



St George's Chapel, Windsor Castle

THE SOCIETY OF  
THE FRIENDS OF ST GEORGE'S  
AND  
THE DESCENDANTS OF  
THE KNIGHTS OF THE GARTER



1954





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REPORT  
to 31st December, 1954

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1954

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## THE DEAN'S LETTER

THE DEANERY,  
WINDSOR CASTLE,

*February 1955.*

MY DEAR FRIENDS,

Many of you were present in the Nave of St George's Chapel on the fourteenth of June last year when the Queen installed Sir Winston Churchill as a Companion of the Most Noble Order of the Garter. All such occasions are memorable but this was unique. There is no man whom Her Majesty and all her peoples more delight to honour than the great Prime Minister who has rendered unparalleled service to his country and the whole free world.

It is fitting that the Foreign Minister at Sir Winston's right hand should next have received this same honour and we are proud to add the name of Sir Anthony Eden to our list of vice-presidents.

This year the Queen has chosen Monday the thirteenth of June for the Garter Service.

The work you do for the Chapel is most impressive and increasingly so as your membership grows. Miss Curtis, who as Honorary Secretary does yeoman service for the Society, enumerates in her Notes various repairs and enrichments you have recently undertaken. The results will be seen by all who attend the annual meeting on the twenty-first of May. I am sorry that on this occasion I must be absent, for I have been asked to represent the Universities' Mission at the inauguration of the new Central African Province by the Archbishop of Canterbury in Salisbury Cathedral, Southern Rhodesia, in May, and shall not reach home until the end of the month. It will be extremely interesting to see something of the Church's work in Central and South Africa in what are critical and formative days of their history.

Every year sees changes in the Castle community. Canon and Mrs. Ritchie are welcome newcomers. Mr. Galliford and Mr. Bean are proving their worth as Minor Canons; we hope both they and their wives may be happy in their new surroundings. Mr. Pike left us in the autumn to take charge of a parish in Wakefield.

We cordially greet Colonels Holbech, Hitchcock and Squibb, who have joined the Military Knights of Windsor; another vacancy is left by the death of Major Simpson in December last; we valued his friendship and offer our genuine sympathy to his widow and daughter in their sorrow.

We would warmly congratulate Dr. Harris on his knighthood. No honour could spoil him or Lady Harris, nor lessen our affection for them both.

We were very sorry, at Christmas time, to say goodbye to Mr. and Mrs. Key. He retired after some forty years' valued service.

and we wish our old friends well in their Norfolk home. Mr. and Mrs. Howell have recently arrived to replace them and will soon, we hope, feel happy and at home in the College.

Sir Malcolm Sargent recently unveiled a tablet in the North Choir Aisle presented by the Chapter in memory of Dr. Fellowes.

In a charming impromptu address Sir Malcolm said how often in the fields of literature and music men had allowed masterpieces to lie neglected and forgotten till men of vision found it their vocation to seek out those forgotten treasures, to proclaim their value to the world and insist on their recognition. Among those praiseworthy men who "found out musical tunes" the name of Edmund Horace Fellowes would stand high for ever.

May God bless you and the work you do in his name for the Queen's Free Chapel of St George.

ERIC HAMILTON, Bishop.

*Dean of Windsor.*

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### EDITOR'S NOTES

Friends and Descendants will have read with particular pride and pleasure in the New Year's Honours List, the names of the Dean of Windsor, on whom Her Majesty the Queen conferred the K.C.V.O., and Mr. M. F. Bond, Honorary Custodian of the Chapter Records, who received the O.B.E. You will, I am sure, wish me to give your congratulations to these two distinguished members of our Society.

#### Membership

There has been a substantial increase in the number of new members; nearly 300 have joined during the year. As in previous years some members, especially Mr. Hartley of Cleckheaton and Mr. Probert of Neath, have been very active in making recruits. One enterprising member makes the suggestion that a year's subscription and badge make a suitable Christmas or birthday present.

Unfortunately the gain in membership has been somewhat counterbalanced by losses owing to death or lapse of payment. The Committee decided this year that names of defaulters should be removed after two years, instead of three as previously. This drastic revision of our list of members makes our figures more realistic. It will be seen from the enclosed list, the first full list to be printed for five years, that the total number is over 1700.

Addresses have been given this year for the first time in the hope that the distribution of members over England, and indeed over the world, may be of interest. Among new members alone there are nine Americans, three Australians, one New Zealander, two Swiss, three Swedes and a Dane, Mr. Tvevad, second keeper of the records to the Danish Parliament, and one Frenchman, Dr. Grailly, a Professor at the University of Bordeaux. He is of distinguished family, descended from a founder Garter Knight of

that name, Captal du Buch, who as a Gascon espoused the cause of Edward III against the French King. He was one of the greatest warriors of his age and fought with distinction at the Battle of Poitiers.

Among the new members we welcome the incumbents of parishes in the gift of the Dean and Canons of Windsor, who were offered membership by the committee as a means of strengthening the link between these parishes and St George's. The offer has met with an enthusiastic response, and the value of the Society as a means of bringing together those who love St George's, is much enhanced by this development.

Some of these fifty-six parishes formed part of the original endowment of the College of St George by Edward III and members of his court in the fourteenth century, many more were the gift of Edward IV in the fifteenth century, and of Edward VI in the sixteenth, whilst a certain number are relatively recent acquisitions. The income of the livings was originally divided between St George's and the incumbents, but since 1867 the chapter has drawn directly no income, and indirectly very little, from the parishes. Instead it has made a promise, already being implemented, to give assistance to those churches where restoration has to be undertaken that is beyond their means.

Members who are able to attend the Festival of the Friends on May 21st will be glad to hear the Rev. John Davies, till recently Rector of Horrabridge, now Vicar of St Mary's, Twickenham, speak on some of these parishes in the South West.

### **Finance**

The balance sheet reveals a very satisfactory year financially; £1221 is the amount raised after all expenses have been met. Donations for Life Membership reached a record figure of £346. The number of members who have kindly signed covenants has risen to 316. Covenanting nearly doubles the value of a subscription with no greater commitment than the undertaking to pay for seven years, and can be commended to members who faithfully pay subscriptions year by year.

£192 has been paid for the restoration of the vault of the Porch of Honour, and according to estimates received for the work being undertaken, the Society is committed to the expenditure of £2315 of the balance of £2680. (See Balance Sheet.)

### **Work Undertaken by the Friends**

The restoration of the Porch of Honour has been in progress during the year. Work on the vault which supports the Aerary floor had been undertaken at the time of the Annual General Meeting, and the assembled members on hearing the report of the steward, Dr. Vidler, decided that the repair of the whole porch should be carried out at a cost of £700, and this was completed in September. Since then, lighting has been provided at small expense with a most pleasing result. There is a switch in the

North West corner which may be turned on (and off !) by members of the Society. The door into the vestry is to be toned down to grey to match the colour of the walls.

One of the Edward IV badges carved in stone on the exterior of St George's, that on the South Transept, has been entirely renewed. The bequest of the late Miss Baddeley made a valuable contribution to this. We are indebted to Mr. Bond for an interesting article on these badges, in which he disproves the assumption that they were consecration crosses. Thanks are due to the Society of Antiquaries for permission to reproduce the Boss (Plate I (D)) from *The Roof Bosses in St George's Chapel, Windsor*, by C. J. P. Cave and H. Stanford London, and to Sir Owen Morshead for the Ambulatory Badge (Plate I (B)) from his *Windsor Castle*.

One thousand pounds raised by the Society during the war and in the succeeding years, when it was impossible to undertake any work, was invested and is now being expended on altar rails, in keeping with the fine tradition of craftsmanship in the Chapel. The materials are the colour of ebony and ivory, and the supporting pillars embody panels of glass, engraved with the subjects of the parables of the Kingdom of Heaven. Very attractive kneelers for the communion rails have been embroidered by Mrs. Venables and her band of workers. A generous gift of Mrs. Yates bore the cost of the materials.

A book entitled *A Manifestation of the Motives, whereupon the Most Rev. Father Marcus Antonius de Dominis, Archbishop of Spalato, undertook his departure thence* (1616), has been purchased for the Chapter Library. It gives the arguments for the change of faith by this colourful 17th century dean.

The Committee has undertaken the restoration of the East Wall and the window of the room built over the Dean's Cloister, which is in No. 2 The Cloisters. In addition photographs are to be taken of the gargoyles round St George's Chapel, as a guide to replacement in the future when they crumble with exposure to the weather.

These evidences of the activity of the Society must be very satisfactory to all members. The appreciation of the Chapter for the assistance that the Friends and Descendants continue to give was voiced by the Steward, Dr. Vidler, at the 1954 Annual General Meeting.

The growth of the Society has inevitably meant an increase of work in the office and the Honorary Secretary is much indebted to her invaluable assistant Mrs. Watkins for coping with it, and to Mrs. Bond, who has been appointed Assistant Editor, for help in producing the Report.

