



St George's Chapel, Windsor Castle

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



VOLUME IV, No. 1  
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1960

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*Note:* The arrangement of the Banners of the Knights in the Choir is on p. 35.

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*Note:* Plate V is reproduced by gracious permission of Her Majesty the Queen, from an engraving in her possession at Windsor Castle.

The other seven plates are from photographs specially taken for this *Report* by Mr. George Spearman, of Windsor.

Plate VI is reproduced from a water colour drawing in the Aerary.

All eight blocks were made by Messrs. Harding Gough Ltd., of Hounslow, and are a gift most generously presented to the Society by Mrs. Evans, a Life Member of the Society.

## THE DEAN'S LETTER

THE DEANERY,  
WINDSOR CASTLE,

*January 1961.*

MY DEAR FRIENDS,

In January 1958 I wrote to you of our "almost incredible stroke of good fortune" in finding Lieut.-Colonel C. F. Battiscombe, O.B.E., F.S.A., ready and willing to be our Honorary Secretary. The history of our last three years has proved the accuracy of this forecast and makes it very hard for me to announce his resignation: for sufficient reasons, including poor health, he is leaving Henry III Tower to live in Winkfield. We shall not lose touch with him, but he cannot well continue his official work from outside the Castle community, however good a Friend he remains. We thank him most warmly for his wise and heartening guidance, and wish him and Mrs. Battiscombe health and happiness in their new surroundings.

Fortune has smiled on us again, for Brigadier H. McL. Morrison, M.C., of 24 The Cloisters, Windsor Castle, eminently fitted for the task, has succeeded him and is already at the helm: needless to say, we give the Brigadier a cordial welcome.

The Chapel Appeal Fund has grown more slowly under professional management than we had hoped, and is still less than halfway to the target of £200,000. We are nevertheless determined to reach it. Since the appeal is for the time being private, we cannot publicly thank by name those generous Friends who responded last year to the indirect appeal of "Editor's Notes" in the Report. I will only add that what is the concern of all is nobody's concern in particular, but I am confident that this country will not in the end allow St George's traditions to suffer.

Of these, one of the greatest is that of our music, and I must announce the impending resignation of Sir William Harris, K.C.V.O., who since March 1933 has not only upheld but has conspicuously enriched that tradition. In the Report for 1958, Dr. Ley contributed a charming article commemorating Sir William's silver jubilee in office and wrote of this "gifted, sensitive musician who puts the music at St George's before everything" and whom "few can rival either in knowledge, skill or experience". Personally we are so fond of "Doc H." and of Lady Harris that it is painful to contemplate the gap they will leave in our community.

We are glad to welcome the Rev. Timothy Hine, who has filled the vacant Minor Canonry, and wish him, with his wife and children, years of happiness among us: we would extend a similar greeting to Mr. Read, who succeeds Mr. Folley as Sacristan, wishing him and his family well in their new home.

Her Majesty The Queen has invested and installed the Duke of Northumberland, the Earl of Radnor, Lord Digby and Viscount Slim, thus bringing the number of the Most Noble Order of the



Garter to its full strength: we are proud to welcome all four to the roll of our Vice-Presidents.

God bless the Friends in the coming year.

Yours most sincerely,

ERIC HAMILTON, Bishop,

*Dean of Windsor.*

P.S.—It is natural that many who know that a private appeal is being made for Chapel funds should infer that the scaffolding and large-scale repairs now going forward on the Albert Memorial Chapel are a direct consequence of that appeal. Let me correct that impression. Of all the buildings north of the roadway, that Chapel alone is in the care of the Ministry of Works. The care and upkeep of all other buildings, chief among them St George's Chapel itself, are the sole responsibility of the Dean and Canons. We do not wish to be a burden on the tax- or rate-payer, but we hope that generous free-will contributions from individuals and firms may enable us in the near future to do our own necessary work with skill and artistry equal to that of the Ministry.

E.H.

