

SKCM News

The Magazine of the Society of King Charles the Martyr
American Region Edition: June, 2015



From the 2015 Annual Mass

The choir and orchestra warming up prior to singing
Haydn's Lord Nelson Mass in honor of Blessed Charles

Photo courtesy of John Covert

"Remember!"

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Editors' Note(s)

THIS IS THE LARGEST ISSUE of *SKCM News* that we have produced since becoming editors in 2013. *Congratulations!* As can be seen beginning on page 8, the turnout for this year's annual mass was considerable—more than 200 participated—and there were a large number of local celebrations of St. Charles as well. As with previous issues, we have included the sermon from the annual mass. Furthermore, a variety of members have contributed their insights, talents, and time to the issue that you now hold: poetry and book reviews, an invitation to contribute to the SKCM History Project, and a number of articles.

We are also trying out a new feature in this issue entitled “In the News.” It begins on the next page. Charles I is in the news in a wide variety of ways today, and we trust that this new section will prove an excellent way of bringing some of this to members' attention. As you come across such things, please feel free to both post them to our Facebook page and email them to us. We are more than happy to include any and all such material in the future.

Thank you for making this a wonderful issue!

Yours sincerely,

Benjamin Guyer and Richard Mammana
Editors

In the News...

Tryptich of Charles I Found

In the May 05, 2015 online edition of the *New York Times*, author Tom Mashberg published an article of interest to Society members. Entitled “Returning the Spoils of World War II, Taken by Americans,” it detailed the recent return of art treasures discovered by the Allies in German salt mines at the end of World War II. Most of the art was preserved, but three paintings by old masters ended up as stakes in a poker game by an American tank commander, who mailed them home. For the past seven decades, these three paintings have remained with the family, most recently on the walls of an assisted living facility in Texas. Recently, there was a State Dept. ceremony in which the pictures’ owners returned them to the German Ambassador. The one that interests us is a small triptych of Charles I, originally painted by Van Dyke to assist Bernini in creating a sculpture of the king.

- Submitted by Dorian Borsella

Little Gidding Seeks Aid

In the May 9, 2015 online edition of *The Guardian*, Vanessa Thorpe wrote about the current, sad state of St. John the Evangelist’s chapel in the village of Little Gidding, England. Entitled “Church that gave refuge to Charles I and inspired TS Eliot in need of rescue,” the vicar, the Rev. Mary Jepp,

appealed to the wider public for help. A pilgrimage to Little Gidding is now scheduled in advance of the forthcoming tenth annual T. S. Eliot festival (on which, see eliotociety.org.uk). Renovations have already taken place on site at Ferrar House, which now functions as a retreat center (see ferrarhouse.co.uk for more information). Those interested in helping preserve this facet of the Anglican heritage may wish to peruse littlegidding.org.uk, the official website of the Friends of Little Gidding.

Puritan Names

Those interested in something a bit more light-hearted may enjoy the 2013 Slate.com article by Joseph Norwood, “A Boy Named Humiliation: Some Wacky, Cruel, and Bizarre Puritan Names.” Organized in four categories ranging from “Utterly Strange” (e.g., Humiliation) to “Cruel” (e.g., Reformation), and from “Strangely Pleasant” (e.g., Silence) to “Sweet” (e.g., Jolly), Norwood offers an enjoyable survey of the ways in which Puritans sought and failed to reinvent English surnames. Perhaps surprisingly, “Artless” and “Tasteless” are nowhere to be found. Nonetheless, unless one regrets *not* being named “Forsaken,” one has yet another reason to be grateful for the life and witness of Charles, King and Martyr, and the church he helped save.

Society News

Upcoming Annual Masses

XXXIII Annual Mass: The Church of the Holy Communion, Charleston SC. 30 January 2016. The Rev'd M. Dow Sanderson, SSC, Rector and Select Preacher.

XXXIV Annual Mass: S. Clement's Church, Philadelphia PA, 28 January 2017. The Rev'd Richard Alton, Rector. The Rt. Rev'd Rodney R. Michel, D.D., retired Suffragan Bishop of Long Island, Select Preacher.

New Members October 2014 – March 2015

Romain Bontems, of Fontenay-sur-Vegre
France
William Bryk, Esq., of Brooklyn, NY
Daniel Butler, of Spencer, MA
John William Conner, of Newtown, PA
The Rev'd Jacob W. (Jake) Dell, of New
York, NY
David A. DeSimone, of Bronx, NY
Hannah R. Earl, of Los Angeles, CA
Ronald P. Emrich, of Philadelphia, PA
The Rev'd Matthew M. Frick, of Athens, TX
Guy J. Garofano, of Lincoln Park, NJ
Barton Gingerich, of Blue Bell, PA
Dayan Goodsir-Cullen, Esq., of Sydney
NSW Australia

New Members (continued)

Kenneth Gramihler, Ph.D., of Clarksville,
TN
T. Eric Gregory, of Bronx, NY
The Rev'd Russell A. Griffin, SSC, Sea Girt,
NJ
The Rev'd David Halt, of Bloomington, IL
Aaron E. Hinkley, of Dallas, TX
Stephen Hulme, of Raleigh, NC
Barry McMurtrey, of New Haven, CT
Brian K. Miller, of Falls Church, VA
Peter M. Mowat, of Wauwatosa, WI
Andrew T. Nadell, M.D., of Burlingame, CA
Mark W. Nester, of Woodbury, NJ
Daniel Niciecki, of New York, NY
Richard J. Ormsby, of Cibolo, TX
William Peskar, of Toronto, ON Canada
Craig Paterson, Ph.D., of Topanga, CA
Heather Peskin, of Brooklyn, NY
Preston Lawrence Pittman, of New York,
NY
Ethan Ritter, of Haymarket, VA
Renata Roman, of Etobicoke, ON Canada
The Rev'd Roger E. Senechal, of Joelton,
TN
Brigid Snow, of Bronx, NY
Charles St. John, of Indianapolis, IN
Woodley Oren Truitt, of Mustang, OK
Ransom H. Widmer, of Providence, RI
The Rev'd E. Suzanne Wille, of Indianapolis,
IN
Mrs. Helen L. Woodward, of Boynton
Beach, FL
W. Steven Woodward, Esq., of Radnor, PA
Michael Yost, of Merrimack, NH

**Reinstated Members
October 2014 – March 2015**

The Rev'd Robert L. Hendrickson III, of
Denver, CO

**New Life Members
October 2014 – March 2015**

The Rt Rev'd Keith L. Ackerman, SSC,
D.D., of Keller, TX
Jon D. Beasley, of Conroe, TX
William Bryk, Esq., of Brooklyn, NY
Col. James Walter Davis, Jr., of
Fredericksburg, VA
Stephen Hulme, of Raleigh, NC

**New Life Members
(continued)**

Christopher Laconi, of Cambridge, MA
Dr. Thomas A. Mason, of Indianapolis, IN
(who also sponsored two new members)

**Deaths
October 2014 – March 2015**

Prof. William J. Clark, of Algoma, WI
William K. Pace, of Los Angeles, CA
The Rev'd Canon Nelson B. Skinner, SSC, of
Liverpool, NY
MSGT George L. Voltz, USAF Ret., of
Logansport, IN

Obituaries

THE REV. CANON NELSON B. SKINNER, SSC, SKCM, fell asleep in the Lord on December 09, 2014. He celebrated his 52nd anniversary of Ordination to the Priesthood on November 30, 2014, and joined the Society in 1985. He was sub-dean, Chaplain, Professor of History and Religion at Tuller College at Ft. Defiance and Windows Rock on the Navajo Reservation, AZ. He performed mission work in Michigan and then went to Saint James Church, Cleveland, OH. Until his retirement in 1989, he was a Veterans' Benefits Counselor for the VAMC. He founded the Anglican Church of Saint Mary the Virgin (Diocese of the Holy Cross) in Liverpool, NY, and served as rector there until 2014. He also served as Chaplain to Moyers Corners Fire Dept. Station 2. Donations may be made to the Anglican Church of St. Mary the Virgin, PO Box 2511, Liverpool, NY 13089 or to Vera House, Inc., 6181 Thompson Road, Suite 100 Syracuse, NY 13206.

