

SKCM News

The Magazine of the Society of King Charles the Martyr
American Region Edition: December 2019



Special Focus: Archbishop William Laud

'Remember!'

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SOCIETY OF KING CHARLES THE MARTYR



XXXVII ANNUAL SOLEMN MASS OF SAINT CHARLES, K.M.

11 a.m., Saturday, 1 February 2020

REMEMBER!

CATHEDRAL OF ST PAUL THE APOSTLE Springfield IL USA

The Rt Rev'd Daniel Hayden Martins, DD,
Bishop of Springfield, *Celebrant*;

The Rev'd John Henry Heschle, Rector 1993-2019,
St Paul's by-the-Lake, Chicago, IL, *Preacher*
Buffet Luncheon reservations: \$25 by 18 January;
checks to "St Paul's" - memo "SKCM"

Send to 815 S. Second St., Springfield IL 62704 USA
Contact: 217-544-5135 or stpaulpca@comcast.com
Church website: www.stpaulspringfield.com

SOCIETY INFORMATION

Founded 1894 – incorporated in U.S. 2008

An Oxford Movement devotional society

Serving members in Canada & the U.S.

email to membership@skcm-usa.org;

web www.skcm-usa.org

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Society News

Upcoming Annual Masses

XXXVII Annual Mass: The Cathedral Church of St. Paul the Apostle, Springfield IL, 1 February 2020. The Rt. Rev'd Daniel Hayden Martins, DD*, Bishop of Springfield.

XXXVIII Annual Mass: Trinity Church, Clarksville, TN, 30 January 2021. The Revd Roger E. Senechal*, Chaplain, Tennessee Chapter.

Additional information will be reported in future editions; *indicates SKCM member

Membership News (April 2019 – September 2019)

New Members

Robert F. Adams III, of Athens, GA
Christopher S. Barker III, of Horseshoe Bay, TX
Kathryn J. Bascamot, of Wheaton, IL
Jonah Mackenzie Butler, of Indianapolis, IN
Steven E. Dieter, of Gloucester, ON CANADA
John Milton Exum III, of New Smyrna Beach, FL
Padraig D. Fournier, of Moraga, CA
Dian F. Grant, of Collinsville, CT
The Rt. Rev'd Paul C. Hewett, SSC, of Columbia, SC
Ethan L. MacDonald, of Kalamazoo, MI
John M. MacInnis, of Mechanicsville, VA
James J. Maksel, of Mount Joy, PA

New Members (continued)

Michael J. Meehan, MA, of Springfield, PA (reinstated)
The Rev'd Deacon Tanner Jordan Moore, of West Lafayette, IN
The Rev'd Brian W. Oldfield, of Palm Bay, FL (reinstated)
Daniel Bennett Page, Ph.D., of Omaha, NE
Matthew Gordon Phillips, of Jupiter, FL
Addison Pope, of Winchester, KY
Andrew Reducha, of Nashville, TN
Brendan Smith, of Steubenville, OH
Brian Wehrle, of Ottawa, ON CANADA
Archpriest John Whiteford, of Spring, TX

New Life Members

Dorian Rose Borsella, of Fallston, MD

Deaths

Earl (Baron) Fain IV, of Charleston, SC
The Very Rev'd J. Charles King, Ph.D., of Indianapolis, IN
Kyle Patrick Winn, of Dorchester, MA
Harlie D. Youngblood, of Oak Park, IL

Obituaries

The Right Rev'd James Winchester Montgomery, DD, OL, Ben. died 23 October 2019 at the age of 98. He was the retired Bp of Chicago as well as the Vice-President of the TEC House of Bishops, and a faithful supporter of the Society, including presiding at one or more Annual Mass. He was the second oldest member of the SKCM-AR.

Joseph Edward Warren, of Chicago, died on 6 June 2019. At age 103 he was the oldest member of the SKCM-AR. He had been a parishioner at St Paul's-on-the-Lake, the parish from which the preacher at our upcoming Annual Mass, The Rev'd John Henry Henschle, recently retired as Rector.

Submitted by David Lewis.



Ordination & Consecration Anniversaries

We note these anniversaries in advance so members may write to congratulate ordained members known to them. The Treasurer-Administrator will provide contact information upon request.

Thou art a Priest forever, after the Order of Melchisedek

Ecce Sacerdos Magnus!

60 Years

The Rev'd Barton Brown, Ph.D., Ordained 17 December 1960

The Rev'd Richardson A. Libby, Ordained 21 December 1960

55 Years

The Rt Rev'd Anthony F.M. Clavier, S.T.D., Ph.D., Ordained 29 September 1965

The Rev'd Robert Hazlett Speer, Ordained 25 January 1965

50 Years

The Rt Rev'd Anthony F.M. Clavier, S.T.D., Ph.D., Consecrated 11 February 1970

The Rt Rev'd Rodney R. Michel, D.D., Ordained 1 December 1970

The Rev'd Canon William H. Swatos, Jr., Ph.D., OL, Ordained 27 September 1970

The Rt Rev'd William C. Wantland, J.D., D.Rel., D.D., OL, Ordained 5 July 1970

40 Years

The Rt Rev'd William C. Wantland, J.D., D.Rel., D.D., OL, Consecrated 30 September 1980

