

***SKCM News***

***June, 2008***

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

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## *SKCM News — June, 2008*

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### **Kalendar of Anniversaries**

30 June 1670	Death of Henrietta, Duchess of Orleans, daughter of King Charles I
9 July 1949	Death of Hon. Mrs. Greville-Nugent, Foundress of the SKCM
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 I born
1 January 1651	King Charles II crowned at Scone

*Of your charity ...*

*Pray for the 2008 Lambeth Conference*

*For the Preservation of Catholic and Orthodox Christianity  
in the Anglican Communion*

*And therein more especially*

*In the United States of America*



*Pray for Keith, our Episcopal Patron*

*For Fidelity to the Faith Once Delivered to the Saints*

*For the Powerful Intercession of Charles, King & Martyr*

*And for the Grace to Embrace the Spirit of Martyrdom*

*For the Preservation of All that Is Holy, Right, & True*

*Remember!*

## From the American Representative

As I write this during late April 2008, we already have accomplished a lot this year, primarily thanks to Council members' work. None of it, however, would have been possible without the prayers, devotion, support, and generosity of faithful Society members. I know that I have been truly blessed by the prayers and counsel of our Patron, Bishop Ackerman, and I am sure that our entire American Region has likewise benefited. I am grateful to Bishop Ackerman, to members of the Council, and to our faithful members.

Bill Gardner has continued his demanding work as Membership Secretary, which title does not fully capture the extent of his duties, including accounting of dues, donations and other receipts, and of all expenses. In addition Bill has fulfilled orders for Society goods. While he will continue to account for goods, the distribution of goods will for the time being now be handled by me. This is an area where a volunteer would be welcome to assist. If you are interested, please contact me about it.

Doug Ruff has completed the process of incorporation of the Society. The American Region of the S.K.C.M. is now a Maryland Corporation, effective 9 April 2008. Adoption of the Charter and By-Laws will permit us to open a more suitable bank account than our present one; this is now underway. Our Board of Trustees (Council) has been elected with the same seven members continuing. Here are their names and officer designations: Mark A. Wuonola, Ph.D., President and American Representative; William M. Gardner, Jr., Treasurer and Membership Secretary; J. Douglass Ruff, General Counsel and Secretary; The Rt Revd Keith L Ackerman, D.D., S.S.C., Episcopal Patron; The Revd William H. Swatos, Jr., Ph.D., Publications Editor (*SKCM News*); John R. Covert, Webmaster, and A. Donald Evans. Now that we are incorporated, the next step will be to obtain a letter from the Internal Revenue Service certifying us as a tax-exempt organization under Section 501(c) (3).

As I write, Father Swatos is working on the June 2008 *SKCM News*, his first as Editor. I look forward to it very much, and especially value Father's editorial experience. I'm sure our new Editor will "take it up a notch." I'd also like to take this opportunity to thank those regular contributors who made my job as editor these past twenty years much easier: Richard Mammana, Sarah Gilmer Payne, Lee Hopkins, Dr. Alexander Roman, and Bishop Seraphim Sigris. *Many* others have contributed articles, and even more members have provided me with interesting items about the Royal Martyr that I have included in the miscellany portion of my regular column. I hope you will all support Father Swatos as you have me.

John Covert has posted the last three issues of *SKCM News* at [www.skcm-usa.org](http://www.skcm-usa.org) and will soon be posting the goods pricelist as well. Bill Gardner's and my email and postal addresses have been posted for some time to facilitate membership and other inquiries.

I have commented before that Don Evans, a member and leader of the exemplary Charleston Chapter, would be able to contribute by helping existing chapters thrive, and in encouraging formation of new chapters. In the June 2007 issue of the *News* he authored an article in which he gives an account of the Charleston Chapter's formation, development, and activities. Over my time as American Representative, we have had a dozen or so chapters having various levels of activity. At present, however, most are dormant, featuring at most an annual commemoration in their local parish. Some have had a dinner, lecture, or reception in connection with their local commemoration. Only a few have had activities that involved members over the course of the year. Don's brief is probably more challenging than that of any of the other Council members, since it is more difficult to define, to achieve focus. But I am sure that some of the ideas that have made the Charleston Chapter such a success will serve across the American Region to enhance chapter organization and effectiveness in promoting the Cause.

*Annual Mass & Meeting* venues for the next two years have been arranged: In 2009 we will meet at 11 a.m. on Saturday 31 January at Saint Stephen's Church, Providence, Rhode Island, at the kind invitation of the Rector, the Revd John D. Alexander. Our distinguished preacher will be long-time Society member the Revd F. Washington Jarvis, some-time headmaster of The Roxbury Latin School, established by Royal Charter during the reign of Charles I. On Saturday 30 January 2010, we will meet at Grace & Saint Peter's Parish, Baltimore, Maryland, at the invitation of the Vestry and Rector, the Revd Frederick S. Thomas.

We have placed an advertisement in the 11 May issue of *The Living Church* to enhance the visibility of the Society and to attract new members. We have remained constant at about 350 members for the past decade. The cost of such advertising has increased dramatically. It was felt that the money would be better spent on enhancing membership than advertising the Annual Mass and Meeting, since the latter is already the subject of notice to all members.

The December 2007 issue of *SKCM News* was published on schedule, and two back issues from the 2006/7 hiatus (those of December 2006 and June 2007) were published during the first quarter of 2008. All back issues of *Church & King* (some themselves omitted or delayed in publication) were also distributed to members of the American Region during the first quarter.

Finally, a word about our printer: Members may be unaware (and in the best situation, probably are) that we have been using the same printer for *SKCM News* for the entire 20 years since I became American Representative. Currently we are being served by the L & W Group of Spring City, Pennsylvania, through the help and skills of John Kraft and Kimberley and Albert Wolfram. It started as Speedi-Print in Wilmington, Delaware, when I was living within walking distance of their place of business. They subsequently took on the name GB Printing and moved in the late 1990s to suburban Wilmington, and a few years later to King of Prussia, Pennsylvania. By 2005, the company had resumed using the name Speedi-Print (of Valley Forge) and had again relocated, to Norristown, Pennsylvania, and today as the L & W Group in Spring City.

## The 2008 Annual American Mass & Meeting

The XXV Annual Mass and Meeting of the American Region took place at Mount Calvary Church, an important historic Anglo-Catholic Parish in the United States, on Saturday 26 January 2008 at 11 a.m. The Parish was organized in 1842 and claims the first daily Mass in America, 1868. The weather, as is so often the case for us, was unseasonably fair. The American Representative flew down in the morning and found no flight delays whatsoever. We were honored to accept the invitation of the Revd Jason A. Catania, SSC, Rector of Mount Calvary, who had attended the Annual Mass in Charleston two years ago, and who was first known to Dr. Wuonola from his seminary days at Nashotah House. The deacon of the Mass was the Revd Charles L. McClean, SSC, assisting priest at Mount Calvary, and friend of Dr. Wuonola for more than twenty years--dare it be said! Adding to the select list of distinguished preachers at the Annual Mass and Meeting this year was the Very Revd Gary W. Kriss, D.D., sometime Dean of Nashotah House, under whose Deanship Dr. Wuonola served most of his 15 years as a Trustee of that venerable institution.

The setting of the mass was Haydn's Mass No. 7 in B flat, *Missa brevis Sancti Joannis de Deo* (the "Little Organ Mass"), Hob XXII/7, with the choir of Mt. Calvary and instrumentalists under the snappy direction of Mr. Daniel R. Hoffner, Organist-Choirmaster. Anthems were Stanford's *Justorum animae* (for the offertory) and Victoria's *O quam gloriosum* (at Communion). Two of the familiar Society hymns were sung, "At Candlemas in white arrayed" (Repton), and "Royal Charles, who chose to die" (Dix). Flowers were given in Memory of Departed Officers and Members of the American Region.

Dean Kriss preached on "Remember!"—both the meaning of it at the time it was uttered as the Royal Martyr's last word in this world, and also of course the meaning of it for us today. While there is disagreement about the original intent of "Remember," the Dean came down on the side of those who take the broad, almost symbolic interpretation, to remember the significance of what was happening then, on the scaffold at Whitehall Palace—what was happening and its consequences for Church and Crown. In a well-crafted part II, the Dean used a story to make his point about the significance of the word to us, today. The complete text of his excellent and well-delivered sermon appears elsewhere in this issue of *SKCM News*.

