



CHARLES I ON HORSEBACK WITH MONSIEUR DE ST ANTOINE  
BY ANTHONY VAN DYCK, 1633

2011 REPORTS

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## *Editorial*

The June 2011 issue of *SKCM News* is reaching you during mid-May, soon after our 7 May New York City gathering at the Church of the Resurrection; we will have celebrated the 350<sup>th</sup> Anniversary of the Recognition of the *Cultus* of King Charles the Martyr. That 1661 act of the Convocations of Canterbury and York (which actually occurred on 26 April but of which this year our observance<sup>1</sup> is delayed due to the Movable Feasts) validated the annual observances of the King's Beheading that had been kept since the dread event's first anniversary in 1650. The same Recognition was also a validation of King Charles being a saint and a martyr, designations used without apology in the State Service, and designations which amount to canonization, *viz.*, the canonization by acclamation that began among Englishmen at the moment of his death.

I say "observances of the King's beheading", not "of his heavenly birthday". He knew that is what it was and so do we, but at that time few of his supporters did. Only with the witness of the Tractarians did there begin a fuller appreciation of the saints within Anglicanism. Such veneration is ancient. It goes back to the first Christian Martyr, Saint Stephen. (*Acts* 6 & 7; read these chapters aloud to someone and see if your eyes are dry when you finish.) Stephen's witness is compelling and the power of martyrdom is made clear since the event was immediately followed by the Conversion of Saul, who egged on those stoning Stephen.

It is suggested that the pious custom of venerating the saints, and their relics, be a subject of study for the faithful. In addition to the martyrdom of Stephen, accounts of many early Christian martyrdoms are available, *e.g.*, 'The Martyrdom of Polycarp', 'The Acts of Justin and Companions', 'The Martyrdom of Perpetua and Felicitas', 'The Acts of Cyprian', and 'The Testament of the Forty Martyrs of Sebastê', to name but a few. These reports are as good as any from Christian antiquity, like reports of judicial and legislative proceedings. Twenty-eight such accounts are collected in *The Acts of the Christian Martyrs*, Musurillo, H., Ed. and Transl., Oxford (1972), in the series *Oxford Early Christian Texts*, Chadwick, H., General Ed. The accounts have certain things in common: The martyrs exhibit serenity, recollection, composure, and an ability to speak extemporaneously and articulately, as they may never have done before, explaining what they are doing, and why. They are leaders, although the word sounds odd in this context, fearless and resolute; this courage inspires others to follow. Their companions, yes, but also their persecutors, who often become Christians, enraging their former fellow persecutors, who dispatch the new converts at once. Starting in *c.* 35 with S. Stephen, the first Christian martyr (Protomartyr), continuing with the martyrdoms of SS. Peter and Paul in Rome *c.* 64, and the others mentioned here, Polycarp *c.* 155, Cyprian *c.* 158, to the Forty Martyrs, in 320, each was an inspiration and exemplar in his day, still has power today, and a true leader, taking Christians to their journey's goal, heaven. Their blood, as Tertullian famously metaphorized, is the seed of the Church.

As for Saint Charles, we now celebrate him as we celebrate other saints, and as a special saint, a patron saint. A person once wrote to me saying that a requiem mass had been said for King Charles. But the Saints are in heaven with God and have no need of requiems—we rather ask them to pray to God for *us* and our intentions. King Charles said on the morning of the 30<sup>th</sup> that it was his "second marriage day" and that he would that day "be espoused to [his] Blessed Jesus." On the 29<sup>th</sup>, he articulated the same to his daughter Elizabeth, asking her not to mourn for him because he would be "a glorious martyr". Instead of celebrating the heavenly birthday of a martyr, gone to be amongst the Saints in Heaven, as we do now, and as the *Cultus* of KCM began its *fin de siècle* rebirth as part of the

'triumphalist' period of Anglo-Catholicism, the official commemoration remained the State Service, largely abandoned. In truth it had become obsolete, the "form of Prayer with Fasting" not consonant with the era's view of a saint. The *cultus* now includes S.K.C.M. and R.M.C.U.; the R.S.S. and the Order of the White Rose, among other Stuart or Caroline societies<sup>(b)</sup> were also on the scene. It is not a coincidence that this blossoming happened in the context of the Oxford Movement, among whose leaders recently beatified (19 Sept. 2010) John Henry Cardinal Newman and saintly John Keble venerated him. Keble calls him "Our own, our royal Saint" (*The Christian Year*, 1827, definitive edition of 1914, pp. 202-3). In a letter (*British Magazine*, 1833, p. 421; the year of Keble's Assize sermon) Newman called him "our blessed martyr St. Charles" and spoke of his reign as one "characterized with affectionate thoughts". The Oxford Fathers called the reign of Charles I the "era of Charles and Laud", recognizing that they would, by reclaiming for the C of E its own roots, importantly the Apostolic Succession of Bishops, create a type for themselves and the future. That it was for Ritualists, High Church Anglicans who followed, and is for us today.

'High Church' was at a low ebb then due to the events of the XVI Century—Henry VIII substituting his own authority for that of His Holiness (*i.e.*, the Petrine See) showed his acceptance of rebellion and lawlessness—the venal dissolution of the monasteries and liquidation of their assets, including land, the orders requiring abolition of images, the veneration of the Saints, prayers for the dead, and physical adjuncts of these devotions (interpreted by the mob to include images in stained glass) all followed—these led to the Prayer Books of Edward VI. Queen Mary's and Cardinal Pole's move back to Rome, and its reversal, leading to the 'Elizabethan Settlement', which was only a temporary settlement, must have demoralized the populace as deeply-held beliefs were denied, affirmed once more, and denied again after five years. What a Century! The XVII was no better, as 1603's dynastic transition from the Tudors to Stuarts provided opportunity for rebellious spirits to push further.. Elizabeth's 'Settlement' was between C of E traditionalists and those who wanted more of what was called 'reform'. By the beginning of the XVII Century, Phase Two of the English Reformation, as it is called by historians, began. It put the smoldering dissatisfactions of sectarians, who came to be called 'Protestants', into conflict with the established church, the C of E in England, the Roman Church in most of Europe, and the Eastern Orthodox patriarchates. As shocking as it was (recall the oft-quoted attendance figure for Saint Paul's Cathedral in the year 1800), nearly two centuries elapsed from the Royal Martyrdom until 1833, the year of Keble's Assize Sermon, used by historians to punctuate the beginning of the Tractarian Movement.

The dissolution of the monasteries had two parts. The religious will ever remain part of the soul or ethos of the English, a nostalgia for a common religion, once practiced and accepted by all, and wantonly destroyed, to remain inchoate, present only in lore and subconscious, but still present. "And did those feet . . ."

The temporal spoils of the dissolution were, even if viewed as mere assets, wasted: used not to benefit the nation or its people or perhaps a beneficent cause, but squandered on a few favorites, gifted to them arbitrarily, not fairly, and perpetually even if considered for only a few moments.

On 30 January 1650, the furtive faithful who found the clandestine gatherings in homes and locked, darkened churches in England and the groups that came together abroad would seem to have had little to celebrate, and so they felt. They did not 'celebrate' the first anniversary of the Beheading or Decollation. It was not an execution, because the word 'execution' implies a just trial, with legitimate proceedings, deliberations, verdict, and sentence, and a duly constituted Court,

consideration of the rights of the Defendant, &c. We humans are able to hope for the best, exaggerate the good, and repress the bad. Even many of those who had supported the King may have resigned themselves to a life under military dictatorship but even those inclined 'to go with the flow', who saw some good in the Parliamentarians' paternalistic promises, probably missed some features of the monarchy, too. Those who were less pragmatic and more idealistic may have hoped for a Restoration. Commemorating the anniversary of the beheading was not, however, seen as something to celebrate, but to view with regret and shared, national guilt.

They were not ready to celebrate a 'heavenly birthday' yet. Politically, apart from ardent Royalists, most may have held a 'wait and see' attitude after only a year had passed. They may have been among those prepared to feel 'protected' by the new regime: as time passed, and Cromwell was proclaimed 'Protector' in 1653, those who promised to do the protecting were beginning to show evidence of characteristics that were neither benign nor in accord with the Parliamentarians' stated agenda. Why would people who had been promised freedom, suffrage, and a degree of self-determination need to be *forced* to be free? Perhaps they thought of those who had left Britain in the early 1600s in search of more religious freedom or seeking the potential opportunities offered by a new frontier. The opportunities were real, validating an optimistic report filed by Virginia Governor Sir Thomas Dale forty years before. One line of the report, rendered into poetry, was published in an English broadsheet. It boldly stated:

"We hope to plant a nation / Where none before hath stood." (1610)

Although the Colonies—American, Caribbean, Atlantic, and those more distant—relieved some of the pressures at home (through their resources and removal of disaffected persons), the colonial power put pressure on the colonies to increase the tax base (we well know the result in the thirteen North American colonies—this editorial is being written on the 236<sup>th</sup> Anniversary of Paul Revere's Ride), the regime had lost momentum well before he, Oliver Cromwell, died in 1658. It would have failed regardless of the unambitious and incompetent Richard Cromwell. Promises made were not implemented; the populace felt subjugated, not liberated. Right at the start, Cromwell had no money to pay his Army's mercenaries! Promises had been made largely to win popular support and were possibly never sincere, but to the extent they were, the government was unable to implement them. By consensus, the government was re-established as a parliamentary monarchy. Preparations began, at first behind the scenes, to put King Charles II on his throne. Who was to blame for Cromwell's failure? As with most dictatorships, the people were to blame. As Attorney Cook said,

We [*i.e.*, the rebels] fought for the public good and would have enfranchised the people and secured the welfare of the whole groaning creation, if the nation had not more delighted in servitude than freedom. (John Cook, Letter from prison to his wife, Sept. 1660)

The Church of England was always at its best when its position as a branch of that great tree was acknowledged. The Tractarians looked to the Period of King Charles I and Abp. Laud as such an one, referring to it as "the Church of Charles and Laud". The title of Keble's sermon of 30 Jan. 1831, 'The Danger of Sympathizing with Rebellion', is a direct reference to the Great Rebellion, but the general message is that rebellion is a 'foot in the door' and opens the human soul to rejection of all authority. As a recent book review taught us, it was those who believed the light of the Enlightenment would advance mankind, who gave the 'Dark Ages' that name—a name that imputed to medievals backward beliefs and primitive practices. Voltaire was associated with a group that was at root hedonistic. He was officially a Deist, but in fact, an atheist. He admitted that he would not

teach his servants about his philosophy, because when they were emancipated they would steal his spoons! He was, in actuality, a hypocrite.

The Enlightenment brought not light but darkness. It increased the distance between mankind and God, and attacked tradition as would be expected of hedonists and anarchists.

Observe the Semiseptcentenary of the Authorized Version in 2012 (its approval, 19 May; or its enactment, 24 Aug.).

*The Editor*0000

(1) The Book of Common Prayer was issued twice under Edward VI (1549 and 1552), abolished under Mary's Act of Repeal (1553), restored in slightly altered form under Elizabeth (1559), altered again under James I at the Hampton Court Conference (1604), and replaced by the Directory for Public Worship in 1645. The 1662 BCP approved as part of the Act of Uniformity (1662) also included the State Services. It was a contemporary PB, presumably 1604, with hand written modifications, largely by Cosin. The prayer book was discussed July 1661, when a bill to reintroduce it passed Commons. Convocation did not complete the revision until December 1661. The Bill was brought up again i. Meanwhile, the Book was annexed to it but was not discussed by Lords or Commons. By 24 Aug., Saint Bartholomew's Day, the Prayer Book's use was mandated, public assent of ministers to the Act and Episcopal ordination were required under penalty of deprivation, and ministers and schoolmasters were required to acknowledge the illegality of taking up arms against the King and to repudiate the National Covenant. As a result of these requirements, about 2,000 were ejected from their livings, largely Presbyterians. Members of our Society will consider the addition of the State Services to be significant. The authorities behind *The Oxford Dictionary of the Christian Church* say that the changes of 1965, which permitted the Alternative Services, were "more radical" than any preceding ones. Overall, and most understandably, it has always been an important, complex, contentious, and emotional matter and would justify an article or several to cover it thoroughly. In the U.S.A. Charles and Laud's 1637 Scottish BCP is more important than the 1662 since Seabury's Non-Juring Consecrators based the first U.S. Prayer Book on it. As was often said by those of all parties, only partly in jest, '1662 was the book that we all departed from.'

(2) The breadth of the Societies mentioned parenthetically, extending back in time to Saint Margaret of Scotland (1046-93) and to Mary, Queen of Scots (1542-87), the mother of James VI, King of Scots (1566-1625; crowned 1567; and reigned as James I of England from 1603), and forward from King Charles I to King James II and the Stuart claimants who followed him, dictates that the Roman Catholic Church, the ecclesial home of most of those sodalities' worthies, also predominates among their present members. This should not be a reason for enmity among the groups, rather, the sad fact that intercommunion is not achieved should remind us of the dreams, in obedience to our Lord's Words, of Unity among the 'Branches' of that tree, the Apostolic, Catholic, and Orthodox Faith.

**A. D. MMXI**

**XXVIII Annual Mass**

**A.D. 2011**

***2011 Commemoration of the Decollation of Saint Charles, K.M.***

1649 362<sup>ND</sup> ANNIVERSARY 2011

The XXVIII Annual Mass, at Saint Paul's Church, Washington DC, was held at 11 a.m. on Saturday 29 January 2011 at the invitation of the rector, The Rev'd Andrew L. Sloane, D.D.

The Rt. Rev'd Dr. James W. Montgomery (Chicago, retired) presided at the Solemn service, at which The Rev'd Dr. Richard C. Martin, SSC (American Region Superior of the Society of Mary and sometime rector of Saint Paul's) was celebrant and preacher (the text of his sermon appears elsewhere in this issue; a group photo of the participants appears on the back cover). The Rev'd Nathan J. A. Humphrey (Vicar of Saint Paul's) was Deacon of the Mass and Dr. David B. J. Chase (Saint Paul's master of acolytes) was Sub-Deacon. The Rev'd Frederick S. Thomas, SSC, and The Rev'd Michael J. Malone served as Deacons of Honor to Bishop Montgomery. The M.C. for the splendid liturgy was A. Weldon Walker III.

A congregation of more than 100 was treated to the Mass in F by Charles Wood (1866-1926), superbly sung by the Saint Paul's Parish Choir conducted by parish Director of Music Robert McCormick. The organ (played by Assistant Director of Music John Bradford Bohl) was augmented by a string quartet drawn from the group 'Modern Musick'. This elegant accompaniment, the work of composer/conductor Robert Goeke, was specially commissioned for the occasion. The anthems were 'Thou, O God art praised in Sion' by Malcolm C. Boyle (1902-1976) and 'O hearken thou unto the voice of my calling' by Sir Edward Elgar (1857-1934). The latter was composed for the 1911 coronation of King George V and Queen Mary. Boyle's 1937 anthem 'Thou, O God', existed only in MS form for many years, until it was transcribed from memory by Dr. George Guest who was a Chester Cathedral chorister under Boyle.

A diocesan obligation kept the rector, Fr. Sloane, from being present for most of the Mass, but he arrived in time to join in singing the final hymn, 'Jerusalem', in which William Blake's words (1804) evoke Ancient Albion and the reminiscences of the noble and nostalgic history of its ecclesiastical and governmental institutions, especially when set to stirring music by Sir C. Hubert H. Parry (1916). Father Sloane extended his welcome on behalf of the parish at the luncheon following.

About 70 members and friends of the Society enjoyed a catered luncheon in the parish dining hall following the Mass. The luncheon consisted of mixed green salad, chicken breast stuffed with spinach and mushrooms, served with green beans and rice, rolls and butter, a selection of wines, dessert and tea or coffee. with opening remarks and expressions of thanks by J. Douglass Ruff to all who worked and donated funds (listed below) to such great effect. Special thanks were extended to Society member Donald R. Reinecker for his donation underwriting the handsome floral arrangements on the high altar and elsewhere in the church. The Society's 'van Dyck' portrait was displayed at the chancel steps, amidst banked candles and white roses; while a votive candle and roses stood before the King's image in one of the stained-glass windows of the nave (aisle on North side). The flowers honored the memory of departed Society officers and the departed members of the American Region. *Requiescant in pace.*

Special thanks go to the team that started to plan and organize this event more than a year in advance. Chaired by chapter secretary Paul McKee, its members were Doug Ruff, David Chase, and Weldon Walker. These gentlemen worked with a large number of individuals whose talents were applied to specific tasks; all worked with the support of the rector, Father Sloane, and the cooperation of the weather, which added no unnecessary concerns. Together they all made the event a very special one among twenty-seven preceding Annual Masses.

The luncheon was followed, as is customary, by introductions by those present of themselves to the gathering. It was a grand occasion, a splendid act of worship, a fitting tribute to the Martyr-King, and a time for informal fellowship and enjoyable conversation with friends, old and new, lasting over an hour. —PVMcK & MAW

### **Supporters (47) of the 2011 Pan-Regional Celebrations**

The 362<sup>nd</sup> Anniversary of the Decollation of Saint Charles, King & Martyr (41)

The Semiseptcentennial of the Recognition of the *Cultus* of King Charles the Martyr (25)

#### ***XXVIII Annual Mass***

**29 January 2011**

#### ***Saint Paul's Parish, Washington DC***

##### **Benefactor**

An anonymous Benefactor commissioned and generously bore the costs of rescoring the organ accompaniment of Wood's *Mass in F* to add a string quartet, and of that ensemble.

##### **Patrons (20)**

The flowers were given by Donald R. Reinecker, also a Patron,  
*in Mem.* Departed Officers of the Society and Members of the American Region

Saint Paul's Parish, Washington DC, Fourth Time Host Parish in 2011

Howard Bradley Bevard

Professor Thomas E. Bird, Ph.D., Ben.

Charles J. Briody III, Ben.,  
*in Mem.* Justin Fashanu  
William and Ruth FitzGerald  
Hugh G. Hart  
Jonathan A. Jensen, Ben.  
The Rev'd Vern E. Jones, OL  
Wilfred J. Keats, II  
The Rev'd Dr. Joseph W. Lund, Ben.  
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The Rt. Rev'd Dr. James W. Montgomery, Ben.  
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Colonel Robert W. Scott  
Philip Terzian, Ben.  
A. Weldon Walker III  
The Rev'd Dr. Ralph T. Walker, SSC, OL  
Mark A. Wuonola, Ph.D., Ben., OL

**Donors (21)**

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*Archdeacon of Springfield (IL)*  
Professor Charles R. Forker  
Theodore Richard Harvey  
Dr. James C. Kelly  
The Very Rev'd Canon Harry E. Krauss  
James G. Stark  
William Lee Younger

An Anonymous Member  
Capt. Howard S. Browne  
The Rev'd Philip C. Jacobs III  
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The Rev'd Canon William H. Swatos, Jr., Ph.D.,  
and Mrs. Swatos  
Charles Barenthaler, Ben.  
The Rev'd Dr. Thomas W. Bauer  
The Rev'd Richardson A. Libby  
Douglas G. Hudleston Channon  
The Rev'd Dr. W. Ralph Gardiner

***Mass Celebrating the Semiseptcentennial  
of the Recognition of the Cultus of King Charles the Martyr  
7 May 2011  
The Church of the Resurrection, New York City***

**Patrons (14)**

Professor Thomas E. Bird, Ph.D., Ben.  
Charles J. Briody III, Ben.,  
*in Mem.* Justin Fashanu  
Dennis P. Casey  
The Rev'd R. Trent Fraser, SSC  
Hugh G. Hart  
Jonathan A. Jensen, Ben.  
C. Owen Johnson, Esq.  
Allan F. Kramer II, Ben.

The Rev'd Dr. Joseph W. Lund, Ben.  
Paul W. McKee, Ben., OL  
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The Rev'd Canon Nelson B. Skinner, SSC  
The Rev'd Dr. Ralph T. Walker, SSC, OL  
Mark A. Wuonola, Ph.D., Ben., OL

**Donors (11)**

Charles J. Bartlett  
David B. J. Chase, Ph.D.  
Colonel J. W. Davis, Jr.  
The Ven. Shawn W. Denney, J.D.,  
*Archdeacon of Springfield (IL)*  
Theodore Richard Harvey  
The Very Rev'd Canon Harry E. Krauss

James G. Stark  
William Lee Younger  
An Anonymous Member  
The Rev'd Richardson A. Libby  
Douglas G. Hudleston Channon



## Commemoration of the Decollation, 2010

The **Charles Towne Carolanas Chapter** of the Society of King Charles the Martyr kept the 30 January Feast of Saint Charles in two (out of three planned) ways. A simple low Mass was said at the Church of the Holy Communion, Charleston SC, on Thursday evening 28 Jan., to provide a local liturgy for those who could not travel. A pilgrimage of six Chapter members to Baltimore for the American Region's Annual Mass at Grace and Saint Peter's had planned to leave for Baltimore Friday morning after Mattins and a votive Mass for pilgrims and travelers; news of the inclement weather in the northern VA and DC area on Friday caused faint-hearted SC drivers to reconsider its advisability.

The third plan for the Feast did in fact come to pass. In the chapel under his dedication and patronage in Mayesville SC, Saint Charles, King and Martyr, was celebrated and invoked on Saturday 6 Feb. 2010 with a Solemn Pontifical Mass celebrated by The Rt. Rev'd Keith L. Ackerman, SSC, Bishop of Quincy (ret'd), who consecrated the former and rehabilitated XIX Century Baptist Church in 2004. Deacon of the Mass was The Rev'd Daniel L. Clarke, Jr., SSC, local chaplain; and Subdeacon, The Rev'd Thomas W. Allen, SSC, rector of the historic and exquisite Church of the Holy Cross, Stateburg SC. Present also were The Rev'd James R. Borom, vicar of the Mayesville Chapel, who assisted and gave communion, and The Rt. Rev'd Paul C. Hewett, SSC, Bishop of the Diocese of the Holy Cross whose cathedral Church of the Epiphany is in Columbia SC, officiated for Pontifical Benediction of the Blessed Sacrament at the conclusion of the liturgy. John R. Mook, Jr., also a member of S.K.C.M., was MC, and other members of the Society served. The cathedral organist Franklyn Deese played and conducted cathedral choristers who accompanied him. Dr. Mark Wuonola, sometime President of the Society, was invited to present a paper on our Society's history, but illness prevented him.

The liturgy began with the blessing of a requiem chapel in the main church, in which is commemorated the late Bishop of Louisiana General Leonidas Polk, C.S.A., as well as other fallen leaders in the cavalier tradition. The procession moved to the shrine of Saint Charles for the chapter devotion and the censing of the image of the Royal Martyr. The procession arrived at the high altar for the traditional Preparation, and the liturgy of the 1928 Book of Common Prayer followed from The Anglican Missal. The *Missa Semplicior* of John Merbecke (1550) was the liturgical music, and various popular hymns to Saint Charles and '*Sine nomine*' were lustily sung by a congregation of about 80 who traveled from as far as Washington DC, North Carolina, and Charleston to be present. A detachment of the Palmetto Guards brought two field pieces to the lawn of the chapel, and cannon fire saluted the consecration of each Sacred Species at the elevations during the canon.

The Chapel Hymn at Mayesville, always sung after the conclusion of worship, is based on the Henry Timrod state song 'Carolina', South Carolina being named, of course, for the Royal Martyr and recalled in our Chapter title "Carolana." Miss Kathleen Hines, daughter of Mr. Richard T. Hines the patron of the Chapel, sings for the congregation the first verse, "Call on thy children of the hill/Wake swamp and river, coast and rill/Rouse all thy strength and all thy skill/Carolina, Carolina." The congregation responds, "Remember him whose name is thine/That martyred King of Stuart's line/And give thine all to Love divine/Carolina, Carolina."

As always, the fully inclusive worship of the Chapel of Saint Charles, King and Martyr, was followed by the fully inclusive hospitality of the Hines Family at dinner at their home in the plantation house "Glenellerbe", at which toasts were drunk to the Royal Martyr with the Hineses' signature mint juleps.

Of your charity, pray for the repose of the soul of Patricia Mayes Hines (Mrs. Richard T. Hines), for whom this was the last Feast of Saint Charles she celebrated with us here below. May she for ever rejoice with those Saints whose victory is won in Christ Jesus. *Deo vindice.* —DLC,Jr.

## Commemorations of the Decollation, 2011

Notice: If you expect to host a **2012 Celebration of Royal Martyr Day**, please send date, time, and venue to us by the first week of October, for publication in *SKCM News*.

**Tennessee Chapter**, Greg Smith, chapter secretary. See 'News of Members' entry, 'Murphy', (p. xx), and Deacon Milam's 29 Jan. 2011 sermon to the TN Chapter (p. yy).