—*With assistance* from Mark Wuonola

Enrollment Anniversaries (2015)

Thank You for your Faithful Perseverance in Society Membership!

35 Years (since 1980)

Eileen M. O'Leary

30 Years (since 1985)

Robert Brenton Betts, Ph.D.
J. Thomas Brown, Jr., Esq.
Herbert M. Dawson
Elisabeth A. Evans
Jonathan Jensen, Ben.
The Rev'd Dr. Joseph W. Lund, Ben.
Paul W. McKee, Ben., OL
P. Timothy Murphy
Paul H. Pangrace
Sarah Gilmer Payne, Ben., OL
Col. Wallace H. Spaulding, Ph.D.
Alfred Lawrence Toombs, Esq.
John C. Workman, Esq.

20 Years (since 1995)

Frederick George Buechner
James I. W. Corcoran, Esq.
Abbe Emmanuel Duplessis
A. Donald Evans
Dr. James C. Kelly
Donald R. Reinecker

10 Years (since 2005)

The Rev'd Thomas E. Adams, Jr.
Dennis P. Casey, Esq., Ben.
The Rev'd John A. Lancaster, SSC
Anthony H. Oberdorfer
Phoebe Pettingell, OL
Richard A. Smallwood
Gregory V. Smith, MBA, OL

5 Years (since 2010)

The Rev'd Michael Elliot Bacon
Adam J. Barner
The Very Rev'd John Bartholomew
The Rev'd Fr. Daniel Lee Clarke, Jr., SSC
J. Michael Dale, Ph.D.
S. Bobo Dean, Esq.
Benjamin M. Guyer
Matthew Heffron, Esq.
Chris M. Jessen, Ph.D.
Steven Richard Osborne, Esq.
Alexander John Roman, Ph.D., OL

(enrollment dates refer to calendar year)

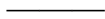
The Annual Mass

LOCAL CELEBRATIONS

The Church of the Resurrection, New York, held a Low Mass for King Charles on Friday, January 30, at 12:15 p.m. High Mass (The SKCM Annual Mass) was held on Saturday, January 31, at 11:00 a.m. *More than 200 attended!*



Per the Very Rev'd William Willoughby III, Rector, the Collegiate Church of St Paul the Apostle, Savannah, GA had an Annual Solemn Mass on the Martyr's Day.



Per James Moore, The Tennessee Chapter of the Society of King Charles the Martyr gathered for the annual memorial service at Trinity Episcopal Church in Clarksville on Saturday, January 31 at 10:00 a.m. The chapter's new chaplain, the Rev. Roger Senechal, preached on the King and Martyr and celebrated the Holy Eucharist. President James Moore and Secretary-Treasurer Greg Smith read the lessons appointed for the day. Organist Anne Glass organized the music, which included selections by Stradella, Handel and Mozart. Following the service, the chapter held its annual business meeting in the parish house and welcomed two new members. The membership approved plans to attend the national celebration in Charleston in 2016. Afterwards, the gentlemen adjourned to the Black Horse Pub for lunch and social time.

SUPPORTERS OF THE 2015 ANNUAL MASS (52; \$3,875)

The Society extends its thanks to you!

PATRONS (24)

- The Rt. Rev. Keith L. Ackerman, SSC
- The Rev. Dr. John D. Alexander, SSC, OL
- Jon Beasley
- Howard Bradley Bevard
- Prof. Thomas E. Bird, Ph.D.
- Will Sears Bricker II
- Charles J. Briody III, *in memory of* Justin Fashanu
- Dennis P. Casey, Esq.
- Hugh G. Hart
- The Rev. Timothy Hoff
- Christopher Holleman
- The Rt. Rev. Jack L. Iker, *in memory of* the Rt. Rev. Robert E. Terwilliger
- The Very Rev. Canon Harry E. Krauss
- Christopher M. Laconi
- Daniel J. F. Lula, Esq.
- Paul W. McKee
- Phoebe Pettingell
- The Rev. Dr. J. Peter Pham
- Dr. Galen Blaine Ritchie
- John Douglass Ruff
- Colonel Robert W. Scott
- Fr. Elijah B. White III, *in memory of* Anita, Elijah, Margaret & Elizabeth
- John Arthur Edward Windsor
- John C. Workman, Esq.

DONORS (21)

- James Irvine Whitcomb Corcoran, Esq., *in memory of* the descendants of Charles

Per the Rev'd Drew Collins, the Royal Martyr was commemorated by the Carolinas Chapter with a noonday Mass at the Chapel of St. Charles, King and Martyr, in Mayesville, South Carolina on Saturday, January 31. The Rt. Rev'd Paul C. Hewett, SSC, Bishop of the Diocese of the Holy Cross and Rector of the Cathedral Church of the Epiphany in Columbia, South Carolina, was the preacher and celebrant, assisted by the Rev'd Charles A. Collins, Jr., SBR, UE, Vicar of the Church of the Atonement in Mount Pleasant, South Carolina, and Vicar of the Chapel, and the Rev'd Paul Sterne, SSC, Chaplain of St. Theodore's Anglican Chapel and the C.S. Lewis Study Center at the University of South Carolina and Priest-in-Charge at the Cathedral Church of the Epiphany. Following the service all adjourned to the home of the Chapel's patron, Richard T. Hines, for a delightful reception.

Per Charles Peace, on Friday January 30, Blessed Charles Stuart King and Martyr was remembered at the weekly school sung mass. Students of the Wilkes School grades 1 through 5 heard about Blessed Charles from the rector the Reverend Frederick Thomas, SSC. Music of the mass was Healey Willan's Communion Service. Propers for the day were said. The children sang the hymns "Royal Charles, Who Chose to Die" and "Lord, Let the Strain Arise." All the children were aware of the Shrine to Blessed

Whitcomb – Captain John Savage & Patrick Corcoran
Charles F. Evans, *in thanksgiving* for the Rt. Rev. Dorsey F. Henderson, Jr., ret. VII USC
John R. Harrington
Theodore Richard Harvey
The Rev. Fr. Philip C. Jacobs III
James C. Kelly, *in memory of* R. Lewis Wright, M.D.
Dr. Thomas H. Kiefer
The Rev. Donald H. Langlois, *in memory of* Eleanor E. Langlois, former American Representative
Philip W. Le Quesne
David Lewis, FAAO, *in thanksgiving* for the support of the devotional societies by the Rev. Dr. Richard Cornish Martin, SSC
The Rev. Richardson A. Libby
The Rt. Rev. Rodney H. Michel
The Rt. Rev. James Winchester Montgomery
Diane Moore, *in memory of* Mary June McElroy
Charles V. O'Boyle, Jr.
Fr. Donne Puckle, SSC
Philip Terzian
Richard Francis Tracz, *in memory of* C. Jeriel Howard
The Rt. Rev. William C. Wantland
Mark A. Wuonola, Ph.D., Ben., OL
Wiliam Lee Younger

CONTRIBUTORS (7)
Robert E. Armidon, Jr.
Suzanne G. Bowles, Ph.D., OL, *in memory of* Graham Bowles
Charles A. Calverley, Jr.
Kevin J. Hanratty
Allen F. Kramer II

Charles and were eager to hear his story.

Frederick T. McGuire III

Shawn M. Pinette

Per the Ven. Shawn W. Denney, SKCM, the Mass for the Feast of St. Charles, King and Martyr, was celebrated at 12:15 p.m. on Friday, January 30, at the Cathedral Church of St. Paul, 815 S. Second St., in Springfield, Illinois.