35 Years

The Rt Rev'd John Crawford Bauerschmidt, Ordained 1 June 1985

30 Years

The Very Rev'd Robert S.H. Mansfield, SSC, Ordained 1 June 1990

The Rev'd Canon Jonathan J.D. Ostman, SSC, OL, Ordained 19 May 1990

25 Years

The Rev'd James Braxton Craven III, Esq., Ordained 29 December 1995

The Rt Rev'd Charles George Fry, Ph.D., Ordained 31 December 1995

The Rev'd Dr J. Peter Pham, Ordained 27 May 1995

20 Years

The Rev'd Deacon Leroy S. Close, Jr., Ben., Ordained 20 May 2000
The Rev'd William Dickerson, Ordained 19 August 2000
The Rt Rev'd Timothy Brady Farmer, Ordained 30 September 2000

15 Years

The Rev'd George Willcox Brown III, SSC, Ordained 1 January 2005
The Rev'd Beau McLaurin Davis, Ordained 1 January 2005
The Rev'd Howard Roden Giles III, Ordained 1 October 2005
The Rev'd Brian Klawiter-Benton, Ordained 1 January 2005
The Rev'd Fr Peter S. Miller, TSSF, Ordained 29 January 2005
The Rev'd Jeff Queen, SCP, Ordained 5 February 2005
The Rev'd Steven C. Rice, Obl.S.B., D.Min., Ordained 6 August 2005

10 Years

The Rt Rev'd Chandler Holder Jones, SSC, Consecrated 18 September 2010
The Rev'd Kevin James Spaeth, Ordained 20 August 2010

5 Years

The Rev'd Carlos de la Torre, Ordained 21 November 2015
The Rev'd Deacon Justin Todd Renner, CPA, Ordained 1 June 2015

Articles

The Feastday of the Nativity of King Charles the Martyr

Robin Davies, Esq.

The society has for many years kept King Charles's birthday as well as the two commemorations prescribed in the 1662 Book of Common Prayer, his martyrdom and the Restoration of the Royal Family most notably in the person of his son Charles II. It may seem odd to even consider such a commemoration when there are only three others so marked in the lectionaries of the Universal Church. Nevertheless, he is recognized as a martyr by the Church of England in its Book of Common Prayer and it therefore follows that this would be accepted by the orthodox remnant who adhere to its traditional teaching as well as the Continuing Church Movement and as inheritors of the Anglican Patrimony the Ordinariate.

The pre-eminent of the 3 nativities is that of *Our Lord and Saviour Jesus Christ* on December 25th. The Chronograph of AD354 (but prepared in 336) listed Roman holidays including this date for the 'birthday of Christ in Bethlehem'. Apostolic Constitutions which is dated in the last quarter of the fourth century and may well have a Syrian provenance states (Book V, Chapter 13) that 'The birthday of Our Lord is the 25th day of the 9th month'. The festival was kept in Rome from AD243 but elsewhere not until later in the 4th century as the Eastern churches kept January 6th marking His baptism as the beginning of His work; around 400 they exchanged dates, the West keeping January 6th as the Epiphany and the East adopting December 25th.

It was for a long time accepted that this date was chosen to counter the Roman festival of the Invincible Sun, the 'Natalis Solis Invicti' on that day. However more recent research has suggested otherwise. In 274 the Emperor Aurelian established this cult which also marked the dedication of a temple to the sun god in the Campus Martius; however 'Di pascha computus' of 243 which takes the date of March 25th as the historical date of the passion (and therefore the nativity of Christ-see below) *precedes* this.¹

The first to suggest the established idea was wrong was Louis Duchesne in his magisterial 'Christian Worship' (orig. pubd. 1903) because it did not account for the Eastern practice of

¹ Thomas Talley, *The origins of the liturgical year* (1986), pp. 88-91.

marking January 6th so he believed that: ‘The date of the birth of Christ was fixed by taking as a starting-point that which was believed to be the day of His death.’ (Ch 5.1). That was taken as March 25th which equated to 14 Nisan in the Jewish calendar and tied is with the synoptic gospels’ date of His passion and death. (The Eastern date is the result of a different method of computing the death of Christ). According to Talley the rabbis taught that the birth and death of the patriarchs were on the same day either Passover in Nisan or Tabernacles in Tishri. Christian belief was that as Christ was perfect there could be no deviations from a perfect circle-birth to death. Talley writes: ‘The argument of ‘De solstitiis’ (a collection of 38 Latin homilies dating from the third or fourth century) begins with the conception of the Baptist, identifying the time of the annunciation to Zechariah by reference to his priestly duties in connection with the festivals of Tishri. This sets the conception of the Baptist at the autumn equinox and that is the ‘historical’ anchor of the entire scheme’. That autumnal conception places the birth of John at the summer solstice. However since Gabriel at the annunciation to Mary announced that Elizabeth was in the sixth month of her pregnancy (Lk 1.36) the conception of Jesus was six months from the Baptist’s conception, that is, at the spring equinox. The birth of Jesus, therefore, was nine months later, at the winter solstice.²² Much of this would be disputed by scholars and the writer has neither the expertise or desire to struggle with the calendrical and astronomical details. Nevertheless these ideas were held from an early time as expressed by St. Augustine of Hippo (AD354-430) in a sermon: ‘He is believed to have been conceived on the 25th of March upon which day he also suffered.’²³ It should be noted that these dates are independent of any solar symbolism but these became linked. ‘De pascha computus’ links Malachi 4.2 ‘the sun of righteousness shall rise upon you with healing in his wings’ with the birth of Christ as well as the creation of the sun.⁴

Whatever the thought processes, the date March 25th identifies the day of Christ’s death with his conception. The spring equinox is equated to the first day of creation and first day of the New Creation as represented by the Resurrection; the vernal equinox in the Roman Julian calendar marked the division between light and dark and therefore suitable to mark the conception of the author of our redemption.