### **The Late Canon Armytage's Stewardship**

Canon Armytage during his years of office as steward, from 1948 to 1954, was responsible for a much-needed restoration and improvement of Chapter properties, and the large amount of work

that has been carried out in recent years, especially in the precincts, witnesses to his imagination, skill and enterprise. Vestries for the lay clerks and choristers were provided in the ground floor rooms of Nos. 2 and 3 The Cloisters. The house for long occupied by Dr. Fellowes (No. 23), and associated with Merbecke, was thoroughly and handsomely restored. No. 24 The Cloisters, was divided into two houses that conform to modern standards, and by this means as well as by the division of No. 6 additional accommodation has been provided. A splendid restoration of the Horseshoe Cloisters was also begun, which whets the appetite for its completion. But the most costly work that had to be undertaken was the electrical re-wiring of all the houses in the precincts. This proved so much more expensive than had been anticipated that a temporary halt had to be called to the further plans for restoration which Canon Armytage had in mind. His plans had also been deflected by the urgent need to renew the beams supporting the bells in the Curfew Tower and to prevent the floor of the Chapter Library from descending into Sir William Harris's drawing room!

Canon Armytage's successor, Dr. Vidler, is looking forward to the time when the interrupted work of restoration can be resumed. Among the projects which Canon Armytage designed and which will be carried out as soon as possible, are the re-wiring of the Chapel and the renewal of its heating system. In any case, the Chapter buildings as a whole are not only in a greatly improved condition but much safer, as a result of his administration.

### **John Davis Clock**

The *Annual Report* for 1945 contained an article by Mrs. Coombe Tennant upon the clock in the Curfew Tower. The existence of a similar clock, also by John Davis, was disclosed in the issue of *Country Life* for 17th June, 1954 (page 2011) an illustration of its mechanism being given. It is in this neighbourhood, in the church tower of Bradenham, near High Wycombe.

### **Nominations for Committee**

The three members due to retire this year are Sir Cyril Dyson, Sir Owen Morshead and Mr. C. B. V. Tait. The Committee has expressed to them appreciation of their help, and nominates Lord Freyberg, Major Bourne-May, and Miss A. K. Allinson, to fill the vacancies. Members may put forward other names, with the consent of the nominees to the Secretary, which must be received at least a fortnight before the date of the Annual General Meeting.

### **Annual General Meeting**

The Annual General Meeting will be on Saturday, 21st May, 2 p.m.-7 p.m. Details are given in the enclosed leaflet. Tea tickets should be procured in advance.

## THE CRUCIFIX BADGES OF ST GEORGE'S CHAPEL

By MAURICE F. BOND, F.S.A.

A noticeable feature in the architecture of St George's Chapel is a series of finely carved devices, which for long have been known as "consecration crosses", that is, crosses intended to be anointed by the bishop at the consecration of the church. The most prominent of these, that on the outer wall of the south transept, has recently fallen into decay, and the Friends of St George's have generously undertaken to replace it with a new carving. This gift has prompted inquiry into the exact nature of the series of devices, whether they are in fact consecration crosses, and to what extent they are the original work of either Edward IV's or Henry VII's reign.

The first stage of this inquiry was to locate and describe exactly each cross (to use, for the moment, the old title "without prejudice"). Sir William St. John Hope in his history of the Castle mentioned five crosses<sup>1</sup>; in fact there are eight surviving examples, with perhaps an additional three once existing and now lost. In general the crosses may be described as each comprising a large rose, with two circles of petals, and bearing a small crucifix on the seeded centre, the whole carved in high relief upon either a lozenge or a square of sunbeams, about 16 inches diameter, and in some cases surmounted by a crown. Seven survive on the outside walls of the Chapel, and one on the interior wall behind the High Altar (see Fig. I).

The most complete and least altered of the external crosses is that on the north outside wall of the nave (no. 3; see Plate I(A)). The rose is carved on a lozenge-shaped stone which fits exactly into the surrounding stones, without any sign of having been inserted later; in view of the extensive repairs and alterations done to the others this cross may be accepted as the exemplar of the series, and has an immediately more authentic appearance than the outwardly more perfect crosses at high level on the turrets of the west end (nos. 4 and 7; Plate I(C)).<sup>2</sup> None, however, approaches in beauty the single but resplendent rayed rose and crucifix without crown (no. 1; see Plate I(B)) behind the High Altar. Here the rays are finely set in the XVth century cusping of the ambulatory arcading, immediately facing the eastern doors. Whether original, decayed or restored however, these eight crosses form a unique series of devices, not exactly paralleled anywhere else in the country, so far as is known, and it is natural that archaeologists and antiquaries should have discussed and even disputed their exact nature.

Sir William Hope in commenting on those of the devices which

<sup>1</sup>*Windsor Castle*, Vol. II p. 408.

<sup>2</sup>It has in addition the interesting but inexplicable feature of a row of ancient nails set above it. They can be seen in Plate I(A).

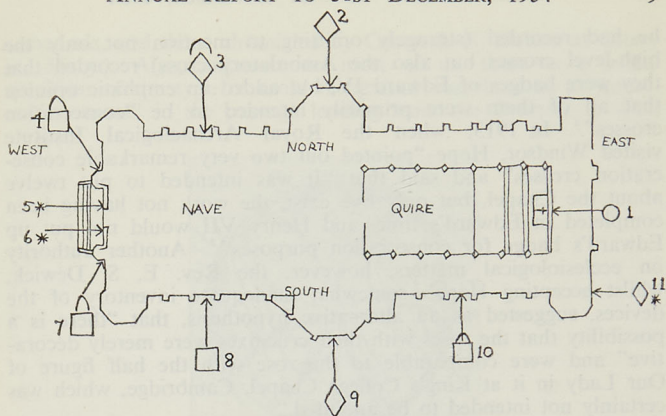


Figure 1. The Position of the Badges.

- \* No longer existing.
- The "cross" or badge set in cusping.
- The badge set square on stone.
- ◇ The badge set lozenge-wise.
- ◊ The crown above the badge.

1. Ambulatory. 1477-1484. The evidence for dating the badges is discussed on p. 13. Illustrated in Plate I(B). On this badge the arms of Our Lord stretch from the cross obliquely; on all the other badges the arms are shown in the more usual manner as straight along the arms of the cross.
2. N. wall, N. transept. Between 1477 and 1496. It may once have had a crown; the cross may have been repaired c.1886.
3. N. wall, nave. 1477-1496. (Illustrated in Plate I(A)).
4. N. face, second stage from top, N. turret, W. wall, nave. Originally 1492-6, replaced with present badge 1886. (Illustrated in Plate I(C)).
5. and 6. Crowned roses shown by Pote (*Windsor Castle*, (1749) p. 72) as existing in 1749 between the niches over the west window. The roses may have had crucifixes, though there is no indication of it in Pote's very rough drawing. At some stage in the XIXth century the roses were replaced with portcullises.
7. S. face, second stage from top, S. turret, W. wall, nave. A pair to no. 4 above. Originally 1492-6; replaced with present badge 1886.
8. S. wall, nave. Originally 1477-1496; Hollar<sup>1</sup> shows this as entirely worn away in the mid XVIIth century; the present badge is probably of 1880.
9. S. wall, S. transept. Originally 1477-1496, when it had a crown as Hollar<sup>1</sup> shows. The crownless and decayed rose now surviving, to be replaced by the Friends, is probably of 1880.
10. S. wall, S. choir aisle. Originally 1477-1484. The present crown is clearly, and the remainder of the badge possibly, of 1880.
11. E. wall, Ambulatory. A badge was placed here 1477-1484, but later removed.

Note that all except numbers 1 and 4-7 are at heights varying from 4'6" to 6'9" from the ground.

<sup>1</sup>Hollar's engraving of the Chapel in Ashmole, *History of the Order of the Garter* (1672).

he had recorded (strangely omitting to mention not only the high-level crosses but also the Ambulatory cross) recorded that they were badges of Edward IV, but added an emphatic opinion that all of them were primarily intended to be "consecration crosses".<sup>1</sup> In 1913, when the Royal Archaeological Institute visited Windsor, Hope "pointed out two very remarkable consecration crosses" and said that "It was intended to put twelve about the Chapel, but only five exist, the work not having been completed in Edward's time, and Henry VII would not put up Edward's badge for consecration purposes".<sup>2</sup> Another authority on ecclesiological matters, however, the Rev. E. S. Dewick, whilst accepting Hope's somewhat inadequate inventory of the devices, suggested as an alternative hypothesis, that "there is a possibility that the roses with their crucifixes were merely decorative" and were comparable to the rose with the half figure of Our Lady in it at King's College Chapel, Cambridge, which was certainly not intended to be anointed.<sup>3</sup>

Consecration crosses do, of course, exist in some number in England.<sup>4</sup> The mediaeval service for consecrating a church, in a typical formulary, directed the bishop "to go round the church inside, and make a cross with his finger using the same chrism [holy oil] signing twelve places with the cross on the inside, beginning next to the altar on the south to the right".<sup>5</sup> Some orders of service then directed the bishop to do the same at twelve points outside, but this was less essential.<sup>6</sup> Iron spikes would probably have been set in the wall below the crosses, and candles might have been lighted here on the Dedication Festival. The crosses were in many cases merely painted on the wall in a circle,<sup>7</sup> but for greater churches they were sometimes carved or incised. Some survive today that are undoubtedly consecration crosses, as for example those at Salisbury, Exeter and Chichester

<sup>1</sup>*op. cit.*, p. 408.