## NOTES AND COMMENTS

### **The Annual General Meeting, 1960**

Some two hundred Friends and Descendants filled the Chapter Library to capacity for the Business Meeting at the Society's Annual General Meeting on Saturday, 28th May, 1960. The Dean was in the Chair and in his address thanked Mr. R. C. Hartley, of Cleckheaton, for having recruited over 200 new members. On the Chairman's proposal, Mr. Hartley was elected an Honorary Life Member of the Society. The Honorary Treasurer in presenting the accounts for 1959 explained that on the Capital Account there was a balance of £1,264; that £250 of 5% Defence Bonds had been bought during the year; and that the market value of other investments was £2,904. The stock of copies of the *Romance of St George's* was valued at £1,197. The installation of air-conditioning in the Chapter Library had cost £620. This had been met out of income, leaving on the General Account some £1,172 in hand. The Hon. Treasurer concluded with the encouraging words that the finances "were in a very satisfactory condition". The Financial Statement was accepted unanimously.

The existing officers of the Society were then re-elected, and vacant places on the Committee were filled by the election of Mr. W. P. O. Cleave, Mr. W. S. Edwards and Mr. G. L. Morshead.

The Steward reported that a workshop was being built for the use of a full-time Mason. The Mason had begun by renovating the paving in the North Aisle and was then proceeding to rebuild

a number of chimneys on the Cloister houses. Denton's Commons had been relaid with tarmac throughout.

When business was concluded, members divided into two groups, of which one visited the Chapel, to be conducted round it by Canon Hawkins and the Rev. J. Nourse, incidentally being able to make use of the new trolley mirrors for viewing the roof bosses. A second party ascended the steep stairs in the Dean's Cloister to the Chapter Room and Aerary in order to inspect a display of Manuscripts belonging to the chapel, dating from the 12th to the 19th centuries, which had been arranged by the Hon. Archivists. Tea followed in a large marquee on the lawn in Denton's Commons. The day concluded with Festal Evensong and with a splendid recital in the Nave by the Oxford Bach Choir, which is referred to by the Precentor below.

### **The Honorary Secretaryship**

The resignation of Lieut.-Colonel C. F. Battiscombe from the Honorary Secretaryship of the Society, to which the Dean refers in his Letter, was a sad blow to Committee and Members alike, for his hard work and enthusiasm accomplished much. Brigadier H. McL. Morrison has kindly undertaken to succeed him and the Society is indeed fortunate that such able Honorary Secretaries are to be found within the walls of the Castle to carry on the by no means easy task of running an active Society of some 1,900 members.

### **Membership of the Society**

During the past year 175 new members have joined the Society, of whom 21 are Descendants and 154 Friends. There has been a loss of 140 members owing to death, resignations and lapsed subscriptions, so that the present total membership is 1,964.

It is hoped that more members who have not already done so, will sign the covenant (see end of *Report*), by which the Society benefits financially, because additional money is recovered from the Income Tax authorities.

### **Nominations for Committee**

The five members of the Committee who are retiring this year are Miss G. Hanbury-Williams, M.V.O., Mr. J. P. Manley, Mr. R. C. Mackworth-Young, M.A., F.S.A., Miss K. M. Shawcross, B.A., B.Litt. and Miss Nest Lloyd, to whom thanks are due for their services during the past three years.

The Committee now nominates Lady Bernard, Lieut.-Colonel C. F. Battiscombe, O.B.E., M.A., F.S.A., Mrs. M. F. Bond, M.A., F.R.Hist.S. and Mr. H. E. Pratt, Chapter Clerk of Works, to fill Committee vacancies.

Members may put forward other names with the consent of the nominees, to the Honorary Secretary at least two weeks before the Annual General Meeting.



### Annual General Meeting

The date of the meeting is Saturday, 6th May. Details are given in the enclosed leaflet.

### Visitors to the Chapel, 1960

Some idea of the popular esteem in which St George's Chapel is held is given by the approximate figures of visitors to the Chapel during 1960. These amounted to some 216,300 adults and 23,320 children, making 239,620 in all: little short of a quarter of a million. Amongst these visitors were a great many school parties from all over England, and various parties of overseas students which had been arranged by the British Council and similar organisations. Parties of delegates to conferences visiting the Chapel included members of such widely diverse organisations as the following: the International Grassland Congress; the International Jumelage Committee; the English-Speaking Union; the Territorial Army Chaplains Centre; the Institution of Electrical Engineers; the Seventh International Ceramic Conference and Overseas members of Imperial Chemical Industries.