There were about 70 in attendance at the mass and about 60 remained for the excellent catered luncheon served in the recently renovated Parish Hall in the undercroft of the church. The cake served for dessert was iced in white with the word "Remember!" lettered in red. There was a large contingent from Saint Paul's K Street in Washington D.C., and quite a number of fellow Baltimoreans from Grace and Saint Peter's Church, some blocks down Eutaw Street, where the Society has met on previous occasions, including their Rector, The Revd Frederick Thomas, and Chapter Secretary Charles F. Peace IV. Others in attendance were from as far as North

Carolina and Massachusetts. It was Dr. Wuonola's pleasure, in addition to thanking all those who contributed to the day's success, to recognize two members of the Society's newly appointed Council, Attorney John Douglass Ruff of Maryland (Saint Paul's K Street) and John R. Covert of Massachusetts (Church of the Advent, Boston), American Region Webmaster. Both these gentlemen were thanked for their work on behalf of the Society, which began before their formal appointment to the Council. Dr. Wuonola also thanked Bill Gardner, Membership Secretary, Bishop Ackerman, Episcopal Patron, and Society members in general for their support during the past year. Father McClean spoke briefly on a connection between Mt. Calvary Church and the Royal Family. An expanded version of his remarks appears later in this issue of *SKCM News*.

After all present introduced themselves many of those in attendance remained up to an hour to fraternize, enjoying the fellowship that has become so characteristic of the Society's American Branch.

*Photo: Michael P. Ricca*

**Dr. Wuonola, Dean Kriss, and Father Catania at the luncheon in the undercroft of Mt. Calvary Church following the Annual Mass.**



## **“Remember.”**

**Being the Sermon preached at the XXV Annual Mass of the American Region,  
26 January 2008 at Mount Calvary Church, Baltimore, Maryland**

**by The Very Revd Gary W. Kriss, D.D., Sometime Dean of Nashotah House**

As we all know, this is the last word the royal martyr was heard to speak. It was not his last word in this life. His last words were spoken *sotto voce*, silently, as it were, between him and his God. But his last word to those who stood around—or, rather, his last word *in the hearing* of those who stood around—and the word that has been marked as a particular kind of emblem of the royal martyr, was this: Remember.

Remember what? What precisely did he mean? Was he asking the world to remember him? Was he asking the world to remember his cause? Was he recalling something else? His wife, about to be a widow? His children, about to be exiles? Perhaps even some other obligation or concern that suddenly pushed its way to the front of his consciousness in the last distracted moments before he laid his head on the block—a debt owed and not paid, a fault he had failed to confess?

We do not know. Nor will we in this life. Nevertheless, we do know at least what his last word was, and we keep it alive with some energy—almost as if we do know what he meant. When a generous alumnus wanted to install a window in the chapel at Nashotah House depicting King Charles the Martyr, I was in a position to have something to say about the project. Some deans might have hesitated even to accept the window—but not I. Indeed, there were those who criticized me for accepting the window. That, of course, was nothing new. You can be sure that I would have been criticized just as roundly if I had declined the gift. That is the lot of a seminary dean. So, I did what I believed to be the proper thing: I accepted the gift on behalf of the seminary. It should be no surprise that emblazoned on the window is the epitaph the martyr chose for himself: “Remember”.

We know what he said. There is no doubt. But what did he mean? This question occurred to me a month ago, while attending a funeral.

For me, the year 2007 was a year of many deaths. I even spent my birthday driving over a hundred miles each way to attend a funeral. For a number of reasons, it happened to be kind of a good way to spend my birthday. It never hurts to ponder our mortality, and a birthday may be a particularly good time to do that. Besides, the funeral I attended that day was for someone who had held a special place in my life. She was the 95-year-old widow of the priest who gave me my first job in the church. Her name is Carolyn.

The preacher at the funeral told a story about Carolyn’s last days. She was in the hospital and the preacher was having a conversation with her between tests and treatments. She asked

Carolyn if her faith was a source of comfort to her in her declining health. Carolyn's response was, "I am not forgotten." At that point, the preacher said, someone interrupted their conversation and they never had an opportunity to finish it, so she was not certain herself what Carolyn meant. She told us that she had thought about it a good deal, and she did share some of her thoughts with us. I have to confess that the preacher's thoughts at that point did not really register with me because, as sometimes happens when listening to a sermon, my mind traveled off on another path, into its own reflections. At that moment, Carolyn's words triggered quite a different reflective process for me.

I am not forgotten.... Remember....

These two statements by people who were facing death, albeit very different kinds of deaths, seem to me, as I meditate on them, to be two sides of one coin—two different expressions of one faith. For that is what they are both about, I believe: faith—the faith that you and I are here to confess, the faith that martyrs have died for, and died confidently for, the faith that all sorts and conditions of Christians have died in, whether their deaths were sudden or expected, violent or peaceful, prepared or unprepared.

Whenever I talk about the saints, I am always reminded of the words of my own patron saint, as recast by T.S. Eliot in his play, "Murder in the Cathedral." In his last sermon, Thomas Becket says to the congregation assembled in Canterbury Cathedral on Christmas Day:

"A martyr, a saint, is always made by the design of God.... A martyrdom is never the design of man; for the true martyr is he who has become the instrument of God, who has lost his will in the will of God, not lost it but found it, for he has found freedom in submission to God. The martyr no longer desires anything for himself, not even the glory of martyrdom."

Descriptions of Charles Stuart on the scaffold show him to be a true exemplar of what Thomas said. Restraints were ready in case the King should resist—but they were unnecessary. Indeed, so ready was he for his ordeal that he took charge. He informed the headsman that he was to wait for his signal. And so it was. Charles spoke to the crowd, said his last word for those nearby to hear, and then he prayed silently. Finally, he laid his head on the block and, when ready, extended his arms to signal the headsman to do his job. There were no histrionics, no struggle. His death was the death of a man prepared, a man at peace with his God. All of which leads me to have a very strong idea of what he might have meant when he said, "Remember".

Though he certainly believed his cause to be just, this was not an innocent man exhorting his supporters to remember and to avenge his death. This certainly was not a man who, at the moment of death, was concerned about his place in history. This was not a man who went to his death feeling abandoned by family and friends, alone in the world and hoping that someone, anyone, might take pity on him and save him at the last minute or even just remember him when he was gone.

Rather, this was a man who knew that he was not forgotten by the One who is the only one who ultimately counts. And steeped in the catholic faith, taught by the Word of God and

nourished by the Sacraments, this was a man who knew one word, one prayer, to be all that needed to be said, in prayer, in hope, and in faith: "Remember". His last word to those around him was the first word of the prayers that he now confided to God in the secret of his heart. When he said that word, "Remember," though he said it aloud for the benefit of those standing around, I believe that he was not speaking it to them. Rather, he was speaking to God. The word was a prayer.

Remembering is at the very heart of our lives as Christians. "Do this in remembrance of me" is the single most important commandment our Lord gave us, a claim on us that stands at the center of our lives as catholic Christians. And we know that it is a powerful commandment when it is obeyed. By remembering in this way, we do not merely call up a piece of historical information or a pleasant memory from the past. By remembering in this way we become one with the One who is remembered. We join in his life and in his death, in his resurrection and in his coming again. We become members of him, sharing the divine life of him who humbled himself to share our humanity.

But we are not alone in our remembrance. God, too, participates in the saving mystery of remembrance: "he, *remembering* his mercy, hath holpen his servant Israel." In the Old Testament, when Israel fell into sin and suffered the consequences, it was always an act of God, *his* remembrance, that saved them. If God had not remembered, Israel would have perished. But God did remember them—when they were slaves in Egypt, when they were oppressed by the Philistines, when they were in exile in Babylon. God remembered, and they were saved.

This business of remembering is a mystery, but we can understand how it works in a very practical way. Recently a friend of mine had major surgery—brain surgery for the removal of a tumor. Following the surgery she had to have a breathing tube for about a week. Her brain had been affected both by the tumor and by the surgery and from time to time she literally forgot to breathe. The breathing tube was there to remember for her until she was able to remember on her own again. If we forget to breathe, we will perish—unless there is someone or something to help us remember. If we forget who we are and, even more catastrophically, if God should forget us in our own moment of forgetfulness, if the One who breathed breath into us stops breathing for us and with us, we will perish—and in this case we will perish eternally.

"Remember *not*, Lord, our offenses." So we pray in the Great Litany. There are things about us, our sinfulness and our forgetfulness of him, that we do not want God to remember. But we do not want him to forget us.

"Jesus, remember me when you come into your kingdom." Thus the penitent thief prayed, and Jesus promised that he would be with him that very day in Paradise. This is the power of the remembrance of God. When God remembers us, we do not merely survive, we become members of him, sharing the divine life of him who humbled himself to share our humanity. We have already remarked how this is so sacramentally, but it is a truth that is even more pointed, more poignant, at the hour of our death.

Charles I lived in an age that recognized the reality of sin much more honestly than we do in our age of inclusivity. We are told that everyone must be welcome at the table, and it seems that what this means is that there must be no impediment, of any sort, to the inclusion of all people even in the most sacred mysteries of our faith. We have become virtual universalists, for whom neither sin, nor even alien creed, it would seem, should exclude anyone.

