



St George's Chapel, Windsor Castle

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



1958



PLATE I

AT THE COMMONWEALTH YOUTH SERVICE, 18th MAY, 1958.

H.M. The Queen and the Dean, followed by the Archbishop's Chaplain carrying the Primatial Cross, and by the Archbishop of Canterbury and H.R.H. The Duke of Edinburgh.



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THE KNIGHTS OF THE GARTER



REPORT
to 31st December, 1958

Price—Two Shillings and Ninepence, post free
(One copy free to members annually)

1958

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THE DEAN'S LETTER

THE DEANERY,
WINDSOR CASTLE.

January 1959.

MY DEAR FRIENDS,

It is good for those of us who live in "this sceptred isle . . . this other Eden . . . this precious stone set in the silver sea . . . this blessed plot, this earth, this realm, this England" to be reminded now and then that we are part of the British Commonwealth and that we have no right to grudge to any other part of it a visit from their Queen. Plans for the Royal stay in Canada rule out a Garter Service this June and we must try to be vicariously glad. Shakespeare might well have had some equally inspired words to say of that "happy breed of men" who sprang from the same stock not very long ago and are now among the leading nations of the world.

It is Her Majesty's intention that the Office for the Royal Maundy shall take place in St George's Chapel on the morning of Thursday in Holy Week this year—a religious ceremony full of meaning with its roots farther back in the past than the Most Noble Order itself, and one in which the Sovereign most appropriately takes the leading part. We hope to give some of the Friends an opportunity of being present, if application is made to the Hon. Secretary of the Society before 21st March.

During her recent State Visit to the Netherlands, Her Majesty the Queen was pleased to appoint Her Majesty Queen Juliana of the Netherlands to be a Lady of the Garter.

You will know that Lord Alexander of Tunis has been ill in hospital for some weeks past. We hope that the Order of Merit most appropriately conferred upon him by the Queen on New Year's Day may cheer him and hasten his complete recovery.

An honoured Vice-President, the Earl Fortescue, K.G., died early last year, and on 8th September the Chapter suffered a severe blow in the wholly unexpected death of Canon Ritchie. I have written a brief word below of all he meant to the Castle Community. Our most sincere sympathy also goes out to Major Clough, one of the senior Military Knights of Windsor, whose wife, full of character and beloved by a host of friends, has joined the great company on the other side. May they rest in peace.

At Evensong on Sunday, 21st December, the Rev. James Atherton Fisher was installed as a Canon of Windsor. We believe ourselves most fortunate, and welcome him and Mrs. Fisher and their family very warmly to the Cloisters.

Your recently appointed Vice-Chairman, the Rev. G. R. Dunstan, leaves us very shortly for a Minor Canonry at Westminster Abbey where he will be close at hand for his work at Church House. We shall not only miss him with his wealth of knowledge, but also Mrs. Dunstan and her cheerful well-mannered children.

The penalty of securing a talented assistant organist is that he is likely to be offered a vacant Cathedral post in the near future. We are to lose Mr. Richard Greening, F.R.C.O., about Easter time, when he goes to Lichfield. While we congratulate him on his appointment, both St George's and the Royal Chapel in Windsor Great Park will miss him as a very promising musician; the disappearance of his wife and little boy from the cloisters will also be hard to bear.

We would congratulate Sir Owen Morshead on his G.C.V.O., and appointment as Librarian Emeritus to the Queen. It is still hard and disappointing to realise that we cannot find him at Garden House. How good it is that some few "older inhabitants" are still helping us along with their presence and professional skill, notably Sir William Harris, of whom another famous musician has written a word of keenest appreciation in this report. If friendship had been the only needful qualification I would have been tempted to do it myself. We also have reason to be proud of the latest St George's Monograph on our Manuscripts most ably completed by Mr. Bond, and aptly described by a Friend as "a tremendous achievement for a spare-time job".

Let me add a word of gratitude to Mr. Banks, our senior Sacristan, for some three years' service in the Chapel. He has gone to be Dean's Verger at St Albans, where we hope that with his wife and son he may find real happiness. Mr. Grimmer who succeeds him may with Mrs. Grimmer be assured of our good wishes.

May God bless you all in the coming year.

Yours most sincerely,

ERIC HAMILTON, Bishop,

Dean of Windsor.

EDITOR'S NOTES

In the summer and autumn of 1957, while the Annual Report of that year was in course of preparation, the Society suffered two grievous blows: first came the death, on 20th August, of the Honorary Secretary, Miss Margaret Curtis, and then, hard upon the heels of this tragedy, the sudden death, on 28th September, of Canon E. M. Venables.

The pattern of misfortune has, alas! repeated itself this year when the chronicle of the Society's activities has again been overshadowed by the sudden and wholly unexpected death of Canon C. H. Ritchie on 8th September last. Canon Ritchie was a staunch supporter of the Society in whose fortunes he took the liveliest interest. A moving tribute to him by the Dean appears on page 18.

Membership of the Society

During the year under review 195 new members joined the Society of whom twelve claim to be "Descendants" and 183

"Friends". Inevitably, however, there have been some losses to offset these gains. Losses occur owing partly to deaths, partly to lapsed subscriptions (members are struck off the membership list after defaulting for more than two years); and lapses may be due either to a genuine inability to continue payment or, more frequently, to the fact that the interest of not a few of those who join the Society in a burst of enthusiasm has no real root and so, like the seed in the parable, quickly withers away. Nevertheless, despite losses under these two headings, of which there were 148 during the year, the present total membership stands at over 2,000. While this figure is not unsatisfactory, there is little doubt that it could be very substantially increased if more members were to emulate the example of Mr. R. C. Hartley, of Scholes, Cleckheaton. Mr. Hartley, who joined the Society in March 1952, set himself to recruit for it from the moment he became a member and, as a result of this initiative, can now boast that within seven years he has brought into it no less than 150 new members. This is a really astonishing achievement. It must be confessed, however, that the imagination rather boggles at what the Honorary Secretary's job would become if all members of the Society were as enthusiastic and successful as Mr. Hartley! All the same, more keen and loyal members are always needed and are always welcome, especially those who are generously prepared to enter into a covenant for the payment of their subscriptions.

Honorary Life Membership of the Society

An interesting event in the history of the Society has been the election this year of its first American Honorary Life Member. He is Mr. Paul Mellon, of Oak Spring, Upperville, Virginia, U.S.A. Mr. Mellon is the son of a former United States Ambassador to this country. Most generous in the past to St George's, Mr. Mellon has recently subscribed a large sum towards the cost of producing the latest of the Historical Monographs to see the light, i.e., *The Manuscripts of St George's Chapel*. This volume, begun a number of years ago by the late Canon J. N. Dalton but never finished, has now—as readers will have seen from the Dean's letter—been brought to a triumphant conclusion by Mr. M. F. Bond, Honorary Custodian of the Muniments of the Dean and Chapter. It was the unanimous wish of all members of the Committee of the Society that Mr. Mellon be elected an Honorary Life Member in recognition of his interest in St George's and of their gratitude for his generosity in contributing so munificently to the cost of publication of this valuable and scholarly work.

Finances of the Society

A Statement showing Receipts and Payments under the Capital Account and the General Account for the year ended 31st December, 1958, is printed, as is customary, at the end of the *Report*.

It should be noted:

- (a) That the cost of the new iron gates to the N.E. doors of the

Chapel, which have now been completed and erected, and which incorporate a metal tablet in memory of Miss Curtis, amounted in all to £191 2s. 6d. This sum has been met out of the legacy which Miss Curtis generously bequeathed to the Society.

- (b) That the new edition of *The Romance of St George's*—being the fifth (revised) edition of this work—has been printed and issued by Messrs. Oxley and Son at a total cost of £1,955 12s. 6d. The edition, which consists of 22,350 copies, cost considerably less than was anticipated.

Work to be Undertaken by the Society

At the October meeting of the Committee of the Society, a number of suggestions as to work which might be undertaken by the Society in the coming year were made. One of these which met with very general approval was that the Society should undertake to install a system of air-conditioning in the Chapter Library which contains numerous valuable leather-bound books. It was agreed that expert advice on the most suitable type of air-conditioning plant should be obtained, together with an estimate of cost, which could then be considered at the next meeting of the Committee. If the scheme turned out to be within the means at the disposal of the Society, the work—subject, of course, to the consent of the Dean and Chapter—could be put in hand forthwith.

Election of Representative Members of the Society to Serve on the Committee

The following representative members serving on the Committee, having completed their term of service, retired in accordance with the Rules of the Society:

The Lord Freyberg
Major J. B. S. Bourne-May
Miss E. Price-Hill

The resignation of Sir Owen Morshead—to whom, with Lady Morshead, the good wishes of all “Friends” and “Descendants” go out for their happiness in retirement at Sturminster Newton, Dorset—creates another vacancy. To fill these four vacancies, together with that caused last year by the death of Dr. D. Belfrage, the following were elected representative members at the Annual General Meeting on the 10th May:

Miss G. Hanbury-Williams
Miss Nest Lloyd
Mr. J. P. Manley
Mr. R. C. Mackworth-Young
Miss K. M. Shawcross.

We are happy to record that the Mayor of Windsor, Alderman J. Procter, will himself represent the Mayor and Corporation of the Royal Borough in place of Alderman R. H. Tozer.

Yet another member of the Committee i.e., Mrs. M. F. Bond, having been elected in 1955, is due to retire during the coming year;

and a successor to her must therefore be elected at the next Annual General Meeting. It is usual on these occasions for the Committee to put forward a nomination; but "Friends" and "Descendants" are reminded that they are at liberty to propose another name or names provided only that this is done with the consent of the nominee and that the nomination reaches the Hon. Secretary at least two weeks before the Annual General Meeting.

The gratitude of the Society is due to all retiring members of the Committee for their service.

Silver Jubilee of Sir William Harris

It is especially fitting that the current number of the Annual Report should contain an article by Sir William Harris, who this year celebrated his "Silver Jubilee", having completed twenty-five years as Organist of St George's Chapel. Friends and Descendants everywhere offer him their warmest congratulations on this happy anniversary and offer both to him and to Lady Harris their affectionate good wishes for the future. Dr. Henry Ley, himself a former chorister of St George's and a famous organist of Eton, has written the fine tribute to Sir William that appears on page 28.

Other Contents of the Report

It is always a privilege to be able to publish an article by Sir Owen Morshead, to whose encouragement and support the Society owes so much. His article on *St George's Under the Commonwealth* is therefore particularly welcome. We are also privileged, this year, to publish a short but fascinating article by Mr. M. F. Bond on what the Choir of St George's Chapel looked like in the year 1818.

In the coming year, when Maundy Thursday falls on 26th March, Her Majesty The Queen has signified her pleasure to hold a Distribution of the Royal Maundy in St George's Chapel. In anticipation of this singular and memorable event, the Secretary of the Royal Almonry Office, Mr. Lawrence E. Tanner, has most kindly written for the Report a special article on *The Royal Maundy*.

When speaking of the contents of the Annual Report it must never be forgotten that it is due to the continuing generosity of Mrs. Evans, of Beckenham, a Life Member of long standing, and to the craftsmanship of her late husband's firm, Messrs. Harding Gough & Company, Colour Photographers, Printers and Line Engravers, of Hounslow, Middlesex, that the Society receives each year, as a free gift, eight of the blocks needed to print the illustrations to the Report. Such liberality, saving the Society, as it does, great expense year after year, is truly princely.

A List of the principal Services that took place at St George's Chapel during the year 1958:

Jan. 30—The Royal Stuart Society attended Evensong and laid a wreath on the tomb of Charles I.

- Feb. 17—Memorial Service to Dr. Belfrage.
 Mar. 22—Confirmation Service for boys of St George's School.
 Mar. 23—Installation of Canon R. H. Hawkins.
 April 27—National Scout Service.
 May 18—Commonwealth Youth Service, attended by H.M. The Queen and H.R.H. The Duke of Edinburgh. (See Plate I.) Preacher: The Archbishop of Canterbury.
 June 16—Garter Service.
 June 29—Presentation of Banner of the late Earl Fortescue, K.G., at Evensong.
 July 19—Lambeth Conference Bishops attended Evensong after tea with the Chapter.
 Sept. 29—Memorial Service to Canon C. H. Ritchie.
 Dec. 2—Children from Windsor Schools attended Evensong.
 Dec. 21—Canon J. A. Fisher installed at Evensong.
 Dec. 24—Service of Nine Lessons and Carols.
- In addition there were the usual Obit Services and the Eton Founders' Obits, with the customary laying of sheaves of lilies and roses, on 20th May and 5th December.

Historical Monographs

As the Annual Report goes to Press, *The Monuments of St George's Chapel*, by Mrs. Shelagh M. Bond, M.A., Hon. Assistant Archivist to the Dean and Canons, which is the last in the series of Historical Monographs relating to the Chapel, is being published. This book, of 320 pages and and twenty-one plates, is a complete record of all the monuments ever erected in St George's and its precincts, including those since destroyed and known from documentary and other evidence only. A complete text of every inscription is supplied, together with notes relating to the position, description, material, movement, repair and restoration of every monument.

Mrs. Bond, as Hon. Assistant Archivist, has been able to search the records of St George's fully, and this documentation, with evidence from the British Museum and elsewhere, throws light on the history of the monuments, their sculptors and the persons commemorated by them. These include The Royal Family, Members of the College, Virgers, Servants, Soldiers and local people—some 373 monuments in all.

A work of this kind should appeal to all lovers of St George's and its fabric. The book will be on sale at the Annual General Meeting, price 21/-, or 15/9 to Friends and Descendants.