EXCURSUS: The birthday of Our Lord was celebrated with 3 masses: midnight which was derived from the practice in the Holy Land of a commemoration in Bethlehem (of which the Basilica of St Mary Major became the Roman equivalent) followed by one in Jerusalem. The second mass was of the dawn-in Rome this was held at the church of St. Anastasia whose day of martyrdom it was. Her cult was popular in the East and this was

² Talley, *The origins of the liturgical year*, p. 94.

³ Talley, *The origins of the liturgical year*, p. 96.

⁴ Talley, *The origins of the liturgical year*, p. 91.

the main church in the Greek Quarter. The third was that of the day which was originally held at St. Peter's—built over the tomb of Christ's closest follower to whom He gave the keys of the kingdom—but later transferred to St. Mary Major as the repository of the relics of the crib from Bethlehem.

The date of *the Nativity of John the Baptist* is dependent on the Annunciation as when the angel Gabriel appeared to the Virgin Mary to inform her that she would conceive of the Holy Ghost he also informed her that Elizabeth, her cousin, was already six months pregnant (Luke ch1.v36). The Nativity of John the Baptist anticipates the feast of Christmas and is one of the oldest festivals of the Christian church, being listed by the Council of Agde in 506 as one of that region's principal festivals, where it was a day of rest and, like Christmas, was celebrated with three Masses: a vigil, at dawn, and at midday. In the Middle Ages in England it was called 'a summer Christmas'. The conception of John being 6 months after that of Christ was observed in Constantinople on September 24th (although actually kept the day before the then beginning of the civil year in the Eastern Empire) making his birth June 24th around the summer solstice. (It might be thought it should be the 25th but there are differences due to the Roman calendar.) Christ's being around the winter solstice tied in with the Biblical texts—John 3.36 'He must increase ... I must decrease' and Lk 7.28 'I tell you ... none is greater than John'. St. Augustine of Hippo said that the church only celebrates two nativities that of John and of Christ.

EXCURSUS: There were several other feast days in honour of John in the East including the First, Second and Third Findings of the Precious Head; according to Abbot Cabrol 15 churches were dedicated to him in Constantinople; other sources give the extraordinary figure of 36. The church of St. John the Baptist, Jerusalem is one of the oldest in the Holy Land and claims to have had the skull of his head at an early point. Another claimant to all or part of his head is Amiens Cathedral who received it from a Crusader; the Mount of Olives Convent of the Ascension includes a Chapel of St. John the Baptist which is on the site where his head was originally found.⁵ The Basilica of St. John Lateran in Rome is named for both St. John the Baptist and the Evangelist. It was originally founded in AD 324, the earliest and mother of the churches of Rome.

Ordinarily, the day of a saint's death is usually celebrated as his or her feast day, because it marks his or her *dies natalis*, or "birthday", into eternal life. To this rule there are two notable exceptions: the birthday of the Virgin Mary and that of John the Baptist. According to

⁵ For more on this read 'The untold story of the head of St. John the Baptist' at <http://www.orthochristian.com/>.

Catholic tradition and teaching, Mary was free from original sin from the first moment of her existence (her conception itself is commemorated by a separate feast), while John was cleansed of original sin in the womb of his mother.

The third of our nativities is that of **Our Lady** which is kept on September 8th. Along with the other Marian commemorations (the Annunciation, Purification and Assumption/Dormition) this appears to have originated in the East and they were all introduced to the Western Church by Pope Sergius I (687-701) in the seventh century, possibly originating in the practice of the Church in Jerusalem; indeed it has been suggested that the date was the dedication day of the church of St. Anne in Jerusalem-St. Anne being according to the legendary Gospel of James (c.AD 150) the mother of Mary although it is just as likely it was to be close to the beginning of the Eastern Year on September 1st. (According to tradition the site was the home of Joachim and Anna, her parents and one source says the Byzantine Empress Euoxia-438-460-built a basilica on the site of the present and earlier churches of St. Anne in honour of Mary, the site being revered for its association with her as early as the fourth century.)

EXCURSUS: For all four Marian commemorations Pope Sergius ordered processions to the premier Marian shrine in Rome St. Mary Major; that for September 8th starting at the church of St. Hadrian in the Forum, it being his feast day also. The Basilica of St. Mary Major was built to honour the definition of Mary as Theotokos or God-Bearer/Mother of God. Its legendary founding is one of the city's most cherished tales, that of a miraculous snow-fall on August 5th 352 that showed Pope Liberius where a Marian church should be built a story which is maintained by white rose petals being dropped from the ceiling at the dedication festival that day. However the Council of Ephesus was 431 and documentary evidence tells us that a year later Pope Sixtus III began the building, overshadowing the pagan temple of Juno nearby. The mosaic panels lining the nave tell the story of salvation from the Old Testament culminating in the birth and infancy of Christ. ('Roman pilgrimage' a study of the stational churches by George Weigel 2013 is particularly valuable. It also includes a photograph of a statue of John baptizing Christ on the font of the church of St. Prisca).

An alternative commemoration for saints is *the translation of his relics* and among those honoured in this way are SS Andrew (May 9th), Cuthbert (September 4th), Edmund (June 9th) and Thomas of Canterbury (July 7th). Another is the Finding of St. Stephen (August 3rd) which provides for churches dedicated to him a useful alternative date to December 26th

which is difficult to do justice to in these days when Christmas is the culmination of the holiday not the beginning.