Is your parish having an event related to King Charles the Martyr? Or, have you already had an event that you want to report on? *SKCM News* wants to know! Please email the editors with the relevant information: editors@skcm-usa.org.

Local Celebrations

KING CHARLES THE MARTYR IN WOODBURY, NJ

Marietta Hutchinson

ON FRIDAY, JANUARY 30, Christ Church, Woodbury, NJ, observed the Feast of St. Charles, King and Martyr with a Mass of commemoration at 6:00 in the evening. As part of that particular liturgical expression, 12 licensed chalice bearers



were invited to vest and process as the means of participating in a rite of Commissioning. Over the past forty-years, each of three rectors of Christ Church have commissioned chalice bearers licensed by the Diocese and presented them with a cross to be worn while vested. Since 2005, five have been invited to serve within this capacity. On the evening of the 30th, three of the five were commissioned by Fr. Burgess and presented with the Canterbury Cross as definition of our Christian life and

their particular liturgical ministry. The Honorable Robert Scott, SKCM was asked to present the 2015 candidates for commissioning.

Upon Dismissal, a soup and salad reception was held within the rectory for the chalice bearers and their families. Considering the various service times in which they are scheduled, this was the first time in anyone's memory that all 12 were invited to be together at one time.

Pictured (front row l to r): Dr. Mark Nester, Mr. Bob Johnson, Mr. Jim Bathurst, Mr. Dan Pleis. (Back row l to r): Mr. Jack Ennis, Mr. Bernie Lasoski, Jr., Judge Robert Scott, Mr. Ed Ferrell, Mr. Ralph Scarlett, Mr. Steve Lewis, Fr. Brian Burgess. Mr. Tom Seddon and Mr. Jeff Wenzel were not able to be in attendance for this commemoration as they were both out of state.

An Offer Made Especially for You

With the Church of the Resurrection in New York City, we are pleased to offer you a professionally engineered and recorded **DVD of our 30 January 2015 XXXII Annual Mass** that includes

- + The entire Mass, from Prelude to Postlude
- + A full traditional High Mass, including Haydn's *Lord Nelson Mass* accompanied by orchestra
- + Sermon by the Rev'd Canon Barry E. B. Swain, SSC
- + Traditional Charles the Martyr hymns sung in their entirety

The cost: \$10 each, plus \$2.50 S+H

A testimonial: "Yesterday I received my copy of the DVD of this year's Society of King Charles the Martyr mass at New York's Church of the Resurrection, which I unfortunately could not attend in person in January, and promptly watched it, all two hours. ... As a musician, it was wonderful to see a Haydn orchestral mass – rarely performed liturgically – integrated into such a beautiful liturgy. I look forward to inviting local like-minded friends over to watch the DVD and encourage all SKCM members to buy it."—*Theodore Harvey, Dallas, TX*



To order, either

Use the goods order form, select Item L66 (and any other items you desire), and sent in the form with your check, *or*

Go to the Society website, www.skcm-usa.org, similarly select Item L66 (and any other goods desired), and pay directly using our PayPal account.

The Annual Mass

THE SERMON

The Rev'd Canon Barry E. B. Swain, SSC
Church of the Resurrection, New York
January 31, 2015

IN THE NAME OF the Father, and of the Son, and of the Holy Ghost. Amen.
On a very cold and blustery day, the penultimate day of January, AD 1649, Charles I, King of England, Scotland, and Ireland, brought down the final curtain on a drama which had been in progress since the death of his father, King James I, in 1625. Queen Henrietta Maria was away in her native France, interceding for him with her sister-in-law, Anne of Austria, who was serving as Regent of France for her minor son, Louis XIV, though it was Cardinal Mazarin who held sway. France, however, was caught in the throes of its own civil war, the Fronde, and though perhaps Louis XIII (had he still been alive) would have aided his sister and brother-in-law, Cardinal Mazarin thought it unnecessary. The King's son and heir, the Prince of Wales, known to history as Charles II, had fled to the Hague and was taking refuge there with his sister, Mary, the Princess of Orange. The King did have his daughter Elizabeth with him, who was herself destined to live only a year more, dying of what was described as pleurisy but was generally thought to be a broken heart. On the scaffold, the King conducted himself in such a way that even many who had advocated the overthrow of the monarchy, and even those who had signed his death warrant, were in silent admiration. The King had carefully worn two undershirts so that none would think he was shivering from fear and not, as he knew he would be in truth, from the cold.

King: Sirs, My Conscience in Religion, I think, is very well knowne to all the World; and, therefore, I declare before you all that I die a Christian, according to the profession of the Church of ENGLAND, as I found it left me by my father. And this honest man [pointing to *Dr. Juxon, the Bishop of London*] I think will witness it. [Then turning to the Officers said,] Sirs, excuse me for this same. I have a good Cause, and I have a gracious God; I will say no more.

Doctor Juxon: There is but one Stage more, Sire. This Stage is turbulent and troublesome; it is a short one: But You may consider it will soon carry You a very great way; it will carry You from Earth to Heaven; and there you shall finde a great deal of Cordial Joy and Comfort.

King: I go from a corruptible, to an incorruptible Crown; where no disturbance can be, no disturbance in the World.

He then handed his daughter, The Princess Elizabeth, his enameled and jeweled George from his personal Garter regalia, and fixed his gaze slowly on her and then all around, and said aloud, "REMEMBER!"

I suppose very few could hear that story and not be moved. Even the blackest heart of an Anglophobe or worse still a member of the Labour Party might just be touched. It is REMEMBRANCE that we begin with to-day, the first of three concerns we have, and by Remembrance, I do not mean learning our history (though that is more and more a frantic concern with the state of education in the western world). I mean instead REMEMBRANCE in the technical, liturgical sense. There is a word for this in Greek – ἀνάμνησις – and as my parishioners know, I rarely make reference to ancient languages or the ancient world as I once made my living teaching them, and there is nothing so tedious or self-important as an ex-classicist. But this time turn to the Greek we must, for this word has a technical and liturgical meaning that is at the heart of the Catholic Faith and the Mass itself – “τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν” – Do this in Remembrance of me. Those words we hear Sunday by Sunday, and some of us even day by day. It is those words, which by themselves, uttered by one who has himself been ordained a Catholic priest, annihilate time and space, for God is not servant of those but their Master, and those words send us back to the Last Supper and that action with his disciples, and his sacrificial offering on the Cross the next day which completed that same action. “Remembrance” in this sense is no mere nostalgia, no recollection. Proust famously tasted a Madeleine, dipped in tea, which inspired an involuntary memory and which led to a torrent of millions of words in French which no human being has ever been able to read entirely. No, the Remembrance we allude to is the remembrance, anamnesis if you prefer, that puts us back in that time and place just as surely as if we had been whisked there by H. G. Wells’ time machine. At every Mass, these words are uttered and suddenly we no longer kneel in a church in New York or New Delhi, Boston or Bombay, Chicago or Shanghai, Virginia or Vienna, but instead we kneel at that sacred meal, the shadow of the Cross looming, and it is not I, a sad excuse for a priest whose little treasure is hid in an earthen vessel, who pronounces these words, but Christ Himself. And of course it is our belief, absolutely central to the Faith, that those words are not themselves a pious recollection but in fact a dynamic unleashing of the Holy Ghost which then makes of Bread and Wine his own Body and Blood. It is that kind of remembrance to which we allude.