C. F. BATTISCOMBE.

THE ROYAL MAUNDY

By LAWRENCE E. TANNER

THE Service for the Distribution of the Royal Maundy, which this year is to be held on Maundy Thursday at St George's Chapel, Windsor Castle, has been described as "a unique instance of a special Holy Week ceremony which survived the English Reformation".¹

The Service derives its name from the Latin word *mandatum* meaning a command, and its opening words have always been Our Lord's words as recorded in St John's Gospel: "A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." It has a character which is peculiarly its own, with that rare and deeply impressive combination of stately ceremonial and absolute simplicity which was so strikingly illustrated on a larger scale in the Coronation Service. It is based upon humility and service, and it symbolises by the personal example of the Sovereign the responsibility and duty of each one of us to our less fortunate neighbours, a responsibility which can neither be delegated nor taken from us even by the great benefits conferred by the Welfare State with its necessarily centralised and impersonal administrative control.

The origin of the Service goes back to the most remote times. From the earliest days of the Christian era, and certainly from the third century when the regular observance of Holy Week began, each of the days immediately preceding Easter has been associated with certain leading ideas and the performance of certain specific rites and ceremonies. Thus on the Thursday in Holy Week the stress has always been on humility, on charity, and on cleanliness; cleansing of the soul, cleansing of the outward body, and cleansing of the material objects used in the Services of the Church in preparation for the Easter Festival.

It is unknown at what date the Church began to imitate Our Lord's example by the ceremonial washing of feet, or the *Mandatum* as it was usually called. It is certainly as old as the seventh century, for the Council of Toledo (A.D. 694) laid down that in future no bishop or priest was to neglect the ceremony which seems to have lapsed in the years preceding the Council. From that date the practice became general in Monasteries both in Europe and in the East. On Feast Days, and more especially on Maundy Thursday, the washing of the feet of the brethren and of poor persons was carried out by the Bishop or Abbot in person—as, indeed, it is carried out in the Roman Catholic Church and in the Eastern Churches to this day.²

As was to be expected the example of the Church was followed by Kings, Queens, Princes and Nobles in England and elsewhere. The Household Account Books of Henry Percy, Earl of Northumberland (1477-1527) give elaborate instructions for "my Lord's Maundy".

¹ W. K. Lowther Clarke and C. Harris. *Liturgy and Worship*, p. 736.

² J. W. Tyrer. *Historical Survey of Holy Week* (Alcuin Club Collections), pp. 79-115.

They show that he exactly copied the Royal Maundy even to the "russet cloth", the food, the leather purses and the pence which he gave (again copying the Sovereign) "to as many Poure Men as his Lordship is Yeres of Aige and one for the Yere of my Lordis Aige to come".³ The reference to "the year to come" is of particular interest for it is still the custom in the Royal Maundy to reckon the Sovereign's age as one year in advance of the actual date of birth. Thus Queen Elizabeth II (b. 21st April, 1926) being in her thirty-third year, there will this year be thirty-three recipients of each sex each of whom will receive thirty-three pence of the specially minted Maundy Money in addition to the other gifts.

The beginnings of the Royal Maundy in England are somewhat veiled in mystery. The washing of feet probably took place from the earliest times, and there is no doubt that our early Sovereigns practised charity on an extensive scale. Enormous feasts were given to the poor on any and every suitable occasion, and it may well be that they were dictated by policy as much as by pity. With many of our medieval kings, such as King Henry III, the impulse for charitable works was a very genuine one, but it cannot be denied that largesse thrown to the crowds on royal journeys and what was known as the King's Dole distributed on Good Friday, helped to promote goodwill and popularity. For these distributions quantities of small coins were necessary, and here, perhaps, we have the origin of the later specially minted Maundy money. There were also the broken meats which were daily distributed at the Palace Gates, and this form of charity still survives in a small monetary gift, known as the Royal Gate Alms now given twice a year to those in necessitous circumstances and administered by the Royal Almonry Office.⁴

These and other gifts were controlled in medieval and later times by the King's Almoner to whom was assigned the money obtained from the sale of the goods of felons and from deodands, that is to say from the sale of objects which had been the immediate cause of the death of a human being. The money so obtained was given to God in expiation in order that it might be applied to pious uses. The earliest known King's Almoner appears to be William the Almoner who held the office from c. 1103 to c. 1130. From that date to the present day the list of King's Almoners is almost complete, and from Tudor times, at any rate, the office has always been held by a high dignitary of the Church.⁵

The first suggestion, however, of a distinctively royal celebration of Maundy Thursday is curiously enough in King John's reign when a payment is recorded for 13d. each to 13 poor men at Roches-

³ Bp. Thomas Percy. *The Northumberland Household Book*, pp. 354-6.

⁴ For articles on the Maundy and other Royal Charities see Miss Helen Farquhar in *The British Numismatic Journal* (Vols. XVI-XX).

⁵ For a complete list of High Almoners and Sub Almoners see L. E. Tanner, *Lord High Almoners and Sub Almoners in Journal of the British Archaeological Association* (3rd Series, Vols. XX-XXI (1957-8), pp. 72-83). Six Deans of Windsor and seven Canons have been Lord High Almoners; one Dean and three Canons have been Sub Almoners.

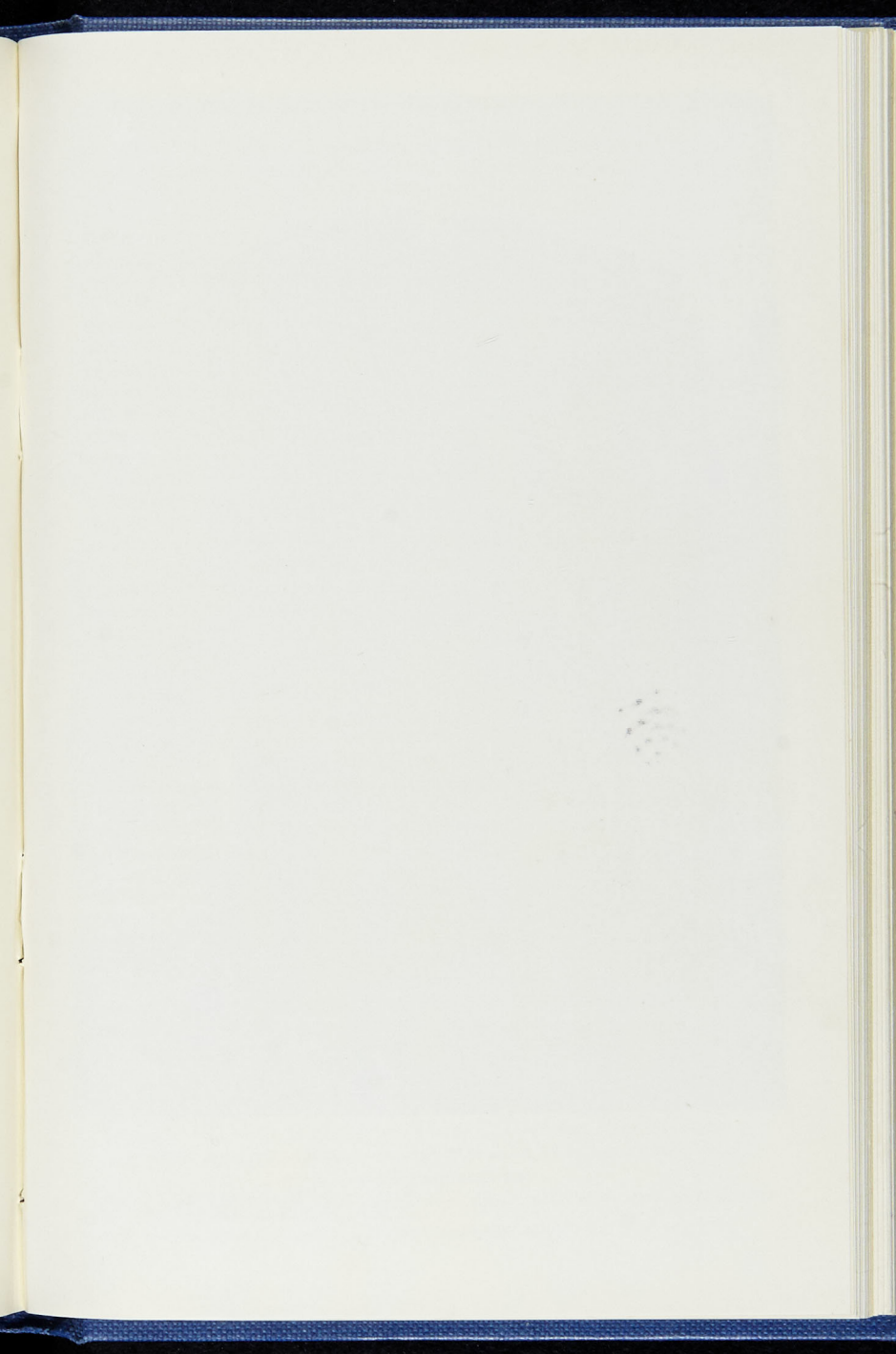




PLATE II

THE ALMONER'S TOWER

On the West front of Windsor Castle, now known as Garter's Tower. (*See p. 14.*)

ter where the King was spending Easter.⁶ This suggests a royal ceremony of feet-washing because it had long been customary in the Church for the Bishop or other ecclesiastical dignitary to wash the feet of 13 poor men on Maundy Thursday. These were supposed to represent the 12 Apostles and the mysterious stranger who appeared while St Gregory the Great was performing the rite and was believed to have been Our Lord Himself.

We are however on firmer ground when we get to the reign of Edward I. In the Household Accounts for 1284/5 there is a payment of 6s. 9d. to Dom. Henry de Bluntesdon, the Almoner, "pro Mandato" of the Lord King and of the Lord Edward his son on the Thursday of the Lord's Supper."⁷ From that date until the present day the payments made for the Sovereign's Maundy are more or less complete, and they show that by the thirteenth century it had become the custom not only to wash the feet but to present each of the poor people with money and with clothes and shoes.

Roughly the practice seems to have been for every member of the Royal Family to be present on Maundy Thursday in order to give money and clothes to at least 13 poor men—sometimes indeed to as many as 80 or more. The number of recipients continued to vary throughout the fourteenth and fifteenth centuries, although it is possible to trace some attempt to relate the number to the age of the Sovereign. From the accession of Henry VII in 1485 this had become a fixed rule and has so continued ever since. From his reign, too, dates the provision, in 1511, of *red* purses to contain the gifts.

The Maundy ceremonies took place at Westminster, Windsor, Richmond, Greenwich or wherever the Court happened to be in residence at Easter. Unfortunately the medieval Wardrobe Accounts seldom state where the Maundy Ceremony took place. But on two occasions at least it is definitely stated that it took place at Windsor, presumably in the Chapel built by Henry III which preceded the present St George's. In 1378 King Richard II's Almoner was ordered to provide 3 ells of red cloth and a pair of shoes for each of 84 poor persons "in die Cene apud Wyndesore". Again in 1423 the King, Henry VI, being of the tender age of two years, the Almoner was ordered to provide 2 gowns and hoods of russet cloth and two pairs of shoes for 2 poor persons "at the mandatum of the King himself made and held at Windsor", together with an apron and towels of Flanders linen "to wipe the feet of the said poor".⁸

At Windsor, too, the Almoner and his staff had definite quarters assigned to them within the Castle. We first hear of this Almonry in 1184-85 when an entry on the Pipe Roll states that 42s. 10d. was spent on the work of the Almonry and the hedges about the kitchen. This suggests, as one might expect, that it was situated near the Great Hall and Kitchen, doubtless to facilitate the distribution of broken meats, etc., to the poor. From 1227-42 the Almonry was extensively repaired, and the Constable of the Castle was ordered to

⁶ Quoted Farquhar op. cit. (Vol. XVI, p. 15).

⁷ P.R.O. Wardrobe Accounts C. 47/4/2.

⁸ P.R.O. Wardrobe Accounts E. 101/400/4 and E/101/407/13.

let Bro. John, the King's Almoner, have seven oaks from the King's Forest at Windsor for the repair of the King's Almonry. From further references in the Account Rolls it is clear that the buildings were adjacent to and included the Tower, long known as the Almoner's Tower but now as the Garter Tower which faces Thames Street. The adjacent buildings seem to have been swept away in 1475 when the present St George's Chapel was built, and the Horseshoe Cloister was built on their site.

It is not known when the Tower ceased to be used as the Almonry, but in 1630 it was assigned to Garter King at Arms. In 1677 it was described as consisting of a hall, kitchen, buttery and various chambers, but it was then much out of repair. By 1860, when Salvin restored the Tower, it was a mere roofless shell, but it still remains "structurally the [Almoner's] Tower of 1227-30".⁹

Under the Tudors descriptions of the Maundy Ceremony become frequent. There are very detailed accounts of the ceremony both as performed by Queen Mary I in 1556 and by Queen Elizabeth I at Greenwich in 1572.¹⁰ It must have been just about this last date that Nicholas Hilliard painted the remarkable miniature, in the possession of Earl Beauchamp, which shows Queen Elizabeth I making the Distributions in person and is a marvel of minute painting.¹¹

The early Stuart Kings continued the practice of keeping the Maundy wherever the Court happened to be at Easter, and this was usually in or about London. In 1639, however, Charles I was on his way to Scotland and kept his Maundy at York Minster. He did not make the Distribution in person, but his Almoner washed the feet of 39 poor men giving to each of them 39 single pence "4 yards of Holland, 3 yards of Broad Cloth, a pair of Shoes, a Wooden Platter with a Jowle of Ling and another of Salmon, 6 Red Herrings, 2 Loaves of Bread, a Scale (Cup) of Wine and twenty shillings in Money".

