

SKCM News

June, 2007

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

KING CHARLES I AS HE APPEARED BEFORE THE 'HIGH COURT OF JUSTICE'

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2006 Annual Mass & Meeting – Church of the Holy Communion, Charleston, SC

was held on Saturday 28 January 2006. About 150 were in attendance at this the 23rd Annual Mass of the American Region. The late January weather was delightful, and I found it most suitable that place markers from an earlier city anniversary referred to the place as CAROLOPOLIS. We are grateful to the Rev'd Dow Sanderson, SSC, Rector, for his kind invitation. This is the first time the Society has met at Holy Communion, where there is an active, or shall I say thriving, chapter of the Society. How the chapter came to be organized and how it runs is outlined in a separate article in this issue by American Region Council member A. Donald Evans. Our distinguished preacher and celebrant was Society member the Rt. Rev'd Jack Leo Iker, SSC, Bishop of Fort Worth. Bishop Iker's excellent sermon appeared in the December, 2006, issue of *SKCM News*, page 4. The deacon of the mass was Fr. Sanderson, the sub-deacon, John R. Mook, Jr., and the masters of ceremonies Stephen Johnston and the Rev'd Daniel Clarke, SSC. In addition to the sacred ministers and MCs, most of the acolytes were members of the Society.

The music of the mass was Mozart's *Missa brevis* in D, K. 194, sumptuously performed by the parish choir and strings under the direction of Clara D. Godshall, organist and choirmaster. George Hubbard was organist for the mass and anthems, and the choir was supplemented by Anna Kwiatkowska, soprano, Ansley Lucas, alto, Jack Cleghorn, tenor, and John Sippell, bass. Two anthems by Mozart were also performed, *Laudate Dominum*, K. 339, at the offertory, and *Ave verum Corpus*, K. 618, at communion. For the sequence, "Blessed feasts of blessed martyrs" (Hyfrydol) was sung with vs. 2 particular to Saint Charles: "Faith prevailing, hope unfailing, loving Christ with single heart/Charles the glorious and victorious bravely bore the martyr's part:/By contempt of every lurement all their schemes he hath undone;/Victor at the last he triumphs with the host of angels one." A number of members made generous donations to support the music of the mass; see the list following the next item.

Well over a hundred of those in attendance remained for the luncheon in the parish hall. The luncheon was traditional Carolina barbecue, pulled pork, and was enjoyed mightily by all present. We were particularly graced at the luncheon with an appearance by the Rt. Rev'd Edward Salmon, Bishop of the Diocese, Chairman of the Board of Nashotah House and friend of the parish and of Dr. Wuonola. Bishop Salmon gave his greetings and blessing to those assembled and spoke some words of welcome and also recalled his predecessor, Bishop Allison. (Bishop Allison opposed adding 30 January to the Kalendar.) Bishop Salmon's presence was very thoughtful as he had to 'drop in' between the airport and another engagement.

Dr. Wuonola gave words of thanks to all who contributed to the day's success at the business meeting following the luncheon. He was presented with a History of Episcopal Parishes in South Carolina as a memento of the occasion by the Carolina Chapter, and Bishop Iker was presented with a fine reproduction of the Dresden Portrait "Charles I in Garter Robes" by the

local chapter. For more on how the Chapter has used these portraits to publicize the cause, please see Mr. Evans's article beginning on page 21.

2007 Annual Mass & Meeting – S. Clement's Church, Philadelphia was held on Saturday 27 January 2007. About 70 were in attendance and about 50 remained for the luncheon. We are grateful to the Rev'd Canon W. Gordon Reid, Rector, for his kind invitation. This, the 24th Annual Mass of the American Region was the fourth time the Society has met at S. Clement's, which has a large, active S.K.C.M. chapter under the leadership of Will Bricker. We met at S. Clement's in 1986, in 1994 (the hundredth Anniversary of the Founding of the Society), and in 1999 (the 350th Anniversary of the Decollation of Saint Charles). We were honored to have Prof. Arnold Klukas of Nashotah House preaching for the occasion. His sermon appeared at page 4 of the December, 2007, issue of *SKCM News*, with which this late-appearing June, 2007 issue (publication date March, 2008) is out of sequence.

The music of the mass was Mozart's Mass in C Major, K. 337, "for Archbishop Colloredo". It was performed in the impeccable and sumptuous manner we have come to expect of Organist and Choirmaster Peter Conte, directing the S. Clement's Choir supplemented with instrumentalists. A number of the familiar Society hymns were sung, "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).

At the business meeting after luncheon, delightfully catered by "Feast Your Eyes" of West Philadelphia, Dr. Wuonola apologized for the hiatus in his Society work. He acknowledged that the low attendance at the present Annual Mass & Meeting was entirely due to the late notice of it. He laid out plans for appointment of a Council both to provide him support and advice and also to take on some of the work of the Society. For example, a new webmaster was soon to be appointed, and a new editor of *SKCM News* as well. It was hoped that one of the members of the council would be an attorney, while a total of six was sought, in addition to Mr. Gardner, the Membership Secretary, and Bishop Ackerman, the Episcopal Patron. A suitable volunteer to take on some of the Membership Secretary's duties (tracking membership, handling goods orders, and keeping financial records of these and other, administrative transactions) would also be most welcome to Mr. Gardner. Dr. Wuonola mentioned that he had been consulting with the present officers in formulating these plans. He also gave his plans for publication of *SKCM News*, which had fallen behind during the hiatus. Dr. Wuonola expressed his thanks to Bishop Ackerman, Bill Gardner, Robin Davies, and members of the Society's American Region for their prayers and expressions of concern during this period, which had been more protracted than expected. He also thanked Canon Reid, the assisting clergy, servers, ushers, altar guild, those who produced the programme, and those who set up the Great Hall, and especially Will Bricker, Chapter Secretary, for all their efforts to make the day a success. Dr. Wuonola was particularly delighted

to be received back to S. Clement's, his home parish for nearly 20 years, with affection and grace, and to meet its personable and charming new Rector, Canon Reid..

A number of Society members also made donations to support the music of the mass this year:

Patrons of the XXIII & XXIV Annual Masses:

Charles F. Barenthaler
Prof. Thomas E. Bird
Will Sears Bricker
David B. J. Chase, Ph.D.
Joseph H. Coreth
The Ven. Shawn W. Denney,
Archdeacon of Springfield
A. Donald Evans, Henslee Rutledge Evans, John
Alden Rivers Evans, and Lydia Lloyd Evans
(the late) Alan R. Hoffman
Charles Owen Johnson
The Rev'd David C. Kennedy, *SSC*
Allan F. Kramer II
The Rev'd Dr. Joseph W. Lund
Paul W. McKee
The Rt. Rev'd James W. Montgomery
The Rev'd Robert H. Pursel, Th.D.
Galen Blaine Ritchie
Robert W. Scott
The Rev'd Dr. & Mrs. Wm. H. Swatos, Jr.
Philip Terzian
A. Weldon Walker III
The Rev'd Ralph T. Walker, D.D.
John Arthur Edward Windsor
Mark A. Wuonola, Ph.D.

Donors:

John S. Coussons
William H. Franklin
Hugh G. Hart
The Rev'd Donald H. Langlois
Maj. Gen. William G. Mac Laren, Jr.
Col. James G. McFadden
Craig Huseman Metz
Kenneth R. Nourse
Tracy & Sarah Payne
Warren Reznicek
Paul Robertson
John Douglass Ruff
John J. Slain
Gregory V. Smith
J. Stribling
R. Brien Varnado
Douglas Guy Hudleston Channon
Dr. James C. Kelly
The Rt. Rev'd Keith L. Ackerman, *SSC*
William F. Clark
Don M. Davis
The Rev'd Richardson A. Libby
The Rev'd Canon K. W. Gunn-Walberg, Ph.D.
Daniel J. F. Lula
Samuel A. Manka
The Rev'd Dr. Charles E. Whipple
(the late) Michael C. Albertis
Dr. Suzanne G. Bowles
Dr. Maxwell Reed Mowry
Howard S. Greene Sr.

The *2008 Annual Mass & Meeting at Mt. Calvary, Baltimore*, will be reported in the June, 2008, issue of *SKCM News*, as will the date and venue of the ***2009 Annual Mass & Meeting***.

From the American Representative

As I write these words, I am literally two to three hundred yards from the Charles River, named for himself by Charles when yet a prince. One of the riches of New England for me is the profuse number of names associated with the Royal Martyr. Legal Seafood, one of the best-known (and highly rated by Zagat's) seafood restaurants, which started in Somerville, MA, has a downtown Boston location at the corner of Charles and Stuart Streets!

As it flows through Newton and Watertown on its way to the artificially-created Charles River Basin between Boston and Cambridge/Charlestown, the winding course of the Charles determines the often confusing street pattern both insofar as streets parallel (if that is the correct word) the river and as main streets generally occur where there is a bridge crossing the river. (Street names include a River Street in each town, Bridge Street, Charlesbank Road, Charles River Road, etc.)