The Society can hardly claim a parity between Our Lord, Our Lady and the Forerunner and the Royal Martyr but it does provide an opportunity for adherents of the Cult of the Royal Martyr to mark his earthly as well as his heavenly birthday. Most sermons for the various feast-days of the Blessed Virgin Mary emphasize her obedience to the Divine Call. Such a call was also obeyed by Charles, King and Martyr when at his Coronation the preacher spoke on the text: 'Be thou faithful unto death and I will give thee a crown of life.' And so he was and so we believe he did.

Almighty God, in whose sight thy saints are precious, grant that we who celebrate the Nativity of King Charles the Martyr may by imitating his example of godly living and his faithfulness unto death, share his glory in heaven, through Jesus Christ our Lord. Amen.

Robin Davies, Esq., is the former Chairman, and current Treasurer/Subscription Secretary, of the mother chapter of SKCM.



Dunfermline Palace in Scotland - birthplace of KCM

Articles: Historical Documents

A Caroline Portrait in Philadelphia

Introduced and transcribed by Richard J. Mammana, Jr.

The Philadelphia *Times* included a detailed account of a commemoration of King Charles the Martyr in its January 30, 1897 issue. The article narrates the unveiling of a painting of the Royal Martyr (originally painted with an elderly Queen Victoria's permission for the Church of St. Mary the Virgin, New York) at the Church of the Evangelists, Philadelphia, a major early American center of Anglo-Catholic activity. The accompanying photograph of this painting is taken from Henry Robert Percival's *Guide-Book to the Church of the Evangelists* (Philadelphia: Church of the Evangelists, 1904), available online at <http://anglicanhistory.org/usa/percival/evangelists1904/>.

The account is significant for its list of the clergy present, including Presiding Bishop John Williams (1817-1899), the Bishop of Connecticut; the diocesan Bishops of Chicago, Delaware, Iowa, Milwaukee, Newark, New Jersey, Pittsburgh, and Springfield; and the Coadjutor Bishop of Tennessee. Local clergy with ritualist leanings are present from the Church of St. James the Less; St. Clement's; St. Elisabeth's, St. Mark's, Locust Street; St. Timothy's, Roxborough; and the Church of the Annunciation. Also in attendance were Morgan Dix, Rector of Trinity Church, Wall Street and President of the House of Deputies (1827-1908); the incorrectly-named James Otis Sargent Huntington, founder of the Order of the Holy Cross (1854-1935); and William McGarvey (1861-1924), superior of the Community of the Companions of the Holy Saviour and later leader of the Open Pulpit Controversy schism. Notably absent is the diocesan bishop, Ozi William Whittaker, a prominent evangelical who had served previously as Missionary Bishop of Arizona and Nevada.

The Church of the Evangelists was organized in 1844 and its first building was consecrated in 1864. The second building of what was affectionately called "the basilica" was completed in 1886. Its frescoes, woodcarvings, glass, iconography, sculpture, vestments, and altar paraments combined with ceremonial and cultural practice to make it among the most "advanced" ritualist churches in the United States. The church fell into disrepair following the Open Pulpit Controversy and was eventually purchased by the Graphic Sketch Club. Known today as the Samuel S. Fleisher Art Memorial (fleisher.org), the building is still standing at 719 Catharine Street in Philadelphia. The whereabouts of the portrait of King Charles the Martyr are unknown.

KING CHARLES I, MARTYRED SAINT

UNVEILING OF HIS PICTURE AT THE CHURCH OF THE EVANGELISTS

ANNIVERSARY OF HIS DEATH



At the Quaint and Beautiful Church of the Evangelists, Catherine Street, Above Seventh, Last Evening, A Life Size Portrait of King Charles, Royal Saint and Martyr, Was Unveiled With Impressive Ceremonies—Prominent High Churchmen Were Present, Including Bishop Perry, of Iowa; Bishop Coleman, of Delaware, and Others Widely Known in Ecclesiastical Circles. Anniversary of the King's Execution and the Entry of His Name in the Prayer Book.

With fragrant incense curling to a high vaulted ceiling and with the chants of solemn vespers, a life-size portrait of King Charles I., the royal martyr, the anniversary of whose death occurs to-day, was unveiled last evening at the Church of the Evangelists, Catherine street, above Seventh. This quaint and beautiful church is architecturally an attempt to bring to this city all the glowing color and abundant richness which characterized the early churches of Italy, and as a result the clerestory, altar, choir screen and the pre-Raphaelitic mural frescoes combined last night in a most complete way to form an effective background to the procession of Bishops, priests and choir boys which, stopping before the portrait, went through the dedication service.

“Right dear in the sight of the Lord,” chanted Bishop Coleman, of Delaware, clad in a rich cape of yellow silk. And in response came the intonation: “Is the death of his Saints.” Then, using this special prayer, licensed by Bishop Whitaker, of Pennsylvania, Bishop Coleman unveiled the portrait:

The Unveiling Prayer.

“O Almighty God, who didst command Thy servant Moses to make images of the cherubim of glory, and to set them of old in Thy holy Tabernacle: Bless, we beseech Thee, our work in setting up to Thy glory in this Thine house a likeness of Thy servant and martyr, Charles; and grant that all they that visit this temple may be moved by the sight thereof to a faithful copying of his constancy even unto death, through Jesus Christ, our Lord.”