In 1642 the Maundy was kept again at York where Charles had set up his H.Q. in preparation for the Civil War which was about to break out. The following year he had moved to Oxford and both in that year and in the following year (1644) the usual Maundy ceremonies were carried out. It is interesting to note that in 1644 what is known to numismatists as the somewhat rare Oxford Declaration Penny was minted, and that here, perhaps, we have the first instance of "Maundy Money" specially minted for the ceremony instead of the use of the ordinary coin of the realm.¹²

After 1644 the records are silent, and it is probable that the Service remained in abeyance until the Restoration of King Charles II

⁹ W. H. St J. Hope. *Windsor Castle*, pp. 18, 54, 59, 87, 529. See Plate II.

¹⁰ Calendar of State Papers (Venetian) Vol. vi, p. 434, and (for 1572) J. Nichols, *Royal Progresses*, p. 37.

¹¹ Plate III, reproduced by kind permission of Lord Beauchamp. It is amusing to note that for many years this miniature was confidently shown as representing the execution of Mary Queen of Scots. It was definitely identified as representing the Maundy Ceremony by the late Sir Lionel Cust.

¹² Farquhar, op. cit. (Vol. XIX, pp. 108-9).

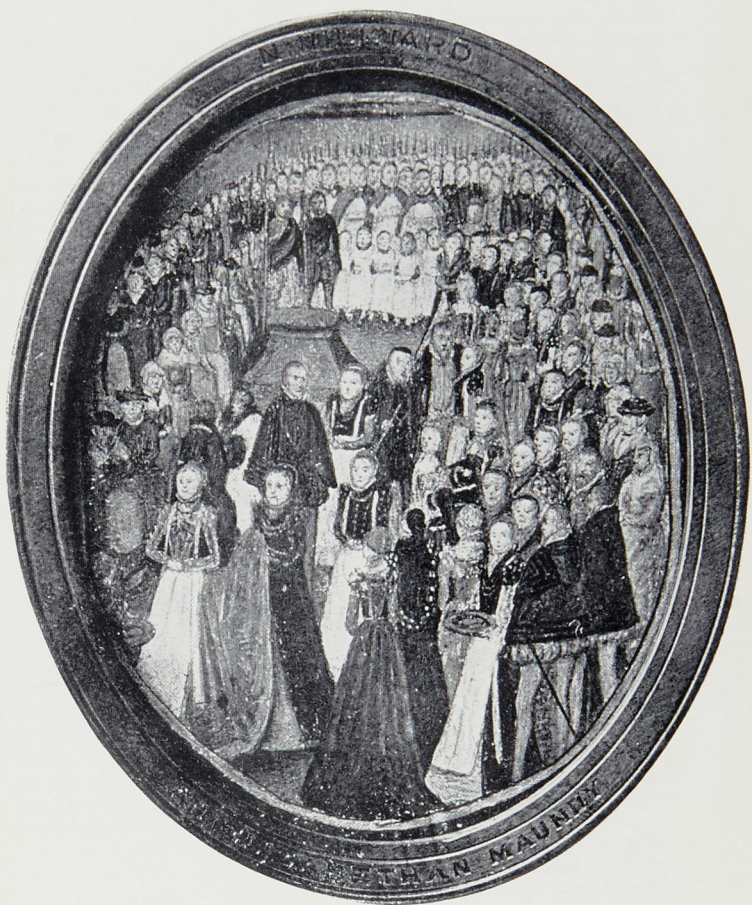


PLATE III

QUEEN ELIZABETH I DISTRIBUTES THE ROYAL MAUNDY.
Reproduced from a miniature by Nicholas Hilliard at Madresfield Court.



in 1660. He at once appointed a new Lord High Almoner and in April 1661 *Mercurius Politicus* records that "On Thursday last (April 11th) His Sacred Majesty according to the example of the King of Kings, as well as of his Predecessors (the Kings and Queens of England) washed and kissed the feet of 31 poor men in the Great Hall at Whitehall, this being the 31st year of his Majesty's age, to whom God in mercy to these late distracted Kingdoms grant a long and happy reign".

But Charles's good intentions were apt to wither. The Service, indeed, continued to be held annually, but when in 1667 Mrs. Pepys went to see the ceremony at Whitehall she was disappointed to find that "the King did not wash the poor people's feet himself, but the Bishop of London did it for him".

Among the Rawlinson MSS.¹³ in the Bodleian are several petitions for Maundy belonging to this period. They are mainly from those who had been wounded or otherwise maimed either "in the service of His Majesty's Royall Father" or in the Dutch War of 1666. Lt.-Colonel James Rycaut, for instance, had served throughout the Civil War and had "received many dangerous wounds in most part of his Body" so that he was prevented from earning his living, and by 1683 his sole means of subsistence was a small allowance "for sweeping Your Majesty's Palace". It is good to record that this petition is endorsed with a note that the King was "gratiously pleas'd particularly to recommend . . . to the Almoner" that Rycaut should be placed upon the Maundy. But such cases, and they are numerous, must have presented a real problem, and it was, no doubt, partly to reduce the pressure on the Maundy Funds that the King was induced within the next few years to found the Royal Hospital at Chelsea for those disabled by wounds or old age.

Charles, in his easy-going way, might usually prefer to have the Maundy Ceremony performed by Deputy, but his more serious-minded brother was determined to revive the full ceremony. A contemporary note in the Registers of the Chapel Royal states that on 16th April, 1685, within three months of his accession to the throne, "our gracious King James ye 2nd wash'd, wip'd and kiss'd the feet of 52 poor men with wonderful humility, and the Service of the Church of England usuall on that occasion was perform'd, his Majesty being present all the time".

James II was, in fact, the last English Sovereign to perform the ancient ceremony of the feet-washing in person, or, indeed, with the possible occasional exception of William III, the last English Sovereign to attend the Service in person for 250 years. Queen Anne was too infirm to attend, and the Georges and their successors were content to be represented either by the Lord High Almoner or by the Sub Almoner. The feet-washing performed by deputy lingered on until 1731, or possibly 1736, but today the only memory of it in the Service are the towels with which the Lord High Almoner and his Assistants are girded.

¹³ Rawlinson MSS. Misc. 18 f4. 75-77.

In January 1698 the greater part of the old Palace of Whitehall was destroyed by fire. Fortunately the Banqueting Hall, built by Inigo Jones after a previous fire, survived, and it was shortly afterwards fitted up as a Chapel to take the place of the old Chapel which had perished in the fire. It would appear that the Banqueting Hall had already been used for the Maundy Ceremony from 1660 onwards, and now, although Whitehall ceased to be a royal residence, it continued to be used for the Maundy after its adaptation as a Chapel.

There is an interesting record of the Maundy Ceremony as performed in 1773 in three water-colours which were painted by Samuel Hieronymus Grimm, one of which shows the Distribution taking place within the Chapel.

In 1890 the Chapel at Whitehall ceased to be used as a place of worship, and by command of Queen Victoria the Maundy Service was transferred to Westminster Abbey where it has continued to be held annually except in special circumstances.

The Service gained in dignity by its transference to the Abbey, but the Distributions continued to be made on behalf of the Sovereign either by the Lord High Almoner or, in his absence, by the Sub Almoner. The royal connection was of the slightest. Queen Alexandra did indeed attend the Service on two occasions, but otherwise the connection was kept alive almost entirely by Their Highnesses Princess Helena Victoria and Princess Marie Louise who never failed to attend unless unavoidably prevented from doing so.

It was at their suggestion that King George V, accompanied by Queen Mary, not only attended the Service in 1932 but consented to make the Second Distribution in person. It was an historic occasion. No Sovereign had taken part for nearly 250 years, and the event caused great interest and made a deep impression. King George, too, brought something to it which none of his immediate predecessors, perhaps, could have done. For them it could hardly have been otherwise than a "state occasion". But King George with his unassuming naturalness, his ready sympathy, and his inherent friendliness—qualities so clearly shown later in that year in the first of his Christmas Broadcasts—brought a touch of intimacy into the Service which it has never lost under his successors.

For various reasons King George, although he expressed himself as greatly interested and pleased with the Service, was unable to attend again. But in 1935 the Duchess of York (now the Queen Mother) came with Princess Elizabeth and Princess Margaret. The following year King Edward VIII not only attended the Service but made both Distributions in person.

It was however under his successor that once again the Sovereign began to attend the Service regularly. King George VI and Queen Elizabeth took a deep personal interest in the Service and its history. It was the King's wish that as many people as possible should see the actual ceremony, and it was at his suggestion that various improvements were made in the ceremonial with this end in view.

Queen Elizabeth II has also followed her father's example. Besides attending the Service annually in Westminster Abbey unless unavoidably prevented from doing so, she made the Distributions in person at St Paul's Cathedral (when the Abbey was closed for Coronation preparations); at Southwark Cathedral in 1955, where she commanded the Service to be held in order to mark the golden jubilee year of the diocese of Southwark; and at St Alban's Cathedral in 1957 as the Cathedral Church of the Bishop of St Alban's, the Lord High Almoner.

By attendances at these Services the Queen and her immediate predecessors have once again given symbolic expression to the commandment from which the Maundy takes its name, and have shown the right of all classes of their subjects to share in that personal bond which binds the Sovereign to all the peoples of this Realm and Commonwealth.

CANON C. H. RITCHIE

By THE DEAN OF WINDSOR

The Castle Community has recently suffered another grievous loss in the sudden and wholly unexpected death by heart failure of Charles Ritchie on the 8th September, 1958, at his country home in Cornwall, less than a year after that of Malcolm Venables, his predecessor as Senior Canon and Steward of St George's. He was barely 70 years old and when, in 1954, he came to us as Archdeacon of Northumberland and Canon of Newcastle we had, not unreasonably, looked forward to a far longer spell of association with him and his rare gifts of good cheer and friendship. Wherever he had served, not least as Rector of St John's, Edinburgh, 1927-1939, he had won the esteem and affection of his people to an unusual degree and we counted ourselves most fortunate when he was appointed to the Windsor Canonry.

His natural charm, unruffled good humour and unaffected goodness, to say nothing of his tact and wisdom, drew us to him very quickly and gave us all the sense that we could not do without him. I would repeat what I said with complete sincerity on the Sunday following his death: that though he must have had his faults and, like all true followers of Jesus Christ, must have been keenly aware of them himself, it was extremely difficult for any of us to find them. He seemed so closely to fit our Lord's description of Nathaniel as a man in whom there was no guile. Everywhere he inspired trust and confidence and I know that letters of distress and sympathy have poured into No. 6 The Cloisters from all over the country, including many from Heathfield School where he had served as Chaplain, with spontaneous expressions of deep affection.

We thank God for the four short years he spent among us here and offer our most true sympathy to his widow and two sons who have borne their sorrow with unselfish restraint and courage. May he know rest and joy where he is gone.



PLATE IV

THE CANONS' CLOISTER

Showing the original fourteenth-century walk, and, on the left, some eighteenth-century re-building.



THE CHOIR IN 1818

By M. F. BOND

AMONGST the illustrations included in this Report is one of particular interest to those concerned with the history of the Chapel. It is a reproduction (Plate V) of Sutherland's engraving after Wild which shows the Choir¹ as it was in the last years of King George III's reign. At first sight it is easily recognisable; we see the Choir stalls of the fifteenth century, with Henry Emlyn's two additional stalls on each side at the eastern end; the fine black and white pavement which we owe to the generosity of Dr. Child, the seventeenth-century organist; and the splendid stone vault constructed by Hylmer and Vertue at the end of Henry VII's reign. But a closer inspection reveals a very different east end from that with which we are familiar today. Dominating everything is the bold design of the east window. This had been inserted in 1786 after a drawing by an American artist, Benjamin West (1738-1820), who in 1772 had become Historical Painter to George III. It depicts the Resurrection in a dramatic scene of billowing clouds and swirling robes. The window was not made of "stained glass" as the Middle Ages had known it, but of a glass which had been painted in vivid shades of red, blue and yellow (mainly yellow), and then fired. The making of the window—in a series of small square panes—had been accomplished by Messrs. Jarvis and Forrest in their workshops at Grove House which then stood on the site of the present Temple Road in Windsor.² Originally, only the central subject of the Resurrection had been depicted; but then, to fill the great expanse of the east window, two side panels were added, portraying, on the right, Mary Magdalen, Salome and Our Lady approaching the tomb to embalm the Body; and, on the left, St Peter and St John running to the tomb in surprise and anxiety.

Benjamin West's window was itself part of a complete scheme of redecoration, largely financed by George III.³ Beneath the window may be seen in the engraving some elaborate oak panelling, which

¹ The engraving was published by W. H. Pyne on 1st December, 1818, and a copy, from which the present plate was made, is preserved in the Chapter Library. Pyne also included the engraving as an illustration in his great work, the *History of Royal Residences*, where it appears in Vol. I (1819), and is described on pp. 182-3.

² Some interesting details about Jarvis and his "vitrified colours" may be found in *Mrs. Papendiek's Journal* (1887), Vol. I, p. 277, and Vol. II, p. 39. I am most grateful to Miss Olwen Hedley for this reference. Jarvis was also responsible for Sir Joshua Reynolds's stained glass window at New College, Oxford, in 1787, which acquired considerable renown for its success in imitating the painter's gradations of tint in stained glass, (*D.N.B.*; *Gent. Mag.*, 1817, I, pp. 309-315.)

³ For a contemporary account of these works, see a manuscript by Dr. Lockman, printed in St John Hope, *Windsor Castle* (1913), pp. 388-391. Hope, somewhat incorrectly, describes the window as a "transparency". *Ibid.*, 426-7.

stretches across the sanctuary behind the altar. There is a canopy on each side, surmounted by large roundels (one of which is preserved today in the Curfew Tower), carved with the arms of Edward III, the Black Prince, and other early Knights of the Garter. All this work was carved by Henry Emlyn, to the design of another favourite Royal artist, Thomas Sandby (1721-1798),⁴ brother of Paul Sandby, and well known for his valuable sequence of water-colour drawings of Windsor Park and for his landscape gardening at Virginia Water in the Great Park. The oak screen was in the style of the earlier, eighteenth-century Gothic revival, and replaced a short-lived altar screen of a classical type, "of Grecian architecture", as the canons described it, "not corresponding with the stile of the Chapel";⁵ which had been erected in 1771, only to be taken down in 1785—so fluctuating was artistic taste in the reign of George III.

