

**SHRINE OF KING CHARLES THE MARTYR  
AT THE CHURCH OF S. JOHN THE EVANGELIST, NEWPORT, R.I. (see article on p. 3)**

**— *Annual Mass & Meeting* —  
*11 a.m., Saturday 26 January 2002,*  
*Church of the Transfiguration, New York, N.Y.*  
*Details on Back Cover***

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## 2002 Dues Payment Notice

An insert with return envelope is provided with this issue of *SKCM News*. Your dues status is noted. Please, as you recall the memory and invoke the intercession of the Royal Martyr in your prayers during January, take care that your dues are paid up through 2002. With current postage and printing rates we cannot for long continue mailings to members who are not current in their dues payments.

***Your payment should be sent in by 30 January.***

Annual dues are \$10 and include two issues of *SKCM News* and of *Church and King* each year. Why not consider giving interested friends gift memberships in the Society? Let me acknowledge our Society's gratitude to those members who have given donations, very substantial in some cases, to aid in the work and witness of the Society. Your generosity has been of great help and is much appreciated.

May I also take this opportunity to thank our Membership Secretary, William M. Gardner, Jr., for all his outstanding work on Society record-keeping, of membership activities, dues, and accounts, as well as goods orders.

***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. This will be the first time we have met at the Church of the Transfiguration (the "Little Church around the Corner"; 1 East 29<sup>th</sup> St., phone 212 684 6770), 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 Associate Professor of Ascetical and Historical Theology in the Michael and Joan Ramsey Chair at Nashotah House.

Our preacher for the occasion will be Society member the Rev'd Canon Prof. J. Robert Wright. Dr. Wright is Saint Mark's Church in the Bowery Professor of Ecclesiastical History at The General Theological Seminary in New York. His most recent book is a history of Saint Thomas Church, New York.

Music of the Mass will be Harold Darke's Communion Service in F Major, with the anthem "Thou Wilt Keep Him in Perfect Peace" by S. S. Wesley. The Transfiguration Choir of Men and Boys will sing. All will be under the direction of Dr. Claudia Dumschat, Organist and Choirmaster.

The luncheon will be at the nearby Park Avenue Town House, 47 E. 29<sup>th</sup> Street, between Park & Madison Avenues. Payment (\$30 per person) must be received *by 13 January*. **Please send it to the American Representative.** The menu includes canapés, salad, main course, and dessert. A cash bar will be available for drinks or wine. While this is more expensive than in the past, the options are limited in New York. As always, it will be a wonderful occasion to join in fellowship with other Society members.

***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, has a chapel of Saint Charles, King & Martyr, with an oil portrait of the Martyr King after van Dyck.

### **Celebrations of Saint Charles's Day, 2002**

In future December issues of *SKCM News*, we hope to include lists, more complete than that following, 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 the 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. There will be a reminder of this in the June issue in the hope of having a more complete list than that below to publish next year.

**The Great Plains Chapter** will hold its annual celebration on Saturday 26 January 2002 at 10 a.m. at Saint Barnabas Church, 40<sup>th</sup> & Davenport Streets, Omaha, Nebraska. As in other years, a Solemn High Mass will be celebrated with Sung Matins as the Liturgy of the Word. Music will be Adrian Batten's "Short Service" sung by the choir of Saint Barnabas Church. The Rev'd Robert Scheibhofer is Rector of Saint Barnabas. A brunch provided by members and friends of the Nebraska Branch of The Monarchist League will follow in the church undercroft. For information, call Nick Behrens at (402)455-4492 or the church at (402)558-4633 (or check [www.saintbarnabas.net](http://www.saintbarnabas.net)).

For information on The Monarchist League, write BM 'Monarchist', London WC1N 3XX U.K.

The Rev'd Canon Barry E. B. Swain writes from the **Church of the Resurrection, New York**, that at 6:15 p.m. on Wednesday 30 January 2002 there will be Evensong of S. Charles, K.M., followed by Benediction. The service will include hymns of the feast.

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 will be a special Mass at 6 p.m. celebrated by the Rev'd Benjamin King, Curate. The Mass will be followed by a reception in the Parish Library. Professor William K. Tinkham, a member of the Society, will speak on the Royal Martyr.

At **Saint James's Anglican Catholic Church, Cleveland**, there will be Evening Prayer at 6:15 p.m. and Mass at 6:30 p.m. on 30 January 2002. Thanks to the Rev'd Father Cyril K. Crume, Rector, for sending this information.

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

This year the London Celebration, joint between the S.K.C.M. and the R.M.C.U., will be held at the Banqueting Hall, Whitehall, on Wednesday 30 January at 11:30 (devotions at the bust outside the entrance beforehand).

The Edinburgh R.M.C.U. celebration will be at 11:30 a.m. on Thursday 31 January 2002 at Saint Mary's Cathedral, with full choir, address, and luncheon at the New Club. Luncheon reservations and information on the Royal Martyr Church Union: Ronald Miller of Pittenweem, Hon. Secretary & Treasurer, The and Priory, Pittenweem, Fife, KY10 2LJ

*The New York Chapter* will commemorate the *Canonisation of Saint Charles* at 11 a.m. on Saturday 27 April 2002. The Mass will be 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, members and friends will gather for luncheon. For more information please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 129 Columbia Heights, Apt. 33, Brooklyn NY 11201; phone (718)852-8235.

*The New Shrine of King Charles the Martyr at S. John the Evangelist, Newport, R.I.* was mentioned in the June, 2001, *SKCM News* as having been dedicated at the Annual Mass there in January, 2001. A photograph of it appears on the cover of this issue. In addition, we are fortunate to have some comments on its design and execution by the artist, Davis d'Ambly of Philadelphia. Mr. d'Ambly's work is in churches throughout the United States, including many where we have met: Church of the Advent, Boston; S. John the Evangelist, Newport; Saint Paul's, K Street; S. Clement's, Philadelphia; Good Shepherd, Rosemont; and Saint Jude's Ranch for Children, Nevada. The latter work includes a neo-Romanesque mural with a likeness of the Royal Martyr.

Mr. d'Ambly writes, "First, as the carving was to be done in bas-relief, it was necessary to use various portraits to achieve a proper likeness. Principally, I used the portrait of 1628 by Daniel Mytens (not the double portrait). However, the engraving by Willem Jacobsz of Delft based on the Mytens portrait was very useful as there was no color to confuse the sculptural quality necessary for a bas-relief. Also, the miniature of 1645 by John Hoskins was helpful. Furthermore, of course, the triple portrait by Anthony van Dyck gives volumes of information about the King's image.

"The shrine is designed to resemble a XVII-Century memorial as I imagined one might have been done properly after the Martyr's death—had the commonwealth not tragically intervened. The piece is carved from American walnut and all elements are from the same piece of timber to give the closest possible match of the grain. The Ionic pilasters frame the portrait to create a Caroline version of a classical monument. Overall stands a cartouche with the arms of Charles I. Various elements are gilded to give some brightness to the otherwise sombre subject. The cartouche stands between a pair of obelisks as is typical of such a funerary monument.

"I felt it was also helpful to consider the site, specifically the provincial character of Newport in the colonies, not a large city church in Britain, for example, where one would expect to find a marble version with Corinthian pilasters or even columns with a more elaborate architrave.

"The inscription says simply – **Saint Charles, King and Martyr, Pray for Us.**"

*New goods items* include the recently published historical booklets, *The White King I – VI* and *VII (Part I)*, issued by our parent organization initially 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.

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 wars 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."

Recently added is Volume VII, Part 1. It covers Saint Charles, the man, his interactions with Parliament, and his death, using excerpts from *Church and King* over the years. In the section "Saint Charles and Parliament" we are well-reminded that the Root and Branch Bill, to disperse the remaining property of the Church as Henry VIII had the monasteries' property, was a prime motivator of the Great Rebellion. This was clearly recognized by XVII-Century historians but has been largely forgotten today. In another section of the volume, we are given some examples of the Royal Martyr's sense of humor. For example, when leaving Carisbrooke for Hurst Castle, there was a man in the coach when the King stepped in. The King asked, "Pray sir, what is your name?" He replied, "I am Colonel Pride." "Not miscalled" said the King. In another case, the King was presented with a book on Revelation 22:2. After a short perusal, His Majesty remarked that "the author stood in some need of sleep."