In Watertown, the west side of the Galen Street bridge connecting Watertown Square with Newton Centre bears a plaque reading,

THE RIVER CALLED THE MASSACHUSETTS
BY CAPT. JOHN SMITH A.D. 1614
WAS NAMED THE CHARLES
BY PRINCE CHARLES A.D. 1616

and on the east side,

A BRIDGE CROSSED HERE AS EARLY AS 1641
HERE BY THE MILL BRIDGES WERE BUILT
A.D. 1647, 1667, AND 1719

Although many of those settling New England disagreed with the King (James I and then Charles I) over matters of religion, they were still, by and large, loyal to the Crown. The profusion of place names associated with the Stuart Dynasty is evidence of this, and I must say gives me pleasure every day. Even the place names associated with the Parliamentarians such as Cromwell, Connecticut, New Haven, Connecticut (prepared as a "Haven" for the Parliamentarians in the event of losing the Civil War), and Saybrook, Connecticut (named for Lord Saye and Sele and Lord Brooke) give one a moment for reflection on how influential that period of history was on the founding of these United States.

Celebrations of Saint Charles's Day, 2006 & 2007

The Great Plains Chapter observance took place on Saturday 28 January 2006 at Saint Barnabas Church, Omaha, Nebraska. About 50 people attended the 2006 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 Scheibelhofer, Rector of Saint Barnabas and a Society member, celebrated and preached. The Rev'd Nicholas Taylor of Saint Aidan's Anglican Cathedral (ACA) in Des Moines was deacon of the mass, and Sean Reed, sub-deacon. Music included Byrd's Mass for Three Voices and Gibbons's "O Lord, Increase my Faith", sung by the Saint Barnabas Choir, Nick Behrens, Organist/Choirmaster. Hymns included "The Praise of Charles, Our Martyr King" (Spires), "At Candlemas in White Arrayed" (Repton), "Lord, Let the Strain Arise" (Diademata); "Royal Charles, who chose to die" (Redhead), and "With Thankful Hearts Thy Glory" (Llanfyllin). The 2007 observance took place on Saturday 27 January 2007.

A brunch provided by members and friends of the Monarchist League was served in the church undercroft following the Mass. Besides members of Saint Barnabas, those attending included parishioners from Omaha's Trinity Cathedral and Saint Matthew's Church in Lincoln, a few Methodist guests, and a carload from Saint Aidan's Cathedral, Des Moines.

For information on the Great Plains Chapter, call Nick Behrens at (402)455-4492 (or visit www.saintbarnabas.net). He also edits the American Member Newsletter of The Monarchist League. For information on The Monarchist League, write BM 'Monarchist', London WC1N 3XX U.K.

Father Klukas writes from **Nashotah House** that the Feast of Saint Charles, K.M. was celebrated on 30 January 2007 in Saint Mary's Chapel, as it is each year.

Further details of the *London Celebrations* and other U.K. celebrations of both S.K.C.M. and R.M.C.U. appear in the Christmas, 2005, and Summer/Christmas 2007 issues of *Church and King* which you are receiving with this issue of *SKCM News*. Please note that no Christmas, 2006, issue of *Church & King* was published. You received the Summer, 2005, and Summer, 2006, issues with your December, 2007, *SKCM News*.

Articles in this issue include a brief book review by our regular contributor Sarah Gilmer Payne, a fascinating Russian imperial decree on the murder of Charles I transcribed by Richard Mammana, and an article by A. Donald Evans describing the founding and operation of the

Charleston Chapter, the newest and most vibrant chapter of the Society. There are some lessons to be learned that may rejuvenate existing chapters. There also may be inspiration leading to new chapters of our beloved Society. Take from it what you will, prayerfully. Also included are a 1984 address by Prof. Robert Yerburch to commemorate Charles I, under whose royal charter The Roxbury Latin School, where he taught, was founded, and the sermon preached at the II Annual Mass & Meeting of the American Region in 1985. These latter are published not as space fillers (!) but because after more than twenty years' time they are still remarkably timely. The majority of our members will have joined since then, and even for long-time members, they will surely bear re-reading as they did for me. Prof. Yerburch, who was a fellow parishioner of mine at the Church of the Advent, Boston, for many years, briefly summarizes the Cause of the Royal Martyr about as well as I have ever seen it done. And Canon Daughtry's 1985 sermon can only be seen as prophetic considering it was delivered 23 years ago.

Of course, we will also publish the sermon preached by Dean Kriss on 26 January 2008 at the Annual Mass & Meeting in Baltimore at Mt. Calvary Church. This will appear in the June, 2008, issue of *SKCM News*, the first issue under the editorship of Father Swatos.

Joining myself, Bill Gardner, Bishop Ackerman, John Covert, Father Swatos, and Don Evans on the *Council* of the Society's American Region is attorney **J. Douglass Ruff**. Doug is a graduate of St. Albans School, Haverford College, and the University of Chicago Law School. He is a longtime parishioner of St. Paul's Church, K Street, in Washington, DC, and has been an active member of the Society of King Charles the Martyr for many years. Professionally, he retired several years ago from GEICO, where he was Assistant General Counsel and Assistant Secretary.

Errata

Issue of June, 2005. Fr Pahls's sermon was delivered at Fort *Morgan*, Colorado, not Fort Collins as it appears erroneously at page 12 (but correctly in the Table of Contents).

Issue of December, 2006. Page 2, Paragraph 2, line 2. The website should read www.skcm-usa.org – it appears correctly elsewhere.

Paragraph 3. The annual dues are \$12 beginning in 2006 but one year's dues were not assessed due to the gap comprising the unpublished December, 2005 and June, 2006 *SKCM News*.

Issue of December, 2007, inside front cover, line 2 should read "THIS DECEMBER, 2007, ISSUE..."

Back cover. The date of the Annual Mass should read "26 January 2008", and the music of the mass should read "*Sancti Joannis de Deo*".

The American Region R.I.P. List has been difficult to maintain in anything like complete form.. We endeavor to pray for departed members of the region each year at the Annual Mass. The list as we presently have it is given below; corrections and additions are welcome. When providing these, give as many details as you have available—date and year of death, proper name and title, and if recent, other obituary details suitable for publication in *SKCM News*. Please note that those added must have been *members* of the Society, not merely supporters, as much as these are valued. Often the only notice we receive is a vague “Undeliverable” or “Moved – left no forwarding address” from the Post Office. Sometimes we learn of a member’s death if they were also a member of the Guild of All Souls. It would be helpful if in your funeral instructions you would list the Membership Secretary of the Society among those who should be notified of your death.

Departed Officers of the Society:

The Rt. Rev’d Joseph M. Harte, Patron
 The Rev’d William Harmon van Allen
 Mrs. Arthur L. Carnahan
 Mrs. Eleanor E. Langlois

The Rev’d Louis E. Traycik
 The Rev’d William R. Wetherell
 J. Richard Abell
 Michael C. Albertis
 Ronald L. Anderson
 Frederick L. Arnold
 Bernard P. Brennan, Ph.D.

Departed Members of the Society:

Emily Stuart Brown, Benefactress
 The Rev’d & Mrs. Wilbur B. (Kathleen) Dexter,
 Benefactors

Gary Adrian Cole
 Inez Campbell (Mrs. James P.) DeWolfe
 John R. Di Giorgio
 Philip Mahone Griffith
 J. Walton Ferguson
 James G. Graham
 Charles Bertram Harmon
 Alan R. Hoffman
 Christopher J. Hoffman, Jr.
 Ruth (Mrs. Henry) Hulands
 Thomas M. Kelly
 Lee P. Kinkade
 Robert S. R. Mahan
 Everett Courtland Martin
 Robert Nicely Mattis
 Ned B. McGuire
 Richard A. Miller
 Hobart Theophilus Mitchell
 Marion Eva Passmore
 Michael J. Quottini
 Dorothy P. Snow

The Most Rev’d Jean Pierre Meshew
 The Rt. Rev’d Peter Caputo
 The Rev’d William Avery, OHR
 The Rev’d John A. Cranston, Jr.
 The Rev’d Robert H. Dinegar
 The Rev’d Robert M. Douglas
 The Rev’d Francis C. FitzHugh
 The Rev’d Dr. Walter E. Frieman
 The Rev’d Donald L. Garfield
 The Rev’d Anthony-Orlando Guertin-Osuna
 The Rev’d William Herriott-Truesdell, SJ
 The Rev’d E. Lawrence Lacher
 The Rev’d James F. McKendrick
 The Rev’d George Lyon Pratt
 The Rev’d James B. Simpson
 The Rev’d E. Eugene Thompson

R. I. P.

J. Richard Abell died in 2000.

Michael C. Albertis died on 28 December 2007 in Richmond, Virginia. He is survived by his brother, Peter A. Albertis. Peter and Michael were long-time parishioners of All Saints' Church, Orange, New Jersey, but moved south in recent years.