Sandby's screen and Benjamin West's window were removed in 1863, when the present alabaster reredos and stained glass window by Giles Gilbert Scott were erected in memory of the Prince Consort.⁶ The Chapter then economically employed the screen to serve as a partition in the Curfew Tower, but the centre piece of the 1786 decoration still survives within the Chapel: an oil painting, also by Benjamin West, showing the Last Supper, with an exceedingly evil Judas Iscariot stealing out to betray his Master. This painting was removed first to the Ambulatory, and then to the Vestry, where it still hangs. It had replaced over the Altar an older painting of the Last Supper, presented to the Chapel soon after 1660 by Brian Duppa, Bishop of Winchester, now in the Gallery of Windsor Parish Church,⁷ which in its turn had replaced in 1702 the splendid tapestry of Christ at Emmaus, given by Lady Mordaunt, wife of the then Governor of the Castle, in 1660.⁸ This tapestry now hangs in the Ambulatory of the Chapel, on the other side of the reredos wall on which it had originally hung.

Sutherland's engraving thus serves to remind us of the quite complicated history of the Choir, and, in particular, of what may be

⁴ Miss A. H. Scott Elliott has most kindly shown me an unfinished drawing in the Royal Library which is attributed to Thomas Sandby (Oppé (Sandby) 435) which depicts the Choir and the head of the east window. Much elaborate cusping is shown, which in fact was not carried out for Benjamin West's window. This unfinished drawing may, therefore, perhaps be a trial effort made for George III's redecoration of the Choir and rejected by the artist at an early stage.

⁵ Cf. Hope, *op. cit.*, p. 389.

⁶ *Ibid.*, p. 427.

⁷ Some guide-books still in use give a very fanciful account of this painting. Kelly's *Directory of Windsor* (1956), for instance, says that the picture was "discovered in 1707 behind the wainscot of one of the chantries." This story first appeared in J. Pote's *Windsor Castle* (1749), p. 70. In fact the painting had been simply hanging in the Chapter Library (cf. Hope, *op. cit.*, p. 426). It had also, for a period in the later seventeenth century, deputised for the Mordaunt tapestry over the altar. (W.R., VI. B.5, p. 151.)

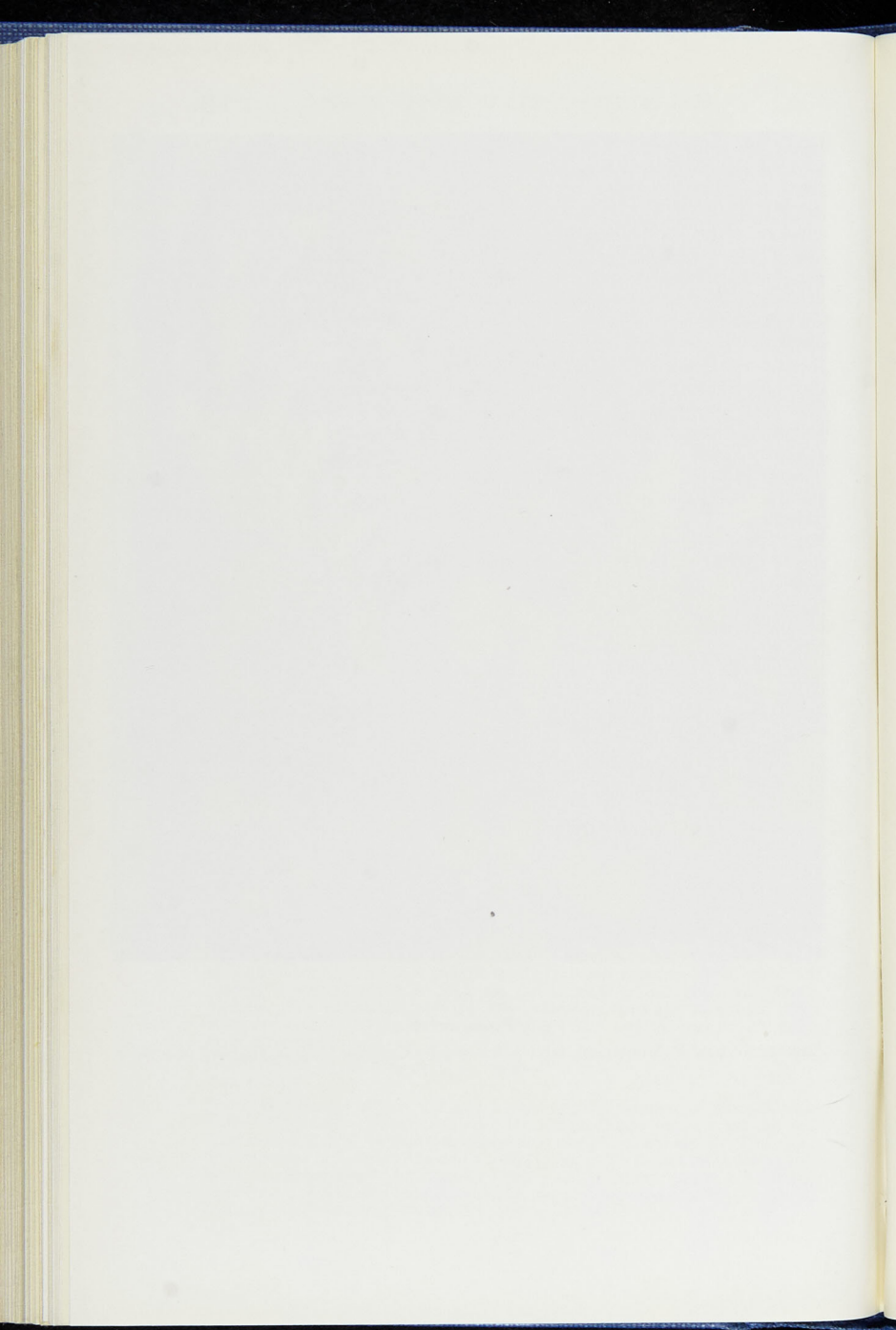
⁸ *Ibid.*



PLATE V

THE CHOIR IN 1818.

An engraving by P. Sutherland, after a drawing by C. Wild. (*This is described in a short article on p. 19.*)



called the fourth of the five distinct arrangements of the east end which have occurred since the original building of the Chapel. The first of these five stages was the mediaeval, from 1483 to the Reformation, an arrangement dominated by an elaborate High Altar on which stood a large gilt statue of the Madonna and Child, with a relic gallery above, and small altars in the bays at each side.⁹ The second, from the Reformation to 1771, had the plain glass window, shown in Hollar's engraving¹⁰ (who, we wonder, destroyed the original stained glass of the east window?), with a small altar, surrounded on three sides by wooden communion rails,¹¹ and backed by tapestry hanging right across the sanctuary. The third, and most short-lived arrangement, as we have seen, was that from 1771 to 1785, comprising the Grecian pillars and pediments. The fourth was that shown in Sutherland's engraving, the early Gothic style; the fifth, the Prince Albert Memorial arrangement, the "second Gothic", as we have it today, with its careful imitation tracery, its stained glass figures in late mediaeval dress, the elaborate gilded canopy work over the reredos, and other detail that Gilbert Scott probably felt reproduced the original fifteenth-century arrangement; but retaining in the alabaster reredos immediately over the altar the theme of the Resurrection, first introduced by Sandby in 1786. Thus changing artistic fashion and changing devotional emphasis have helped to shape the Choir we use today, the result of an historic sequence of trial and error over some five centuries.

⁹ M. F. Bond, *Inventories of St George's* (1947), p. 271, and *passim*.

¹⁰ Bound in certain, but not all, copies of Ashmole's *Order of the Garter* (1672).

¹¹ It would be interesting to study the changing fashion in rails across the sanctuary, beginning with the simple Laudian rails of the early seventeenth century, which surrounded the altar on three sides, and going on to the mixed pilasters and panels carved by Grinling Gibbons in 1681, and the high copper grille of the eighteenth century, shown in Sutherland's engraving. This grille was part of George III's reconstruction of 1786. It was replaced by the impoverished brass railing which survived from 1863 to 1956. In the latter year the Friends of St George's most generously presented to the Chapter the splendid altar rails of ebonised mahogany, sycamore and engraved glass, which were described by Canon E. M. Venables in the 1956 Report (pp. 8-9).

ST GEORGE'S UNDER THE COMMONWEALTH

By OWEN MORSHEAD

In that part of Dorset in which I now live, the family of Ryves, formerly of Damory Court near Blandford, was once prominent and respected. The name is not to be found in the telephone directory today, but they produced an Oxford Vice-Chancellor in the reign of Queen Elizabeth and a Fellow of All Souls in that of King Charles the First—whose personal Advocate was moreover Thomas Ryves, a Fellow of New College. This neighbourhood knew one Prebendary Ryves at Gillingham and another at Tarrant Gunville; and I sometimes walk to Fifehead Neville to admire a handsome tablet “To the happye memorie of Robert Ryves, late of this parish, gent, who died May 25th, 1658, a constant & sincere lover of the Royall family, for which he suffered much in y^e time of rebellious persecution.”

He was not the only member of the family to suffer. His kinsman, Bruno Ryves, also from Damory Court, was a Chaplain to King Charles the First when the Civil War broke out. He was, with his wife and children, bundled out of his vicarage of Stanwell (by London Airport), his goods being seized and himself driven to lie all night under a hedge. Little wonder that he voiced “the Countries Complaint of the Barbarous Outrages committed by the Sectaries of this late flourishing Kingdom” in his royalist journal, *Mercurius Rusticus*. The King in 1646 appointed him Dean of Chichester, although in the circumstances he was unable to avail himself of the preferment. More to our purpose, at the Restoration he became Dean of Windsor, where his body lies in St George's Chapel and his portrait hangs in the deanery.¹ It was my good fortune, some few years since, to persuade the late Duke of Bedford to present this painting to the collection in the deanery; I wondered at the time how it came to be at Woburn, but now I do not doubt that the Russell family, in their original seat of Kingston Russell, near Dorchester, were on neighbourly terms with the Ryveses at Blandford.

Throughout the Civil War Windsor Castle was occupied by the Roundheads, who turned out the dean and canons, established the headquarters of Lord Essex's army in the Round Tower, and crammed the Lower Ward with royalist prisoners. The Governor was John Venn, aged 56, a substantial citizen of London, which he represented in Parliament. He would not have been assigned to Windsor had he been other than a vigorous administrator, holding opinions unlikely to commend him to his opponents. We need not be surprised to find him derided by royalist writers out of reach of his strong arm. If we were to regard Dr. Bruno Ryves as an unbiased witness it was from the deanery that Venn issued his decrees:

There is none so insolent and intolerable as a base man started up into command or authority. We cannot give you a greater

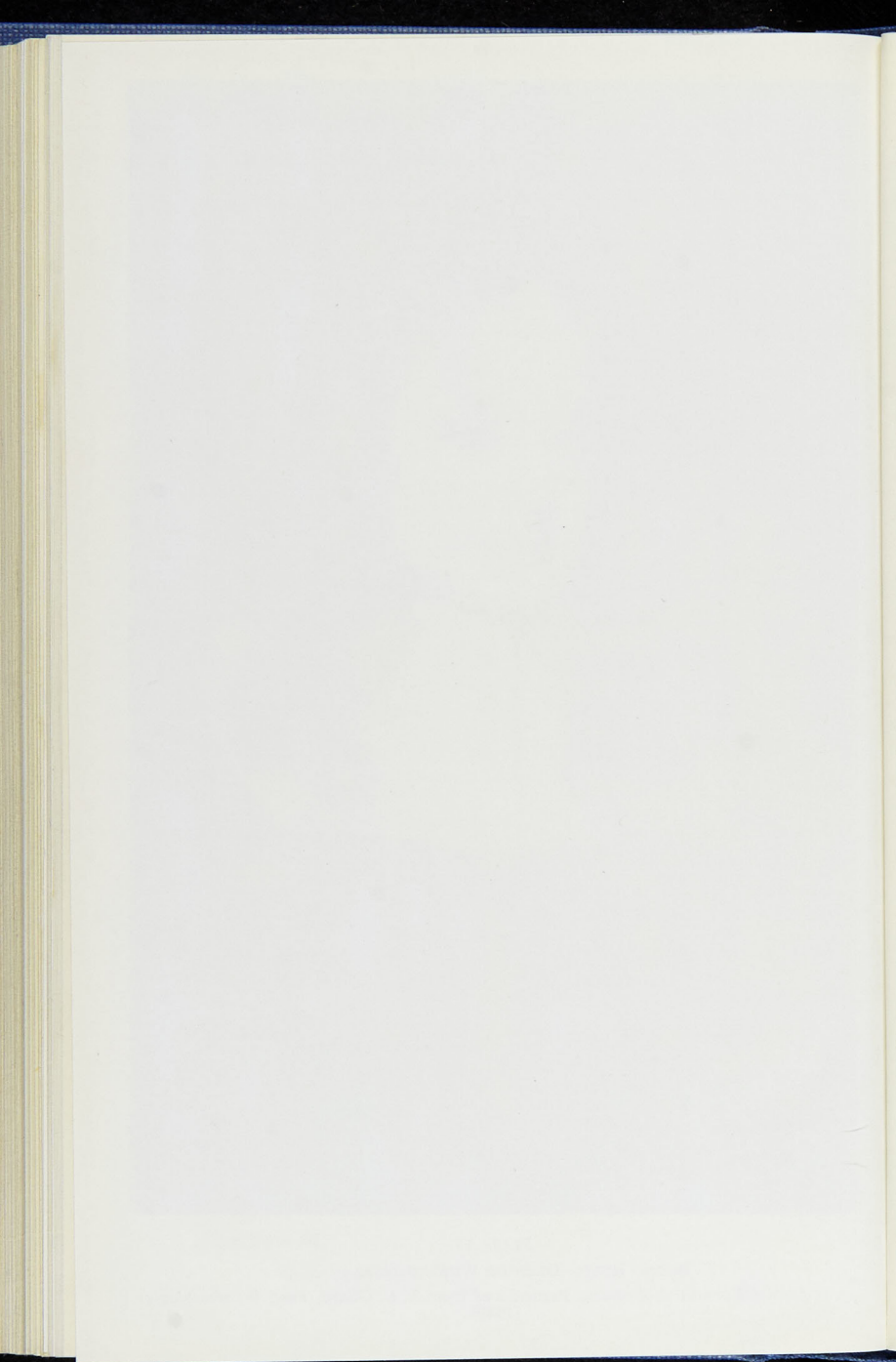
¹ See Plate VI.