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 as soon as we are able. 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, Alexander Roman, Sarah Gilmer, and Suzanne Bowles. Dr. Roman has reviewed a book by another Society Member, the Rt. Rev'd Seraphim Joseph Sigrist, a sometime contributor to these pages. We are also pleased to welcome a new contributor, James N. Ward, a parishioner of Saint Paul's, K Street. His initial contribution is a fascinating review of a book, '*O Horrible Murder*', reviewed earlier in these pages by Sarah Gilmer.

Thanks to our regular contributor Richard J. Mammana, Jr., for transcribing the 1659 Prayer and the 1780 Sermon. The former is unusual in that it is a prayer to be used secretly, under the Commonwealth; while the latter (of which the first part appears here; the second part will appear in the June, 2002, issue of *SKCM News*) must have been quite controversial when delivered in the Colonies after the 1776 Declaration. Inconsistent and archaic spellings have been retained.

*A pulpit fall* of the Royal Martyr was left uncompleted by Mrs. Langlois at the time of her death. It is an embroidered piece, about 12x15", depicting Saint Charles, standing, with the words "Charles Stuart, King & Martyr" to either side. Any Society member interested in completing the work as a memorial to Mrs. Langlois is urged to write the American Representative.

*Order of Scions of Colonial Cavaliers.* Governor General Sarah Owen Dunaway of the Dames of Colonial Cavaliers has sent the report of Deputy Governor General De Ette Des Pres Nesbitt who has arranged our meeting for 2002. Headquarters Hotel is the Radisson Hotel in historic Richmond. Rooms are \$89 a night. We plan to be there Friday 22 March and Saturday 23 March. There is a restaurant on premises, free parking, room service, and complimentary shuttle. To assure yourself a room, call now for a reservation (1-800-333-3333; mention our group) Scions will be in the hotel 11-12:30 for a meeting. At 1 p.m. we leave for "Wilton", home of William Randolph III and Anne Carter Harrison where we have a box lunch and tour. At 3 p.m. we're at "Apecroft Hall", an English manor house on the James. At 7 p.m. we have a cocktail reception and dinner at the Commonwealth Club. Owen Johnson, Governor, urges

interested persons to make reservations now. For information, write Charles Owen Johnson, Crystal Plaza 809 South, 2111 Jefferson Davis Highway, Arlington VA 22202-3137

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

In *The Intercession Paper* of *The Confraternity of the Blessed Sacrament* (October, 2001) our Society is included on 30 January ('Charles Stuart') in the calendar of intercessions. Our Episcopal Patron, Bishop Keith Ackerman, is the Superior-General of the Confraternity. For information, write to the Secretary-General, the Rev'd William Willoughby III, 101 East 56th Street, Savannah GA 31405.

**R.I.P.** Christopher J. Hoffman, Jr., of Sun City, Arizona, died on 22 April 2001.

*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.*

**Prayers of Intercession for their Use who Mourn in Secret, for the  
Publick Calamities of this Nation.**

**With an Anniversary Prayer for the 30th of January.**

**Very Necessary and Useful in private Families, as well as in Congregations.**

By Jo. Huit, D.D.

London: printed in the Year 1659. [pp. 51-53]

*A proper Prayer for the Thirtieth of January, the Anniversary of England's Captivity, and Tyrants Liberty.*

O Blessed Lord God, who by thy Wisdom guidest and orderest all things most suitable to thy Justice, and performest thy Pleasure, always in such manner to us, that thou canst also appeal to us, whether thy ways be not equal: we, thy poor afflicted People, fall down before thee, acknowledging the justice of thy proceedings with us, and that the amazing Judgment, which as this Day befell us, in thy permitting cruel Men, Sons of *Belial* to execute their fury of their Rebellions upon Our late Gracious Sovereign, and to imbrew their hands in the Blood and Murder of the Lords Anointed, that was drawn down by the great and long Provocations of this Nation sins against thee: For all which and our own parts, in which, we sinful



wretches here met together, desire to humble our selves before thee, and to tremble at thy presence in this Days sore Vengeance, the effect as well as the defect of our Impieties, the work of our own Hands upon our selves, thy heavy Judgment, but our own most horrible Sin; for which alone (did not multitude of other Sins cry out against us) thou mightest justly descend down upon us all, as thou didst in *Sodom*, and leave us no other memorial than to be the frightful Monuments of thine Indignation and Fury to all Posterity. Gracious is the Lord, and merciful, and therefore it is that we are not consumed! O let thy long-suffering and patience lead us to Repentance: and now, O Lord, looking on this particular signal Judgment, and thy last Trump warning us to flie from the Wrath to come; We come forth to meet our God, mourning in our Prayers before thee, and begging the aversion of thy further displeasure, and the removal of these Plagues of long continuance from us; for the all-sufficient merits of the Death and Sufferings of our blessed Saviour. O forgive our great and manifold Transgressions, and for his bloody Passion sake, deliver this Nation from Blood-guiltiness, that of this Day especially; O God of our Salvation. Let not our crying Sins intercept our Prayers, or thy Blessings; but hear the Voice of our Tears; and hearing forgive and heal us: retire not quite from us into thine own Place, Laugh not at our Calamities, neither Mock in this Day of our Visitation: Vindicate thy own Cause, and thine own Providence, that it may appear unto Men, that thou bearest up the Pillars of the Earth; and that by thee Kings do Reign. And though thou hast suffered our Enemies to proceed to that high pitch of Violence against our late King, even to kill and take possession of his Throne and Revenews: Yet frustrate now at length their bold Hopes and Desires; let not their mischievous imaginations Prosper, least they be too Proud; let them not be able to establish themselves in that prosperity and greatness they have Fancied; let them not say of his family, God hath forsaken them, let us persecute them: She some Token on his seed for Good, that their Enemies may see it, and be ashamed; because thou, Lord, hast Holpen and Comforted them. Bow the hearts of the Subjects of this Land, as thou didst those of Israel to *David*, that they acknowledge and receive joyfully the Heir of these three Kingdoms; and fasten thou him as a Nail in a sure Place; behold his Injuries, and have compassion on his Innocency; and let the desire of his Enemies perish like that of the Hypocrite; but bring him, maugre all their Oppositions, to a peaceable possession of that Throne to which by Birthright thou hast designed him, and establish him in the Just Rights of his Family. O Lord we wait on thee this Day for this Blessing; make no longer tarrying, but according to the time thou hast Plagued us send us deliverance. Snatch the prey out of the Lyons Teeth, and pull us out of the Burnings like a Fire-Brand: We beseech thee, that this Day, we may spread before thee the Words of *Rahshekah*, the Proud railing, and Scornful reproach of our (Enemies) Behold this Day their Exaltation, and our Mourning: O Lord, our Eyes are towards thee! For whom nothing is hard; let it not seem a small thing to thee, that we suffer, but concenter our Prayers with the many Thousands that call on thee; that Salvation may come to our King, and through him thy blessing of Peace unto thy People. Think upon those that are peaceable, and faithful in the Land, and deal thou with us according to thy Word, wherein thou hast caused us to put our trust: Let the World see that here is a God that judgeth the Earth, and will send deliverance to his People in their needful time of trouble. But whatsoever is, let us not behave our selves forwardly, but with all Christian Humility, run the race thou settest before us, and patiently bear the Indignation of the Lord, because we have sinned against him. And we meekly beseech thee, that if the Divine Decree of thy Justice withstand our Petitions, our Prayers may return unto our own Bosoms; and that thou wilt make thy Judgments temporal and not spiritual upon us; but assist us with strength proportionable to our temptations; that we be not delivered to evil: but that in well-doing we may commit our selves unto thee our God, as unto a faithful Creator; and that both our King and we may say with a Christian submission and cheerfulness: It is the Lord, let him do what seemeth him good; to whom we desire to ascribe Honour, Praise, Dominion and Thanksgiving, now and for evermore. *Amen.*

*The Duty of Honouring the King,*

explained and recommended:

IN A

SERMON,

Preached in ST. GEORGE'S and ST. PAUL'S  
CHAPELS, NEW-YORK,

On Sunday, January 30, 1780;

Being the Anniversary of the Martyrdom of  
King CHARLES I.

By CHARLES INGLIS, D.D.

RECTOR OF TRINITY CHURCH, NEW-YORK.

NEW-YORK:

Printed by HUGH GAINÉ, at the BIBLE and CROWN,  
in HANOVER-SQUARE,  
M,DCC,LXXX.

