

1933.

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THE ASSOCIATION OF DESCENDANTS  
OF THE KNIGHTS OF THE GARTER  
AND THE FRIENDS OF ST. GEORGE'S  
WINDSOR

*Further Copies of this book can be  
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## THE ASSOCIATION OF DESCENDANTS OF THE KNIGHTS OF THE GARTER

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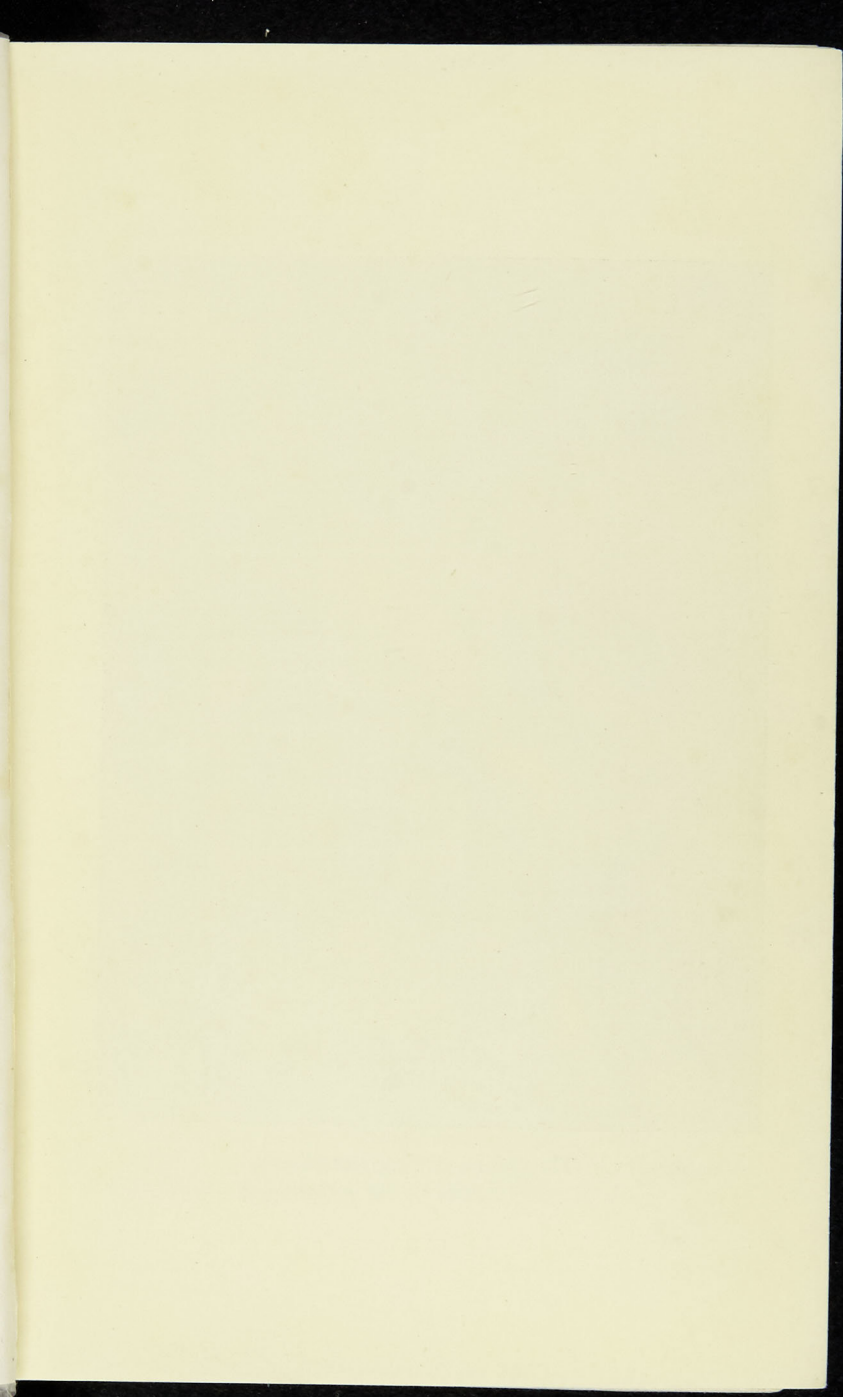
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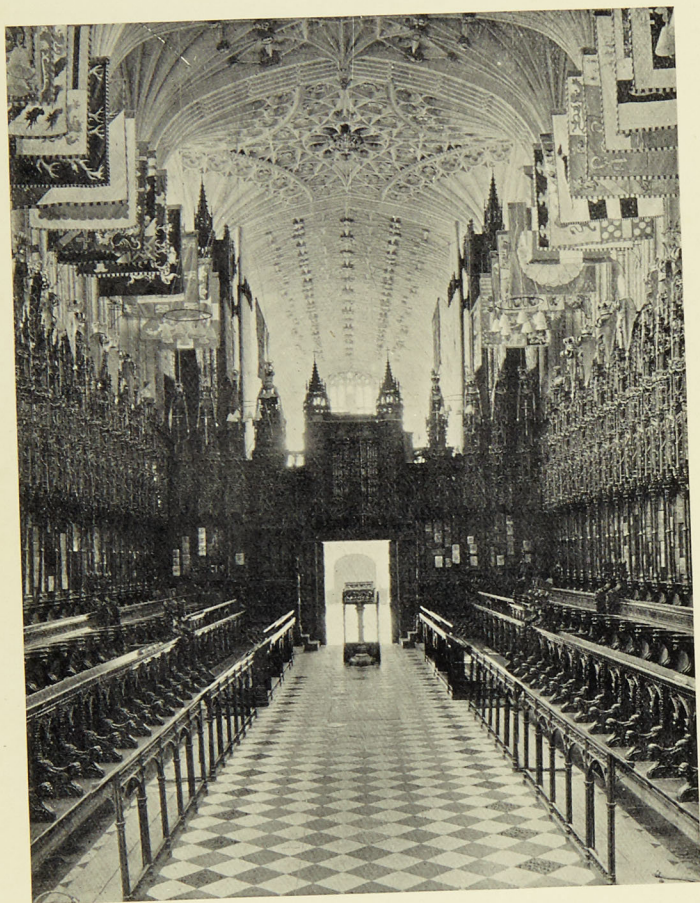
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The Quire of St. George's.