PLATE VI

BRUNO RYVES, DEAN OF WINDSOR. (*See p. 22.*)

A copy of a Portrait at Woburn. Reproduced from S. L. Ollard, *Fasti Wyndesorienses* (1949).



instance than in that beggarly Captain Venn, made Colonel and Commander-in-Chief of Windsor Castle, who not only doth assume to himself the propriety of his Sovereign's house, dating his letters to Jezebel his wife *from our Castle at Windsor*, and building some additions to the dean's lodgings, as if he meant to make that his habitation, when no place in that castle is fit for such a couple but the Colehouse, and even that too good for them: but he doth use the gentlemen and soldiers, taken by the rebels and sent there, with that cruelty and inhumanity as if they were Turks, not Christians; for the gentlemen that are prisoners there are not only kept from church, nor permitted to receive the sacrament (neither from their own preachers nor from any friend they could procure to do that office for them); nay, they were not permitted to join together in devotions in their private lodgings, but each man apart; and if this petty tyrant could have hindered that intercourse which every particular devout soul enjoys with his God, this atheist would have hindered that too.

The same theme finds similar expression in another royalist journal, called *Mercurius Aulicus*:

As the members do lord it at Westminster, so doth Master Venn in his castle at Windsor, where, if you should chance to die, there is no Christian burial. For Colonel Shelley (who, for his loyalty to his Majesty, hath been a prisoner there above a twelve-month) desired Venn to allow Christian burial to a gentleman that died there: to whom Venn returned this very answer, here inserted from the original under Venn's own hand:

Sir,

You know I am not willing to deny you anything reasonable; but what you mean by Christian burial I understand not. Sure I am it is Christian burial to have Christians to accompany the corpse to the earth; and not to have prayers said over the dead. I am sure this is papistical burial; and to have this done, I denied it to a captain's wife lately buried, and to all of our side; for it is against the covenant we have taken, and therefore I must crave excuse. Only this I shall afford you, that I do afford to ourselves; you shall have your request in this, that some of your officers shall carry him to the grave, if ye do it in the daytime.

John Venn.²

Is not this a champion for the Protestant religion, who hath the face to give it under his hand that Christian burial according to the Church of England is expressly against their covenant? But Mistress Venn affirms it; and we are bound to believe her, who, good lady, professed to her husband, "She could not sleep nor take any rest in any part of Windsor Castle but only in the Queen's lodging."

² Venn's letter reads like that of an honest man, his convictions. The limitations laid down in his "covenant" agree with those later imposed by his successor (Colonel Whichcote) in permitting the burial of King Charles I in St George's Chapel.

It happens that a Norfolk squire called Thomas Knyvett was among a party of royalist prisoners billeted upon the Poor Knights in the Lower Ward, and chance has preserved to us a letter written by him to his wife, which disposes of Ryves's assertion that the prisoners were denied the services of their own clergy:

From our Pallas at Windsor Castle,
22 April, 1643.

Dear Heart,

I know my sudden remove from Cambridge hath been a greater affliction to thee than to me; for, cheer up thyself, I humbly thank God I was not in better health since I saw thee than I am now. You may now write Lady, for we are all Poor Knights of Windsor. They have lodged us in their houses. Poor men, they have turned them out and put us in, and ere long we shall be as poor as they. We had but two rooms for 7 of us the first night, and one bed for us all. I hope you will now say we lay like Pig-hogs indeed. We are since better accommodated, thanks be to the good women here, who are full of courtesy; yet still 7 to our rooms and house of office.

We are now become housekeepers, and got good things about us; for our bodies we shall do reasonably well. And for our souls God hath so provided for us as we never wanted a divine amongst us since our restraint. Dr. Young, a prebend of Norwich, is our chaplain; our fellow-prisoner, a patient, quiet, sober man. We had the liberty to go to church, forenoon and afternoon, here in the Castle, where we heard wonderful sermons.

I was forced to leave all my clothes at Cambridge, so I fear I shall be lousy before I get any change; but 'tis all our cases. Good dear Mother, be hearty and merry, and pray to God. For the rest, God Almighty bless and keep you all there, and us here, and send us a happy meeting. Commend me kindly to all thou thinkest love me. Farewell.

Thy faithfullest friend living,

T. K.

The "wonderful sermons" were presumably the heady outpourings of Venn's friend and chaplain, Christopher Love, who shared Venn's house in the castle. Anthony Wood records that in his Oxford days, while yet he was a poor scholar, it had been Love's habit to spring up into the pulpit of St Peter-in-the-Bayly and "hold out prating" for above an hour. Sermon tasters in the Castle did not lack variety during this strange interlude in its history, for during the middle 1650s the Lower Ward was enlivened by the utterances of the Fifth Monarchy Men, whose hourly expectation of the millennium made it inconvenient to leave them at large. One whom it was impossible to silence was the author of a booklet called *The Oppressed Close Prisoner in Windsor Castle*, "by Christopher Feake, in his prison watch tower, 1655". He owed his sojourn in the castle to his assertion that Cromwell was "the most dissembling and perjured villain in the world". His friend and fellow-prisoner John Rogers had demon-

strated from the pulpit "that Cromwell had broken the first eight commandments; and time alone prevented him from proceeding to the remaining two". No such impediment staunched the flow of Feake's oratory, to judge by his own account of his imprisonment at Windsor, where the Governor had received orders that he and his "brother Rogers should be kept asunder, having sentinels standing at their doors to keep them from coming together; [whereupon] he preached out at the windows to the guard of soldiers". The scene which ensued he later described to a meeting in London:

Then he told how he was permitted the liberty of the castle. Whereupon on the Lord's day in the morning I went (said he) to the chapel of the castle, before the time that their castle minister was to begin; and there I began to instruct such as were present. But the Governor, hearing of it, presently came to the chapel and there bade me come down, and cried out upon me, and came and haled me away out of the castle chapel, and used me most reproachfully as a vile fellow not fit to live, and carried me to a chamber where I was kept close. Then I went on preaching out of the window into the court, and so continued until the Governor and people returned from the chapel and passed; but, some of the people and soldiery staying to hear me, he having notice of it came and prohibited me; nevertheless I went on. Then he caused his drum to be beaten, to drown the sound of the gospel. As soon as the drum had done, then I began to sound out my trumpet, and trumpeted out the gospel aloud. He beat up his drum a second and third time, and still I went on. Then he strictly required me to have done; I told him I would not. He said he had orders to silence me from the Lord Protector. I told him I had orders from my Lord to go on; and my Lord's highness is above his lord's highness. Then, it being high noon, he left me, and I suppose went to dinner, while I went on preaching the gospel.

The Poor Knights of Windsor were no doubt inconvenienced by this imposition of prisoners upon them, but they were sympathetically treated by the Roundheads. Their pay was continued out of the confiscated Chapter livings, and they were allowed either to "abide in their houses, or else have the allowance of the profit that is made by keeping prisoners in them". When the fighting ceased, in 1655 or thereabouts, their revenue was settled afresh, "and several of Cromwell's old Trojans were now tituladood with this pensionary honour, and none else to be admitted". Less fortunate were the dean and canons, whose livelihood was taken away and their houses given over to other uses. To this day there remains an inscription scratched on the Tudor fireplace of one of their houses (No. 4, Canons' Cloister); it takes the form of the classical tag *homo homini lupus* (man, wolf towards man). May we not perceive in it the sorrowful sighing of one of Cromwell's captives?

One of the more notorious of the political prisoners was the Earl of Lauderdale, on whom we may recall Macaulay's rasping comment: "loud and coarse both in mirth and anger, [he] was perhaps under the show of boisterous frankness the most dishonest

man in the whole Cabal". Of his years in the castle one incident may be rescued from oblivion. He received one day a visit from a certain George Evans, a zealous Presbyterian. The friendship which ensued led Lauderdale to procure for Evans at the Restoration a canonry of Windsor, which brought him no less than £5000 in fines and £200 a year in rent. But his Presbyterianism had not been wholly purged, for "at the King's coming he was against bowing to the altar; whereupon the King expressed his resentment and anger, saying, 'if he will not bow to God, let him not bow to me': *and this made him more supple next day*". It is due to Dr. Evans to add that he proved himself a distinguished antiquary, whose materials on the history of St George's Chapel are printed in Ashmole's *Berkshire*. The anecdote reminds us that Pepys, when he visited the chapel early in 1666, noticed "great bowing by all the people, the Poor Knights particularly, to the altar".

The Parliamentary cause finds few apologists today, and least at Windsor, where King Charles holds the trumps. Thus when we are told that Cromwell used St George's Chapel for a stable our minds are conditioned to accept it as the measure of his unsuitability for membership of the Friends. In seeking a source for this Old Guides Story I have read, for several weeks on end, among the newspapers of that period preserved in the British Museum; and my conclusion is that when first the Castle was occupied, in October 1642, by Venn (not Cromwell), he sheltered his horses, for a matter of a few weeks only, in the nave. The exigencies of war make pressing demands. I have seen in the Holy Places both of Bethlehem and Jerusalem, evidence of a similar practice by the Crusaders; and memory recalls a large church in St Omer which we used as a storage barn during the 1914-18 war. Horses are also God's creatures, and such inconvenience as they may cause is readily remediable: more so than that brought about by Prince Rupert, who with his Royalist artillery arrived in Windsor a fortnight after Venn, and subjected the Castle to a seven-hour bombardment. We do not hear so much about this.

If a man would know the other side of the picture he should glance at Dr. Tindal Hart's volume *The Country Clergy in Elizabethan and Stuart Times*; there he will find an extract from the diary of William Dowding as he and his fellow Commissioners blazed a trail of ruin across East Anglia simultaneously with Venn's descent upon Windsor. Of the parish church of Clare alone he recorded:

We brake down 1000 Pictures superstitious; I brake down 200; 3 of God the Father, and 3 of Christ and the Holy Lamb, and 3 of the Holy Ghost like a dove with wings; and the 12 Apostles were carved in Wood, on the top of the Roof, which we gave order to take down; and 20 Cherubims to be taken down; and the Sun and Moon in the East Window to be taken down.

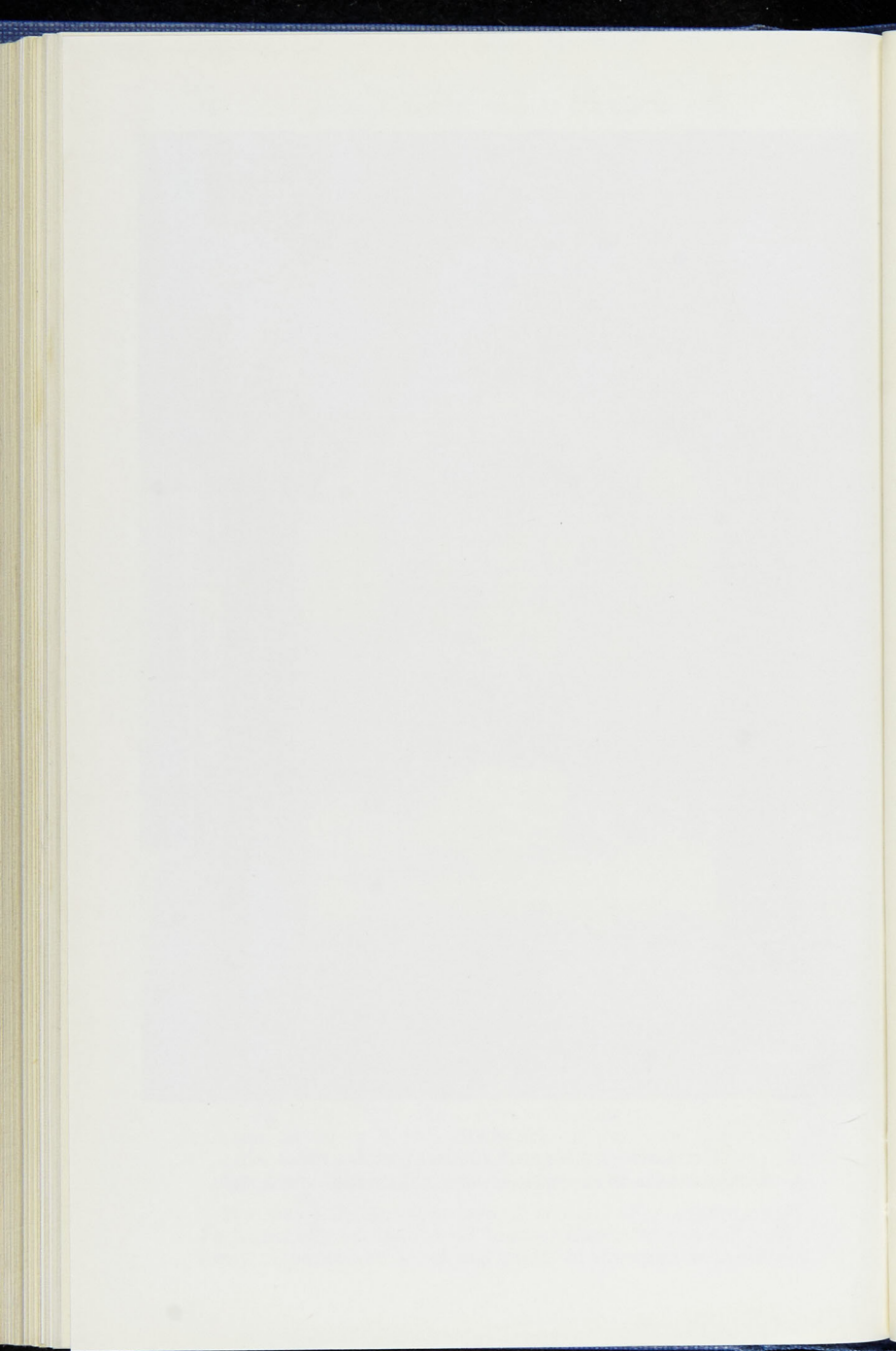
We may ask ourselves how it is that, after eighteen years of Parliamentary occupation of Windsor Castle, we can still enjoy that array of popes and kings and saints in the great west window of



PLATE VII

THE NAVE OF ST GEORGE'S CHAPEL, LOOKING WEST.