TO

The INHABITANTS of the CITY of NEW-YORK,  
IN

The COMMUNION of the CHURCH of ENGLAND;

The following SERMON

IS

Respectfully inscribed,

BY

Their affectionate Pastor,

Friend and Servant,

The Author.

I PETER, II. 17.

*Fear God. Honour the King.*

SUCH is the concise, nervous and commanding style in which the Apostle inforces those two important Duties. He connects the respectful Honour and Obedience we owe to our Sovereign, with that filial, reverential Fear which is due to our Creator; not only because they are characteristic of a real Christian, and

should be inseparable; but because our Welfare, Peace and Happiness, temporal and eternal, depend on the Discharge of them.

IT is worthy of Observation, that these Duties are often joined together in other Passages of sacred Writ, in the Old as well as New-Testament.

THUS Solomon exhorts,—“My Son, fear thou the Lord and the King, and meddle not with them that are given to change.” And he immediately subjoins a weighty Reason for the Exhortation. “For, says he, their Calamity shall rise suddenly; and who knoweth the Ruin of them both?”

WHEN an Opportunity of speaking on those two Points was occasionally presented to our blessed Saviour, he also joined them together—“Render unto Cæsar, says he, the Things which are Cæsar’s; and unto God, the Things that are God’s.”

THIS serves to point out the close Connection between those Duties; it also places our Obligation to, “Honour the King,” in a striking Light, however it may be disregarded by some People. Duties which God hath thus united and joined together, no Man should ever presume to put asunder.

THE tragical Event which we are enjoined by our Church to commemorate this Day, naturally suggests the Consideration of this Subject—particularly the latter Part of it, honouring the King. A Failure in this Duty did once involve our Nation in all the Horrors of Rebellion and Civil War. To such Lengths did the Phrenzy of Enthusiasm, and Republican Ambition push on the Sons of Rebellion at that Period, that they imbrued their Hands in the Blood of their most Excellent Sovereign; thereby intailing Guilt on our Nation, and staining our History with indelible Infamy.

TO raise a just Abhorrence for such atrocious Crimes—to preserve in our Minds a proper Sense of the Honour due to our Sovereign, by which the Blessings of Harmony and Peace are secured—to deprecate the Divine Displeasure for the Guilt then contracted, and that God would be pleased to avert similar Guilt and Calamities for the future: For these great Purposes, our Church hath wisely and piously set apart this Day, as a Day of public Humiliation and Prayer; and hath appointed the excellent Office, which you have now heard, to be annually used on the Occasion.

EXPERIENCE shews that too much Caution cannot be used in guarding against such Evils. The Wisdom of Man perhaps could not devise any Thing more effectual to prevent them, than the Institution I have mentioned. If notwithstanding, a Rebellion of the same Kind now afflicts this Country, we should not infer that this Institution is useless, or should be laid aside; but just the Reverse. We should be the more punctual in observing it; as this hath a Tendency to counteract the Spirit which produces such Disasters; and, certain it is, that the Despisers, not the conscientious Observers of this Institution, were the Authors of our present Calamities.

NOTWITHSTANDING the Care that is taken to inculcate the Principles of Virtue and Religion among Mankind, yet much Vice and Impiety prevail in the World. Would not these be still more prevalent, were that Care to be relaxed, or thrown aside?

TO fear God, is one of the first and greatest Duties of his rational Creatures. This Fear arises from a just Conception of His Being, Attributes, Perfections and Presence. It is mingled with Love, and resembles the Fear of a dutiful Child towards a tender Father. It is the Beginning of Wisdom; and when habitually fixed in the Soul, is the Foundation of true Religion—the Parent of every Virtue.

TO honour the King, is another Duty of great Consequence, connected with, and flowing from, the former. Permit me, as this Day requires, to enlarge upon the latter—to explain briefly what is implied in the Precept—“Honour the King;” and then to shew the Reasons on which the Discharge of this Duty is

founded. There are few who will not acknowledge that the Consideration of this Subject is proper in these unhappy Times.

I. ST. PETER wrote this Epistle from Rome. He addressed it to all those who were converted to Christianity, and dispersed through the several Asiatic Provinces mentioned in the Beginning of the Epistle.

THE fatal Period was now approaching, when the Jewish Nation, abandoned by Heaven, were to feel the heavy Judgments that had been denounced against them by the Son of God, whom they crucified. They were cast off, and no longer the peculiar People of God. Their general Conduct raised the Aversion of Mankind against them. They were persecuting and uncharitable towards others; whilst rent by the bitterest Animosities among themselves. They were seditious also, frequently raising Insurrections, dissolving the Obligations between the Prince and the Subject, and making Religion the Cloak of Disloyalty.

HITHERTO, Christians were considered by the Gentiles as only a Sect of the Jews; and the Crimes of the latter were, through Ignorance or Malice, imputed to the former. Hence there was a Necessity, that the Apostle should exhort Christians to distinguish themselves by those Virtues which were opposite to the Vices so frequently practiced by the Jews—to convince the World that they were different People, guided by different Principles; that so their Lives might bear the strictest Scrutiny, and turn the Detraction of their Enemies into Praise.

THIS will serve to explain the Verses immediately preceding my Text, which are highly deserving our Attention. “Dearly beloved, says the Apostle, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul, having your Conversation honest among the Gentiles: That whereas they speak against you as evil Doers, they may by your good Works which they shall behold, glorify God in the Day of Visitation. Submit yourselves to the Ordinance of Man, for the Lord’s Sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by Him for the Punishment of evil Doers, and for the Praise of them that do well. For so is the Will of God, that with well-doing ye may put to Silence the Ignorance of foolish Men. As free, and not using your Liberty for a Cloak of Maliciousness, but as the Servants of God. Honour all Men; love the Brotherhood: Fear God. Honour the King.”

HERE, Purity of Life, Charity, mutual Love and Submission to Government, “for the Lord’s Sake,” being the express “Will of God,” are earnestly urged by the Apostle; just as they are elsewhere urged by ST. PAUL, for similar Reasons. By these, Christians were to distinguish themselves from others, and manifest the native Excellence and Spirit of their Religion. The Honour of Christ, and the Success of his Gospel, depended on its Professors observing this Line of Conduct—I may affirm, that they also greatly depend on it even now.

NERO was Emperor of Rome when St. Peter wrote this Catholic Epistle; and notwithstanding the vicious Character of that Prince, he delivers the Precept in my Text— “honour the King.” This was to be a general Rule for all Christians. The personal Character of the Magistrate was not to interfere with the Civil Duty of the Subject: Even when bad, it did not dissolve the Obligation of the latter—were the contrary principle admitted, it must necessarily and daily fill the World with Confusion and Disorder. The Christian therefore, is here enjoined to honour the Person who is vested with legal Authority, and whom the Providence of God hath placed over him.

TO comprehend the Wisdom of this Injunction the better, and explain the Duty before us, it should be considered, that Government is the only Means by which human Happiness can be attained.

ACCORDING to the Disposition of Providence, and the Condition of our Nature, we are born in a State of Society. Without Society, Mankind could not exist—the whole Race must inevitably be

extinguished. But Society cannot subsist without Government. It is the Band which unites the Interests of Individuals; it secures to them their respective Rights, and preserves them from Injuries; it is the Source of numberless Blessings, which are interrupted, or wholly vanish, the Moment it is disturbed. In a Word, whatever Portion of Happiness is allotted by Providence to the Children of Men, is attainable only through the Means of Government. And as our benevolent Creator undoubtedly willed the Happiness of his Creatures, he must have willed the Means also without which that Happiness could not be obtained. Hence, Government in general should be resolved into the Divine Will. It is “the Ordinance of God, ordained by him” to minister to our Good.

GOVERNMENT implies Subordination. Where Government is, there must be some who preside or govern—and others, over whom that presidency is exercised: From the very Nature and Design of Government, it is the Duty of the latter to honour and obey the former. This is also the “Will of God”; and hence, the Precept in my Text, — “honour the King.”

TO honour the King, is to entertain respectful Sentiments of his Authority and Person—to speak always with Deference of both—to promote the Peace and Stability of his Reign, and pay a cheerful Obedience to his Laws—to check, as far as we are able, the Calumnies which Sedition or Malice would propagate to his Disadvantage, to oppose the Proceedings which would disturb or endanger his Authority—and to promote these Sentiments and this Conduct among others.