*Photo by kind permission of "Country Life."*



## A LETTER FROM THE DEAN.

A SHORT time ago I wrote to *The Times* explaining why the two Societies formed to help us to maintain the heritage of beautiful historic buildings which are in our care, the Society of the Descendants of the Knights of the Garter, and the Friends of St. George's, should continue side by side, working in harmony and fellowship.

On the surface there seemed advantages in amalgamating these two Societies, but a little consideration showed that this would not do. First, the Descendants of the Knights of the Garter were first in the field to help us, and have raised a very considerable sum of money as a nucleus for the endowment fund which is needed. It would be utterly ungracious, therefore, to suggest their simply being merged in the "Friends." But there are also strong practical reasons against this course.

The first is that there are sister societies of the Descendants of the Knights of the Garter Society in America who have expressed their willingness to help us, and require a parent society in England through which to give their help.

The second, and this is by far the more important, is that the "Friends" are by their constitution limited to care for the Chapel itself; whereas the care of the three Cloisters and the other very interesting buildings which cluster round St. George's is equally necessary, and indeed at the moment more pressing, and we shall have no source of income to meet this unless the Society of Descendants steps in, as it is willing to do.

The two Societies must therefore remain, for the present at least, as separate entities ; but it is confusing for people to have appeals from two separate Societies, and, after careful discussion between the two Committees, we feel that this difficulty will be met by issuing everything in the joint name, and making our Annual Report a Joint Report. People can then subscribe to either as they feel inclined.

It is very important that both Societies should push on as energetically as possible. There is a great deal that must be done, and though we are taking every means to see that nothing unnecessary is undertaken and no expense involved that can be avoided, yet ancient buildings decay, and from time to time must be dealt with if they are to be preserved.

You will remember that Lord Woolavington, when he made the magnificent gift that enabled us to finish the restoration of the Chapel, pointed out emphatically that the restoration of the Chapel would be almost a waste if we could not secure an adequate additional income for its maintenance and the maintenance of the buildings attached to it. The change of values which has come since the War has made our income inadequate. As a mere matter of business, therefore, some means must be taken to increase it, or we cannot fulfil our responsibilities. The two Societies are the two constructive efforts which are being made to meet these conditions.

May I therefore beg you to consider the needs of this glorious heritage of ours and, if possible, to help us.

ALBERT BAILLIE,  
*Dean.*

## THE FINANCES OF ST. GEORGE'S

**B**OTH those who already have helped St. George's and those now invited to assist will like to know its present financial position.

Appended, therefore, is an epitome of the current Balance-sheet. It is a summary of the accounts for the year October 1, 1931—September 30, 1932, and these accounts, at the moment of writing, have just been certified by our professional auditors.

The two principal Chapter funds are the "Domus" and the "Fabric." The former has to meet every kind of domestic expense, from minor-canon's salaries and choral scholarships to a mowing-machine or an electric light bulb, together with rates, taxes, insurances and a vast number of other charges. From the Fabric Fund has to be met the whole cost of keeping in repair the Chapel, the three cloisters, and the twenty-four ancient houses which are the Chapter's property. To these must be added incidental charges, such as architect's fees, which amounted to £323 in the current year. This item is almost exactly the equivalent of the year's deficit on the Fabric Fund.

On the Domus Fund, the year's loss is less by £237 than that incurred in the previous year, but it is still substantial. Every effort has been made to keep down expenditure, and these efforts will be renewed in the year before us. Yet even if we succeed in balancing our next budget, we are hampered by an accumulated deficit of £1,460. To wipe off this is our first need.

A word should be added as to the origin of these financial difficulties. Until the year 1867 the Chapter