<sup>2</sup>*Archaeological Journal*, Vol. LXX, pp. 193-4.

<sup>3</sup>*Transactions St. Paul's Ecclesiological Society*, Vol. VII, p. 187.

<sup>4</sup>Many have been noted in local archaeological and antiquarian publications. Cf. the subject entry "Consecration crosses" in the Society of Antiquaries' card index. Not even Dr. Eeles' account of the Somerset crosses, however, (*Somerset Archaeological and Natural History Society Proc.*, Vol. LXXVII) adds anything of general importance to Mr. Dewick's article already quoted. The earliest scientific account of consecration crosses is that by J. H. Middleton in *Archaeologia*, Vol. XLVIII (1885). There is a useful general discussion on the subject in R. W. Muncey, *History of the Consecration of Churches and Churchyards* (1930).

<sup>5</sup>The Pontifical, printed in W. Maskell, *Monumenta Ritualia*, 1846, Vol. I, p. 185.

<sup>6</sup>Cf. E. S. Dewick, *op. cit.*, p. 178.

<sup>7</sup>Mr. Dewick, in an earlier article on "Consecration Crosses" (*Archaeological Journal*, Vol. LXV) suggested that this may have been the case at Windsor, but as I indicate below it does not seem to have been likely so far as Edward IV's chapel is concerned. Nine consecration crosses painted on the walls are to be seen in Henry VII's Chapel at Westminster Abbey.

cathedrals, and those chronicled by Canon J. N. Dalton at Ottery St. Mary.<sup>1</sup> Also, unknown to most of us, there is a useful specimen of the type of cross recognised elsewhere as a "consecration cross" in the passage leading from the Deanery to what

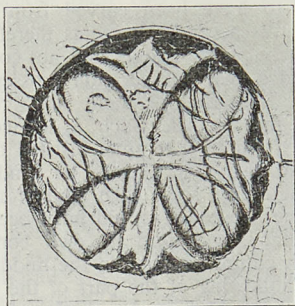


Figure 2. The Doorway Cross in the Tresaunt, defaced at some later period.

is now the Albert Memorial Chapel (see Figure 2). This passage, called the "Tresaunt" (the "very holy place") has as its northern wall the original structure of Henry III's Chapel of about 1240, and since the cross is carved on this wall, it may well be of that date. It seems likely that the cross belongs to a special class of crosses found at entrances to churches, and is not a true "consecration cross",<sup>2</sup> but in its simple design it is a very typical example of what is actually found on the walls of churches; and the circle in which it is set is indeed the correct encompassing shape for consecration crosses.

When the crosses in the main chapel, however, are examined they seem far different in character from the true consecration cross as at Ottery or Salisbury. Mr. Dewick's alternative suggestion seems far more likely than Sir William Hope's positive assertions, and this for a number of reasons. There do not appear ever to have been twelve crosses at the proper height on the external walls; the still more essential internal twelve crosses are missing, except for the device in the Ambulatory. Of the external seven, two are in a position in which even the most athletic bishop would be unable to anoint them without the aid of much scaffolding, and thereafter the crosses would be useless

<sup>1</sup> *Ottery St. Mary*, pp. 20-22.

<sup>2</sup> Hope accepts this as a true consecration cross (*op. cit.*, p. 497), but the arguments in Mr. Dewick's article in *St. Paul's Eccles. Soc. Trans.*, VII, p. 192, make it clear that this is a doorway cross, not intended to be anointed, and not carved as part of a series of twelve or twenty-four. It is in any case too low — it is only 5 feet from the ground, and the true crosses were usually sited at a higher level.

liturgically at Festivals. No candle spikes have been observed anywhere; and the actual design subordinates the cross or crucifix element to the secular to an extent unparalleled in other consecration crosses. Finally, the crosses which survive are far from forming a uniform series. They vary in shape, size and design, and seem to have been carved from time to time as further decoration was needed.<sup>1</sup> It seems therefore almost certain that the carvings were purely badges and not consecration crosses.

It should be added that consecration crosses may never have been needed at St George's, for there is no record of a consecration service at the Chapel. Such a service, though natural and desirable and, from time to time insisted on by the Church, was not essential to enable services to be conducted either at St George's or anywhere else, since each altar stone introduced into a church as building proceeded would have been blessed—indeed each mediaeval altar stone bore its own consecration crosses, usually one at each corner and one in the middle. The first mass said, the essential hallowing of the part of the building in which it had been erected would have been effected. The full service of consecration was not, in any case, normally held until the building was complete. And as at Windsor the Lady Chapel was only partially built by the time of the Reformation, the building was not completed in the days when the full mediaeval rite could have been employed. There is the further possibility that the original consecration of Henry III's chapel was thought to be "carried over" to Edward IV's chapel as the result of a certain structural continuity from the one to the other. Monsieur R. Crozet has, also, recently reminded us<sup>2</sup> that the consecration of a church involves the acknowledgement of the jurisdiction of the consecrating prelate. At Windsor, exempt as it was from all jurisdiction but that of the King and the Pope, this would have raised exceedingly awkward questions.

We are therefore left with the likelihood that these carvings are royal badges; and it is not in the least surprising that they should be so. Edward IV was the builder of much of the fabric of the present Chapel, and the second founder of the college. He poured princely gifts into the foundation, and he would have had an almost proprietary feeling for the church he built, in which he intended to be buried. He might therefore fitly stamp the building with his badge. Badges in his day were widely used as marks of ownership or allegiance. One of their most important uses, admittedly, was on the owner's standard in battle and on the livery of his retainers, but they were also used as a decorative motif in every possible place and manner.<sup>3</sup>

<sup>1</sup>It is difficult though to make out how far restoration is responsible for this variety.

<sup>2</sup>Cf. the summary of an article by him in *Bulletin Monumentale*, Vol. 96 (1937), p. 508.

<sup>3</sup>Cf. H. Stanford London, "Badges" in *The Genealogist's Magazine*, Vol. X, pp. 65-71, and his *Queen's Beasts*, (1953), pp. 14-15.

The rose was particularly associated with the Plantagenets; a golden rose is said to have been Edward I's badge, and his warring descendants differenced it by changing the tincture, the Yorkists bearing a white rose, and the Lancastrians a red one. Edward IV also combined the white rose with the golden sun of Richard II. On many occasions these two badges were set side by side, but often the rose was set in the midst of the sun to form what heralds call a "rose-en-soleil". Admittedly no examples outside Windsor exist, so far as is known, of the rose-en-soleil bearing a small crucifix,<sup>1</sup> but this may well have been a variation thought particularly appropriate to decorate Edward's greatest religious foundation. Badges of this nature, like Sir Reginald Bray's hemp brake and the Tudor portcullis, could be placed in the fabric at whatever points the architect thought suitable, regardless of liturgical rules. The badges we have at Windsor, (with the disappearance of Edward IV's chantry and the original structure of his tomb), are particularly pleasing as the only surviving contemporary memorial of a king who, for all his faults, is worthy of commemoration within the college whose religious life he so greatly enriched.

There remains the problem of dating the badges, itself connected with the still greater problem of dating the fabric of the Chapel. Assuming for the moment that the present badges, where they are of modern workmanship, simply replaced the original badges, it is necessary to follow the dating of the building as first worked out by Hope and later modified by the research of others.