It was not so in the 17<sup>th</sup> century. Theirs was, in some ways, a much harsher time. But it was also a more realistic time. We must constantly seek ways to explain the violent behavior of our fellow human beings, and ourselves. Seventeenth century Christians saw violence as a fact of life directly related to human sinfulness. We are masters at redefining sin and excusing our own behavior. Seventeenth century Christians accepted the need for repentance and confession. We are unwilling to accept that God might draw lines that may not be crossed. Perhaps seventeenth century Christians drew those lines more rigidly than they should have, but they were not afraid to draw them.

When Charles Stuart stood on the scaffold, he did not fear to face his divine Master. And this was not because he thought of himself as an exceptionally good person. Rather, it was because he knew he was a sinner, he knew he stood in judgment, and he had faith in the Christ who promised to remember the penitent thief.

I think of his last public prayer in much the same way we understand the words of Jesus on the Cross: "My God, my God, why hast thou forsaken me?" Did Jesus really think at that moment that he had been totally abandoned by God? If we read the rest of the psalm that he was quoting, we know that is not the case: "O praise the Lord, ye that fear him.... For he hath not despised nor abhorred the low estate of the poor...but when he called upon him he heard him."

Likewise, when Charles prayed, "Remember," I doubt that he feared being forgotten. Rather, his prayer was an acknowledgment of the One in whom he had put his faith. Why ask for something if you have no real hope of receiving it? Charles had come to the point of submission, the point in which he had lost his own will, and found it again in God. He was content to know that he had given everything into the hands of God, content to pray that God would hear him, content to hope that God would remember him.

We celebrate the saints for two reasons. First of all, we celebrate them for their faith and perseverance, for their goodness and their submission to God, which is a great witness and a source of inspiration and support to us in our own journeys of faith. The other reason we celebrate them is because of the prayer that they continually offer to God: "Remember". They share our humanity still in the communion of saints and that means that they continue to breathe with us and to journey with us. They pray with us, and for us, that we will be remembered, for if we are forgotten, so are they.

May blessed Charles pray for us, together with all the saints, and most especially our most holy and glorious lady, the Theotokos and ever-virgin Mary, that God may remember and save us.

## Mount Calvary Church, Baltimore: A Royal Connection

by the Revd Charles L. McClean, Assisting Priest, Mount Calvary Church

On the Third Sunday in Lent, February 25, 1951, the Rt Revd Noble Cilley Powell, Bishop of Maryland, consecrated the All Souls' Chapel in Mount Calvary Church. The Chapel was given by Mount Calvary's parishioner and benefactress, Emily Stone-Alcock (1960-1947), who was a life-long friend of the late Queen Mary, grandmother of Queen Elizabeth II. Mrs. Stone-Alcock, her husband, and members of her family are entombed in the crypt beneath the Chapel, and a requiem mass is celebrated every month for the repose of their souls.

Although a Baltimorean and member of Mount Calvary Church, Emily Stone-Alcock spent much of her life in Italy, and it was there that she met the then Princess May of Teck who would in due course become the wife of King George V. Although a minor German princely house, the Tecks were temporarily living in Italy due to (by princely standards) financial difficulties. We know that at a birthday party for Princess May in Florence in 1884 young Emily — whom Princess May describes as “dear little Emily...a charming girl and great friend of ours — gave the Princess a sapphire and diamond horseshoe pin.

Through all the years to come, Queen Mary fondly remembered those days in Italy as she corresponded with Emily. In the standard biography of the Queen, James Pope-Hennessy's *Queen Mary 1867-1953* (Knopf 1960), we catch glimpses of Queen Mary's correspondence with Emily. Letters telling of the splendor of Queen Victoria's Golden Jubilee celebration in 1887, the Silver Wedding Anniversary of the then Prince and Princess of Wales (the future King Edward VII and Queen Alexandra) in 1888, and of her devastation upon the sudden and untimely death of Prince Albert Victor, then heir to the English throne, to whom she had been engaged to be married. Princess May subsequently married the Prince's younger brother, now heir to the throne, the future King George V. She writes to Emily of her brothers' return from the Boer War, of getting settled at Marlborough House following the accession of King Edward VI in 1901, and of her sadness at the death of her sixteen year-old son, Prince John. She wrote then to Emily:

For him it is a great release as his malady [epilepsy] was becoming worse as he grew older, and he has thus been spared much suffering. I cannot say how grateful we feel to God for having taken him in such a peaceful way, he just slept quietly into his heavenly home, no struggle, just peace for the poor little troubled spirit which had been a great anxiety to us for many years ever since he was four years old. The first break in the family circle is hard to bear but people have been so kind and sympathetic and this has helped us much.

In the Pope-Hennessy biography the last we hear of Emily Stone-Alcock is of Queen Mary's regret at not being able to visit her during a State Visit to Italy in 1922. We do not know that until

the time of Emily's death she and Queen Mary continued to be in correspondence with each other and occasionally met.

On June 5, 1905, Emily Alcock married Father George Marker Stone (1862-1939), who had been curate at Mount Calvary Church from 1889 to 1904. The 1935/36 edition of *Stowe's Clerical Directory of the American Church* tells us that Fr Stone-Alcock had since 1910 been curate at Saint Mark's Church in Florence. The Stone-Alcocks spent most of their time at their villa in Italy and when in Baltimore stayed at the Altamont Hotel on Eutaw Place, not far from Mount Calvary Church. Edith Johns, a life-long parishioner of Mount Calvary, remembers how the Stone-Alcocks would send a car to bring her parents, Mr. and Mrs. T. Morris Johns, to visit them at the Altamont. Emily Stone-Alcock lived until January 22, 1947. Edith Johns remembers attending her funeral in Mount Calvary Church on January 25. Father William Adams McClenthen, rector of Mount Calvary Church 1908-1948, celebrated the Requiem Mass.

Through Emily Stone-Alcock, Mount Calvary does indeed have a royal connection. But its most famous parishioner is the then Colonel Robert E. Lee who together with his family was a member of the parish from 1848 through 1852, during which time he supervised the construction of Fort Carroll in Baltimore harbor. In addition to Lee, Father Richard Meux Benson, Father Founder of the Society of Saint John the Evangelist, four times spent Holy Week at Mount Calvary and considered it his "second home" in America. The Reverend Dr. John Rathbone Oliver (1872-1943)—priest, physician, psychiatrist, professor, novelist—who was for many years an assisting priest at Mount Calvary served for several years as a physician of the army of the Austro-Hungarian Empire.

All of these connections are interesting and noteworthy, but only in the light of eternity will we know and see all the connections which ARE the life of the Church of the Risen Lord in whom and through whom death itself is dead and we are enfolded in one blessed family of eternal love and joy.

## **The Objects of the Society of King Charles the Martyr**

To pray for the Anglican Communion

To promote a wide observance of 30 January, the anniversary of the martyrdom of King Charles I in 1649

To win general recognition of the great debt the Anglican Communion owes Charles Stuart for his faithfulness unto death in defense of the Church and her apostolic ministry.

To work for the reinstatement of the Feast of King Charles the Martyr in the Kalendar of the Book of Common Prayer throughout the Anglican Communion.

To encourage efforts to build and equip churches and erect shrines dedicated to Saint Charles.

*More than Conquerour*  
**A Sermon Preach't on the Martyrdom of King Charles the I**  
**Jan. 30. [1673] At CHRIST-CHURCH, *Dublin*,**  
**Before his Excellency ARTHUR**  
**Earl of ESSEX, Lord Lieutenant General, and**  
**General Governour of the Kingdom of IRELAND**

**TO THE Right Honourable and Excellent, ELIZABETH COUNTESS of ESSEX,**  
**&c.**

By B. Parry, D.D.

*[Transcribed by Mark A. Wuonola, Ph.D. The spelling and punctuation of the original have been retained.]*

**ROM. VIII. xxxvii.**

*Nay, in all these things, we are more than Conquerours, through Him that loved Us.*

These words are the Christians Victory, the Believers Conquest, his Tryals, and his Triumphs, his Outward Cross, and his inward Grace, his Temptations, and his Glory. Can there be any thing more bitter than Persecution & Famine, nakedness and distress, or more terrible and amazing than Peril, and the Sword. Skin for skin, and all that a man hath, will he give for his life; and yet a good man will not stick to part with that too, when it shall please God to call for it, that he may hasten to his presence, and be partaker of his Glory.

St. Paul had run through a whole stage of miseries, every Sermon he Preached, was turned into an Inditement against him, and afforded his malicious Persecutors, fresh argument and matter to torment him with; he Travailed through as many misfortunes, as Countries, and found every place beset with Thieves and Murderers to dispatch him, no where safe almost, but in Prison, fain to be guarded from one death to another, from the fury of the Jewes, to the Roman Tribunal, and make his appeal from the rage of Zealots for Sanctuary to Nero. Shipwrack't by the Waves in one place, and the madness of the People in another, no where safe from Storms and Dangers, but made a Sufferer in every Element. Such was the condition of this Great Saint, who filled every place with his name and Memory, the wonders of his Faith and Courage, under all his Pressures and Afflictions.