After this part of the service the Right Reverend William Stevens Perry, Bishop of Iowa and historiographer of the American Church, delivered a panegyric upon the martyr king, concluding “Churchmen may entirely disapprove King Charles’ political views and his political actions, but no churchman can refuse to admire his spotless life, amid all the temptations of power. None can deny his dutiful love and devotion to the Church of England. None can question his longing for the reunion of Christendom. None can dispute that he rejected every overture on the part of his foes which would involve the overthrow of the Episcopacy, when compliance would have certainly saved his head, probably his crown. All must admit the admirable calmness and heroic charity with which he died. Pure, devout, brave, he loved God and God’s church, and that she might not perish he died. A saint he was in life, in death a martyr.”

The Clergy Officiating.

The celebrant of vespers was the Rev. C. W. Robinson, priest in charge of the Evangelists, assisted by the Rev. Dr. Mortimer, of St. Mark’s, as deacon, and the Rev. G. H. Moffett, of St. Clement’s, as sub-deacon. The celebrant was invested in a cope and the assistants in

dalmatics. Among other prominent churchmen present were the Rev. Dr. Cowl and the Rev. Dr. Haywood, of St. Elizabeth's; the Rev. Dr. Blackman, O.H.C.; the Rev. Dr. Cocks and the Rev. Dr. Pearkes, the missions from England now at St. Mark's; the Rev. Dr. Dyer, Rev. Dr. Christian, of Newark; the Rev. Robert Ritchie, of St. James the Less; the Rev. Dr. McMullen, of the Holy Comforter; the Rev. Dr. Odell and the Rev. Dr. Wilson, of the Annunciation; the Rev. Dr. Curtis, O.H.S; the Rev. Dr. Dennison and the Rev. Dr. Stone, of Roxborough; the Rev. R. T. Nichol, chaplain of the Clewer Sisters; the Rev. Dr. Dyer, the Rev. Dr. Conger, the Rev. Dr. Ewans and the Rev. Dr. Martin, the Right Rev. George F. Seymour, Bishop of Springfield; the Right Rev. Dr. Gailor, Bishop Coadjutor of Tennessee; the Right Rev. Dr. Nicholson, Bishop of Milwaukee; the Right Rev. Dr. McLaren, Bishop of Chicago; the Right Rev. Dr. Stuckey, Bishop of Newark; the Right Rev. Dr. Whitehead, Bishop of Pittsburgh; the Right Rev. Dr. Williams, Bishop of Connecticut and Presiding Bishop; the Right Rev. Dr. Scarborough, Bishop of New Jersey; the Rev. Dr. Dix, president of the lower house of the General Convention; the Rev. William McGarvey, Superior, O. C. S. S. S. and the Rev. Dr. Sargent, Superior O.H.C., were unable to be present and sent prayers for the successful results of the consecration.

The painting now on the north wall of the church represents the Saint in his royal robes, holding the orb in one hand, and the palm of martyrdom and the axe, the instrument of his passion, in the other. The figure is life-size, and is a striking likeness of the king. The work was executed in London by Oswald Fleuss, who asked permission to copy the famous Van Dyck in the private apartments of Windsor Castle, stating the object in view and the destination of the picture. The Queen thereupon directed her artist to make an exact water-color copy, which she ordered to be sent to Mr. Fleuss, and from which he worked in executing the painting. It had been originally intended that the picture should have been placed in the Church of St. Mary the Virgin, New York, but owing to some supposed lack of harmony between the picture and the architecture, with the full approval of the rector of St. Mary's, it was offered to the Evangelists and accepted.

HISTORY'S LEAVES TURNED

How the Name of the Martyred King Was Entered in the Prayer Book at the Date of His Execution.

The commemorating last evening revives some of the most interesting pages in English history. In 1661 "King Charles, Martyr," was entered on the Prayer Book calendar at January 30, the day of the monarch's execution. This was done by Convocation, the clergy, Lords and Commons uniting with Charles II thus to commemorate his father.

Some comments from an account which recently appeared in the *New York Sun* are of especial interest here as throwing light on an observance which, through the exercises of last evening, is brought to the attention of many in Philadelphia for the first time.

The word "Martyr," when thus used in an ecclesiastical calendar, includes Saint. In placing Charles on the Prayer Book calendar as martyr, Convocation canonized him. That Charles did die for the church is founded on the belief that his life would have been spared had he consented to accepted the proposition of the Presbyterian Parliament to abolish episcopacy.

The poet, John Keble, was evidently among those who believed that Charles died for the church, and was entitled, consequently, to the designation of Saint. One of his hymns begins:

Our own, our Royal Saint—
True son of our dear mother, early taught
With her to worship and for her to die,
Nurs'd in her aisles to more than kingly thought,
Oft in her solemn hours we dream thee nigh.

While the devotees of the White King, as he has been poetically termed, apparently prove that Charles, through being placed on the Prayer Book calendar by Convocation, is as much as a saint as the Church of England could make him, they seem to be open to the argument that his removal from the calendar in 1859 must have abolished his title to saintship. They meet this with the declaration that this was done, not by Convocation, or the clergy, Lords and Commons combined, but by Queen Victoria and the House of Commons alone. It was, therefore, they contend, illegal and of no effect. January 30, therefore, is still devoted rightfully to the commemoration of St. Charles's martyrdom, they say, and unless the removal from the calendar is sanctioned by Convocation, an unlikely contingency, King Charles, Martyr, is entitled to the commemoration decreed to him by Convocation in 1661.