A photograph taken at the conclusion of the restoration work in 1930.



St George's Chapel, those pre-Reformation paintings in the Hastings and Oxenbridge Chantries, and the 302 stone angels, whose exquisite heads it would have been tempting to knock off on God's errand. It is not necessary to be a Roundhead at heart to acknowledge their care of the Castle, and of St George's Chapel in particular.

The material upon which this article is based is to be found in greater detail in two writings which I have already published, namely, "Royalist Prisoners in Windsor Castle" (Berkshire Archaeological Journal, LVI (1958)); and Windsor Castle, Edn. 1957, Appendix 2.

SIR WILLIAM HENRY HARRIS

By H. G. LEY

IN studying the long list of the organists of St George's Chapel since 1415, we find that only six have held office for more than twenty-five years. Of these William Child created a record by holding office for sixty-five years! Sir George Elvey and Sir Walter Parratt covered between them a period of eighty-nine years. Now we can add our present distinguished organist to the list, for he took office in March 1933.

As anyone knows who has been fortunate enough to have been a chorister, especially at St George's, the organist and master of the choristers has an influence on the training of his mind and character which is of the utmost value. As we grow older it is to him that our thoughts so often turn in retrospect. "Doc. H", as he is affectionately called by his choristers, has been associated with Cathedral Music all his life, and few can rival him either in knowledge, skill or experience.

During his reign he has not only maintained the tradition he inherited in keeping alive the best Cathedral music of *every* period, which is a primary obligation of a Choral Foundation, but has enlarged the repertory by the addition of modern works, including some of his own compositions, which have already taken an assured place in "Quires and places where they sing".

Anyone working with him realises what a gifted sensitive musician he is, putting the music at St George's before everything. There can be few more single-minded enthusiasts. Only the very highest standard will satisfy him, and the results are well known to all who worship in this glorious chapel, in the history of which the art of music has played such a distinguished part. His vitality is still predominant. Responsibilities, especially on important occasions, never seem to tire him excessively. The kindness, humour and hospitality of himself and Lady Harris are treasured by all who visit them.

In congratulating him on his Silver Jubilee, we trust he may maintain his health and strength and continue to display his gifts in the historic Chapel with which his name will always be associated.



PLATE VIII

SIR WILLIAM HARRIS, K.C.V.O., MUS.DOC.
Organist of St George's Chapel from 1933.



“SERVE GOD, AND BE CHEERFUL”

(The motto of John Hacket, a seventeenth-century Bishop of Lichfield)

By WILLIAM H. HARRIS

WHEN the Dean, or his representative, reads aloud the names of the Founder and Benefactors in the quarterly Obit Service there are some of us who think too of that countless number of musicians, the singers, players and composers, who, for some five hundred years, have contributed to the life of this place. To join such a company is a privilege. It is also an inspiration, for the imagination is stirred and a strong stimulus applied to those of us who, for the brief period of our life here upon earth, have been entrusted with the duty of carrying on their work.

The great tradition of English Cathedral Music is one of the most characteristic features of our national life; indeed there is nothing quite like it to be found in any other country. This is a fact recognised by all musicians, English and foreign, and it is one of which English people should be proud. In these days of levelling, of standardisation, it is refreshing to find institutions which seek jealously to preserve their individuality, to maintain a tradition which, above all else, emphasises the value of things of the spirit—“eternal in the heavens”—expressing, as perhaps in no lovelier way, the most profound and moving experiences of our daily life. Can it be doubted that here in St George's Chapel there is such a deep-rooted tradition, and that it is of the utmost importance that we should maintain it according to the intention of those who, looking into the future, could foresee its real value?

There is often a misconception of the nature and purpose of Cathedral Music. Here I would quote Sir Sydney Nicholson. “The Cathedral Service is by its very nature unlike that of the average Parish Church where the congregation is intended to join audibly in the singing; the ideal is something quite different—the offering in worship of the best we can give; and in this kind of music the audible participation of untrained voices and unpractised singers would inevitably spoil the beauty of the offering. If the performance of this music, which must include settings of the Canticles, is to be stopped by the clamouring of those who can easily find their needs met in the 16,000 parish churches of the land it is indeed a sad outlook for the future.” We, in St George's Chapel, occupy a unique position. Although not a Cathedral, we have here all the apparatus of a Cathedral governed by statutes, approved by the Founder, King Edward III, with endowments (the value of which, alas! has deteriorated), providing for the maintenance of a regularly constituted choir which shall sing the daily statutory services of the English Church throughout the year. This is our chief obligation.

The amount of available music composed by Englishmen alone, ranging from the sixteenth century to the present day, is very large, and naturally varies in quality. It has been the aim of those in authority to include in the weekly service lists the best and most

representative music of each period. This seems the least we can do; for their music has a character all its own—unpretentious, simple-minded, unexciting, thoroughly English in style, wholesome and fragrant. These church musicians worked quietly and devotedly and we ought to keep their memory green. John Marbecke (our most famous name among the musicians),¹ Michael Wise, Benjamin Rogers, John Travers (all three singers in the choir), James Nares, Maurice Greene, William Boyce and our long-lived organist William Child, the friend of Samuel Pepys—all these should be included in our repertory. It will be remembered that Samuel Pepys showed an interest in our music, and in his Diary on 26th February, 1666, is the following entry:

"So took coach, and to Windsor, to the Garter and thither sent for Dr. Childe who came to us and carried us to St George's Chapel, and there placed us among the Knights' stalls; and pretty the observation, that no man, but a woman may sit in a Knight's place, where any brass plates are set; and hither come cushions to us, and a young singing boy to bring us a copy of the anthem to be sung. And here, for our sakes, had this anthem and the great service sung extraordinary, only to entertain us. It is a noble place indeed, and a good choir of voices . . . and so to other discourse very pretty, about the Order. Was shown where the late King is buried, and King Henry the Eighth, and my Lady Seymour. This being done to the King's house, and to observe the neatness and contrivance of the house and gates; it is the most romantic castle that is in the world."

And we must not dwell exclusively in the past, but add to our repertory the work of those contemporary composers who can show, in this modern, restless age of experiment, some feeling for the beauty of inspired words and their phrasing, and their real significance and meaning within the framework of our English liturgy.

Tallis, Byrd, Gibbons and Purcell need good singers. Their music is often exacting and difficult. It cannot adequately be rendered without a well balanced and even number of voices to each part. I write sadly, for the number of our choristers recently has, for sufficiently good reasons (chiefly economic), been reduced from twenty-four to twenty, and the number of our lay clerks from twelve to nine. But it is hoped that this is only a temporary measure, for the music of St George's is of no mere local interest. People come here from all parts of the world expecting to find a model of what Cathedral Music at its best can be. I hope they are not disappointed.

In a rather special sense we are a School of Church Music. During my twenty-five years here as Organist I have had an opportunity of meeting and becoming acquainted with a large number of organists and choirmasters who bring their choirs to our services; who write to me for advice on matters affecting their choirs; who ask to attend rehearsals and come into the organ loft; who follow

¹ See Plate IX.

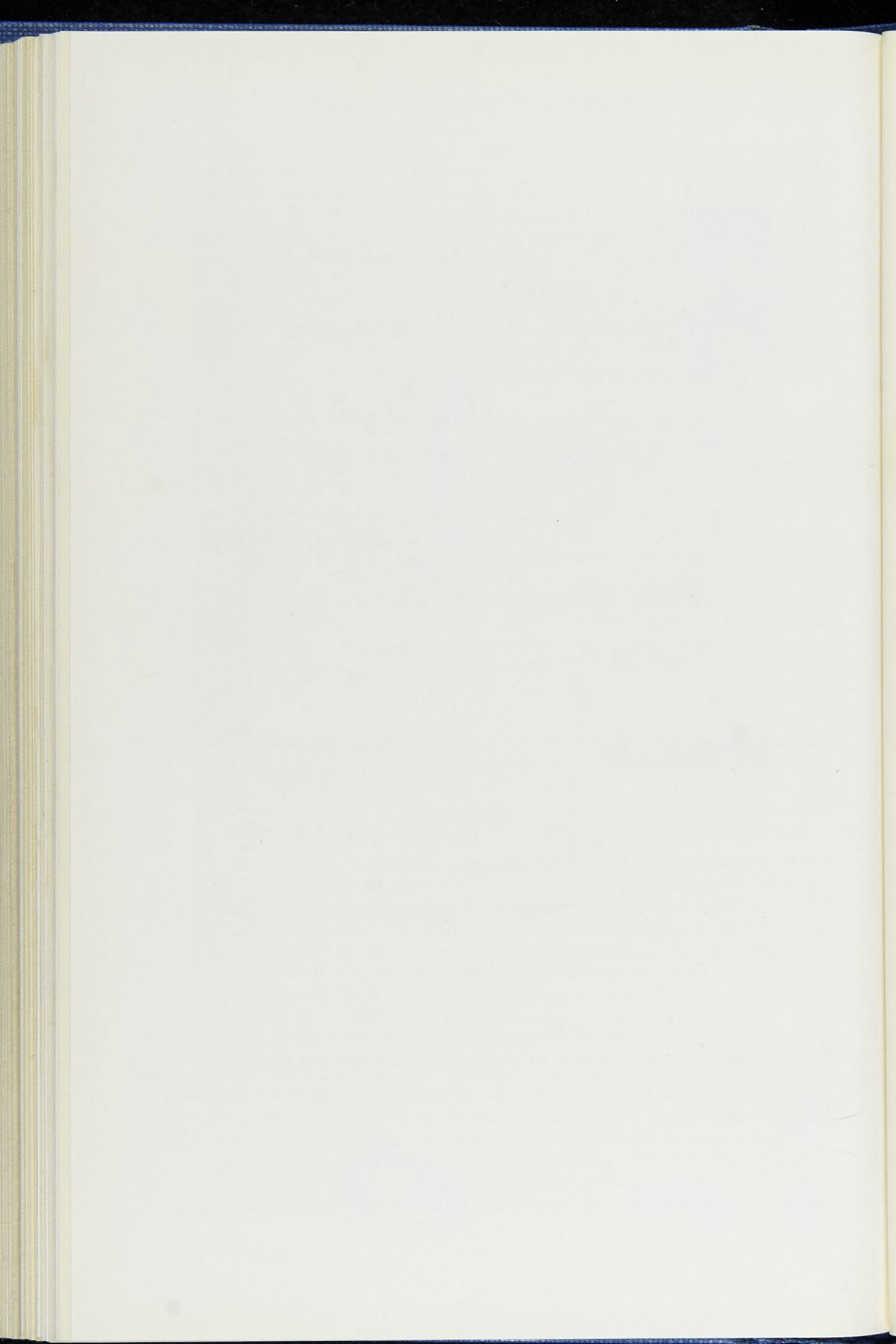
bluo orbbio / / 6
 Stipendia^{marbek} Marbek o 10 6
 Clerk^o Gube o 10 6
 Wason Winton o 10 6
 Winton o 10 6
 p mase pay 10 6
 From Exor Sprax o 10 6
 Wolm^o Wolm^o o 10 6
 Darlington o 10 6
 p mase pay 10 6
 Skym^o Skym^o o 10 6
 p mase pay 10 6

PLATE IX

PART OF THE TREASURER'S ACCOUNT FOR 1558-9

Showing John Marbeck's signature in receipt for his stipend as a Clerk.¹ (His name is signed "Marbek" just above the word "Stipendia" near the head of the page. His stipend, as will be seen, was 10s. Notice also the other signatures appearing lower down the page.)

¹ W.R. XV. 56. 78.



the services with rapt attention. Then I know that this place (from the musical point of view alone) has something to offer the young musician; for the best way of realising a little of the problems and difficulties of our work is surely by practical experience.

"Stylised" services ours must be. There is no place here for things unworthy or "out of the picture". We must level up, not level down. A bad hymn tune or chant should cause as much embarrassment as if slang or some common colloquialism were introduced into a sermon, which fortunately is not usual in St George's Chapel. Such lapses of taste can have no place beside the stately English of the Collects and Prayers of our Book of Common Prayer, which sets the ideal standard.