Bernard P. Brennan, Ph.D., solon of the New York Chapter, died in New York on 11 July 2006 at the age of 88. He was born on 30 April 1918, son of Margaret and Michael Brennan of County Longford in Ireland. Dr. Brennan taught for over 50 years at Manhattan's Pace University. He was a full professor of English as well as of Philosophy. He earned his B.A., M.A., and Ph.D. degrees from Fordham University. He authored *The Ethics of William James* (1961), *William James* (1968), and *Horsecar Acquaintances: Letters of Henry James to Julia Kellogg* (2005). He is best known in Brooklyn, where he lived, for his efforts to preserve the memory of the Revolutionary War's 1776 Battle of Brooklyn, once known as the Battle of Long Island. He chaired the Battle of Long Island Memorial Committee for many years. He castigated "Harvard types" who gave prominence to Bunker Hill, Lexington, and Concord, saying "If the independence of the American colonies was signed with the Declaration of Independence in Philadelphia, it was signed again in blood in Brooklyn." He attended Episcopal Churches, Saint Paul's and Grace in Brooklyn, even though he was a devout Roman Catholic, enjoying the traditionalist Episcopal service more. Dr. Brennan's interests could fill a book. "Bernie" as he liked to be called was an avid birdwatcher, very involved in the Brooklyn Botanic Garden, a member of the Society of Old Brooklynites, the Society of New England in the Borough of Brooklyn, and helped organize the annual memorial ceremony at Fort Greene Park for the Prison Ship Martyrs, American POWs who died aboard filthy, disease-ridden prison ships during the Revolutionary War. As part of this effort he was active in efforts to rehabilitate the Prison Ship Martyrs Monument in the park. In the early 1990s, Dr. Brennan organized the New York Chapter of the Society of King Charles the Martyr, which generally met for Mass at Saint Paul's Church, Brooklyn, followed by luncheon at a local restaurant. The gathering often drew 20 to 40 attendees. Dr. Brennan is survived by three sisters and a brother, and was predeceased by a sister and a brother. He is survived by 24 nieces and nephews and 33 grand-nieces and -nephews. "Uncle Buzz" was everyone's favorite uncle! His funeral mass was held at Saint Agnes Cathedral, Rockville Centre, NY, with interment at Holy Cross Cemetery, Brooklyn.

The Rev'd John A. Cranston, Jr., died on 7 June 2005 in Newport, RI. At the time of his death he was 87. He was former headmaster of Saint Michael's School (1963-71) and founder of The New School (now The Pennfield School) in Rhode Island. He was born and raised in

Cranston, RI, and graduated from Brown University in 1941 where he was concertmaster of the orchestra. He was a lieutenant in the U.S. Coast Guard in World War II. After the War he earned a teaching degree from Columbia University and an S.T.M. from The General Theological Seminary and Berkley Divinity School at Yale. He began his teaching career at Lakefield College School in Peterborough, Ontario, becoming Chaplain and Headmaster of the Junior School. He served parishes in Connecticut and Rhode Island, founding the New School in 1971 and remaining until his retirement in 1983. After retirement he continued to work at the Church of the Advent, Boston, and the Church of Saint John the Evangelist, Newport. Father Cranston was admired both for his wise counsel and also for his pithy eloquence and sharp sense of humor. He is survived by his wife, Elizabeth, and three children, Althea of Belmont, MA, Jeremy of Seattle, WA, and James of Vineyard Haven, MA, two grandchildren, and his sister Priscilla (Mrs. Gustavus R. Ide) of Westborough, MA. His funeral mass was celebrated at Saint John the Evangelist, Newport, RI. Father Cranston was a long-time member and supporter of SKCM, a proud descendent of one of Charles I's chaplains, the Rev'd James Cranston.

The Rev'd Wilbur Brooks Dexter died at the age of 85 in Fredericksburg, Virginia, on Sunday 14 August 2005. He was born in Cleveland, Ohio, on 24 November 1919, and ordained to the sacred priesthood by the Rt. Rev'd John C. White, Bishop of Springfield, Illinois, in July of 1944. In June, 1944, he married the late Kathleen Martha Kinghorn. He served as a parish priest in Wisconsin, Illinois, and Indiana, retiring from Saint Paul's Church, Mishawaka, Indiana, in 1984 after 34 years at that parish. Father and Mrs. Dexter then made Gainesville, Florida, their home. Father Dexter is survived by his daughter, Mary Jane Cole of Stafford County, Virginia, his son, Peter Dexter, of Sidney, Ohio, and three grandsons. Father Dexter's funeral was held on 18 August at Aquia Episcopal Church in Stafford, Virginia, and burial was at Nashotah House, Nashotah, Wisconsin. Father Dexter was a fine Christian gentleman and priest of the "old school", as well as a generous giver—a benefactor—to the Society of King Charles the Martyr. He also had a great devotion to Our Lady of Walsingham. It was Dr. Wuonola's privilege to have made his and his daughter's acquaintance during his retirement.

The Rev'd Robert H. Dinegar died in April, 2005.

Jesu mercy, Mary pray!

—Mark A. Wuonola, Ph.D.

American Representative, S.K.C.M.

Memorial Address

given at the Commemoration Service, 30 January 1984,
at The Roxbury Latin School

by Prof. Robert Yerburgh

Today we pay honor to one who died in defense of his faith, Charles Stuart, King and Martyr, in whose reign and by whose royal charter this school was founded.

Charles I, son of James I of England and VI of Scotland, was born in Scotland in 1600. As a youth, he was not especially remarkable. By character, he was somewhat shy and reserved, although he took part in most of the pursuits of a young man of his class and period. From childhood he was deeply religious and an ardent supporter of the Church of England which since the Reformation had endeavored to follow a middle road between the Church of Rome on the one hand and the various Lutheran and Calvinist bodies on the other.

The most important event of Charles's youth was his marriage to the French Princess Henrietta Maria. In spite of a very difficult beginning, this union developed into one of the greatest royal love matches of all time. Charles proved himself a devoted father and husband and had eyes for no other woman. The Puritans were infuriated by Henrietta Maria because she was a Roman Catholic and had her own chaplain and chapel at court.

In 1625, Charles became King on the death of his father, James. He was not cut out for ruling England and made many unfortunate mistakes, often being poorly advised. Like other monarchs of his day, he believed in the Divine Right of Kings, a doctrine which said the king ruled by the Grace of God and was responsible to no earthly power. For eleven years, Charles ruled without Parliament. It is important, however, in these political matters, that he should be judged by the standards of his own day and not by those of ours.

Opposition to Charles rapidly grew more and more violent. The Royalist party, largely members of the aristocracy and gentry with their followers, were ardent supporters of King and Church. The party of Parliament, largely middle class people with their followers, were bitterly opposed to both King and Church and were anxious to protestantize the Church and make it into a Presbyterian-Puritan body.

Civil War with all its horrors broke out in 1642. In 1645, at the Battle of Naseby, Charles was finally defeated and eventually taken prisoner and placed in Carisbrooke Castle to await trial.

We now come to Charles's finest hour. After the mockery of a trial, the outcome of which obviously had been previously decided, he prepared for his certain execution. His final

days were spent in prayer and other religious exercises and his reception of the last rites of the Church from his friend and chaplain, Bishop Juxon.

On the cold, raw morning of 30 January 1649, accompanied by the Bishop and a small group of guards, he mounted the scaffold which had been set up outside the royal palace of Whitehall where, according to custom, he gave a farewell speech in his own defense. Mounted troops kept back the vast crowds that had assembled. As he laid his head on the block and it was severed with one blow, a spectator recorded, "There was such a groan by the thousands there present as I have never heard before and I desire I may never hear again." Charles's last word was "REMEMBER!" and remember we do until the present day.

Almost from the moment of his death, Charles was enshrined in the hearts of his people as a martyr for his beloved Church. Undoubtedly he could have saved his life by yielding to the demands of the Puritans to make the Church into a Presbyterian-Puritan body. His body was taken for burial to Windsor. By the time of its arrival, the coffin was white with new fallen snow—an omen to many because Charles had often been called the "White King" as he was crowned in robes of white contrary to custom. The coffin was lowered into a hastily dug grave where it remains until the present day. The Puritans would not allow the Burial Office to be read at the ceremony.

In 1660, after eleven years of persecution, Church and monarchy were restored amid tumultuous rejoicing. 30 January was set aside as a special day of remembrance of the King's martyrdom, and in 1661, Charles was canonized by the Church and added to the Kalendar of Saints.

For us in the XX Century, Charles Stuart exemplifies many admirable qualities: His devoted family life, his impeccable moral character, his deep religious faith, and—something I have not touched on—his patronage of the arts, and finally, the sacrificial giving of his life for what he believed in.