The Society's Organization.

There was also organized in London in 1894 what is known as the Society of King Charles the Martyr, which numbers among its members many persons of rank among the High Church folk of England. The object of the society, as set forth in the prospectus, is "Intercessory prayer for the defense of the Church of England against the attacks of her enemies." The prospectus thus continues:

"Had King Charles consented to destroy the Church by the abolition of episcopacy he would, beyond doubt, have saved his life and his crown. Thus it was that he died a true

martyr for those principles which differentiate the Church of England from the various sects to which the Reformation gave birth, and for that which united her with the other historic churches of Christendom and constitutes her claim to be regarded as a living branch of the Catholic Church. It is for this reason that it has seemed appropriate to dedicate to King Charles the Martyr a society which has for its object the protection of the Church of England against the attacks of her enemies, whose present methods and objects bear a remarkable resemblance to those of their predecessors in the days of the great rebellion. The society is emphatically non-political. It is to the Church in her spiritual aspect—the kingdom that is not of this world—that its attention is principally directed, though it is prepared also to resist anything that may tend to impair the usefulness of the Church in the world. Those who join the society do not, however, pledge themselves to more than the weekly use of the annexed prayers (the first of which, being adapted from the Eikon Basilike, may be regarded as the words of King Charles himself), and to the observance in some way of the 30th of January, the day of the King’s death (which will be the anniversary of the society), especially by attending, when possible, in any church where they have been revived, the services formerly appointed for the day in the Book of Common Prayer.”

The Society to Spread.

The prayer, taken from the Eikon Basilike, is:

“O, Thou God of order and truth, in Thy good time abate the rage and confound all the mischievous devices of Thy Church’s enemies. Preserve from sacrilegious invasions those temporal blessings which Thy Providence hath bestowed for Thy glory, that we, and all that love Thy Church, may sing praises to Thee and every magnify Thy salvation. Through Jesus Christ, our Lord. Amen.”

The other prayers mentioned in the prospectus were in the original services for January 30, as published in 1661. The one applying particularly to Charles follows:

“O, Lord, we offer unto Thee all praise and thanks for the glory of Thy grace that shined forth in Thine anointed, our Sovereign King Charles, and we beseech Thee to give us all grace by a careful, studious imitation of this Thy blessed Saint and Martyr, and all other saints and martyrs that have gone before us, that we may be made worthy to receive benefits by their prayers, which they, in communion with the Church Catholic, offer up unto Thee for that part of it here militant, through Thy Son, our Blessed Saviour, Jesus Christ. Amen.”

This collect, or prayer, was written by the Bishop of Winchester, who took a prominent part in the enrollment of Charles on the Prayer Book calendar.

The object of the Society of King Charles, the Martyr, not being political as is set forth in its prospectus, the establishment of a branch in this country, say its members, is not inconsistent with their Americanism. It is Charles the Saint and not Charles the King who is honored. It is proposed to establish the society in all parts of the globe where the Episcopal Church exists, and nowhere is membership to conflict with the existing form of government.

SKCM Life Member Richard J. Mammana, Jr., OL, is a regular contributor to SKCM News and a communicant at Christ Church, New Haven. He is an elected member of the Connecticut Academy of Arts and Sciences.

Special Focus: Archbishop William Laud

RECENT SCHOLARSHIP ON LAUDIANISM

The Rev'd Dr Calvin Lane

Several generations ago, in the first half of the twentieth century, historians recognized that much of the narrative of the English reformation was in fact crafted to naturalize a particular strain of late seventeenth century Anglicanism and de-naturalize “Puritanism” and some foreign bogeyman antithetical to the “*via media*” of the Church of England. This recognition today is hardly new, but it has only made slight inroads among practicing Anglicans. There is a strong, core conviction that Anglicanism must be a “middle way” between Protestantism and Roman Catholicism, or perhaps (as was first argued only in the 19th century) a “branch” of the Church Catholic (the others being Orthodoxy and Roman Catholicism).

This self-understanding is the legacy of the Laudians, a group of clergy circling around Archbishop of Canterbury William Laud during the reign of Charles I. As much as any individual or group in the sixteenth century, the Laudians were responsible for the birth of the Anglican tradition at the Restoration of the monarchy and episcopacy in the 1660s after the chaos of the Civil Wars and Cromwell’s protectorate. While they fashioned themselves, in the 1620s and 1630s, as “conformists,” in fact they were affecting serious departures from Elizabethan norms.

Moreover, anyone who challenged them, including those stoutly loyal to the prayer book and episcopacy, they labeled as “puritans.” Thus Peter Lake in the 1990s coined the term “*avant garde conformity*” to denote the Laudians for their repeated invocation of a crafted, plastic tradition, one that pushed their vision for the established church as the “normal” and “traditional” one. And by the time of the Restoration, they were the ones, more or less, in the driver’s seat.

The phrase most associated with the Laudians is “the beauty of holiness.” Scholars today regularly cite the rigid enforcement of the beauty of holiness as one of the precipitating causes of the English Civil Wars, again a departure from Elizabethan norms. It included turning communion tables into altars, the innovation of altar rails, instituting images in stained glass and stone, the increase in candles, and the new practices of bowing to the table and consecration rituals foreign to the Book of Common Prayer.