When we speak of the Saints, that kind of Remembrance whisks us away from our quotidian world, whether it be a life of virtue or vice, calm or tempestuous, exemplary or tawdry, or more likely all mixed up as it is with most of us, it places us at one with the Saint whose example we Remember. When King Charles said that one word, he did not mean to remember himself, a mortal man, about to lose his life, a King who had made mistakes and misjudgments, a husband who had taken quite a while to appreciate his wife, a Father not always patient with his many children, or a soldier with very little tactical ability. He meant instead to remember what he had now learnt and was about to display, that the incorruptible crown was far more important than the corruptible.

The Civil War, the ungodly and totalitarian “Commonwealth” period, and ultimately the so-called “Glorious Revolution” let loose a kind of Pandora’s box of forces which would

end in the 20th century by obliterating much of the Faith, Culture and way of life of Europe. Twice more this same drama would be repeated, the protagonists not remembering the English example, and the victims prepared to offer themselves, trusting absolutely in God, and perhaps oddly enough or not so oddly, both the others read the account of the last days and execution of King Charles.

Almost 144 years to the very day, this same drama was acted out, in a way so similar it was almost uncanny. Louis XVI, the Most Christian King of France and Navarre, was beheaded by the guillotine before a mob of Parisians, just as King Charles had been beheaded by the axman before a mob of Londoners. Louis was a kind husband, who had also persevered in a difficult marriage of which they made eventually a great success, a loving father, and a King who in ordinary times would have made quite a satisfactory sovereign. He had, however, like Charles I, the misfortune of living in times that were anything but ordinary, and his best was not judged to be good enough. Showing the same dignity, recollection and Christian piety shown by King Charles, on Monday, 21 January 1793, Louis XVI was beheaded by guillotine in the Place de la Révolution, formerly known as the Place Louis XV, and now the Place de la Concorde. The executioner, Charles-Henri Sanson, testified that the former king had bravely met his fate, in a way that astonished him, a convinced republican. As Louis XVI mounted the scaffold, he appeared dignified and resigned. He delivered a short speech in which he reasserted his innocence (“I pardon those who are the cause of my death...”) He declared himself innocent of the crimes he was accused of, praying that his blood would not fall back on France. He alluded to only one of the quarrels between himself and the new regime: their insistence that the French clergy abjure their ordination vows and swear fealty to the French Republic rather than to the Holy See. Many accounts suggest Louis XVI’s desire to say more, but Antoine-Joseph Santerre, a general in the National Guard, halted the speech by ordering a drum roll. The King was then quickly beheaded. Neither his Queen, Marie Antoinette, nor his son and heir the Dauphin, now Louis XVII, were with him, both being imprisoned and unaware of his fate.

At a time when moral decay had taken its toll on France, and nowhere more so than the court it often seemed, King Louis XVI was a man of devout faith. He never took a mistress, never shirked his religious duties, genuinely preferred work to frivolous parties and truly saw his kingship as a sacred duty rather than an opportunity to have the best for himself. All of that is well established and should be well known.

So what strikes us most with this comparison? That when all was said and done, as with Charles I, the matter at hand was fidelity to God and His Church.

But this was not the last chapter of remembrance, for though we have considered the Anglican Royal Martyr and the Roman Catholic Royal Martyr, we have yet to come to the Orthodox. I refer of course to the Tsar Martyr, Nicholas II. By Yurovsky (the chief executioner’s) account in the early hours of 17 July 1918, just under a century ago, the Imperial family were awakened around 2:00 am, told to dress, and led down into a half-basement room at the back of the Ipatiev house. The pretext for this move was the family’s

safety—that anti-Bolshevik forces were approaching Ekaterinburg, and the house might be fired upon. A firing squad had been assembled and was waiting in an adjoining room.

Nicholas was carrying his son; when the family arrived in the basement, the Empress wondered if chairs could be brought in, as her heart condition and the Tsarevitch's haemophilia did not permit them to stand very long. Yurovsky ordered two chairs brought in, and when the Empress and the Tsarevitch were seated, the executioners filed into the room. Yurovsky announced to them that they had been condemned to death by the Ural Soviet of Workers' Deputies. A stunned Nicholas asked, "What?" and turned toward his family. Yurovsky quickly repeated the order and shot the Emperor as he and his family uniformly made the sign of the Cross.

The executioners drew revolvers and the shooting began. Nicholas was the first to die; Yurovsky shot him several times in the chest. Olga, Tatiana, Marie and Anastasia survived the first hail of bullets; the Grand Duchesses were wearing over 1.3 kilograms of diamonds and precious gems sewn into their clothing, which provided some initial protection from the bayonets and bullets, which then wildly ricocheted. They were stabbed with bayonets and then shot at close range in the head. When the bodies were dumped down an abandoned mine shaft, a caustic solution was poured over them, which the regicides hoped would dissolve their remains. It did not.

Now the Russian Revolution was exceedingly complex, and to dilate on its causes, twists and turns would take all day. One thing is germane to our consideration to-day, however, and that is this. Colouring every single action ever taken by the Tsar, was his absolute belief that as the anointed Sovereign, he had made a vow to God and the Russian people to serve them as Tsar. He had never wanted to be Tsar, and was ill suited to the position, which he did not relish, and which the Empress relished even less. No matter what happened, however, the guiding light of his life was God and His Church and his vocation, to be the anointed Father of his people. It was that which led him to the "House of Special Purpose".

In 1917 Metropolitan Makarios of Moscow saw in a vision the Saviour speaking to Tsar Nicholas: "You see," said the Lord, "two cups in my hands: one is bitter for your people, and the other is sweet for you." In the vision the Tsar begged for the bitter cup. The Saviour then took a large glowing coal from the cup and put it in the Tsar's hands. The Tsar's whole body then began to grow light, until he was shining like a radiant spirit. Then the vision changed to a field of flowers, in the middle of which Nicholas was distributing manna to a multitude of people. A voice spoke: "The Tsar has taken the guilt of the Russian people upon himself and the Russian people is forgiven." Nicholas himself once said: "Perhaps an expiatory sacrifice is needed for Russia's salvation. I will be that sacrifice. May God's will be done!"

Nicholas II had a very strong sense of his destiny as an Orthodox ruler. Although he had an opportunity to flee the country with his family and seek refuge outside Russia, he and his Empress deliberately chose to stay and accept whatever awaited them. He had been born

on the feast of the Prophet Job and because of this he often remarked to his advisors: “I have a secret conviction that I am destined for a terrible trial, that I shall not receive my reward on this earth.”

Exactly so. It is that which we remember, that is the quality of all three of these sovereigns, Charles I whom we remember to-day, Louis XVI whom we remembered ten days ago, and Nicholas II, remembered in July. We shall be singing all the hymns of King Charles to-day, and there were hymns sung in French and Latin two weeks ago in Paris and at St Denis for Louis XVI and his ill fated Queen, but this is the Troparion for Nicholas II sung in the Russian Church on his festival:

Most noble and sublime was your life and death, O Sovereigns;
Wise Nicholas and blest Alexandra, we praise you,
Acclaiming your piety, meekness, faith, and humility,
Whereby ye attained to crowns of glory in Christ our God,
With your five renowned and godly children of blessed fame.
O passion-bearers decked in purple, intercede for us.

This, of course, could be said of all three. Is it a coincidence, I wonder, that God has provided each branch of the church, Roman Catholic, Anglican and Orthodox with a royal martyr of its own?

Our second consideration is a simple one, but important. My most distinguished predecessor, Bishop Chambers, was Rector of this church from 1949 to 1962, and then Bishop of Springfield, Illinois, for ten years. His portrait hangs in the building next door, and a plaque on its front commemorates its name and his. I met him only a few times in his old age, and he was like an ancient patriarch. But in his day, he was regarded as a powerhouse, and like many priests of his day, was both respected and a bit feared, unlike to-day when so many of us are neither! Whenever a parishioner or a hapless visitor would make the oft-made but well-meaning comment, “What a good sermon, Father,” Bishop Chambers would remark briskly but pointedly, “See that you profit by it, my child.” I suspect this remark was more than a bit tongue in cheek, and also slightly from exasperation as you would be surprised how often people make that comment who could not mention one single point of the sermon if asked. In any case, his answer was our second point. Once we “remember”, we profit by it.