So, I am sure that as long as The Roxbury Latin School endures her sons will always remember this noble and honorable man under whose royal charter this school came into being, and whose name is forever recalled in her school song. In closing, may I read you a few lines from a poem by Lionel Johnson, *By the Statue of King Charles at Charing Cross*. It is night in London, and the poet contemplates the mounted statue of the martyred King.

Somber and rich the skies,
Great glooms and starry plains,
Gently the night wind sighs,
Else a vast silence reigns.

The splendid silence clings
Around me, and around

The saddest of all Kings,
Crown'd and again discrown'd.

Alone he rides, alone,
The fair and fatal king.
Dark night is all his own,
That strange and solemn thing.

Vanquished in life, his death
By beauty made amends.
The passing of his breath
Won his defeated ends.

Brief life and hapless? Nay.
Through death, life grew sublime.
Speak after sentence? Yes,
And to the end of time.

Our wearier spirit faints,
Vex'd in the world's employ.
His soul was of the saints,
And art to him was joy.

King tried in fires of woe,
Men hunger for thy grace,
And through the night I go,
Loving thy mournful face.

Yet, when the city sleeps,
When all the cries are still,
The stars and heavenly deeps,
Work out a perfect will.

[Ernest Robert Marryet Yerburch, S.K.C.M., was a Master at The Roxbury Latin School from 1961 to 1985. He received his education at the University of British Columbia, as a Canadian citizen and British subject. At Roxbury Latin he was the Arthur Vining Davis Professor of Greek and Latin. Throughout his time in Boston he was a member

of the Church of the Advent. He retired to Manchester, NH, where he died in 2000. The former headmaster, The Rev'd F. Washington Jarvis, S.K.C.M., submitted this text to SKCM News, where it originally appeared in the June 1984 issue.]

A Sermon

Preached at the II Annual Mass of the American Region, S.K.C.M.
8 February 1985 at Saint Paul's Church, "K" Street, Washington DC

by the Rev'd Canon James R. Daughtry, Rector

What a twist of British history!

It was on 29 December 1170 that rash and vengeful words of the then King of England prompted the murder of Archbishop Thomas of Canterbury. The crown against the Church. Thomas had been not only a great friend of Henry II, but also an efficient administrator in the government. A man dedicated to the order of the land. And when appointed Archbishop he united in his very person the Church and the State, or we might say religion and government. And he saw how essential the place and influence of the Holy Faith if government were to be just and good. It was that insight which eventually brought about his martyrdom.

Not quite five hundred years later there was another martyrdom—one which we commemorate today, and one to which the Society which gathers at this time is dedicated. But this time it was not the State in opposition to the Church—it was not the King offended by the Archbishop—it was a particular brand of religious zeal against the King and the historic Catholic Faith of the land—a faith the King believed, practiced, protected, and if historians are correct, probably imposed with a vigor guaranteed to win him unpopularity. But believe it he did, and die for it he did.

Charles Stuart was born in 1600, the second son of James VI of Scotland, himself the son of that well-known, dramatic, and turbulent figure Mary, Queen of Scots. Even though Mary had died a Roman Catholic martyr, James was raised a Scottish Calvinist, and only abandoned that religious affiliation after he ascended the throne. But when he did abandon Calvinism he became a strong adherent of traditional Anglicanism and a vigorous opponent of the radical Congregationalist Puritans who abhorred all things Catholic and liturgical. It was in mid-course of his controversy between Anglo-Catholics and the Puritans that Charles came to the throne as King of England, Scotland, and Ireland. On his accession to the throne, Charles found a considerable party among the clergy disposed to abandon the Calvinistic views which had been predominant in the previous Century, and immediately he began to silence the controversy by appointing High Churchmen to important positions; to be lenient in the enforcement of laws

against Roman Catholics; rigorous in sentences passed on Puritans. There was no doubt about which way the wind was blowing. But it was not a capricious, political wind. It was a wind of conviction. It was the conviction that theology and the ordering of society are inseparable; that the basic beliefs about God, the very nature of the creation and mankind determine how society is organized.

From his writings, and I will conclude shortly with a quote from one of Charles's letters, from his writings we see his understanding that there is a pattern of conduct laid down for us by our Creator, which we *must* follow if we are to attain our true end. The way we humans act—or should act—is determined by our understanding of the nature God gave us. Our rules of conduct do not derive their authority from kings or governments, or from reasons of expediency, but from the nature which is bestowed by God our Creator in His infinite wisdom and in His overall purpose for all His creation. God, as it were, left the stamp of himself on everything He made.

Our own system in this land is based on that belief and it is sublimely expressed in our founding documents. But even here and now there is danger that the state will try to impose its control on the Church (as in the XII Century), or that a brand of Puritanism will attempt to overcome the government (as in the XVII Century). [For example, some writers consider, as does Canon Daughtry, the 'political correctness' of the present day {as doctrinaire as XVII Century Puritanism} as a possible threat to the freedom of traditionalist churches. *-Ed.*] Probably not in the old ways but in ways modern—suited to our times. We need to be reminded of Charles's understanding and insight.

It may well be, as someone wrote recently, that Charles's Archbishop of Canterbury, William Laud's vigorous policy of enforcing a fixed standard of ceremonial and repressing Calvinism was ill-timed and oppressive. It may well be that Charles's own administration, financial and foreign policies, were as disastrous as they were well-intentioned. But understand the relationship between—indeed the interdependence of—theology and human society; of religion and responsibility of government—he did.

Hear his own words—graceful words—from a letter to the Bishop of London, shortly before his execution:

“With God I would have you begin and end, who is King of Kings, the Sovereign disposer of the kingdoms of the world, who pullet down one and setteth up another.

“The best government and highest sovereignty you can attain is to be subject to him, that the scepter of his word and spirit may rule in your heart. The true glory of princes consists in advancing God's glory, in the maintenance of true religion and the Church's good; also in the dispensation of civil power, with justice and honour to the public peace.

“. . . I pray God bless you and establish your kingdoms in righteousness, your soul in true religion, and your honour in the love of God and your people.

“And if God will have disloyalty perfected by my destruction, let my memory ever, with my name, live in you; as of your Father, that loves you, and once a king of three flourishing kingdoms; whom God thought fit to honour, not only with the scepter of government of them but also with the suffering many indignities and an untimely death for them; while I studied to preserve the rights of the Church, the power of the laws; the honour of my crown, the privilege of parliaments, the liberties of my people and my own conscience, which I thank God is dearer to me than a thousand kingdoms.

“I know God can—I hope he will—restore me to my rights. I cannot despair, either of his mercy or my people’s love and pity.

“At worst, I trust I shall but go before you to a better kingdom which God hath prepared for me, and me for it, through my Savior Jesus Christ, to whose mercy I commend you and all mine.

“Farewell, till we meet, if not on earth yet in heavn.”

Blessed Charles, pray for us.

[Taken from the June 1985 issue of SKCM News.]

A Declaration of Czar Alexei Mikhailovich Romanov

on the Murder of Charles I

transcribed by Richard Mammana

[The spelling in the original English version has been retained.]

A Declaration of His Imperiall Majestie, The most High and Mighty Potentate

Alexea, Emperor of Russia, and great-Duke of Muscovia, &c.

Wherein is contened his Detestation of the Murther of Charles the First, King of Great-Britain and Ireland; his propensitie to restore King Charles the Second; That hee hath forbidden all Trade with England; and Meanes propounded for the establishing of a general-Peace throughout Christendome.

Printed in the yeere 1650.

ALEXEA Imperator;

HAVING, with very much regret, taken into our High and Imperiall Consideration, the sad and desperate Condition, into which the State of Christendome is at present almost inevitably plunged, as well by the Divisions of Princes, as by sub-Divisions and secret Discontents, which begin to breake forth between them and their Subjects; The Rebellion of England, as an universall Contagion being become epidemically, hath poisoned and infected most parts of Christendome: And likewise that that common Sower of all insane wickednesse, most falsly called the *Parliament of England*, with whom no Law of God nor Man, Nature, nor Nation escapeth breaking, doe at this present imploy their Agents, the Bustuaries of humane States, in all Kingdomes and Territories of Europe; whose restless industry is to crack the bonds of Allegiance and fealty between Subjects and their Soveraignes, by perswading the common People (whose ears are ever greedie of novelties) of the Tirannie of Monarchy, and insinuating delusive fancies of Liberty and Freedome, by which policy that spurious generation (more degenerated then ever Nebuchadoneser was, not Men into Beasts, but very Devills incarnate) hope to overwhelme the whole World with an inundation of Blood and Confusion, to bury Monarchy in a common grace of confused Anarchy, and establish their æpicine Government in a more fixed orb of certain

security; For prevention whereof, Wee have thought good to propound such meanes as Wee judge convenient for the conservation of a generall Peace in all Christian Kingdomes, and reducing that Rebellious Nattion to that due obedience and fealty, which by undoubted Right and divine Ordination, they owe to their Sovereigne.

