

CHURCH AND KING

President:
Revd. E. R. C. Thompson
St. Mary-le-Strand,
London WC2R 1ES

Vice-President:
Mrs. Irene Sillitoe

Literary contributions to:
The Chairman:
Revd B. Williams
St. Hilda's School,
Sneaton Castle,
Whitby, N. Yorks,
YO21 3QN

**Hon. Treasurer
& Membership Secretary:**
Robin Davies
8 Park Close
off Skipworth Road
London E9 7LF

**The Magazine of the
Society of
King Charles the Martyr**

Christmas 1992



U.S.A. Representative:
Mark Wuonola,
1503 Spring Lane,
Bellevue Manor,
Wilmington,
DE 19809-2240

**Cambridge
Hon. Secretary:**
L. N. Vellanoweth,
29 Thornton Court,
Girton,
Cambridge CB3 0NS

**Australian
Hon. Secretary:**
Rev. R. E. Mills
1/54 Sarawak Avenue,
Palm Beach,
Queensland 4221

CALENDAR OF ANNIVERSARIES

- | | | |
|------|----|--|
| Jan. | 1 | King Charles II crowned at Scone, 1651 |
| | 10 | Martyrdom of Archbishop Laud, 1645 |
| | 30 | Decollation of King Charles the Martyr, 1649 |
| Feb. | 2 | King Charles I crowned, 1626 |
| | 9 | Burial of King Charles I at Windsor, 1649 |
| Mar. | 27 | Accession of King Charles I, 1625
Society of King Charles the Martyr, formed 1894 |
| Apr. | 1 | Finding of the body of St. Charles, Windsor, 1813 |
| | 26 | Canonisation of St. Charles:
Convocation unanimously approved the office for 30 January, 1661 |
| May. | 14 | Royal Warrant directing the use of the Office in all churches, 1662 |
| | 29 | King Charles II born, 1630;
restored, 1660. |

COMMEMORATION OF KING CHARLES 1993 SATURDAY 30 JANUARY

The Banqueting House, Whitehall

- 11.30 a.m. Act of Devotion outside the Banqueting House.
11.45 a.m. Sung Eucharist inside the Banqueting House. Preacher: The Rt. Rev.

Joseph M. Harte, D.D., S.T.D., D.Min. Vice-President of the Royal Martyr Church Union. The Commemoration this year will be held jointly by S.K.C.M. and R.M.C.U. Members are asked to note the earlier time of the Devotions, etc.

SUBSCRIPTIONS

Members are reminded that subscriptions are due on 30 January 1993. These should be sent to the Hon. Treasurer, Mr Robin Davies. The Standard rate is now £5; Senior Citizens, Students and anyone in genuine need may subscribe at the former rate, £2.

OTHER COMMEMORATIONS 1993.

CIRENCESTER PARISH CHURCH
Saturday 30 January 1993.
7.45 a.m. Holy Eucharist

**ST. AIDAN'S SKELMANTHORPE
WEST YORKSHIRE**
Sunday 31 January 1993 Mass in honour of
St. Charles BCP Rite

**ST. ANDREW'S BY THE WARDROBE
CITY OF LONDON**
Friday 29 January 1993
12.30 Sung Eucharist
1637 Scottish Liturgy.

ST. GABRIEL'S, WARWICK SQUARE

Friday 29 January 1993

7.30 p.m. 1637 Scottish Liturgy.

Preacher: Rev. Dr. Gordon Huelin

ST. PETER'S, FOLKESTONE

Saturday 30 January 1993

12 Noon: Holy Eucharist

Prayer Book Liturgy

AUSTRALIA

SYDNEY. Eucharist at 11.00 a.m. Saturday, 30th January, in St. John's Church, Pacific Highway, Gordon. Celebrant and preacher is Fr. Jim Pettigrew, Rector of St. John's.

MELBOURNE. Solemn Evensong on Sunday, 31st January, at Christ Church, Brunswick, at which the Phillip Harris memorial sermon on St. Charles will be preached.

BRISBANE. Yet to be arranged.

An address delivered in the church of St. Mary-le-Strand by Mr Peter Maplestone, London Secretary of the Society of King Charles the Martyr on May 30 1992:-

On the 29th day of May in the year 1660, his Majesty King Charles the Second entered through Temple Bar into the City of London. That day was his thirtieth birthday and for the next two centuries it was to be commemorated in the Book of Common Prayer as a day of solemn thanksgiving. The public rejoicing that day was uncontrollable.