Between 1477 and 1484 the choir and its aisles were built, roofed and furnished, and it is therefore likely that the original badges 1, 10 and 11 were of Edward's reign. It is not certain whether at the same time the lower part of the nave walls (nearly up to the moulding below the windows) had been built. We can only be certain that by 1496 the main structure of the nave was completed, and that therefore all the remaining badges must date between the limiting years of 1477 and 1496, with the badges at the west end probably dating from 1492-96. This conflicts with Hope's hypothesis that all the "consecration crosses" and therefore the walls in which they were set must have been erected in Edward IV's reign, i.e. before 1483, or at the latest, 1484. Hope's argument is misconceived. The rayed rose appears in Tudor heraldic manuscripts, and Henry VII used it not only elsewhere in England, but undoubtedly in the Chapel itself. There are two rayed roses amongst the bosses in the choir vault,

<sup>1</sup>It should, however, be noted that an exact reproduction of a crucifix badge, probably from Windsor, was placed in or soon after 1660 on the S.E. pillar of the steeple of St. Benet's Church, Paul's Wharf, as part of a memorial of Cicely Neville, Duchess of York, mother of Edward IV. With the Church, it was destroyed in the Great Fire of London. (Sandford, *Genealogical History of the Kings and Queens of England*, (1677) p. 369).

and these may be precisely dated 1506-8,<sup>1</sup> and there are not only the high turret badges, but also many small rayed roses in the battled cornice of the nave, below the windows, which are certainly of later date than 1483.<sup>2</sup> There is therefore no reason to doubt that Henry VII continued the decoration with rayed roses begun by Edward IV. The badges 2 to 9 inclusive may thus be dated 1477-1496, with the likelihood that most were carved in the later years of this period.

A more puzzling matter is the extent to which any of this fifteenth century work survives today. The ambulatory badge, protected by its position inside and at a relatively high level, may perhaps be original; but the external badges have obviously suffered from their exposed position. Hollar shows in his drawing of the Chapel reproduced in Ashmole's *Order of the Garter*, that by the mid-XVIIIth century the badge on the south nave wall had completely gone; and at the end of the following century, on 9th January, 1792 the following entry was made in the Chapter Act Book<sup>3</sup>

"Mr. Emlin having delivered an Estimate for the reparation of all the Ornaments on the outside of the Church amounting to £625. Ordered that the Treasurer see a certain quantity be repaired each year amounting to about £100".

However effective the work carried out by Emlyn, as a result of this Chapter order, a century later report was made to the Chapter<sup>4</sup> that the two towers at the west end with their turrets, together with the string course badges on the upper portion required restoration. Considerable work was thereafter carried out on the west and south fronts; indeed in 1884 it was described as "complete refacing . . . not one scrap of ancient sculpture was allowed to remain; all the richly sculptured bosses were cut away, and their places filled by the most tame and spiritless modern carvings".<sup>5</sup> An account of 1880 shows that six crowns and six badges were made for the turrets, the crowns being either £2 or £2 10s. each, and the badges—presumably two of them, roses-en-soleil—either £1 or £2 10s. each.<sup>6</sup>

The method by which these new badges were made is illustrated by an entry in the accounts for building done in October 1882:

"7 large gargoyles (60/-), £21.

<sup>1</sup>Cf. C. J. P. Cave and H. Stanford London, "The Roof Bosses in St George's Chapel, Windsor", *Archaeologia*, Vol. XCV, pp. 107-8, 115, 117. See Plate I(D) below. These roses are admittedly Tudor double roses as now painted, i.e. the inner petals are red and the outer white but we cannot be certain these are the original tinctures for they have certainly been repainted and it is doubtful whether Henry VII ever used a particoloured or "Tudor" rose.

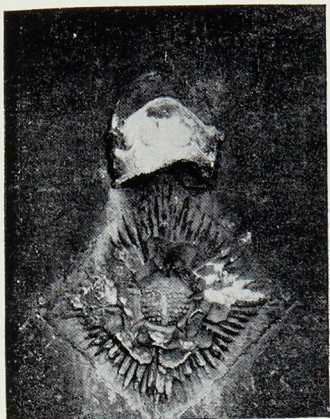
<sup>2</sup>*op. cit.*, p. 383.

<sup>3</sup>Windsor Records VI. B. 8., p. 300.

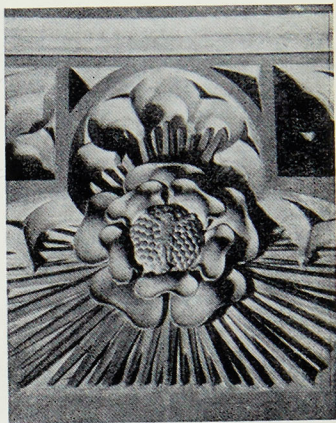
<sup>4</sup>In December, 1876; W.R., XVII. 61. 23, I.

<sup>5</sup>Part of the 7th Annual Report of the Committee of the Society for Protection of Ancient Buildings; sent to the Dean, July 16, 1884. W. R., XVII. 61, 17.

<sup>6</sup>W.R., XVII. 61. 24 (H).



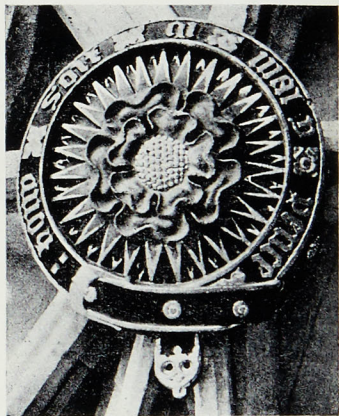
(A) Crucifix Badge on north exterior wall of Nave, showing remains of central crucifix. (Badge No. 3, page 9.)



(B) Crucifix Badge set in the cusping of the Ambulatory west arcade. (Badge No. 1, page 9.)



(C) Crucifix Badge high on exterior of north face of north turret at west end of Chapel. (Badge No. 4, page 9.)



(D) Double rose set amidst sun's rays, and within garter. Boss on south side of Choir vault near organ screen. (See pages 13-14.)

PLATE I. THE CRUCIFIX BADGES OF ST GEORGE'S CHAPEL.

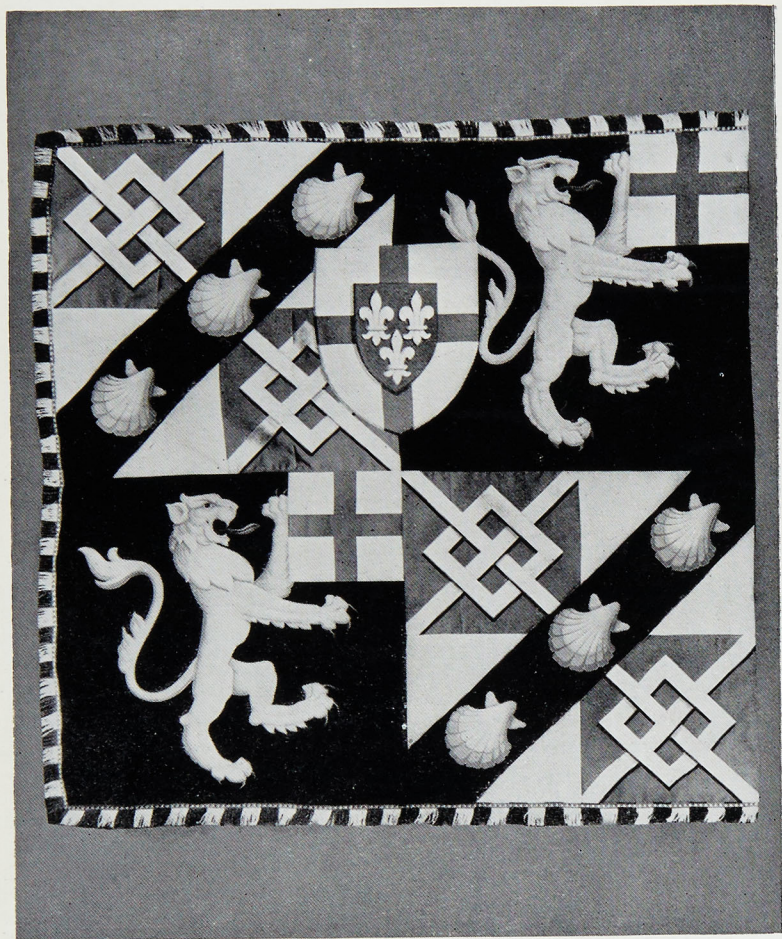


PLATE II. THE BANNER OF SIR WINSTON CHURCHILL, K.G.



PLATE III. SIR WINSTON CHURCHILL, K.G., AT HIS INSTALLATION,  
14TH JUNE, 1954.



PLATE IV. SILVER BASON, 1548.





PLATE VI. LARGE DISH, c. 1660.  
Christ washing the feet of the apostles.



PLATE VII. ALMS DISH, 1662.  
The Last Supper.



PLATE VIII. BASE OF LARGE CANDLESTICK, BOUGHT 1694.

Squeezing and casting crown and carving same, £3 3s."<sup>1</sup> and Mr. A. Y. Nutt, the Chapter Surveyor, noted that "the badges on the north and south chapels West end and upon the western turrets were fortunately restored ere all traces has (*sic*) gone".<sup>2</sup> With whatever care the earlier sculpture was reproduced, the result was, however, as we have seen, condemned by the Society for the Protection of Ancient Buildings as "tame and spiritless"; and the society implored the Dean that in restoring the North walls of the chapel more care should be taken, and complete refacing avoided.<sup>3</sup> We enjoy the results of their petition today; the badges on the north nave wall and the north transept, are though in differing degrees, less palpably XIXth century work than those on the south and on the turret walls.