And now Wee know not whether it will more become Us to Declaime or Declare; so monstrous is the nature of the Crime that gives present employment to Our Royall Penne, that Our just indignation hath put Us upon a straine, more bitter then is suitable with the common Majesty of Our Imperiall Stile. For whereas, about eight years since, some certain Lords and Commons that were assembled by Royall edict in the Parliament of England, pretending (and as they then alledged upon very good grounds) divers feares and jealousies upon their Kings departyre from that his great Councill; and refusing to hearken to their wholesome advice, while hee lent an indulgent eare to the Malignant Councells of divers desperate Delinquents, whom his Majestie protected from the hand of Justice, to the apparent hazard of the established Religion, the absolute overthrow of the ancient and fundamentall Lawes of the Land; the irrecoverable breach of the priviledge of Parliament, and the finall ruine of all his good Subjects: For the defence and preservation whereof, and for no other ends, as they then most falsly asserted, they were necessitated to take up Armes to defend themselves from the fury of that mighty Host, which his Majesty had raised for the accomplishment of those (as they scandalously termed them) his destructive Designe; and they solemnly protested that they intended nothing prejudiciall to his Majesty of his Royall Issue, or the abatement of any of his just Prerogatives: But in testimony of their Loyalty and tender affection to him and his Issue, they published many faire and glorious Declarations, which they confirmed by divers Oaths, Covenants and Sacraments, that they did no ways intend in the least to eclipse the splendor of his Majesties Government, but were faithfully resolved to make him the most great and glorious Prince in Christendome; by which faire and plausible delusions they drew from the credulous People vast and infinite summes of Money; begat a good understanding in the opinion of Forraigne Princes, and insinuated too farre into the charity of our sacred judgement: Thus by faire and specious pretences they deluded the whole World, while, by policie and treachery more then valour, they had subdued the Royall Army, overcome the whole Kingdome, and gotten the possession of his Majesties Person; whom, instead of making a glorious King, they reduced to the condition of a miserable captive, hurrying him about from one prison to another, not vouchsafing to hearken to any conditions of Peace, but such as neither suited with the modesty of Subjects to ask, nor the Majesty of a King to grant: And although the effects of Rebellion accompanied with prosperity will prove strange and wonderfull, even in the sense of common apprehensions; yet beyond the imagination of man or expectation of Devills, that the soules of mortall men instructed in the principles of Christianity should proceede to such a gradation of wickednesse as those most deperditely wicked miscreants have lately done, who have found out a new method of Treason, so miraculously proditorious, that the whole counsel of Devills could give them no direction in,

nor the Records of Hell afford a pattern; For, even in the time of a Treaty, when they had plighted their faith and the whole Kingdomes for his security; after hee had enlarged his Royall benignity to such an extent of gracious Concessions as the modesty of former Rebels did never presume to crave, nor themselves could in reason expect; For, hee had not only admitted them to a copartnership,. But for a certain time surrendred his whole Rule and Royall Authority into their power; yet those sanguinolent *Caitiffes* whose Lupine fury could bee satisfied with nothing but their Soveraignes blood, ravish'd his sacred Person from his Court by an unruly crue of their armed *Janizaries*, the off-fall and surfeit of that distempered Kingdome, in which riotous croud they brought him to a Barre in an unknown Court which themselves had erected, where themselves, his Vassalls, became his Judges, who loading him suffiently with scorne and contempt, with faces worse then Luciferian, dismissed him with a gastly Sentence, which was executed not in a corner, but in the light of the Sunne, that all the World might take notice of it: For, on a Scaffold which, in aggravation of his sorrow they had caused to bee erected at the entrance into his Royall Court, at their command by the common Executioner that head was struck off, which the absolute Monarch of Heaven and Earth had crowned with a diadem of Imperiall Majesty; an act of that horrible and prodigious nature, that it cannot be effigiated and shap'd forth to any patterne, it being a prodition of such vast dimensions, monstrous latitude and prodigious nature, that it wants and apt name; for never any Legist either ancient or modern that ever made or writ of any Lawes hath left any name to posterity which might bee adæquate sufficient to expresse it.

The judgement of the Law in all Nations affirms it Treason, not to bee expiated save by death, but to imagine or contrive the death of a King, though a Usurper or Tyrant; but this viperous brood whose breath is slaughter and destruction, have not only imagined or contrived, but really acted the Murther of a lawfull King as unpattern'd in his virtues, as themselves are in their vices, whose universall endowments of grace and nature, as well as his deputation, justly rendred him a terrestriall deity; for, hee was the perfect Modell of all contracted vertures, the blessing of his age, the pleasure of mankind, the exaltation of nature, the Diamond in the Ring of the Monarchs of the Earth, the Miracle of the Christian, and the mark and scope of the heathen World; wherefore to have assassinated him by the hand of a *Raviliack*, had been a supergraduate sinne; but to execute him publicquely, as a common Malefactor, was the marrow and spirits of the mistery of Iniquity, so exorbitant, outrageous and portentous a Treason, that the prodigies of lost humanity could not have acted it worse; the blackest that ever the Sunne looked upon, the most cursed and infamous that ever was accompted in any Kalender of time; for, in so many thousand years, from the fall of the Reprobate Angells, it never came into the head of any Devill, to suggest, to the heart of any man, before this time, so nefarious, patricidous, and flegitonicall a wickednesse as this was.

And having sent the father into the other World, through a Red-Sea of his owne precious blood, that they might manifest themselves to bee the very off-spring of the Devill, the falsest Sinons and Impostors that ever studied or put in practice the Art of delusion, with whom no bond of Alliance, allegiance, Oath, or Sacrament can stand firme, if they list to dissolve it: They have proscribed his eldest sonne, their present Sovereigne, with the Duke his brother, and by a pretended Law, which to that purpose they have enacted, have made him, or any of the royall Family, for ever uncapable of exercising the Kingly Government in any of those Kingdomes. And by the same Act, have made it absolutely Lawfull, with an assurance of a reward, for any one that shall Murther the yong King, and the Duke his brother, as Traytors, Spies, and Enemies to that Common-Wealth; And having swallowed a plentifully hope of an eternall fruition of their usurped Dominion, they have broken the Diadem of State, seized upon the Regalia to their owne benefit, put to sale the ornament and furniture of the Royal Houshold, devided the Crowne Revenues among themselves and their adherents, overthrown the fundamentall Government of those Kingdomes, from a well-composed Monarchy, to a confused-Anarchy; and reduced the subjects thereof from a glorious condition of perfect freedome, to a farre worse than Ægypticall bondage: Nor will the free possession of one Kingdome satiate their ambitious appetites; but that they may stretch forth their Tyrranie into Forraigne parts, they have landed an Host of ravenous Wolves, or rather incarnate Devills, in *Ireland*, who have out-gone the most barbarous Heathens, in bloody Massacres, not sparing whole Citties and Townes; but without respect of Age or Sex, wheresoever they come, give free scope to the merciless fury of their uncurbed Swords; Nor are those a *Abbadons* and *Apollions*, these destroyers of nature and mankind, sensible of so small a tincture of grace as to blush at, or palliate their unprecedented outrages; but with the faces of *Sodom* and *Gomorah*, do publish and patronage their unmatchable Villanies, and seek to perswade the whole World of the Justice and Legality of their unparralelled, regicide, and heterogenous Government.

Now whereas it is the Office of Princes to execute Justice and Judgement, and to punish Vice and subdue Rebellion; Wee have thought it our Duty both to God and Man, to vindicate the cause of the late Murthered King of Great Brittain, and restore his eiled son to the possession of his Thrones, in Triumph and Majesty; And for as much as all Christian Princes are equally concerned in this Cause with Us; Wee have thought good to invite them to a generall Diet; Which wee desire may bee convoked at *Antwerp* in the Dukedome of *Brabant*; where, upon the tenth of *Aprill*, in the yeere of Grace 1650. Plenipotentiaries may meet from all Emperours, Kings, and Princes that professe Christianity; where a generall and holy League being concluded, and all ancient and private Quarrells lay'd aside, Wee may all agree to fight under one Banner; that there a set Modell may be concluded on and drawn up, wherein every Prince shall beare a proportionable share, in raying and maintaining a great and numerous Army, in which the whole Forces of Christendome shall bee united in prosecution of this second holy Warre, wherewith wee will Invade that Kingdome both by Sea and Land; faithfull resolving never to

desert this just and honourable Ingagement, till (y the blessing of God) Wee have subdued that people to the obedience of their Sovereigne, and restored that injured King to the quiet possession of his undoubted Rights: And for as much as the inexorable malice of those unmatched Rebels, extends to the generall Ruine of Father, Sonne, and whole Famelie; so the extent of our Justice shall range to the utter extirpation and irradication of them, their wives, children and allies; and an absolute deletion of their names and memories: But if Chronicle shall entail any of their prodigious Acts to ensuing Ages, their dreadfull destruction shall be therewith Recorded; that Posterity may bee as well affrighted and amazed at the punishment, as progression of their Rebellion: And for the better encouragement of this honourable enterprise, being the common Cause of abused Sovereignty; Wee are pleased of our own Royall benignity, besides out proportionable contribution to the generall charge, to raise and maintaine ten thousand well experienced Souldiers, both Horse and Foote, and furnish them with Train of Artillery, and all necessary habiliments of Warre, out of our proper Treasury.