And yet it was no more, than what might justly be expected from those mighty graces of the Spirit that strengthned and adorned his Soul, that the World might see our Blessed Lord (when he ascended up on high, and led Captivity Captive) took not away his Miracles and Graces, but left his Apostles to continue and enlarge the wonders he hath done, to Propagate his Truth, and Instruct us for heaven, That as many as through them should believe in his name,

might have power also to become the Sons of God, Heirs of the promise, and joint Heirs with Christ, and more than Conquerours through him that loved them.

In which words (not to insist on that obvious Doctrine which springs from them, That crosses and afflictions are the usual lot and portion of the Righteous, and that all who live godly in Christ Jesus, shall suffer persecution) I shall consider these Two particulars. 1. The power and excellency of Gods grace, goodness, and love, manifested in the faith, patience, and perseverance of his servants; their invincible courage and resolution in all their highest dangers and temptations; and the infallible testimony and assurance he hath thereby given the World, of the Divinity of his Truth and Gospel.

2. The happy fruits, the victorious consequences and effects of this spiritual warfare, with the rewards and triumphs that attend it, in making us more than Conquerours, doubling and advancing our glory; heightening and augmenting our felicity and honour in this life, and that which is to come.

I begin with the First, the excellency and power of Gods grace, goodness, and love, manifested in the faith, patience, and perseverance of his servants; their invincible courage and resolution in their highest dangers and temptations; and the infallible testimony and assurance he hath thereby given the world of the Divinity of his Truth and Gospel.

How poor and perishing a thing man is once left unto himself, without assistance from above, the whole Creation (which groans and travails to be delivered from the burden of our corruptions) sufficiently declares; the very sense and consideration of it extorted sighs from the soberest and wisest heathens; and they have filled their Books with remonstrances and complaints of the frailty and folly of their natures; the jars and discord of their own frames being greater than the wars of Elements; and more destructive to the Universe: the Contemplation of it turned one Philosopher into an universal mourner, making his whole life one constant and continued Epitaph, weeping out his eyes and time at the misery and infirmities of mankind; and though they endeavoured with all the arguments of reason and wit to prescribe a remedy for their misfortunes, yet they were too hard for themselves, and found, That the strictest Philosophy, the severest Discipline, and the highest Morality could never perfectly reform or refine the man, so blind is every man, and the very best of men, without the aids and illuminations of a divine light from above. Brag not then of thy intellectualls, or thy parts; thy activity, or thy skill; thy old maxims, or thy new discoveries; thy fortunate reaches, or thy subtilest inclosure; Let thy Ancestours be dwarfs and pigmies to thy vaster improvements; and thy Anakims but shrubs, and mushromes to thy mighty productions; Let thy Cedar plantations outdo their quickset, and let them be but brambles to thy olive tree, and its fertile issues; Let the old Theatre and its pomp; the lofty Platonick, and the wandring Peripatetick bow down to our new Academies and Models, and exploded atoms be brought back with new pomp and splendor, to adorn the world, and make up its beauty. What are our Virtuoso-triumphs, or their richest accomplishments and improvements without sublime perfections in grace and virtue, but a



golden dream, or glorious apparition; an elaborate shadow, or a studied delusion, and (which is far worse) our damnation too. Nothing can truly cheer the soul, or enliven the mind; advance our prospect or our progress; give life or Sun-shine to our hopes and desires; and enrich the heart with a solid, ravishing, and unchangeable contentment and delight, above toys and trifles; storms or misfortunes, but divine love, and a victorious faith; a firm piety, and a constant devotion: these are the miracles of the world, the joy and glory of mankind, without which we had been still in darkness and the shadow of death, heirs of sin, and slaves to the Devil.

And therefore it is indeed a higher act of omnipotence and love to restore the soul than the body; to redeem from hell than the grave; to rowz the sinner than Lazarus from his tomb: a greater miracle of goodness and power to be renewed for heaven, than awakened from our dust; it cost more to ransom us from our selves and the Devil, and renew the divine image, than to make us live, or form us out of earth and nothing. But thus did God unlock his treasury, and display the riches of his grace, to let us see, That as nothing is too great for his power: so nothing should be too dear for his love; astonishing the heavens, and amazing the earth, and making the powers of hell shake at the wonders of our Redemption, whilst the Angels sing, and the Seraphims renew their flames and brightness at our Conversion and glory, as if they themselves were made happier thereby.

Stand still ye Righteous and behold the salvation of the Lord; the wonders and rewards of his Servants Piety through the World. The II Chapter to the Hebrewes is a Catalogue of all the Worthies that lived and dyed in Faith, and the beginning of the next, is a Trumpet to Rouze us up to the same glory. Enoch walked with God, the onely solitary Saint of his time that conversed with heaven by the purities of a transcendent Devotion, the first Hermit that went out of the way the common ordinary road of the World to walk with God, and because there was no fit company for him on Earth (the World not being worthy of him) God was pleased to translate him up alive to himself, that we might see what are the fruits of a Holy life, the rewards of Piety, and the raptures of Divine love. Noah was a Preacher of Righteousness, and when they who regarded not his Doctrine were buried with their Sins and Riots in silence together; God provided him a Sanctuary to preserve his name and virtue, and perpetuate his Memorial with his Church for ever.

Abrahams Faith renewed his years, and made him fruitful in his posterity as well as his Graces, he became the founder of Monarchies and Kingdoms; but his noblest title of Honour was his being Father of the faithful, that was indeed a blessing which Crowns and Scepters could not give, he believed and it was imputed to him for Righteousness, and that was Throne and Glory enough; He staggered not at the promise, and that establisht him for ever; he enjoyed his Maker here on earth, and conversed so familiarly with heaven before he came there, that his very bosome hath been reckoned a place of Paradise ever since. Such is the priviledge and happiness of the just who lives by Faith, he cannot dye even when he is breathless, for his life is hid with Christ in God, and being dead unto the world, he is alive unto God, and speaks eternity in his

graces, he lives here by faith, a life of secret and invisible joyes; for, the life of nature is but a sleep, and that of sense a Dream; but that of grace is truly Vital, made up of the choicest Spirits, and a never-dying composure. This is the life of a true Christian, and the greatest glory of heaven upon earth, when we become conformable to the Death of Christ, Death hath no more dominion over us; but we can triumphantly, wick our Apostle in another place, cry out, O Death, where is thy sting? O Grave, where is thy Victory? A heart replenisht with divine grace, is not easily frightened with stripes and imprisonment, hardship and want, peril or the sword, or whatever else may scare a meer animal or Coward, but prepares to meet his God, in what way soever he shall be pleased to call him.

'Tis true, it is no mean talent, no small gift to bear our afflictions with a chearful and pious submission to God's will. It is not for every palat to endure the bitterness of this Cup but his, that with David, hath tasted how good the Lord is, and that the end and fruits of his Cross are deliciousness and peace. Storms and thunders are the tryals of a Christian; he that can endure these, and not be shaken or overthrown at Root, is fit for Paradise and the regions of peace. To follow Christ for the loaves and miracles, in time of prosperity and triumph, is no news: they that crucified him did so; but to keep him company in the desert, or more formidable Garden, and not shrink at the approach of Lanthorn and Souldiers; the Traytor and the Trainband, a midnight-terror, or an open distress. To fall when we are in our Spring, and be sacrific'd in the pride and strength of nature; to submit to flames and Axes, and be tormented at every Tirants pleasure, to take up our heaviest cross, and thus dye for the name of Christ, is a temper as Rare as it is Happy, the results of an invincible Piety and Faith, the highest strength and glory of a Christian.

And therefore Secondly, it is a mighty proof and argument of the Divinity of the Gospel; That the Doctrine of the Cross should find so many worshipers and followers; That men should at first be converted onely to afflictions, and made Regenerate that they might suffer, grow in love with their persecutions, and rejoyce in nothing more than imitating the example of their Holy Lord.

'Tis true we read of some heathens, That brag'd of their Valour and Courage in the midst of their misfortunes, that they had acquired a temper of being above storms, and could defie lightning and thunder by Lawrels of their own making; and though nothing be more noble to Conquer our passions, and be armed against the Casualties and Calamities of this World. Yet examples in this kind are very rare, few or none amongst them have ever done it, for even the prowdest Stoicks, and they that spoke biggest of themselves and virtue, were Cowards to their own Rules, and fainted under the flourish of their fine discourses; and whatever their seeming bravery might be; yet their hopes were vanishing and shallow, neither satisfactory to the Soul, nor durable in themselves; and though some of them are said to have endured death, rather than violate or falsifie their word and trust, they are to be commended for so doing, and it is no error or mistake to say, that God might Crown them with more strength than ordinary, as well to justifie a good cause, as for the encouragement even of moral vertue in this life: but yet these

instances, and whatever else can be produced in this kind, are nothing to the List of diviner Heroes in the Church, the multitude of victorious Sufferers of every Age and Sex, who cannot possibly be thought owners of such strength of body and mind, as to endure the torments to which they were exposed, without a secret arm, an invisible power, and a mighty irresistible grace subduing all before it.