Our lovely Chapel seems made for music. The little carved angels fluttering round and about the clerestory windows seem ever to bid us "Serve God and be cheerful", and particularly in our singing of the Psalms. We who sing them every day may well hope that in the work of the Commission appointed by the Archbishops to offer a revision of the Psalter "to remove obscurities and serious errors of translation" there may not be too much restoration. *The Times*, in a leading article printed recently, states clearly what is in the minds of many of us, and it is well worth quoting here:

"Coverdale's English is so familiar, so well loved, and so nobly phrased that any radical departure from it would be deprecated even by most of those who wish to see its admitted inaccuracies removed. It is sometimes proposed that some of the Hebrew, and thence Christian, religious symbolism should be abandoned or elucidated for the benefit of modern congregations. But this symbolism has so magnificently stood the test of time and is so closely woven into the texture of traditional Christian worship that the loss would be great indeed.

"The Commission's terms of reference in any case do not allow for any such radical change. On the related question of obscurity they are more open. But again, lucidity is not everything. The Psalms are devotional literature. They express moods and emotions: praise, supplication, distress, love, yearning, awe, thanksgiving. These are the tissues of spiritual poetry, and poetry is not marred and may be deepened by superficial obscurity. To produce the right compromise calls for the nicest judgment and a delicate feeling for language."

I have just come from playing the Psalms for the third morning which include the words: "the lot is fallen unto me in a fair ground: yea I have a goodly heritage." How well that expresses our love of this place! As Walford Davies once said: "We are as a city set upon a hill, and in any case, cannot be hid." The responsibility resting on us all, therefore, is immense.

LIST OF NEW MEMBERS, 1958

FRIENDS OF ST GEORGE'S

Honorary Life Member:

Paul Mellon, Oak Spring, Upperville, Virginia, U.S.A.

- | | |
|--------------------------------------|---------------------------------------|
| Adams, Rev. J. P. | Firth, Alex F. |
| Ahlstrom, Lars G. | Firth, Mrs. A. F. |
| Allured, Mrs. M. C. | Fleming, Arthur |
| Ansell Clayton, C. E. | †Forman, Roderick R. C. |
| Ashton, Mrs. T. I. | Foden, Miss Madge |
| Ashcroft, J. M. | Fox, Ernest |
| Ashcroft, Mrs. J. M. | Fox, Mrs. E. |
| Avison, Miss A. Elizabeth | Froome, Mrs. A. J. |
| Ball, Harold | Froome, Dr. K. D., Ph.D. |
| Bamford-Smith, Col. J., O.B.E., T.D. | Furze, Mrs. E. K. B. |
| Bamford-Smith, Mrs. J. | Gallagher, Miss S. G. M. |
| *Bateman, Mrs. R. F. | *Gibbons, J. G. |
| †Baumont, Miss Lynn | Gilderdale, R. |
| Bennett, G. S. | Gomersall, H. |
| Bennett, Mrs. G. S. | Gommès, John |
| Blackburn, G. | Goodall, J. |
| Blackburn, Mrs. G. | Goodall, Mrs. J. |
| Booth, Miss Dorothy B. | Groome, H. S. |
| Briggs, Miss D. M. | Hall, Dennis C. |
| †Brooker, Mrs. E. M. | Hardill, S. G. |
| Callander, Miss C. J. R. | Hardill, Mrs. S. G. |
| †Campbell, Miss A. R. | Harris, F. |
| *Cannell, Miss Margaret E. | Harris, Mrs. F. |
| *Cecil, The Hon. Mrs. Beatrice | Hay, Miss Elizabeth M. |
| Chamier, Major Charles, M.C. | *Hawkins, The Rev. Canon R. H. |
| Chamier, Mrs. C. | *Hawkins, Mrs. R. H. |
| Child, John | Henderson, A. E. |
| Child, Mrs. J. | Hodgson, T. Garnett |
| *Clarke, Mrs. Dorothy M. | Hodgson, Mrs. T. G. |
| *Clark, Reginald | Holmes, Mrs. Bessie |
| *Clark, Mrs. R. | Horsfall, W. |
| †Cole, Mrs. Glen W. | Howlett, Victor |
| Connell, Mrs. C. A. | †Houghton, Miss Elizabeth |
| Cooper, A. W. B. | †Houldsworth, Lt.-Col. James J. F. H. |
| Couch, John | †Houldsworth, Mrs. J. F. H. |
| Crompton, E. | Huby, Cedric Alan |
| *Cunningham, Mrs. A. M. | Humphrey, Noel Henry |
| *Dakeyne, Col. H. W., D.S.O. | James, Eric |
| *Davison, K. | *Jones, Miss H. M. |
| *Davison, Mrs. K. | Kaser, J. Howard, M.A., F.G.S. |
| Dean, Mrs. G. L. | Kellett, Mrs. A. G. |
| Dixon, Mrs. N. E. | Kratovil, Emil A. |
| Douglas, Rev. J. Sholto | Lacey, Miss G. E. |
| *Doyle, Mrs. J. B. H. | Ladell, John Michael |
| Du-Bois-Mackay, Miss Dorothy | Lange, Edmund Karl |
| Du Bois, Miss Mary Constance | Law, Miss G. Yvonne |
| *Earle, Mrs. E. G. | Leach, E. |
| Eastwood, H. | Leach, Mrs. E. |
| Eastwood, Mrs. H. | Liddle, Mrs. M. E. |
| Ellerbeck, Mrs. | Lilley, Frank |
| Ellis, S. R. | Lonnen, John V. |
| Ellis, Mrs. S. R. | Lovibond, Mrs. K., C.B.E., J.P. |
| Eyre, Charles G. S. | Mackay, Miss Ruth Ogden |
| Falkenau, R. P. | McIlvaine-Mackay, Miss Mary |
| Farrow, Brian | Malaney, Albert Tunnicliffe |
| Feltham, A. R. | Mallinson, E. |
| | Mallinson, Mrs. E. |

- Marshall, K.
 Matcham, Miss Judy
 Moore, John Ellis
 Moore, Mrs. J. E.
 Morgan, William V.
 Morris, Mrs. Margaret Boughton
 Nichols, Richard W.
 *Nicholson, Miss Alix
 *Nickson, George
 Nottage, Miss Anne Elizabeth
 Oade, H. L.
 Oade, Mrs. H. L.
 Ormondroyd, H.
 Oxnard, Harold
 Phillips, Rev. L. Norman
 Pole Carew, Major G. A.
 Pyne, Mrs. L. J.
 Ratcliffe, C.
 *Rawlins, Mrs. D. N.
 Raynold-Spring-Rice, Mrs. C.
 Ridley, Mrs. Margery
 Roberts, G. J.
 Roberts, Mrs. G. J.
 †Ross-Esson, Mrs. B. P.
 Saville, Ronald
 †Sargeant, E. W.
 †Sargeant, Mrs. E. W.
 *Scovell, Dr. Spencer
 Senior, Tom
 Sharp, Mrs. N. A.
 Shaw, Michael N.
 Shaw, Mrs. M. N.
 Shay, Matthew T.
 Shay, Mrs. Matthew T.
 Shere, Dr. Stanley
 Simpson, J. T.
 Simpson, Mrs. J. T.
 *Sinor, Mrs. Ivan
 Sladdin, James E.
 Smedley, Herbert
 Smedley, Mrs. H.
 Soameson, Mrs. G. M.
 *Strong, Miss Agnes
 †Sugden, Major W. B., T.D.
 Swift, Mrs. A. R.
 Taylor, Arthur L.
 Thwaites, Miss Jane
 Umpleby, Herbert A.
 Urwick, James Davidson
 Wade, Mrs. I. E.
 Waldron, R. H. T.
 Waldron, Mrs. R. H. T.
 Walker, H.
 Walker, Mrs. H.
 Weight, Arnold J.
 Westwood, Miss Delia
 Whitlock, Mrs. M. W.
 *Willingdon, The Marquess of
 Wilkinson, A. E.
 Wilkinson, Mrs. A. E.
 Wilson, Harold Stuart
 Wilson, Charles
 Wilson, Mrs. C.
 Wilson, Arthur Winn
 Woolcombe, Mrs. P.
 Wright, G. L.
 Wright, Mrs. G. L.
 Young, Thomas
 Young, Miss B. E.

DESCENDANTS OF THE KNIGHTS OF THE GARTER

- *Batham, W. C.
 Batham, Stephen Paul
 †Bauer, Mrs. Jane Brooke Evans
 Cobbold, Rowland
 Douglas Lane, G. E.
 Douglas Lane, Miss Sheila
 †Hamilton, Arthur Hans
 Moore, Rev. Dr. P. C.
 *Raynold-Spring-Rice, W. E. C. F.
 *Rowland Thomas, Mrs. A. C.
 †Urbahn III, Maximillian Otto
 †Urbahn, Mrs. Maximillian Otto

† Life Members.

* Subscribers under seven-year covenant.

OBJECTS OF THE SOCIETY

THE Society exists to unite friends and admirers of the Chapel, and descendants of the Knights of the Garter, to help the Dean and Canons to beautify the Chapel and preserve it and the other buildings in their charge.

St George's is famous for the beauty of its architecture and the treasures which it contains, including the stalls of the Garter Knights and the tombs of the Kings. The cloisters, which house the canons and the gentlemen of the choir, and St George's School, where the choristers live and are educated, are full of historic interest.

In 1867 the Dean and Canons surrendered the valuable properties with which St George's was endowed to the Ecclesiastical Commissioners, in return for a fixed income. Despite drastic economies, including reductions of staff, this sum is increasingly inadequate to cover the expenses of maintaining all the possessions of the Chapter.

The minimum annual subscription to the Society of the Friends and Descendants is ten shillings, and the minimum donation for life membership is ten guineas. A certificate of membership is issued and the names of the members are inscribed in the beautiful "roll" book in the Chapel.

Enamel badges can be procured from Henry III Tower, Windsor Castle, 7s. 6d. for the Descendants and 5s. for the Friends, while either badge is supplied free to new life members. The badge admits members free of charge to the Chapel. There is an annual meeting usually in May, and an annual report is circulated to members.

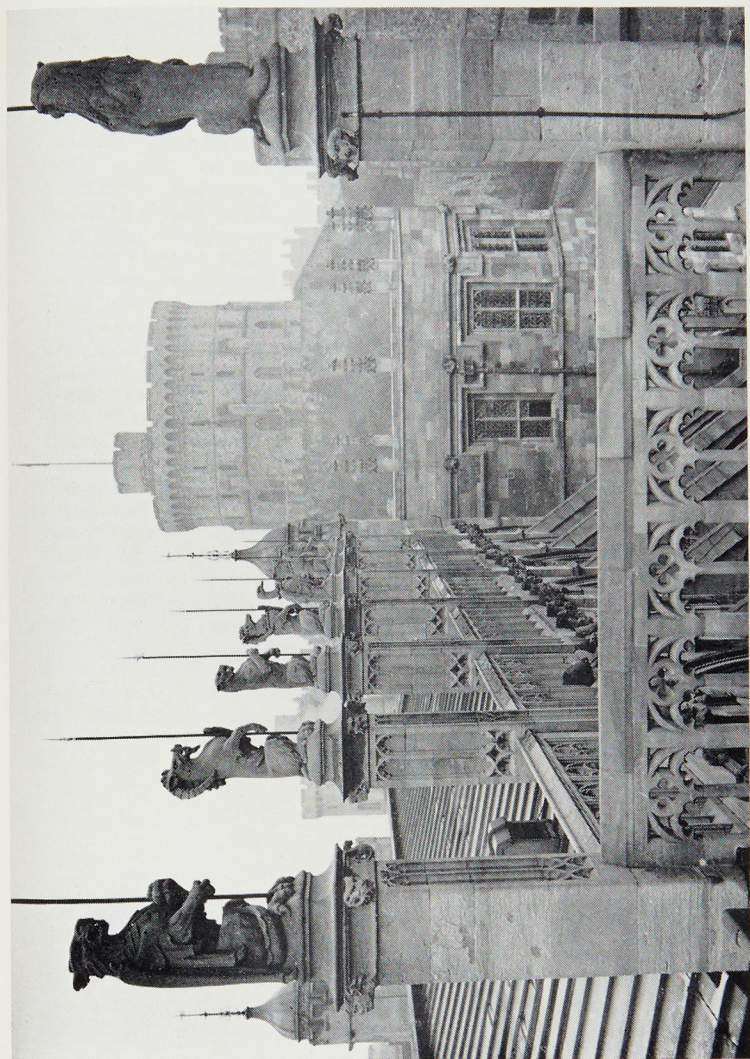
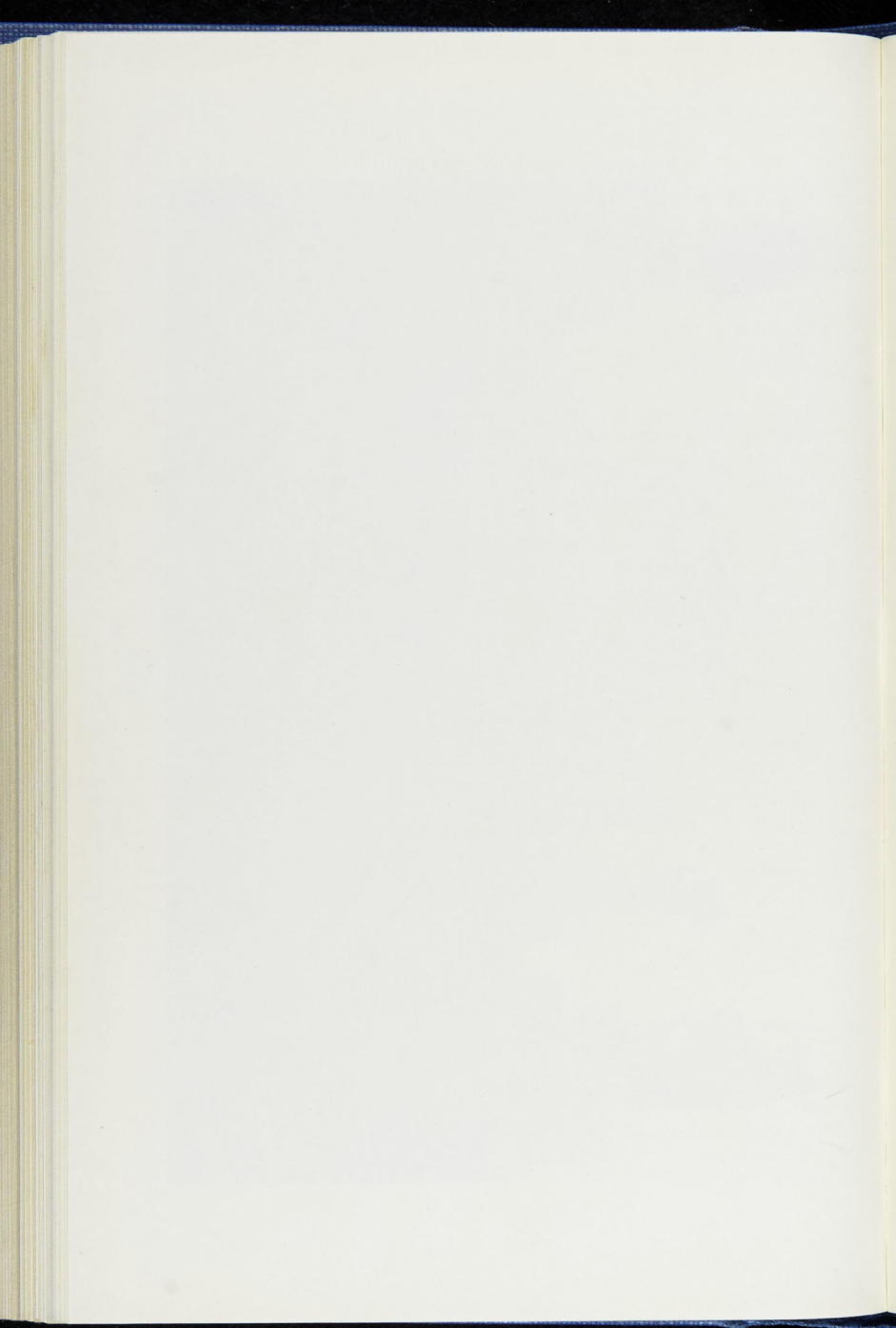