The Parish of **All Saints, Ashmont, Dorchester, Boston**, commemorated King Charles the Martyr on Sunday 30 Jan. 2011. The Rev'd Michael J. Godderz, rector; the rector, preaching The Rev'd F. Washington Jarvis, OL, priest associate. We thank Father Jarvis for communicating this information.

**Saint John the Evangelist, Calgary**, and Shrine Church of Our Lady of Walsingham, regularly remembers 30 January. Its hon. assistant is The Rev'd Canon Robert S. H. Greene, *SSC*, OL, who communicated this item; its priest-in-charge is The Rev'd Lee Kenyon, *SSC*.

At **Saint Luke's Chapel in the Hills, Los Altos Hills CA**, a mass of Saint Charles, King & Martyr, was celebrated on Sunday 30 January, with commemoration of IV Epiphany. A handsome leaflet insert, its front displaying a color illustration of King Charles I, had text with information about King Charles and the history of observation of 30 January over the years, designed to acquaint those unfamiliar with King Charles with his importance within Anglicanism.

An advantage of keeping Saint Charles's Day on Sunday is that it provides an opportunity to acquaint parishioners with the Martyr-King. Some of our literature may be ordered in advance for those who want to learn more. Saint Luke's rector is The Rev'd Canon Michael A. Penfield. This item was communicated by Society member Charles J. Bartlett.

The Anglican **Church of the Holy Trinity, Peru IN**, commemorated the Royal Martyr on Sunday (Epiphany IV) 30 Jan. 2011, using the propers found in the Anglican Missal, American Edition. Also found there was the hymn text by John Donne, sung to the tune '*Canticum refectiois*' (*Hymnal* 1940, No. 206) at the offertory. Father Douglas E. Hungerford, the rector of Holy Trinity, preached on parallels between the great faith of the Centurion, who asked our Lord to heal his servant, and the Royal Martyr's unflinching service to God, the Church, and the people of his realm. Later in the day, at the close of Evensong, special prayers of devotion and beseeching the Martyr-King's intercession were offered. We commend Fr. Hungerford, whose report of this commemoration was dated 30 Jan.

At **Saint Mary of the Angels, Hollywood CA**, a gathering on 29 Jan. 2011, was sponsored by **The Monarchist League**. With Solemn Evensong, The Monarchist League kicked off its re-establishment with S.K.C.M. members for a Los Angeles chapter at Saint Mary of the Angels (ACA/TAC) with the evensong commemorating the 362<sup>nd</sup> anniversary of the Martyrdom of King Charles I and ending the event with loyal toasts and reception downstairs. The League's kick-off event was unusual insofar as it brought together not only members of ACA but several high church traditions in divine prayer for Saint Charles I.

Dating back to The Rev'd Neal Dodd's first missionary chapel in Hollywood, 1918, Saint Mary of the Angels is North Hollywood's first parish, registered as a historical landmark in 1974. Being one of the first Anglo-Catholic churches to leave the Episcopal Church in 1977, Saint Mary's is currently in

communion with TAC and is considering the Anglican Ordinariate. The Vespers service was sung, and, as usual, the celebrants were vested in red assisted by thurifers and clerks. Mr. Daniel Lozier played Organ. The music selection was partly taken from Stanley's 'Procession in G Major' with Elgar's 'Nimrod' from *Variations*, Op. 36. The Rev'd Christopher P. Kelley, SSC, rector, officiated, and the sermon, on 'Due Obedience', was delivered by The Rev'd Andrew C. Bartus. Fr. Bartus has since become the League's chaplain. Readings were selected from the books of Hebrews and Saint Matthew; particularly refreshing were the royal state *preces* accompanying the U.S. Presidency state prayers.

Following the solemn office, a champagne and wine reception took place in the Undercroft. The Guest of honor was Captain Stuart Bird-Wilson TD, Chairman of the Royal Society of Saint George, who spoke of honors with the Queen. Mr. Charles A. Coulombe, member of the League's Grand Council and Western Delegate, officiated at loyal toasts as well as summarized the history of The Monarchist League. S.K.C.M. literature was then passed out, and taken not only by devout Anglicans but also by Antiochian and Russian Orthodox supporters in attendance. The tragedy of regicide was a continuing theme of both the Mass and the reception.

Of considerable note was the breadth of high church traditions represented. Anglo-Catholics (ACA), Reformed Anglican Catholics (REC, UECNA), Western Rite Orthodox (Antiochian), Roman Catholic, and Russian Orthodox (ROC) spent the evening together in holy song and meal graces. Certainly unexpected was how the memory and love of Christian monarchism, especially pertaining to our blessed Martyr-King, brought together so many Catholic and Orthodox Christians.

Special thanks are owed to the clergy, vestry, and people of Saint Mary of the Angels Anglican Church, especially its rector, The Rev'd Christopher Kelley, SSC. Remember!

**Notice:** **The Monarchist League** and the Society enjoy a mutually supportive relationship. The League has three U.S. regions, the Western, Central, and Eastern States. Society member Nick Behrens, OL, is the League's Central States representative, and the Eastern representative, also a Society member, is The Rev'd Canon Kenneth Gunn-Walberg, Ph.D. You will find contact information for the League below.

*[Mr. CHARLES BARTLETT privately teaches mathematics and lives in northern California. He is a member of S.K.C.M. as well as The Monarchist League, LA chapter. In 2010 Mr. Bartlett was confirmed in the UECNA. His wife, Amanda, and he are in the midst of establishing an Oratory in Santa Clara, CA while worshipping at Saint Luke's under The Rt. Rev'd Richard Boyce. As a hobby, Charles writes about Anglican ceremony, especially the boundaries and limits of ritual according to English Settlement standards, at [www.anglicanrose.wordpress.com](http://www.anglicanrose.wordpress.com).]*

### **The London Celebrations - 2011**

by The Rev'd Canon William H. Swatos, Jr., Ph.D., President

The London celebrations of King Charles's Martyrdom and the Feast of his entrance into Heaven were conducted around the date of 30 January, inasmuch as it fell on a Sunday. The weather for the days was in general very good, as was attendance at the various observances.

As it is the custom of the Royal Martyr Church Union always to celebrate the Feast on the Saturday closest to the date, it was observed when it would have been regardless of the Sunday issue—*viz.*, the 29th, in the usual venue of Saint Mary-le-Strand, an edifice which some consider the finest single expression of English baroque. The celebrant was the Union's chaplain, Fr. Michael Burns, vicar of Saint Charles's Potter's Bar—a church built in the first half of the last century out of common concern by members of both the R.M.C.U. and S.K.C.M., but with special closeness to the

former. The Preacher was Fr. Philip Warner, Rector of Saint Magnus the Martyr, London Bridge. The unique feature of the R.M.C.U. liturgy is the singing of the National Anthem ('God Save the Queen') at the conclusion. Then the loyal toast ("The Queen!") of sherry is given. In addition, most attendees join together for lunch to a nearby venue—this year "The George", also very nearby on the Strand, where a hearty buffet carvery lunch was served in an 'upper room.'

For Mrs. Swatos and myself, the high point of the weekend was Evensong at Saint George's Chapel, Windsor, on Sunday. The office on this date regularly begins with prayers and a wreath-laying at Saint Charles's tomb in the chancel by the Royal Stuart Society, as was the case this year. After Evensong, however, The Rev'd Canon James Woodward, who was the chargé for the day, blessed Saint Charles medals for us (*i.e.*, S.K.C.M./U.S.A.), that I laid on the tomb slab. We were also joined by my sometime graduate assistant, now at Canterbury, and the other clergy who had taken part in the office, returning to the chancel after greeting the congregation. So the medals that now may be purchased (goods list and order form, send with payment to Mr. Ruff) have as reasonably close a connection to the Royal Martyr as we may expect this side of heaven. (No supplemental charge is assessed for a blessed medal, a thank-offering of \$10 might well be added.)

The S.K.C.M. London Mass was held on Monday 31 Jan. in the noon hour, following the usual wreath-hanging over the present entrance door, *i.e.*, immediately beneath the spot that would have been opened for King Charles to access the scaffold of his martyrdom. The Mass was celebrated by The Rev'd Charles Card-Reynolds, the Society's chaplain; The Rev'd Canon Dr. Robin Ward, Principal of Saint Stephen's House, Oxford, preached. A choir from Kings College London provided an *a capella* setting for the Holy Mysteries as well as leading the singing of Caroline hymns (texts composed in past years by S.K.C.M./UK members, sung to familiar tunes). An opportunity to venerate Caroline relics occurred at the conclusion of the Mass. Many adjourned to a nearby pub for lunch thereafter. It is unfortunate that the clergy are not able to join in this opportunity of sociability.

#### **Edinburgh Celebration - 2011**

Thursday 27 January 2011. Sung Eucharist and Sermon. Preacher The Rt. Rev'd Dr. Gregor Duncan, Bishop of Glasgow and Galloway. Celebrant, The Rt. Rev'd Brian Smith, Bishop of Edinburgh and President of the Royal Martyr Church Union. —*The Royal Martyr Annual 2011*, p. 1

AMERICAN REGION < 2012 ♦ 2014 ♦ 2016 ANNUAL MASSES (all Sat., 11 a.m.)

#### ***XXIX Annual Mass: Chapel of Saint Mary the Virgin, Nashotah House, Nashotah WI, 28 January 2012***

Invitation from **T**he Very Rev'd Canon Prof. Robert S. Munday, Ph.D., Dean and President  
Select Preacher, The Ven. Shawn W. Denney, J.D., Archdeacon of Springfield IL  
The Rev'd Canon Prof. Arnold W. Klukas, Ph.D., Vicar of Chapel, Preacher at 2007 Annual Mass  
Many priests first learned of devotion to Saint Charles as seminarians  
Over the years, >10% of our members have been alumni, assoc. alumni, faculty, staff or trustees of Nashotah House.  
During the Editor's 15 years on the Board, *no fewer than fifteen* of his fellow Trustees were Society members.

***XXX and XXXII Annual Masses (2013 and 2015) have not yet been scheduled.***

#### ***XXXI Annual Mass: Cathedral of Saint Vincent, Bedford TX (Diocese of Ft. Worth), 25 January 2014***

Invitation from **T**he Rt. Rev'd Jack Leo Iker, SSC, D.D. (our Senior Reigning Bishop-Member)  
Dean of **the** Cathedral, **T**he Very Rev'd Ryan Reed, SSC  
A good number of members and supporters of the Society reside in the Dallas-Fort Worth megalopolis.  
Several DFW area gatherings organized by The Rev'd Martin C. Yost, SSC (Diocese of Dallas) have enjoyed success.  
Trigintennial Annual Mass (30 yrs; 31<sup>st</sup> annual mass) The first was at Saint Ignatius of Antioch, NYC, 29 Jan. 1984.)

### ***XXXIII Annual Mass: Church of the Holy Communion, Charleston SC, 30 January 2016***

Invitation from The Rev'd M. Dow Sanderson, *SSC*, rector, who will be the Select Preacher  
First S.K.C.M. Annual Mass to have been held at Holy Communion was ten years earlier, in 2006  
The Rev'd Daniel Lee Clarke, Jr., *SSC*, curate. Both Fr. Sanderson and Fr. Clarke are Society members.  
Many parishioners of Holy Communion belong to the very successful Charles Towne Carolanas SKCM Chapter.

## ***Membership Matters***

In this section we welcome new members, recognize new Life Members, report deaths of members, and thank those of you who have made updesignated donations, responded to special appeals, and helped the Society in non-monetary ways. We also thank and congratulate those who have been granted Benefactor status or elected Members of the Order of Bl. William Laud.

### ***Four New Inaugural Members of the Order of Blessed William Laud, Archbishop & Martyr***

We are pleased to report that four additional members have been added to the rolls of the Order of Blessed William Laud, Abp. & Martyr, during 2011. These are Ernest H. Latham, Jr., Paul W. McKee, Canon Jonathan Ostman, and J. Douglass Ruff.

These gentlemen truly are exemplars. We heartily congratulate them. Their laudations, as they appear in the letters of commendation, praise their distinguished contributions:

ELECTED 27 OCTOBER 2009, WITH EFFECT AS OF 26 JANUARY 2011, CONFERRED 29 JANUARY 2011

**Professor Ernest H. Latham, Jr., Ph.D.**, was voted an Inaugural Member of the Order of Bl. William Laud in recognition of his accomplishments, notably, composing a litany of Saint Charles for devotional use. This litany is based on the King's own words, phraseology, and sentiments as they appear in *Eikon Basilike*. The work was prepared while Dr. Latham, an historian, was posted in Nicosia, Cyprus, as a Foreign Service Officer, 1974-7.

**Paul White McKee**, a benefactor of the American Region, was elected an Inaugural Member of the Order of Bl. William Laud in recognition of his work for the Society spanning four decades. Paul's involvement with the Society began at the Saint Paul's Chapter in the late 1950s. He has tirelessly worked for the Society's and Chapter's benefit during all those years, including the organization of four Annual Masses (1986, '95, 2003, and '11; with luncheons), and has served as Chapter Secretary for the past decade.

**The Rev'd Canon Jonathan J. D. Ostman, SSC**, was elected an Inaugural Member of the Order of Bl. William Laud for taking the initiative to fulfill a Society Object: He conceived of a Shrine of King Charles the Martyr at The Zabriskie Church of Saint John the Evangelist, Newport RI. He commissioned, created the locus for, and saw to completion of the carved wooden shrine with integral, relief sculpture created by ecclesiastical artist Davis d'Ambly, in time to be installed and blessed at the 27 January 2001 Annual Mass he hosted during his tenure as rector of The Zabriskie Memorial Church, where he fostered devotions and a small chapter.

**John Douglass Ruff, Esq.**, was elected an Inaugural Member of the Order of Bl. William Laud in recognition of nearly three decades of dedicated, outstanding service. He became a member of the Society in 1985 and has worked tirelessly, contributing in many ways. He surveyed all US dioceses on their Caroline devotional practices and commemorations (1996), serves as Secretary (2008- ), Treasurer (2009- ), and Chief Counsel (2007-10). As Treasurer, he implemented new software as the basis of our Accounting System for Receipts, Expenses, and Payments. His major work, however, has been to manage, personally perform, and successfully accomplish the American Region's incorporation in the State of Maryland, and IRS recognition as tax-exempt, effective 9 April 2008, a highly desirable objective, the importance of which was apparent already in 1988. He took charge of drafting and gaining Council approval of Articles of Incorporation, obtaining Maryland approval, and preparation and gaining Board approval (21 April 2008) of Bylaws. Doug is a Benefactor of the American Region, and was recognized by election as VP in 2009.

## News of Members

*This section of our magazine* will benefit greatly from more timely receipt of news items. Do not be reluctant to submit such items about yourself. News items will appear without attribution unless we are instructed otherwise.

**The Rev'd Canon Robert G. Carroon, D.Litt., F.S.Antiq.S.**, retired in 2004. At the time of his retirement he was serving as archivist, historiographer, and secretary of convention of the Diocese of Connecticut. Canon Carroon graduated from Nashotah House, M.Div. 1962.

**The Rt. Rev'd Chandler Holder Jones, SSC**, Rector of Saint Barnabas, Dunwoody, Georgia, recently assumed the responsibilities of Bishop Suffragan for the Eastern United States (Anglican Province of America). Canon Jones was consecrated on 18 September 2010 at S Alban's Cathedral, Oviedo FL. His chief consecrator was The Most Rev'd Walter Grundorf, acting together with five other bishops. Bp. Jones serves as Vocations Director and Examining Chaplain of his diocese; he received the M.Div. from Duke Univ.



Bishop Jones has been a member of the Society since 1999. He wrote to say that it has been wonderful for him to be a Society member, and to express his wish that the memory and legacy of Saint Charles be well preserved and promoted by all heirs of the C of E and the Catholic Revival. In the photo here, he is with Sister Phoebe Elizabeth, Order of S. Athanasius, and Mr. J. C. Burns.

At age 39, Bishop Jones is reportedly the youngest bishop in the United States. We extend our best wishes and offer our prayers to Bp. Jones for a long, faithful, and productive episcopate.

Our newest bishop member, he is not the only one to be consecrated when young. For example, (The Most Rev'd) **Brother John-Charles** (Vockler), F.O.D.C., who until his retirement in 2006, when he returned to his native Australia, served as Bishop of New Orleans, Metropolitan of the Original Province (ACC), and dean of Holyrood Seminary. When consecrated in 1959 to be Assistant Bishop of Adelaide, he was reputedly the youngest Bishop on Earth. He was subsequently Diocesan Bishop of Polynesia (see city Suva, Fiji; Prov. of NZ; at 11,500,000 sq. mi., the world's largest diocese—by geographical, not land area!), after which he became a professed Franciscan, then founding the new Franciscan Order of Divine Compassion (F.O.D.C., 1991). In 1994 he joined the A.C.C. He was enthroned as V Metropolitan of the Original Province in 2001. In 2009 he celebrated, as few do, his 50<sup>th</sup> Consecration Anniversary. (His successor as Metropolitan, The Most Rev'd Mark Haverland, is now a contributor to *SKCM News*.)



**Bishop Seraphim** (Joseph Sigrist) had just turned thirty in 1971, when he was consecrated Bishop of Sendai, Japan (Russian Orthodox; Sendai is about 200 mi. North of Tokyo). He graduated from Saint Vladimir's Orthodox Theological Seminary (NY), went to Japan, and was ordained deacon, all in 1967. In 1969 he was tonsured a monk, ordained priest, and elevated to archimandrite. Since his retirement in 1991, he has taught at the graduate-level, worked with Russian youth, has led groups studying and practicing spiritual exercises, and worked to make known the theology of Fr. Alexander Men. This year His Grace, now on the OCA's roll of retired bishops, celebrates his 40<sup>th</sup> consecration anniversary.

**The Rev'd Canon Arnold W. Klukas, Ph.D.**, Vicar of the Chapel of S. Mary the Virgin at Nashotah House, where we will celebrate our XXIX Annual Mass on 28 January 2012, delivered the **Rowfant** Lecture in Cleveland OH on Nov. 2010. Prof. Klukas, Professor of Liturgics and Ascetical Theology at Nashotah House, has been a Society member since 1994 and served as our Select Preacher in 2007. His subject was *Eikon Basilike*, the 'King's Book', written by King Charles during his imprisonment. Its popularity was such that Cromwell ordered Milton to write a rebuttal, which was not a success, even as *Eikon Basilike* had to be reprinted again and again. Milton's *Eikonoklastes* had to be remaindered as the King's Book was a best seller! Although *Eikon* was popular with printers, it was unpopular with government officials and required clandestine production. The book is a collection of 28 chapters, each consisting of a first person historical account, an *apologia*, and devotions. A portion of the latter is in poetic form. But the book's best-known feature is the distinctive, hagiographical frontispiece, a portrait of the Martyr-King at prayer, rich in symbolism. Some versions of the portrait—the subject is constant but its detail, size, quality, and symbolic breadth and depth vary widely—even fold out to reveal a larger portrait or an expanded legend explaining the iconography. The title pages bear apposite quotations in Hebrew, Greek, or Latin; these also differ among editions. Only the title page and frontispiece offer a printer any latitude to exercise license, and so to differentiate his product.

The royal authorship has been disputed endlessly, straining to avoid the obvious conclusion, that the King was the author of his book. Although there have been many theories, the most prevalent and most blatant is that of John Gauden, both *Cantab.* and *Oxon.*, who lacked candor when he spoke of writing, editing, completing, or polishing the book. He retained his living during the interregnum, and then turned exaggeration into preferment. In 1660 that meant appointment to the see of Exeter, and in 1662, translation to Worcester, not Winchester, which he openly sought, but who wouldn't?

Many academics still express a strong opinion in favor of Gaudenic authorship, despite little stylistic similarity *vis-à-vis* the known examples of Gauden's writing. Recent scholarship has advanced the case for Caroline authorship, demonstrating it definitively, as Professor Klukas outlines in his Rowfant Lecture, appearing elsewhere in this issue of *SKCM News*. Perhaps in a century or two one will be able to mention *Eikon* without stating a *caveat*. In the past one was obliged to acknowledge the ambiguity of authorship; now that the matter is settled, will it still be necessary to mention the authorship controversy? I daresay that the whiggish historians and other naysayers will still say so, but they will be loitering well beyond the perimeter of Truth.

**The Rev'd Michael J. Murphy, SSC**, has been appointed Rector of Saint Stephen's Anglican Church (CANA), Tullahoma, Tennessee. We extend our congratulations to him. He had previously been at Saint Barnabas, Columbia TN, Columbia being where the Tennessee Chapter held its Annual Mass on Saturday 29 January 2011. (Please refer to article under '2011 Celebrations'.) Father Murphy has become the Chaplain of the TN Chapter. We commend the Chapter, led by Mr. Greg Smith, and Fr. Murphy for establishing this relationship; it will benefit the new Chapter and the Society at large. We pray that Fr. Murphy will find that his association with our Society's Patron and Objects will enhance his priesthood and that he will enjoy a growing Caroline devotion, to the which will strengthen his priesthood. Fr. Murphy enrolled in the Society in 2000 while he was a seminarian at Nashotah House, where the Editor first met him. He was active in Society activities while at Nashotah.

Not actually a Society member, **Barry Spurr** of the University of Sydney's Department of English should be. He was honored in 2010 with a Personal Chair in the Department: The Professorship of Poetry and Poetics. Professor Spurr is associated with the University's Saint Paul's College, in which

he was a student (1970-74) and subsequently Senior Tutor (1978-87). The author of eight monographs, he has built a significant career as an Associate Professor there. These other works include *The Word in the Desert* and *See the Virgin Blest: The Virgin Mary in English Poetry*; the former addresses the devolution of liturgical language. He is also the author of *Studying Poetry*, a more general, and highly acclaimed, work. He is M.Litt. (Oxon.), and Ph.D. from the Univ. of Sydney. He is the only Professor of Poetry on the antipodean continent.



Dr. Spurr's *'Anglo-Catholic in Religion': T. S. Eliot and Christianity* (2010) is the most recent and readable of many Eliot books on the market, and surely the most insightful. It will prove to be the most enduring, too. It was reviewed in the June and Dec. 2010 issues of this magazine. Eliot being arguably our Society's most famous member it is a source of pride to have such a well-received new biography but also we are proud to learn more about Eliot himself, such an exemplary Christian from whom we can all learn much. At a College symposium on 8 Dec., he lectured on 'Four Quartets' "with his usual gusto and lucidity", as his College's website puts it, and to great acclaim and approbation.

*Jesu, Mercy!*      ✠      **Requiescant in pace**      ✠      *Mary, Pray!*

NOTICES OF DEATH

**Miss Irene Nolen Clark**, *Obit.* 21 Nov. 2010, *Aet.* 51

**The Rev'd Paul Edward Hons**, Enrolled in 1981\*, *Obit.* 13 May 2003, *Aet.* 66

**The Rev'd Donald Le Roy Irish**, Enrolled in 1981\*, *Obit.* 28 Jan. 2011, *Aet.* 84

**Colton Lloyd Jones**, *Obit.* 20 Sept. 2010, *Aet.* 19

**The Rev'd Herbert Stearns Stevens**, Enrolled in 1974\*, *Obit.* 10 May 2010, *Aet.* 88

**Anita Graf (Mrs. Elijah) White**, Enrolled in 2010, *Obit.* 6 June 2010

\*or before

OBITUARIES

**Miss Irene Nolen Clark**, 51, daughter of Bishop and Mrs. James Pollard Clark of Huntsville, Alabama, died on 21 November 2010. She was a graduate of Randolph-Macon Women's College, Lynchburg VA and earned a master's in business at Univ. of AL, Huntsville. She was active in the Huntsville Garden Club and the Colonial Dames of America's National Society. She is survived by her parents, brother James P. Clark, Jr., uncle Douglas King Clark, aunt Helen Hodges Clark, and nieces Anne Patton Clark and Sarah Whitmire Clark. Her obsequies were conducted at the Episcopal Church of the Nativity.

**Father Donald Irish**, a life member of the Society, died recently in Nevada. He had assisted at Saint Jude's Ranch, Boulder City NV, which in recent years, lamentably, had become State operated. For many years and to much acclaim S. Jude's directed by The Rev'd Herbert Ward, SSC, D.D. For many years, Fr. Irish wrote that he said the mass of Saint Charles in the Dominican Republic, where he was a missionary.