And if it shall be further urged, that even amongst Christians, as Sectaries and others (if they may be called Christians that are out of the Church) there are some so stout, that no penalties almost can force them to recant or renounce their errors, and return to their wits and duty again: we must say first, That they are few for the number, and much fewer for their worth. Secondly, That the obstinacy of bad men in a bad cause, as it doth not justify their crimes, so neither doth it disparage the piety and virtue of good men in a good; for, a notorious Malefactor is not less a Criminal for being obstinate and unrelenting, and therefore it does not at all disparage or evacuate the power of Gods grace, that even wicked and carnal men may seem to have a share sometimes of the same fortitude and courage, for hypocrisie is no stranger in the World. The best things have their Counterfeits, and it is the Devils constant work, and choicest masterpiece, to imitate as much as he can, the gifts and graces of Gods Spirit, and Transform himself into an Angel of light to delude the World; but as no man in his wits will say, there is no such thing as Truth, because some have writ Fables and Romances; so neither can we deny the mighty operations of Gods Holy Spirit in his Church and Servants, because there are so many lyars, and pretenders to the same Spirit: since we have a sure rule left us, by which we are to walke our selves, and judge of others.

In a word if it be true, That it is the cause alone which makes a Martyr, than they who have no other certificate from Heaven, but that which is common to Brutes also; are not Saints and Conquerours but Cheats and Deceivers, and they are Children in grace as well as knowledge, that will be thus baffled and trepann'd from their Holy faith, by such Tricks and Impostures. There is no man living without his Cross in this World one way or other; but he that bears it piously and bravely and endures to the end, he shall be saved, and he that suffers for Righteousness sake is blessed for ever. What man is he that would see good days in spight of all his Enemies and Oppressors, keep thy Soul from evil, and thou shall be happy in the midst of thy Troubles, and what ever the World may rob thee of; yet Heaven is thy portion, and its refreshments thy comfort and reward, no adversity can deprive thee of that, since the more thou art afflicted, the greater is thy Crown; and therefore no good Christian will murmur or repine at the various methods of Gods providence in this World, that thus exerciseth the faith and patience of his Servants, that their joyes and his glory may be the greater. For what ever the frailty of our natures, and the weakness of flesh and blood may be, he that sincerely makes God his hope, shall not want a deliverance from, or Consolation in his distress, which they that carnally and Sceptically deride, are not worthy to receive, which brings me to the next particular. The happy fruits, the victorious consequences and effects of this spiritual warfare, with the rewards and

triumphs that attend it, in making us more than Conquerours, Crowning us with peace, & strength, and joy in the Holy Ghost in this life, and eternal glory in the next.

When God told St. Paul, That his grace was sufficient for him, he triumphantly declares, He could do all things through Christ that strengthened him; for having made it his constant exercise and study, to have always a conscience void of offence; he feared not the face of man, but thirsted to behold that of Gods, and could with more zeal and pleasure lay down his life, than other men could preserve theirs; so vast, so admirable a change can the Spirit of God make in the soul of man, with such glory display his Omnipotence in our weakness, His Majesty in our infirmities, and make humane misery and distress, a Theam and Theatre to display the strength and riches of his power and love.

Our Blessed Lord could have armed his Apostles, with a word to have crush't the Earth to nothing, given them legions of Angels to prepare their way and gather Captives; or with storms and lightning have blasted the World into submission and Homage, and made Kingdoms tremble and bow down before them. But he took another course, which though not so outwardly pompous, or seemingly powerful and prevailing; was yet more wonderfully and unexpectedly glorious and successful; making weak things to confound the mighty, and foolish things to confute the wise, and Babes and Children to disarm Cæsars and their legions, baffle their strength and their Philosophy together: and by humility and patience, faith and perseverance, gain more Triumphs then by Arms and Banners, teaching us thereby neither to trust in, nor make use of an arm of flesh in His service, that His Gospel was not to be propagated by violence and blood, force or murder, Treason or Compulsion, but the nobler Warfare of Obedience and Peace. Vindicating also his Providence by bringing good out of evil, defeating the malice of his Enemies, and the arts of the Devil; making good the Truth of his promises in the faith and courage of his Saints and Martyrs, that his Holy Spirit was indeed the comforter, the Lord and giver of life, both in the Tryal and the exaltation, the exercise and establishment of their hopes and graces, not onely in supporting and sustaining their infirmities; but by inspiring them above all the horrors of Mortality's rejoicing that they were counted worthy to suffer for his name sake.

An honour greater (I may say) then that of Angels, who live, but not by dying, are Ministers of his will, but not martyrs for it; They stand before the Throne, but their voice is not heard from under the Altar, they afford not their Maker cause or occasion to display such variety of wonders. And therefore for man, frail man dust and ashes not to fear death, is more wonderful and glorious than to be above it, and to expire for Gods Truth more noble than their immortality.

Wherefore our Holy Lord hath pronounc't a double blessedness to them that suffer for Righteousness sake, the honour and the reward of persecution; Their Memory shall be sacred and their name precious, their sufferings eterniz'd, and their very dust immortal, and the Kingdom of Heaven being their assured portion, they shall at the Resurrection of the just, exchange their Purple for a Robe of light, and their Crimson dye for a Crown of Glory, and shine for ever, as the Sun in the Kingdom of their Father.

And truly were it not for this, what would the life of a Christian be, but a miserable and empty nothing? the punishment and derision of mankind? why did David complain that he was become a scorn to all that were round about him, he might have turned scorner himself, and instead of being the Royal Prophet, have been a Tyrant, or an Atheist, as proud and imperious, as the greatest Pagan or Barbarian Monarch. For a Prince to wish himself a door-keeper in the house of God, and be content to leave his Throne and Kingdom flowing with milk and honey for a new Jerusalem, was a pleasant paradox for the Carnal and the prophane to droll [*sic*; archaic spelling of drool; --*Ed.*] at; And that the Apostles and their successive Martyrs should endure the scoffs, miseries and torments of vulgar rage and madness, for an invisible Kingdom, had they not the strongest convictions for proof and the highest consolations for support, might well be look't upon as the highest degree of folly in the world. And so no question it appears to those that are yet strangers to their graces, and have not yet felt the least spark of that Divine fire, which warmed them into flames and rapture; They that will not believe, shall never find nor know what the joyes and breathings of the Spirit are, how secret and irresistible its strength, how sweet its influence, how ravishing its charms, how powerful and divine its motions and its light.

Let the Infidels wit then grow big with his own folly, and strain hard to make his nonsense fashionable and taking, let the Atheist and the prophane sit as dictator in his Chair, and be the founder of a new Academy, wherein to Apostasize or Blaspheme, shall be no more a sin but an improvement. Let the Temporizer and the Coward, the worldly mind and the false heart, follow the fortune and flatter the sins of Tyrants; be Disciples of a prevailing faction, and Canonize the crimes of prosperous impiety, count Treason no sin, nor inconstancy a shame, laugh at sacrilege, and fast with the Pharisee, onely to whet their stomacks and be the more devouring, anoint their forehead with perjury, and make long prayers even to a desolation. Let the leveling of Churches be the Zealots pride, and the pulling down of Crowns and Scepters the Saints priviledge, let the vitious and the vile thrive and flourish for the time, grow rich and secure in all their worldly ends and enjoyments; yet after all there is God that judgeth the Earth, and who besides his vengeance hereafter, can curse the wicked in their Graves, when they seem to have escap't his anger, pursue their Carkases and Ruines, and make their very death but the beginning of a worse destruction, plague their posterity, and bring them also to an account for their predecessors crimes. Blood hath a crying and a peircing voice; it awakens the Dead and makes them speak, nay, it reaches Heaven and will not let God alone, till he descend and revenge its cause, it was Davids fright and his prayer, That God would preserve him from blood guiltiness, if he prayed so for himself, what must they do that murdered David. If the blood of Gods private Saints and Servants cry from under the Altar, That of his Anointed will peirce through sure? and when the sin seems spent or forgotten; yet the punishment is not, that may last and pass from one generation to another, and even in this life as well as the next, God will make it appear, that sooner or later, he will bring iniquity to remembrance, and avenge the blood of his Saints, and plague a guilty land with astonishment and horroure.

And therefore it is the special duty and design of our present meeting this day, to silence, if we can, the voice of innocent and Royal blood, by a repentance loud as our sins, and also to reverence and renew the memory of a Prince, sacred for his Government and his graces, bury him afresh who can never dye; and whilst his murderers (barbarous after death) denied him the Obsequies of a King, we will be his yearly mourners, and interr him afresh with a more illustrious sorrow.