Remembrance puts us at one with the Saint in question, that kind of liturgical remembrance is a grace from God which obliterates time and space and allies us with the saint, and he or she is bound to us also. When we “remember”, two consequences flow. The first is that we profit by it. We profit by their example, we read the stories of their lives, of their fortitude, of their bravery, of their piety, of their fidelity, and the more we read, the more we wonder how our lives compare to theirs. So often that comparison leaves us feeling overwhelmed, as we have neither profited by their example nor been instructed by their penitence. It is then, however, that we realise, perhaps suddenly, perhaps gradually, what God intends for us to realise: that we are to profit by their example not by reproaching

ourselves for the past, that is what the Sacrament of Penance takes care of. We are to profit by their example by making a new start. When we have a special devotion to a saint, perhaps especially to a martyr, we ask him or her to inspire within us a measure of that devotion which so vehemently enkindled their hearts. And for this, we must assent to God. The heart that is closed to the Holy Ghost remains cold, lonely and sad. But when the heart is open to the Holy Ghost, it is vehemently enkindled with love, rejoices in the companionship with God and His Saints, and dances with joy, and burns like a furnace of charity just as Our Lord's Sacred Heart does. God can and does work wonders with us, and often the only thing lacking is our invitation to him to do so. If the Saints furnish us with examples which inspire, our response must be to profit by them, and try to make their best virtues our own, even in a small way.

Remembrance. Profiting by example. And our final point is Intercession. If the saints were simply cardboard figures in textbooks they would be no different to any other impressive people in history: Queen Victoria, Sir Winston Churchill, the Duke of Wellington, Lord Nelson, Napoleon, Frederick the Great, George Washington and Abraham Lincoln in public life; Fra Angelico, Raphael or El Greco in painting, the great sculptors Michelangelo and Bernini, musical giants like Bach, Mozart, Wagner, Verdi or our composer to-day, Papa Haydn, or the literary greats such as Chaucer, Shakespeare, Milton, Keats, Dickens and of course I must mention T. S. Eliot and Rose Macaulay, members of our Society. No, the saints are more than this. They are those who have won the race and fought the fight, they have gained that incorruptible crown. In many cases, they scorned what the world thought important, and fixed their eyes on things above. Their intercession is powerful with God because their example is powerful and because they are close now to his throne of glory in Heaven, whereas we are far from it, and sometimes lose hope of ever reaching.

We have given you two nice pictures of the Royal Martyr in to-day's service paper. We could have used a third. You will know it, of course, it is the frontispiece from *Eikon Basilike*, which shows the King kneeling and praying. His eye goes beyond the world to the throne of God above, the golden crown of St Edward placed on his head in 1625 in Westminster Abbey has been cast aside as so much dross, and his vision is shown fixed on a heavenly crown. At his side are the Holy Scriptures and a volume labelled the Tradition of the Church. But his vision is shown also going to another place – to a representation of his people still in the world, going about their lives, his eye is still on them not because they are his goal, but because they are still his concern. Even as he prepares to be admitted to heaven as saint and martyr, he still bears in his heart the love of his people he leaves behind, the people he vowed to govern in God's name. Each of our Royal Martyrs we have thought of to-day has that same thing in common: each could have bettered his lot, and saved his life and perhaps even his crown by selling God short and forgetting their obligation to their people, and each, either in speeches before their death, or in writing before their death in letters to their families, made plain that they intended to make a witness to these points even

unto death. Two of our royal martyrs are canonised, one alas, is not yet. But let us be quite clear, no matter what system of government we live under, no matter how good or poor we judge these kings to have been, no matter what mistakes they made, no matter what earthly effect their examples had, none of these things matters. For it is not for any of these things that we venerate them. We do so because they offered their lives in meekness and Christian humility before injustice, calumny, blackmail, threats and terrorism. They offered their lives for their people as a ransom, willingly, and in the example of Christ, their Master. We Remember. We Profit by their Example. We beg their Intercession.

The Rev'd Canon Barry E. B. Swain is Rector of the Church of the Resurrection, New York.

Articles

THE SKCM HISTORY PROJECT

Mark Wuonola

AS RECENTLY NOTED in the *Email Communique*, Dr. Wuonola is continuing his work on a History of the American Region of the Society. It will include details of the Society's foundation in 1894, the Officers of the Society through the years, Parishes, Chapels, and Shrines dedicated to our Patron, the Annual Mass, Prominent and Notable Members of the Society, and so on. Please note that the American Region includes both the U.S.A. and Canada.

The Society in the U.K. lost most of its records when the church of Saint Andrew's by-the-Wardrobe, where they were stored, was fire-bombed during the Blitz. Here in the American Region, we have a similar paucity of information. One reason is that no records were passed on by Fr. Miller, American Representative in the early 1950s, and Mrs. Carnahan, U.S.A. Hon. Secretary from the mid-1950s until Mrs. Eleanor Langlois took over in 1972, the year Mrs. Carnahan died, or before.

There had been an apparent cessation of documented Society activities from about 1920 until 1949 (the Tercentenary Year of the Royal Martyrdom), and we have no records prior to 1974. In that year, Mrs. Langlois began publication of *SKCM News*, with the result that Society activities are fairly well documented since then. We also have some of her correspondence files, and many files covering 1988-present.

We specifically requests from anyone holding them, any records, which will fill any of these gaps. These would include any references to the Society's work and witness from published literature, magazines, flyers, service leaflets, and the like. Without such new information, our History will be limited to only the first years of the Society, 1894-*ca.* 1915, and 1974-present.

Those possessing or knowing of such information should send it to Dr. Mark A. Wuonola, 94 Adams St., Apt. 223, Waltham, MA, 02453. He may be contacted by email at mwuonola@gmail.com or by telephone at 781 308 0056.

Articles

ACCOUNTS OF THE BURIAL AND EXHUMATION OF KING CHARLES I

Transcribed by Richard Mammana

TO THE READER.¹

THE FOLLOWING NARRATIVE of the investigation, which took place at Windsor, on Thursday the 1st of April, 1813, in the vault of King Henry VIII., will probably be rendered more satisfactory by a comparison with the statements of Lord Clarendon and Mr. Herbert, with respect to the interment of King Charles I.

For the convenience of the reader, therefore, those narratives are here reprinted, as an appendix.

AN ACCOUNT OF WHAT APPEARED ON OPENING THE COFFIN OF KING CHARLES THE FIRST, IN THE VAULT OF KING HENRY VIII. IN ST. GEORGE'S CHAPEL, WINDSOR, ON THE FIRST OF APRIL, MDCCCXIII.

IT is stated by Lord Clarendon, in his History of the Rebellion, that the body of King Charles I., though known to be interred in St. George's Chapel, at Windsor, could not be found, when searched for there, some years afterwards. It seems, by the historian's account, to have been the wish and the intention of King Charles II., after his restoration, to take up his father's corpse, and to re-inter it in Westminster Abbey, with those royal honours which had been denied it under the government of the regicides. The most careful search was made for the body by several people, amongst whom were some of those noble persons whose faithful attachment had led them to pay their last tribute of respect to their unfortunate master by attending him to the grave. Yet such had been the injury done to the chapel, such were the mutilations it had undergone, during the period of the usurpation, that no marks were left, by which the *exact* place of burial of the king could be ascertained.²

¹ From *Essays and Orations, Read and Delivered at the Royal College of Physicians; to Which Is Added an Account of the Opening of the Tomb of King Charles I* (London: John Murray, 1831), pp. 156-192.