**2011 Ordination and Consecration Anniversaries  
of our Members – Congratulations!**

**Forty-fifth**

The Rev'd William D. Loring, Ordained Priest 18 June 1966  
The Rev'd Donne E. Puckle, SSC, Ordained Priest 26 Dec. 1966

**Fortieth**

The Rev'd Philip C. Jacobs III, Ordained Priest 29 May 1971  
The Rt. Rev'd Seraphim Joseph (Sigris), Consecrated Bishop 19 Dec. 1971

**Thirty-fifth**

The Rev'd Victor Hunter, Ordained Priest 13 Oct. 1976  
The Rev'd Canon R. Brien Koehler, SSC, Ordained Priest 1 Nov. 1976  
The Rev'd Berry E. Parsons, Ordained Priest 7 June 1976

**Thirtieth**

The Most Rev'd Mark Haverland, Ph.D., Ordained Priest 5 June 1981

**American Region, S.K.C.M. – Member Enrollment Anniversaries**

**Members for Thirty Years**

**30 Years 1981-2011**

**Enrolled as of 1981**

(Member since 1981 or Before; based on 1981 Mailing List)

The Very Rev'd Charles F. Caldwell, Ph.D.  
The Rev'd Timothy Hoff, J.D.  
The Rev'd F. Washington Jarvis, L.H.D., D.Litt., OL  
Frederick T. McGuire III  
B. Hughes Morris  
Charles F. Peace IV, OL  
Phoebe Pettingell  
The Rt. Rev'd William C. Wantland, J.D., D.Rel., D.D. (1979)  
The Rev'd Barrie Williams, Ph.D.  
(Hon. Member of the American Region; U.K. Joint  
President, sometime Chairman and Editor)

**Members for Over Thirty Years**

**Members Since the Year Noted or Before**

(see note below)

**1974**

(Based on 1974 Mailing List)

Peter W. Albertis  
The Rev'd Dr. Thomas W. Bauer  
The Rev'd Barton Brown, Ph.D.  
The Rev'd Dr. Ronald P. Conner  
Davis d'Ambly  
Charles Owen Johnson, Esq. (1947)  
The Rev'd Vern E. Jones, OL (1953)  
The Rev'd Canon David C. Kennedy, SSC, D.D., OL

The Rev'd Donald H. Langlois  
Prof. Ernest H. Latham, Jr., Ph.D., OL  
The Rev'd William D. Loring  
Benton H. Marder, Jr.  
Thomas A. Mason  
The Rev'd Canon James G. Monroe, Ph.D., SSC, Trustee  
The Rev'd John B. Pahls, Jr., S.T.M.  
The Rev'd John Carter Powers, D.H.L.  
The Rev'd Canon William H. Swatos, Jr., Ph.D., President  
The Rev'd Charles C. Thayer, Jr.  
Prof. James Robinson Tinsley (1964)  
The Rev'd Ralph T. Walker, SSC, D.D., OL (1973)

## 1976

(1976-80 based on mentions in back issues *SKCM News*)

Mr. & Mrs. Richard D. Appleby

## 1978

Charles Barenthaler, Benefactor

## 1979

Dr. William L. M. H. Clark  
Thomas P. Curtis

### *Articles in this Issue*

#### CONTRIBUTORS

We are pleased to introduce a new contributor to this magazine, an author already well known beyond our circles. This is Benjamin Guyer, a graduate student in History at the University of Kansas. We greet again the four authors introduced last June; all are Society members. Dr. Mark Haverland, Metropolitan of the ACC; John Arthur Edward Windsor, a New York City philanthropist and Benefactor of our Society; Deacon David Milam of the Church of Saint Charles the Martyr, Huntsville AL; and blogger Charles Bartlett of Fremont, California. Charles will write on topics of interest to contemporary church people of the Anglican patrimony. His Grace continues his writing for us with the subject, Stuart era theology, from James I through the Non-Jurors. In this issue, he addresses the doctrine of passive resistance, which influenced much of the XVII Century's history. Mr. Windsor again appears, to address a historical/biographical subject area. He writes with precision and elegance. In the June 2010 issue his subject was Edward II's deeply flawed 20-year reign (but his failure may have resulted as much from being undermined as from the flaws), in this issue the breadth of control exerted by Edward's queen-consort, Isabella of France. His delicate treatment of sensitive subjects is that of a diplomat.

Canon Reid and Father Martin were our Select Preachers at the 2010 and 2011 Annual Masses, respectively. New to these pages, they are not new to the Society. Canon Reid's association with the U.K. Society goes back to 1987, when he preached in London on Sunday 30 Jan. He has been the rector of S. Clement's Philadelphia since 2004. Father Martin is a 20-year member of *our* American Region, American Region Superior in *their*, our sister

The Rev'd Canon Barry E. B. Swain, SSC, OL (1972)

## 1980

The Rev'd Roger Jack Bunday, Ph.D.  
Miss Eileen M. O'Leary

Note: If the year under which your name is listed is not in accord with your enrollment date (according to your files or memory), please write so we may correct our records. Please report any other errors, as well.

society's leadership team, *i.e.*, the Society of Mary, and a constant advocate for the Catholic Devotional Societies. We are honored for Canon Reid and Dr. Martin to join our roster of Select Preachers.

Two additional sermons appear in this issue, one by Deacon David Milam of S. Charles Church, Huntsville AL, delivered in Columbia TN to members of the new TN Chapter (secretary, Greg Smith), and the other delivered in Sun Lakes AZ by Father Donald Langlois.

Our faithful contributor Sarah Gilmer Payne has written a review for this issue covering a book about the King's art collection and, inevitably, about depictions of himself.

### *Errata*

I have been concerned, since the publication of our Dec. 2010 issue of *JKCM News*, that *Errata & Addenda* might grow to become the largest feature of this magazine.

To a large extent, December's issue was compromised by inadvertent and capricious activation of Microsoft Word's 'Review' feature. The results were sentence fragments (dangling sentences?), other errors too numerous to list, and cross-references rendered useless because of erratically changing page breaks and numbering. Our more complex layout, with more photographs and occasional double-column format, enhances readability and efficiency of space utilization, *&c.* but exacerbates other problems.

We eschew errors and will continue to correct any of significance, but in future will not correct those in which the error is readily perceived and the intended word is apparent, such as a hypothetical appearance of *escutcheon* where it is clear from context that *eschaton* was meant.

### *Other Societies our Members May Find of Interest*

pa = *per annum*, for one year's membership and publications, *SKEM News*, *email communiqué*, *C&K*

Pound or Euro bank notes are useful for payment in Sterling (€1 is approx. equal to £1); enclose in folded paper in envelope;

be aware of attendant risk. However, this method does avoid exorbitant bank draft and currency conversion charges, which also are often at unfavorable rates of exchange.

The subscription rates shown are current, as best we know. Visit a respective organization's website for more information.

U.K. CAROLINE, DYNASTIC & MONARCHIST ORGANIZATIONS

**The Royal Martyr Church Union**, £15 pa, £20 for a couple

Secretary & Treasurer, E. David Roberts, Esq., 7 Nunnery Stables, St Albans, Herts. AL1 2AS [UK](#)

**The Royal Stuart Society**, £22 pa non-UK, £250 life non-UK (denominated in pounds sterling)

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THE ROWFANT CLUB LECTURE

**A BOOK AS AN ICON: CHARLES STUART, KING AND MARTYR, AND**

***EIKON BASILIKE:***

**THE PORTRAIT OF HIS SACRED MAJESTY IN HIS SOLITUDES AND SUFFERINGS**

Delivered at Cleveland, Ohio, on 17 November 2010

**by The Rev'd Canon Professor Arnold W. Klukas, Ph.D.**

PRE-INTRODUCTION: NASHOTAH AND THESE BOOKS

I am pleased, but somewhat bemused, that I should be standing before the Rowfant Club and its many distinguished guests, when I am merely an obscure 'country parson' from the north Woods of Wisconsin. I am vicar of the chapel and professor of Liturgics and Ascetical Theology at Nashotah House, a small but mighty theological seminary in the Anglican Tradition, set on a lake and 450 acres of woodland in what is still Wisconsin farm country. Our students milked cows into the 1970s and chop wood for my fireplace even today.

We do have a remarkable theological library with a well-stocked rare books collection. All the illustrations which I will show you this evening are from books in our possession—except for the very one which is our topic for this evening—the *Eikon Basilike* of King Charles I. We do have a devotion for Charles, King and Martyr; we keep his day of martyrdom (30 January 1649) even though the American Episcopal Calendar ignores him; and we have one of the few images of the martyr-king in the American 'colonies': here he is seen with his fellow martyr, Archbishop Laud.

INTRODUCTION

Few people have ever heard of the *Eikon Basilike*, or have any idea why this obscure book with its esoteric title should be of any artistic importance. It is not a manuscript, and therefore not one of a kind; indeed it went through thirty-two or more different printed editions with a number of different

publishers over the space of twenty years. It is neither richly decorated nor noted for its typography; its one significant image was hurriedly designed and poorly engraved by a little known artist by the name of William Marshall.

However, this book is of great historical and religious significance. Professor Douglas Bush, in *English Literature of the 17th Century* (1945, p. 26) remarked, "If judged by its positive effect, it might rank as one of the greatest books ever written in English." I agree with his estimation of the book, not as a work of great literature, but as a work that operated on a variety of levels. It turned the Royalist defeat into an eventual victory for the British monarchy, and it transformed the political execution of an incompetent king into a sacred passion play for a glorious martyr of the Church Triumphant.

We cannot speak merely of the *Eikon Basilike* alone, because its contents and purpose are inextricably tied to three other books:

- *BCP 1604*, issued by James I, Charles's father, and ratified by Charles at his Coronation in 1625
- *BCP 1637* for Scotland, issued by Charles and William Laud, his Archbishop, and which was the immediate cause of the English Civil War three years later
- *BCP 1662*, issued by Charles II at the restoration of the monarchy, which claimed his father to be the only, canonized 'red letter' saint of the Church of England and worthy to have his own special feast day and liturgy

But let us place these three books into their historical sequence and show how they are related to the *Eikon Basilike*.

#### HISTORICAL CONTEXT

England's reformation era was one of the most confused in all of Europe. Henry VIII had separated the Church of England from the Papacy and made himself supreme head of the English Church in 1537. It was not until his son Edward VI succeeded him that the Reformation actually began, only to be stopped by Mary Tudor who returned her kingdom to the papal allegiance in 1553. Upon her death in 1558, her half-sister whom she considered to be both illegitimate and heretical became Queen Elizabeth I and restored the Church of England as a non-Roman Catholic but not quite Calvinist/Protestant national Church. She, the Virgin Queen, died without either husband or progeny. Her nearest relative had been Mary, Queen of Scots, whom she had tried for treason and executed in 1587.

Mary, however, had an heir: her son by Lord Darnley [Henry Stuart], whom she bore in Scotland in 1566, before her exile to England and eventual death. Mary's son became James VI of Scotland and endured many calamities in his growing up in a barbarous country. He had a keen intelligence and great survival skills, and became James I of England in 1603. Upon his succession James was besieged by religious leaders of strong but diverse opinions who wished to abolish or at least radically alter the BCP 1559 of Queen Elizabeth. Having despised the Scottish preachers of his youth, he equally disdained the Puritans, Presbyterians and Separatists and not only maintained the BCP of his predecessor, but also added more to it in a catholic direction. His Act of Uniformity in March of 1604 expressed his own deeply held convictions that there could be no king without bishops, and no bishops without a BCP.

Charles acceded to his father's throne in 1625. He upheld his father's emphasis on the divine right of kings and the necessity of bishops and a BCP. He believed that at his coronation he had become a sacred person, "ordained of God", who was accountable to God alone for the stewardship of his kingdom. Parliaments and Puritans were of no consequence to him, for he had his divine mandate. But the very prelates he was sworn to uphold prophesied a future that did not suggest such a favored position. John Donne, poet and Dean of Saint Paul's Cathedral, was the first to preach before

the new king, and chose as his sermon topic the theme of martyrdom. Donne ended his sermon saying: “The last thing Christ bequeathed to thee was His blood...refuse not to go to Him the same way too, if His Glory require that sacrifice of thee.” At Charles’s coronation, the Bishop of Carlisle preached on the text “Be thou faithful unto death, and I will give thee the crown of life.”

Charles also favored William Laud, who eventually became the Archbishop of Canterbury and supported Charles’s belief in his divine mandate to the absolute rule of his subjects, even as the Archbishop exercised his absolute rule over his flock. Laud’s ‘catholic’ leanings and over-zealous punishment of any who disobeyed him, was a major part of the growing dissent against bishops and kings that led to the English Civil War. Laud would also precede the king in martyrdom.

Charles’s father had often quarreled with Parliament, but James also knew when he had to give in, or at least appear to be obliging. Unfortunately, Charles did not have the same survival skills of his father. His quarrels with Parliament began as soon as he took the throne; and in 1629 Charles dissolved Parliament determined never to call upon it again. Eleven years later, Charles was bankrupt over two disastrous and unnecessary wars with Spain and France and a rebellion in Scotland. He called for the Parliament’s return, only to have the ‘Long Parliament’ as it came to be known, continue past his execution into a Commonwealth free of both monarch and established church. Charles’s troubles had come to a head in 1637 when he and Archbishop Laud had determined to bless the Presbyterians of Scotland with episcopacy and with a new Prayer book—neither of which the people of Scotland wished to receive. This Scottish rebellion was soon nicknamed “the Bishops’ War’ and three years later the Scots were invading England, soon joined by Parliament-supported troops. Civil War broke out; the King fled the city of London, and was on the run until captured by the Scots in 1646. The King remained in captivity, with an occasional escape, until Oliver Cromwell and his “New Model Army” disband Parliament in 1648 and have the king under their direct control. Cromwell is determined to have the king tried for treason, a mock trial is conducted. The king was finally executed a year later.

During the Civil War, all that the king upheld was gradually taken away, his family went into exile on the continent, his close followers were either killed in battle or imprisoned, and several were executed. The year 1645 began with the execution of Archbishop Laud and the demolition of the Church of England ‘by root and branch.’ At Westminster Hall a convocation of clergy was summoned that abolished all cathedrals and Episcopal sees, evicted nearly all the Anglican clergy from their livings, and made the Book of Common Prayer illegal. To possess a BCP was a civil offence punishable by fine, and to attend a service in which the BCP was used was punishable with imprisonment. These divines were divided amongst themselves in both piety and politics—some were presbyterian in government while others were congregationalist, some held strict Calvinist beliefs while others were Anabaptist or worse. But all were in agreement that the established church had to be destroyed, along with anything else that tended towards Popery or aristocracy. The *Westminster Directory* (1645) replaced the BCP, and chaos replaced the established church.

#### THE *EIKON BASILIKE* AS BOOK AND AS ICON

As I have already mentioned, the *Eikon Basilike* went through 32 editions into the reign Of Charles II. Since Nashotah house does not possess an original, I have used the Folger Library Incunabula listing, and the annotated modern printing of the second issue of the first edition of 9 February 1649, as edited by Philip Knachel (Cornell University Press, 1966).

The first edition was actually sold at Charles’s decollation on 30 January! This first edition was printed by Richard Royston, who had begun printing the text in early December, but was discovered and arrested. Although all his printed materials and type were confiscated, he was still able to

produce his edition on the day of the beheading. Other printers, such as William Dugard, foolishly printed their names on the frontis and were also imprisoned. Parliament passed a stringent law in May of 1649 against publishing, selling or owning a copy of the book. But numerous new editions poured out of the presses in both England and on the continent. By 1660 there were twenty foreign language editions of the book.

There are many variations in the thirty-five English editions. For example, William Dugard's first printing included an *Apophthegmata* of additional materials attributed to King Charles. Before the end of the year, all the 'later' editions were prefaced by an engraving by William Marshall of the martyred king at prayer. Although most of these early editions were unbound octavo volumes selling for the high price of two shillings to three shillings and sixpence, they were in high demand. By 1650 one could buy quarto size editions on good paper and bound in leather for five shillings.

Parliament's attempts to stop the printing of these volumes soon went to desperate measures. The printer Richard Royston was imprisoned again for his later printings of the book, and John Bradshaw threatened him with severe punishment if he did not claim that he knew that King Charles had not written it. He refused. Oliver Cromwell asked the poet John Milton to denounce the book, and Milton did so in a book entitled *Eikonoklastes*, which he published a year later. Rather than discount the king's authorship, Milton fashioned his book as if it were a cross-examination of a deceitful defendant at a trial. Milton replies to every statement in the *Eikon Basilike* with a counter-response that calls into question both the message and the messenger. He implies that the king did not write it, but more importantly, he ridicules the very concept of monarchy, divine right, *etc.* as follies that should have been demolished like idols at the Reformation. Milton's prose was turgid and his book never claimed an audience.

Who then did write the book? A discovery in 1690, during the reign of William and Mary, actually brought suspicion to the King's authorship. The third Earl of Anglesey [d. 1686] had left a large library at his death, which his inheritors wished to sell. The auctioneer, a Mr. Millington, came across an edition of the *Eikon Basilike* which had marginal notes in the late earl's hand that said in 1675 Charles II and the Prince of York informed the Earl that "the *Eikon Basilike* was none of the said king's compiling, but made by Dr. Gauden, the Bishop of Exeter." Although the original citation was lost, a visitor to the library transcribed the marginalia but feared to show anyone until James II had fled the realm. In 1690 a third edition of Milton's *Eikonoklastes* was published that included the transcription. A storm of controversy ensued. Both sides ransacked archives and interviewed living witnesses to support their position.

Ultimately, the King's authorship was vindicated. Major Huntington, the Parliamentarian commander at the battle of Naseby, reported that he had returned to the King chapters of a book that the King was writing there in 1645. William Leverett, the King's page at Newport, attested that he saw the King diligently working on a manuscript during his imprisonment there. Royston also stated that he had received the manuscript directly from the King's hands at Whitehall a few weeks before his death.

Francis Madan, in "New Bibliography of the *Eikon Basilike*", [Oxford Bibliographical Society, new series III (1950), pp. 9ff] has done an exhaustive study of this issue and has come to the conclusion which is now generally accepted: both sides were partially correct. In 1642, as he fled London, the King had said he would defend himself in a treatise. What he had written from 1642 to 1645 was seized at Naseby. While he was resident at Holmby he was seen to be constantly writing—and the majority of chapters in his book refer to Holmby. In August of 1647 while imprisoned at Hampton Court the king compiles what he has written, including the portions seized in 1645, and gives the

manuscript to the royalist Edward Simmons who takes it to Dr. John Gauden to edit. In December of 1647 the King escapes to the Isle of Wight and Gauden gives his edited version to the King. Gauden, however, has a transcript of the edited version and proceeds to compose a more erudite and “sanctified” version. In October of 1648 the King, now held captive in London, agrees to the acceptance of Gauden’s version. The King then hands it directly to Richard Royston on 23 December 1648 to be printed.

What are the contents of this book? It consists of twenty-eight chapters, each including an autobiographical reflection by the King on the circumstances in which he finds himself, and ending with a prolonged prayer. It is organized chronologically.

Chapters 1-5 [1629-1640] discuss his relations with Parliament

*e.g.* “O Lord, set bounds to our passions by reason,  
to our errors by truth,  
to our seditions by laws duly executed,  
and to our schisms by charity; that we may be,  
as Thy Jerusalem, a city at unity in itself.” (p. 19)

Chapters 6-20 [1641-1645] discuss his exile from London, his family’s distress, and the beginning of the civil War. Chapter 16 is extremely painful to read, for it relates to Laud’s death and the end of the BCP and bishops

*e.g.*, “I do not think my kingdoms so considerable as to preserve them with the forfeiture of that freedom which cannot be denied to me as king because it belongs to me as a man and as a Christian, owning the dictates of none but God to be above me, as obliging me to consent. Better for me to die enjoying this empire of my soul, which subjects me only to God so far as by reason or religion He directs me, than live with the title of a king . . . but not in truth.” (pp. 25-6)

Chapters 21-28 narrate his defeats, his capture, and meditations on his impending death

*e.g.*, “As good ends cannot justify evil means, so nor will evil beginnings ever bring forth good conclusions, unless God, by a miracle of mercy, create light out of darkness, order out of our confusions, and peace out of our passions.” (p. 128)

Perhaps as important as the text, the icon of the king found in the editions after 1650 brought about deep reactions from its viewers. The image evoked strong reminiscences of the woodcuts from *Foxe’s Book of Martyrs*, which had graphically portrayed the pains of those Protestants who had been martyred during Mary I’s reign, and paralleled them to narratives of the martyrs of the Early Church. The icon showed the king as a martyr for both his faith and his position.

- Charles kneels before an altar in his chapel, his right foot on the earth
- His earthly crown, representing earthly splendor, is cast aside; inside the crown is the word *vanitas*, or vanity
- On the altar is an open Bible which reads “I have hope in your word,” and beside him is a collection of Christian treatises
- Charles looks up to Heaven, bathed in a ray of light as he says, “My hope is in Thee”
- He sees God’s reward, a crown of eternal glory
- Outside the chapel is a gathering and malevolent darkness
- A solitary rock dashed by waves stands immobile and triumphant, to represent the king’s steadfastness in the midst of troubles

- In the left foreground two palm trees are steadfast in spite of heavy weights, to represent that his trials have developed his noble character

Most important of all, Charles holds Christ's crown of thorns, which encircles *gratia*, or God's grace. The Royalists wished to portray the king not only as a martyr for the causes of monarchy and church, but even more as an imitator of Christ's own self-offering on the Cross. Charles was an *alter christus*, an image of Jesus Himself, following his own *Via Dolorosa* after his own Lord. If one looks backwards through the twenty-eight chapters of the *Eikon Basilike*, there is a remarkable parallel between King Charles and Our Lord's Passion, *e.g.*,

- Divine mandate—Jesus at his baptism, Charles at his coronation
- Sacred Person—Jesus as the Son of God, Charles as God's representative
- Care of the sick—Jesus heals the lepers, Charles cures the 'King's evil'
- Betrayal—Judas betrays Jesus, Charles is betrayed by his nobles
- Mock Trial—Jesus before Sanhedrin, Charles before an illegitimate court
- Suffering at the hands of sinners
- Unjust execution and death
- Victory over suffering
- Worldly power overcome by apparent weakness; a reversal of worldly values

Andrew Lacey, *The Cult of King Charles the Martyr* (London, 2003), summarizes this icon of Charles as *alter christus* by saying: "Despite, or indeed because of, the repeated upheavals of the period, a political theology based on patriarchalism and divine right remained relevant and resilient amongst large sections of the British community well into the XVIII Century. This process of image making was made easier because of Charles's own identification of himself as a martyr for Church and settled government, and through the publication of the *Eikon Basilike*." (p. 1)

#### CONCLUSION

King Charles was hurriedly buried at Windsor; his chaplain was forbidden to use the BCP Office or to offer any prayers on the King's behalf. Charles II had royalist supporters who attempted to reclaim the kingdom in 1650 but they were defeated by Cromwell's troops. Only after Cromwell's death did members of Parliament come to the exiled son of Charles I and request that he return to be restored as monarch. He returned in triumph in 1660 to a country tired of the excesses of the Commonwealth's dictatorial rules and lawless ways, and the confusion of unrestrained impresarios of religion. As both his father and grandfather had done, he listened to the complaints of Puritans and Separatists who wished to abolish bishops and prayer books; and like them he ignored their pleas, restored Episcopal government, and emplaced a new and improved Book of Common Prayer.

In his Act of Uniformity which authorized the BCP 1662, he included a new date in the Calendar: 30 January, now recorded as the feast of King Charles the Martyr, and the BCP required that on this day in every parish church in his realm, special offices of Morning and Evening Prayer should be celebrated. This remained an essential part of the 1662 BCP until 1859, when Queen Victoria no longer required the performance of the State Services on 5 November [Gunpowder Plot], 30 January [King Charles I], or 29 May [Restoration of Charles II].

The omission of the 30 January date did not end the cult of the martyr king. When Charles's grave was opened in 1813, his body was found to be incorrupt and smelling of roses. Even from the day of his beheading, many devout persons had taken bloodstained cloths or bits of his clothing to remember the martyred king. In 1894 a society was founded "under the banner of the martyr-king . . . to include intercessory prayer for the defense of the Church of England against the attacks of her enemies. . . ." Saint Charles, pray for us!



***Sermon Delivered at the XXVII Annual Mass***  
**by the Select Preacher, The Rev'd Canon W. Gordon Reid,**

The Rector of S. Clement's, Philadelphia  
at Grace & Saint Peter's Church, Baltimore

on the CCCLXI Anniversary of the Royal Martyrdom, Saturday 30 January 2010

I was baptized, confirmed, ordained Deacon, and ordained Priest in the only Diocese in the world founded by King Charles the Martyr, the Diocese of Edinburgh. And at the age of 17, I joined the Scottish branch of the Royal Martyr Church Union at a service in Saint Mary's Cathedral in Edinburgh, in the Chapel of Saint Charles, whose altar frontal is embroidered with the arms of King Charles. So I have always been happy to observe today's Feast, and for several years, when I lived in London, used to attend the High Mass on 30 January in the Banqueting House in Whitehall, where the King was beheaded.

The Society of King Charles the Martyr and the Royal Martyr Church Union have at times been ignored by some of our fellow Anglicans and even disliked or despised. Why? Because, it has been maintained, they are full of reactionaries, people who venerate King Charles because he was also a reactionary who wanted to maintain monarchical rule and keep the common people down.