PLATE X

FROM THE ROOF OF THE BRAY CHAPEL.

Showing the Queen's Beasts, and, in the centre, the top storey of the John Schorn Tower.



LIST OF WORK DONE

either entirely by, or with the assistance of,
The Society of the Friends and Descendants

Pipeless heating system.
Mediaeval paintings in Oxenbridge and Hastings Chapels restored.
Tapestry restored and placed in glass frame.
Restoration of painted panels of the "Four Kings".
Installation of amplifying system.
Candles for electric lighting in choir.
Reparation work in Dean's Cloisters.
Painting of organ pipes.
Restoration of Hastings and Oxenbridge Chapels.
Work on roof and organ.
Micro-filming of documents.
Treatment of stonework in Rutland Chapel.
Restoration of George III Shield over Cloister door.
Heating and reorganisation of Chapter Library.
Book of Hours purchased.
Repair of the John Davis Clock in the Curfew Tower.
Restoration of the Beaufort Chapel.
Purchase of Statue for Beaufort Chapel.
FitzWilliams Plate in Bray Chapel.
Restoration of the Porch of Honour.
Colouring and gilding of East Door.
Restoration of East wall and oriel in Dean's Cloister.
Purchase of Norfolk stallplate.
New altar rails and altar frontal.
New N.W. Pier in the Dean's Cloister.
Restoration of the Oliver King Chapel.
New doors at North-East Entrance to Chapel.
Addition of iron gates to North-East Entrance to Chapel.

FORM OF BEQUEST

I BEQUEATH a legacy of £.....to the Society
of the Friends of St George's and the Descendants of the Knights
of the Garter, St George's Chapel, Windsor Castle, and I
DECLARE that the receipt of the Treasurer for the time being of
the said Society shall be a good and sufficient discharge to my
Executors in respect of such legacy.

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, 1958

		RECEIPTS		CAPITAL ACCOUNT		PAYMENTS	
		£	s. d.			£	s. d.
Balance at 1st January, 1958	Cost of producing <i>Romance of St George's</i>	...	1,955	12 6
Life Membership Fees and Donations	Cost of Ornamental Iron Gate to North-East Door, Dean's Cloister	...	191	2 6
Proceeds of redemption of £1,000 3½% Defence Bonds	Purchase of 5% Defence Bonds	...	1,250	0 0
Subscriptions	Balance at 31st December, 1958:			
Sale of <i>Romance of St George's</i>	On Deposit with Thames Valley Trustee Savings Bank	...	6	11 3
Interest from Deposit Accounts	At Bank on Deposit Accounts	...	643	17 11
Interest from Trustee Savings Bank	At Bank on Current Account	...	170	10 5
						820	19 7
						£4,217	14 7

		GENERAL ACCOUNT		GENERAL ACCOUNT		GENERAL ACCOUNT	
		£	s. d.			£	s. d.
Balance at 1st January, 1958	New North-East Door	...	226	8 9
Subscriptions	Assistant Secretary	...	113	18 0
Sale of Books	Printing and Stationery	...	241	15 5
Income Tax recovered in respect of subscriptions received net	Postages	...	52	7 3
Sale of Publications	Office Expenses	...	40	0 11
Sundry Receipts	Sundries	...	95	12 8
Interest—3½% War Loan			£770	3 0
3% Savings Bonds				
3½% Defence Bonds	Balance at 31st December, 1958:			
4½% Defence Bonds	On Deposit with the Post Office Savings Bank	...	1,067	17 8
Post Office Savings Bank	At Bank on Current Account	...	421	3 7
				In Hand	...	17	13 8
						1,506	14 11
						£2,276	17 11

NOTE: On the 31st December, 1958, the Society held the following Investments on Capital Account:

	Market Value at 31st Dec., 1958	
£1,250 5% Defence Bonds	...	£
£350 3½% War Loan	...	s. d.
£100 3% Savings Bonds 1955-65	...	1,250 0 0
£100 3% Savings Bonds 1960-70	...	231 4 6
£1,000 4½% Defence Bonds	...	91 0 0
		80 13 9
		1,000 0 0
		£2,652 18 3
Stock of <i>Romance of St George's</i> , at cost	...	£1,684 12 9

E. L. SHEPHARD,
Honorary Treasurer.

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

(Signed) LAYTON-BENNETT, BILLINGHAM & CO.,
22nd January, 1959.
Honorary Auditors.

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

Application for Membership

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

(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:

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”,
HENRY III TOWER, WINDSOR CASTLE.

For Bank Order see overleaf.

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

BANK ORDER

(Kindly return to the Hon. Secretary, Henry III Tower, Windsor Castle)

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

The Society of the Friends of St George's

with which is amalgamated

The Association of the Descendants of The Knights of the Garter

HENRY III TOWER, WINDSOR CASTLE

HOW TO INCREASE YOUR CONTRIBUTION TO THE FRIENDS OF ST GEORGE'S

Any Subscriber to the Friends WHO IS AN INCOME TAX PAYER AT THE STANDARD RATE, may become a "covenantant" 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 8/6 in the £ (as at present), the figures are e.g.:

Subscriber's Annual Payment	Income Tax Recoverable by the Friends	The Friends Actually Receive
£ s. d.	£ s. d.	£ s. d.
10 0	7 5	17 5
1 0 0	14 11	1 14 11
2 0 0	1 9 10	3 9 10

See overleaf

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.....
 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.

DISTRIBUTION OF THE ROYAL MAUNDY WINDSOR CASTLE

Her Majesty the Queen will be graciously pleased to distribute the Royal Maundy in St. George's Chapel, Windsor Castle, on Thursday, 26th March, 1959.

It is always the wish of the Dean and Canons to allocate to the Friends of St. George's as many seats as possible for special Services such as the above; but membership of the Society does not in itself carry any guarantee that the requests of members for tickets can, or will be satisfied. The Dean and Canons can only allocate tickets for the Service from the limited number of seats in the Chapel not required by the Office of the Royal Almonry, and the number of these seats is very small.

Applications for tickets *for members of the Society only*, should be made to the Honorary Secretary of the Society, *Henry III Tower, Windsor Castle*, not later than Saturday, 21st March.

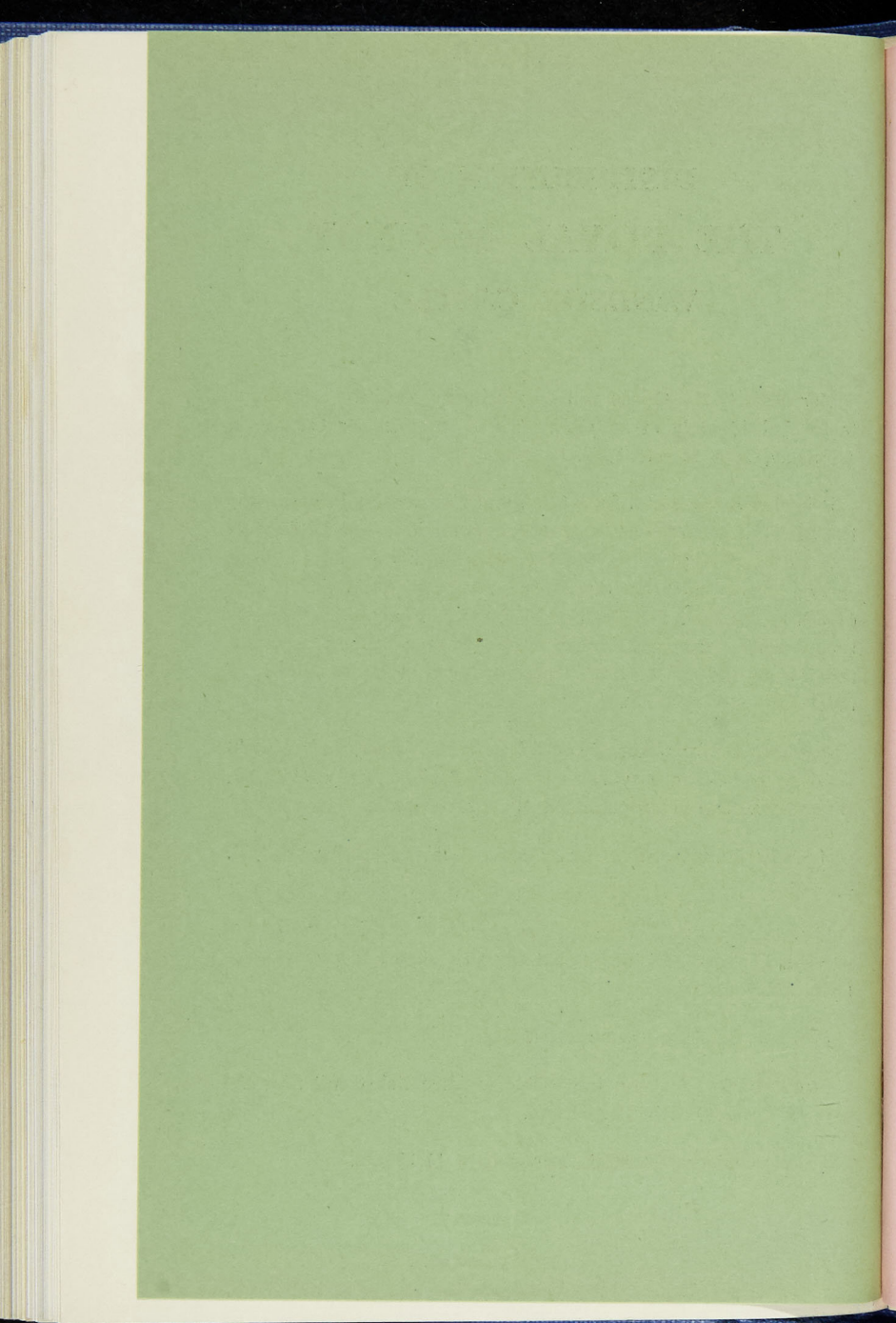
A stamped addressed envelope must be enclosed (preferably 5 in. by 4 in.).

If applications exceed the number of seats available, a ballot will be held. The final decision, should any question arise, rests with the Dean and Canons.

No correspondence will be undertaken.

Circumstances make it impossible to issue tickets till near the date of the Service in the Chapel.

Tickets holders must be in their seats by 11.15 a.m.



THE ANNUAL GENERAL MEETING

of the

*Society of the Friends of St George's and
Descendants of the Knights of the Garter*

(founded in 1931)

will be held on

SATURDAY, 2nd MAY, 1959

- 2.00—BUSINESS MEETING in the Chapter Library (Minutes of the previous meeting; presentation and discussion of Annual Report and Balance Sheet; Election of Officers and Members of Committee). Report on work being done.
- 3.15—Conducted tours of the Chapel and Precincts specially arranged for new members of the Society. Chantry Chapels will be open. There will be an Exhibition, arranged by Mr. M. F. Bond, in the Aerary where a few of the more valuable books in the Chapter's possession, will be on view. The living quarters, under the North West Turret, used during the Middle Ages by a Chantry priest of St. George's Chapel, will also be open to visitors.
- 4.00—TEA in THE MARQUEE.
- 5.00—FESTAL EVENSONG.
- 6.15-7.15—Music Recital in the Nave of the Chapel by a String Quartet from The Royal College of Music under the direction of Sir William Harris, K.C.V.O., Mus.Doc.

Applications for tea tickets (3s.), *enclosing stamped and addressed envelope*, must reach the Hon. Secretary, Henry III Tower, Windsor Castle, before Thursday, 30th April.

Copies of *The Romance of St George's Chapel*, Monographs and Badges will be on sale, and subscriptions taken, in the Chapter Library before the meeting.



BY APPOINTMENT
TO HER MAJESTY THE QUEEN
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