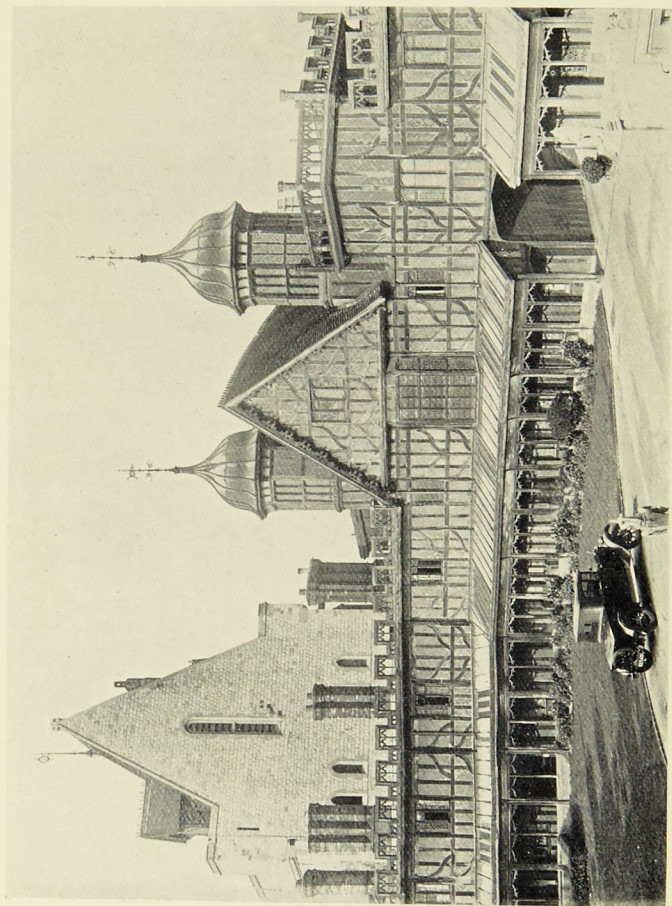
owned estates of enormous value, the gifts and bequests of Kings and Knights of the Garter. In 1867 all these estates were taken over by the Ecclesiastical Commission, which provided in exchange a fixed income. This income bore no relation to the value of the estates, but it represented the average annual expenditure of the Chapter at that time, and it was fixed in the happy belief that what the purchasing value of money was then, it would remain in perpetuity. To-day, while the income remains the same—and the Ecclesiastical Commission has no power to increase it—its purchasing value has shrunk enormously. Not only are wages and prices vastly higher, but the great increase in the services and useful activities of St. George's have also enforced a larger expenditure.

As an effort to meet the new situation, one of the four canonries was suspended and its income transferred to the Domus Fund. Yet even with this sacrifice, the official income of the Chapter is now wholly inadequate to meet working expenses, together with the cost of maintaining the Chapel and the rest of the property.

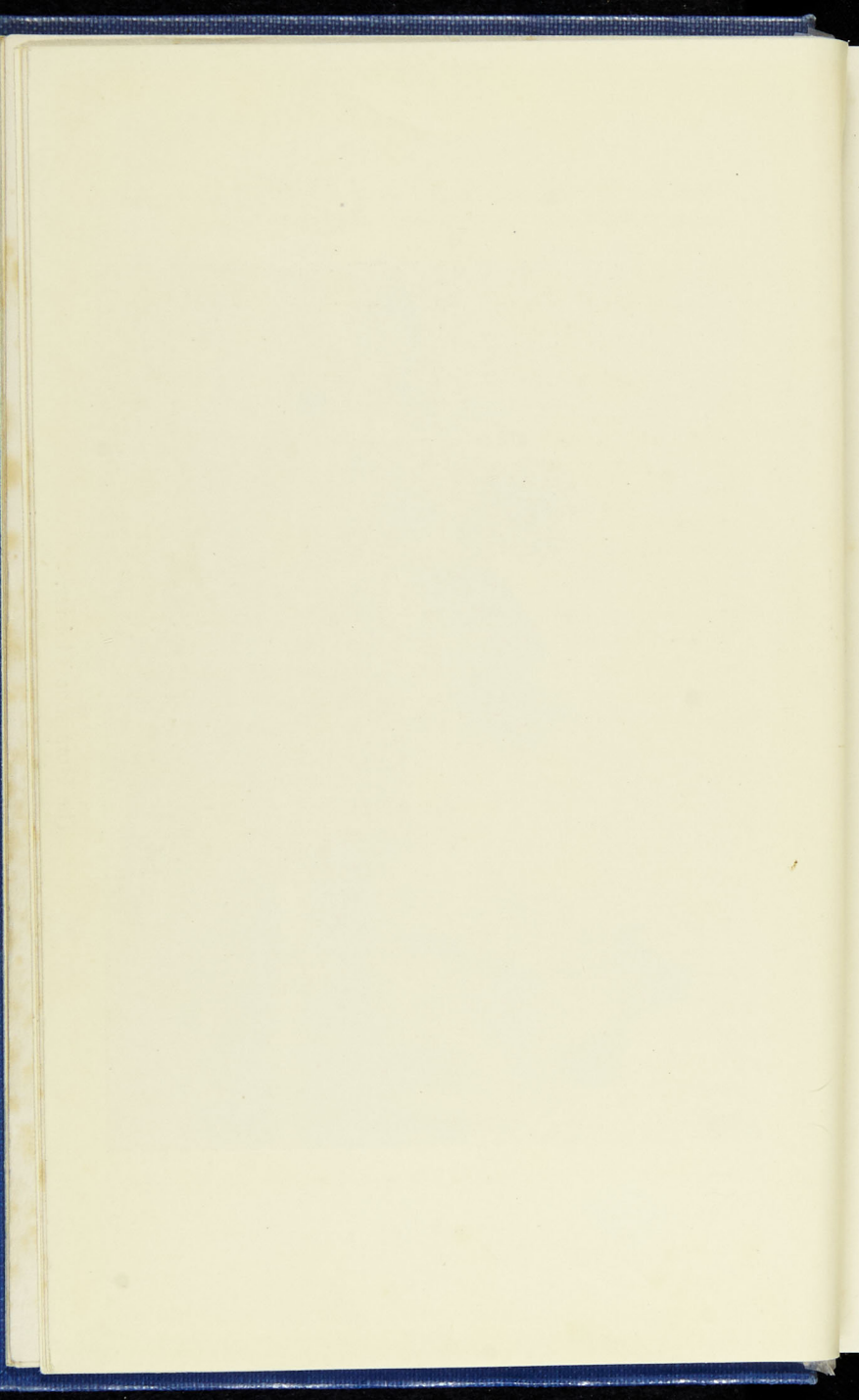
Such, in outline, are the facts which have brought to the Chapter of St. George's their present difficulty, and to all who value St. George's their present opportunity.