And for as much as examples are the most compendious teachers, and perfect illustrations; Wee have thought it convenient to signify to the World, how farre Wee have expanded Our just indignation against that Rebellious People: For, by Our speciall Decree, which Wee have caused to bee Proclaimed through all Our Dominions; Wee have commanded all Englishmen by a certain day to depart our Empires, notwithstanding all former grants, licenses and Acts of naturalization; and after that day Wee have forbid all Trade and Commerce with that Nation, prohibiting any one of that Nation, upon any occasion, how urgent soever, upon paine of High-Treason, to remaine in any part of Our Empire or other Dominions: And if any shall presume, after that aforesaid day notwithstanding this Our Decree, to stay in any part of Our Dominions, that they bee forthwith executed as Spies and Traytors: Provided always, that the Penalty of this Decree extended not to any who either are, or hereafter shall bee employed in any of our Territories from the King of Great Brittain: And Wee desire that all Kings and Princes of Christendome would herein follow Our Royal example; That as those unmatched Rebels have out-gone all other Nations in their sinne; so they may in their sufferings in becoming an off-scouring and abomination to mankind. And Wee doe solemnly protest Our selfe to bee an eternall friend to the King of Great Brittain and his friends; and an irreconcilable foe to his enemies.

Given at Our Court, at Mosco, the 20. Of September 1649.

FINIS

Charles Towne, Carolana Chapter's Success Due to Focus on Charles

by A. Donald Evans

Those who are familiar with how our state was named consider the founding of an SKCM chapter in Charleston, South Carolina long overdue. Some erroneously believe that the Carolina colony was named for Charles II, the son and heir of Charles I. After all, Charles II granted the lands of Carolina to the Lords Proprietor who supported the restoration of the monarchy after the Interregnum. However, looking further back in history, it was Charles I, who in 1629 granted to his trusted attorney general, Sir Robert Heath the original lands of the Carolana colony. Carolana was much larger than the present day states of South Carolina and her offspring, North Carolina. The grant included all of the lands between 31 degrees (about 30 miles north of the Georgia/Florida state line) and 36 degrees (southern side of Albemarle Sound in North Carolina) North latitude from the Atlantic Ocean to the Pacific Ocean.

The Beginning

In 2001, Baron Fain introduced the Society to Donald Evans after a few inquiries about his rosette and neckwear. After a few spirited afternoon meetings at the Carolina Yacht Club, Fain and Evans decided it was time for Charleston to remember the royal martyr every January. With only three weeks to prepare for January 30th, the duo move quickly to secure a house of worship and with Bill Gardner's assistance put together a mailing list.

On a cold (by Charleston's standards) Wednesday afternoon in 2002, nineteen souls gathered at The Chapel of the Good Shepherd at Saint Philip's Episcopal Church, downtown Charleston, for Holy Eucharist. Saint Philip's Church is the mother parish of the Diocese of South Carolina and is the oldest Anglican/Episcopal parish south of Virginia. This service was the first known liturgy in remembrance of the royal martyr in modern times. Fr. A. Kenneth Weldon, then the assistant rector of Saint Philip's, celebrated. A light reception was held afterwards in the church's library. A few of those in attendance, notably Fain and Evans, moved the reception to the Carolina Yacht Club's Members Bar to celebrate the historic event.

Some Obvious Clergy Join

It didn't take long for the priests at midtown Charleston's Church of the Holy Communion to take notice of the local S.K.C.M. efforts. An offer to host the 2003 liturgy for the local society was accepted and a planning committee was set to make preparations for January.

Dan Russler, Vic Brandt and Bill Thompson planned the reception and assisted with some of the liturgical details for the 2003 festivities.

The January 30th service featured the voices of the Holy Communion Choir accompanied by the Charleston Symphony Singers. Holy Communion's rector, Fr. M. Dow Sanderson, his curate Fr. Daniel Lee Clarke and Saint Philip's Fr. Ken Weldon led the congregation of more than seventy members and friends. A reception in Fleming Hall followed the liturgy. Fleming Hall is named for one of Holy Communion's beloved former rectors, Fr. Samuel C. W. Fleming. Plum pudding, along with Seabrook Wilkinson's homemade cheese balls, wine and other refreshments were enjoyed by those in attendance as they listened to Dr. John S. Coussons give a brief fifty minute academic talk on the events leading up to the rule of Charles I. Dr. Coussons is a retired professor of history at The Citadel.

An Outreach Project Is Born

During his talk to the society, Dr. Coussons noted that a portrait of King Charles hung over the fireplace of his Church Street drawing room. The portrait, a gift from Dr. Fraser Wilson, was copied from a XVII Century Van Dyck portrait. [A photographic reproduction of this Dresden portrait, "King Charles I in Garter Robes" is available from the Society; please see a Goods Order Form available from the Membership Secretary. -*Ed.*] The inscription on the portrait's stretcher reads "King Charles I copied by L. Schitnel, Dresden A. Ranknitzstr 15". Later, Dr. Coussons offered to loan the portrait to the chapter so it could be copied using the Giclee process. Vic Brandt stepped in to implement an outreach project by using art to reach out to the community. Over the years, the chapter has sold and donated many framed and unframed Giclee copies of the portrait to individuals and churches.

This portrait project continues to be a visual means to tell the story of King Charles and the S.K.C.M. cause. Because of the chapter's efforts, King Charles's portrait is adorning the walls of several South Carolina churches, most notably the Episcopal churches of Saint Philip's, Holy Communion and Grace churches in Charleston, the private chapel of Saint Charles, King & Martyr in Mayesville and the Anglican Cathedral of the Epiphany (Diocese of the Holy Cross) in Columbia.

First Oak Apple Day Celebration

A few months after January's annual mass and meeting, the fledgling chapter hosted an Oak Apple Day reception at the Carolina Yacht Club. An annual event on May 29th, Oak Apple Day, by English tradition, commemorates the restoration of the monarchy in 1660. More than 25

friends and supporters dropped by to hear a few words from Baron Fain and sample the collection of English beer on hand. Fain and Donald Evans continued to serve as the chapter's wardens for the next twelve months.

Monthly Gatherings

In the Autumn of 2003, plans were made to gather the members for a monthly gathering at the Church of the Holy Communion's services of Morning Prayer and Mass on the first Thursday. Afterwards, the present members would gather at the nearby Hominy Grill restaurant for breakfast and to engage in interesting conversation with Fr. Sanderson and Fr. Clarke on just about any ecclesiastical subject. The chapter has been gathering for the first Thursday of each month since November 2003. By utilizing and supporting an established service, the only work involved for the chapter's leadership is only to get the word out to the membership at least a week beforehand. The monthly gathering offers an opportunity for members to enjoy a time of fellowship after the liturgy. It's become an important vehicle for keeping the chapter active over the years.

Parish Outreach

For the January 2004 events, the chapter made plans to share the story of King Charles's martyrdom in the community. On the day of the annual mass and meeting, a Noonday liturgy was observed at downtown's historic St. Michael's Church. The Rev. Richard I. H. Belser, recently retired rector, was the gracious host to the chapter. A tea was held in the parish hall afterwards. Vic and Anne Brandt made sure the teapots were full and trays of delectables were on hand. The Noonday Prayer liturgies not only proved to be a way to reach out to the city's various parishes but they also gave members and inquirers an alternative service to attend on St. Charles Day.

Later that day, the chapter's Annual Mass and Meeting were observed at The Church of the Holy Communion. Fr. Richard Cornish Martin was the guest preacher and celebrant. Afterwards, Warden Dan Russler gave an update on the society's activities and plans for the upcoming Oak Apple Day.

A Shrine For South Carolina

In 2003, the chapter's efforts to spread the SKCM cause to those who were not familiar with King Charles and the society's efforts to restore him to the office Kalendar reached beyond Charleston's borders. A few years earlier, Richard Hines had moved his family from

Washington, DC to his wife's hometown of Mayesville, SC. Mayesville, less than a two-hour drive inland from Charleston, is charming town of 1,000 inhabitants.

Richard purchased a small church about a ten-minute walk from his house as a convenient place for worship. The XIX Century Greek Revival church had been used by Presbyterian and Baptist congregations until the mid 1990s. Mr. Hines began the slow process of restoration (which continues today); after a time of prayer and thoughtful planning, the church was named in honour of the royal martyr – The Church of Saint Charles, King and Martyr.