THIS Duty implies that we should affectionately interest ourselves in whatever concerns the Honour, the Fame and Security of our Sovereign and his Government. These we should assert, and generously defend against all Attempts to injure them; whether those of avowed Enemies—or of such as with equally malignant Designs, though under plausible Pretences, would destroy and subvert them.

OUR fervent Prayers should ascend to the Almighty for the Preservation and Prosperity of our Sovereign. This is expressly enjoined by the Word of God; and is a Part of the Duty we are considering. We should devoutly pray, that He, “by whom Kings reign, and Princes decree Justice,” would bless the King, direct his Counsels, grant him a long and happy Reign, crown his Undertakings with Success, and make him instrumental in promoting the Glory of God, the Interests of true Religion and Virtue, and the Welfare, Safety and Happiness of his People; and finally, that He would confer on him Immortality and Glory in the Life to come.

IF we honour the King, according to the Spirit of my Text, we shall be sincerely disposed, and shall actually exert ourselves, to do each of these.

IT may be proper to observe further, that this Duty is not confined to those who live under any one particular Form of Government: It extends to the Subjects of all regular States, lawfully established. That some Forms of Government are preferable to others, cannot be doubted; yet neither our Saviour, nor his Apostles have decided where that Preference is due. This was foreign to their Design. They interfered not with the Civil Rights of Individuals, nor with the Political Constitution of States; but laid down the general Duty of Subjects, who are to “render to Cæsar the Things that are Cæsar’s,”—“be subject to the higher Powers,” and honour those who are vested with supreme Authority; whether that Authority be lodged in One, in a Few, or in Many.

SUCH is the Nature of the important Duty before us. It would be easy to enlarge on each of those Particulars. But I shall only add, that the Duty here enjoined by the Express “honour the King,” is in our Language and Law, signified by the Word *Allegiance*. All the King’s Subjects are bound to Allegiance, before, or even without, any Oath for that Purpose. Oaths, Fealty and Homage were only instituted to remind the Subject of his previous Duty, in certain Cases, and insure the better Performance of it. They are

no more than Declarations of what was implied before, and of that to which the Subject was indispensibly bound, from the very Nature of Government, and the Reason of Things.

INDEED, if the Oath of Allegiance be broken by violating the Duty to which it obligeth, it aggravates a Man's Guilt, by adding Perjury to Treason. "But it does not increase the Civil Obligation to Loyalty; it only strengthens the social Tie by uniting it with that of Religion." This may serve to expose the Delusion of some, who imagine they are under little or no Obligation or Loyalty, or "to honour the King," because they have not taken the Oath of Allegiance.

II. I now proceed to shew the Reasons on which the Discharge of this Duty is founded.

I. WE have the express Commands of God, of his inspired Prophets and Apostles for discharging this Duty. We should certainly be punctual in the Observation of a Duty which is so often and so earnestly enjoined by the Authority of Heaven. When it is "the Will of God," and required of us for "the Lord's Sake," we should conscientiously practise it.

CAN any Authority be greater than that of the Almighty? Or should any of his Precepts be lightly regarded? Do they not all claim our ready and submissive Obedience? And can any Command be more peremptory or positive than that for honouring the King? How then can any who call themselves Christians disregard this Commandment; or think that Conscience is not concerned in obeying it?

ONE of the sore Evils which for some Time hath infected our Nation, and doth infest it now perhaps more than ever, is, to resolve this, and every other Duty, however sacred, into what is called political Obligation; which Obligation is generally measured by People's Feelings, and will readily give Way to the Caprice, Discontent, Ambition, Interest, pride, and other irregular Passions of Individuals.

IF those Men who falsely assert, that all Religion is a State Engine—the Invention of Politicians to keep the Multitude in Subjection and Order—if these should also assert, that the Duty of Loyalty, honouring the King, hangs on the slender Thread of Political Obligation only, and that it is a Matter with which God and Conscience have nothing to do; it need not occasion any Surprize.

BUT that professing Christians, who really believe in a divine Revelation, and acknowledge its Authority---that these would be the Dupes of such Men—that they should make no Conscience of dishonouring their King, and rebelling against him—that they should knowingly trample on the Law of God, and act as if no such Law existed—that instead of obeying this Law, they should be Trumpeters of Sedition and Rebellion: This is astonishing indeed! Did not melancholly Experience convince us of its Truth, we should think it impossible that any who profess Christianity, could pursue a Conduct so diametrically opposite to the Spirit of their Religion!

HOW different was the Conduct of primitive Christians, who exemplified in their Lives the Precepts of their Master; who studied to obey his Will; and whose Innocence, Patience and Fortitude finally triumphed over all the Opposition of Heathen Error and Idolatry! In nothing were they more distinguished than in Submission to their Civil Rulers, and punctual Observation of their Laws, where those Laws did not contradict the express Will of God; as in the Case of sacrificing to Idols, renouncing their Saviour, swearing by Dæmons, by the Genius of Cæsar, and the like.

OUR blessed Lord commanded his Followers to love their Enemies, and pray for their Persecutors—to render to Cæsar the Things that are Cæsar's. To clear himself from all Imputation of Sedition, he told Pilate that his "Kingdom was not of this World." His Kingdom did not interfere with earthly Kingdoms—its Spirit and Design were totally different, and it was to be promoted and administered by other Laws and Measures. His Apostles unanimously inculcated Submission and Obedience to the higher Powers.

THOSE Christians justly considered these Precepts to be equally obligatory with any others in the New Testament; and accordingly, they conformed to them as conscientiously as to any others. To omit other Instances which evince this, hear what Tertullian says on the Subject, in his Apology, which he publicly presented in Behalf of the persecuted Christians, about the Year of our Lord 200—

“WE pray to the eternal, the true and living God for the Life of Emperors; that God, by whom they reign as Kings, and live as Men.— In our Prayers we are ever mindful of all Emperors and Kings; beseeching God that he would vouchsafe them Length of Days, a quiet Reign, a well established Family, gallant Armies, a faithful Senate, an honest People, and a peaceful World; and whatever else either Prince or People can wish for.”

“YOU who think that we have no Concern for the Life and Safety of Cæsar, look into the Word of God, by which we form our Conduct, and which we do not keep private. There you may know with what abundant Charity we are commanded *to love our Enemies, and to pray for our Persecutors*, Matth. v. 44. Who are such Persecutors of Christians as the Emperors?—And yet these are the Persons for whom we are expressly and by Name commanded to pray; *I exhort that Supplications and Prayer be made for all Men; for Kings, and for all that are in Authority, that we may live peaceable and quiet Lives*. I Tim. ii. I.

“WE reverence the Providence of God in the Persons of the Emperors, to whom he hath assigned the Government of the World. We know that the Power they have, they have by the Will of God; and we wish well to that which God hath willed to be.

“WHENCE were the Cassius’s, the Nigers and Albinus’s? Whence those who set upon Cæsar between the Laurel Groves? Whence those who rushed into the Palace, armed, and murdered Pertinax? These were Romans, if I mistake not, and not one Christian among them. And these Traytors, just before the Perpetration of this Impiety, offered Sacrifice for Cæsar’s Life, and swore by his Genius, with Religion in their Countenance, and Treason and Murder in their Hearts.

“THE Veneration and Loyalty which are due to Emperors, do not consist in the above mentioned Shews of Duty; which even Rebellion cloaks itself with to pass undiscovered; but in such Virtues as Civil Society finds necessary to be practised sincerely towards Prince and People. In doing Good, we catch at no Applause or Reward from Men; but from God only, who keeps a Register of our Works, and hath abundant Rewards in Store, for this universal Charity; and we have the same good Wishes for Emperors that we have for our nearest Friends. To wish Ill, to do Ill, to speak Ill, or to think Ill of any one, we are equally forbidden without Exception.”

SUCH were the Principles and Practice of primitive Christians with Respect to the Duty they owed to Rulers; both are faithfully represented in this Extract, which I have therefore made the longer. They were Strangers to that Sort of Casuistry which dispenses with the Word of God requiring Honour and Subjection to the higher Powers; dissolves the Tie of Civil Obedience, though confirmed by a solemn Oath; releases Conscience from the Obligation of all these, and then absolves from the Guilt of such Crimes, when Subjects, either through Ambition, Prejudice, or other sinister Motives, happen to dislike the Government, or want to overturn it. They persevered in the above Principles and Practice for Ages after Tertullian’s Time, untill a Degeneracy of Manners and Decay of Piety in many, gave Rise to new Maxims and a different Conduct. These Maxims have been improved upon, and frequently reduced to Practice, in these latter Ages; to the unspeakable Injury of States, and Disgrace of our holy Religion.