ANTHONY C. DEANE,

*Canon and Steward.*



The Horseshoe Cloister.





# SUMMARY OF DOMUS AND FABRIC FUNDS

For the Year ended 30th September, 1932

## RECEIPTS.

		£	s.	d.
(a) "DOMUS" FUND :				
To Payment received from Ecclesiastical Commissioners .. .. .	6,400	0	0	
„ Amount received from other sources (including the income of a suspended Canonry) .. .. .	2,169	6	6½	
(b) "FABRIC" FUND :				
To Amount received from Windsor Castle State Apartments Fund .. ..	1,000	0	0	
„ Amount received from other sources (including donations from the Friends of St. George's) .. .. .	1,254	9	3½	
To Deficit on Domus Fund, 1932	£423	19	0½	
„ Deficit on Fabric Fund, 1932 .. .. .	325	8	9½	
		749	7	10
		£11,573	3	8

## EXPENSES.

		£	s.	d.
By Salaries—Minor Canons, Organists, Chapter Clerk, Chapter Surveyor, Lay Clerks, Verger, Sacrists, &c. .. .. .	5,332	10	1	
„ Maintenance of Chapel and Services—including Lighting, Heating, Cleaning, Rates and Taxes, &c. .. .. .	1,402	3	8	
„ Choristers' Scholarships and Choir School Rent and Expenses .. .. .	1,221	6	1	
„ Statutory Payments—Ancient Stipends, Charities, &c. .. .. .	451	0	11	
„ Fabric Charges—Chapel and Collegiate Buildings .. .. .	3,166	2	11	
	£11,573	3	8	

Deficit on 1932 Account .. ..	£749	7	10	
Add Deficit brought forward from 1931 Account .. .. .	710	4	1½	
Total Deficit, September, 1932 ..	£1,459	11	11½	

## THE MOST NOBLE ORDER OF THE GARTER

ESTABLISHED BY KING EDWARD III OF ENGLAND  
IN 1348.

"It is a spur to brave and good spirits to bear in mind  
that which their ancestors nobly have achieved."  
—*The Compleat Gentleman*, 1622.

OF all his contemporaries, perhaps the most distinguished in the pursuits which formed the business, rather than the amusements, of every man of gentle birth was King Edward III, Founder of the Order of the Garter. Neither the time when the Order was founded, nor the cause of its foundation, can be traced with precision. Selden, whose statement is corroborated by the old chronicler Froissart, a prominent figure at Court, fixes the eighteenth year of King Edward III as the date of its institution, and the account is, as usual with him, so naive and vivid that, like a painting, it brings the whole scene before our eyes.

"At this time came into the mind of King Edward the Third of England that he would cause to be made and re-erected the Great Castle of Windsor which King Arthur had formerly made and founded, where first was begun and established the Noble 'Round Table,' of which were so many good and valiant men and Knights who went forth and toiled in arms and in prowess throughout the world. And that same King would make an Order of himself and his children, and the bravest of his land, and that they should be called the 'Knights of the Blue Garter,' and should be solemnized at Windsor, the day of Saint George."

Camden assigns the date of the foundation of the Order to the battle of Crecy, at which, says the great antiquary, "Edward ordered his Garter to be displayed as a signal of the onset."

Be the origin of the Institution, however, what it may, "no Order in Europe is so ancient, none so illustrious, for it exceeds in Majesty, honour and fame all Chivalrous Fraternities in the world."

However uncertain the precise date of the foundation of the Order, there is still greater obscurity respecting the origin of the principal Ensign from which it derives its title. The annals of the Institution, the chroniclers of the time, and the public records, do not afford the slightest information on the subject, and although the writers on the Order have treated with contempt the romantic incidents to which its extraordinary Symbol has been ascribed, they have neither succeeded in showing their absurdity, nor suggested a more probable theory. It is not supposed that the Order itself was founded purposely and solely to commemorate the fall of a Lady's garter or the King's gallantry, and as the anecdotes were scarcely suited to the pen of a grave divine like that Dean of Windsor by whom the earliest existing Annals were compiled, it is in no degree invalidated by his silence.

Agreeably to the practice of every country professing the Christian religion, the Fraternity was to be placed under the special protection of some eminent Saint; and the choice naturally fell upon Saint George, the great Patron of Soldiers, who was the peculiar "Guardian, Protector, Defender, and Advocate of England," the "very Tutor and Patron and Cry of Englishmen." For this reason the Order has always borne the title of "The Order of Saint George" as well as the Garter.



At his own expense King Edward III enlarged and re-decorated the Chapel built by Henry III in the Castle of Windsor, and in his Patent of the twenty-second of August, 1348, stated that the Chapel was to bear the name of Saint George.