If this were true, it would be a serious charge, especially here in the United States, where your ancestors fought hard to throw off the tyrannical role of King and nobles and established a form of democracy, deeply flawed at the time, but one which has evolved into a system which tries at least to guarantee for all its citizens "life, liberty, and the pursuit of happiness".

But in fact nothing could be further from the truth. Charles did indeed believe in the Divine Right of Kings, but he held that this was not a political business but a religious vocation. He took very seriously the fact that at his Coronation he was solemnly anointed by the Archbishop of Canterbury and clothed in a dalmatic, the garment of a Deacon, the servant of the Church. And his whole reign was characterized by his heartfelt attempts to maintain the Church of England and its divinely given episcopate. And he encouraged Archbishop Laud in his efforts to restore episcopacy as the proper ministry in the Church of Scotland, which had been hijacked by Calvinists.

Again, there are critics who say that episcopacy is tyrannical and a far better system of Church government is by presbyters and elders, all of whom are equal ministers of the Gospel. Charles would have scorned this, and his view was justified when, in the reign of his son, Oliver Cromwell succeeded in banishing the King and expelling the priests from the parish churches and replacing them with Protestant ministers. Then, with their willing help, he ruled England and Ireland with a cruelty and savagery that would put later Cromwells like Stalin and Hitler to shame.

Last week on 25 January, which most of you I am sure think of as the Feast of the Conversion of Saint Paul, Scots all over the world celebrated the Immortal Memory of their national Bard, Robert Burns. The further from home we Scots get, the more fervently, it seems, we celebrate Burns.

Now Burns was a strange mixture: He was a persistent adulterer, and a pretty consistent drunk. He also despised the Church and its ministers for what he saw as their hard-hearted Calvinism and smug Calvinistic certainty that they were among the few saved, elected by God for Heaven, while the rest were bound for Hell. Burns's best condemnation of this Pharasaical religion is shown in his poem, 'Holy Willie's Prayer' which I commend to your attention. I will quote just one verse of it here

where Burns puts words into the mouth of Holy Willie (a well-known self-righteous elder of the Kirk), words by which he condemns himself:

“O thou wha in the heavens dost dwell,  
Wha, as it pleases best thysel’,  
Sends ane to heaven, and ten to hell,  
A’ for thy glory,  
And no for ony guid or ill  
They’ve done afore thee!”

There you have it—pure double predestination, to heaven (the chosen few) or hell (the vast majority). Burns would have none of this. He had to go to the Presbyterian Church of Scotland, but in his heart he was a Jacobite, still mourning the demise of the Stuart Kings, as many of his poems show, though he had to write with caution, lest he lose his government job as an exciseman. But Burns was a supporter of the old Stuart line, not for any theoretical reason, but because he believed Scotland had been happier in their days than when ruled by Puritanical Hanoverians. Burns had a healthy disregard for rank, as is seen in his poem ‘A man’s a man for a’ that’.

“The rank is but the guinea-stamp  
The man’s the gowd for a’ that”.

He saw through worldly rank and honors to the heart of things, where a man’s greatest calling is to love and serve his fellow men. Which brings us right back to King Charles. In rank and distinction, he could not be further removed from the rough Scottish ploughman Robert Burns. But in sentiment and belief, they were Christian brothers. Listen to some of the things King Charles said at his trial.

“I do stand more for the liberty of my people than any here that come to be my pretended judges.”

And again:

“It was the liberty, freedom and laws of the subject that ever I took—defended my self with arms. I never took up arms against the people, but for the laws.”

And again:

“For the charge, I value it not a rush. It is the liberty of the people of England that I stand for. . . I am your King, that should be an example to all the people of England for to uphold justice, to maintain the old laws.”

Charles saw his vocation, his calling, as coming from God, as laid upon him at the anointing in his Coronation. And that vocation was to give himself in the service of his people. He saw the greed and lust for power there was in Parliament and he opposed it. He saw in particular that those who opposed the Church of England and its Bishops were narrow, bigoted Puritans who would restrict the liberties enshrined in Magna Carta and the unwritten laws of England by imposing the rule of the Bible, harshly interpreted by those who were sure they were God’s elect.

The King’s last words are well known. Put together they make his sanctity very clear. Just before he was beheaded, he said:

“I die a Christian according to the profession of the Church of England.”

“I have a good cause, and I have a gracious God.”

“I go from a corruptible to an incorruptible crown.”

Now all this may well be true, but what has it to say for us here today in the United States? Well, there are forces abroad in our Church, which resemble the narrow Puritans who brought King

Charles down. The Episcopal Church has been losing people in two directions, and both of them are quite foreign to the Anglican Church for which King Charles gave his life.

Some are leaving for the Roman Catholic Church because they are distressed by the ever widening breadth of belief that is being allowed in The Episcopal Church. They are attracted by the seemingly impregnable fortress of belief imposed upon that Church by a Papacy which is more centralized today than it ever has been. They want the security of authoritative pronouncements on every doctrinal and moral question.

Then there are those who have left to form continuing Churches. They too have come to the end of their patience with The Episcopal Church's permissive and liberal tendencies. They want churches where they can be sure that all their fellow members believe the Faith in the same way as they do.

But how I wish that both groups would have more trust in God and more of the fighting spirit of King Charles and stay on in the deeply flawed Episcopal Church (and, for that matter the deeply flawed Church of England). The Anglo-Catholic movement was raised up by God in the XIX Century at a time when the Church of England was in a dreadful state. It was Erastian, Protestant, dreary, and dull. But the Oxford Movement and the next generation of ritualists fought through thick and thin and through much persecution from Bishops and the courts, to transform the whole Church of England. And they succeeded to a large extent.

The outward appearance of almost all Anglican churches is now transformed in a Catholic way; every revision of the Prayer Book of 1662 has been in a more Catholic direction. Bishops are no longer regarded as ministers of state, but as successors of the Apostles (even if we sometimes have a suspicion that some of them are descended from Judas Iscariot).

I'm sure that our brethren who have left the Anglican Church for Rome or the Orthodox or the Continuing Churches think they are making a stand for the pure Gospel of Jesus Christ. But you know, they are chasing a fantasy: there has never been a pure Church. There has never been a time when the church was not full of a variety of interpretations of belief and morals. And the Churches which achieved such purity of faith and morals were later judged by the larger Catholic Church as heresies, Churches such as the Donatists, the Manichaeans, the Cathars, the Calvinists, the Mormons, the Jehovah's Witnesses, and even the Lefevrists.

This side of the grave we shall never have a pure Church, and we should not want one. We forget that Saint Paul said: "Now abideth faith, hope, and charity, these three, but the greatest of these is charity." It is no use having a pure faith if you have no charity. But Paul also said: "Charity covereth a multitude of sins", and I see little charity in the increasingly authoritarian nature of many Churches. Many such systems treat the lay faithful (and the priests too sometimes) as simple minded children who have to be spoon-fed, or else they will get things confused. That was Cromwell's attitude. But the attitude of King Charles and of all authentic Anglicans was that the Church was a wide, human construction which was by no means always pure and holy. Charles never wanted the Church of England to be exclusive. And to go back to Robert Burns for a moment, I am sure that if he had discovered The Episcopal Church, he would have been drawn by its opposition to both Calvinist and Romanist authoritarianism. There, perhaps, his real Christianity might have had a better chance to flourish.

Be that as it may, in both Burns and King Charles there was a deep-seated Christian love for the people, the common man, and a distrust of pride of position. Charles knew he was chosen by God, but he also knew he was chosen not for privilege but for service of God's people. And in this he most resembles our Lord Jesus Christ. Jesus also knew he was the chosen one of God, the Messiah of Israel. But he clung to neither his heavenly nor his earthly pedigree. Saint Paul says, "Being in the form of

God, he counted not equality with God a thing to be grasped at, but humbled himself, being born in fashion of man”, and the title Jesus used most about himself, as we see in the Gospels, is not “Son of God”, and not “Son of David”, but simply “Son of Man”.

It was Jesus, the Son of Man, whom King Charles was imitating when he said he was the servant and defender of the people of England. And it was Jesus the Son of Man and the Suffering Servant of God whom Charles imitated when he stood bravely on the scaffold, his own Calvary, and pardoned all who had condemned him to death. As he lay prostrate to receive the final blow from the headsman’s axe, He surely heard in His Soul the words of Our Lord to the penitent thief: “Today you will be with Me in Paradise”,

*[CANON W. GORDON REID is the product of, and has served, the Scottish Episcopal Church, the Church of England and under it the C of E in Europe, i.e., the Diocese of Gibraltar, and most recently, The Episcopal Church, once he became Rector of S. Clement’s, Philadelphia in 2005. After theological studies at Keble College Oxford and Cuddesdon, he served as curate in Edinburgh’s Saint Salvador’s and as a prison chaplain, and taught New Testament and Moral Theology at Salisbury’s Theological College, returning to Edinburgh’s S. Michael and All SS. before his appointment as Provost of Inverness. Then he was appointed Archdeacon of Europe and Vicar-General to the Bishop of Gibraltar, in which position he was Archdeacon of Milano and Malta and Canon of Gibraltar. On the back cover of the Dec. 2010 SKCM News, he is seen accoutred in the distinctive blue mozzetta of a Canon of Gibraltar. After twelve years in that Vicariate, working out of a London office with a staff of six, he came to the States and took up his present position. He has a long association with the Society, having preached for the British Society on 30 Jan. 1987 at S. Gabriel’s Warwick Sq. Canon Reid is now a member of our American Region.]*

## **“Remember!”**

### ***Sermon Delivered at the XXVIII Annual Mass***

**by the Select Preacher, The Rev’d Dr. Richard Cornish Martin, SSC, O L,**

Sometime Rector of Saint Paul’s Parish, Washington DC,

at Saint Paul’s, K Street

Saturday 29 January 2011, Anticipating the CCCLXII Anniversary of the Royal Martyrdom

*“Jesus said, ‘but he that endureth to the end shall be saved.’” Saint Matthew 10: 22*

Many Anglican Christians delight to commemorate Charles Stuart, King and Martyr as we do this day . . . as he gave his life in the cause of Christ and his Church, particularly the Church of England. His defense of the *via media* was such that he was included in the calendar of saints in the 1662 Book of Common Prayer. For members of the Society of King Charles the Martyr, much has been heard and learned about his life, and research continues. In addition to research articles and books, the Society’s publications include sermons and articles year after year. One of the purposes of the Society is to promote knowledge of Charles, King and Martyr. As much as we would desire official recognition in the calendar of TEC, as in some other Provinces of the Anglican Communion, our mission and witness are to continue to celebrate and commemorate the day of his martyrdom, and to share knowledge and understanding furnished by scholars and teachers. We can but rejoice that there are celebrations in many churches of the Anglican tradition, an increase in his shrines, and of his appearance in stained glass.

He was a king by heredity, that was a given. But he was a Christian by commitment and a martyr by fidelity and obedience. One may question his kingship, but he is honored as a pious Christian, devoted to his family, and of importance to us, his defense and championship of the Anglican tradition over Puritan innovations and pressures.

He contended for the good of the realm and the liberty and well-being of the people as he understood monarchy, and his particular vocation. He contended for the Church of England, in terms of the Faith, the sacramental system and the apostolic ministry. Thus we would say he tried to live a life of personal holiness and devotion. And he gave his life in defense of the Church and Apostolic Succession and episcopacy.

What has struck me as I see pictures of Charles, stained glass of Charles, and reread about him, is a word he used at the end—the simple word, ‘Remember’. When I ponder that word, I realize it is not the way we use it, remembering as a psychological act of the human mind, but in its Hebraic and New Testament sense, captured by the Greek word, *anamnesis*. It is bringing the past into the present as a living and dynamic reality in which we participate. This is particularly true in our celebration and understanding of the Eucharist. Thus to remember is an active sharing and participation. It is a call to action, to involvement, to mission.

### Remember!

We honor Charles best, and many others like William Laud, if we too are willing to champion the cause of classic Anglicanism in our day against the onslaught of what I term, “the new religion”, which produces diluted and decaffeinated expressions of faith, morals, worship, and ministry. The battle for Scripture, for the Gospel, for the Catholic Faith and Apostolic ministry, calls to mind at least two questions. Do we have a Faith worth sharing, and a Church worth joining?

Or in the context of Charles and that vast number of martyrs, are the Faith and the Church worth dying for? We may get bogged down in issues, but *the* question is “what think ye of Christ?” The ultimate issue is all about God. We claim that the Scriptures contain all things necessary for salvation; that the bible is the Word of God written, and that through the Scriptures we meet Christ as the living Word of God—incarnate, crucified, risen, ascended, glorified. The living God is named, Father, Son, and Holy Spirit, not by functions. The creeds express the faith of the Christian community. We encounter the living Lord in and through His sacraments. Do we have a faith worth sharing? The whole faith, the true Faith. Christianity is not true because it is Christianity, it is true because it is true. Jesus Christ is the Way, the Truth, the Life. No one comes to the Father but through Him. The faith professed and the faith lived are salvific, life changing, and life transforming. A faith worth sharing is lived, and life lived in the spirit enables one to grow into the fullness of the stature of Christ. And we would say that the Faith is contained in the Scriptures, professed in the Creeds, celebrated in worship, and lived by disciplined lives of those who daily take up the Cross. For the way to new life is the way of the Cross. A faith worth sharing is a faith worthy of martyrdom. The full Catholic faith when truly lived, produces saints and oft times, martyrs. In every generation faithful Christians have sacrificed and died for Christ Jesus. It is still true that the blood of martyrs is the seed of the church—whether that be giving of life, or suffering, persecution, and harassment.

### We are called to Remember.

Do we have a Church worth joining? The Church is the mystical body of Christ, into which we enter through the waters of baptism. The Church is the community of the faith and of the faithful. It is a community of love. The Church is a hospital for sinners, the arena of judgment and mercy, of conviction and forgiveness. The Church is in the business of forgiveness. Christianity is all about love, unconditional love. God declared his love for us in that Christ Jesus, while we were yet sinners: Christ died for us, and paid our sin debt in full. It is in the local parish church that people need to find God and a deeper knowledge of Him. I believe that where a parish is committed to its Anglican identity, to proclamation of the Gospel with power and conviction, to a full-blooded and vigorous Catholicity, where the people and the building are soaked in prayer, where sorrows and joys are shared, and lives are changed and transformed,—

there is a church worth joining. John Keble once said that if the Church of England were apostate, you would find the Faith in Hursley, his parish. He went about the Lord's business.

Remember. That is our witness.

Years ago there was an Episcopal lay evangelist, Gert Behanna. Gert was from an affluent family, raised in privilege, and spent most of her life agnostic and alcoholic. But one day she was converted, she became a Christian, and she began a tremendous evangelistic ministry. An old friend of many years met her and was astounded, and said, "My God, Gert, what has happened to you?" And Gert Behanna replied, "*My God* has happened to me!" The outward and visible ought to express and demonstrate the faith worth sharing in the church worth joining. That is they declare and express theological truths, just as a changed life witnesses the power of God in Christ Jesus.

Remember!

We must not forget that King Charles died in defense of episcopacy of Apostolic Succession of the Bishops. Anglicans have always defended and commended the Catholic ministry as an expression of the fullness of the Faith. It has been our gift for the unity of the Church. We would want to say that the institution, the office, the Order. are what are important. So we are careful to preserve the succession. But what of the Apostolic Success? That is, who occupies the Episcopal office? Do we elect holy men of God? Do we elect men who believe in the fullness of the Faith and the authority of the Word? Do we elect true guardians of the great treasures of the holy Tradition? Is such a ministry worthy of martyrdom? What of the ministry of the Church, from top to bottom?

Remember!

A faith worth sharing and a church worth joining do not come easily and cheaply, but at a terrible price. Truth is costly. Discipleship is costly. Apostolic leadership is costly. But Jesus has already paid, and in every generation, faithful men and women have shared, even unto death. By our devotion, teaching, and active witness, we call for the revitalization and renewal of the Church.

Thus, remembering Charles—let us actively Remember!

*[THE REV'D DR. RICHARD CORNISH MARTIN, SSC, born and raised in Philadelphia, earned the B.A. in Science at Penn State Univ., the M.Div. at Episcopal Theological Seminary, VA, and the D.Min. from Howard Univ. He held chaplaincies at Penn State and GWU, positions as rector of S. George's and of S. Paul's K St., Washington DC, of Advent, Boston (interim), at S. Thomas 5<sup>th</sup> Ave. NYC, and served at S. Timothy's, Raleigh NC. Fr. Martin has long served as American Region Superior of the Society of Mary, and as a Trustee of Nashotah House. He founded and is convenor of the forum, 'Anglo-Catholic Rectors' and belongs to Societas Sanctis Crucis, the priestly fraternity.]*

## ***Charles Stuart Revisited***

**A Sermon Preached by The Rev'd Donald H. Langlois**

at The Church of the Reconciliation, Sun Lakes, Arizona

on Sunday 30 January 2011 (the Fourth Sunday after the Epiphany)

Politics seem ever with us. This is the time of year for presidential State of the Union addresses and the replies by the opposing political party. But it is not the State of the Union address by our president last week which causes me to be in a political mood today. Certainly whatever was said last Tuesday has been hashed and rehashed countless times already. To be honest I'm not sure I remember much of what was said by any of the speakers, and I heard all three. In fact, this State of the Union address sounded very much like those which had gone before by previous presidents in previous years.

No, today is something else. Today is an important day for Anglicans. But if you check your bulletin, you will not see any name at the top other than this being the Fourth Sunday after the Epiphany. This is my error. In fact I'm surprised I made this mistake, but it ties in to what I have to say today. In preparing today's bulletin, I failed to note on our Churchman's Ordo Kalendar in small type the parenthetical words "Comm. Beheading of Charles I. K.M. 1649". Yes, today is the Feast of King Charles the Martyr. Usually, this day has been printed in red; this year it is in green. This is perhaps because King Charles is being *commemorated*, or perhaps because The Episcopal Church still refuses to add Charles Stuart to its kalendar after many years of efforts to make it so. This is ironic, as Charles Stuart is the only person officially canonized by the British Parliament, and his life and death had a profound effect upon there being an Episcopal Church. However, while he is honored with specific propers for his day in Anglican churches around the world, including Britain, powers in The Episcopal Church have steadfastly refused his commemoration. Not that it matters much these days. Thus it was that this day slipped by me when setting up the bulletin for today. But, thinking about it, it is perhaps appropriate that I made this omission, because it forced me to take another look at Charles Stuart.

Charles Stuart tends to get a bum rap from Americans because of his belief in the divine right of kings. Simply stated, "The divine right of kings is a political and religious doctrine of royal and political legitimacy. It asserts that a monarch is subject to no earthly authority, deriving his right to rule directly from the will of God." While this notion was popular with the Tudor and the first two Stuart monarchs, it resulted in a clash which led to a civil war during the reign of Charles I. This ended with the murder of Charles Stuart by the forces of Oliver Cromwell. Every attempt to add Charles Stuart to the kalendar of The Episcopal Church has been rebuffed by an appeal to his political views which were seen as un-American. This is too bad.

Although 362 years have passed since the beheading of King Charles I, interest in him has not waned. Books continually appear about him, such as the book by Richard Cust entitled *Charles I: A Political Life*. In her review of this book, Pauline Croft presents the conflict between dealing with Charles Stuart from his political and religious sides. She writes, "Charles I (1600-1649), King of England, Scotland and Ireland, has always been a problematic monarch for historians. Upright, well educated, deeply religious, monogamous and profoundly conscious of his duty, Charles Stuart in many ways seemed to possess all the qualities of an ideal ruler. Yet his misguided policies triggered a disastrous civil war in each of his three kingdoms and he remains the only British king to have been tried and publicly executed by a court claiming to act in the name of his people." This sums the situation up quite well. Politically few will give his rule a passing grade, although that is nothing new for politicians. Our concern, however, is his religious influence.

Quite simply Charles Stuart died because he refused to change Anglicanism by removing bishops and making the Church of England just another Protestant sect as was common in Europe and in Britain in those days. Charles revered his father, James I, and considered him a model king. "Yet," as Pauline Croft notes, "his youthful experience of politics was limited; he lacked self-confidence and was dangerously prone to categorize any criticism, however loyally meant, as opposition." He had a loathing for Puritanism, which, as far as he was concerned, was little better than rebellion. Yet, he had his faith. He found his strength in his faith, and his faith was strong enough to cause him to refuse to compromise even when it came to saving his life. How many of us would die before accepting modifications to our religion, for the Puritans felt they were just as Christian as was Charles?

This brings me back to this whole matter of separation of Church and State. We all know, I hope, that the often repeated phrase “separation of Church and State” is not in the U.S. Constitution. It is annoying to hear or read people claim there is a constitutional right of separation of church and state. The First Amendment to the Constitution of the United States begins by saying, “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” Since the majority of the framers of the Constitution were Anglicans, they no doubt wanted to avoid any kind of established Church in this country like there was in England, but could they ever envision the extent to which this amendment has been stretched over the years? I don’t think so.

Certainly there was no thought to creating a religion-less, a Godless society in the U.S.A. One has only to note the repeated references to God in our national documents to see that this cannot be so. Indeed, state constitutions continue along this same line. For example, the Preamble to Constitution of the State of Arizona says, “We, the people of the State of Arizona, grateful to almighty God for our liberties, do ordain this Constitution.” (Drafted in 1911. Arizona entered the Union in 1912.)

So where does this leave us? One thing in passing is to note, that whereas Charles I believed his authority came from God, this is exactly where the framers of the U.S. Constitution saw the people of America deriving their authority. What American doesn’t know these words: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness”? The rights we hold as Americans do not come to us by the vote of Congress or the exercise of power by the president. We hold these rights as coming to us from God. As Americans, and as Anglicans, we have an obligation to practice our religion every day of our lives, or, as it is said in the *Sursum corda*, “at all times, and in all places.”

Although our kalendar does not officially commemorate Charles Stuart, King and Martyr, it is interesting to note how appropriate the propers are for this day. In today’s Collect, we prayed, “O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord.” We know that Charles spent the hours before his death in prayer, and we can well imagine this being amongst the prayer book prayers he would have prayed. As he lay prostrate before the headsman, his head on the block, he would have known that “we cannot always stand upright.”

And so it was on this day in the year of Our Lord 1649, that King Charles I was martyred. As noted in the British book *The Cloud of Witnesses: A Companion to the Lesser Festivals and Holydays of the Alternative Service Book 1980*, “Charles might have kept his head and his throne had he been willing to accept a reconstitution of the Church of England along the lines of Scottish Presbyterianism. Charles died, wholly at one with the ethos of the church that nurtured him and which he loved more than life itself.” While it is recorded that his last words were, “I die a Christian, according to the profession of the Church of England, as I found it left me by my father. I needed not to have come here; and therefore I tell you, and I pray God it may not be laid to your charge, that I am the Martyr of the People” (*Famous Last Words*, comp. by Jonathon Green), it has been said that Charles’s last word was, “Remember.” And this we can do as Anglicans, as we exercise our rights as citizens of these United States, to combat secularization and to maintain true religion and virtue by **remembering** the sacrifice of Saint Charles the Martyr.

*[THE REV'D DONALD H. LANGLOIS served as a priest in the dioceses of Rochester, Long Island, Eau Claire, Springfield, and Arizona before his retirement in 2008. Father Langlois has also worked as a professional librarian. He and his*



wife Ullrike have two sons, Stephen and Eric. His mother, the late Eleanor E. Langlois, was the American Representative, S.K.C.M., U.S.A. Branch, 1972-87.]

## ***Sermon Delivered at the Annual Mass of the Tennessee Chapter***

**Preacher, The Rev'd Deacon John David Edward Milam**

at the Church of Saint Peter, Columbia TN, Saturday, on 29 January 2011

Anticipating by One Day the CCCLXII Anniversary

of the Beheading of King Charles the Martyr

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

As we commemorate the Feast Day of Charles, Blessed King and Martyr, as members of our Society, let us take Charles's devotion to Our Lord and Savior Jesus Christ as the example of highest loyalty to His Church by the ultimate sacrifice that we, in this earthly body, may offer in emulation of that greatest sacrifice, which transpired on Calvary.

