ways a vindication of the cause of the Royal Martyr, Charles I. A good portion of the credit (and some of the blame, as well, for later problems) must go to his eldest son and successor, Charles II. Falling far short of his father's moral rectitude, but surpassing him in political acumen, Charles II was a complex figure who continues to puzzle historians. Was he devious and deceitful or a cautious political operative? Was he an opportunist or a shrewd bargainer? Was he out for himself or the good of his realm? Strong cases can be made for all these judgments of Charles. Someone who, out of necessity borne of tragedy, never revealed much of himself, Charles continues to fascinate. Unfortunately, the sobriquet "Merry Monarch" has stuck all these centuries and caused many to dismiss him as a lightweight king concerned only with the pursuit of pleasure. But Charles II, while no intellectual, was an intelligent and shrewd monarch whose survival abilities, and what we would call today "street smarts," preserved the monarchy and the Church of England.

While the term "Royal Survivor" is an apt description of Charles, this book of the same name is woefully inadequate. The book's single biggest weakness is that it is based almost entirely on secondary sources. The dustjacket describes the book as "an important new biography of Charles II," but it contains no new information at all. Coote seems to have done no research in archival material and has taken the great bulk of his information from other biographies of Charles and histories of the period. Though he quotes a few published primary sources such as the Earl of Clarendon's *History of the Rebellion*, the vast majority (85%) of the citations are from other works about Charles.

Entire chapters are based on only one or two sources. To give just two examples, the account of Charles's escape from England in 1651 is taken almost entirely from Richard Ollard's *The Escape of Charles II after the Battle of Worcester* (1966). Coote's discussion of the Popish Plot of 1678 is based almost entirely on J. P. Kenyon's *The Popish Plot* (1972). Even quotations from the principals are cited from secondary works rather than their original sources. Thus the citations in this book are virtually useless to the serious reader. A further sign of the author's carelessness is that the footnotes themselves are rendered in inconsistent forms. Subsequent citations of works once cited are sometimes rendered as *op. cit.*

and other times by their short titles. There is no rhyme or reason to Coote's method and one wonders how an editor could have let it pass. Even worse, there are a number of quotations in the text that have no footnotes at all. For example, we are told (p. 174) that a Mr. Case said of Charles, "God hath sent us a religious King!" but no source is given. Carelessness such as this is rife throughout the book.

The book is marred by other serious flaws as well. Coote often states as fact what is mere speculation. We are frequently told that Charles is thinking this or feeling that, when in the absence of written evidence we have no way of knowing these things. In one egregious example—returning to the topic of Titus Oates—we are told (p. 308) that the bullied schoolboy Oates "lusted after his tormentors' ripening bodies." How could we possibly know such a thing? Predictably, no source is given. And of what relevance is this anyway?

But what of Charles himself? And, probably of most interest to our members, what of his relationship to his father, Charles I? Although interesting details of Charles II's childhood are presented (all available elsewhere) we learn very little about the relationship of father and son. The Royal Martyr is characterized by Coote as a "reserved and chilly father" (p. 17) on scanty evidence. No mention at all is made of the "Letter to the Prince of Wales" in which Charles I tells his son, "I had rather you should be Charles *le bon*, than *le grand*, good, than great; I hope God hath designed you to be both." This is not the work of a cold and reserved man.

Coote's handling of religious issues is also unsatisfactory, largely because he makes no effort to understand these issues in a seventeenth century context. Coote simply projects back in time his own contemporary attitudes of tolerance and pluralism and castigates inhabitants of the seventeenth century for not sharing them. Thus, those who are strongly committed to their religion are portrayed as fanatics, and those who care deeply about doctrine are presented as bigots.

In short, this book is not recommended and the interested reader would do better to consult the many fine works already existing on this topic. Charles II is ill-served by this poor excuse of a biography.