My citing all this does not make *me* a Puritan iconoclast (I teach for Nashotah House!). These things I have described seem so familiar to us now, but that is as testimony to the

Laudians and their refashioning of what constitutes Church of England conformity. Laudians used various rhetorical strategies to present their vision as perfectly orthodox, a mere restatement of old-fashioned principles and practices long enjoyed since the happy reign of Queen Elizabeth when in fact they were doing just the opposite. Developing arguments from scripture, from the practice of the early church, or simply the more obvious need to worship God with reverence, the Laudians shifted their apologetic strategies depending on the moment. Their goal, however, was consistent: the beauty of holiness.

It is however to them, as much as to Cranmer, Jewel, or Hooker, that Anglicans owe a debt: they gave us a church in which worship touches that deep human sense and need for transfiguring beauty.

Recommended Reading

Kenneth Fincham and Nicholas Tyacke, *Altars Restored: The Changing Face of English Religious Worship, 1547-c1700* (Oxford: Oxford University Press, 2017).

The Rev'd Dr Calvin Lane is associate rector of St. George's Church, Dayton, OH and affiliate professor of Church History at Nashotah House. He is the author of 'The Laudians and the Elizabethan Church (Abingdon and New York: Taylor & Francis, 2013) and Spirituality and Reform: Christianity in the West, ca. 1000-1800 (Lanham: Fortress Academic, 2018).

Special Focus: Archbishop William Laud

Recent Scholarship on Laud

Benjamin M. Guyer

Leonie James, *This Great Firebrand: William Laud and Scotland 1617-1645* (Woodbridge and Rochester: Boydell Press, 2017). \$70.00. ISBN: 978-1783272198.

Kenneth Fincham (ed.), *The Further Correspondence of William Laud* (Woodbridge and Rochester: Boydell Press, 2018). \$120.00. 978-1783272679.

We may be entering into a golden age of scholarship on Laud. The two books reviewed here break much new ground and invite considered analysis. On the one hand, James places Laud quite squarely where he belongs: in a tumultuous British context, increasingly riven by theological and political differences. On the other hand, by publishing 223 letters not contained in the 19th c. edition of Laud's *Works*, Fincham gives interested and invested readers the ability to peer far more closely than previously possible into Laud's ecclesiastical work.

This Great Firebrand is the first study of Laud's relationship with the Scottish church. In a way, this is quite shocking, as Laud's—allegedly—heavy hand helped spur what eventually became civil war. No study has yet been done of Laud's relationship with the Irish church, although John McCafferty's 2007 study *The Reconstruction of the Church of Ireland* analyzed Laud alongside other ecclesiastics within a broad British framework. James argues that Laud approached Scotland just as he approached Ireland (p. 2). At one point, she quotes a letter by Laud in which he expressed his desire to see 'reformation of that [the Irish] church to the Church of England' (p. 99). She later notes that Laud expressed the same sentiment toward Scotland, writing that he hoped to conform Scotland to the Church of England' (p. 136). A true son of the Church of England, Laud saw his mother church as the golden standard.

However, Laud does not emerge here as the prime mover of change. Nor does Charles I. In this, James breaks with the two major trends in recent scholarship, each of which has preferred one of these two figures over the other. Happily, things are more complex in *This Great Firebrand*. A strongly centripetal move toward ecclesiastical conformity began under James VI and I, who did 'most of the groundwork' for creating a Scottish episcopate (p. 57). Charles thus followed his father (e.g., pp. 28, 38)—and, in this, Laud was a point of continuity between the two reigns, rather than a point of contrast.

But conflict nonetheless emerged. Like recent scholarship on Charles I, whose conviction is now widely recognized as having been obtained by dubious means, James speculates that Laud's execution was similar. A petition for his death, signed by 10,000 people, may have been partially coerced; so too, moving to execute Laud without the king's consent was a 'constitutional novelty' (p. 167). In the end, James is not sympathetic to Laud, but sees his actions as part of his own downfall. Such a conclusion strikes the present reviewer as curiously simplistic, as Laud was hardly a solitary figure. Nonetheless, the path by which she reaches this conclusion is itself quite fascinating.

No less important are the 223 letters collected by Fincham. Although some of these letters have been previously published in various ways, they were not in the 19th c. edition of Laud's collected correspondence; in fact, 150 of the 223 letters are published here for the first time (p. xxi). They come from 38 archives, meaning that *Further Correspondence* is a work of patient (and no doubt occasionally tedious) love. The oldest letter here dates to 1614; the last letter comes from 1645, thus spanning almost the entirety of Laud's career. The letters detail many facets of Laud's career, ranging from his sometimes-limited interest in other churches, to his commitment to Biblical scholarship.

In his introduction, Fincham addresses the question of whether Laud or Charles was the 'mastermind behind the Laudian reformation of the church' (p. xxvii). He proposes both 'a close working partnership' (p. xxvii), but also notes that Laud was given almost free reign to do as he saw fit. There were only a small number of instances when the king blocked the archbishop's determinations. If anything, Laud was 'too much dependent on the king', as seen by his—or, perhaps, their—failure 'to build up a court party' (p. xlix). Perhaps more importantly, the correspondence shows us that, despite the apparently clarity of a term like 'the Laudian reformation', which Fincham regularly uses (e.g., pp. xxvii, xxxi, xli), the fact of the matter is that a large number of people were involved in restoring the aesthetic face of the English church.

Taken together, James and Fincham have both made major contributions to the study of Laud and to Caroline-era religion more broadly. Both books are worthy investments.

Benjamin M. Guyer is a lecturer in the Department of History and Philosophy at the University of Tennessee at Martin, and editor of SKCM News.