King Edward, who was then only thirty-five years of age, had in his youth seen the credit of England and of his own dynasty dragged in the dust. His father, Edward II, who lost the battle of Bannockburn, had allowed the power of the Crown to be destroyed by delegating it to self-seeking and mediocre men. The terrible end of Edward II, tortured to death in the dungeons of Berkeley Castle, had evoked from his son, Edward Prince of Wales, a determination not only to restore the dignity his father had lost, but to exact from his nobility a standard very different from what he had observed around him. Inheriting the strength of his Crusading grandfather, Edward I, and the beauty and grace of his Castilian grandmother Queen Eleanor, King Edward III achieved a master stroke of genius when he created the Order of the Garter.

Ancient traditions of Arthur, "King that was and King that shall be," inspired him; and from the tragedy of King Arthur and the triumphs of St. George he evolved a moral and spiritual code by which to breed a race of leaders fit to lead and rulers worthy to rule. He inculcated in his son, Edward Prince of Wales, "the Black Prince," all the manly qualities for lack of which King Edward II had fallen; and the Prince, who took for his motto "Ich dien" (I serve), was long remembered as an incarnation of that regal chivalry which evokes from lesser men the highest that is in them.

"When first this Order was ordain'd, my Lords,  
Knights of the Garter were of noble birth,  
Valiant and virtuous, full of haughty courage,  
Such as were grown to credit by the wars;

Not fearing death, nor shrinking for distress,  
But always resolute in most extremes.  
He that is not furnished in this sort  
Doth but usurp the sacred name of Knight,  
Profaning this most Honourable Order." \*

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*The Twenty-five Founder Companions :*

EDWARD PLANTAGENET, PRINCE OF WALES (The Black Prince).  
HENRY PLANTAGENET, DUKE OF LANCASTER.  
THOMAS DE BEAUCHAMP, EARL OF WARWICK.  
JOHN DE GRAILLY, CAPTAL DE BUCH.  
RALPH DE STAFFORD, EARL OF STAFFORD.  
WILLIAM DE MONTACUTE, EARL OF SALISBURY.  
ROGER DE MORTIMER, EARL OF MARCH.  
JOHN DE LISLE, LORD LISLE OF ROUGEMONT.  
BARTHOLOMEW BURGHersh, LORD BURGHersh.  
JOHN DE BEAUCHAMP, LORD BEAUCHAMP DE WARWICK.  
JOHN DE MOHUN, LORD MOHUN OF DUNSTER.  
SIR HUGH COURTENAY.  
THOMAS HOLLAND, EARL OF KENT.  
JOHN DE GREY, LORD GREY OF ROTHERFIELD.  
SIR RICHARD FITZ-SIMON.  
SIR MILES STAPLETON.  
SIR THOMAS WALE.  
SIR HUGH WROTTESLEY.  
SIR NELE LORYNG.  
SIR JOHN CHANDOS.  
SIR JAMES AUDLEY.  
SIR OTHO HOLLAND.  
SIR HENRY D'ENNE.  
SIR SANCHET D'ABRICHECOURT.  
SIR WALTER PAVELEY.

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\* Shakespeare : *Henry VI*, Part I, Act IV, Scene I.

## THE PAINTINGS IN ST. GEORGE'S CHAPEL

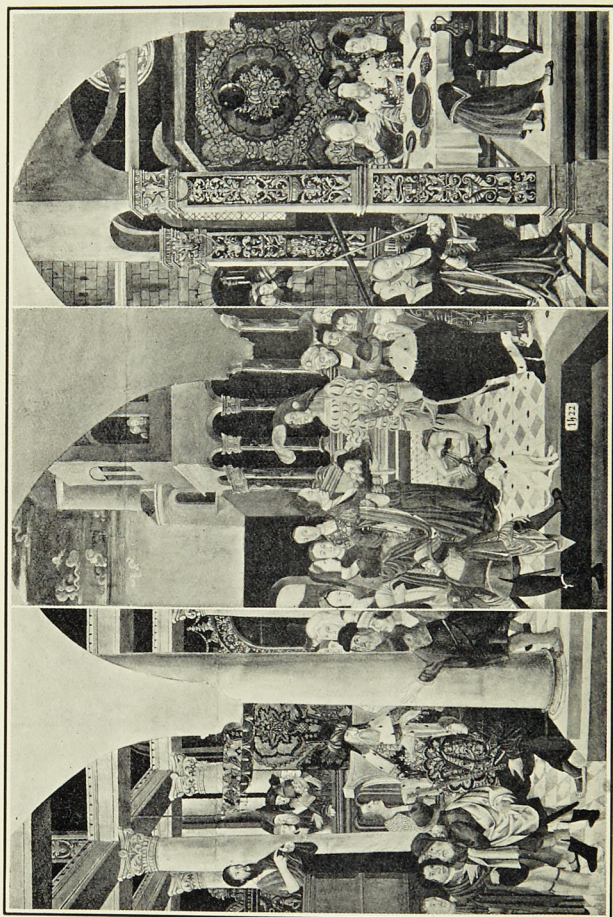
By PROFESSOR E. W. TRISTRAM.

Reprinted from *The Times* of August 10th, 1932,  
by kind permission.