*[Suzanne G. Bowles, a member of S.K.C.M., holds a Ph.D. from Syracuse University. She is Assistant Professor of History at William Paterson University, Wayne, New Jersey, and a member of Grace Episcopal Church, Madison, New Jersey.]*

# *Charles I, The Personal Monarch*

by Charles Carleton

reviewed by the Rev'd Dr. William Lewis

*Charles I, The Personal Monarch* by Charles Carleton (London, Routledge, 1983; 2<sup>nd</sup> Ed. 1995)

Since Charles Carleton's *Charles I, The Personal Monarch* lacks a bibliography, the list of Abbreviations (pp. 355-358) and the Notes (pp. 359-407) will have to serve to demonstrate the great mass of primary sources of which the book is a distillation and an interpretation. The few words of the present review are intended to serve Carleton's book in like manner. But the reviewer's best advice must be, do not waste your time reading this review. Go straight to the book. It is well worth the effort. And you will have to make an effort. It is not ever the result of Carleton's style, which is felicitous to a fault, but rather of your having to keep so many balls in the air, your memory overladen with a cast of thousands and all those dates, battles, treaties, etc., which are the stuff of history. You will occasionally have to puzzle out for yourself the infelicities resulting from treasonable copy-editing.

If you are still reading in spite of that advice, you risk delaying your deeper acquaintance with a man and a king, his life and his world. Charles Stuart, better than the late Thane of Cawdor, deserves the epithet, "Nothing in his life became him like the leaving it." Members of the S.K.C.M., like this writer, tend to see Charles, his Cromwellian warts airbrushed out, through the prism of hagiography, his execution as an epilogue to Foxe's Martyrs. And in a way, that is as it should be.

Charles Carleton suggests in several places (e.g., pp. 301, 309) that this story might also be contemplated *sub specie tragædiæ*. Recalling that "the only vice John Milton ever managed to attribute to [Charles I was] reading too much Shakespeare" (p. 130), we might conclude that the work of a latter-day Shakespeare on the subject of Charles would have to be entitled "A Tragedy of Errors." Such a tragedy could not encompass the entire life of the king *ab ovo* as recounted in Carleton's pages, but, however sprawlingly Shakespearian the plot, its inception would surely be a dramatisation of the first two paragraphs of Chapter XII, That Fatal Book.

"When Dr Hannah, Dean of St Giles's Cathedral, Edinburgh, started morning service on Sunday, 23 July 1637, he also began the end of the personal rule. Immediately 'the inferior multitude' in the congregation heckled the dean. When the Bishop of Edinburgh entered the pulpit to try and quieten them, they pelted him with cudgels and stools. The Archbishop of St Andrews slipped out through a side door to enlist the aid of the city authorities, who with some difficulty managed to clear the church. As the crowd howled outside, beating at the doors and throwing stones through the cathedral windows, the ministers within finished the service, and then ran the gauntlet back to the safety of their homes.

"The reason for the mob's anger was obvious. They were protesting against the introduction of the new anglicized prayer book that Charles insisted the kirk adopt. The king's decision to do



this, and, even more significant, his refusal to heed Scots protests against the new liturgy were no accident; both were central to his personality and policies. With his passion for uniformity, harmony and order, Charles was determined that his subjects on both sides of the border worship in the same fashion. With that inability to compromise that had been engendered in his early years, he quickly convinced himself that St Giles's riot, and the ensuing protests were more than a liturgical brawl, but were a mortal threat against monarchy itself. So he decided to force the new prayer book down the Scots' gullets, no matter the cost.

“And the cost proved fatal.”

The usual basis for arguing Charles's qualifications as a martyr is that he died to defend Apostolic Succession in the Church of England. To regard that stance as unmitigatedly altruistic is to ignore Charles's allegiance to his royal father's dictum “no bishops, no king.” Apropos of something completely the same, the stray monarchist who chances upon this review might hesitate to believe the current British Prime Minister's protestations of undying royalism, uttered in the wake of *l'affaire* Wessex, were he, the monarchist, to gloss “no hereditary lords, no Queen.” Furthermore—to return to our mutton of old England—Charles I, without batting a royal eye, readily accepted the abolition of the Scottish bishops (p. 220) and at various times contemplated temporary suspension of the English Bench of Bishops for periods of from three to five years as a compromise to end the first Civil War, later offering himself to become a Presbyterian for a period of three years (admittedly, a bargain with the devil infinitely less damning than that of Dr. Faustus).