Samuel Pepys was - inevitably - present and has recorded some of the flavour of the general rejoicing:

"a triumph of above 2000 horse and foot, brandishing their swords and shouting with unexpressable joy: The wayes strawed with flowers, fountains running with wine: The Mayor, Alderman and the Companies in their liveries, chaires of gold, banners; Lords and nobles: Cloth of silver, gold and velvet every body clad in; the windows and balconies all set with ladies; trumpets, music and myriads of people flocking the streets, and was far as Rochester, so as they were 7 hours in passing the City, even from 2 in the afternoon, till nine at night: I stood in the Strand and beheld it and blessed God:

And all this without one drop of blood and by that very army which rebelled against him - but it was the Lord's doing and it was marvellous in our sight".

What had brought about this sudden change of government? What had caused the collapse of the regime that had held power for the past decade and a half!

When Charles' father had gone to his martyrdom eleven years before, the future of the monarchy could not have looked more bleak. All royalist forces were then defeated or dispersed; most of the leading supporters of the king were dead or in exile. The Church of England, that greatest support of royal authority, had long since been abolished both root and branch; its cathedrals and churches had been wrecked, its priests turned from their livings. With the execution of the king, the institution of monarchy too seemed well and truly dead. A letter from William Sancroft, a young fellow of Emmanuel College, Cambridge, expresses the mood of the royalist party at that time:-

"The black act is done, which all the world wonders at, and which an age cannot expiate. The waters of the ocean we swim in cannot wash out the stains of that blood.... When we meet, tis but to consult to what foreign plantations we shall fly, where we may enjoy any liberty of our conscience....for the church here will never rise again, though the monarchy should". Up to that time it might be true to say that the sympathies of a large part, perhaps even a majority, of the population had lain with the Puritan cause. The execution of the king however, produced a profound shock. Following it the people were to learn what it is to overthrow all legal and established authority. For the new regime was a triumph not of Puritanism but of the military. The political theorists who had fostered the Civil War had disappeared in its earliest phase. Pym was dead by 1643; Hampden was killed in action. Power had now passed to the army and to one conspicuous general who was soon to take full control of the state. Cromwell had long been a Member of Parliament but he was not a fanatical theorist; he was a supporter and attender at Presbyterian forms of worship but he was not a religious zealot. He proved to be a great military commander but before the War no one would have suspected such a talent. His was the classic case of an opportunist who finds himself in the right place at the right time. The throne stood before him empty and so he took it. He was realist enough to know that he could never aspire to be king; that role unquestionably belonged to another. And so he contented himself with exercising a greater regal authority than his martyred predecessor had ever possessed.

And while he exercised that power, the way was open for all those characters who flourish in time of turmoil. We all know that the Puritans placed a ban on the traditional forms of festivity - there was certainly no room for a Ministry for Fun under the regime. But more insidiously, such a state is the breeding ground for spies and informers. The records of this very parish, the one which was later to be the site of Charles' triumphant return, record long lists of fines during these years. Fines for non-attendance at church, for drinking on the sabbath, for selling meat on the sabbath; even for entertaining visitors in one's own home on the sabbath. The examples may be quaint but we easily recognise in them that same narrow-minded spirit which marked the totalitarian regimes of Eastern Europe.

I mention Eastern Europe for the parallel with those unfortunate countries is only too obvious. There too, we have seen an era of tyranny followed by the swift collapse of governments which had forfeited the support of the people. Pepys records how he stood in the Strand in 1659 and watched rival troops attack each other, some of them calling for democracy and a free Parliament. There is an unmistakable parallel with the news reports we ourselves have seen in recent years.

In the seventeenth century, our country was lucky. England, Scotland and Ireland did not dissolve their union in the manner of Yugoslavia or the USSR. The army again took control but this time there was no doubt over who should take up the reins of government. It was to Charles the Second that they turned because of who he was. It was not that Charles himself had any particular merits which fitted him for office. Indeed, the contrast with his father could not have been greater. But he was their undoubted king and in their heart of hearts they knew it.

Even more astonishing was the fact that the full political and religious establishment was restored, not only in England but in Scotland and Ireland too. Against all expectation, the Established Church of England was restored to all its rights and that same William Sancroft, who had been so despondent about its future, was to go on to be Archbishop of Canterbury.

There were many at the time who saw in all this the unmistakeable hand of Divine Pro-

vidence. Pepys spoke for many when he said "it was the Lord's doing and it was marvellous in our sight". And since that day in 1660, the form or government which was then restored has continued. And so may we, in the words of today's collect "ever be showing forth our praise to God for this from generation to generation" **Amen.**

KING CHARLES THE MARTYR FESTIVAL ROYAL TUNBRIDGE WELLS

The Church of King Charles the Martyr is in the oldest part of Royal Tunbridge Wells, and stands close to the famous 'Pantiles'. It was opened in 1678 as a chapel, dedicated to King Charles the Martyr six years later, and subsequently enlarged with funding from local subscriptions. Both Princess (later Queen) Anne and the Duke of Monmouth contributed.

Each year, at the weekend closest to January 30th, the church holds a festival to commemorate the execution of the Martyr King. In 1992 there were three events.