The Chapel is a living building and not a museum; we may regret the loss of ancient work, but the decay was unavoidable, and it is far better that, as it occurs, the ancient features of the building should be reproduced by the most skilled craftsmen available for the work. The 1880's were, perhaps, not the best time in which reproductions of ancient work could have been made; but the existing badges are not quite so unworthy of the chapel as the society suggested, whilst the badge shortly to be inserted in the wall of the south transept is a fine piece of modern craftsmanship. Whether ancient or modern, moreover, this unique series of royal and religious badges constitutes one of the most interesting of the secondary features of the chapel. They are indeed worthy of preservation, and where that may not be, of renewal, to perpetuate the memory of Edward IV, the second founder of St George's.<sup>4</sup>

<sup>1</sup>W. R., XVII. 61. 24 (K). Sir Owen Morshead has kindly drawn my attention to the fact that a plaster cast of a crowned rose is preserved, presumably from about this time, in the vaults of the Curfew Tower.

<sup>2</sup>W. R., XVII. 61. 24 (J).

<sup>3</sup>W. R., XVII. 61. 17.

<sup>4</sup>I would like to express my deep gratitude to Mr. H. Stanford London for advice on the heraldic matters in this article, to Mr. Patrick Manley for his drawing of the Tresaunt Cross, and to my wife for her searches among the building records of the Chapel and for drawing the plan of the Chapel printed on page 9.

## THE PLATE OF SAINT GEORGE'S CHAPEL, WINDSOR\*

By CHARLES OMAN

(Keeper of the Department of Metalwork, Victoria and Albert Museum)

SINCE the chapel plate has already provided material for publication, I shall only give in this article a fresh interpretation of the facts as given by the late Mr. E. Alfred Jones<sup>1</sup> and Mr. M. F. Bond<sup>2</sup>, eked out with a few discoveries of my own.

First of all it is necessary to keep in mind that the history of the plate has always been complicated by the triple character of the chapel:

firstly, as the chapel of a royal castle,

secondly, as an independent collegiate foundation,

thirdly, as the headquarters of the Order of the Garter.

It should also be remembered that these three interests have not been always of equal importance. The royal chapel came first, of course, but some sovereigns neglected Windsor and in their reigns the chapel looked after itself. The foundation of the college and of the Order of the Garter by Edward III added greatly to the éclat of the chapel. The Order has also had bad times when the collegiate foundation has been left to its own devices, neglected both by the Sovereign and the Companions. During such periods the Canons could not be relied upon to keep out of trouble and Mr. Bond has remarked that the splendid series of inventories are monuments to the attempts made to straighten things out after irregularities had taken place.

I propose to concentrate, as far as possible, upon the plate which has come down to us, and shall not, therefore, comment in detail upon the inventories.

In order, however, to get an idea of the relative wealth of St George's as compared with other collegiate churches, I shall make a comparison between its plate and that of the great collegiate church of Fotheringay in Northamptonshire. This last had been founded by Edward, Duke of York, grandfather of Edward IV. Fotheringay was a rich college by all standards, yet in most classes of plate St George's had an advantage of three to two, and in some categories it had double. St George's was inordinately rich in reliquaries. Of course the comparison is not altogether a satisfactory one, since after Edward IV came to the throne he transferred his patronage to Windsor and probably became neglectful of the claims of the old family foundation in Northamptonshire.

There is nothing heroic about the history of St George's during the Reformation period. We are not dealing with a group of unworldly ecclesiastics living far removed from the centre of things.

\* The Society is indebted to Mr. Oman for this valuable article which he read at the 1954 Meeting of the Friends.

<sup>1</sup> In the monograph, *The Plate of St George's Chapel, Windsor Castle*, 1939, and his article in the *Report of the Friends of St George's*, 1937, pp. 14-33.

<sup>2</sup> In the monograph, *Inventories of St George's Chapel*, 1947, edited by him.

They seem to have viewed the disappearance of the monasteries without too much misgiving, and may well have calculated that, if financial difficulties should drive King Henry to lay hands on the treasures of the colleges, St George's would be regarded as being in a special category. After all, one of the chief treasures was a gold pyx given by the King in his days of affluence.

With the accession of Edward VI any hope of special royal protection for their treasures disappeared, since the King's personal influence could count for nothing. The doctrinal changes under Edward VI were an indirect threat to the types of plate which were rendered obsolete, whilst the continued decline in the national finances made it obvious that a further levy on church plate would be made. The Canons of Windsor were very well informed and certain of them began to busy themselves in taking to London pieces of plate to sell them to the goldsmiths in Cheapside. Unfortunately, if the Canons were well informed as to what was going on in London, their own doings could not remain unknown. In July 1552 the Privy Council sent down a commission to make an inquiry, under Sir Philip Hoby. A fresh inventory was made and revealed striking losses. Thus the number of the chalices had been reduced from twenty-one to three, whilst some categories had disappeared entirely. If the Canons had been really set on saving for the common good what they could from the impending wreck, they would have bought one or two Communion cups with the proceeds of the sale of their chalices. Provident churchwardens in London were buying Communion cups which would certainly be immune from seizure. The surviving examples are exceptionally fine and heavy pieces. In fact the weight of a City of London Communion cup was almost invariably double that of a medieval chalice, so that just so much of the parish capital was safeguarded from the rapacity of the royal commissioners. The Canons put in a general plea that the proceeds of their sales had been used to provide funds for repairs to the fabric. When made to report individually they could not substantiate this claim.

When examining the dealings of the Edwardian Commissioners sent to despoil the parish churches, I have noticed occasions when they have dealt leniently with an important parish church where the churchwardens had made what was obviously a full return.

The Canons' activities had been detected and the Commissioners sent what was left of the plate to London to be melted down, leaving only the minimum for use. At the accession of Queen Mary, St George's was, therefore, particularly ill-equipped. During the Marian restoration the Canons spent little on plate, not because it was not needed but because they were now content with cheaper materials. In 1534 St George's had had nine pyxes, two of which were of gold. In 1554 they expended three shillings and fourpence on a pyx for the sacrament. Twenty shillings were spent on a gilt cross, which would have bought quite an impressive one of copper-gilt. Two chalices and three patens were the only silver items bought during the four years of reaction.

It will be realised that at the accession of Elizabeth I the plate was only a shadow of what it had been at the death of her father. The Dean and Canons must have congratulated themselves that they had not spent more lavishly on plate, as soon as the ecclesiastical policy of the new Queen began to unfold itself.

We now enter upon an ill-documented period, since our next inventory of the plate is dated 1600. The reign of Elizabeth I is an obscure period not only for the Chapel but for the Castle generally. During the Middle Ages, Windsor had been a convenient residence when the King wished to escape from London, but did not wish to go far afield. Henry VIII, however, had provided himself with a ring of country residences all round London. They were all half-a-day's ride from Whitehall and had been acquired mainly at the expense of the Church. Elizabeth I used Windsor, but she also owned a range of other desirable residences. Furthermore she allowed the bond between Windsor and the Order of the Garter to be weakened by allowing the annual banquet to be held wherever the Sovereign lay—which meant in London. The investitures still took place at St George's, but the hold of the chapel on the companions became weaker.

Though in 1556 the canons had only enough plate with which to perform the old services with decency, by 1560 they found themselves once more with too much.

The English Reformers concentrated on winning the parish churches and had no very clear idea as to the best way to use the cathedrals and churches, like St George's, of cathedral status. The more extreme Reformers regarded the cathedrals as relics of Popery, which might well be dispensed with. The moderates came to regard them as glorified parish churches.

The immediate situation at the accession of Elizabeth was that all the plate, except the chalices and patens, became obsolete. When questions were asked twelve years later as to the disappearance of the surplus plate, nothing very coherent was revealed. Though the record of the Canons in such matters had not been good, it is possible that some of the plate had disappeared under mitigating circumstances. The Canons differed in opinions, ranging from rabid Protestants to Church Papists. It is possible that some of the latter had secreted ornaments with a view to producing them again at a later date if times changed. This was done considerably over England; the ornaments were reprieved for about twenty years, until it became obvious that the old services would not be restored.

As I said, the chalices and patens were not rendered obsolete at the accession of Elizabeth, but their use was frowned upon. Some time before the Recusants received instructions from Rome not to attend their parish churches, the English bishops had been troubled by the thought that their weaker brethren were saying mass on the quiet. It was as much with a view to putting an end to this, as from any genuine repugnance to the continued use of Popish altar vessels, that they ordered that the old massing chalices should be

converted into decent communion cups. The wholesale destruction of medieval chalices under Elizabeth I has been accepted much too readily as an inevitable consequence of Protestantism. This is not true. The medieval chalices disappeared in the countries where Calvinism prevailed, but were left to be destroyed by fair wear and tear in Lutheran countries. The destruction of the medieval chalices in England was an intentional deviation from the *via media*. It is probable that one or two medieval chalices remained at St George's until the Royal Visitation of 1570. This is about the time when most of the cathedrals lost their old chalices. Most of them appear to have been reduced to a single communion cup with a paten-cover. At Wells, where the exchange was viewed with rather less distaste than elsewhere, the chapter exchanged its existing plate for two communion cups with paten-covers and a flagon. The provision of a flagon was a consequence of the restoration of the chalice to the laity; silver flagons were, however, quite rare until the reign of James I.