And truly no Age or People almost since the Creation, stand more in need both of the preaching and the practice of true repentance and obedience, than the sinful Kingdoms in which we live; for none have so degenerated from the honour and beauty of Christianity: none have so affronted its Holy Authour, and disgrac't his Gospel, despised his Word, or perverted it more. For that very course and method which God at first appointed, and still continues to the world to cure its confusions, creating Magistrates to keep the Peace, and sending Kings as his own Vicegerents [*sic*: regents –*Ed.*] to heal our disorders, and strengthening the Blessing by commanding every soul, to submit to their authority and power, that so we might the better learn to fear and obey him. We have employed to a quite contrary design, and as if we had never heard or learnt any such Lesson, by a new Divinity, will neither fear God, nor honour the King; for Monarchy, they say, is an arbitrary Government, not fit for Saints, that would rule all as Kings themselves.

Such is the end and fruit of all popular Tumults, preach't up under colour of Religion and Reformation; no noise louder, no quarrel finds more Seconds, than that of Religion, every man turns zealot in such a cause, wherein he hopes his own Diana shall be uppermost, and his fortune advanc't by usurping his Neighbours Vineyard for his inheritance; and accordingly they made it their business to cry out on the Magistrate, that they might get proselytes for a faction, and exclaim against the Church, to gain Disciples for a Reformation. Endeavouring to find fault, first with their Prince, and then as handsomely transferr it on his evil Counsellors, out of their loyal and abundant affection abasing him doubly. First in his person, than in his choice, committing a double error, first in making themselves, both parties, Judges and Executioners, and secondly, In taking a wrong course, by making Rebellion a way to Reformation, Disobedience a remedy for pretended inconvenience, and redress at most but small faults, by committing much more great and horrid: an Artifice so profoundly politick and Divine, that by it no person or calling ever can or shall be secure.

But Pride and Ambition scorn all bounds of Justice or Duty, The new, the best and surest way to subvert the Crown, was by taking away its Supporters; and therefore those two great Heroes and Champions of Church and State, the noble Strafford (from whom the Reformation of this Church and Kingdom, derives the best part of its strength and beauty;) and the pious Laud who thought nothing too great for God and the King, were by a new found ordinance, thought the fittest Sacrifice to prepare and lay the Scene of a deeper and more fatal Tragedy. Princes seldom fall alone, Crowns and Miters like Twins cannot well be parted; so great a Majesty and vertue could not goe of a cheap and single Sacrifice, but like a mighty Earthquake carry open

ruine with it. And though his Murderers like themselves denyed him the Funerals of a King, they provided him a more solemn and illustrious attendance, sending some that could not follow him to the Grave, to keep him Company in it, minglt mines, and Crown his Triumphs with fresh Purple, out of their own veins. And among the rest of those noble and Heroick persons that bled for their Prince and Country, let **His Name** flourish and be Honourable in this Kingdom also, from whom (by His Majesties goodness) we now derive and enjoy a **Governour**, under whose Pious influence and Prudent care, we may (by Gods blessing) reap as much good, as the Church hath glory by his Fathers sufferings.

And it is but a poor excuse, and worse amends after all, to tell us they never intended so fatal a change, for had they not taken away his power, he had never left his life. But where did we ever yet see Tumults guided by discretion, or a Riotous multitude observe any bounds? Never was any kingdom thus mended, that was not also subverted, and made a Sacrifice in its own flames: Rebellion having once got ground and footing, knows no limits but its own Ruine, and as it began with the Devil first, so it seldom stopps till it come to Hell. And therefore 'tis compared in Scripture to "Witchcraft and idolatry, because it is the proper work of the Devil, and renders us like him. For Subjects to dethrone and murder their Prince, and with unheard of impudence pretending to Piety and Justice, condemn him who is the life of the law, and the faiths Defender; is such a piece of Religion, as the Devil never yet durst preach to infidels and Pagans, 'tis a Prodigy in nature against the common notions of mankind, worse than Brutes, for they stand in awe of their King, not more for the strength of his limbs than the Majesty of his temper: and does Religion (think you) command that which is detestable to every nature under the Sun? Christianity sure hath not made Kings more weak and despicable, nor was it planted to dethrone, but establish them better.

God never made Rebellion a grace, 'tis not to be found in the Catalogue of his gifts and blessings, his Gospel gives no such Commission, nor is violence and blood any part of its Doctrine of Discipline; The Sons of Belial are no fit pen-men for the spirit, nor does a Drum or Trumpet-lecturer become the Pulpit. What should I now lead you to the apostles and the Martyrs Tombs, where nothing but peace and innocence are asleep; you shall read or hear of no Treason in their Epitaphs, nothing to sully the brightness and memory of their Loyalty and Religion, they never wronged Caesar when alive, and their deaths proclaimed them his best friends.;

Whence then came the noise and tumult in our ears? Where did we learn the religious mutiny of schism and sedition, of pulling down Kings to enlarge the Dominions of the Church, of crushing magistracy to nothing, that we might exalt nothing; of depopulating the world, that the Saints might inherit the earth; of taking away all Government, that we might have the more liberty to undo one another; of crying out against Popery, that we might have no Religion; of chasing out Superstition, that we might not serve God at all? They that thought it idolatry to bow at the Name of Jesus, thought it none to overthrow all for it, and make every place feel the mockery and abuse, the severe and lofty rebukes of zealous rage and prophaness.

Kings were wont to be lookt upon with more veneration and respect; and whatsoever account we now-a-dayes make of them, yet God is so careful of their welfare and honour, that he hath strictly charged us not to touch or affront them; their Names, as well as their Persons and Calling are sacred, I said ye are Gods, and if so, the very thought of abusing them, is Sacriledge as well as Treason; if they are tender to him as the apple of his eye, they may well become precious in the sight of ours. God made man after his own image, but Kings have it in a double manner: First, as men; and then, as Kings: by the one, they represent his Being; by the other, his Authority. God made man to rule inferiour creatures, but Kings to govern men, and be a more immediate copy of his power and glory.

And truly our Late martyr'd Sovereign was such an one, the brightest Resemblance and representative of his God every way, that was upon the earth; One, that was above others, not more in place, than goodness and virtue; not more Sacred and Illustrious for his Majesty, than his Graces; Crowned with as much goodness as power, the Kingdom and the Churches glory; So eminently Learned and Religious from his Youth, that he was thought fittest to be the Churches Angel, before he became its nursing Father; and more than Bishop, when he was not yet the Faiths Defender. And when he came to govern both Church and State, did he change his temper with his fortune? Was he less good by being a King? No, he was the Saint and Seraphim of the Throne, his presence was a Sanctuary, and every place lookt like a Temple, whilst he was there. He never thought himself greater, than when he was upon his knees; not brighter, than in the cloud and incense of his prayers, throwing his Crown (with the Elders in the Revelation) at his feet that gave it, and then mingling himself with those Blessed Spirits in adoration and praises.

But besides his Piety, in which he hath outdone all the Zealots of his Age, he had all the virtues of Prince or Man; there were many Kings in his time, but none so much after Gods own heart, he was the true Majesty of his Age. Others might have larger Kingdoms, but none so great, so good a Soul. Let some brag of their mines and treasures, and that their Dominions run parallel with the Sun, his graces have outdone the one, and outshined the other. Let others boast of their arms and banners, and that that Lilly which exceeded Solomon in glory, is a part of their Coat, the Royal and Religious candour and integrity of his soul, makes that look pale and fading to his purer virtue. So great a lover of peace, and his peoples welfare, that he sent above thirty Messages for peace, and ten of them in one year, in which he hath clearly exprest, how great and gracious a Soul he had, how good a Prince, how excellent a Christian.

Had Plato been alive, he might have seen his wish, a Prince and a Philosopher together; the Throne turned into an Academy of Piety and Learning; the Muses and the Graces keeping their Court in him; admirable skilled in all Arts and Sciences, but in Divinity a Prince and Professour; and his rare works shew it accordingly: such mixtures of Elegancy and Religion flowing in every line, that it is hard to say which were greater, his piety or his parts; his reason or his faith, his Rhetorick or his Prayers; the strains of his Fancy, or the Raptures of his pious soul; the depth of his judgment, or the humility of his mind; the excellence of the prince, or the



Divinity of the Saint. Every thing conspired to make him great and happy, but his graceless and irreligious subjects: Never had people a better King, never had Prince a more ungrateful people.

And shall not his Fall awaken us, and the voice of his Blood, send us for shelter to his, which speaks better things than that of Abels: Can so great a judgment be silenc't, but by as high and loud a repentance; a publick united sorrow, and an universal remorse. Let Turks and Arabians, thieves and murderers make no conscience of their Action. Let the mad and frantic Sectary rave and be deaf, to the voice of sober reason and Religion: but let all that call on the Name of Christ, detest and depart from so great iniquity, and abhor the prodigious Villany of those monsters, that shed the Righteous and Royal blood: and whilst we are ashamed of them and our selves, let us prize the memory of his graces, pay him Homage in the Grave, and give him that tribute of Honour and obedience we denied him alive.