2. BUT if Men will not regard this Precept from a Principle of Conscience, and because it is the Will of God; yet at least for their own Sake they should do so: For on a due Observation of it, the Stability

of Government and the Peace of Societies depend; and in these, it may be affirmed, the Happiness of Individuals is involved. This unquestionably is the Case in our Government, where all are under the Protection of equal Laws; and no Subject can labour under any Grievance for which the Law and Constitution have not provided a Remedy.

TO honour the King therefore, is not only the Duty which God requires and Reason approves; but it is a Duty, by the Discharge of which we contribute to the Happiness of all our Fellow Subjects: For hereby we support the Constitution and Government which secure to them their Happiness.

THE Welfare of Society should be a leading Principle of our Conduct. Reason and Humanity oblige us to wish that Peace should be established, and its Blessings be widely diffused—that Religion, Justice and Righteousness should flourish—that public Prosperity and private Contentment should prevail—that those Benefits which help to sweeten Life, and alleviate the Sufferings of this Scene of Tryal, should abound. Who will deny this? Is it not self evident? Can those Blessings and Benefits be otherwise enjoyed than under a regular Government? And does not the Observation of this Precept tend as much to confirm, as the Neglect of it to subvert, regular Government?

WHAT other Security have we for those Benefits; or against Oppression, Injustice, Violence and Wickedness, than that of Government? It is evidently the Ordinance of God—the Remedy which his Providence hath appointed against the numberless Evils of Anarchy. Remove that Barrier, and every Species of Iniquity would rage and reign without Controul. The Weak would fall a Prey to the Strong—the Innocent to the Guilty—the Meek and Humble to the Designing and Ambitious.

BUT Government cannot be carried on so as to avert these Evils, unless those who rule, are honoured and obeyed. The Obedience of Subjects, flowing from a Principle of Conscience, and Honour to the Sovereign, is the active Spring by which Government is moved and exerted. Take away that Spring, and the whole Machine is disordered: it must stand still; and all the Evils of Anarchy and Misrule would ensue.

FOR although the Offence, not honouring the King, may seem to be personal, and directed against the Prince only; yet it rests not there. It virtually extends to the whole Community, and affects every Member of it; not only by insulting each of them in the Person of their Sovereign; but by weakening the Energy of Government, which prepares the Way for all those Disorders to rush in.

***‘O Horrible Murder’***  
***The Trial, Execution and Burial of King Charles I***

by Robert B. Partridge

reviewed by James N. Ward

*‘O Horrible Murder’ The Trial, Execution and Burial of King Charles I* by Robert B. Partridge, 1998. The Rubicon Press, 57 Cornwall Gardens, London SW7 4BE. xii + 180 pp., 58 illustrations. ISBN 0-948695-57-9 (hbk), £19.95, ISBN 0-948695-58-7 (pbk), £13.95 (\$24.95 U.S. paperback price at online booksellers).

Please note that Robert B. Partridge’s *‘O Horrible Murder’* briefly and pleasantly first was reviewed by regular contributor Sarah Gilmer in the June, 1999, issue of *SKCM News*.



In this splendid, compact volume historian Robert B. Partridge has done a wonderful service for students of the life of King Charles, martyr; particularly for those members of SKCM who continue to lament the impropriety of the dearth of appropriate memorials to Charles's memory. *'O Horrible Murder'* is constructed of lucid chapters that serve to refresh the memory of experts, and provides useful background and context for novices beginning to study his life and martyrdom.

Partridge begins with an accurate and compressed recounting of King Charles's life, then focuses on his imprisonment, last days, trial, execution, and burial. He is adept at synthesizing familiar material from secondary sources, but also goes the extra mile in correcting errors that have crept into the record by consulting primary sources. For those efforts alone Partridge is to be commended. But this book's primary strengths are the organized familiar and new details about Charles's final resting place, and the stunning examples of the neglect he has suffered in death. This book provides valuable information for those who argue today for a more appropriate and larger shrine to his memory.

Partridge keeps his sympathies well in check throughout and his factual work is scrupulously accurate and fair. Not every detail selected or featured will please members of SKCM, and some of Partridge's historical analysis might be discussed with alternate views, but by and large he is an author that defends the martyr case and the cause of Charles's memory because he doesn't argue: he presents the facts. This is a welcome book SKCM members and for Royalist partisans. He provides plenty of ammunition for Royalists, such as this reviewer, that seek terse and poignant arguments for the repair of Charles's place in history and a grand memorial now.

The main weapons are facts presented with a dry understatement of an order rarely seen. An excellent example is found at the close of chapter ten, which covers the incomplete and discontinuous efforts of King Charles II to honor his father's memory. By March 1661 Charles II had dissolved Parliament before appropriate funds for a proper monument to King Charles, martyr were voted. Without the funds, and innumerable other distractions, Charles II did not begin construction of the Sir Christopher Wren-designed mausoleum he had planned. Death caught Charles II before further actions, and his Roman Catholic brother, James II, ascended to the throne creating further national complications; memorials commanded negligible priority. 1688's "Glorious Revolution" giving Mary and William of Orange the throne additionally compounded memorial neglect. "By this time, almost all those who fought with or against the King and those who had witnessed his execution were themselves dead," Partridge notes. He then concludes the chapter with a poignant paragraph consisting of a single line: "Charles I still lay in an unmarked grave."

Partridge's writing style is brief, clear, and clean, but most commendably he is a master of selecting details that give focus to the argument of the neglect of King Charles. One cannot consult a better volume, or one more accessible. Indeed, this reviewer plans to purchase several copies for his Parliamentarian friends who find Charles's current memorials adequate. Yet, the argument of neglect is not made explicitly, but rather by allusion. Partridge carefully details the initial actions of the interested parties in Charles's day that had neither the resources, nor the power, to provide him with a more suitable burial. He continues to detail the processes and delays for a Restoration memorial through the reigns of Charles II and James II. He then provides the most ironic, and shortest section of the book, in Chapter eleven: "1649 to 1813," detailing the long period of ignoring Charles. Partridge furthers the unstated argument by providing details of Charles's relics being displayed without piety but as a "curiosity." He also ironically mentions Queen Victoria only as an aside in revenge too subtle for the uninitiated into Charles's arcana. He then carefully and fully describes the standard treatment dead English Royalty ordinarily would be served. But most damningly, he provides example after example of lesser Monarchs, worse administrators, and less

noble Kings who all are properly buried and appropriately memorialized. The contrast with Charles's treatment cries out from the vault of Saint George's Chapel at Windsor castle.

Partridge's strengths as a historian are evident throughout, but his work with neglected primary sources is the volume's real contribution. Chapter twelve for example is a transcription and comments on Sir Henry Halford's account of the exhumation of Charles in 1813, unearthed when workmen accidentally broke through the unmarked vault in St George's Chapel. The exhumation revealed how the body of the King had been prepared for burial, which enables a comparison to be made between his and other royal burials of this period and furthers the case for Charles's neglect. Halford discusses medical evidence from the king's body, and strikes a fine balance on including thorough pathological detail without descending to the ghoulish, however, this chapter safely can be skipped by those whose piety or other proclivities would prevent review. I would not recommend that my mother read it, for example.

Chapter thirteen contains perhaps the one disappointment of this book, and prompts request for the author to work on an expanded second edition. Partridge provides information of how the martyred King's resting place finally came to be marked with a slab of black granite in 1837 by King William IV. The information, but not the story; as Partridge notes "Exactly why William IV decided to have the site marked may never be known." Well, readers of *SKCM News* want to know the story, and Partridge has done such an excellent job teasing out the telling detail, correcting the misleading error, and synthesizing the available information so far the reader is left curious as to why he stops on this subject. Perhaps it was the weight of detail that make up the rest of the chapter, which recounts the 1888 return of impiously guarded relics of Charles to the Prince of Wales (latter King Edward VII). Here Queen Victoria is (deliciously) slighted by being kept off stage, and the actions of the Prince and workmen in opening Charles's vault and returning parts of his body are fully described. In addition, '*O Horrible Murder*' includes for the first time in print a transcription of the Tuesday, December 13<sup>th</sup>, 1888 account "REPLACING OF RELICS in THE GRAVE OF CHARLES I."