² Pope, alluding to the doubt which was entertained in his day, as to the place of the King's interment, invokes the Muse to

'Make sacred Charles's tomb for ever known,

'(Obscure the place and unscribed the stone.')" *Windsor Forest*, v. 319.

There is some difficulty in reconciling this account with the information which has reached us, since the death of Lord Clarendon, particularly with that of Mr. Ashmole, and more especially with that most interesting narrative of Mr. Herbert, given in the ‘*Athenæ Oxonienses*.’ Mr. Herbert had been a groom of the bed-chamber, and a faithful companion of the king in all circumstances, from the time he left the Isle of Wight, until his death—was employed to convey his body to Windsor, and to fix upon a proper place for his interment there; and was an eye-witness to that interment, in the vault of King Henry VIII.

Were it allowable to hazard a conjecture, after Lord Clarendon’s deprecation of all conjectures on the subject, one might suppose, that it was deemed imprudent, by the ministers of King Charles II., that his Majesty should indulge his pious inclination to re-inter his father, at a period when those ill-judged effusions of loyalty, which had been manifested, by taking out of their graves and hanging up the bodies of some of the most active members of the court, which had condemned and executed the king, might, in the event of another triumph of the republicans, have subjected the body of the monarch to similar indignity. But the fact is, King Charles I. was buried in the vault of King Henry VIII. situated precisely where Mr. Herbert has described it;³ and an accident has served to elucidate a point in history, which the great authority of Lord Clarendon had involved in some obscurity.

On completing the mausoleum, which his present Majesty has built in the tomb-house, as it is called, it was necessary to form a passage to it from under the choir of St. George’s Chapel. In constructing this passage, an aperture was made accidentally in one of the walls of the vault of King Henry VIII. through which the workmen were enabled to see, not only the two coffins, which were supposed to contain the bodies of King Henry VIII. and Queen Jane Seymour, but a third also, covered with a black velvet pall, which, from Mr. Herbert’s narrative, might fairly be presumed to hold the remains of King Charles I.

On representing the circumstance to the Prince Regent, his Royal Highness perceived at once, that a doubtful point in history might be cleared up by opening this vault; and accordingly his Royal Highness ordered an examination to be made on the first convenient opportunity. This was done on the first of April last, the day after the funeral of the Duchess of Brunswick, in the presence of his Royal Highness himself, who guaranteed thereby the most respectful care and attention to the remains of the dead, during the enquiry. His Royal Highness was accompanied by his Royal Highness the Duke of Cumberland, Count Munster, the Dean of Windsor, Benjamin Charles Stevenson, Esq., and Sir Henry Halford.

The vault is covered by an arch, half a brick in thickness, is seven feet two inches in width, nine feet six inches in length, and four feet ten inches in height, and is situated in the centre of the choir, opposite the eleventh knight’s stall, on the sovereign’s side.

³ Mr. Herbert, whose account furnished the clue to our inquiry, retired immediately after his Majesty’s death into Yorkshire, and lived to the beginning of the next century. His papers were not published till some time after his death.

On removing the pall, a plain leaden coffin, with no appearance of ever having been inclosed in wood, and bearing an inscription 'KING CHARLES, 1648,' in large, legible characters, on a scroll of lead encircling it, immediately presented itself to the view. A square opening was then made in the upper part of the lid, of such dimensions as to admit a clear insight into its contents. These were, an internal wooden coffin, very much decayed, and the body carefully wrapped up in cere-cloth, into the folds of which a quantity of unctuous or greasy matter, mixed with resin, as it seemed, had been melted, so as to exclude, as effectually as possible, the external air. The coffin was completely full; and from the tenacity of the cere-cloth, great difficulty was experienced in detaching it successfully from the parts which it enveloped. Wherever the unctuous matter had insinuated itself, the separation of the cere-cloth was easy; and when it came off, a correct impression of the features to which it had been applied was observed in the unctuous substance. At length, the whole face was disengaged from its covering. The complexion of the skin of it was dark and discoloured. The forehead and temples had lost little or nothing of their muscular substance; the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately: and the pointed beard, so characteristic of the period of the reign of King Charles, was perfect. The shape of the face was a long oval; many of the teeth remained; and the left ear, in consequence of the interposition of the unctuous matter between it and the cere-cloth, was found entire.

It was difficult, at this moment, to withhold a declaration, that, notwithstanding its disfigurement, the countenance did bear a strong resemblance to the coins, the busts, and especially to the pictures of King Charles I. by Vandyke, by which it had been made familiar to us. It is true, that the minds of the spectators of this interesting sight were well prepared to receive this impression; but it is also certain, that such a facility of belief had been occasioned by the simplicity and truth of Mr. Herbert's Narrative, every part of which had been confirmed by the investigation, so far as it had advanced; and it will not be denied that the shape of the face, the forehead, an eye, and the beard, are the most important features by which resemblance is determined.

When the head had been entirely disengaged from the attachments which confined it, it was found to be loose, and, without any difficulty, was taken up and held to view. It was quite wet,⁴ and gave a greenish red tinge to paper and to linen, which touched it. The back

⁴ I have not asserted this liquid to be blood, because I had not an opportunity of being sure that it was so, and I wished to record facts only, and not opinions: I believe it, however, to have been blood, in which the head rested. It gave to writing paper, and to a white handkerchief, such a colour as blood which has been kept for a length of time generally leaves behind it. Nobody present had a doubt of its being blood; and it appears from Mr. Herbert's narrative, that the King was embalmed immediately after decapitation. It is probable, therefore, that the large blood vessels continued to empty themselves for some time afterwards. I am aware, that some of the softer parts of the human body, and particularly the brain, undergo, in the course of time, a decomposition, and will melt. A liquid, therefore, might be found after long interment, where solids only had been buried: but

part of the scalp was entirely perfect, and had a remarkably fresh appearance; the pores of the skin being more distinct, as they usually are when soaked in moisture; and the tendons and ligaments of the neck were of considerable substance and firmness. The hair was thick at the back part of the head, and, in appearance, nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown colour. That of the beard was a redder brown. On the back part of the head it was more than an inch in length, and had probably been cut so short for the convenience of the executioner, or perhaps by the piety of friends soon after death, in order to furnish memorials of the unhappy king.

On holding up the head, to examine the place of separation from the body, the muscles of the neck had evidently retracted themselves considerably; and the fourth cervical vertebra was found to be cut through its substance transversely, leaving the surfaces of the divided portions perfectly smooth and even, an appearance which could have been produced only by a heavy blow, inflicted with a very sharp instrument, and which furnished the last proof wanting to identify King Charles the First.

After this examination of the head, which served every purpose in view, and without examining the body below the neck, it was immediately restored to its situation, the coffin was soldered up again, and the vault closed.

Neither of the other coffins had any inscription upon them. The larger one, supposed on good grounds to contain the remains of King Henry VIII. measured six feet ten inches in length, and had been enclosed in an elm one of two inches in thickness: but this was decayed, and lay in small fragments near it. The leaden coffin appeared to have been beaten in by violence about the middle; and a considerable opening in that part of it exposed a mere skeleton of the king. Some beard remained upon the chin, but there was nothing to discriminate the personage contained in it.

The smaller coffin, understood to be that of Queen Jane Seymour, was not touched; mere curiosity not being considered, by the Prince Regent, as a sufficient motive for disturbing these remains.

On examining the vault with some attention, it was found that the wall, at the west end, had, at some period or other, been partly pulled down and repaired again, not by regular masonry, but by fragments of stones and bricks, put rudely and hastily together without cement, From Lord Clarendon's account, as well as from Mr. Herbert's narrative of the interment of King Charles, it is to be inferred, that the ceremony was a very hasty one, performed in the presence of the Governor, who had refused to allow the service according to the Book of Common Prayer to be used on the occasion; and had, probably, scarcely admitted the time necessary for a decent deposit of the body. It is not unlikely, therefore, that the coffin of King Henry VIII. had been injured by a precipitate introduction of the coffin of King Charles; and that the Governor was not under the influence of feelings, in

the weight of the head, in this instance, gave no suspicion that the brain had lost its substance; and no moisture appeared in any other part of the coffin, as far as we could see, excepting at the back part of the head and neck.

those times, which gave him any concern about Royal remains, or the vault which contained them.