Yes Great Prince we will reverence thy Memory, and thy Righteousness shall not be forgotten, thy Sacrifice shall not want Tears, nor thy Martyrdom a Trophy, raised by our sighs; but much more lasting and eternal, we will bury thee afresh who canst never dye; nor shall oblivion sit upon thy Tomb whilst every loyal heart shall be thy Monument, and every Eye thy mourner, every year shall be the Resurrection of thy vertues, and our shame, thy goodness and our ingratitude, thy glorious piety, and our infamous disloyalty. Thy Relicts shall be sacred, and thy name pretious, thy suffering Canonized, and thy death immortal, the perfume of thy graces, and the fame of thy remains, the voice of thy perfections and never dying piety shall be its own Chronicle and speaker; Thou hast conquered thine Enemies, and art entred into thy glory, Triumph't over death, and art sat down in greater Majesty, and in a better Kingdom; and what have we to do, but to imitate his piety and goodness, and make the vertues of his life our example.

For though his Royal Successor was graciously pleased to set out an Act of Pardon and Oblivion; yet that alone will not serve the turn or acquit us of our guilt; but we must have Gods pardon as well as the Kings, if we would be secure, if we would divert Gods judgments for the future, and appear with confidence and comfort before his Tribunal hereafter.

But alas! how can we expect Gods pardon, when instead of Repenting, we are ready to repeat our sins, and renew those fatal crimes that destroy'd us, willing and forward to warm our hands with new fires, grow bright once more in Temple flames, and consume the Church with fresh combustions. If this be not so, why then is there the noise and bleating of Jeroboam's calves in every corner, wildfire-doctrine and religious nonsense, Scripture perverted to edification, the Faith pretended against the Decalogue, and the Gospel made use of against the Creed. When there is so much Atheism and prophaness on one hand, and schism and sedition on the other, and so great and general a neglect of God in us all, can we think our selves safe without sincere repentance and reformation of our sins; or that we stand so secure, as not to fall again? God can reach us with a secret arrow from Heaven, or meet us with an open calamity and judgment in our faces, he can blast our pride and confidence in a moment, consume our strength and beauty in a

trice. We have had for many years such a Vicissitude of mercies and judgments, as no Age or Kingdom can parallel, and unless we have a mind to be rooted out for ever, from being a people professing his Name, let us make such timely suitable returns and acknowledgments, as may evidence our sense and care; our wisdom, and repentance; our gratitude and obedience under all his dispensations. Let the mutability and misfortunes of this world, fix and settle us the more on him, that seeing the uncertainty and inconstancy of all earthly things here below, we may seriously look up, and wisely prepare for that glory which is above the stroke of change or death, that so having fought the good fight, and finished our course with joy, we may have our warfare crown'd with immortality, and honour, and eternal life among the Saints in light.

***FINIS.***

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## **King Charles's Funeral**

It is well-known that Bishop Juxton was prohibited from reading the Prayer Book office for the burial of the dead when King Charles's body was taken to Windsor Castle. A 2001 English correspondent to the *Messenger* of the Traditional Episcopal Church in Australia reports, however, that the King's body was then taken by torch-light to the Windsor parish church of All Saints in the High Street, where the Burial Office was said and then the King's body returned to St. George's for burial. "The Registers at All Saints are complete from 1546. The most notable Funeral entry is that of King Charles I."

Today, in a brief liturgy at the beginning of Evensong on 30 January, members of the Royal Stuart Society annually place a wreath in the chancel of St. George's Chapel, where the slab marking the burial place of the Royal Martyr lies in the aisle floor.

## **News of Members**

The Revd Daren K. Williams, a member of the Society, has been elevated to the episcopate as Ordinary of the Diocese of the West, ACA, Fountain Valley, CA, having been consecrated by the Rt Revd George Langberg, with co-consecrators the Rt Revd James Gordon Stewart, Sr., the Rt Revd Louis Campese, and the Rt Revd David L. Moyer, SSC, on 3 February 2007.



## R.I.P.

Since the publication of the last issue of *SKCM News* word has been received of the deaths of the following members of the Society:

**Martin Joseph Havran**, professor emeritus of history at the University of Virginia, died at the age of seventy on 22 July 2000. For two and a half years he had struggled with prostate cancer. He made original contributions in several fields—Tudor and Stuart British history, Canadian history, and the history of the Catholic Church. A native of Windsor, Ontario, he received his Ph.D. from the University of Detroit and his M.A. from Wayne State University. He pursued the study of Tudor and Stuart Britain under the direction of Arvel B. Erickson at Case Western Reserve University, from which he received his Ph.D. in 1957. During the decade thereafter, he taught at Kent State University.

In his writing and teaching, Havran engaged a wide audience and challenged the Whig interpretation that in the mid-twentieth century still dominated British studies. His first book, *The Catholics in Caroline England* (1962) was the modern pioneering work on the subject. A longtime member of the Multicultural History Society of Ontario, he was a revisionist and a multiculturalist at a time when such approaches were unconventional in historical studies. With Erickson, Havran coedited *Readings in English History* (1967) and coauthored *England: Prehistory to the Present* (1968). He believed that historians had devoted insufficient attention to Royalist leaders in the constitutional and religious conflict that led to the English Civil Wars. Havran sought to redress that imbalance in his *Caroline Courtier: The Life of Lord Cottington* (1973), an insightful biography of King Charles I's Chancellor of the Exchequer. The Royal Historical Society recognized his contribution to scholarship by electing him a fellow.

Havran demonstrated leadership and administrative skill when chairing the University of Virginia's History Department from 1974 to 1979 and directing the university's Self-Study Program for reaccreditation by the Southern Association of Colleges and Schools from 1984 to 1986. An enthusiastic and stimulating lecturer, he was concerned for the welfare of his students. He and his wife of forty years, Clara Lily Kovacs Havran, who predeceased him, always provided generous hospitality to students and colleagues. In recognition of his services to the university, Havran received the Raven Award and the Alumni Association's Distinguished Professor Award. As president of the North American Conference on British Studies from 1979 to 1981, he worked to augment its Dissertation-Year Fellowship.

As president of the American Catholic Historical Association in 1982, he delivered an address that the *Catholic Historical Review* subsequently published as "The Character and

Principles of an English King: The Case of Charles I,” which assessed the voluminous evidence of the childhood and medical treatment of that monarch. In recent years he frequently contributed book reviews to the *Catholic Historical Review*. Those reviews provide an insight into his mind at work—a generous and expansive intelligence engaged with the latest scholarship in the field he knew and loved so well, early modern British religious history. (Thomas A. Mason, Indiana University-Purdue University at Indianapolis; reprinted from the *Catholic Historical Review*).

In the late 1980s, Professor Havran published a survey article in the *SKCM News* on chapels dedicated to the Royal Martyr, especially important for documenting such dedications immediately upon the restoration. During the 1995 AM&M, at St. Paul’s K Street (Washington, DC), Dr. Havran observed that “Charles made political mistakes, but he was absolutely holy, praying morning and night, constant in his belief in the Church of England.... Charles particularly distinguished himself for his defense of persons targeted in a hysterical series of executions in the seventeenth century. He personally forgave and supported many whom he regarded as poor, sick women who had the misfortune to be persecuted.”

**The Revd Canon Harold G. Hultgren, D.D.**, died 27 December 2007, in Alhambra, California. Fr. Hultgren was an alumnus of Nashotah House, sometime curate at the Church of the Advent, Boston, and served for thirty years as rector of Holy Trinity, Alhambra.

## **Saint Charles on the Plains, 2008**

*The Great Plains Chapter* observance of King Charles’s martyrdom was held on Saturday, 2 February at Saint Barnabas Anglican Church (ACA/TAC) in Omaha, Nebraska. As in other years, the format was Sung Morning Prayer serving as the Liturgy of the Word during a High Mass. Since the Saint himself attended Morning Prayer on a daily basis, it has been felt that it is especially appropriate to incorporate that service in our observance. Besides the Canticles appointed for Morning Prayer being sung, the music included parts of Adrian Batten’s Short Communion Service, and the anthem “Call to Remembrance” of Richard Farrant, being sung by a quintet from the St. Barnabas Church Choir. The hymns for the day were “The Praise of Charles, Our Martyr King” (Wareham), “At Candlemas in Bright Array” (Repton), “Lord, Let the Strain Arise” (Diademata), “Gathered within this Holy Place” (Tallis’s Ordinal), and “With Thankful Hearts” (Llanfyllin).

The speaker for the occasion was Father Theodore Eklund, priest of St. Vincent of Lerins Antiochian Orthodox Church in Omaha. Father Eklund spoke on the Royal Martyr from an orthodox perspective and differences between the Eastern and Western traditions for the process of saints being officially recognized. His comments are summarized below.