But Charles—until the very end—was ever a temporizer. Even worse, he was an ineffably inefficient one, and—worse still, what *1066* would call a bad king. Not evil, just not kingly, though ever regal. And he was a goodish man, until the end, when he became unqualifiedly good (well, most of the time). Among the good deeds he took to heaven with him, note his concern for the wounded “of both sides” and his belated discovery of the ordinary people (pp. 321f). Does that not remind one of a much earlier British king? To reprise our earlier Shakespearean conceit, we view Charles at the end of his days as a king as an amalgam of Richard II—in his fate—and of Lear on the heath, in his new perception, his late-blooming humanity.

If you begin to read this book as a confirmed Carolator, you cannot conclude your reading in that frame of mind. Carleton, an aptly named biographer of the second Stuart king, has made this reader reflect what it must have been like to be answerable only to God. Such was the divine right of kings, to which Charles subscribed to the end of his days and to which virtually everyone subscribed at the beginning of Charles's reign. But the divine right of kings was no guarantee of a divinely (or even humanly) right king. So much Charles did was just plain wrong. In his portrayal of his errant king, Carleton lets Sir Edward Nichols summarize this tragic page of English history: “As the king at first called a Parliament he could not rule, and afterwards the Parliament raised an army it could not rule, so the army have agitators they cannot rule.” (p. 314).

So the King's downfall—and England's—began with calling a parliament. Not calling that body for eleven years constituted the “personal monarchy” of the subtitle. Of this period, Carleton concludes that “ultimately, the roots of the failure of the personal monarchy lay not so much in the impersonal forces that may have been building up over decades, or even centuries, but in the personality of the monarch

himself.” (p. 188) When that monarch approached the scaffold, of his principal collaborators, Buckingham was long since dead in his service, Wentworth and Laud had gone to their deaths because their king failed to save them, Charles’s beloved queen and counsellor/confidante, the Roman Catholic Henrietta Marie, she whose father deemed Paris worth a mass but herself exemplified all the fervour of a convert, had long been an exile on the continent. Laud, before he met his unlamented end had “bitterly observed that [he and Wentworth] had both devoted their lives to serving a master ‘who knew not how to be or to be made great’.” (p. 224)

Any greatness we may attribute to Charles Stuart, apart from the kingship which was his only because of the premature death of his brother Henry, has to be the greatness of his death. Carleton, as a modern, dares not but speculate on the king’s “martyr complex,” of which there are symptoms aplenty, but happily, he draws no all-too-predictable conclusions on that score. Nor, in his objectivity, does he wallow in hagiography.

The catastrophe of this drama is clearly stage-managed by the royal protagonist himself, just as the obsequies of JFK were stage-managed by his grieving widow. Three cheers, then, for actor managers! But Carleton’s Charles retains a bumble or two to detract from both ever-elusive greatness and over-illuminated halos: “[L]osing the train of his thought. . . the strain of the occasion seemed to be too much for the king whose thoughts started to wander. . . cryptically told Juxon ‘Remember’.” (pp. 353-4) But our author dutifully reports, “he had lost his stutter”, lost in the words he uttered just before he gained “an incorruptible crown and . . . no disturbances.” Perhaps, this is a new and lesser Charles, the Martyred King, for some of us. If so, the king is dead! Long live the king! (warts and all).

*[The Rev’d Dr. William Lewis, a member of S.K.C.M. is a country parson whose cure is in Clinton, Massachusetts. He looks to Saint Charles as a heavenly advocate and an earthly model for a becoming leave-taking.]*

***Tracts for the Times by Members of the University of Oxford:  
Numbers One – Ten***

**Richard J. Mammana, Jr., Editor**

reviewed by the Rev'd Charles L. McClean, Jr.

*Tracts for the Times by Members of the University of Oxford: Numbers One – Ten*, An Annotated Edition with Introduction by Richard J. Mammana, Jr.; Foreword by Keith L. Ackerman, SSC, VIII Bishop of Quincy (Resica Falls, Pennsylvania: Littlemore Press, 2000).