It may be right to add, that a very small mahogany coffin, covered with crimson velvet, containing the body of an infant, had been laid upon the pall which covered King Charles. This is known to have been a still-born child of the Princess George of Denmark, afterwards Queen Anne.

London, April 11, 1813.

APPENDIX I.

[Extract from Clarendon's 'History of the Rebellion and Civil Wars in England,' Vol. iii. Part I. p. 393, Oxford, 1807.]

‘His body was immediately carried into a room at Whitehall; where he was exposed for many days to the public view, that all men might know that he was not alive. And he was then embalmed, and put into a coffin, and so carried to St. James’s; where he likewise remained several days. They who were qualified to order his funeral declared, “that he should be buried at Windsor in a decent manner, provided that the whole expense should not exceed five hundred pounds.” The Duke of Richmond, the Marquis of Hertford, the Earls of Southampton and Lindsey, who had been of his bed-chamber, and always very faithful to him, desired those who governed, “that they might have leave to perform the last duty to their dead master, and to wait upon him to his grave;” which, after some pauses, they were permitted to do; with this, “that they should not attend the corpse out of the town; since they resolved it should be privately carried to Windsor without pomp or noise, and then they should have timely notice, that, if they pleased, they might be at his interment.” And accordingly it was committed to four of those servants who had been by them appointed to wait upon him during his imprisonment, that they should convey the body to Windsor; which they did. And it was, that night, placed in that chamber which had usually been his bed-chamber: the next morning, it was carried into the great hall, where it remained till the lords came; who arrived there in the afternoon, and immediately went to Colonel Witchcot, the governor of the castle, and shewed the order they had from the Parliament to be present at the burial, which he admitted: but when they desired that his Majesty might be buried according to the form of the Common Prayer Book, the Bishop of London being present with them to officiate, he positively and roughly refused to consent to it; and said, “it was not lawful, that the Common Prayer Book was put down, and he would not suffer it to be used in that garrison where he commanded nor could all the reasons, persuasions, and entreaties, prevail with him to suffer it. Then they went into the church, to make choice of a place for burial. But when they entered into it, which they had been so well acquainted with, they found it so altered and transformed, all inscriptions, and those landmarks pulled down,

by which all men knew every particular place in that church, and such a dismal mutation over the whole, that they knew not where they were: nor was there one old officer that had belonged to it, or knew where our princes had used to be interred. At last, there was a fellow of the town who undertook to tell them the place where, he said, “there was a vault, in which King Harry VIII. and Queen Jane Seymour were interred.” As near that place as could conveniently be, they caused the grave to be made. There the King’s body was laid, without any words, or other ceremonies than the tears and sighs of the few beholders. Upon the coffin was a plate of silver fixed, with these words only, *King Charles*, 1648. When the coffin was put in, the black velvet pall that had covered it was thrown over it, and then the earth thrown in; which the Governor stayed to see perfectly done, and then took the keys of the church.

I have been the longer and the more particular in this relation, that I may from thence take occasion to mention what fell out long after, and which administered a subject of much discourse; in which, according to the several humours and fancies of men, they who were in nearest credit and trust about the King underwent many very severe censures and reproaches, not without reflection upon the King himself. Upon the return of King Charles II. with so much congratulation, and universal joy of the people, above ten years after the murder of his father, it was generally expected that the body should be removed from that obscure burial, and with such ceremony as should be thought fit, should be solemnly deposited with his Royal ancestor’s in King Harry the Seventh’s chapel, 1 in the collegiate church at Westminster. And the King himself intended nothing more, and spoke often of it, as if it were only deferred till some circumstances and ceremonies in the doing it might be adjusted. But, by degrees, the discourse of it was diminished, as if it were totally laid aside upon some reasons of state, the ground whereof several men guessed at according to their fancies, and thereupon cast those reproaches upon the statesmen as they thought reasonable, when the reasons which were suggested by their own imaginations did not satisfy their understanding. For the satisfaction and information of all men, I choose in this place to explain that matter; which, it may be, is not known to many; and at that time was not, for many reasons, thought fit to be published. The Duke of Richmond was dead before the King returned; the Marquis of Hertford died in a short time after, and was seldom out of his lodging after his Majesty came to Whitehall: the Earl of Southampton and the Earl of Lindsey went to Windsor, and took with them such of their own servants as had attended them in that service, and as many others as they remembered had been then present, and were still alive; who all amounted to a small number; there being, at the time of the interment, great strictness used in admitting any to be present whose names were not included in the order which the lords had brought. In a word, the confusion they had at that time observed to be in that church, and the small alterations which were begun to be made towards decency, so totally perplexed their memories, that they could not satisfy themselves in what place or part of the church the Royal body was interred: yet where any concurred upon this or that place, they caused the ground to be opened at a good distance, and, upon

such enquiries, found no cause to believe that they were near the place: and, upon their giving this account to the King, the thought of that remove was laid aside; and the reason communicated to very few, for the better discountenancing farther enquiry.”

APPENDIX II.

[Extract from Wood’s ‘Athenæ Oxonienses,’ folio edition. Vol. ii. p. 703. Printed for Knaplock, Midwinter, and Tonson, 1721.]

‘There was a passage broke through the wall of the Banqueting-house, by which the King passed unto the scaffold: where, after his Majesty had spoken, and declared publicly that he died a Christian according to the profession of the Church of England (the contents of which have been several times printed), the fatal stroke was given by a disguised person. Mr. Herbert during this time was at the door leading to the scaffold, much lamenting; *and the Bishop coming from the scaffold with the Royal corpse, which was immediately coffined and covered with a velvet pall, he and Mr. Herbert went with it to the back stairs to have it embalmed.* The Royal corpse being embalmed and well coffined, and all afterwards wrapped up in lead, and covered with a new velvet pall, it was removed to St. James’s. Where to bury the King was the last duty remaining. By some historians it is said the King spoke something to the bishop concerning his burial. Mr. Herbert, both before and after the King’s death, was frequently in company with the bishop, and affirmed, that he never mentioned any thing to him of the King’s naming any place where he would be buried; nor did Mr. Herbert (who constantly attended his Majesty, and after his coming to Hurst Castle was the only person in his bedchamber) hear him at any time declare his mind concerning it. Nor was it in his lifetime a proper question for either of them to ask, notwithstanding they had oftentimes the opportunity, especially when his Majesty was bequeathing to his royal children and friends what is formerly related. Nor did the bishop declare any thing concerning the place to Mr. Herbert, which doubtless he would upon Mr. Herbert’s pious care about it; which being duly considered, they thought no place more fit to inter the corpse than in the chapel of King Henry VII., at the end of the church of Westminster Abbey, out of whose loins King Charles I. was lineally extracted, &c. Whereupon Mr. Herbert made his application to such as were then in power for leave to bury the King’s body in the said chapel, among his ancestors; but his request was denied, for this reason, that *his burying there would attract infinite numbers of all sorts thither, to see where the King was buried; which, as the times then were, was judged unsafe and inconvenient.* Mr. Herbert acquainting the bishop with this, they then resolved to bury the King’s body in the Royal Chapel of St. George, within the Castle of Windsor, both in regard that his Majesty was Sovereign of the Most Noble Order of the Garter, and that several Kings had been there interred; namely, King Henry VI., King Edward IV., and King Henry VIII., &c. Upon which consideration Mr. Herbert made his second address to the committee of Parliament, who, after some deliberation, gave him an order, bearing date the

6th of February, 1648, authorising him and Mr. Anthony Mildmay to bury the King's body there, which the governor was to observe.