Partridge closes his history with an Epilogue *apologia* that highlights the importance of the English Civil Wars on the contemporary construction of the British Constitution. In a sadly annoying conclusion he lauds as a fitting epitaph for the Martyr King the Puritan poet Andrew Marvell's well-known lines about Charles,<sup>1</sup> in a poem otherwise glorifying Oliver Cromwell. Well it is not a fitting epitaph, not nearly adequate enough, as Partridge's whole own book makes all too clear.

Partridge includes several excellent additions to his main subject matter that further illuminate his focus and provide useful guides for the novice. His first chapter, "Principal Players" for example, is a collection of sketches of the figures involved in Charles's life, imprisonment, trial, execution and burial. Appendix I "The Banqueting House and the Window Leading to the Scaffold" is the best treatment this reviewer has seen regarding the specific window Charles's used to ascend the scaffold and meet his maker. Appendix II "Signatories to The Death Warrant of King Charles I" collects all the usual suspects in one

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<sup>1</sup> "He nothing common did, or mean,  
Upon that memorable scene,  
But, with his keener eye  
The Axe's edge did try:  
Nor called the Gods with vulgar spite  
To vindicate his helpless Right  
But bow'd his comely head  
Down, as upon a bed."

quick large-print reference, but sadly does not come as a perforated detachable page for use as a darts target.<sup>2</sup>

Appendix III “The Death of A Monarch” provides detail on English royal burial customs that preceded and followed the death of King Charles, martyr, and serves to accentuate the level of neglect and impropriety he suffered. Those who wish to avoid technical, medical, and clinical treatments of the dead would be advised to skip the first 23 paragraphs (until the middle of page 162) of this appendix, and then continue on with the fascinating details about coffin ornamentation for royalty, the construction of life-like funeral effigies, and elaborate temporary monuments. Partridge is a student of Egyptology in addition to the English Civil War, and the confluence of his interests prompted his notice of the brief use of anthropoid coffins in late XVI and early XVII Century England. Coffins of this type, constructed for notables, incorporated accurate portraits of the deceased in the face of the coverlid. The advent of their use is a possible result of contemporary interest in ancient Egypt, which was re-encountered by the English during this time.

Appendix IV provides an introduction to the activities and aims of *The Sealed Knot*, claimed in this volume to be the world's largest historical reenactment society.<sup>3</sup> Partridge is a leading member and serves in various official capacities and as a soldier of Prince Maurice’s Regiment of Dragoones. “The Society stages a wide variety of seventeenth century historical military reenactments, throughout the length and breadth of Great Britain...with a particular focus on the major events of the English Civil War.” Partridge notes that the modern society of *The Sealed Knot* is “non-political...and includes both Royalists and Parliamentarians within its ranks.” Of course the members of the original society of *The Sealed Knot* were loyal Royalists who eventually succeeded in restoring Charles II to the throne, although not without their own martyrs along the way. It is a pity that such an honorable society of the past has had its glorious name appropriated in modern times and original purpose diluted. Perhaps an American branch with purer aims is called for.

The book includes 58 rare and seldom available illustrations that contribute helpful detail, many the author’s own competently executed pen and ink sketches made to amplify historical points in the text. Most startling is the cover, which on first glance appears to be a close up *photograph* of the face of King Charles. It isn’t of course, but rather a “soft-focus” photograph of his wax likeness at the famous Madame Tussaud’s of London.

The Bibliography contains the usual secondary sources familiar to the readers of these pages, however he also includes primary source surprises which I was unfamiliar with, such as *King Charles I, his Death, his Funeral, his Relics*, by Edmund H. Fellows (Windsor Castle, 1950), and *Essays and Orations*, including *An account of the opening of the Tomb of King Charles I*, by Sir Henry Halford (John Murray, 1831). The index is quite good, but not exhaustive, and further editions would need improvement as it covers proper names only and excludes topics and subjects.

‘*O Horrible Murder*’ is printed by a very small London-based press, which no doubt accounts for its rather dear price. However, the material Partridge has sifted through, the detail he provides, and his particular focus makes it worthwhile to acquire. My own copy was purchased at the Banqueting House book

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<sup>2</sup> Rather poorly printed facsimiles of The Death Warrant with signatures and seals can be purchased at the Banqueting House gift shop for this purpose.

<sup>3</sup> This reviewer personally has witnessed U.S. Civil War and Revolutionary War reenactments where each army had representatives larger than the reported entire membership of *The Sealed Knot*.

and gift shop on a recent visit to London, however it is available from online booksellers or by special order from the bookstore of your regular custom.

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## *Theology of Wonder*

by **Bishop Seraphim Sigrist**

reviewed by Alexander Roman, Ph.D.

*Theology of Wonder* by Bishop Seraphim Sigrist (Oakwood Publications, 3827 Bluff Street, Torrance, California 90505-6359) ISBN 1-891295-17-9

An Orthodox Bishop, a scholar and a man of deep spirituality that is nourished by the Scriptures and the Fathers, Bishop Seraphim acts as our personal spiritual guide in his *Theology of Wonder* as he takes us on an exciting and inspiring journey of the soul.

He speaks from within the very heart of Orthodoxy about the experience of God that is likened to that of Moses before the Burning Bush or Jacob before the Ladder of Heaven.

Our encounter with God is not a cerebral one, but neither is it a purely emotional one. God is the total Other and so our approach to Him is filled with the feeling of His delicious Presence, His Light and our amazement at all His works.

The author brings us into his own sense of Divine wonder by bridging the gulf between religious traditions across a series of meditations on particular subjects, silence being one of them.

Silence's great irony, one may deduce, is that it is precisely a state in which much listening occurs. It is in silence that we may hear the Word.

The liturgy has a dynamic relationship to silence wherein the great mystery, the *mysterium tremendum* may be perceived. Silence before the Holy Sacrament of the Eucharist is also the setting for adoration of God Incarnate, the Word made flesh and become our spiritual food.

Our relationship to liturgical prayer is also something that is rooted in silence and Divine communion. The Psalms and the rest of the liturgy are given to us by the Holy Spirit. They are the Divine "property" of God. And so, when we participate in liturgical prayer, praying as the Body of Christ, we give back to God what is already His.

All this culminates in the experience of Divinization or Theosis. Our participation in the Body of Christ through the life of the Church transfigures us and makes us Christ-like and even God-like. This is accomplished through our union with God's energies since God's essence is always beyond our reach.

One cannot help but see how these thoughts of this Orthodox bishop and spiritual teacher relate to the life of our patron, Saint Charles, King and Martyr.

England has always had close ecclesiastical ties to the Eastern Church, especially during the "Golden Age" of Anglicanism during the time of Saint Theodore of Tarsus, Archbishop of Canterbury, himself a Greek Christian.

The Celtic background of the British Isles, also discussed by Bishop Seraphim, is one that is also firmly grounded in Eastern theology and monasticism.

British spirituality is also characterized by this same sense of awe and mystery in wonder.

The experience of God as Light, Truth and Beauty lies at the core of the religious identity of Saint Charles as well.

The King's intimate love for Catholic ritual is based on the sense of adoration in silence of the Word made Man, Jesus Christ.

His devotion to the Eucharist and the sacraments is rooted in a mysticism whereby we are enabled to touch the healing Hand of God that descends down toward us from Heaven in the Incarnation.

The King too listened in silence to the Word of God in the Bible and the Fathers. His soul is enrapt in the excitement of God's miraculous workings in our spirit. As on Mount Tabor, God too reveals Himself to our souls in all His glory in Holy Wonder.

The King's participation in the Cross of Christ that led him to martyrdom was undertaken to "substitute" for ourselves, as Bishop Seraphim writes. He substituted his life in the historical time in which he lived so that we might have the fullness of sacramental life in the continuity of Christ's Catholic Church.

For King Charles, martyrdom was not a resignation to destruction. Rather, it was a becoming more and a going to a fuller, more intense experience of wonder in the life of God through Christ.

As with the Psalms and the Liturgy, Charles was giving back to God what was already God's, his own life and person.

Having been sanctified by the Holy Spirit in his lifetime, Saint Charles participated in the quintessential act of Communion and Sacrifice through the Death and Resurrection of Christ.

He was enabled to make this offering of himself through Divine Grace that inspired him to see beyond the scaffold, beyond the axe, beyond the crown of thorns to the glory of the Divine Throne and the noetic, crowning wreaths of martyrdom.