Richard J. Mammana, Jr., a sophomore in Classics at Columbia University, has put us all in his debt by issuing this splendid new edition of the *Tracts for the Times: Numbers One – Ten*. Complete with useful annotations, biographical notes on the authors of the first ten Tracts, a list of all ninety Tracts, and the introduction to the first and second American editions of the Tracts, this new edition will make the teaching of the Tractarians available at a time when their teaching is needed as perhaps never before.

In his foreword to this volume, Bishop Keith Ackerman goes to the heart of the matter:

While the men of the Oxford Movement could at least appeal to a common sense of Christian thought and belief among their supporters and attackers, Christians today do not share this luxury. . . . Whereas in the past we would universally seek to express our faith on the basis of a reasoned response after searching Holy Scripture and Holy Tradition, today legislative bodies make decisions touching the heart of what we know to be the truth of God's revelation of himself in Jesus Christ, his Death, Resurrection and changelessness. The result today is that the Via Media has been stretched beyond its own comprehensiveness. At the heart of our dilemma is a crisis of Authority. It was a crisis the Tractarians also knew and faced head-on.

Confronted with the depredations of the so-called Enlightenment and an Erastian Establishment, the Tractarians recalled the Church of England to the truth—the reality—that it was not merely a human organization by Law established in England, but the expression on English soil of the one Catholic Church, its Ministry and Sacraments given by the incarnate Son and Word of the Father.

Prominent in these first ten Tracts are the doctrine of the Apostolic Succession and the authority of the Book of Common Prayer as the norm of the Church's life. The authors of these Tracts strongly deplore any attempt to revise the Prayer Book. While this may appear to be a strange, even bizarre, emphasis to Anglicans today (perhaps especially to Anglo-Catholics), the course of liturgical revision in the Anglican Communion during the past fifty years must give one pause and perhaps shows that the Tractarians' fear of liturgical revision was not without foundation.

A reading of these first ten Tracts will also show that, while addressing the crisis of Authority head-on, the fundamental concern of the Tractarians was for holiness: an abhorrence of sin together with a longing for obedience to, and union with, our Lord God and Saviour Jesus Christ who by the Holy Spirit brings us to the Father.

That a very young Churchman, a sophomore in Classics at Columbia University, has had the zeal and energy to issue this new edition of the *Tracts for the Times* is surely a sign of hope. It seems that God is continuing to raise up among us faithful young Christians who are not bedazzled by the *Zeitgeist*, but instead are eager humbly and obediently to receive that truly life-giving Faith and Order which have been handed down to us from the Apostles of the Lord.

**Note:** The book is available through Littlemore Press; 1391 Resica Falls Road; East Stroudsburg, PA 18301-9733. \$12 each copy plus \$2 shipping and handling; negotiable rates for parishes and larger orders.

*[The Rev'd Charles L. McClean, Jr., SSC, is a member of S.K.C.M. and Rector of Saint Mary's Church, Castleton, Staten Island, New York. He was formerly Assistant to the Rector at the Church of the Advent, Boston, and is a priest associate of the All Saints Sisters of the Poor at Catonsville, Maryland.]*

## ***The Great Condé: A Life of Louis II de Bourbon, Prince of Condé***

by Eveline Godley

reviewed by Sarah Gilmer

*The Great Condé: A Life of Louis II de Bourbon, Prince of Condé* by Eveline Godley (London, John Murray, 1915)

This biography of one of the most celebrated commanders of the XVII Century will be of considerable interest to those with a fascination for history, royalty, and the heroic.

The book opens with a brief background of the Prince and his illustrious family:

The Princes of the branch of Bourbon- Condé traced their descent in direct line from St. Louis. The coveted distinction, 'First Prince of the Blood', had come to them with the accession of their kinsman Henri IV; it was bestowed, at that time, upon Henri de Bourbon, third Prince of Condé, who, until the birth of a son to the King, stood next in succession to the throne. At Court, or elsewhere, the head of their family was known pre-eminently as 'the Prince', 'Monsieur le Prince'. His eldest son, the Duc d'Enghien, was recognized as 'Monsieur le Duc': by which undisputed title the Great Condé was known for the first twenty-five years of his life.