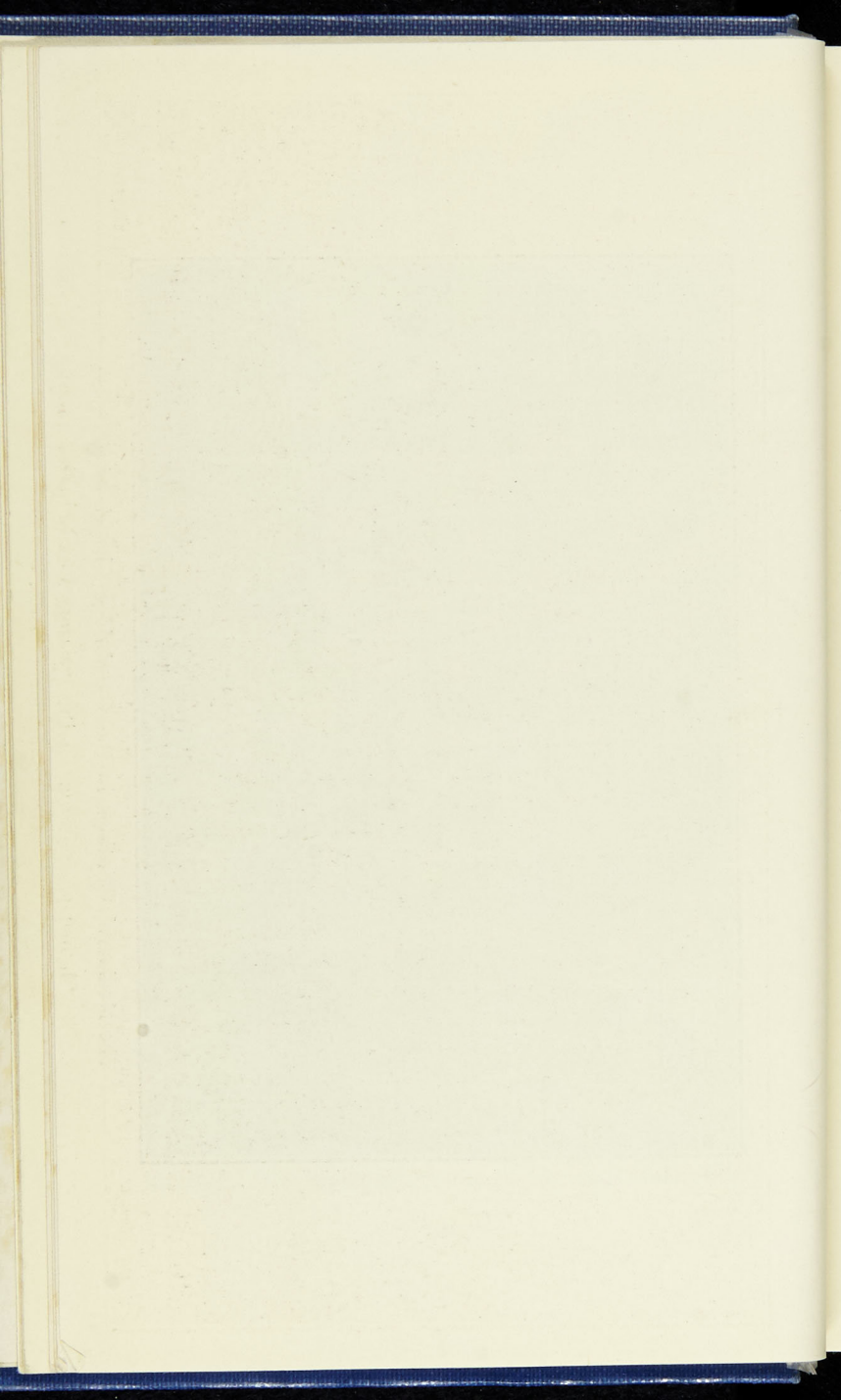
**D**URING the last two months a valuable service has been rendered to English medieval painting, under the auspices of the Friends of St. George's Chapel, by the cleaning and preservation of the paintings in the Oxenbridge and Hastings Chantries. The ravages which time had already begun to wreak on these relics of English craftsmanship and the decay with which they were threatened have now been arrested. The removal of many years' accumulation of dirt and the discoloration caused by perished varnish has revealed a beauty and luminosity of colour and a delicacy and high accomplishment of workmanship that had scarcely been suspected in their previous condition.

The paintings in the Oxenbridge Chapel relate to the history of St. John the Baptist and consist of three subjects, namely—(1) St. John preaching to the people before Herod; (2) the execution; (3) Salome bearing the Saint's head on a charger at the feast. The work is on three panels, which are in reality the back of the choir stalls, and although consisting of three separate and individual subjects are so co-ordinated as to compose one complete and harmonious whole. The episodes are depicted in interiors, richly hung with damasks and brocades, with buildings in the background and a blue