His final word to us, "Remember!" is also food for much thought and reflection that goes well beyond the immediate meaning that he intended.

Through this word, we come into the fullness of silence wherein we may hear the Word of God proceeding from Divine Memory that is the Father.

We too are called to listen to the silence to enable the Word of God to take root in our own souls.

We too are called to reflect on the memory of our lives and our actions in our struggle to live as a branch on the Vine that is Christ.

The Church for which Saint Charles gave his life, as well as his living example, is the place wherein we experience wonder as did the three Apostles on Mount Tabor.

The Church and her patrimony are not abstractions. Like the Elder of Orthodox spirituality, as Bishop Seraphim relates, Saint Charles is an embodiment of that living heritage and experience of Divine Communion lived within the Particular Anglican tradition.

This is why Saint Charles and the other saints are so important to us in our daily lives. They lead us into the experience of wonder and awe as we perceive the Burning Bush in our lives.

The light on the rooftop of a building and the blue sky above are already subjects for reflection, for the experience of wonder that give wings to our souls as we take spiritual flight into love of God in Christ.

This is what the original message of Christ was and still is. It is for the continuity with the original message and Church of Christ that bears it to this day that Saint Charles gave his life, only to find it again.

Bishop Seraphim too acts as our spiritual elder, of a sort that is so hard to find, and we owe him a great debt of gratitude for helping us see the Glory of God in His creation and in His holiness that is communicated to us through the Church.

[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.]

***Edward VI***  
**by Jennifer Loach**  
reviewed by Lee Hopkins

*Edward VI* by Jennifer Loach. Yale University Press, 1999. 201 pp. ISBN 0-300-07992-3. \$27.50.

“The world may be a stage,” said Oscar Wilde, “but the play is badly cast”. This was certainly true of the odd court of the boy king Edward VI (1547-1553).

What remained of the old aristocracy not killed in the Wars of the Roses were judicially murdered or otherwise disposed of by Edward’s father, Henry VIII. Apart from Henry’s sociopathic personality, so well described by Lacey Baldwin Smith, our best contemporary American historian, this new Tudor royal family rested upon the very unconvincing foundation of an obscure Welsh opportunist Owen Tudor finding Lancastrian connection by marrying the French widow of Henry V. The resulting son married a Lancastrian Beaufort, daughter of John of Gaunt. Their son became Henry VII by defeating Richard III, and marrying his relation Elizabeth of York, resulting in a roundabout fusion of Lancaster and York rivalries which caused the Wars of the Roses.

The new regime surrounded itself with energetic parvenus raised to the peerage, a shark tank kept in order only through terror of Henry VIII, the biggest, most ravenous elasmobranch of all.

The effect on these courtiers of Henry VIII’s death may be best described by analogy, in reference to a painting of Hieronymous Bosch called “The Haywagon”, based upon the Dutch saying that life is such a wagon from which all try to snatch all they can. The picture shows a horde of grotesque, drooling fools swarming over the haywagon, biting and gouging one another, while many fall off to be crushed under the wheels. Such an orgy of greed could hardly be controlled by a boy king, and this strange cast of characters was dignified by very few decent men. Among them was the first Protector, Somerset, who went to the scaffold for the crime of trying to uphold the rights of man, and at opposite ends of the religious spectrum, Archbishop Cranmer, a burgeoning Calvinist, and the usually reviled Bishop Gardiner of Winchester, who might be described as the first Anglo-Catholic.

This extremely good, succinct recent biography is by the late, lamented Oxford historian Jennifer Loach, who died suddenly as this book went to press. It continues the excellent Yale English Monarch series.

Loach clarifies much of the basic dysfunction of Edward VI’s reign, which has been obscured over the years by romantic wishful thinking regarding perceived Protestant heroes, and charming but wholly imaginary works such as Mark Twain’s *The Prince and the Pauper*.

One cannot be too hard on a young man who would be naturally powerless to create order in the court. But the redefinition of a separate Catholic Church in England, a return to ancient origins, was almost wrecked by Edward. Conservative bishops were replaced by such as Hooper of Gloucester, who despised Cranmer's prayer book, and tried to self-style his ordination in his own cathedral by substituting for our liturgy the Tudor equivalent of one of those improvised wedding ceremonies. Cranmer, who blew with the wind anyway, worsened matters by making the German Protestant Martin Bucer Regius Professor of Theology at Cambridge.

The bogus nature of right wing Protestant hagiography culminated with the reputation of Oliver Cromwell as a kind of George Washington in the larval stage; but probably the most egregious example is the so-called Oxford Martyr Hugh Latimer, once Bishop of Worcester, who suggested orthodox bishops be supplanted by suddenly ordained laymen. Those who mourn his burning overlook his zeal in his personal torment of and enthusiastic preaching at the execution of an ancient Observant Friar named John Forest, because he had been Catherine of Aragon's confessor. At Latimer's personal direction, a stake was not used, but the man was trussed laterally in chains to be roasted slowly like an ox, an atrocity which went forward until the angry mob, disgusted at the old priest's hideous torment, overwhelmed the guards and put the innocent victim out of his misery. (The enormity of the doctrinal, aesthetic, and intellectual ecclesiastical crimes committed during the young king's reign are given in staggering, almost unbelievable though turgid detail, in Diarmaid MacCulloch's biography of Cranmer, also from Yale University Press.)

Edward died at sixteen of bronchopneumonia, hardly the golden Renaissance prince of legend. He was very full of himself, which while natural for a teenager, was not compensated by anything beyond rote learning. He was simply his father's son.

And in her hamhanded and cruel attempt to return England to Rome, Edward's sister Mary also proved to be her father's daughter, though fatally lacking his feral, pragmatic cunning.

As her enemy Spain grew stronger, England became weaker, its national Church a travesty, currency debased by Edward VI, the country brought close to civil war and anarchy, the once noble island an object of foreign derision.

It is generally a sad process in life that the more you find out about people, the less you think of them. Yet no one ever found themselves on the English throne at any time since Alfred the Great with more dismal prospects than Elizabeth. That she even survived was remarkable. To fully understand her circumstances, and how she overcame them, to set the then stillborn Church of England on a course of nothing less than resurrection, while defeating Spain, and inspiring the great expressions of English genius and stupendous achievement which have never been surpassed by her own people, or any other, is simply to comprehend what Saint Paul meant by the power of Grace to take us from the tribe of apes to the company of angels.

*[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.]*

# *In the Beginning: The Story of the King James Bible*

by Alister McGrath

reviewed by Lee Hopkins

*In the Beginning: The Story of the King James Bible* by Alister McGrath. Doubleday, 2001. 336 pp. ISBN 0-385-69890-x. \$24.95.

Alister McGrath, Professor of Historical Theology at Oxford, author of this exemplary study of the King James Bible, was born in 1953. That was the year of Queen Elizabeth II's coronation, and by royal decree each newborn was given a copy of the Bible. As we come toward the fiftieth year of her reign, one wishes that children born will have a Bible, actually read it in the King James Version, and not one of the stenographic, flat variations, and then experience baptism, confirmation, and the Eucharist.

A forlorn hope, perhaps, but no more an unlikely act of grace than the actual conception, execution, and dissemination of the King James Bible. Its text, with Shakespeare, were often the only books owned by those who came before us, shaping an introspection within, and crafting styles of speech and writing more direct, literate, and lucid than now accomplished by what passes for public education, lacking a moral environment in which clear expression reflects clear thinking.

Ironically England was late in sanctioning a vernacular Bible, previously commonplace in Germany, France, and elsewhere. Popular opinion holds that the invention of movable type printing by Gutenberg in 1452 and Bible publications were synonymous, but in fact the first usage of the new presses was to print Papal indulgences faster than monks could write them. When Luther protested this, the witty humanist Erasmus coolly observed that Rome's resultant rage reflected a challenge "to the Pope's crown and the monks' bellies".

The Peasants' Revolt of 1381 expressed its demands in the masses' English language instead of official Latin and French, and officials came to equate vernacular usage with rebellion, after the mob took London and beheaded the Archbishop of Canterbury (as was to happen again in 1645 to William Laud). By 1407 the Primate Thomas Arundel had made it a capital offense to translate the Bible into English.