On 17 May 2003, Fr Daniel Clarke was the celebrant at the church's first mass and dedication. A couple of years later, the patron of SKCM, the Rt. Rev. Keith Ackerman, consecrated the church on 9 March 2005. Mass was celebrated with a capacity congregation of over 120. The Mayesville church continues to be a witness to the martyrdom of King Charles and now offers a weekly Sunday mass. Over the years Fr. Daniel Clarke of The Church of the Holy Communion, Charleston, Fr. Craig Young of the Anglican Cathedral of the Epiphany, Columbia and visiting clergy have assisted the chapel in many ways.

The Chapter Grows

The May 2004 Royal Oak gathering met at St. Philip's Church. A late afternoon service of Holy Communion using the 1662 Book of Common Prayer was celebrated by Fr. Ken Weldon. A reception in the church's close was enjoyed by the thirty-five members and friends. Seabrook Wilkinson gave a spirited talk on the royal martyr. Since plum pudding couldn't be found in any of the area's grocery stores, spotted dick, another English treat, was served along with the other refreshments for the gathered faithful. Daniel Russler began a term as Senior Warden with the able assistance of Junior Warden Victor Brandt.

During 2004, the chapter continued to meet every month for morning mass at Holy Communion followed by a hearty breakfast at the nearby Homing Grill restaurant. Fr. Daniel Clarke would often refer to the large slices of bacon as a "plate of Satan". This is only an example of his and Fr. Sanderson's wit and wisdom, which is only part of attracting the chapter's attendance to the monthly breakfast meeting.

Now a chapter tradition, the 2005 annual mass and meeting was observed at The Church of the Holy Communion. The Cathedral Church of Saints Luke & Paul hosted the noonday service.

The Oak Apple Day reception was hosted by Saint Philip's Church. About 25 members and guests attended the outdoor reception in the parish's Tea Garden on Queen Street. The usual plum pudding and English beer were served along with other refreshments.

An Honour Is Bestowed

2006 was a very special year for the chapter. In 2005, Dr. Mark Wuonola invited the chapter to host the Society's national annual mass and meeting. Daniel Russler had agreed to serve another term as Sr. Warden and formed a planning committee to prepare for the national event.

The chapter began the annual national mass and meeting with a reception at Vic and Anne Brandt's Meeting Street residence. Over seventy visiting and local society members enjoyed the evening's event.

On Saturday 28 January, the national mass and meeting was held at The Church of the Holy Communion with over 150 in attendance. The Rt. Rev. Jack Iker of Ft. Worth was the celebrant and preacher.

The chapter presented one of its portraits to Bishop Iker during the meeting. The Society's American Representative, Dr. Mark Wuonola, gave his report to the membership.

In May of 2006, Baron Fain hosted the annual Oak Apple Day reception in the garden of 100 Tradd Street. About 25 members and friends listened to Seabrook Wilkinson deliver a brief address regarding an interesting passage discovered from Bermuda in 1649, at the time of the Regicide. Plenty of Linda Smoak's plum pudding was enjoyed with Pimm's Cup, English Beer and other refreshments.

Charlie Rhoden's kilt was baptised by Richard Hyman with Vic Brandt assisting. The following were elected as officers for the following twelve months: Vic Brandt, Senior Warden, Don Allen, Junior Warden, Robert Varnado, Secretary and Bill Thompson, Treasurer.

In 2007 the chapter's membership continued to sell and donate portraits of the royal martyr. Some of its members continued to make occasional road trips to what has become South Carolina's shrine to King Charles – the Church of Saint Charles, King & Martyr in Mayesville.

The monthly gatherings at Holy Communion's morning mass followed by breakfast at The Hominy Grill continued to offer a time of common worship and fellowship.

January's Noonday Prayer was hosted by Grace Church on Wentworth Street in Harleston Village – Downtown. The Rev. Canon J. Michael A. Wright preached a homily to the congregation. He also preached at the evening's Annual Mass at The Church of the Holy Communion. A reception was enjoyed by members and guests in Fleming Hall.

Last May's Oak Apple Day was hosted by Charles and Charlotte Rhoden in their King Street garden. Don Allen was elected Senior Warden, Charlie Rhoden, Junior Warden, Linda Smoak, Secretary and Bill Thompson remained the chapter's Treasurer.

This past January's Annual Mass and Meeting at The Church of the Holy Communion marked the chapter's seventh annual liturgy and meeting to remember King Charles. The Cathedral Church of Saints Luke & Paul hosted Noonday Prayer. The Dean of South Carolina, The Rev. William N. McKeachie, preached inspiring sermons at both services.

A Key To Successful Chapter Growth

There's real competition for one's time in a city which offers so many opportunities to meet weekly, monthly or several times a year with its numerous clubs, societies and other organizations. It's so easy to lose the focus of a club; it only takes a couple of years of the turnover in leadership. At the resistance of organizing more events (which would probably be more secular), the chapter has stayed with tradition – only two annual events.

This keeps the chapter focused and not become competitive for its members' time.

There are always preparations to be made for portraits to be distributed, Mayesville road trips to be taken, Oak Apple festivities to be enjoyed and monthly gatherings for worship and fellowship. Nevertheless, the chapter's primary focus and purpose continues to centre on remembering Charles, who died for the faith once delivered to the saints, every January 30th with proper liturgy of word, song and sacrament.

[A. Donald Evans is a member of the Council of the American Region, S.K.C.M. and a parishioner of Saint Philip's Church, Charleston. He has been active in the Vergers' Guild of the Episcopal Church and the Order of Saint Vincent, as well as parish and diocesan activities. He is an investment real estate broker and adviser. Chapter members Baron Fain and Vic Brandt supplied historical details for Mr. Evans's article.]

The Children of Charles I

by Julia Dobson

reviewed by Sarah Gilmer Payne

The Children of Charles I by Julia Dobson. Wm. Heinemann Ltd., 15 Queen St., Mayfair, London W1X 8BE

This is an appealing little book.

It would make an ideal gift for a thoughtful child, as it is both simply and eloquently written, and gives an excellent overview of XVII Century history as the lives of the young Princes and Princesses play out on that turbulent stage. However, it is a pleasure for adults as well.

Artist David Walker's whimsical drawings perfectly set the mood for the text, which unfolds like an adventure story.

[Sarah Gilmer Payne, a regular contributor to SKCM News, 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.]

AN EPITAPH

Upon

*C*aines have kill'd their *Abel*, laid
*H*im underneath, whom they betray'd
*A*nd forc'd to *death*; (Kind Reader) know
*R*eligion was his *overthrow*.
*L*ament, lament, this *fatall* losse,
*E*ngland never had a *Crosse*
*S*o great as *this*; let every *eye*

*K*eepe *tears* to weep his *Elegie*.
I may presume to say a *Tombe*
*N*ever had a richer *wombe*.
*G*o not till your *sorrows* have

*O*ffer'd *tears* unto his *grave*;
*F*ail not to spend some reall *groans*,

*E*xcept your *hearts* are turn'd to *stones*.
*N*ow me thinks his *ashes* cryes
*G*uiltlesse blood's a *Sacrifice*,
*L*ondon lately lost her *heart*,
*A*nd is sick in every *part*,
*N*othing could appease but *blood*
*D*eath took her *King*, and left a *flood*.

FINIS.

["London, Printed, and are to be sold by Peter Parker at the Leg and Star in Cornhil, against the Royal Exchange, 1679." By John Quarles; from Regale Lectum Miseriæ, or, A Kingly Bed of Misery.]

Expiating the Sin of Regicide: Some Historical Considerations

by Alexander Roman, Ph.D., Oblate of Saint Benedict

One of the most fascinating aspects in the study of the historical cultus of Saint Charles, King and Martyr is the role played by decided public expiation for his martyrdom on 30 January 1649.

It has sometimes been suggested that the placement of the day of the Holy King's death in the Book of Common Prayer had an exclusive focus on such expiation, even to the point of calling into question whether, in the final analysis, that act was ever intended to truly and consciously affirm his canonization as a Saint and Martyr.

In fact, such a focus can be shown to have played a similar role in the development of the cults of other Royal Martyrs as part and parcel of their overall process of public and formal canonization.

At the outset, there can be no doubt that the killing of sovereigns presented a special category of royal canonization. Christian kings and emperors developed a unique role in the Christian Church at a very early stage.

Beginning with Constantine who stopped the persecution of the Church and of Christians, more than twenty Byzantine (or "New Roman") Emperors and Empresses were listed in the calendar of the Church as a way to honour their contributions to her protection and prospering development.

Emperors called together the early Ecumenical Councils to settle doctrinal disputes and otherwise played a pivotal role in the government and assurance of the peaceful existence of the Church. The imperial majesty could be opposed as well by wide sectors of Christian society whenever he or she was deemed to be heretical.

The Divine right to rule principle actually allowed for such disobedience. If the emperor or king was God's representative on earth and the defender of His Church, his siding with heresy or controversy harmed that relationship and so required the public to oppose him. But this did not in the least call into question the sacral character of the imperial or royal office or that the people thus opposing their sovereign believed that the monarchical form of government ought to be altered for something else in the political realm of things.