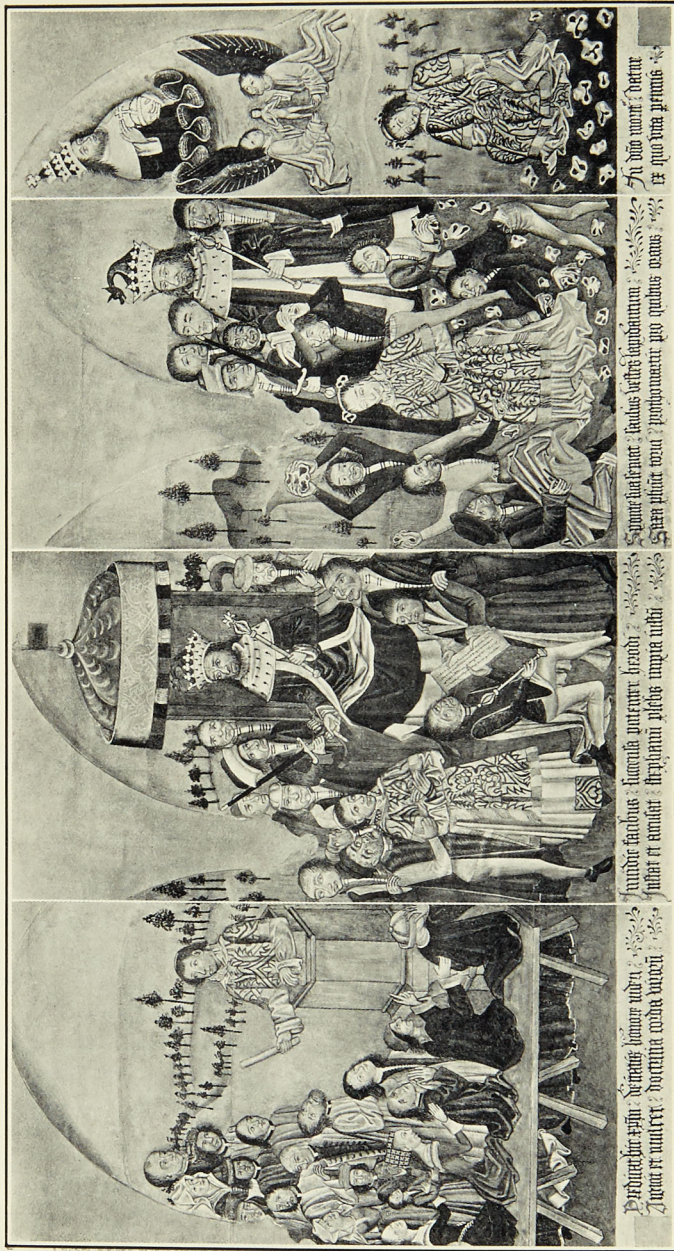




The Mediaeval Paintings in the Oxenbridge Chapel (*circa* 1522).







Prophetarum : deus : homines : uideri :  
 Quia et uideri : homines : uideri :  
 Quia et uideri : homines : uideri :

mundi : fandi : lucida : uideri :  
 fandi : fandi : lucida : uideri :  
 fandi : fandi : lucida : uideri :

Spem : fandi : lucida : uideri :  
 Spem : fandi : lucida : uideri :  
 Spem : fandi : lucida : uideri :

Hi : duo : uideri :  
 Hi : duo : uideri :  
 Hi : duo : uideri :

The Mediaeval Paintings in the Hastings Chapel (circa 1490).





sky above, in which float archaically-represented clouds. In the centre panel the date of the work—1522—is inscribed, but unfortunately the painter's name is not given. The work is highly accomplished technically, and combines an exceptionally high degree of skill in the use of the oil medium, in which it is executed, with great delicacy of touch and sensitiveness in drawing that indicate the hand of a master.

So apparent in the paintings is Dutch and Flemish influence that if they were found in a Continental church no question would probably arise regarding the possibility of their being English in origin. Nevertheless, they bear definite evidence of the fact that the painter was conversant with English traditions. On some of the draperies there are gold reliefs which correspond exactly in pattern with similar reliefs which occurred in the St. Stephen's Chapel paintings formerly at Westminster. Yet another example of the same pattern may be seen in the recently uncovered paintings at Haddon Hall. In the treatment of the subjects in the Oxenbridge Chapel there is a similarity to some of Holbein's early work. So striking is it that, had not Holbein's first visit to this country been four years later, there would have been reasonable grounds for the conjecture that his influence was already having its effect on English art.

In striking contrast are the paintings in the Hastings Chapel. Executed but a few years earlier, in the last decade of the fifteenth century, they are separated by almost a century in thought and feeling. The subjects are taken from the History of St. Stephen, and include St. Stephen preaching to the people; before Herod; the martyrdom by stoning; his death, with the soul received by God. In their treatment may be seen the work of a painter following the canons of an ancient tradition at a late period. They possess few of the

purely aesthetic qualities of the paintings in the Oxenbridge Chapel. They lack the grace of composition, the subtlety and refinement of drawing, and the high degree of technical skill. They display no knowledge of perspective and comparatively little power of realistic representation. They are what is usually described as "primitive," and possess in a marked degree those qualities of primitive work that, to certain minds, carry a greater appeal than those in painting of a more sophisticated nature. The vivid and varied colours of the dresses form a richness of pattern that is most attractive as decoration. The intensity of feeling and power of expression are so pronounced that it is evident that the painter aimed primarily at obtaining these qualities. The painter in the Oxenbridge Chapel, on the other hand, was more concerned with achievement of a purely aesthetic nature. In the first picture the expressions and gestures of the individuals in the crowd listening to St. Stephen are remarkably vivid and worthy of notice. In the last picture the representation of the passing of the soul possesses some of the forcefulness and passion generally associated with Spanish painting. This series should be compared with a History of St. Stephen in a chantry chapel at Bloxham Church, in Oxfordshire, where the subjects are treated in a somewhat similar style and were executed about the same period. The latter, however, are inferior in workmanship. They include the legend of the capon on King Herod's table which crowed the words "Christus natus est" when St. Stephen, a servitor of Herod, related the birth of Christ at Bethlehem. This legend, peculiar to England and Scandinavia, unfortunately does not occur in the Hastings Chapel, although here St. Stephen is represented as being brought before Herod and not before the High Priest.