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

'Upon consideration thereof, those gentlemen declined it, and pitched upon the vault where King Edward IV. had been interred, being on the north side of the choir, near the altar, that King being one his late Majesty would oftentimes make honourable mention of, and from whom his Majesty was lineally propagated. That, therefore, induced Mr. Herbert to give order to N. Harrison and Henry Jackson to have that vault opened, partly covered with a fair large stone of touch, raised within the arch adjoining, having a range of iron bars gilt, curiously cut according to church work, &c. But as they were about this work, some noblemen came thither; namely, the Duke of Richmond, the Marquis of Hertford, the Earl of Lindsey, and with them Dr. Juxon, Bishop of London, who had licence from the Parliament to attend the King's body to his grave. Those gentlemen, therefore, Herbert and Mildmay, thinking fit to submit, and leave the choice of the place of burial to those great persons, they in like manner viewed the tomb-house and the choir; and one of the Lords beating gently upon the pavement with his staff, perceived a hollow sound; and thereupon ordering the stones and earth to be removed, they discovered a descent into a vault, where two coffins were laid near one another, the one very large, of an antique form, and the other little. These they supposed to be the bodies of King Henry VIII. and Queen Jane Seymour his third wife, as indeed they were. The velvet palls that covered their coffins seemed fresh, though they had lain there above one hundred years,

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

‘The King’s body was then brought from his bedchamber down into St. George’s Hall, whence, after a little stay, it was with a slow and solemn pace (much sorrow in most faces being then discernible) carried by gentlemen of quality in mourning. The noblemen in mourning also held up the pall; and the governor, with several gentlemen, officers and attendants, came after. It was then observed, that at such time as the King’s body was brought out from St. George’s Hall, the sky was serene and clear; but presently it began to snow, and the snow fell so fast, that by that time the corpse came to the west end of the Royal chapel, the black velvet pall was all white (the colour of innocency), being thick covered over with snow. The body being by the bearers set down near the place of burial, the Bishop of London stood ready, with the service-book in his hands, to have performed his last duty to the King his master, according to the order and form of burial of the dead set forth in the Book of common prayer; which the Lords likewise desired; but it would not be suffered by Colonel Whitchcot, the governor of the castle, *by reason of the Directory, to which* (said he) *he and others were to be conformable.* Thus went the *white King* to his grave, in the forty-eighth year of his age, and twenty-second year and tenth month of his reign.’

Devotions

Editor's Note: The following poems were submitted by Mark Wuonola, OL, former editor of SKCM News and the Society's Historian. Ralph Adams Cram (1863 – 1942), author of the first poem, was a highly influential American architect in the early twentieth century. Best known for his work in ecclesiastical architecture, he is honored in the calendar of the Episcopal Church (USA) on December 16. Benjamin Hall Kennedy (1804 – 1889), author of the second poem, was regius professor of Greek at Cambridge and canon of Ely cathedral. He was heavily involved with the production of the Revised Version of the Bible, which was published in 1881. The second poem references Christopher Wordsworth's pamphlet "*Who Wrote Ikon Basilike?*" *Considered and Answered, in Two Letters, Addressed to His Grace the Archbishop of Canterbury* (London: John Murray, 1824). At the time, Wordsworth was Master of Trinity College, Cambridge.

Two Poems

Introduced by Mark Wuonola

This poem comes from the Nov. 29, 1952 issue of *Church and King*, and was brought to my attention by former U.K. Chairman Robin J. B. Davies. Its author is Ralph Adams Cram, writing under a *nom de plume*. Cram was a supporter of the Royal Martyr and self-styled Prior of a Jacobean Society, the Order of the White Rose. The piece originally appeared in *The Royal Standard*, No. 1, Boston (1900).

"King Chalres the Martyr"
by Ralph Adams Cram

With all the pomp of splendid majesty
He comes, anointed King; the word is said,
The crown of kingdoms rests upon his head,
And he stands clothed with Divinity,
Monarch of men, with sad, grave eyes that see
Dimly the dusky future, half afraid
Of all the awful power God has laid
Within his Hands for righteous ministry.

With tears and prayers, in solemn majesty
He comes, anointed King; no longer now
An earthly monarch, but upon his brow
The crown of martyrdom, and drawing nigh
Men hear the music of the beating wings
Of mighty armies of the King of Kings.

The following comes from William Cole, *Pith and Vinegar: An Anthology of Short Humorous Poetry* (New York: Simon and Schuster, 1969).

“On ‘Who Wrote Ikon Basilike’ by Dr. Christopher Wordsworth, Master of Trinity”
by Benjamin Hall Kennedy

Who wrote *Who wrote Ikon Basilike?*
I, said the Master of Trinity,
With my small ability,
I wrote *Who wrote Ikon Basilike?*

SKCM News welcomes submissions of devotional material—both poetry and prose, both traditional and new—related to King Charles the Martyr! Please send submissions and/or suggestions to: editors@skcm-usa.org.

Book Reviews

HISTORY AS NARRATIVE:

A Review of C.V. Wedgewood, *The Trial and Execution of Charles I*

John W. Conner

ON STUMBLING UPON C.V. Wedgewood's *The Trial and Execution of Charles I*, I found myself admittedly a bit hesitant. Our patron's life and death has been subject to numerous portrayals and depictions, from seemingly countless points of view, many of these of course not being entirely flattering. In Wedgewood's work, however, history is presented from a dramatic vantage point, one in which the events of the past are dynamically controlled by the personalities of the men who inhabit them. This makes her portrait of the titular events exciting, enticing, and edifying.

In the book, the Blessed Martyr and his enemies seem to occupy a stage, each playing out their own parts to bring about a conclusion that (we know) will ultimately glorify God. From this standpoint then, the author's intimate depiction of St. Charles' final hours (the prolonged time spent at his devotions, his visit with his children, etc.) is of considerable value to Society readers. We are given insight into the character of one of God's saints: his habits and demeanor and just how he contented with his own sufferings and inevitable martyrdom. One of the devotions found in our manual (*The Crown of Saint Charles*, page 19) contains meditations on just this, the lessons and virtues we can acquire by studying the saint's life. Although surely not a work of hagiography, Wedgewood's book, in trying to portray the life of Charles Stuart, cannot avoid what is obviously clear: despite his faults, the King was a devout man of God, dedicated to his family and to the preservation of God's Church. Yet, as is revealed, it was not only in these private moments that the Blessed Martyr's actions reflected his inward convictions. In Wedgewood's sympathetic portrayal of the trial, his fortitude and courage were best displayed. This, coupled with the author's analyses of the very unlawfulness of the trial and the inadequate rhetoric utilized to justify it, make this component of the study equally as valuable with the former in both a historical and a devotional sense.

The Trial and Execution of Charles I is a volume of literary historical writing that can happily find itself on the bookshelves of S.K.C.M. members. Whereas so much of this type of material portrays the events of the past as something removed from their readers, Wedgewood's use of characterization and a narrative format makes history tangible and utterly concerned with the human person. When such a portrait as the one given pertains to one of God's saints it is of increased interest and import. We are given insight into the events and personalities that are responsible for this very review to be written. We are given a glimpse into the life of a man whose actions glorified God and through both his example

and his intercession; we are able to join in his work. In this sense, I can highly recommend this book for the use and enjoyment of anyone seeking to better understand Blessed Charles Stuart, the times he lived in, and his important place in the history of the Church.

Please note: Wedgewood's work has been published under several titles: *The Trial and Execution of Charles I*, *A King Condemned: The Trial and Execution of Charles I*, and *A Coffin for King Charles: The Trial and Execution of Charles I*.

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