The consecration of a sovereign was actually numbered among the sacraments in some ecclesial traditions. Like monastic tonsure, the anointing of a king continued to bear a strong sacramental character throughout the Christian world. In Russia, the Tsar was allowed to receive Holy Communion with his own hands embracing the Sacred Chalice. The "King's Touch," that

was practiced in England and elsewhere, underscored the tremendous Grace that was bestowed on a newly-crowned and anointed sovereign that could effect miracles of healing. And if the enemies of the King wished to assassinate him, they would make every effort to ensure the deed was committed before his coronation and not afterwards!

To kill a king was always considered not only a terrible crime in civil terms for which there were the most dire consequences by way of penalties – what was even more terrifying was incurring the wrath of God Himself by means of such an act for which Divine retribution could have long-lasting, and even eternal, consequences.

What is more, when a king was killed, the guilt was always a shared one. In other words, even though the majority of the king's subjects were not complicit in the act of regicide, they would nonetheless strain every spiritual nerve to make abundant public acts of repentance to expiate the deed before the King of Heaven.

In addition, when a king was killed, it almost guaranteed him an automatic place in the calendar of Saints. That such was the case was no comment on the preferment, by way of canonization, of people of influence (in fact, the opposite held true – it cost much more money to finance a formal royal canonization cause at Rome than any other). Rather, this underscored the sacred and sacramental character of the office of the king himself.

And martyred kings were not the only hagiographic category to receive an almost automatic “all clear” on their way to the honours of the altar. Bishops in the early Church had a similar privilege. As successors of the Apostles, they received great Grace for the dispatch of their sacred office on behalf of the people of God. As long as they were not formal heretics nor implicated in public sin, bishops ascended to the local calendars of the Church rapidly.

The Popes of Alexandria, for example, have all been canonized as Saints beginning with Saint Mark the Evangelist! The early Popes of Rome were also acknowledged as Saints until Pope Liberius was deemed unworthy, for his alleged “weakness” in opposing heresy, for the honours of the Altar at Rome (although he is venerated as a full Saint in the Byzantine East).

In addition, whenever an aristocratic person of means cast all this aside to receive the monastic tonsure to live out his or her days in penitence – such were similarly guaranteed an almost automatic place in the calendar of Saints, as were clergy who refused to flee the Altar during enemy attacks (as occurred in the case of Saint Macarius, Metropolitan of Kyiv who was killed by Tatars who attacked his cathedral when he was serving the Divine Liturgy on May 1, 1400).

In the eyes of the Church, then, a king was a sacred personage who was a direct representative of God on earth. He “represented” God and, in Greek theology and philosophy, “representation” meant something akin to the Divine Presence in the king's person. In short, to attack and kill a king was a most serious sin that had, at the same time, a dire social impact on the king's subjects, whether they were complicit in the sin or not.

Far from seeing the process of expiation of regicide as separate from the process of a martyred king's canonization, the two went hand in hand. In fact, canonization was often a form of such expiation since the murder of the king was a sacrilegious act that offended the principle of his connection with the Divine, canonization sought to "repair" the offence of underlining this connection that the act of murder did not, nor could, bring to a halt.

Thus, the murdered King Edward II of England was enshrined at Durham Cathedral with alabaster angels encircling the head of his effigy that decorates his tomb to this day. The process of canonization was formally begun at Rome but came to nought. It mattered little whether Rome would canonize him or not – that was Rome's affair. What mattered was that the local authorities, in the people in England, made every effort within their power to canonize the king – including initiating his local veneration and pilgrimage-making.

The same was true of King Henry VI who was brutally murdered in the Tower of London and whose death is formally "expiated" to this day by the students of Eton College and of Cambridge University with white roses and white lilies laid by them at the marked spot of his death on his birthday, December 6th and the day of his death, May 21st each year.

The king's outdoor statue at Eton College is honoured and students may only walk on one side of it as they pass by. His statue in the College Chapel is that of a Saint by any estimation. Rood screens in England bear his haloed icon as do stained-glass windows. And the pilgrimage to his tomb at Saint George's Chapel at Windsor was quite famous in its time as the many artistic pilgrim-badges with his image can readily bear out.

Closer to our times, public expiation for regicide was carried out at the canonization of Saint Nicholas II Romanov and his family by the Russian Orthodox Church.

Following a long and arduous process of finding and identifying the relics of the Romanov Family, the Moscow Patriarchate moved ahead with its plans to glorify its murdered members as "Passion-Bearers" rather than "Martyrs." (The Russian Church Abroad, however, did indeed canonize them as "New Martyrs" earlier).

This interesting hagiographical distinction once again underlines the unique role that Christian monarchs played in Church history.

The sons of Saint Volodymyr/Vladimir the Great of Kyivan Rus', Boris and Hlib (baptized as "Roman and David") met their end at the hands of their brother, Svyatopolk the Damned. They were easily disposed of in their brother's campaign to assume the throne unopposed since Boris and Hlib decided not to fight their brother, as this would be sinful. Instead, they embarked upon passivity in the face of violence. Not having been killed for Christ or his Church, they died for a Christian principle and so the Church accorded these royal and holy persons the title of "Passion-Bearer."

In England, the Orthodox Church there has likewise titled the young king Saint Edward as “the Passion-Bearer” rather than the “Martyr” as he too was not killed for religion.

In a moving call to all the Russian people, the Moscow Patriarch begged them to join with him in an act of national penitence for the murder of the Romanovs that would also be an act of national unity whereby this terrible chapter in and horrific blight on Russian history could be finally laid to rest.

With the canonization of the Romanov Family, their cult took on great impetus throughout Russia with their icons being available even at subway kiosks and the like.

In addition, special services of public repentance and expiation were composed such as one that I have in my possession, the “Akathist of national repentance to the Holy Right-Believing Tsar Nicholas II.”

This service acclaims the “God-Crowned Orthodox Tsar” as the defender of the Faith and Church of Christ, hearkening to the ancient role of the imperial sovereigns of Christian Byzantium.

The service goes on to compare the Tsar to his Master, Jesus Christ, since the Tsar took on himself the sins of the people. His path to martyrdom is likewise compared to the way of the Cross to Golgotha and his death was voluntarily undertaken for the salvation of Russia.

The oft-repeated refrain of the akathist underlines this theme: “Rejoice Holy Tsar Nicholas, calling the Russian people to salvation through repentance!” The themes here compare favourably to the historic themes surrounding the cult of St Charles, King and Martyr.

The Holy King accepts the role of martyrdom for his people and for their salvation. As we know from the Eikon Basilike and from the King’s other words, his was not a martyrdom undertaken for any personal spiritual gain. On the scaffold, he indicated himself as a “martyr for the rights of the people.” The King is likewise a close follower of his Lord and Saviour to his own Golgotha where he is crucified with Christ for his people in defence of the Body of Christ that is the Church.

And when Parliament, in 1660, establishes the day of the King’s martyrdom in the Book of Common Prayer, it does so as a day of public repentance and fasting voluntarily and urgently undertaken by the people to underscore the King’s union with God and Christ that was not broken by the sacrilegious act of regicide but continues unabated and in the greatest possible glory in the Kingdom of Heaven. That the King is acclaimed by this public expiation a Saint and a Martyr cannot be in question.

The King’s ongoing role and the direct aim of his cultus today is likewise for the good government of the Church for whose ancient doctrines, especially that of the Order of Bishops, he especially died.

And his significance as a Saint and Martyr goes beyond the actual contemporary concerns of the Anglican Communion. It is a truly Catholic significance since the Holy King is a patron to be invoked by any Catholic Christian, in the West or the East, especially those who find

the values of Apostolic tradition, faith and spiritual discipline are on the wane within their own particular ecclesial contexts as the case may be. Such breaks of Christian faith and order truly do require expiation and who better than the Royal Martyr who himself died to expiate the sins of his people and their parliament?

Thus, the Holy Royal Martyr is our patron, then as well as now, who constantly covers us with his protective royal mantle by his intercession for us before the heavenly Throne of the Father and the Son and the Holy Spirit, in the company of the Most Blessed Mother of God and Ever-Virgin Mary and all the Angels and Saints.

[Dr. Alexander Roman has his doctorate in sociology and is employed as a legislative researcher and executive assistant at the Ontario Legislature in Toronto. He is an Eastern Catholic and has an enduring interest in hagiography, the Eastern Church, and the Anglican tradition.]

Photo Captions (see article beginning on page 21):

Above: Baron Fain, The Rev'd Dr. Richard C. Martin, *SSC*, the Rev'd Canon Francis Zanger, the Rev'd Craig Young, and the Rev'd Daniel Clarke, *SSC* at the 2004 Charleston Annual Mass

Below: Rob Varnado, Vic Brandt, and Seabrook Wilkinson at the 2004 Oak Apple Day Celebration

Page 32: Interior of Church of Saint Charles, K.M., Mayesville, SC

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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

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