As with so many laws, it had nothing to do with real life, as the XIV Century had seen a vernacular religious revival in England, with first rate poetry, the Miracle Plays, and the work of Julian of Norwich, Margery Kemp, Walter Hilton, and much else.

The great English humanist priest John Colet was removed as Dean of Saint Paul's as late as 1515 for doing the Lord's Prayer in English. Twenty years later the saintly translator of genius, the priest William Tyndale was strangled, then burned at the stake in Antwerp through the collusion of Thomas More for his Bible translation, which lives on through inclusion in our King James Version. Bishop of Exeter and Marian exile Miles Coverdale completed Tyndale's work abroad, adding his own incomparable version of the Psalms, which also were wisely preserved intact in our Psalter.

By the 1540s, the Church of England began to take shape from its ancient roots as a separate Catholic Province. Dropping Latin usage, the Church shared and contributed to that burst of English self-awareness and creativity that reached fulfilment under Elizabeth (and autumnal splendor under James I and Charles I).

Inheriting this intellectual momentum, James I convened a 1604 Hampton Court meeting of the Privy Council, himself, his Bishops, and scholars to undertake a Bible translation. The ingenious financing



was something Elizabeth might have conceived, for it was an expensive, long-term project not taken from shrinking public funds, but farmed out to venture capitalists, whose public spirit and presumed piety were ultimately rewarded by huge profits.

One of the leading lights of the project was that extraordinary man, Lancelot Andrewes, Bishop of Winchester (which was until the Restoration a kind of co-capital with London, from its status as the capital of Alfred the Great). Precursor of the Caroline Divines, Andrewes represented the lofty quality of the best of the Church's clergy. He declined appointment as Archbishop of Canterbury as the state would not return lands taken from the Church by Henry VIII. Many years later, Charles II's leading statesman and historian, the Earl of Clarendon, wrote that had Andrewes been Archbishop, the Civil War might never have occurred. A tall order, as Andrewes died in 1626, the year after Charles I came to the throne, but food for thought. With such hindsight, we might have been spared Cromwell and his minions, who actually altered the Lord's Prayer to read "thy Commonwealth come" instead of "thy Kingdom come".

King James had the Bible divided into six parts, with six men assigned to their translation, at Westminster, Oxford, and Cambridge. Upon completion of the Old and New Testaments plus Apocrypha, the top twelve representatives reviewed the entire text, editing to achieve a stylistic continuity (but often at the expense of clarity). A final reworking was done by the triumvirate of Bancroft, Archbishop of Canterbury, Andrewes, Bishop of Winchester, and Thomas Ravid, Bishop of Gloucester.

The whole was then read aloud for fine tuning by all the group. And so after seven years the King James Version was printed and distributed, a gift to mankind, belonging to the ages.

It is a work of many hands, purified by the blood of the martyr Tyndale, the fidelity of Bishop Coverdale, shaping the inward and outward lives since then of all good folk rightly believing. It is a distillation of our heritage.

***From Dawn to Decadence:  
1500 to the Present, 500 Years of Western Cultural Life***

**by Jacques Barzun**

reviewed by Suzanne G. Bowles, Ph.D.

*From Dawn to Decadence: 1500 to the Present, 500 Years of Western Cultural Life* by Jacques Barzun. Harper Collins (New York), Perennial ed. (paperback), 2001. xxii + 877 pp. ISBN 0-06-092883-2. \$20.00.

This is a massive tome but, at the request of our editor, I am reviewing only the sections (principally pp. 239-83) that relate to our society's interests. In all fairness to our readers, I should point out that there is actually very little on Charles I or the Civil War in this book. There are only seven index entries for Charles and they are all quite brief. Barzun makes no attempt to examine Charles's political dilemma other than to place it in the traditional framework of Monarch v. Parliament. He also makes no attempt to analyze Charles's character or his religious motivations. These comments are meant as observations, not criticisms. The reader who wants details on Charles should look elsewhere.

The benefit of this book is the political and cultural background it gives into which the reader can plug what he already knows about Charles. Of particular interest is the distinction Barzun draws between *monarchy* and *kingship*. Kings had been around for centuries but had essentially functioned as "first among

equals” within a larger group of nobles. By the beginning of the XVII Century the idea of *kingship* was giving way to that of *monarchy* which Barzun describes as “undisputed rule by one alone” (p. 239). How this fits into the political development of England—or how it describes Charles’s fate—is left to the reader to discern. This book will not be to everyone’s taste, but if you like books that attempt to synthesize huge chunks of history, then this one is well worth reading.

[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.]

## ***The Royal Touch: Monarchy and Miracles in France and England***

**by Marc Bloc**

reviewed by Sarah Gilmer

*The Royal Touch: Monarchy and Miracles in France and England* by Marc Bloc. Dorset Press, New York. 1989 reprint of 1923 edition. ISBN 0-88029-408-6.

This is a scholarly book written in an engaging style. It studies in great depth the belief that a King’s touch could cure illness, particularly the affliction known as the “King’s Evil”, or scrofula, and traces the origins of this mystic rite, at the same time adding greatly to our understanding of the concept of kingship.

Ancient Germanic and Scandinavian kings were referred to as *Aeses*, or demi-gods, a word also used in reference to the Norse gods. Pagan Scandinavian kings were thought to possess certain powers over Nature as well. A vivid example is recounted in Snorri Sturluson’s *Heimskringla* regarding King Halfdan the Black of Norway, “of all Kings the one who had brought most success to the harvests.” Upon his death, the King’s body was cut into four pieces, each piece being buried in one of the four principal districts of the country for the purpose of obtaining good harvests in the future.

In later Christian times, the mysterious and enigmatic figure of Melchisedec, King of Salem, who as both Priest and King brought bread and wine to Abraham, figured prominently in the royal *cultus*, and the anointing and crowning of a King became ever more elaborate and fraught with meaning, retaining vaguely remembered vestiges of the distant past, and from many cultures, Teutonic, Roman, and Hebrew prominent among them.

By the Stuart era, healing powers were attributed to “cramp rings” and “touch pieces”, coins struck for the occasion of a royal ceremony of touching for scrofula.

The author informs us that “Similarly, and over a longer period, a like virtue was ascribed to certain coins originally struck purely as money, but endowed with a special kind of dignity by the fact that they bore the effigy of Charles I, King and Martyr. Crowns and half-crowns of this prince were held to be sovereign remedies against scrofula, and were handed down from one generation to another in the Shetland Islands up to the year 1838, and perhaps even later.”

[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 — December, 2001

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### **Kalendar of Anniversaries**

1 January 1651	King Charles II crowned at Scone
10 January 1645	Martyrdom of Archbishop Laud
15 January 1649	King Charles I brought to Saint James's
23 January 1649	Scottish Commissioners protested against mock trial of King Charles
27 January 1649	Sentence pronounced on King Charles I
30 January 1649	<b>Decollation of King Charles the Martyr</b> - 2002, 353 <sup>rd</sup> Anniversary
2 February 1626	King Charles I crowned
6 February 1685	King Charles II died
9 February 1649	Burial of King Charles I at Windsor
27 March 1625	Accession of King Charles I
27 March 1894	Society of King Charles the Martyr formed
1 April 1813	Finding of the body of Saint Charles, K.M., at Windsor
26 April 1661	Canonisation of Saint Charles: Convocation unanimously approved the office for 30 January
14 May 1662	Royal Warrant directing the use of the office for 30 January in all churches
29 May 1630	King Charles II born
29 May 1660	King Charles II restored

**SOCIETY OF KING CHARLES THE MARTYR  
ANNUAL MASS AND MEETING**

**SOLEMN MASS OF SAINT CHARLES**

**11 a.m., Saturday 26 January 2002**

**Church of the Transfiguration, New York, NY**

**The Rev'd Charles Miller, D.Phil., *Rector***

***Preacher:* The Rev'd Canon J. Robert Wright**

***Saint Mark's Church in the Bowery Professor of Ecclesiastical History***

***The General Theological Seminary***

***H. Darke – Communion Service in F***

***S. S. Wesley – Thou Wilt Keep Him in Perfect Peace***

***Transfiguration Choir of Men and Boys***

***Dr. Claudia Dumschat, Organist & Choirmaster***

**Followed by LUNCHEON & ANNUAL MEETING**

Luncheon reservations are mandatory:

Send check (\$30 per person) marked "SKCM Luncheon" to:

Dr. Mark Wuonola, 291 Bacon Street, Waltham MA 02451

**by 13 January.**

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