Since there had hitherto been some difficulty in seeing the paintings clearly, the Dean and Chapter have now installed lighting in the chapels to enable the work to be seen under more favourable conditions and to afford every opportunity for the appreciation of these exceptionally interesting works of art.

*The first Festival in which the Association of the Descendants of the Knights of the Garter and the Friends of St. George's will unite will be held in St. George's Chapel on Saturday, April 22nd, 1933. Details will be sent to all members of both Associations in due course.*

## THE ASSOCIATION OF DESCENDANTS OF THE KNIGHTS OF THE GARTER

THERE are on record a very large number of descendants of the Founder and one or more Companions of the Most Noble Order of the Garter at home and in all parts of the Empire to whom this invitation is being sent, in the hope that they will join the Association and contribute a very small sum annually towards the restoration and maintenance of the three Cloisters and other buildings for which the Dean and Canons of St. George's are responsible.

The annual subscription is five shillings. Should descendants, however, wish to add a small amount to their annual subscription, this will help greatly towards the nominal expenses of the administration of the organisation. Those wishing to become "Life Members" may do so by contributing one subscription of five guineas which will be invested at a rate to return approximately the amount of the annual subscription.

Cheques and postal orders should be made out in favour of the Hon. Treasurer, the Duke of Sutherland, and crossed A/C payee. A Banker's Order is attached for those who prefer to make use of it.

By joining, members will have the following advantages :

- (1) Special facilities when being shown over St. George's Chapel (on production of badge).
- (2) Meetings in London when lectures on the recent restoration of the Chapel, the institution of the Order, and other subjects connected with their history will be given.

- (3) A yearly service in St. George's Chapel on or near St. George's Day, April 23rd.
- (4) Genealogical facilities in connection with descents from the Founder and Knights of the Order.
- (5) An Annual Report, stating the progress of the Association and the work carried out, which will be sent to each member who holds a Certificate of Membership.

The Association is being run entirely on voluntary lines; the strictest economy exercised in stationery, printing and postage. Every effort is being made to keep expenses down to a minimum, with a view to handing over the greater portion of the subscriptions for the work of maintenance. In order to save the heavy expenses connected with the upkeep of offices (rent, caretaking, heating, lighting and the installation of a telephone), the secretary has established the Association headquarters at his house in Chelsea.

He will welcome any visitors who wish to obtain further information, but an appointment either by letter or telephone should be made beforehand.

Arrangements are being made to obtain the co-operation of the Dominions and Colonies by appointing representatives who will undertake to establish their local branch of the Association.

The Society of Descendants in America (established 1929) and other societies whose members are of K.G. descent, have intimated their intention of continuing their co-operation.

It is particularly pointed out that the names of all those to whom this invitation is sent are on record as being descended from the Founder or one or more Companions of the Order. Details of such descent are



available, but it is necessary to make a small charge for a typed draft of lineage owing to the time given to compile the draft from existing records.

Before it was decided to establish the Association, over three hundred descendants (representing a large percentage of those to whom the preliminary appeal was sent), gave their full approval and support. Consequently, these will be known as "Founder Members."

It is sincerely hoped that the majority of descendants who receive this invitation will join in relieving the Dean and Chapter of their anxiety for the future maintenance of the Shrine of the Order.

An Application form for Membership will be found on page 21.

## THE FRIENDS OF ST. GEORGE'S

THE FRIENDS OF ST. GEORGE'S have already shown the reality of their friendship in a very practical way. A sum of £500 has been given to the Chapter towards the new heating apparatus in the Chapel. This pipeless heating of the Chapel has proved itself to be most satisfactory. The mediaeval paintings in the Oxenbridge and Hastings Chantries have been cleaned and preserved by Professor E. W. Tristram at the cost of £120. A reprint of Professor Tristram's article in *The Times* will be found in this book.

By the time this book is published the most interesting tapestry which used to hang in the North Aisle of the Choir will be found to have been restored and placed in a glass frame, the cost of this being borne by the Friends.

The Rev. B. Everett and a friend of his have given donations for the installation of electric lighting for the Choir seats. This work is receiving careful attention, as it is most important that the right fittings should be obtained. When completed it will be a beautiful reminder of the work done in St. George's by the Rev. B. Everett, who was, as you know, the first Secretary of the Friends.

The Panel of the Four Kings, as it is called, in the South Aisle of the Choir is to be treated by Professor Tristram in the same way that he has treated the paintings in the two Chantries. We look forward to painting the new Organ pipes and to doing other work that is needed to add to the beauty of this most wonderful Chapel.

This is the main concern of the Friends of St. George's, and we are most anxious to widen our circle. We have now 450 Friends, and we confidently hope that this number will be increased during 1933. Every Friend receives a Certificate of Membership and his or her name is enrolled in the Book of the Friends which is always kept in the Chapel.

An application form for Membership will be found at the end of this book.