Imagine, my friends in this Tennessee Chapter of the Society of King Charles the Martyr, if you will, a great and powerful land, torn apart in violent dispute. Picture a mighty people, who, although they possess literal kinship, near cultural inheritance, and commonality of language, are at an extreme odds in a cultural war with themselves. They are in chaos, they are at the opposite of peace and order and beauty within themselves. *Extreme political rhetoric* has propelled itself into armed warfare among brothers. Both sides of the conflicting opinion believe that they are so correctly ordained in their convictions, that uncounted lives are lost in terror for the very pursuit of an 'honorable Christian resolution' to a disagreement. Through the ages, this is so often the product when religious hyperbole and extreme dogma are injected into the political arena, when peaceful intellectual discourse could otherwise suffice, over and over again. Most assuredly, I pray that I am not speaking of the impending future of this land, but I am alluding to the history of two remarkably devastating and, in my opinion, avoidable, events which ultimately claimed the sacrifice of two of the greatest servants of our greatest of all sacrificial lambs, Jesus Christ Our Lord. I am referring to the sacrifice of the Blessed Charles the Martyr as the result of a tragic trail of events during the English Civil War, and I am referring to the loss of the Right Reverend Leonidas Polk, who was once priest of this very parish, Saint Peter's, Columbia, Tennessee.

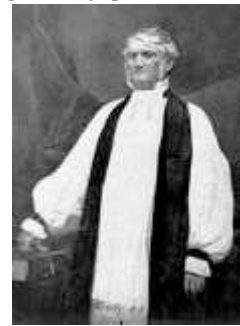
The spiritual kinship of these two figures, Saint Charles, King and Martyr, and Polk, 'The Fighting Bishop', offers tremendous inspiration as we gather in Bishop Polk's early parish on this Feast Day of Saint Charles in worship of Our Master, and offer glory to the Highest.

The Right Reverend Leonidas Polk, it so happened, was born in a place named for Charles Stuart, namely, North Carolina, in the city of Raleigh on 10 April 1806, to Sarah Hawkins Pope and Colonel William Polk, a veteran of the American Revolution. Leonidas Polk, after briefly attending the University of North Carolina at Chapel Hill, entered the United States Military Academy—West Point. 'Cradle Episcopalian' would not be an apt description of Bishop Polk, for he was baptized and joined the Episcopal Church during his senior year at West Point in the Academy Chapel. Polk graduated in July of 1827, but resigned his commission in December of the same year in order to enter the Virginia Theological Seminary. Bishop Richard Channing Moore ordained him deacon in April 1830, and priest, the following year. In 1832, Polk and his family moved to the vast 'Rattle and Snap' region here in Maury County and constructed the massive Greek Revival home he called 'Ashwood Hall'. We should take note that Polk was the second cousin of President James K. Polk (1845-9). Polk and his four brothers built a family chapel, Saint John's Chapel, at Ashwood. It was

during this time that Polk served as priest here at Saint Peter's, and that he was appointed Missionary Bishop of the Southwest (Sept. 1838), a vast diocese comprising Alabama, Mississippi, and Louisiana. He was subsequently elected Bishop of Louisiana in 1840.

On 30 January 1861, of which tomorrow will be the one hundred fiftieth anniversary, Bishop Polk was the first Bishop to issue a Proclamation declaring that his Diocese had withdrawn from the Protestant Episcopal Church in the United States of America (PECUSA), later forming an Anglican province in North America known as the Protestant Episcopal Church in the Confederate States of America. (The dioceses of this province rejoined PECUSA at its 1865 General Convention in Philadelphia.) Though initially reluctant to take up arms in the conflict, Leonidas Polk wrote his West Point classmate and friend, Jefferson Davis, offering to serve the Confederate States of America. He was commissioned as a major general on 25 June 1861, and became a very popular officer. He was particularly known for his disagreements with his commanding officer, General Braxton Bragg. At Murfreesboro, it was under Braxton Bragg and Leonidas Polk that the direct ancestors of some of us here assembled, several of my own second great grandfathers having been with the 8<sup>th</sup> Tennessee Infantry surviving "Hell's Half Acre" at Murfreesboro, fought under the Polks' Corps flag bearing the wonderful Cross of Saint George. But regarding church matters, Bishop Polk would not live on this earth to see the reunification of the Episcopal Church in the United States with his own, mortal eyes.

On 14 June 1864, a Federal 3-inch shell struck His Grace while he was scouting enemy positions at Pine Mountain, near Marietta, Georgia, during Sherman's Atlanta Campaign. The shell went through his left arm, pierced his chest, hit his right arm, and then exploded against a tree: it practically cut him in two. I am not sure if the uncanny symbolism of the earthly demise of Polk, the sites of his wounds, against a tree, has been addressed in literature. Many saints and martyrs have sought to leave this Earth in a fashion similar to that of our Savior, Jesus Christ. Others, like SS. Peter and Andrew, both to be crucified, chose fashions of placement on the cross dissimilar to our Lord's. Like our Savior, Polk was an advocate and popular hero of the lowly and oppressed. However, there is no evidence that he speculated on or foresaw the mode of his death, which as far as is known took him by surprise. Private Sam Watkins in the book, *Co.*



*Aytch*, mourns, "my pen and ability [are] inadequate to the task of doing his memory justice. Every private soldier loved him." Bishop Leonidas Polk's funeral service was conducted at Saint Paul's Protestant Episcopal Church in the Confederate States of America at Augusta, Georgia.

In analogizing Polk's life and that of Blessed Charles the Martyr, and even in observing their emulation of, and service to, our Lord, we need to confront that which is typically taboo in civil discourse: that in diverse company, religion and politics are seldom mentioned and even less often juxtaposed. Yet great martyrdoms throughout history have resulted from this dangerous dance between the ideas of these two domains. Despite all efforts to distance religion from government and *vice versa*, religious martyrdoms seem always to have enormous consequences from and in government actions. These, in turn, play a tremendous rôle in yielding our martyrs, whose passions seem so meek and subdued in the face of their earthly ends. They are tender through their enormous strength.

Never was this truer than during the English Civil War or Great Rebellion. As in the great North American War here which occurred a little over two hundred years later than its English counterpart, the English Civil War pitted brother against brother, neighbor against neighbor, county against county, none of whose similar linguistic, historical, or cultural ties provided any immunity from the

turmoil of religious and political discord fiercely boiling in the pot of what was once a united land. Charles the First, of the House of Stuart, by the Grace of God, King of England, France and Ireland, King of Scots, Defender of the Faith, was in the crucible of political and religious strife; yet he strongly complied with Providence for the sake of His Kingdom. As we all know by the famous words of Dr. Mandell Crieghton, Cambridge Historian and Bishop of London from 1897-1901, "had Charles been willing to abandon the Church and give up episcopacy, he might have saved his throne and his life." It is that simple. One's refusal of conviction yields to untruth. Untruth lacks beauty. Adherence to one's conviction, in the present, yields immense beauty in the future. This is true for the Church during the English Civil War, true for Polk's legacy, and true for Christ's Kingdom throughout the ages.

There was no precedent in English Law which dealt with the trial of a monarch, so the order setting up the court to try Charles was authored by the Dutch lawyer, Isaac Dorislaus, who based his philosophy on the ancient Roman concept that a military body could legally overthrow alleged tyranny. In deciding whether Charles could be placed on trial, troops arrested forty-five Members of Parliament and kept one hundred forty-six out of the chamber. They allowed only seventy-five Members into the Chamber, and then only at the Army's bidding. None of the one hundred thirty-five judges desired to be the Chief Judge, and only sixty-eight turned up for the trial in mid-January 1649. The Chief Judge who was selected, John Bradshaw, knew that the action was so unpopular that he had a special hat made with metal inside for protection against attack. Charles refused to recognize the legality of the court and would not even remove his hat as a sign of respect to the judges. Needless to say, Blessed Charles was executed. It was a cold Tuesday, 30 January 1649. His last meal was bread and wine. That morning, he had walked in St. James' Park with his pet dog, Rogue. The man appointed to behead King Charles refused, so another man and an assistant were found; they were paid one hundred pounds sterling and allowed to wear masks to ensure their anonymity.

It being cold, Charles chose to wear thick underclothes because he was concerned that if he shivered, the crowd might believe it was because of fright, and he did not want to give any appearance of fear. His final words were not addressed to his own inner condition, but to his nation:

I have delivered to my conscience; I pray God you do take those courses that are best for the good of the kingdom and your own salvation.

So how do we, the Tennessee Chapter of Society of King Charles the Martyr, as we gather here today at Saint Peter's, at Columbia, Tennessee, fit into the scheme of history? Why is our celebration of the Feast Day of Blessed Charles so fitting, natural, and appropriate here today? I submit to you, fellow Southerners, Fellow Americans, fellow members of the Society of Charles the Martyr—brothers and sisters—that if a Society of King Charles the Martyr had existed during the lifetime of Leonidas Polk, he would have been an active member, especially here in Tennessee. It is clear that we here in the American South carry the banner with Saint George's cross upon it. Our states are named for monarchs: the Carolinas, Virginia, Georgia, Louisiana, and Maryland. I suspect that Polk was very intrigued by the Tractarian movement which was occurring during his life, and that he was conscious of the Movement when he envisioned the University of the South at Sewanee, Tennessee, as the Oxford of the New World. Let us face our finality with the same grace which became Bishop Polk, Blessed Charles the Martyr, and most especially, Our Lord Jesus Christ.

As a final tribute to the Blessed Charles the Martyr, and to Our Lord, from this Tennessee Chapter of the Society of King Charles the Martyr, I would like to quote the words of Bishop Stephen Elliott of Georgia from his oration during the funeral service of "The Fighting Bishop" Leonidas Polk

on 29 June 1864, at Saint Paul's Church, Augusta, Georgia. Please meditate on the following words from the time of Bishop Polk's death, and relate them to the propriety of our observance of this Feast Day of Saint Charles, King and Martyr, to the glory of God. Bishop Elliott first quoted from the eleventh Chapter of the Gospel according to Saint John, the twenty-eighth verse, "The Master is come, and calleth for thee." Then he continued by saying that, "God hath made everything beautiful in his time, and nothing is more beautiful than Death, when it comes to one who has faithfully fulfilled all the duties of life, and is ready for its summons. To such an one the solemn message, 'The Master is come, and calleth for thee', has no terrors. It is but the long-expected announcement of rest--but the long-desired ending, of the toil of life. The battle has been fought, the victory won, and the war-worn veteran is heralded by his vanquished enemy to his crown of righteousness. And it makes no matter to the faithful servant under what shape that summons comes. In the history of the Church of Christ the death of its most illustrious saints has taken the revolting form of violence. Some have gone to glory imitating Christ in the shame and agony of the Cross. Others have ascended to the gates of Paradise in chariots of fire. The spirit of the Martyr Stephen passed away amid the curses of an infuriated mob; and the gentle James was smitten with the sword of ruthless tyranny. Why, then, stand appalled that, in these latter days our brother should have died by the hand of violence? Has human nature changed? Has fanaticism learned any mercy? Does the fire which is lighted from hell ever cease its fury against the children of the Most High? We have been plainly told in Holy Writ that, in the latter days, perilous times should come, and come they have to us. Instead of being appalled . . . let us rather prepare for what may be our own fate! My only prayer is, that, if He sees necessary, I may die in defense of the same holy cause, and with a like faith and courage."

Amen.

*[THE REV'D DEACON JOHN DAVID EDWARD MILAM of Toney, Alabama, pursues the history of the Southern U.S. as a longstanding interest in conjunction with his involvement with a number of historical and hereditary societies in his region including the TN Valley Chapter of the Sons of the American Revolution. Deacon Milam holds the B.S. degree and was educated at Tulane Univ., Athens State Univ., and the U of Alabama, Huntsville. Among many citizenship and service awards, the Distinguished Service Award of the Alabama Historical Commission is especially valued. He is at Saint Charles Parish, Huntsville, and was ordained deacon in June 2009. He lives on a small farm in N. Alabama, 'Mockingbird Hill', in the family for several generations, and enjoys organic farming of vegetables and growing roses. Occasionally during November, Deacon Milam hosts one of the best Bonfire Night celebrations in N. America. (These are held to commemorate Guy Fawkes Day.)]*

## **Passive Obedience and Caroline Politics. I**

by The Most Rev'd Mark Haverland, Ph.D.

John Wesley claims in one of his letters that he is 'an High Churchman, the son of an High Churchman.' Most modern Anglicans, not to mention Methodists, would be surprised to learn the grounds on which Wesley claims this title for himself. He does not ground his High Churchmanship upon his Eucharistic or sacramental doctrine or upon his ecclesiology. Instead Wesley writes:

I am an High Churchman, the son of an High Church man, bred up from my childhood in the highest notions of passive obedience and non-resistance.<1>

Even those who know Wesley's conservative political views might well read this equation of churchmanship and political opinion with surprise; but the surprise is unwarranted. From Cranmer, the Elizabethan Homilies, Richard Hooker, and Lancelot Andrewes, to Henry Hammond and William

Laud, and down to the Restoration divines, the Non-Jurors, and Wesley, Anglicans asserted infeasible hereditary monarchy (at least for England), non-resistance to the supreme magistrate (even if he be evil), and the right to nothing more than passive disobedience to an unjust command from the magistrate. These assertions have the virtual status of doctrine for the great Caroline divines. Jeremy Taylor in this respect is representative when he argues that the duty of non-resistance is

...but matter of fact, and the matter in Scripture being so plain that it needs no interpretation, the practice and doctrine of the church, which is usually the best commentary, is now but of little use in a case so plain. But this also is as plain itself, and without any variety, dissent or interruption, universally agreed upon, universally practiced and taught.... <2>

One should add that in the first 150 years of post-Reformation Anglicanism a number of other politically significant principles were simply assumed by almost everyone: for instance, that there should be an intimate connection between the political and the religious elements in the constitution of a society and that religion is not merely a private matter and concern.

Most of these beliefs put the Carolines on the losing side of the great XVII- and XVIII Century political debates. In fact, the Caroline position lost so decisively that it is difficult even to consider it seriously now. Anglicans now sometimes separate the politics of the Carolines from their theology and maintain the continuing relevance of the theology while abandoning the politics. However, the Carolines themselves probably would have denied the legitimacy of such a separation. In any case, such an approach tends to prevent a sympathetic understanding of the whole Caroline position from within.

The late Professor Hugh Trevor-Roper (Lord Dacre) argues that the uniqueness of Laudianism lies in its particular synthesis of religion and politics, of 'Arminianism' in theology and of royal absolutism in political theory and practice. The theological element of this synthesis, a kind of 'post-Calvinism', actually was, according to Trevor-Roper, a revival of English Erasmianism:

...tolerant, unsuperstitious, rational and politically uncommitted. It was an appeal to primitive Christianity, as interpreted by the exact scholarship of the Renaissance and by human reason; but it also accepted, in essentials, the continuing historical tradition of the Church. In doctrine it was liberal, professing free will and universal grace. <2a>

This basic theological position long antedated William Laud or Charles I. Dutch Arminianism was similar to this neo-Erasmianism, but in Holland Arminianism was republican. In England, according to Trevor-Roper, Hooker shows that the doctrinal heart of Arminianism could combine with a rejection of high clerical claims, and Overall and Andrewes show that it could be essentially apolitical. Likewise, the ceremonial and liturgical elements of Laudianism antedated Laud and roused no politically significant protest when their proponents were men such as Andrewes or John Williams. What was odious to the cultivated aristocrats and gentlemen who destroyed Charles and Laud was the powerful alliance of religious and political doctrines, which threatened to create in England 'a modern, "despotic" monarchy, on the European model.' The Laudians tied their fate to the monarchy: they flourished under that monarchy in the 1630s and again after the Restoration; they fell with it in the 1640s and again in 1688-9.

However, the 'political' component of the Caroline or Laudian synthesis seems more central to Anglicanism than Trevor-Roper admits. The political teaching of classical Anglican theologians is often intimately tied to their general theological method and their whole view of moral theology.

Classical Anglicanism, therefore, does not seem to be 'apolitical,' as Trevor-Roper argues Arminianism could be.

The Laudian view of politics is firmly rooted in earlier Anglican theologians and formularies. The Elizabethan *Homilies*, for instance, teach passive disobedience as plainly as do Laud or Taylor or Hammond: all men are obliged to obey the magistrate, even if he is evil. While no one may obey an ungodly command, such a command may only be resisted passively. To suffer patiently under an evil magistrate is only to follow David under Saul, Christ under Pilate, Saint Mary as she went to pay a tax, and the early Church under evil persecuting emperors. Lancelot Andrewes, whom Trevor-Roper describes as 'apolitical,' nevertheless teaches non-resistance and presents the monarch as exalted and inviolate. Likewise, Richard Hooker argues that if the prince offends, then

...there is Heaven, a tribunal, before which they shall appear: on earth they are not accountable to any.<2b>

In fact Hooker, on the one hand, and Charles I's chaplain, Henry Hammond (1605-1660), are equally 'neo-Erasmian' and equally committed to obedience and the monarchy. The difference between Hooker and Hammond lies elsewhere.

For one thing, Hammond holds a higher view of episcopacy than Hooker. Furthermore, while Hooker concludes his great work with a book on the Royal Supremacy, the Supremacy hardly figures at all in Hammond's chief political writings. Hooker presents an idealized vision of the Tudor commonwealth, with the monarch at its head, the Church in its place, and all properly governed by tradition and consensus. Hookerian politics cannot much apply beyond its Tudor context. Hammond, in contrast, emphasizes a universally applicable political principle (non-resistance) and describes a Church of England that is defined more by its bishops and by its (Hookerian) theological method than by the Elizabethan settlement (including the Supremacy). In an obvious way the Laudians tied the fortunes of their Church to those of the Stuart dynasty and adopted a politics that served the apparent interests of the monarchy. In less obvious but deeper ways Hammond and the other Laudians began to develop a politics and an ecclesiology that could both survive the Interregnum or the coup of 1688 and also inspire later Anglican revivals. Trevor-Roper begins to argue along these lines when he notes Archbishop Bancroft's desire to elevate episcopacy, to restore the authority of the Church, and so to protect Anglicanism from the possibility of an unfriendly future monarch. Hammond's system fulfils these objectives.

The political teaching of Hammond at least is not accidental, but rather is intimately tied to his whole theological system. Respect for established, legitimate authority is central both to Hammond's theological method and also to his politics. Passive obedience to just and indifferent commands and non-resistance to wicked commands are key parts, perhaps the most important part, of what Hammond calls 'bearing the cross,' which in turn is the essence of that Christian practice upon which salvation depends. Hammond teaches that rights and obligations transcend immediate interests and power relationships. In the context of Hammond's England his political principles imply royalism, but royalism does not follow from them necessarily. Non-resistance is Hammond's major political premise. Royalism follows from the addition of a minor premise, that the legitimate magistrate is in fact a king. The essence of Hammond's politics, however, non-resistance, is theoretically compatible with any regime type.

Hammond rejects the natural law argument for rebellion that Thomas Aquinas and others have articulated through the centuries. Hammond fails to answer the Thomistic argument fully on its own grounds of natural law, but this failure is not fatal to his argument. In the end Hammond argues for non-resistance as a distinctively Christian duty, as an acceptance of the cross of Christ for oneself. Or

to put Hammond's position in natural law terms, he argues that the specifically Christian goods of obedience and patience under affliction take precedence over more generic goods such as self-preservation and liberty. Hammond endeavors to answer the natural law arguments and denies that there is any natural right to rebel. However, even if such a natural right to rebel could be established, Hammond would certainly argue that an obligation to obey is part of the Christian's *imitatio Christi*.

On this political issue two great traditions, the Thomistic and the Caroline, stand in plain and stark opposition. The Carolines take the higher, specifically Christian ground. Hammond also asserts the duty of 'passive disobedience' on the basis of reason, but his strongest arguments rest on supernatural and religious grounds. By taking this position, Hammond in effect asserts the existence of a specifically Christian morality. This assertion is consistent with the typical Anglican rejection of 'counsels of perfection', or moral duties that apply to the clergy and religious but not to most laymen. The duty of obedience, even to the point of martyrdom, is itself in the same category as the other 'counsels.' That is, it is a duty for Christians that flows from Christ's heightening of the moral demands of the natural and Mosaic laws. By denying that such duties are 'counsels' that only a few, extraordinary Christians can or will follow, Hammond demands from all Christians extraordinary moral seriousness and endeavor.

Hammond's position, and by extension that of virtually all of the Carolines, is not necessarily true because it is specifically Christian. However, the seriousness and Christian claims of Hammond's moral theology, including notably his politics, are not accorded the respect they deserve, if the debate is conceded from the outset in its central issues. And this is true whether the concession is made to earlier or to later political and moral systems. Hammond, and many others, assumed and argued that Anglicanism implies a politics that is neither that of the schoolmen nor of those who make liberty the primary political good. Hammond is a typical representative of the last great flowering of pre-modern political theory in England.

#### A. INTRODUCTION TO HAMMOND'S POLITICS

Between 1644 and 1649 Hammond produced seven small works directly concerned with what he called 'the grand State-question of the times.'<sup>3</sup> This question, actually a set of related questions, concerns the obedience due to the magistrate. The question of obedience was, of course, the grand question of the times because of its direct bearing on the English civil wars that raged through most of the 1640s. Hammond's position on this question is neither surprising nor original: he supports the doctrine of passive obedience held by all Laudian churchmen. However, Hammond argues his position clearly and carefully. Besides defending passive obedience in the abstract, Hammond also applies the doctrine to the contemporary situation; and in particular he defends his view of monarchy and of obedience against attacks based on an understanding of the 'Law of Nature (so much now talkt of)'.<sup>4</sup> This defence was necessary once the anti-Caroline rebels were the de facto rulers of England, who could as such make some claim to be the rulers to whom passive obedience was due.

I shall present Hammond's political teaching mainly through a study of the seven political tracts: *Of Resisting the lawfull Magistrate under colour of Religion; Of the word KPIMA; Of the Zealots among the Jews; Of taking up the Cross; A Vindication of Christ's reprehending St. Peter; Address to the Lord Fairfax; and, A Vindication of the Address*<sup>5</sup>. In addition reference will occasionally be made to relevant passages in the Practical Catechism and in Hammond's sermons and Biblical commentaries.

Hammond's opponents held a variety of opinions which might be arranged either in a religious spectrum from mainline Calvinists and Independents to 'enthusiasts' and antinomians, or in a socio-political spectrum ranging from wealthy, socially conservative (often Presbyterian) merchants and

magnates to the proponents of social and economic levelling. It was in Hammond's interests to suggest that all of his opponents' arguments tended towards antinomianism and towards political and social extremes. In point of fact Charles I's execution on 30 January 1649, and developments within the ranks of the Parliamentary armies shocked many conservative Presbyterians into similar conclusions about the tendencies of their allies. In any case by refusing to distinguish among his opponents, Hammond used a tactic anticipated by Hooker, who sought to tar all of his opponents with the Anabaptist brush<sup>6</sup>. There is, however, no reason to doubt that in Hammond's mind all of the arguments of his opponents depended upon or led either to an 'Enthusiastick' view of revelation or to a radical moral individualism. In particular Hammond argues that Calvinist views of irresistible grace and of irrefragable, absolute decrees concerning election and damnation threaten public peace and lead to rebellion<sup>7</sup>.

Hammond uses a Biblical method against all of his political opponents. That is, he attempts to establish a point explicitly by direct reference to Scripture. This Biblical approach serves to cut off the Biblical claims of his opponents and so opens the way for Hammond's argument that the 'right' to rebel does not really flow from the Bible but rather from

...a demure frensie...the dream of dreamers, Jude 8. that despise dominion, speak evil of dignities,...far from divine revelation.<sup>8</sup>

This use of Biblical arguments is consistent with Hammond's theological method and suits an argument with Biblicists. For Hammond it is important to show both that his position is at least, in Hooker's term, 'comprehended' in Scripture and also that the opposing position is not so comprehended. Once Hammond has established to his satisfaction a reasonable consistency between Scripture and his position, the way is opened for other supporting arguments from the Fathers, natural law, and other authorities. As always in Hammond the various authorities are interrelated and mutually supportive. This interrelationship permits Hammond to develop his arguments on several levels and with any one of several starting points as the exigencies of a particular debate dictate.

Against his more conservative or more secular opponents, Hammond takes other approaches along with an appeal to Scripture. One such approach is an appeal to Christian tradition and to the opinions of continental Protestant authorities. In addition, some in the Parliamentary party had begun to appeal to the growing body of natural right theory to support their policies and revolution. The important place of natural law in Anglican thought might well have led Hammond to consider its bearing on politics without prompting from radical theorists. However, the appeal to nature by the radicals certainly forced Hammond to move beyond the battle of Christian authorities in order to consider the attack by the new natural right theorists on divine right and passive obedience. That is, after establishing to his satisfaction that passive obedience was evidently and clearly Scriptural and traditional, Hammond then took up an argument from nature and reason. This argument, to be sure, had not yet achieved the independence and elaboration it would a generation later with Locke; and even in Locke natural right theory still often was couched in Biblical categories and arguments. Nevertheless, Hammond was confronted with something like a precursor of Locke's anthropology, and he answers it on its own ground. Both the exigencies of the contemporary debate and also the character of the beliefs and arguments of his opponents led Hammond to develop a politics using the same three-fold source as his fundamental theology. Biblical authority comes first, bolstered and interpreted by tradition. Then reason, already involved in the interpretation of Scripture and tradition, considers arguments that are somewhat separated from specifically Christian authorities.