On Saturday 1st February Dr. Felicity Heal gave an illustrated lecture on 'Art and Kingship: Visual Images of Charles I'. Held in the church, a large audience heard her speak about the development of the portrayal of Tudor monarchs and the use of art to represent their conception of Kingship. This provided the background to her explanation of King Charles's choice of artist to project the image of his rule and reign. Using slides of many important paintings she related how artists employed royal symbols and allegory in the paintings, and their positioning in royal palaces, to demonstrate to the Court the power of their anointed sovereign. During the question session which followed one member of the audience suggested that these artists were the seventeenth century equivalent of Saatchi and Saatchi! Dr. Heal concluded her fascinating talk with exploring the effect of the King's chosen image, and suggested that to a large extent he became the product of his own propaganda, finding he had to conform to the style of monarchy in which his portrait painters had portrayed him.

In the evening the Choir of Tonbridge School performed a concert of Restoration Anthems. The school has a fine musical tradition, and presented a most enjoyable programme of anthems composed to celebrate the restoration of the monarchy.

Festival Eucharist on Sunday 2nd offered prayers for the Martyr King, and the sermon was preached by Canon John Armson of Rochester Cathedral. The Canon obviously has considerable sympathy for King Charles, and his sermon did much more than just pay lip-service to his memory. He spoke with great sincerity and depth of knowledge, and made a great impression on the large congregation.

For further information concerning the 1993 Commemoration, contact: Wilfred Spence, 9 Viking House, Pett Street, Woolwich or the Vicar of King Charles' Church.

THE TRADITIONALIST MOVEMENT

by J. Alan Smith

This article introduces the Traditionalist Movement. It is not yet another new organization. Rather, it is the recognition of the existence of a vast informal network of people and organizations that support traditionalist causes.

Membership of the Traditionalist Movement is simple to obtain. Anyone who subscribes to its values is, ipso facto, an individual member. Any organization that supports one or more of its causes and is not opposed to any of its values is, similarly, a corporate member. People and groups who recognize the fact of their membership have thereby taken the first step to becoming active members.

Organizations outside the Traditionalist Movement fall into one of two categories. There are those who actively oppose one or more Traditionalist values: these are the enemy in the perpetual struggle. In addition, there are organizations that are effectively neutral, perhaps supporting some Traditionalist values and opposing others without any long-term commitment either way. These provide part of the battleground: a Traditionalist may legitimately join such an organization without giving it total support, the better to engage the enemy.

An essential element of Traditionalist thought is a belief in the existence of an objective value system: the Natural Law. Traditionalists require that States operate within the confines of the Natural Law; this process is helped where there exists in relation to the State an organization with authority to interpret the Natural Law and resolve any disputes. Within European States this authoritative role is naturally exercised by the Christian Church; the role is most effectively exercised where the Church's authority is established by State law.

Traditionalism places a high value on the importance of the human person. This importance is not limited to particular groups by excluding humans in specified categories such as race, sex, age, intra-uterine status, or physi-

cal disability. Innocent humans may not lawfully be put to death simply because they are unwanted.

Traditionalists proceed by evolution rather than by revolution: changes are more often beneficial when taken in small stages because it is easier to see the probable consequences. On occasions it may be necessary to negate the effects of a revolution by effecting a counter-revolution. The difference between the two is clear: a revolution is a large step into the unknown; a counter-revolution is a large step back from a disordered state to a known state of order. The evolutionary approach applies the values of tolerance, prudence, continuity, variety, and tradition. Encompassing them all is the principle enunciated by the second Viscount Falkland: "When it is not necessary to change, it is necessary not to change." Its diffused nature is both the strength and the weakness of the Traditionalist Movement. The lack of a central control that makes it difficult for its enemies to destroy it also hampers its efficiency. We must constantly seek to make it more effective by improving both the connectivity of the network and the flow of information across it: such information is the precursor to action. It is not practicable for every individual member of the Traditionalist Movement to join every organization or to subscribe to every publication that is a corporate member.

However, both individual members and corporate members must be as effective as possible.

Individual members should: subscribe to and write for a number of Traditionalist publications; join and work for a number of Traditionalist societies; raise the consciousness of potential members by talking about the Traditionalist Movement in general and introducing them to particular publications and societies. Corporate members should arrange for the exchange of publications with some other corporate members, though it would not be practicable to expect each corporate member to send its publications to every other corporate member. In addition they should give publicity to each other to the extent that their terms of reference will allow. Many individual and corporate members already perform the recommended actions but there is scope for further development. To assist the process, this article may be reproduced freely by individual and corporate members, in whole or in part, with or without the author's name, in English or in translation. *For further information about PRAG from which this article is reprinted, contact the author at 40 Albany court, Epping, CM16 5ED*