The 1600 inventory lists one silver bason, one standing cup with a cover, a little silver flagon and a verger's rod. This is not impressive but some cathedrals were worse off. The interesting item is, however, the silver bason. This is probably the one which is still here, though strictly it should have been called silver parcel-gilt. It bears the hall-mark for 1548 and the maker's mark of a letter W and is decorated with a rose. (Plate IV)

The 1600 inventory represents the end of the Reformation period at St George's. The churches of England retain about two thousand communion cups made in the reign of Elizabeth I. I do not suppose that 5 per cent were received as gifts; they were nearly always made out of the silver of the medieval chalice. The Elizabethans had seen too much of the plate provided through the piety of their parents sent to London to be converted into coin for the benefit of the Exchequer. Though Elizabeth's treatment of the property of the church never ceased to be objectionable, by the end of her reign there was a feeling that there would be no further spoliation. The growth of a more positive Anglicanism was also very evident and from the beginning of the reign of James I, gifts of plate began to pour into the churches.

St George's was no exception, as we can see in the 1619 inventory. The Elizabethan communion cup and the "little flagon pot" have gone but have been more than replaced by

"2 fayre gilt Chalices w<sup>t</sup> Couers and crosse on the topps", and by

"2 faire gilt potts with covers".

These still survive. The chalices both bear a maker's mark showing the letters I V, clearly either for John Vaughton or else Joseph Vaughan, who were both silversmiths working at this date. One bears the hall-mark for 1612 and was a gift from Henry Harris, of Windsor, who was deputy chapter clerk and also estate agent for Eton College (Plate V). The beautifully pounced coat of arms on the front should be noted. The other chalice was added

four years later, but it is not known how it was acquired. Unfortunately, both have lost the crosses on the covers, mentioned in the inventory.

The interval between the making of the chalices had probably seen the acquisition of both the flagons. One bears the hall-mark for 1613 and the mark of the same silversmith who made the chalices. It was made to match the other which had been made in 1583 by a silversmith whose mark was a monogram of the letters F R (Plate V). This can hardly have been the "Little flagon pot" mentioned in 1600, so that we must suppose that it started as a domestic piece, like many others of the first generation of communion flagons. Altogether St George's had done very well. It should be noted that this group of acquisitions can in no wise be attributed to the influence of Laud, who was only just emerging from Oxford at the time.

No sooner had this set of plate been acquired than a fresh and much more ambitious scheme was mooted. At the chapter of the Order of the Garter, held in 1618, it was carried that the new Companions should on admission each present a piece of plate worth £20 to the chapel. It is not recorded who originated the idea. Lancelot Andrews, who was very interested in the better furnishing of churches, only became Bishop of Winchester and Prelate of the Order a few months later.

Laud may have made the suggestion to the Prince of Wales, for although still only Dean of Gloucester, he was already an influence at Court. However, nothing practical resulted but the matter had a way of recurring at succeeding chapters.

In the first chapter held in the reign of Charles I, Laud appeared as deputy for the moribund Bishop Andrewes and on his own behalf offered a gift equal to the amount which he was trying to extract from the Companions. Even this did not shame them into any practical generosity. The matter was brought up at succeeding chapters and at length it was agreed that each Companion should give £20 towards the plate of St George's. The task of collecting subscriptions was deputed to Blue Mantle Pursuivant, who was instructed also to collect subscriptions from the executors of Companions who had died since 1625. His efforts were not without success and eventually he was able to produce a considerable sum as well as a short list of defaulters.

Hitherto Charles appears to have leant for support mainly on Laud. When it came to ordering a handsome service of plate Laud was out of his depth. We have no certain information about Laud's taste in communion plate and I am inclined to think that he had no clear cut views. Charles had at hand, however, exactly the adviser whom he wanted. This was Thomas Howard, Earl of Arundel and Surrey, and Earl Marshal. The son of one of the Elizabethan martyrs, the husband of a Roman Catholic wife, Arundel was a loyal High Churchman, and though he disliked Laud, he thoroughly approved of the plate project. The bond between Charles and Arundel was the love of art. There can be

no doubt that Arundel, who had been the first of the Companions to pay his subscription, provided the name of Christian van Vianen as the best silversmith to make the plate. Arundel had passed through Utrecht when he was escorting the Princess Elizabeth, soon to be known as the Winter Queen, to her marriage in the Palatinate. In 1613 the best-known silversmith in Holland was Adam van Vianen of Utrecht. When Arundel was next in Holland in 1633 Adam was dead, but his son, Christian, was reputed to be just as good a craftsman.

At any rate on St George's Day, 1634, the Chapter of the Order of the Garter authorized an imprest of £600 to Christian van Vianen and by June 1637 he had completed nine pieces which were consecrated in St George's in the following October. A further consignment was ready in the following year, bringing the total up to 3,580 oz. In Ashmole's day the original designs were still in existence but their whereabouts are not now known. We have still the complete list of the objects with their weights and in some cases the Biblical subjects with which they were decorated. On the admission of the Prince of Wales to the Order in 1638, he presented two large water-pots, also by Christian van Vianen.

Just as the Reformation had wrecked St George's, as soon as it had been fully completed, so the Civil War carried away all the benefactions of the Order of the Garter. On the 23rd October, 1642, Windsor Castle was seized for the Parliament by Sir John Seyton. Two days later one Captain Fogg came and broke open the treasury and carried off all the plate which Christian van Vianen had made.

I may mention that the looting of churches was not a usual practice in the Civil War, but nearly all the cathedrals were looted by the Roundheads. Sometimes it was done in an orderly manner, as when the plate from St Paul's was seized for the benefit of the Parliamentary Treasury. In other cases the troops robbed for their own benefit, as those under Colonel Cromwell did in Peterborough Cathedral.

In 1660 St George's with its two chalices, two flagons and one basin was still better furnished than it had been fifty years before. The Dean, however, was not content, but went to London and persuaded the King to re-enact the old regulations about the levies on the Companions of the Order of the Garter. In the general feeling of rejoicing aroused by the Restoration, the Companions were found in generous mood. Whereas it had taken twenty years hard badgering to collect the money for the old service, the new one bears the hall-marks for 1661 and 1662. Admittedly the new service was not nearly as large as the old, but the Dean and Canons had been able to prevail on a number of friends of St George's to be generous.

The Companions contributed a pair of flagons and a pair of chalices in 1661, and another pair of flagons in 1662. The earlier pair of flagons requires no commentary, since their like is to be found in countless churches all over England.

The chalices, also, bear the silversmith's mark W M and are examples of the curious Gothic Revival style inaugurated by Bishop Lancelot Andrewes in the first quarter of the 17th century. They are in fact free adaptations of the last type of chalice used in England before the Reformation. (Plate V)

The large pair of flagons added in 1662 (Plate V), presents several unusual features. Communion flagons chased with feathers are only to be found in St George's and in the Chapels Royal. They all date from the years immediately following the Restoration but bear the marks of several different silversmiths. I feel sure that the choice of this type was a conscious attempt to revive a type which had been used in the Chapels Royal before the Civil War.

Previously I remarked that the first generation of Communion flagons was largely recruited from existing flagons made for secular use. I believe that this happened at the Chapels Royal in the time of Elizabeth I, and that she assigned to the use of her chapel the "gilte pottis chased wt fethers" mentioned amongst her father's plate as early as 1518.

On the lids of the flagons are engraved representations of St George and on the fronts one of the Good Shepherd. The choice of the latter subject also shows the lasting influence of the good Bishop Andrewes. One of his principal aims was to show that the Church of England could be Catholic without being Roman Catholic. Now the subject of the Good Shepherd had been curiously neglected by the artists of the Middle Ages and of the Renaissance; it was, therefore, not tainted by popery. On the other hand, Andrewes would certainly have known that Tertullian had mentioned that the subject had been depicted on the sacred vessels of the Early Christians. The parable of the Good Shepherd occurs again and again in his sermons. As a result of the influence of Andrewes the Good Shepherd appears frequently on the plate bought by High Churchmen between the reign of James I and that of Charles II.

So much for the plate provided by the Companions—now for that given by other friends of St George's.