It is not necessary, and in any case is not possible, to separate the various strands of opposition against which Hammond writes. Calvinist political theory, radical sectarian and antinomian religious views, and the beginnings of radical skeptical thought, all are involved; but their interrelation is very complex. Once the complexity is noted, one may move on to Hammond's own political position and the specific debates with which it is concerned. I shall present Hammond's argument, first, by outlining the argument of the tract *Of Resisting the lawfull Magistrate*; secondly, by presenting the Biblical and patristic arguments used in Hammond's other works to defend the thesis of the tract *Of Resisting*; and, finally, by presenting Hammond's defence against the natural law arguments used against his position, especially as this defence occurs in the *Address to Lord Fairfax* and in Hammond's *Vindication of this Address*.

#### B. OF RESISTING THE LAWFULL MAGISTRATE UNDER COLOUR OF RELIGION

The principal question dealt with in the tract '*Of Resisting the lawfull Magistrate*' is whether or not one may violently, forcibly, or offensively resist the supreme magistrate in the name of a religion other than that established by law and the magistrate.

Hammond begins his answer to the question he poses by saying that resistance to the magistrate is clearly unreasonable if the magistrate has broken no law. If the subject may resist the magistrate in the name of religion even when no law has been broken, then law will be dissolved in the name of religion. But positive law is necessary. Such law was established in the first place, along with the dominion that enforces it, because of a divine 'praevision that all men will not do their duties for love or fear of God,' and also because of the knowledge that human laws are necessary as 'some thorns in the hedge of Gods law.'<sup>9</sup> Positive law is necessary to encourage and to enforce a desirable obedience to laws that otherwise might be ignored. Religious convictions, no matter how sincere and strong, do not suffice to justify the perturbation of laws and governments.

But what if one believes that the salvation of his soul requires disobedience? To this concern Hammond grants that every lawful means must be used to support the religion that one conscientiously believes is true. Yet Hammond denies that force and arms may ever be lawfully used by subjects against the lawful magistrate in cases of religion, at least if one assumes that the magistrate has established some religion<sup>10</sup>. Hammond does seem to leave a slight loop-hole if the magistrate has not established any religion at all:

... Arms are not a lawful means for this end, and so may not be used in this case, that is, by Subjects against the lawful Magistrate in case of Religion, at least when some other Religion is by Law established in that Kingdom. <sup>10</sup>

This passage might be read to suggest the licitness of resistance to an atheistic magistrate. Perhaps a more likely meaning, however, is that religion would not be an issue at all if none has been established by the magistrate. In any case, on the main issue Hammond provides four arguments to support his assertion of the illegitimacy of forcible or armed resistance.

a.) The nature of religion is such that it can never need the support of such active disobedience. Religion is an act of the soul and therefore cannot be coerced or prevented. Religion needs no outward defence. Even the public profession of religion cannot be actively prevented, though it obviously can be punished. But suffering such punishment only proves one's sincerity, if it is accepted meekly. This argument might have sounded rather hollow if it came from 1590 or 1630, when churchmen such as Hammond did not need to fear such suffering. In fact, however, it comes from someone about to take his own counsel, and so may carry some weight. Hammond was not a persecutor, but a sufferer, and this fact adds bite to his assertion that

Religion is not so truly professed by endeavouring to kill others, as by being killed patiently our selves rather than we will renounce it.<sup><11></sup>

One may fight for many reasons, some ignoble, but meek suffering will not be suspect.

Thomas Aquinas argues that one may resist an evil magistrate in some cases in order to aid the faith of the weak, who might be moved to error or apostasy by magisterial persecution or influence<sup><12></sup>. Hammond deals with such an argument in an intriguing manner. On the one hand, he argues that the faith of posterity is always dependent upon Providence. Such dependence is no greater when a religion is persecuted than when it flourishes. On the other hand, even when mundane causes alone are considered, Hammond suggests that the spectacle of men meekly and sincerely suffering for their faith is more likely than anything else to foster that faith in later generations. With some heavy irony Hammond further notes that

...the doctrine of election of particular men, as well and as absolutely to the means as to the end, might be to him that acknowledges it, a sufficient amulet against this fear, and so no need of that their jealous care for their posterity. . . .<sup><13></sup>

Even if the true faith were suppressed successfully and totally, Hammond rejects active resistance. Such suppression would create an invincible ignorance of the truth in posterity, and such ignorance would protect its subjects from judgment and condemnation.

b.) Hammond's second argument against resistance is Biblical. Christ of all men would have had a perfect right to resist, but his whole life is an example of meek acceptance of suffering and of non-resistance. In fact Christ rebukes his disciples when they seek to use force on his behalf. Given this divine example, Old Testament examples of resistance are ineffective and only will be forwarded by the ignorant or by enthusiasts<sup><14></sup>. Hammond characteristically provides extensive patristic evidence for non-resistance after he has already established his position with a Biblical argument and example. Hammond cites Tertullian and Saint Cyprian particularly after presenting his main Biblical argument<sup><15></sup>. It also is characteristic that Hammond thinks the patristic case is worth extended presentation, despite the putatively secure Biblical argument. In the course of his consideration of Tertullian and Cyprian, Hammond rejects a major element in Calvinist political theory. That is, Hammond denies that the possession of a public office by the rebel affects the right or wrong of resistance in the least: lesser magistrates have no more right than anyone else to attack the king<sup><16></sup>.

c.) Hammond argues next that the character of Christianity in general and of Protestantism in particular demands peace and meekness. The Gospel is an exhortation to peace; and nothing so destroys peace as the

...resisting of the Supreme power, that being indeed the shaking of Government it self, which is the band of peace, and the dissolving of which returns us to the state of common hostility, leaves us a wilderness of Bears or Tygers, not a society of men. . . .<sup><17></sup>

Here Hammond asserts the natural need of government in terms very close to those of Thomas Hobbes, though of course in many other respects Hammond and Hobbes differ markedly. Hobbes's Leviathan was printed in 1651, just a few years after the appearance of Hammond's political works<sup><18></sup>. In any case Hammond argues that recognition of the rights of 'the Supreme power,' which are firmly grounded in such Biblical texts as Romans xiii and I Peter ii.13 and 18, is one of the key differences between Protestantism and Roman Catholicism. Hammond seems particularly pleased to point out the similarity between Puritan and Roman Catholic arguments for resistance<sup><19></sup>.

When the example of other Protestant churches is forwarded to support rebellion against an ungodly magistrate, Hammond responds by asserting the normative character of the English reformation and Church, which never admitted the legitimacy of rebellion for religious reasons<sup><20></sup>. At this point, however, Hammond's argument is a bit circular: the Church of England is the norm because it reformed legally, not by tumult, and so retained all that it was prudent and good to retain, including a prohibition on rebellion. But this argument reduces to an assertion that the normative standard prohibits rebellion, and that it is normative because it was established without rebellion. In any case, Hammond is able to produce his own Protestant authorities, including Luther and Bodin. Furthermore, Hammond asserts that the other Protestant tendency in this matter, represented especially by Scots Calvinists such as Buchanan and Knox, had few followers until his own day, with the notable exception of the Elizabethan Puritan, John Penry<sup><21></sup>.

d.) Finally, Hammond argues that the constitution of England itself rules out rebellion for religion. The laws of England do not put anyone to death for religion: as all know, Hammond says, even Jesuits and seminary priests are only executed after trial and conviction for treason, not for religion alone. But if the laws do not permit execution for religion, they cannot be made to justify in the name of religion a war in which many innocent people also will die<sup><22></sup>. This argument might not strike modern readers as very compelling, but it should be remembered that the Parliamentary forces defended their rebellion as necessary for the preservation of the constitution and laws of England.

Hammond appends to this fourth argument against rebellion a point that will be of great importance for his defence of his position. That is, even if one grants that regal power derives from the people, which Hammond himself does not concede, nevertheless the power over life and death, the power of the sword, is given by God directly and only to kings<sup><23></sup>. But if the power of the sword inheres in the supreme magistrate alone, it can never be lawful to use the sword against that magistrate.

All of these arguments prescind from questions concerning or charges against the character and behavior of the current monarch. Hammond rejects the right to rebel against a Moslem or Roman Catholic monarch, and even rejects any measure (such as emigration) that might significantly weaken the state<sup><24></sup>. But in fact Hammond, not surprisingly, declines to think that Charles I, whom he served as a royal chaplain, was anything other than a godly prince ruling a godly Church. Hammond grumbles that

One of the most suspected and hated heresies of these days, is to doubt of the Popish affections of our Superiours, especially the King.<sup><25></sup>

However, Hammond's particular defences of Charles and of the Church of England are of secondary importance here. The main point is Hammond's consistent assertion that resistance to the lawful magistrate is illicit and immoral, even if that magistrate behaves unlawfully himself and even if the resistance is based on religious claims. Charles I, in a proclamation made at the outset of the First Bishops' War, claimed that

The disorders and tumults raised in Scotland & Formented [*sic*] by factious Spirits, and those traitorously effected, began on pretence of Religion, the common cloak of Disobedience.<sup><26></sup>

Hammond evidently agreed with his king that religion, particularly of the 'enthusiastic' variety, was a 'common cloak of Disobedience.' This view explains Hammond's efforts to remove Biblical weapons from the arsenal of his opponents. Of Resisting the lawfull Magistrate establishes the main lines of Hammond's argument. Other tracts develop the argument further.

1. *The Letters of the Rev. John Wesley, A.M.*, (London: Epworth, 1931), eight volumes ed. by John Telford; volume VI, p. 156. This passage prefaces a discussion of the American Revolution, in which Wesley shows considerable sympathy for the American side, despite his ancestral principles.

2. Heber-Taylor, Volume X, p. 190. Taylor, who generally tries to limit the body of dogmas, argues that the number and clarity of Biblical passages on non-resistance are so great that one may 'dogmatically...establish the doctrine of the rule.' (*Ibid.*, p. 186.) A later Stuart convocation of the University of Oxford declared the 'most necessary doctrine' of passive obedience to be 'in a manner...the badge and character of the church of England...' ('The Judgment and Decree of the University of Oxford, Passed in Their Convocation, July 21, 1683, against Certain Pernicious Books and Damnable Doctrines, Destructive to the Sacred Persons of Princes, Their State and Government, and of All Humane Society' in *Divine Right and Democracy: An Anthology of Political Writing in Stuart England* [Harmondsworth: Penguin, 1986], edited by David Wootton, p. 126.)

2a. *Catholics, Anglicans and Puritans: Seventeenth Century Essays*. Chicago: University of Chicago, 1988 (1987). Page 42.

2b. *Laws*, VIII.ix.2.

3. *A Vindication of Dr. Hammond's Adresse etc. from the Exceptions of Eutactus Philodemius in two Particulars etc. together with a brief Reply to Mr. John Goodwin's Hubristodikai as far as concerns Dr. Hammond* (in *Works*, volume I, pp. 336-350), p. 350. 'Vindication' or 'Vindicated' appears in the titles of seven of Hammond's works. This one will henceforth be cited as *Vindication of the Address* with page number.

4. *A Vindication of Christ's Reprehending S. Peter, from the Exceptions of Mr. Marshal* (in *Works*, volume I, pp. 324-329), p. 327. This work henceforth will be cited as *Christ's Reprehending* with page number.

5. *Of taking up the Cross* was cited in the Introduction. Henceforth it will be cited as *Cross* with page number. *Of Resisting* will be cited later. Its full title recalls a phrase from the Elizabethan *Homilies*: 'religion now of late beginneth to be a colour of rebellion...' (*Certain Sermons or Homilies Appointed to Be Read in Churches in the Time of Queen Elizabeth of Famous Memory* [London: S.P.C.K., 1908], p. 621.

Henceforth this book will be cited as *Homilies* with page number. *Of the word KRIMA* in *Works* I, pp. 314-6, will henceforth be cited as *KRIMA* with page number. *Of the Zealots among the Jews* in *Works* I, pp. 316-20, will henceforth be cited as *Zealots* with page number. *To the Right Honourable the Lord Fairfax and his Council of War, the humble address of Henry Hammond*, in *Works* I, pp. 330-6, will henceforth be cited as *Address* with page number.

6. Hooker tries to connect Puritanism with the more extreme forms of Anabaptism in chapter viii of the Preface to the *Laws*. For example in Preface viii.7: 'When they and their Bibles were alone together, what strange fantastical opinion soever at any time entered into their heads, their use was to think the Spirit taught it them.' Then in viii.13: '...it must not offend you though touching the sequel of your present mispersuasions much more be doubted, than your own intents and purposes do haply aim at. And yet your words already are somewhat...'

7. *Cf.*, e.g., *Fund.*, p. 489.

8. *Of Resisting*, p. 309.

9. *Ibid.*, p. 301.

10. *Ibid.*

11. *Of Resisting*, p. 302.

12. A positive law or magisterial action that violates a higher level of law lacks the formal character law and so is no true law at all for Thomas (e.g., cf. *Summa Theologiae* I-II, 95.2. concl.; 90.1 ad 3), and might under some circumstances legitimately be resisted. Thomas explicitly asserts the right to resist in, e.g., *Summa Theologiae* II-II, 10.10 and in the *Commentary on the Sentences*, II.44.ii.2. Hammond traces the theory of a right to rebellion back to Gnostics condemned in the New Testament, and says that their theory was 'in later times by the schoolmen revived, and of late by others brought back into the world again.' (*P.C.*, p. 177) Thomas was not alone among the schoolmen. John of Salisbury appears to have been the first medieval theologian to advocate tyrannicide as an appropriate response to injustice and tyranny. Hammond implies that his view on this subject expresses mainstream Christian opinion, while the opposing view has been maintained only sporadically and marginally: see the passage cited in note 21 below on this last point.

13. *Of Resisting*, p. 303.

14. *Ibid.*

15. *Ibid.*, pp. 304-10.

16. *Ibid.*, pp. 307f. Calvin's comments on political matters in *The Institutes of the Christian Religion*, Book IV, chapter xx, are fairly brief. In general Calvin demands obedience to the civil rulers. However, Calvin also advocates checks on absolutizing tendencies, and, particularly, urges that lesser magistrates (such as the Spartan ephors), where they exist, exercise their right to resist a tyrant. The Huguenot magnates, who tended to be the Huguenots' political writers and theoreticians, took Calvin's very brief hints in this matter and ended by asserting their right actively to resist injustice and even by asserting a right to tyrannicide. Scots Calvinists, such as George Buchanan, John Knox, and Samuel Rutherford, took the argument further still. These Scotsmen either influenced Hammond's immediate opponents or lived long enough to be numbered among Charles I's many Scottish enemies. There is no need in this work to explore the details of these various political theories. Hammond combats a few central notions shared by almost all of Calvin's followers and by most Independents and sectarians as well. Those interested in further reading in this topic should consult Michael Walzer's *The Revolution of the Saints* and Stephen Brachlow's *The Communion of Saints: Radical Puritan and Separatist Ecclesiology 1570-1625* (Oxford: Oxford University Press, 1988), pp. 231-9. Brachlow argues, correctly in my opinion, that the radical Puritans held generally conservative social and political views, but tended to subordinate the authority of the magistrate to religious authorities. Given the nature of Puritan religious authority, the end result of this subordination was to turn 'sixteenth-century theories of royal absolutism upside down.' (Pages 238f.) Hammond's generation faced the consequences of the theories Brachlow considers.

17. *Of Resisting*, p. 311.

18. On the publication history of *Leviathan*, see Richard S. Peter's introduction to *Leviathan: Or the Matter, Forme and Power of a Commonwealth Ecclesiastical and Civil* [(New York: Collier, 1973), 10th printing; Michael Oakeshott, editor], pp. 10f. This edition and volume henceforth are cited as *Leviathan* with page number.

19. On the similarity of Puritan and Roman Catholic arguments for rebellion, see, e.g., Hammond's identification of New Testament Gnostics, Roman Catholic schoolmen, and his contemporary opponents in the quotation in note 12 above. In *Of Resisting*, p. 312, Hammond calls Buchanan's argument for rebellion Jesuitical.

20. *Of Resisting*, p. 312.

21. *Ibid.*, p. 313. On Penry see Donald J. McGinn, *John Penry and the Marprelate Controversy* (New Brunswick, NJ: Rutgers, 1966).

22. *Ibid.* 'Is not rebellion the greatest of all mischiefs?' Indeed, 'rebellion [is] worse than the worst government of the worst prince....' (*Homilies*, pp. 593f.) Two of the *Homilies* are devoted to obedience, 'An Exhortation to Obedience' and 'An Homily against Disobedience and wilful Rebellion'. These two homilies dwell in great detail on the miseries and evils that attend rebellion.

23. *Ibid.* The *Homilies* similarly assert that it is God who gives the magistrate the sword (pp. 112, 116).

24. Hammond, claiming Tertullian's agreement, rejects '...a way of revenge without Arms, to wit, by departing...by that secession to have brought envy upon them (as for example, upon dislike of the present state, to have gone to New-England, &c. to raise an odium upon the Old)....' (*Of Resisting*, p. 306.)

25. *Of Resisting*, p. 310.

26. Quoted by Charles Carlton in *Charles I: The Personal Monarch* (London: Ark, 1984 [1983]), p.

203. This biography is henceforth cited as 'Carlton' with page number.

[THE MOST REV'D MARK HAVERLAND, PH.D., writes: I was born, raised, and educated in Ohio, where I completed an A.B. at Kenyon College in 1978. I received an M.A. from Duquesne University in 1981 where I completed the Anglo-Catholic Studies Program. I attended Duke University 1981-83 and received the Ph.D. from the same university in 1989. I am a member of ΦBK and was a Richard M. Weaver Fellow (Intercollegiate Studies Institute) and James B. Duke Fellow (Duke University). I was baptized as an infant in the Episcopal Church, which Church I left on 1 Jan. 1977. I was ordained deacon, priest (5 June 1981), and bishop (30 Jan. 1998) in the Anglican Catholic Church. I was the first rector of S. Stephen's Church, Athens, GA (1982-2007). I have been bishop of the Diocese of the South 1998- and VI Metropolitan of the Original Province of the ACC 2005- , in succession to The Most Rev'd Brother John-Charles Vockler. - ++MDH]

# What Are Devotional Societies for?

## King Charles the Martyr and the Philosophy of History

by Benjamin Guyer

“Gather up the fragments that remain, that nothing be lost.” —*S. John* 6: 12

The most bracing XX Century portrait of history arguably came from the pen of the Jewish philosopher and theologian Walter Benjamin. While fleeing from the Nazis in 1940, Benjamin composed a provocative series of short reflections entitled ‘On the Concept of History’. They are of interest not just for their dystopian vision of human ‘progress’, but because they show Benjamin attempting to reconcile two facets of his identity: his deep interest in Jewish mysticism, which dominated his early career, and his equally deep interest in Marxism, which animated his later writings. Benjamin’s theses do not reveal a happy synthesis of these divergent modes of thought. Rather, each grapples with the other as he strives to make sense of the total implosion, before his eyes, of all assumptions concerning European civility and progress. As Benjamin wrote in his memorable ninth thesis:

There is a picture by Klee called ‘*Angelus Novus*’. It shows an angel who seems about to move away from something he stares at. His eyes are wide, his mouth is open, his wings are spread. This is how the angel of history must look. His face is turned toward the past. Where a chain of events appears before us, he sees one single catastrophe, which keeps piling wreckage upon wreckage and hurls it at his feet. The angel would like to stay, awaken the dead, and make whole what has been smashed. But a storm is blowing from Paradise and has got caught in his wings; it is so strong that the angel can no longer close them. This storm drives him irresistibly into the future, to which his back is turned, while the pile of debris before him grows toward the sky. What we call progress is *this* storm.<sup>(1)</sup>

In the paper that follows, I consider how Benjamin’s rejection of historical progress illuminates the mission of devotional societies such as the Society of King Charles the Martyr. Stated briefly, a devotional society is first and foremost a community of memory—and in our case, a memory that is no longer retained by the majority of Anglicans. We are therefore living witnesses to the fact that history does not develop smoothly or continuously. The present does not preserve the past; things that should not be forgotten have been. But because of this, we have both an evangelical task and an evangelical hope. On the one hand, we must gather the fragments of the Anglican past. On the other hand, perhaps more than many others we have an ardent longing for “the redemption of our bodies” (*Rom.* 8: 23)—a longing which is inseparable from the redemption of our corporate memory. This redemptive passion may prove a great gift to the Church.

### I. HISTORY

In his theses, Benjamin’s principle target was historicism, the philosophical belief in historical progress. In German intellectual history, its greatest exponent was the XIX Century philosopher G. W. F. Hegel, who claimed that history always progresses into a greater and more scientific knowledge of the world. Such a philosophy implies a further belief in laws of history; otherwise, we can neither discern which direction history moves in nor claim that it progresses rather than regresses. Hegel’s theory was quite popular with a number of people, including Karl Marx and his heirs. But the XX Century saw historicism come under considerable fire, particularly in the wake of two world wars. Belief in continuous progress seemed both impossible and irrational. As the philosopher Karl Popper wrote in his book *The Poverty of Historicism*, “Every version of historicism expresses the feeling of being swept into the future by irresistible forces.”<sup>(2)</sup> Fatalism is undoubtedly the opiate of every generation, and it is hard to escape the notion that historicism is at bottom a utopian flight from the

present. It is notable that Popper dedicated his volume to “The memory of the countless men, women and children of all creeds or nations or races who fell victims to the fascist and communist belief in Inexorable Laws of Historical Destiny.”<sup>(3)</sup> If Popper is correct, historicism raises acutely important philosophical and moral questions whose answers impinge upon human well being.

Historicism was not unique to German philosophy, but had an ideological forerunner in XIX Century British intellectual history. Usually described today as a ‘Whig’ interpretive framework, this theory was most famously critiqued during the interwar period by Herbert Butterfield in his seminal volume, *The Whig Interpretation of History*. Butterfield’s thesis was that “when we organize our general history by reference to the present we are producing what is really a giant optical illusion.”<sup>(4)</sup> In place of this delusion, Butterfield argued that the historian “is concerned to elucidate the unlikenesses between past and present”.<sup>(5)</sup> If we only focus on what seems familiar, we will miss the real dynamic of historical motion and change by collapsing one era into another. Former ages will begin to look curiously like less pristine versions of our own; ironically, this means that searching for signs of historical progress actually causes us to lose the past which we are studying. Like historicism, Whig assumptions can only lead to the total moral effacement of human subjects.

Butterfield solved this problem by driving a wedge between moral and historical claims. This mirrored his argument that each epoch is fundamentally different from every other epoch. For both historicism and the Whig interpretation of history, the worth of any particular event or period can and should be judged according to its relation to progress (however conceived). But as both Popper and Benjamin argued, such an ideology can make tremendous suffering and evil appear justifiable, necessary, or inconsequential. Although Butterfield was more concerned with historical method than with a moral imperative, his final understanding of historical method was not far removed from the concerns of his German near-contemporaries. In the closing paragraph of his work, Butterfield rendered historical writing an interminable task. He writes, “we must beware of saying, ‘History says . . .’ or ‘History proves . . .’ as though she herself were the oracle. . . . Rather we must say to ourselves: ‘She will lie to us till the very end of the last cross-examination.’”<sup>(6)</sup> One should therefore separate the study of the past from the concerns of the present. Searching for unchanging laws of historical development or progress will yield error and self-deception. What is worse, it can lead to incomprehensible violence, whether against the past or those living in the present.

## II. ESCHATON

If we translate Butterfield’s conclusion into theological terms, we find that our ability to understand the full truth of history can only be an eschatological event. In other words, it is the product of redemption. For the Christian, redemption is a twofold process. Even as it is given in Christ, who has already come, it remains to be consummated. Baptism and the remission of sins are available to all in this world, but the final face to face vision with God, like the creation of a new heaven and a new earth, are consigned to a future horizon. In the mean time, and borrowing from Saint Augustine, Christians are at best a pilgrim people, liable to all of the sins and errors of human existence. Part of what this means is that Christians are liable to fall into various spiritual errors—heresies—such as the Whig interpretation of history. Benjamin is helpful here, particularly when he contrasts historicism with the final messianic *coup de grâce*. In his third thesis, he prophetically remarks that “only a redeemed mankind is granted the fullness of its past—which is to say, only for a redeemed mankind has its past become citable in all its moments.”<sup>(7)</sup> Redeemed humanity stands thematically opposite of progressive humanity, which exists in “a homogeneous, empty time” in which the past is subsumed to the present.<sup>(8)</sup> If a church believes itself to be, in Popper’s words, “swept into the future by irresistible forces”, it can only consign its past to the utter oblivion of emptied time, homogeneous because it has abandoned any and all memory. Such a church is

unknown to itself and therefore wholly incapable of understanding what true progress in godliness actually entails.