About 45 people attended the service. All those present also stayed for a brunch in the Church Undercroft prepared by members and friends of the Nebraska Branch of the Monarchist League. The fare included quiches, cheese hash browns, scones, Cornish Saffron Cake (baked by Nick Behrens, some of whose ancestors came from the royalist bastion of Cornwall), and homemade mincemeat pie.

**A Summary of Father Theodore Eklund's remarks:** In history classes we learned about King Charles I, but I never related him to Charles the Martyr until I went on a trip to England. My wife and I were in Plymouth picking up a rental car. The car was not ready yet so we went for a walk. We came upon the ruins of a bombed-out church that had never been rebuilt and was left as a memorial. It was dedicated to Charles the Martyr.

It is clear that Charles was a martyr, someone who died for what he believed in. But is he a saint? Now, for those who think he is a saint, I'm going to say something that may seem strange. The Society of King Charles the Martyr was formed when Charles was removed from the calendar of the English Book of Common Prayer during the reign of Queen Victoria. However, from an Orthodox perspective this may have been the best thing that could have happened.

In Orthodoxy, the first thing that needs to happen on the path to sainthood is veneration of the people. As Bishop Hilarion Alefeyev has written, "The veneration of a particular saint does not follow the act of canonization. In fact the reverse is true: canonization comes about as a result of popular veneration." It is then the church's role to examine that person's life and decide whether that person is truly worthy of formal sainthood.

It would seem to me that by placing Charles on the calendar right away at the Restoration, the Anglican Church stood the process on its head. It was canonization from the top down, not as it should have been, from the bottom up. It was only after he was removed from the Calendar that we could see if there really was a popular veneration. The Society of King Charles the Martyr is an example of that veneration.

This sense of veneration before canonization colors how the Orthodox think of their saints. To quote Bishop Hilarion again "[S]aints are not mediators between us and Christ; rather they are our heavenly friends, able to hear us and help us through their prayers." Or as Anglican hymn would have it, "You can meet them in school, or in lanes, or at sea, in church, or in trains, or in shops, or at tea, for the saints of God are folk just like me, and I mean to be one too."

Some of the literature I've seen over the years does not follow this. One item goes so far as put Charles on the same level as John the Baptist! This would seem to build a wall between us and Charles, rather than allowing us to think of him as a friend we wish to venerate and ask for his prayers.

And what of the future? As an outsider I can only make suggestions, but here is what I think. I would encourage the Societies, in whatever churches, dioceses, or jurisdictions they operate: to have their church declare Charles to be a saint of their church. This is the way the

early church operated, with saints being proclaimed at the local level, not one centralized place. This is how the Orthodox Church continues to operate today.

It would seem to me to be unrealistic to expect the Roman Catholic Church to canonize him. He was not in communion with them during any part of his life.

For Anglicanism, this process now would have one big advantage. It would allow the church to declare once and for all what it means to be a saint and how a person becomes one. The 39 Articles tell more about what the Anglican Church does not believe rather than what it does. This process would allow the church to say "Charles is a saint and here is why. This is what we believe about saints."

## **Book Reviews: Horsing Around**

Anyone who has seen Hubert le Seur's bronze statue at the head of Whitehall with King Charles mounted on his horse cannot but recognize the affection and respect the Royal Martyr had for horses. (The statue was not commissioned as a memorial, but during Charles's lifetime, being cast in 1633. Le Seur hid it in his garden during the Interregnum.)

These works reviewed by **Sarah Gilmer Payne** may kindle further admiration today.

### ***Historia de los Caballos Cartujanos/The History of the Carthusian Horses***

Juan Carlos Altamirano. Malaga, Spain, 2003. ISBN 84-88398-16-6. \$145 (Available from La Tienda Española, 174 Walnut Street, Newtonville, MA 02460).

The horses bred by the monks of the Spanish Carthusian order have long been considered the best and purest of an ancient breed, and their bloodline is coveted to this day.

This lovely and unusual book, with bilingual Spanish and English text, includes many of the equestrian paintings of José Manuel Gómez López. His monks are Templaresque in their nobility, skill, and wisdom, and their magnificent horses gaze from the canvas with the vitality of a George Stubbs or Géricault. This artist's work is marvelously realistic while depicting a dreamy, idealized past. His dramatic use of chiaroscuro, and the color and strangeness of dress and background in his paintings, create images that are at once familiar and uniquely original.

All this depicts the legend, however. The author's purpose in writing this book is to separate legend from reality and to encourage responsible breeding practices based on facts, not fantasy.

The prevailing story states that a line of horses known as the Bocado are the descendants of the Carthusians and thus the only truly pure Spanish line. No one really bothered to test the

veracity of this story, complacently taking it for granted that all documents regarding these horses had been destroyed during the French invasion in the nineteenth century.

Altamirano's meticulous research in the Municipal Archives of Jerez and his continuing search of many other archival sources has proved that, on the contrary, quite extensive documentation exists. He also offers an intriguing picture of the background and historical context that clarifies and explains how this breed was developed and how it has been preserved.

His research on the Carthusian monastery is also quite interesting, although it is rather disappointing to learn that as a strictly cloistered order the monks did not care for the horses themselves, but were merely skilled record keepers. Furthermore, the Jesuits were far more involved than the Carthusians in the breeding of horses, and it was they who owned the famous *bocado*, or curb bit, brand.

There is so much information contained in this beautifully produced volume! It is well worth its price.

### ***El Caballo Español con los Reyes Borbones/The Spanish Horse under the Bourbon Kings***

Juan Carlos Altamirano. Malaga, Spain, 2004. ISBN 84-932538-1-2. \$135 (Also available from La Tienda Española).

The author is the foremost authority on the origins of the Spanish horse, and this history does not disappoint. His immense knowledge and many years of research are indispensable, and the clarity of his prose leaves the reader charmed as well as educated. Like its companion volume on the Carthusian horses, this work is beautifully illustrated with paintings by José Manuel Gómez López, as well as photographs, and includes both Spanish and English text.

## **A Roman Catholic on the British Throne?**

The 1701 Act of Settlement in Great Britain prohibited Roman Catholics from coming to the throne. Prince Michael of Kent, for example, renounced his claim to the throne in 1978 to marry a Catholic divorcee, and last month the eldest grandson of the Queen did so to marry a Canadian Catholic. In an era when "anti-discrimination" runs high, this remaining prohibition on the basis of religion strikes some in Great Britain as distasteful. But an interesting question arises: if the prohibition is removed, how much so? One British professor, Daniel Szechi, has suggested that if the Act "goes then the whole Catholic line is reinstated." If the professor can convince enough people, Franz Herzog von Bayern, the current Duke of Bavaria, a direct descendant of King Charles I, would be the rightful claimant. The Duke hasn't started packing his bags!

## The British Celebrations

### The Editor

Dr. Wuonola thought that since it has been my habit to attend the St. Charles's Day observances in London for the past decade that I should say something about them.

Though I have been a member of the SKCM since the late 1960s, it seemed that it would be reasonable for me to attend my first SKCM-organized St. Charles's Day activities in 1999, coinciding with the 350<sup>th</sup> anniversary of St. Charles's martyrdom, and I decided I would like to do that in England. I didn't necessarily intend to go back every year following, but it has thus far turned out to be so nonetheless. The London area general activities normally amount to four:

The first event is a brief wreath-laying ceremony, sponsored by the Royal Stuart Society, at the statue of St. Charles in Trafalgar Square. The service normally features both bagpipers and buglers, and is something of a show-stopper for the tourists who abound. It is the most public witness to King Charles among the four, though it is never quite clear that the public has too much of an idea why. Nevertheless, to stand for King Charles smack in the middle of all the hubbub of Trafalgar Square is an exhilarating experience, especially the first time. My wife, when she first went with me, shed tears. We do miss, now, our friend Father Royston Beale (memorialized in a recent issue of *Church & King*), who normally took the service.

On the heels of this ceremony come prayers at the wreath from the SKCM for St. Charles placed over the door at the entrance to the Banqueting House, which is not without its clutch of tourists, as there are mounted horse-guards across the street who create a favorite posing spot for tourists. There are often one or two other wreaths placed on the fence around the entrance to the House or simply single flowers left. The Eucharistic liturgy takes place in the Banqueting Hall itself and over the decade has, in my own judgment, improved, particularly inasmuch as the altar is now allowed to be set on the dais at the end of the hall (where previously a throne was placed), rather than on the main floor. During the earlier arrangement, for example, the altar cross was obscured for most of the Mass, while it appeared as though the elevations were being directed to the throne. I don't think St. Charles would have particularly liked that. The liturgy has been simplified (but not to the you-and-yours point), with the elimination, for example, of the reading of the Ten Commandments. Music is always *a capella*, with a small (8 voice), but very capable choir from Kings College. Attendees who have the time meet for lunch afterwards at a local pub.

In the next issue, I will write about the wreath laying at St. George's Windsor and about the activities of the Royal Martyr Church Union.