Elias Ashmole tells us that the resistance to subscriptions of the Companions crumbled partly because the Duke of York (the future James II) had promised plate of £100 value. What this was we cannot tell, since it does not appear in the 1667 inventory. It is not improbable that the word plate was not used in its literal sense and that the Duke merely promised a subscription of £100.

On the other hand, his first wife, Anne Hyde, presented in 1662 the two small alms dishes. One is decorated with Christ blessing the little child and the other with the Last Supper. (Plate VII). They are not hall-marked but they bear the silversmith's mark F L.

Numbered amongst the benefactors was also Mary of Orange, sister of Charles I and mother of William III. Her interest in the refurnishing of the Chapel had been secured by Dr. Brown, one of the Canons and once her chaplain. She promised the large altar dish (Plate VI) and the smaller pair of candlesticks (Plate V). In actual fact Dr. Brown rather over-reached himself, as the Princess

died before she had paid the bill which had to be met by the Dean and Canons.

It should be remembered that between the Reformation and the 19th century it was not permissible to place a cross upon the altar in English churches. Queen Elizabeth had tried to retain one in her chapel, and most unseemly scenes had resulted. Large dishes occupied the place in the centre of 17th century altars, which would naturally have been taken by a cross. In lesser churches the altar dish could be used for taking the alms but that at St George's must always have been entirely ornamental. It is  $28\frac{1}{2}$  inches in diameter but is smaller than the one from Whitehall Chapel, now at Buckingham Palace, which is 37 inches, and is decorated with the subject of Our Lord washing the feet of the Apostles. It is quite unmarked, but as the design of the border is the same as that on the dishes given by the Duchess of York, there can be little doubt that it is also by the silversmith F L.

There is further confirmation of this because this silversmith also made the candlesticks which formed part of the same order. The foot of each of these is decorated with three Old Testament subjects. Four are perfectly obvious, but two defeated Alfred Jones.

At any rate one shows:

- 1 Elijah fed by ravens.
- 2 Daniel in the lions' den.
- 3 A bearded prophet fleeing before a bear.

I take this last to be a free rendering of the story of Elisha and the mocking boys.

The other candlestick shows:

- 1 Jonah and the whale.
- 2 Daniel playing the harp.
- 3 An aged man holding a large bone.

I take this last to represent Ezekiel in the valley of the dry bones.

The Chapel also contains benefactions from two persons of very different backgrounds. At the time of his death in 1666 Sir Richard Fanshawe was a prominent diplomatist. In 1662 he had been appointed ambassador to Portugal. On his way from London to embark at Plymouth he stopped at Windsor. On Monday, 11th August, he presented to St George's a paten engraved with his arms (Plate V). He made his present in commemoration of the occasion when he had acted as Deputy Chancellor of the Order of the Garter in the absence of Sir Henry de Vic. I have placed him amongst the friends of St George's since his connection with the Order was so tenuous. The paten bears the hall-mark for 1661 and has as silversmith's mark the letters J A C in monogram. In the 1667 inventory it is described as "a playn guilt corporas", but this is a misnomer since the corporal is the cloth on which the communion bread is consecrated. This is not the only startling mistake in this inventory.

However, we are indebted to it for identifying another piece which is uninscribed and unhallmarked. This is the small chalice

(Plate V) which is described as the "gift of Lady Mary Heueningham whose husband was then a prisoner in the Castle". William Heveningham was one of the Regicides, though he had had just enough good sense to refrain from signing the death warrant of Charles I. During the Commonwealth he had speculated in church lands and only awoke to the possibility of a restoration of the monarchy at a very late date. He then discovered that his chief hope for the future lay in the fact that his wife was a member of the Carey family which was Royalist and influential. Relying on them, he did not flee the country in 1660 but stood his trial and was condemned to death. All that the Carey influence was able to do, was, to get the sentence commuted and to see that his wife was not treated too unkindly financially. The chalice may well represent a thank-offering on the commutation of Heveningham's sentence. He was never released and died in the Castle in 1678.

The chalice reflects the Gothic influence which is so visible in the Companions' chalices. The little cherubs round the knot are, however, purely Baroque and are similar to those found on many of the contemporary Roman Catholic chalices. The only mark is that of the silversmith A M in monogram, which is found from the middle of the century right up to the time of the introduction of the Britannia standard for silver in 1697, so that it must almost certainly have been used by a father and son having the same initials.

When the 1667 inventory was made the generous mood had passed as far as the plate was concerned. The only other item acquired in the reign of Charles II was a verge (Plate V) to replace one which had been worn out. The accounts show that it was bought in 1677, but do not give the name of the maker. It was paid for by the Dean and Canons.

Though the Chapter had stepped into the breach when the death of the Princess of Orange had left them with no one to pay for the large altar dish and the candlesticks which she had promised, they had not actually ordered any considerable item of plate since the one chalice and two flagons in the time of James I. In about 1694 the Canons appear to have decided that their existing candlesticks were not large enough for the position in which they were placed. With commendable restraint, they did not dispose of these when ordering a new and larger pair.

Their choice fell upon Anthony Nelme who was one of the two best silversmiths for church plate at the moment. English post-Reformation altar candlesticks may be divided into two groups—those which are inspired mainly from secular types and those which follow the prevailing Baroque design used abroad. Anthony Nelme's candlesticks would not have looked out of place on the altar of any French or Belgian cathedral. Round the triangular base of both are representations of St George, and his arms surrounded by the Garter (Plate VIII).

In 1700 St George's was as well supplied with plate as any English cathedral. Only York could have produced two pairs of

altar candlesticks and the only item in which it was lacking was a Bible and Book of Common Prayer with silver-mounted covers. It is not, therefore, surprising that no additions were made during the eighteenth century, except for a silver-handled knife for cutting the Communion bread.

If George IV had had a little longer time in which to bring to fruition his grandiose plans for the Order of the Garter, St George's would almost inevitably have had a new set of altar plate. Though the royal goldsmiths Rundell, Bridge & Rundell could be relied upon to produce something interesting, I am not sure that the Charles II plate would have survived. George was very drastic with regard to old plate, though I am inclined to think that he would have left it, as he appears to have liked the ornate and rather Dutch style of the second half of the seventeenth century and to have had imitations made of it.

However, the first additions made in the nineteenth century were a knife and spoon with handles in the form of St George and the Dragon given by Dean Hobart in 1843. In 1851 Canon Canning presented a pair of small chalices made by Barnards. They are not particularly distinguished, but their size is doubtless in their favour for ordinary occasions. A pair of patens was given by Canon the Marquess of Normanby in the same year.

The greatest event in the history of the plate during the last century was the presentation of the altar cross by Queen Victoria in commemoration of her first jubilee in 1877. This was the first time that a reigning Sovereign had presented a piece of plate since the Reformation, since Charles I does not seem to have been individually responsible for any of the Van Vianen service. The cross was made by Thomas Peard and designed by J. L. Pearson. Unfortunately, Pearson was a specialist in thirteenth century art, whilst St George's seemed to demand a fifteenth century cross, so that the designer was at a disadvantage. It is richly decorated with figures of saints, partly Continental, but largely English. It is curious to note that St Thomas of Canterbury was included.

Of the gifts received in the present century, I will mention first a duplicate of the 1548 basin presented by the Rev. Bernard Everett, Minor Canon, in 1933. This is a good replica, but of less artistic interest than the pair of glass cruets mounted in silver-gilt acquired in 1938. They are designed by Mr. Randall Blacking, F.R.I.B.A., and made by Mr. Frank Knight, of Wellingsborough.

In conclusion I should like to emphasize how very fortunate St George's has been during the last 100 years, since the Victorians did not melt down the unfashionable Restoration plate, as at Lincoln and Winchester, whilst the modern pieces are not merely the stock pieces of the church furnishers.