Standing against all of this is genuine Christian witness. In this regard, it is worth noting that the word martyr simply means witness. Devotional societies such as the Society of King Charles the Martyr are unique witnesses to redemption precisely because the witness is partial; we testify to one historical facet of God's activity in the life of the Church while recognizing and participating in many others. David's hymn is wholly our own even though we cannot lay exclusive claim to it: "When the LORD brought back the captives to Zion, we were like men who dreamed. Our mouths were filled with laughter, our tongues were songs of joy. Then it was said among the nations, 'The LORD has done great things for them.'" (Ps. 126: 1-2) We can neither preserve nor maintain all memory, and until our memory is redeemed it will remain incomplete. Final redemption will be given on judgment day, when the Father makes the whole of history present to each and every one of us. We must not miss this point. Redemption is not and cannot be a flight to utopia, the happy place that is no place. Redemption is the return of historical time itself, but shorn of the fragmentary character that defines our witness as Christians on pilgrimage.

Throughout history, devotional societies have been rooted in the apprehension and experience of miracles at the local level and the subsequent transmission of such events, "whether by word or by writing" (1 Thess. 2: 15), to successive generations. Such a memory is an instance of what Benjamin calls 'messianic time'.<sup>(9)</sup> It witnesses not only to what God has already done, but to the completion that God will bring about when this particular miracle is joined in symphonic witness with every other miracle. The evangelical cry, "Come, Lord Jesus" (Rev. 22: 20), can only be understood within the context of genuine revelation: it is the earnest desire that grace should again make us known to ourselves. The devotional society offers part of that here and now. It is a means of pilgrimage rather than the final destination. As such, it is also a means of grace, not in and of itself, but because it submits to that which has been entrusted.

1. Walter Benjamin, *Selected Writings*, Vol. 4, 1938-40, Howard Eiland and Michael W. Jennings, Eds., (The Belknap Press of Harvard University Press, 2003), 392.
2. Karl Popper, *The Poverty of Historicism*, (Routledge, 1986), 148
3. Popper, *Poverty*, v
4. Herbert Butterfield, *Whig Interpretation of History* (Norton, 1965), 29
5. Butterfield, *Whig Interpretation*, 66
6. Butterfield, *Whig Interpretation*, 131-2
7. Benjamin, 'On the Concept of History', 390
8. Benjamin, 'On the Concept of History', 395
9. Benjamin, 'On the Concept of History', 397 (Theses A & B)

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## **The Russian Girl: Central European University Press**

**by David D. Butler-Chamberlain**

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INTRODUCTION

Ninety-nine and forty-four hundredths per cent of this Society's members remember the *soi-disant* 'not Russian' woman's words, the twelfth line of T.S. Eliot's 'The Waste Land': "And drank coffee, and talked for an hour, 11 / Bin gar keine Russin, stamm' aus Litauen, echt deutsch. 12 ""\*



Early in March, 1917, in wartime Budapest, the Hungarian writer, Gyula Krudy, asked a young Russian woman who, by contrast to Eliot's female vagrant, proudly claims her homeland, "What do real Russians believe in?"

The young lady, formerly a student at Berlin University, was now trapped in Budapest for the duration of the First War to End All Wars. She replied to Krudy's question, ". . . with a voice that trembled like the Volga mists: 'Nothing. At most in God and the czar.'"

Writing in his book, *The Gay Science*, in 1882, Frederick Nietzsche thought that Frederick Nietzsche killed God. On 17 July 1918, Marxist-Leninist thugs killed the Tsar and his family.

Even in the San Francisco Bay Area in the 1970s, where this writer grew up, one saw, often automobiles with the bumper sticker which said, "'Nietzsche is Dead.' God." In 1981, the murdered Russian Imperial Family and their murdered servants were canonized as martyrs by the Russian Orthodox Church Abroad.

All are honored on 17 July, the anniversary of the Ekaterinburg murders. All these Russian martyrs should be honored by the Society of King Charles the Martyr, in 2018 on the centenary of their ascensions into the presence of God. [They appear in the Society's new *Kalendar of Anniversaries*. —Ed.] Each king was loyal to God, his country, and to his family. Each monarch was loyal unto his murder at the hands of lawless thugs. Many English subjects followed their King into martyrdom. Countless Russian subjects followed their Tsar into martyrdom.

#### ARGUMENT

One of the intellectual pleasures of living through the fall of the Iron Curtain is seeing a whole world magically opened like a Fabergé egg in translations from former Yugoslavia and Baltics, but most importantly from Hungary. The architect of this revelatory revolution is the Central European University Press, located in Budapest, London, and New York. The story of the Russian Girl is from Krudy's *Chronicles: Turn-of-the-Century Hungary in Gyula Krudy's Journalism*, 210 (trans. J. Batki, 2000). The book was among the first English texts published by the Central European University Press.

Few English speakers, and fewer Americans, know Hungarian literature. One reason is "the loneliness of the Hungarian language, which has no relationship to the great Latin and Germanic and Slavic families." [G. Krudy, *Sunflower*, Introduction by J. Lukacs, vii (1997)]

Patrick Leigh Fermor, a young Englishman on walkabout in East Europe in the 1930s, asked a Hungarian friend and mentor how close Hungarian is to Finnish, its only European cousin. The two tongues are very close, the man replied. Fermor asked if they are like Italian and Spanish. Finally, after thinking his answer carefully over, the Hungarian answered, "About like English and Persian." *Between the Woods and the Water*, 30-31 (2005)]

Go up on the web-site. Borrow the books through interlibrary loan. Let the books open your eyes to the literary treasure of the Kingdom of Hungary. Realize whilst you are doing this, that both the Central European University Press and the Central European University itself are the brain and economic get of the Hungarian-American financier and polemicist, George Soros.

#### CONCLUSION

George Soros is viewed by some as a global philanthropist, architect of ". . . the rise of a new constellation." [T.S. Eliot, "Murder in the Cathedral," *The Complete Poems and Plays: 1909-1950*, 191 (1971)] George Soros is viewed by some as a factual Baron von Frankenstein, weaver of the net of globalization, the net in which the West is now drowning, like a dolphin caught in a net cast for tuna.

There are two takes, too, on Judas Iscariot. The Gnostics viewed him as a central character in Christ's death and, hence, resurrection. Thus, the Gnostics reasoned, Judas Iscariot was a necessary,

indeed, indispensable actor, to achieve the ultimate salvation of the human race. [See, e.g., "Judas Iscariot," *The Oxford Dictionary of the Christian Church*, 763 (1978)]

A more common, arguably more orthodox vision, of Judas's fate is found in Dante. There Judas is found eternally gnawed in the mouth of Satan, himself, in turn, eternally frozen in ice at the lowest circle of hell.

Delight in Soros, or despise Soros, his Central European University Press has opened a door through which rider can pass or rider can pass by. Adore Soros, or abhor Soros, he opened his hand and treasure fell out.

Jimmy Carter, of all people, sent the Holy Crown of Saint Stephen and the regalia of the ancient Kingdom of Hungary back to the Marxist-Leninist Soviet appointed Hungarian satraps. Thereafter, very soon as time is counted beyond the Danube, the wall came down, Nicholas II, his family, and the loyal servants who bore with the Imperial Family the palm of martyrdom, were canonized in the Russian Church, and Saint George and the dragon once again flew on the Russian flag.

Ellen Chen says in her translation of the *Tao Te Ching* that it is the task of men and women to make peace with the world into which they are born. The Hungarian books brought out in English by the Central European University Press are a part of our world. Pass through the door which they open to us. Make peace with them. They, like Saint Stephen's crown, will make peace with you.

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\*I am really not Russian, originally out of Lithuania, in reality, German."

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[DAVID D. BUTLER-CHAMBERLAIN is a lawyer in Des Moines, Iowa. He practices extensively in both Iowa courtroom and Iowa Star Chamber litigation (e.g. dissolution of marriage under Chapter 598, Iowa Code, and the "Child Abuse List" maintained by the Iowa Department of Human Services under section 235A.19, Iowa Code).

Mr. Butler-Chamberlain earned a B.A. degree at San Francisco State (history & humanities, 1973) and a J.D. from Stanford and Willamette Universities (1978). For two years between undergraduate and law school, Mr. Butler-Chamberlain operated the 30 Stockton trolley coach for the San Francisco Municipal Railroad through South of Market, the Financial, Chinatown, Russian Hill, Pacific Heights, Cow Hollow, and the Marina districts.

In November 2010, David Butler-Chamberlain married Mary Carey Butler-Chamberlain at the Episcopal Cathedral Church of Saint Paul in Des Moines, Iowa. The Bishop of Iowa, Alan Scarfe, and the Dean of the Cathedral conducted the service. The couple lives with a Golden-Doodle, Bounce. Bounce is named for his personality and in memory of Mr. Butler-Chamberlain's maternal great-grandmother's Sheepdog who watched for wolves and coyotes in the Territory of Washington.]

## ***She-Wolves: The Women who Ruled England before Elizabeth***

**by Helen Castor**

reviewed by John Arthur Edward Windsor

*She-Wolves: The Women who Ruled England before Elizabeth* by Helen Castor. New York: Harper Collins Publishers. 2011. 480 pp. ISBN 978-0-06-143076. \$27.99.

Castor is an historian of medieval England and a fellow of Sidney Sussex College, Cambridge. Her last book, *Blood and Roses*, is a biography of the Paston family and was well received, winning the English Association's Beatrice White Prize in 2006. Her latest, provocatively titled *She-Wolves: The Women who Ruled England before Elizabeth* is a well-written, thoughtful, popular treatment of the role that a small and privileged elite of women played, women who were destined by birth, fate, and

happstance, not to say the grace of God in most instances, in exerting force by nature of their persons on the shaping of events at the highest level of the realm in politics and power as it was then exercised in medieval and early modern England.

The sourcing and bibliographic notation references on line and internet searches, and thus primary sources are not delineated in the text proper. The reader is given a lengthy 'Note on Sources and Further Reading' which contains contemporary scholarly attributions to guide one through the obscurities and less familiar adherency of historic scholarship in the field. This methodical overview has the benefit of focusing the reader on the highlights and mainstream of the narrative and provides for a possibly better visualization. Whether this topic would have a media interest to be rendered in that form—of visual and/or audio book serialization—is a matter of a publisher's endeavor and commitment. It is always difficult to gauge popular interest in historical topics.

Really there was only one Queen or Queen-Consort who was known as 'the She-Wolf' in her own time (1295-1358); that was the confident and wily Isabella of France, Queen-Consort to Edward II and daughter of Jeanne of Navarre and King Philippe IV of France. From the very outset of their union, Isabella was without doubt a complete instrument, whole and entire, of French policy toward England and the other then internationally significant sovereignties on both sides of the Channel.

Isabella played a diplomatic role in the negotiations of French territories in Edward II's possession in March 1325. She was present in Paris at the ratification of the treaty following the truce between England and France in May 1325. Isabella's revolt against the power of the Despencers was enforced by Roger Mortimer, the grandson of Lionel Duke of Clarence, her ally. The Despencers were in time overthrown by Isabella and Mortimer. Edward II was murdered 21 September 1327. Mrs. Castor leaves open the question of whether or to what extent Isabella and Mortimer were complicitous in Edward's death.

Writing thirty years after the event the chronicler Geoffrey Baker wrote venomously that Isabella had in effect manipulated her husband and her son to impose evil on the kingdom and that she was a '*ferrea virago*', a woman who raped a man to become cruel and unyielding as iron.

Isabella was able to retrieve her extensive dowry in landed estates that had been taken from her by the regime she had overthrown. Following the king's death, she took over the King's manor of Langley. The Mortimers amassed wealth as well as the royal office of Justiciar of the principality of Wales, reflecting their dominance in the western territories. Power and intrigue followed upon a succession of ruthless self-enrichments and scheming follies. Mortimer was eventually overthrown and hanged by Isabella's son, Edward III, in whose name she had ruled. She was sequestered, given house arrest, and granted a sumptuous pension. Her son, Edward III, ruled England for another fifty years, continually pressing his claims in France. Isabella died in 1358, having lived to witness the victory of the English at Crécy and Poitiers.

Eleanor of Aquitaine (c. 1122-1204) is the most storied of these unique women-warriors, the Queens-Consort of the medieval English endowment. She gave birth five times in the first six years of her marriage to Henry II. In all she was mother to seven surviving royal children. King Henry II's mother was the redoubtable Matilda, "The Lady of the English", and Consort of the Holy Roman Emperor Heinrich V. The chapters on Eleanor in this book are a compassionate exposition on inheritance, dynastic rule, patrimony, national enthusiasm, and the Christian spirit of the age. These were the times when the influence of the Cistercian order, in its adaptation of the Benedictine rule by Bernard of Clairvaux, held the pious in thrall.

Abbot Suger, confidant to King Louis VII of France, upon rebuke from Abbot Bernard, retired to a small simple room in the cloister of Saint-Denis. Eleanor had dressed in a crusader's robe and knelt before Abbot Bernard to receive the cross. On 11 June 1147 she received the blessing of Pope

Eugenius at Saint-Denis. Eleanor was entertained in Constantinople by the Empress Eirene, formerly Bertha of Sulzbach, a Bavarian noblewoman turned Byzantine consort.

The church and the people were faced with the problem of the extinction of the ruling classes, for want of suitable marriage partners. Thus ecclesiastical rules on consanguinity had been set aside with regard to Eleanor in her first marriage, to Louis VII of France.

Eleanor's marriage to Louis VII was annulled 11 March 1152. She married Henry, then duke of Normandy and Count of Anjou on 18 May 1152. Henry succeeded to the English throne in 1154. Eleanor lived to see two sons, Richard I Lionheart and John Lackland, her and Henry's favorite child, succeed to the throne. Another son, Henry known as "the young king" (1155-83) had made war on his brother Richard and died of a fever at Martel, 11 June 1183.

There is a great deal to be said for the boldness and fortitude of Henry VI's Queen-Consort Margaret of Anjou. We know her and the king as tragic characters in Shakespeare's history plays—her dealings with the Percys and the Yorkists, her triumphs, and the defeat of their forces at Towton and Tewkesbury. In many ways Henry and Margaret in their alliances, in Margaret's ambition, and in their misfortunes and defeat, prefigure the difficulties faced by the King-Martyr Charles. Margaret was a descendant of Eleanor of Aquitaine.

Rule by a woman was actually prohibited by law or custom in XII Century England. By the age of the Tudors the subjects of the Crown did not have the plausible option of a male candidate for the throne. The world of her brother Edward VI's protestant court was very different from the comprehensively secure (in terms of the mind of faith) world of Matilda and Eleanor. Mary Tudor did indeed reign in her own right; the legacy of religious unutterability that resulted has not left, in its effect, the Anglican Communion unmoved by that appointment.

Helen Castor's book-study offers some good, insightful glimpses into the dynastic world of medieval and early modern western Europe. Any lesson it offers us has to be taken on its own terms and episodically. It provides some added light on an age very different from our own in material terms and values, but oddly closer to us when viewed as a spiritual parchment.

*[JOHN ARTHUR EDWARD WINDSOR, BENEFACTOR, was born in April, 1941, two months before Operation Barbarossa. He was received into the Russian Church by Bishop Seraphim, Eparch of Berlin; his encrismal sponsor was the Grand Duchess (Grand Princess) Olga Alexandrovna, the Tsar's sister. Mr. Windsor was created Count of Constantine by Admiral Jean François Darlan, head of the North African Department of the French state. The death of Admiral Darlan changed the course of the war and the destinies of nations.*

*As the Soviet armies swept through Eastern Europe in the closing days of the war, the Count of Constantine, for the sake of expediency and security, was placed under the protection and wardship of the Hungarian Supremo, Admiral Miklós Horthy and was then in exile with the same. He was recognized by anti-Soviet parties as Count of Jassy (Jasi). He observed the Nürnberg trial process and the outcome and executions which followed, the youngest person so present, all of which was a sobering lesson in the consequences of war—its ravages and the fruits of international justice.*

*Over the years, Mr. Windsor has served as a patron of charitable organizations and pious societies alike. Following Crown service in Canada, he has devoted his life to the care and counsel of refugees and exiles, the poor, the disabled, and the disenfranchised in the nations of the former Soviet bloc.]*

## **"Restoring the Restoration"** **by Benjamin Guyer**

*The Living Church*, Vol. 241, No. 2, pp. 6-8 (11 July 2010)

commentary by Charles J. Bartlett

In its 11 July 2010 issue, *The Living Church* published another article, written by student of history and esteemed S.K.C.M. member Benjamin Guyer, called "Restoring the Restoration". Guyer develops a bold theme, comparing problems plaguing Anglicanism today with Cromwell's

Interregnum of yesterday. An integral lesson to this period was how Anglican devotion and the organic ties to medieval customs preserved the conditions for the return of both Crown and Church. Benjamin Guyer's first essay (see review in *SKCM News*, Dec. 2010, pp.39-40) discussed the durability of the Royal Touch through use of relics and icons, demonstrating how the Royal *cultus* maintained an orthodoxy during bad times. His second essay on the advent of Restoration discusses consequent catholic sensibility that emerged during the revision of the Church Calendar of 1662.

The Restoration not only brought back Laudian order, *i.e.*, "beauty in holiness" (stained glass, baptismal fonts, and altars placed in chancels) but of special significance was the C of E's Calendar, expanded in the catholic direction. This deepening of English Catholicism after the Interregnum is somewhat of a hermeneutic watershed, according to Guyer, unlocking how Anglicans in the XVII Century resourced history and faith. Guyer says respecting this renewed tradition, "[the Restoration] helps us understand how Anglicans, after a period of considerable difficulty and crisis, understood the historical development of their identity. The calendar reveals that this identity was rooted in Church fathers and medieval monks, popes and kings, and martyrs and apostles weighted importance sequence of restoration." (p. 6) Moreover, amongst the Restoration saints, King Charles I really was capstone.

While admitting their common life, Mr. Guyer treats the calendar by dividing the Restoration saints into two classes, namely, those generally known as Western fathers, and then the more particular English martyrs. Interestingly, Guyer studies the subject in a lectionary fashion, using early saints to illuminate later ones. This reveals a rather conscious attempt by the Restoration to say something about itself. The greater saints added to the 1662 BCP were the Western church fathers, Saints Benedict, Ambrose, Augustine, Gregory, and Jerome. Saint Benedict is curiously representative of the monastic piety revived by high churchmen like William Law not to mention a number of XVIII Century poets in both England and America. Meanwhile, Ambrose and Augustine are symbolic of England's revived catholic doctrine with Jerome as her Biblicist. Of course, Pope Gregory is known for the reordering of England's episcopate alongside the retention of customs, so he is emblematic of the Restoration itself. Guyer notes these saints were not irrelevant but informed and corresponded to aspects of Anglican establishment.

According to Guyer, the 1662 Calendar then narrows down its focus onto saints more peculiar to England, *viz.*, Saints Alban; Bede; and four royal kings: Edward the Confessor, Edward, King of West Saxony, Edmund, King & Martyr, and, finally, blessed Charles I. Having preserved the letters of Gregory, Bede spans the history of England to the Latin church. Alban is Britain's first martyr, and this blood on English soil sets a saga of martyrdom which the Royals would seal, namely, two Edwards, Edmund, and, in a prophetic way, the death of each of these Kings would point to the late and great martyrdom of Charles I. Guyer says, "Here we see the construction of Anglican identity around not just monarchy but martyrdom. King Charles was martyred by Puritans; King Edmund was martyred by Danish Vikings, who were pagan; Edward, King of the West Saxons, was killed in battle by the pagan Welsh, who revolted against his rule. In commemorating these three martyrs, Anglicans defined their identity against Puritanism no less than paganism." (p. 7)

The schema Guyer shows us, through the addition of these particular saints to the Calendar, is the consummation of Anglican life and history. Guyer ends his second essay rather poetically, reminding us of the Calendar's organic memory and how its full revival, even today, provides a critical artery of restoration, "Through the saints that it retained, restored, and commemorated anew, the Church of England traced a bold and striking outline of its heritage. Anglicans today struggle much with the meaning and nature of Anglicanism. A heightened level of piety toward our heritage may assist in laying the groundwork for a new Restoration: our own." (p. 8)

Guyer's essay finishes with a generous listing of recommended readings regarding Anglicanism and particularly the Restoration. We certainly look forward to reading more penetrating history from Benjamin Guyer, especially relishing his astute understanding of how Charles I's martyrdom will continue to change history.

***The Sale of the Late King's Goods:  
Charles I and His Art Collection***

by Jerry Brotton

reviewed by Sarah Gilmer Payne

*The Sale of the Late King's Goods: Charles I and his Art Collection* by Jerry Brotton. Pan Macmillan Ltd, 20 New Wharf Rd., London N1 9RR. ISBN-13: 978-1-4050-4152-2. £25

The author opens with his view of the celebrated Van Dyck equestrian portrait of King Charles on a grey horse:

The King's head was framed against the London sky. Storm clouds gathered in the distance, throwing into relief the figure of Charles I as he trotted back into the palace from his morning ride. As he swung his mount through the arch, light flooded the scene, illuminating his brilliantly polished armour and the forehead of his grey mare. Pierre Antoine Bourdin, Monsieur de St Antoine, Charles's life-long riding master and equerry, hurried alongside. Holding the king's helmet, he gazed at his master, ready to snatch the bridle should the horse suddenly rear up and unseat its [*sic*] rider.

This is a silly idea, to put it mildly. Royal personages of the XVII Century were trained in the art of horsemanship from an early age, and King Charles was known to be a superb rider. He certainly did not require someone walking beside him to help him control his horse.

The point is that the King recognized quality, attracted it, and cultivated it. This reflects well on both the monarch and his attendant. If I saw a photograph of, *e.g.*, Klaus Balkenhol standing beside some of his students and their horses, I would not assume he was there to lead them around by the bridle; I would think: 'They must be really good! Look who their trainer is!' The underlying message of every royal equestrian portrait is that of a monarch who has the skill to control a powerful and spirited horse. An artist would hardly include a superfluous figure to hold the bridle of the horse. If such a person existed in a modern photograph, he would be photoshopped right out of the picture.

I am also very curious as to why the author refers to the King's mount as a mare, because I have never heard that this was the case. Brotton gives no references for this assumption, then further muddies the waters by using the ham-handed neuter pronoun "it". Van der Doort describes this painting as "A Picture of the King's Majesty in Armor upon a White Horse." More often than not, the word 'horse' would have referred to a stallion, whereas a mare would more likely be specifically described according to her gender.

Stallions are almost universally used in royal imagery, and graphically depicted as such; while the horse's genitals are not visible in the painting, that would likely be due to the foreshortened perspective of the picture.

A bit further down, the author informs us:

Yet the smooth veneer and gloss of Charles's picture masked cracks that came to define his reign. At barely five feet four inches tall, and still suffering from the stammer and weak legs that plagued his childhood, the king approved of Van Dyck's tactful decision to portray him as a towering colossus dressed in armour, astride a great horse measuring at least fifteen hands.

Again the author has amassed some facts which he misinterprets.

He is correct in assuming that the lovely Spanish horse in the painting would most likely have been around fifteen hands in height, but a fifteen hand horse is by no means large. Andalusians were valued then, as they are today, for their beauty, their courage, and their intelligence. Smaller, lighter horses have historically proven their value in war and sport. Furthermore, bigger does not necessarily mean more glamorous. James Bond drives an Aston Martin, not a Peterbilt.

I further believe that by this time King Charles had overcome the weak legs of his early childhood; to quote Claude Phillips:

Charles Stuart, Prince of Wales, outgrowing the extreme physical debility of his childhood, had grown to manhood, a cavalier not less vigorous than elegant, skilled in all manly exercises, bearing himself with dignity and modesty, and showing a singular and almost exaggerated shrinking from coarseness whether in speech or action. (*The Picture Gallery of Charles I*, p. 16)

Brotton asserts that Charles I “was a great collector, but not the great connoisseur assumed by many. The term ‘connoisseur’ only began to emerge in England in the XVIII Century, to describe a wealthy collector with an instinctive taste for the fine arts, skilled in the identification of beautiful objects. Nevertheless, many art historians sympathetic to Charles’s political downfall retrospectively dubbed him the first great connoisseur of the arts in England. Henry Perrinchief, writing in the 1670s, painted Charles as a sensitive, discerning connoisseur, claiming that he would pick up his painter’s brush and ‘supply the defects of art in the workman, and suddenly draw those lines, give those airs and lights, which experience had not taught the painter.’ The Victorians took such beliefs even further; the art historian Claude Philips claimed in 1896 that Charles exhibited ‘the keenest and most intelligent connoisseurship’. It was an appealing myth of an enlightened painter-prince, which disguised Charles’s reliance on an extended network of fellow collectors.” In other words, nearly everyone except this author has considered Charles I to be a great connoisseur.