Membership Report

David Lewis, FAAO, OL
SKCM Treasurer/Administrator

Here is an **overview of the membership dynamics** for the end of the year, compared with recent years:

FY ending	Exp. prev year	Exp.this year	Prepaid	Hon & Life	Totals
30 Sep 2015	29	227	77	54	387
30 Sep 2016	38	201	84	66	389
30 Sep 2017	22	220	75	79	396
30 Sep 2018	32	219	90	88	429
30 Sep 2019	28	226	96	93	443

However, in some recent years our net gain has been slight. The best recent years have been those when we started using PayPal and/or there were a large number of members who joined as gifts from others. This last year has seen continued growth in the number of life members (shown above):

Fiscal year	New/reinstated	Suspended (dues)	Died/Lost	Net FY gain
2014-2015	66	11	10	45
2015-2016	33	24	8	1
2016-2017	49	36	6	7
2017-2018	59	20	7	32
2018-2019	52	24	11	17

Our **average age** continues to decrease. A particularly graphic illustration of this dynamic comes from comparing the ages of new members with the overall age of the Society:

When born	Institutions	1910-39	1940-59	1960-79	1980+	Totals
Clergy members	0	21 (27%)	48 (37%)	48 (32%)	19 (15%)	130
Lay members	2 (1%)	43 (12%)	123 (39%)	69 (22%)	78 (25%)	313
<i>All members</i>	<i>2 (1%)</i>	<i>64 (13%)</i>	<i>171 (38%)</i>	<i>111 (25%)</i>	<i>97 (22%)</i>	<i>443</i>
All 2018-2019 joins	0	1 (2%)	10 (19%)	13 (25%)	28 (54%)	52

Our **jurisdictional diversity** continues. Here are percentage figures illustrated by clergy and lay:

Clergy	TEC etc.	Anglican	RC	Orthodox	Misc.	Unkn	Totals
All clergy	66 (51%)	51 (40%)	4 (3%)	5 (4%)	3 (2%)	0	129
2018-2019 joins	3 (21%)	6 (43%)	3 (21%)	2 (14%)	0	0	14

Lay	TEC etc.	Anglican	RC	Orthodox	Misc.	Unkn	Totals
All lay	180 (57%)	45 (15%)	60 (19%)	9 (3%)	13 (4%)	6 (2%)	314
2018-2019 joins	15 (39%)	10 (26%)	9 (24%)	1 (3%)	3 (8%)	0	38

Each of us can help expand the Society by bringing in new members! Unlike the other devotional societies, where chapters are the main building blocks in activities and membership growth and retention, most (in our case, 2/3) of our members are the only Society members in their own local churches. And there is plenty for members to do, either individually or in local chapters!

David Lewis, FAAO, OL, is Treasurer/ Administrator for the Society of King Charles the Martyr (American Region).

Annual Financial Report

Society of King Charles the Martyr, Inc. Financial Statements for FY 2018-2019 & 2017-2018

	2018-2019	2017-2018
Profit and Loss		
INCOME		
Donations	\$ 4,663	\$ 5,261
<i>General</i>	1,048	1,441
<i>Annual Mass</i>	3,615	3,820
Sales net of cost of goods sold	689	939
<i>Sales income</i>	1,306	1,933
Membership dues	6,579	7,625
<i>New regular members</i>	945	660
<i>New student members</i>	70	70
<i>Reinstated members</i>	60	105
<i>Previous Years' Dues</i>	45	105
<i>Current year</i>	2,715	2,730
<i>Current year – student members</i>	90	20
<i>Future years (prepaid dues)</i>	1,295	1,450
<i>Life memberships</i>	1,320	2,485
Investment income	1,632	2
TOTAL INCOME	13,563	13,828
EXPENSES		
Annual Mass	2,058	3,295
SKCM News	4,704	4,783
Administration	4,199	3,780
TOTAL EXPENSES	10,961	11,858
SURPLUS/(DEFICIT)	2,587	1,970

Balance Sheet – End of Fiscal Year

BALANCES

Raymond James – Endowment/Life Mbr Invest	23,574	22,300
Bank of America – Operating	3,816	3,986
Bank of America – Restricted Funds	6,154	4,670
TOTAL ASSETS	33,544	30,955
LIABILITIES & EQUITY	33,544	30,955
Net Income	2,587	1,970
Other Net Assets	30,955	28,985
Liabilities	0	0
TOTAL LIABILITES & EQUITY	33,544	30,955

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All lists current through 30 September 2019.

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In accordance with Board of Trustees policy adopted in 2009, the members of the Order of William Laud are elected “in recognition of contributions rising to a certain level, or higher, of significance as to impact and benefit to the Society by members and supporters who are not members ... Election to membership in the Order of Laud shall be considered equivalent to the designation of Benefactor status with regard to impact and benefit to the Society.” Just as Benefactors are entitled to use “Ben.” after their names, Order of Laud members may use “OL”.

Society members are invited to submit nominations for Board consideration as additional Laud Society designees. Such nominations, giving background on the candidate and stating why he or she should be honored, should be sent by 20 January 2020 to The Rev'd James G. Monroe, Ph.D., *SSC*, Awards Chairman, at jimmon39@gmail.com or 4310 Meadow Forest Lane, Kingwood TX 77345-3007 USA, for consideration during the next awards cycle.

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Established in the Americas 1894 (NYC)

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A picture of St. Charles unveiled in Philadelphia in 1897.

For the complete article, see p. 13.

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