The author describes Condé in this way:

As regards social gifts, M. le Duc was certainly not endowed with beauty like that of his sister; his thin face, fierce large eyes, and immense aquiline nose, were almost grotesque, in certain aspects. 'The face of an eagle' was the unanimous verdict of his contemporaries.

A vivid and perceptive picture; though I find Condé's features far too interesting and compelling ever to regard them as grotesque. The comparison to a bird of prey is most apt, though one is more reminded of a small, fierce kestrel than the larger, slower eagle when viewing portraits of the Prince.

Condé's excellence as a commander lay in his ability to act rapidly and decisively, even if this meant changing his plans in the midst of an action, or controlling his hot fiery temper.

Of his personality the author informs us:

Popular, in a wider and more general sense, Enghien was not, and never would be; he lacked sympathy with the crowd, and had none of the ready good-nature which could act as a substitute. His power over others lay in certain vivid characteristics; in his energy, mental and physical; above all in the personal courage, touched with inspiration, which made his presence exhilarating, though it was not often genial.

This is a rich book, thoroughly detailing Condé's military campaigns, as well as his personal life—the unhappy marriage forced upon him at a very young age, which he bitterly resented, and to which he was never reconciled; his involvement with the Fronde, for which he was imprisoned for a time; and his restless, ever-inquiring intellect. *The Great Condé* has long been a favorite of mine. My only caveat in recommending it is that it may be a bit difficult to locate—I was lucky enough to find my copy in an antique store.

*[Sarah Gilmer, S.K.C.M., of Toccoa, Georgia, is a regular contributor to these pages. She has also written for The Royal Martyr Annual. She is interested in the Royal Martyr and the times in which he lived, and in things equestrian.]*

## **SKCM News — June, 2001**

### ***British Headquarters***

The Rev'd Edward R. C. Thompson and  
The Rev'd Barrie Williams, *Joint Presidents*

Mrs. Irene Sillitoe, *Vice President*

Robin Davies, *Chairman & Hon. Treasurer*  
22, Tynning Road  
Winsley  
Bradford-on-Avon BA15 2JJ

The Rev'd Barrie Williams, *The Chaplain*  
5, Crinkle Court  
9, Chubb Hill Road  
Whitby, North Yorkshire YO21 1JU

Peter Maplestone, *London Secretary*  
Saint Mary-le-Strand

### ***American Region***

Mark A. Wuonola, Ph.D., *American Representative*  
291 Bacon Street  
Piety Corner  
Waltham MA 02451  
wuonola@earthlink.net

William M. Gardner, Jr., *Membership Secretary*  
Church of the Guardian Angels  
1325 Cardinal Lane  
Lantana FL 33462-4205  
bgardner53@alum.mit.edu

The Rt. Rev'd Keith L. Ackerman, *SSC, Episcopal Patron*  
Diocese of Quincy  
3601 N. North Street  
Peoria IL 61604

### **Kalendar of Anniversaries**

13 June 1625	King Charles married
14 June 1645	Battle of Naseby
18 June 1633	King Charles I crowned at Holyrood
30 June 1670	Death of Henrietta, Duchess of Orleans, daughter of Charles I
9 July 1949	Death of Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M.
10 August 1669	Death of Queen Henrietta Maria
3 September 1658	Death of regicide, Cromwell
8 September 1650	Death of Princess Elizabeth at Carisbrooke
15 October 1633	King James II and VII born
19 November 1600	King Charles born

**At the Annual Mass & Meeting, 27 January 2001,  
Church of Saint John the Evangelist, Newport, Rhode Island**

Pictured are (left to right):

the Rev'd Ralph T. Walker, D.D., Rector of the Church of Saint Michael  
and All Angels, Denver, Colorado, preacher for the occasion;  
Mark A. Wuonola, Ph.D., American Representative, S.K.C.M.; and  
the Rev'd Canon Jonathan J. D. Ostman, SSC, Rector of Saint John the Evangelist;  
at the newly-installed Shrine of the Royal Martyr  
(see article on p. 1)