One of the King’s greatest accomplishments was the acquisition of the Mantua collection from the Gonzaga family. His agent in this matter was Daniel Nys, described by Phillips as “a dealer or agent resident in Italy.”

Brotton discusses the competition and negotiation for these works:

When it came to collecting, the French had far more experience than the Stuart court and drove a much harder bargain with Nys. By June the French ambassador wrote to Richelieu’s advisers from Venice, recommending tougher negotiations. He noted that Nys ‘would like to sell everything together’, including the statues and the Mantegna Triumphs. This was an understandable but unrealistic scheme upon Nys’s part. He was saddled with a large but uneven consignment of artworks specifically acquired for King Charles, a naïve but enthusiastic collector who wanted ready-made collections and could easily be convinced of the value of what was in many cases inferior statuary. However, experts like Cardinal Richelieu could not be deceived so easily.

Undoubtedly, Richelieu was clever, formidable, and erudite, but in this case his efforts to acquire the collection seem to consist mostly of an attempt to bribe Nys—not an act requiring a great deal of sophistication. It is a matter of course that all monarchs and heads of state acted through agents, as the Cardinal also did in this instance.

I am also quite puzzled as to how Brotton arrives at the conclusion that King Charles was a naïve collector who could be easily deceived; only a few pages back he informs us that certain works were not of the quality expected by Charles and Buckingham, and recounts the incident in which King Charles returned a painting sent to him by Rubens, recognizing it to be an inferior work by the artist’s students, and causing the great artist to promise him a work painted by his own hand.

I am reminded of a passage from Esmé Wingfield-Stratford’s *Charles, King of England*:

Though a King, he was able to consort with even the greatest of them on a footing of equality, in that kingdom of the muses of which so few monarchs have the freedom. It is told of him that, in the company of several painters, he was once inspecting a portrait head that had just arrived from Italy. None of them were able to identify the painter, until at last the King said, "This is of such a man's hand, I know it as well as if I had seen him draw it." But then a doubt struck him; "Is there," he queried, "but one man's hand in the picture?" The notion of a second painter was one that had not occurred to the assembled critics, and after some discussion, most of them agreed in rejecting it. But His Majesty stuck to his point. "I am sure," he said, "there are two hands that have worked on it, for I know the hand that drew the heads, and the hand that did the rest I never saw before." And, as it turned out, the King was perfectly right; for the painter in question had died with the picture incomplete, and his widow had got it finished off by another hand. (1<sup>st</sup> Vol. of 3, pp. 343-4)

Another passage, this one in Isaac D'Israeli's *Commentaries on the Life and Reign of Charles the First*, elaborates on this picture of the King's immense knowledge and love of art and culture:

[I]n one of his unhappy flights, when passing a night at the singular monastic institution of the family of the Ferrars at Gidding, an illustrated Bible containing a vast collection of prints was placed before the King and the Palsgrave. [*i.e.*, *Pfalzgraf*, Count of the Palatine, namely, Prince Rupert. —*Ed.*] The latter had more curiosity than knowledge. Even at a moment when the mind of Charles could have little ease, and when the business of the early morning was an early flight, Charles largely descanted on the invention of the masters, and the characters of the engravers. Their works had long been lost to him; but these departed enjoyments of his cultivated tastes lingered in his fond recollections, and could steal an hour from five years of his sorrows. (3<sup>rd</sup> Vol. of 5, pp. 99-100)

Brotton closes his book as he opens it, with a discussion of an image of the King on horseback, this time the beautiful and evocative statue by LeSueur:

King Charles's 'surviving fame' was not what Waller or LeSueur ever imagined. Today, the statue stands as a monument to the calamitous rule of a king who declared war on his elected Parliament: a move that limited for ever the absolute authority of the royal family and led to the greatest sale of royal art that England has ever seen.

The matter of who started the war is open to debate, as is the question of whether the authority of the royal family would have fared better if the King had refused to fight. It also strikes me as strange to blame Charles I for his own judicial murder as well as the illegal plunder of the nation's greatest treasures.

[*Benefactress and Order of Laud member SARAH GILMER PAYNE of Martin GA has been a contributor to these pages for twenty-five years. Chief among her interests are the Royal Martyr, his life and times, and diverse aspects of his reign, and also her many animals, feline, canine, and equine. Sarah must have read, and for that matter must have, nearly every book about King Charles. She is an extraordinary resource for whom we give thanks.*]

## ***A Royal Family: Charles I and his Family by Patrick Morrah*** reviewed by Sarah Gilmer Payne

*A Royal Family: Charles I and his Family* by Patrick Morrah. Constable, London, 1982 ISBN 0 09 463560 9

The love of Charles I for his Queen, and the close and affectionate relationships they and their children enjoyed, is the theme of this amiable book, which follows the fortunes of the King's children and explores their close and harmonious bonds (give or take a few minor squabbles) which, as the author points out, is rare indeed among royalty.

The charming and cynical Charles II, the more rigid and principled James, and their sister Mary, unfailingly constant through the darkest days of the interregnum, are best known to history.



The Princess Elizabeth, that precocious, melancholy child, so like her father, dying a prisoner, was killed by the cruelty of her captors as surely as they killed the King. When I think of her, I remember Frances Hodgson Burnett's beautiful story 'A Little Princess':

"I am a princess in rags and tatters," she would think, "but I am a princess, inside.

"It would be easy to be a princess if I were dressed in cloth-of-gold; it is a great deal more of a triumph to be one all the time when no one knows it."

Her brother Henry, handsome and brave, with "an almost mystical veneration for the memory of his martyred father," also died tragically young, as did the lovely Henrietta Anne, affectionately called "Minette" by her brother Charles, and possessing in full the fabled Stuart charisma.

This book offers a unique perspective, clear and thorough understanding of the period, and a satisfying story as well.

### *Editor's Miscellany*

We are pleased to note that in the Jan. 2011 (Vol. 141, No. 1) *Intercession Paper* of the **Confraternity of the Blessed Sacrament**, 'Charles Stuart' is listed for commemoration on Mon. 31 January (transferred from Sunday 30 Jan.) when the intercession itself is for our Society.

Likewise, the first ternary *Intercession Card* of 2011 of the **Guild of the Living Rosary** incorporates, for the week of 9 Jan., intercession for "the proper and Godly ordering of Divine Service, especially at the Altar (William Laud, Jan. 10)"; and for the week of 30 Jan., intercession for "the apostolic succession, defended by King Charles I (Saint Charles's Day, Jan. 30)". We recognize and appreciate Dean Willoughby and Canon Baumann, respectively, for their prayerful attention to marking these dates with such appropriate intentions for use in some of our devotions

On page 16 are given the addresses to use for enrolling in our sister devotional societies, **The Guild of All Souls**, the **Society of Mary**, and the two above. We are glad for the sense of mutual support among the Societies.

The Society's *Flyer* and *Bulletin Board Notice* provide information on S.K.C.M. More concise than its predecessor, the *Flyer* contains background information on the Society, its Objects (purpose), statements of eminent historians attesting to the Martyr-King's sanctity and martyrdom, some words of King Charles and some from the Bible, a list of upcoming gatherings, and information on how to enroll. The *Notice* is designed to be posted on a bulletin board in your church. Post it only with your parish priest's approval. It witnesses to our Society's *raison d'être* and contains the same information as the *Flyer*, but in even more condensed form (about 4 x 5"). The *Notice* is available at [www.skcm-usa.org](http://www.skcm-usa.org) in a regularly updated version. Copies of the *Flyer* are free and may be ordered using the Goods Order Form, also available on our website. Print it from there.

Like our advertising, the *Bulletin Board Notice* and the *Flyer* are designed to serve three purposes. They increase general awareness of our Society and its purpose, provide convenient means for potential members to inquire and then to enroll, and publicize the Annual Mass and other future gatherings.

When historians use the term 'Three Kingdoms' (England, Scotland, and Ireland), we forget that the union of England and Scotland to form **Great Britain** was considered by King James to be among his most significant accomplishments. The allegorical ceiling panels by Rubens in the Banqueting Hall memorialize that Union.

**The style adopted by King James** reflected the Union of the Two Kingdoms, England and Scotland. This usage was employed regularly, as seen in one of King Charles I's letters, dated 9 July 1641 and written in Latin. A portion of its salutation is quoted below, in English translation.

To the most chivalrous and most illustrious Peoples of the famous Polish Kingdom and Grand Duchy of Lithuania, the Senators, our friends and most beloved ones.

Charles by the Grace of God King of *Great Britain* [emphasis supplied —*Ed.*], France and Ireland, Defender of the Faith, sends to the most chivalrous and illustrious Senators of the Famous Kingdom of Poland and Grand Duchy of Lithuania. . . .

Given from our Palace Westminster on the ninth day of July in the year of our Lord 1641, and the seventeenth of our reign. . . .

The letter, written in a secretary's florid hand, was subscribed by the King himself, "*Benevolus amicus / Carolus R.*" (Devoted friend, Charles, King.) The claim to France was increasingly a thing of the past, even then. The more fanciful claim to Jerusalem was also sometimes included.

We thank John A. E. Windsor, Ben., for sending a copy of an article from *The Polish Review* (Vol. XVIII, No. 3, pp. 52-7, 1973), a learned journal, quoting a 1968 Sotheby's catalogue that contains the letter and a similar one of Charles II with the style expanded to include, after "Faith", "most Serene and Powerful Chief Ruler", and a whiggish commentary on both by Alexander Janta.

An article on **King Charles's scaffold shirts** was kindly sent by stalwart member, Miss Eileen O'Leary. Titled 'The Right Royal Relic?' it appeared in the 'forum' column in a publication identified only as, [www.forteantimes.com](http://www.forteantimes.com) [*sic.*]. Its author, Ted Harrison, is a former BBC religious affairs correspondent, a contributor to *The Financial Times*, and author of many books, including *Diana: Making of a Saint* (2007). Although expectations were modest, the editor found the article to be well-researched, thorough, informative, and reverent. (Some years ago, our clandestine Clerkenwell correspondent, now sadly deceased, attended an exhibition at which he saw "the inevitable shirt".)

Of the many versions of King Charles's rationale for wearing the second shirt, Harrison presents the most complete I have ever seen [original spelling retained —*Ed.*]:

Let me have a shirt on more than ordinary by reason the season is so sharp as probably may make mee shake, which some Observers will imagin' proceeds from fear. I will have no such Imputation, I fear not death!

Your editor is not a notorious skeptic, but still wonders how it is that so many of the things said under the most stressful circumstances were recorded verbatim, and that in some cases differing 'verbatim' reports exist. The King's words and the other words spoken on the scaffold, in the presence of no fewer than three court reporters, are glaring examples. But the crowd was noisy and hundreds of drums were trying to drown it out.

Just as there are multiple versions of 'verbatim' wording, so there are more than two shirts in contention to be the two. The provenances of most of the shirts are imperfect. There are discrepancies. None has a perfectly documented and secure chain of custody. Whether certain of them are actually shirts is a matter of uncertainty. Herbert or the King may have used inaccurate terminology, although the King was as notably careful of speech as fastidious of his attire always and on that horrific day. The one at the Museum of London is said to be a 'waistcoat'; it came down from Dr. Hobbs, the King's physician, who was likely involved in preparing and embalming the King's body, through his daughter Susannah, so its initial possession and custody are solid. It was sold in 1898 and in 1925. It has stains, but 1989 forensic tests could not confirm them to be blood. Another, bought in good faith by King Edward VII, was studied by an expert dress historian, who in 1999 rendered the opinion that it is a lady's chemise, a tight undergarment worn beneath a bodice.

The authenticity of one **shirt** has never been questioned. Now in the possession of a private collector in Sussex, it used to be displayed publicly in Ashburnham Church, Sussex, housed in a glass case with other articles. These relics were reputed to have healing properties if touched. Mr. Harrison held this relic in his "(gloved) hands." He writes, "I was told apologetically that it had once been bloodier—but that a zealous laundry maid had washed it two centuries ago." This shirt has been in the unbroken custody of a single family (and remains so today), the descendants of John Ashburnham, one of the King's confidants. Harrison concludes that the Ashburnham shirt with the Museum of London 'waistcoat' worn over it are the authentic pair.

More shirts claiming authenticity are listed in *C&K* in a column on Caroline relics, by editor Hope-Nicholson during the 1950s and '60s. It was unfortunately never compiled into a unitary work.

An article entitled '**The Scaffold Gift of a Doomed Monarch**' is about the **Juxon Bible**, now in the 1603 Jacobean mansion, Chastleton House, on the border of Oxfordshire and Gloucestershire. It is said that Charles I handed the Bible to Juxon as he awaited beheading. Such accounts, mentioning timepieces, articles of clothing, and books, cause wonder how large a valise the King had brought, but a trifling point compared with many irritants in Chris Koenig's piece. (*Oxford Times*, 22 Feb. 2011). The headline's use of the word 'doomed', was

note with a frown: We consider Saint Charles to be one whose rôle was foreordained. Prince Henry's death of typhoid made Charles heir-apparent, His divinely ordained acts justify our celebration of his Nativity.

Juxon's words to the King appear here in an unfamiliar version, in which the eternal crown is contrasted with the temporal one. More usually, the verse is cited in the Authorized Version's words where S. Paul contrasts the heavenly crown with the corruptible or perishable laurel crown (*1 Cor. 9: 25*) awarded to runners.

You are exchanged from a temporal to an eternal crown, a good exchange.

The *Eikon Basilike* frontispiece, as Prof. Klukas states in his Rowfant lecture, is most unusual in containing three crowns, the third being the Crown of Thorns.

At the Restoration, Juxon succeeded Laud (beheaded in 1645) as Abp. of Canterbury. Sheldon, another Oxford man, succeeded Juxon in 1662. Laud had recommended that Juxon replace him as President of Saint John's College in 1621; Juxon continued to follow Laud, as Vice-Chancellor and Chancellor of Oxford and as Bishop of London (1633). Koenig makes much of the severity of the **Laudian Code**, claiming that it "sought to foist the concept of the Divine Right of Kings upon all members of the university." [Well, that *is* a stretch! Regularization of academic dress does not follow from Divine Right. —*Ed.*] This Code is not to be confused with *Codex Laudianus* (VI C. MSS of the Book of Acts) or the Aztec Codices also at Oxford, and also called after Laud.

Koenig continues, "It shook up university discipline by imposing all sorts of rules—many of them very irksome—about academic dress." Perhaps I am out of step, but the Godliness of Order is desirable, the ungodliness of chaos, not. From the Code: "Scholars shall keep away from eating-houses and wine shops wherein . . . the Nicotian herb, or tobacco, is commonly sold; also that if any person does otherwise, and is not 18 years old . . . he shall be flogged in public." Apart from the flogging, a corporal punishment typical of the XVII Century but not our own, does that regulation differ in spirit from society's restrictions now? Smoking is technically forbidden now for those under 18, as are sales of tobacco to minors. Then as now, enforcement is the challenge. Greater penalties are incurred by store owners than young purchasers, and enhance revenue. At Harvard, "taking tobacco" was so prevalent by 1660 that it was sold by the dining hall Steward.

Sir Walter Raleigh brought **tobacco** back from the New World during the reign of Elizabeth. The Stuarts developed an aversion its use; perhaps they were prophetic and discerned its unhealthful effects, which they cited, but basically, James didn't like the smoke, possibly because of his weak constitution. We know that tobacco smoke was blown by Cromwell's men in King Charles's face. Among the insults he suffered in his captivity, this was a petty but grossly insubordinate act, famously depicted by Delaroche in 'King Charles I Insulted', or 'King Charles I in the Guard-Room'. It is little known, and very peculiar to consider, that among the **books authored by King James I**, alongside the familiar *Basilikon Doron* and *Book of Sports*, is *A Counter-Blaste against Tobacco*. *Basilikon Doron* is a didactic work of pedantic style written to instruct Prince Henry in the art of 'kingcraft' and first printed in a very small private edition. The *Book of Sports* was practical; it enumerated permitted sports, to counter strict Sabbatarians' many prohibitions of recreational activities. It was designed and first published to guide magistrates, then more widely, then parish priests were instructed to read it to their congregations, and when reissued in 1633 by Charles I, those ministers refusing to read it were to be deprived. This leniency was among the Puritans' charges against King Charles! In 1643 the book was publicly burned by order of Parliament, an example of pettiness and the depths to which prevailing Puritan passions had sunk.

"When deprived of his bishopric, Juxon went to live at Little Compton, near Chastleton, where, incidentally he kept a pack of hounds." How heinous was *la chasse* compared to underage smoking? For a don to don inappropriate academic garb? Depriving a man of his bishopric? Koenig makes little sense; he dwells on trivialities, and appears to have no overall historical framework within which they might serve as examples.

(2) Henry's early death is not mourned for 'dooming' Charles, putting him in the limelight, making him a larger target for the rebels. One prefers the view that Charles was chosen because God knew he would remain faithful while another would 'pragmatically' give away the church's Episcopal governance. The worldly attitude would then see that hypothetical person as 'flexible', not 'stubborn' as Charles was called. The 'flexible' person would actually be acting selfishly and on short term considerations, not according to principles. The unprincipled one doesn't say it, but his motivation is to save his neck and his throne. The 'stubborn' one is being true to his oath.

## Kalendar of Anniversaries & Devotions – May to December

† Of your Charity, Pray for the Souls of the Faithful Departed Notables marked †

☼ Rejoice on the Heavenly Birthdays or Commemorations, and Ask the Intercession, of Saints marked ☼

- May** 14 Royal Warrant directing the use of the Office for 30 January in all churches *c.*, 1662  
 21 ☼ \*Henry (VI) of Windsor, K.C., venerated at Eton and King’s College, murdered in the Tower, 1471  
 27 ☼ Augustine of Canterbury, OSB, Abp.C., Apostle of the English, First Archbishop of Canterbury, 604  
 29 **Restoration Day.** King Charles II born, 1630; restored, 1660
- June** 10 ☼ Margaret of Scotland, Q.W., 1093 (transl. of relics, 19 June; fd 16 Nov. GC); **White Rose Day**  
 Birth of Prince James (*King James III & VIII*), son of King James II & VII, St. James’s, 1688  
 13 **Marriage of King Charles I** at Canterbury; he received Henrietta Maria at Dover, 1625  
 18 **Coronation of King Charles I** at Holyrood, 1633  
 21 † Inigo Jones died “through grief for the fatal calamity of his dread master”, 1652  
 22 ☼ Alban, Protomartyr of Britain. *c.* 303 ☼ Thomas More, M., 1535 (beheaded 6 July)  
 30 † Henrietta, Duchess of Orleans, daughter of King Charles I, died, 1670
- July** 9 † The Hon. Mrs. Patrick (Ermengarda) Greville-Nugent *née* Ogilvie, Foundress of S.K.C.M., died, 1949  
 13 † Cardinal Duke of York (*King Henry IX*), last male Stuart in the direct line, died at Frascati, Rome, 1807  
 17 ☼ Tsar Nicholas II Romanov & members of the Royal Family of Russia, Passion-Bearers under the  
 Godless Yoke, shot by Bolsheviks at Ekaterinburg, 1918  
 31 ☼ Joseph of Arimathaea, C., from whose staff sprouted the Thorn of Glastonbury, 1<sup>st</sup> C.  
*“And was the holy Lamb of God / On England’s pleasant pastures seen?”* –Wm. Blake
- Aug.** 2 † Queen Anne, grand-daughter of King Charles I, last reigning Stuart, died, 1714  
 7 ☼ John Mason Neale, Pr., 1866 13 ☼ Jeremy Taylor, Bp., 1667  
 11 ☼ John Henry Newman<sup>+</sup>, Card.Pr., 1890  
 23 ☼ Rose of Lima, V., Tert.OP, 1<sup>st</sup> American-born Saint (canonized 1671), Patroness of So. America, 1617  
 30 ☼ Charles Chapman Grafton, Bp., Co-founder SSJE & Founder SHN, died, 1912
- Sept.** 3 **EXIT TYRANNUS.** Death of the Regicide Oliver Cromwell, 1658  
*To-day “died that arch-rebel Oliver Cromwell, called Protector.”* –Evelyn’s *Diary*  
 7 Abolition of Episcopacy, 1642  
 8 † Death of Princess Elizabeth, Carisbrooke, 1650 16 † \*King James II & VII died at St. Germain, 1701  
 10 † Queen Henrietta Maria died, Colombes, 1669 18 ☼ Edward Bouverie Pusey, Pr., 1882  
 26 ☼ Lancelot Andrewes, Bp., 1626
- Oct.** 13 ☼ Edward, King & Confessor, ancient patron of England; died 5 Jan 1066; translation of his relics, 1162  
 15 ☼ Our Lady of Walsingham. 14 King James II & VII born at St. James’s, 1633  
 28 Brian Duppa is chief consecrator of five bishops, the first after Restoration, at Westminster, 1660
- Nov.** 3 ☼ Richard Hooker, Pr., 1600  
 6 † Death of Prince Henry; **Prince Charles** becomes heir-apparent, 1612  
 14 Samuel Seabury consecrated first bishop of the United States of America at Aberdeen, 1784  
 19 ☼ **Nativity of S. Charles**, K.M.; Charles Stuart born to King James VI of Scots and his Queen, Anne  
 of Denmark, Dunfermline Castle, 1600 30 ☼ Andrew, Ap.M., Patron of Scotland, *c.* 60
- Dec.** 1 ☼ Nicholas Ferrar, Dn., 1637 6 ☼ Nativity of S. Henry of Windsor, K.C., 1421  
 8 ☼ Immaculate Conception, B.V.M. Under this title, the Mother of God is the Patron Saint of the U.S.A.  
 VIRGO PURISSIMA · MATER INTEMERATA · DOMUS AUREA · ROSA MYSTICA · TURRIS EBURNEA · SPECULUM JUSTITIE · REGINA MARTYRUM  
 9 † Sir Anthony van Dyck, primary portraitist of King Charles I, died, 1641  
 12 ☼ Nuestra Señora de Guadalupe, Patroness of the Americas and Mexico, appeared to Juan Diego, 1531  
 23 **Baptism of S. Charles**, K.M.; month-old Charles Stuart baptized at Holyrood Palace, 1600  
 25 Nativity, O.L.J.C., Christmas Day: Under the ‘Commonwealth’ its celebration was prohibited, 1649-59  
 28 † Mary II (ruled jointly with William III of Orange, who survived her) died at Kensington Palace, 1694

- 29 ✠ Thomas Becket, Abp.M., martyred in Canterbury Cathedral at the altar, 1170 (7 July, transl. of relics)  
 31 Birth of Prince Charles (*King Charles III*), son of *King James III & VIII*, Palazzo Muti, Rome, 1720

The Stuart claimants' kingly titles are italicized.

\* Henry VI (6 Dec.) and James II & VII (16 Sept.) have been venerated locally; their Causes were proposed, progressed, and then languished.

+ On 19 September 2010, Cardinal Newman was beatified by Benedict XVI; his feast-day will be observed on 9 Oct. (the date of his Conversion, 1845; RC) and 11 Aug. (the date of his death, 1890)

## SKCM News — June, 2011

ISSN 1540-045X

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THE SOCIETY was founded at Saint Margaret Pattens, London, on Easter Tuesday, 27 March 1894, by Ermengarda (The Hon. Mrs. Patrick) Greville-Nugent (née Ogilvie) and The Rev'd James Leonard Fish, co-founder. Also in 1894, the Society was established in the Americas (New York City) by The Rev'd William Harman van Allen.

An asterisk denotes a Trustee of the **Society of King Charles the Martyr, Inc.**, and a dagger (†), an Officer of the Board of Trustees of the same, a non-profit, non-stock, tax-exempt entity, incorporated in 2008 under the General Laws of the State of Maryland. Called the **American Region**, it serves members in Canada and the United States of America.

§

### ***King Charles the Martyr on Truth and Error***

*This fragment of a prayer by King Charles well captures his spirit and ours, as a Society. Let us pray.*

**A**Lmighty GOD, Whereas “the advantage of error consists in novelty and variety, as truth’s in unity and constancy, suffer not Thy Church to be pestered with errors and deformed with undecencies in Thy service under the pretence of variety and novelty, nor to be deprived of truth, unity, and order under this fallacy.” Through . . . . Amen.





THE XXVIII ANNUAL MASS, 29 JAN. 2011, SAINT PAUL'S CHURCH  
Solemn Mass in the Presence of a Greater Prelate

Back Row, center: The Rt. Rev'd Dr. James W. Montgomery with his Deacons of Honor; to *his* right, The Rev'd Michael J. Malone, and to his left, The Rev'd Frederick S. Thomas, Jr., *SSC*.

Front Row, from left: The Rev'd Nathan J. A. Humphrey, Deacon of the Mass, The Rev'd Dr. Richard C. Martin, *SSC*, Celebrant and Select Preacher, and David B. J. Chase, Ph.D., Sub-deacon

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