**THE SOCIETY OF THE FRIENDS OF ST GEORGE'S**  
with which is amalgamated  
**THE ASSOCIATION OF THE DESCENDANTS OF THE KNIGHTS OF THE GARTER**  
**RECEIPTS AND PAYMENTS ACCOUNTS FOR THE YEAR ENDED 31st DECEMBER, 1954**

**CAPITAL ACCOUNT**

RECEIPTS		PAYMENTS	
£	s. d.	£	s. d.
Balance at 1st January, 1954	857 5 11	Purchase of 200 National Savings Certificates	...
Life Membership Fees and Donations	346 18 7	Amount transferred to General Account in respect of £200 3%	...
		Savings Bonds taken over by Capital Account	...
		Balance at 31st December, 1954	195 0 0
		On Deposit with the Post Office Savings Bank	705 0 0
		At Bank on Current Account	154 4 6
			859 4 6
			£1,204 4 6

**GENERAL ACCOUNT**

£	s. d.	£	s. d.
Balance at 1st January, 1954	1,803 16 9	Restoration of vaulting of Porch of Honour	...
Subscriptions	707 8 10	Assistant Secretary	...
Sale of Badges	49 7 6	Printing and Stationery	...
Income recovered in respect of Subscriptions	182 12 0	Postages and Sundries	...
Income received net	329 6 8	Office Rent	...
Sale of Publications	24 0 6		717 10 8
Sundry Receipts	4 10 0		
Interest—3% Defence Bonds	12 5 0	Balance at 31st December, 1954:	
3% War Loan	6 0 0	On Deposit with the Post Office Savings Bank	175 1 1
3% Savings Bonds	35 0 0	At Bank on Current Account	947 15 11
3% National Savings Bonds	48 18 0	In Hand	7 12 7
Post Office Savings Bank	106 13 0		2,680 14 7
Amount transferred from Capital Account in respect of £200 3%	195 0 0		
Savings Bonds taken over from General Account	£3,398 5 3		

E. L. SHEPHARD,  
Hon. Treasurer.

NOTE: On the 31st December, 1954, the Society held the following Investments on Capital Account:

Market Value at 31st Dec., 1954	
£	s. d.
£150 3% Defence Bonds	151 2 0
£1,000 3% Defence Bonds	1,000 0 0
£350 3% War Loan	305 7 6
900 National Savings Certificates	921 14 4
£200 3% Savings Bonds	195 13 4
	£2,573 17 8

We have examined the foregoing Receipts and Payments Accounts and certify that they are in accordance with the books and vouchers produced to us.

LAYTON-BENNETT, BILLINGHAM & CO.  
Hon. Auditors.

26th January, 1955.

# THE SOCIETY OF THE FRIENDS OF ST GEORGE'S

and

## DESCENDANTS OF THE KNIGHTS OF THE GARTER

The Society exists to unite friends and admirers of the Chapel and to help the Dean and Canons to beautify the Chapel and to preserve it and the other buildings in their charge.

### Application for Membership

I wish to join as a ‡“Friend” and to pay as

(a Descendant has to prove descent from a Knight of the Garter)

‡A Donation for Life Membership (not less than Ten Guineas) the sum of  
£ : :

‡An Annual Subscription (not less than Ten Shillings) the sum of £ : :

I enclose ‡Bank Order, ‡Cheque, ‡Postal Order, ‡Cash, for the sum mentioned above.  
‡Cross out whichever does not apply.

Badges, which give free admission to the Chapel:

7/6 Descendants; 5/- Friends; Free to new Life Members.

Name and Style.....  
(Block Letters)

Address.....

Signed.....

Date.....

When filled up send to the

HON. SECRETARY, “FRIENDS AND DESCENDANTS”,  
2 THE CLOISTERS, WINDSOR CASTLE.

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## THE SOCIETY OF THE FRIENDS OF ST GEORGE'S

with which is amalgamated

## THE ASSOCIATION OF THE DESCENDANTS OF THE

## KNIGHTS OF THE GARTER

2 THE CLOISTERS, WINDSOR CASTLE

### How to Increase your Contribution to the Friends of St George's without added cost to yourself

Any Subscriber to The Friends WHO IS AN INCOME TAX PAYER AT THE STANDARD RATE, may become a “covenanted” Subscriber, and, by observing certain simple conditions, may thereby enable the Friends to claim from the Inland Revenue a sum equal to the Income Tax that has been paid on the subscription. With Income Tax at 9s. 0d. in the £ (as at present), the amounts are as follows:

Subscriber's Annual Payment	Income Tax Recoverable by The Friends	The Friends Actually Receive
£ s. d.	£ s. d.	£ s. d.
10 0	8 2	18 2
1 0 0	16 6	1 16 6
2 0 0	1 14 0	3 14 0

# COVENANT

I, .....  
 of .....  
 HEREBY COVENANT with The Friends of St George's, Windsor Castle, that for seven  
 years, or during my lifetime, whichever is the shorter period, I will pay to the funds of the  
 said Society for the general use of that Society, such yearly sum as, after deduction of  
 Income Tax at the rate for the time being in force, will leave the net yearly sum  
 of \*£ ..... such sum to be paid annually, the first payment to be made  
 on the (a) ..... day of ..... 19.....

DATED THIS (b) ..... day of ..... 19.....

*Note.*—It is important that if possible date (a) should be at least one day LATER than date (b)  
 otherwise the Covenant cannot take effect the first year.

SIGNED, SEALED AND DELIVERED by the above named

..... (Signature)

IN THE PRESENCE OF

Name .....

Address .....

Occupation .....

\*Insert the amount of subscription actually paid.

*The use of this order will save both yourself and the Society trouble and expense.*

## BANK ORDER

To..... Bank

..... Branch

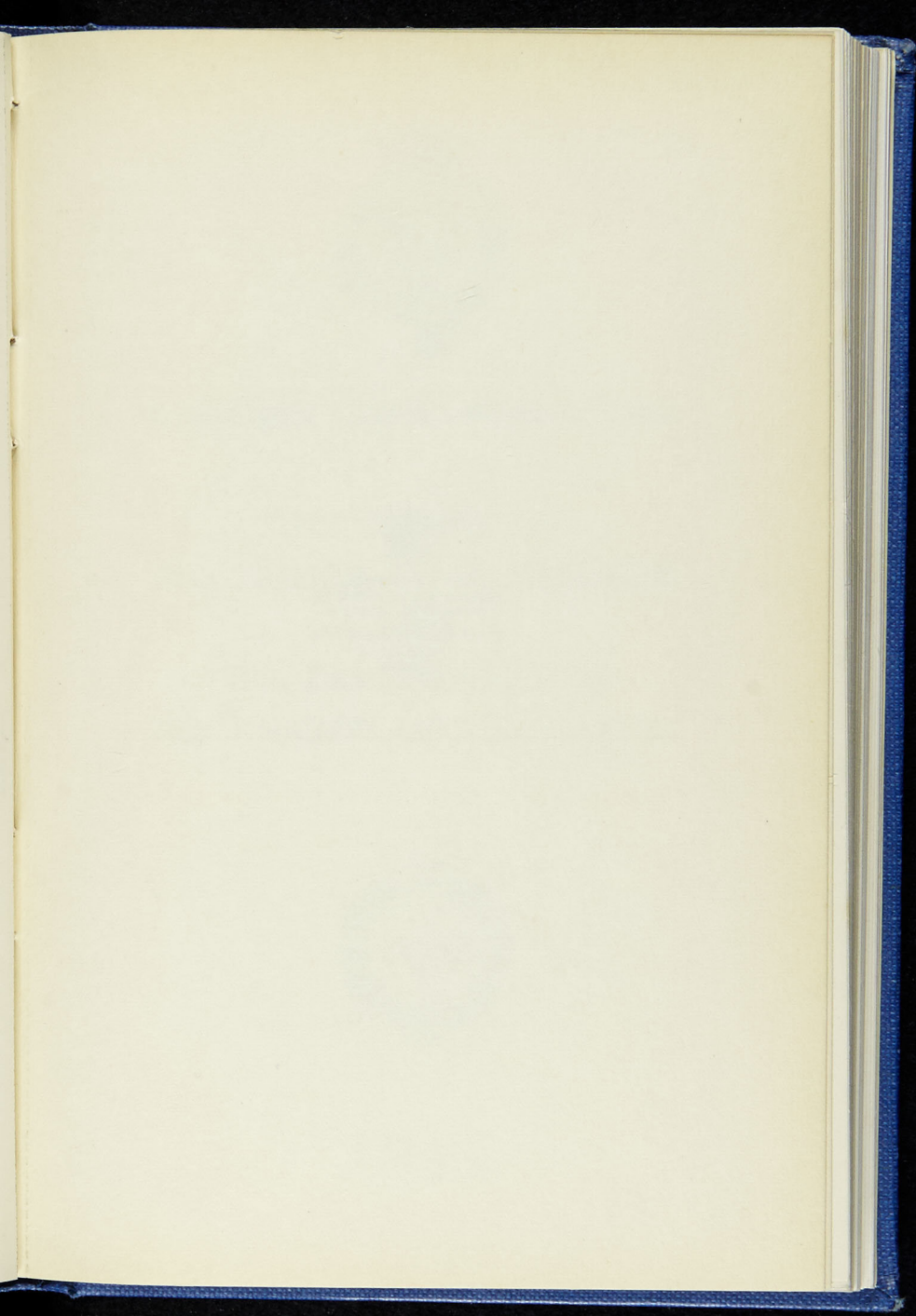
Please pay to Barclays Bank Limited, Windsor, for the credit of the account of the Society  
 of the Friends of St George's and Descendants of the Knights of the Garter the sum of  
 ..... pounds ..... shillings ..... pence  
 now and every year on the same day until further notice.

Date.....

Signature.....

2d.

STAMP





BY APPOINTMENT  
PRINTERS AND STATIONERS TO  
THE LATE KING GEORGE VI  
OXLEY & SON (WINDSOR) LTD.  
4 HIGH STREET  
WINDSOR