### Precentor's Notes

Canon G. B. Bentley, Precentor and senior Canon, contributes the following notes on the services and music of the Chapel in the past year:

"Do you ever have services here?", I am sometimes asked by visitors to the Chapel. "Only three a day as a rule", I reply. That we do the Eucharist and the Offices day by day is of course the prime fact about St George's; and that we have, by divine permission, completed the liturgy of another year since the last *Report* is the prime accomplishment for a Precentor to record.

Sometimes we have had many with us in Chapel, sometimes few, sometimes nobody at all; but always we have tried, by means of daily "intentions", to bring with us into the audience-chamber all sorts and conditions of men, including of course the Friends of St George's. May 31st we kept, with the Church at large, as a day of intercession for South Africa. On the quarterly Obiit Days—21st March, 20th June, 25th September and 19th December in 1960—we remembered before God our founders and all our benefactors; on 30th January, King Charles the Martyr; on 20th May and 6th December, with those who came from Eton to lay lilies and roses on his tomb, King Henry VI; and on 16th July, the old boys of St George's School who lost their lives in the world wars.

Among other events which took place against the background of the daily liturgy I will mention the following:

January 24th: The banner of the late Earl of Halifax, K.G., was presented at the altar.

March 11th: *In memoriam* the late Marquess of Carisbrooke.

March 27th: A service for Girl Guides.

April 2nd: The Dean confirmed boys from St George's School and others.

April 25th: National Scout Service.

May 28th: The Friends at Evensong, and afterwards a recital in the Nave by part of the Oxford Bach Choir.

June 13th: H.M. The Queen installed four Knights of the Garter—Viscount Slim, the Duke of Northumberland, the Earl of Radnor and Lord Digby.

July 12th: Evensong was sung to Restoration music, and attended by a party from Cumberland Lodge which was studying the period.

October 18th: The Rev. J. T. M. Hine was admitted and installed a Minor Canon at Evensong.

December 21st: Television recording of carols for broadcast on Christmas Eve in "Round Europe" programme.

December 24th: Evensong with Nine Lessons and Carols.

The recital by the Oxford Bach Choir after the Annual Meeting of the Friends calls for special notice. It was exciting to see the Nave crammed with people and to hear the splendid resonance of the singing. Dr. Sydney Watson conducted *Singet dem Herrn* by J. S. Bach, *Psalm 103* by Sir William Harris and the *Missa Papae Marcelli* by Palestrina, and Sir William Harris played *Fantasia in G* by Bach, *Jesu dulcis memoria* by Walford Davies and a *Prelude* of his own composition. *Psalm 103* was a particularly happy choice and gave us very special pleasure.

As for Christmas Eve, "Evensong with Nine Lessons and Carols" indicates an experimental move. There were those who felt that the First Evensong of Christmas ought not to be left unsung in St George's, and others who thought it unenterprising of us to follow, at our carol service, the now almost hackneyed Truro-King's, Cambridge pattern. What will evolve from this year's conflation of Evensong and carol service remains to be seen.

### Steward's Notes

Canon R. H. Hawkins, Steward of the Chapel, contributes the following notes on the care of the fabric over the past year:

The work of restoration has been going ahead steadily, though the progress has been slower than had been hoped and expected, owing to the uncertainties of the weather during a great part of last summer and autumn, and at times to the shortage of labour.

The chimneys on the Horseshoe Cloister—except for one or two which were found only to be in need of re-pointing—have been taken down and rebuilt, and the lead roofs, which had seriously deteriorated, have been replaced by copper.

Two of the gables of No. 8 The Cloisters, which the architects warned us were in danger of collapsing, have been completely renewed. The carrying out of this comparatively small item has made abundantly clear the extent and the cost of the entire scope of restoration with which the Dean and Canons are faced. The work was of such a character that it was impossible to obtain anything



but a very provisional estimate. When, however, it came to be done, further repairs not only to the roof of No. 8 but also to one of the gables of No. 9 were found to be essential. These involved an expenditure of three times the original provisional estimate. But to have postponed these consequential repairs would only have added to our troubles at a later date, and involved increased expenditure. The real difficulty was to decide where a stop had to be made.

Good work has been done in restoring the west wall of the Vestry by our Mason, Mr. B. A. Davies, whose interest and skill have been warmly commended by our architects. In the workshop which has been built at the north-west corner of the Chapel, he will find ample scope for exercising his craft in the years to come.

After a gap of several years, it has been decided to undertake the external painting of all the houses in the Cloisters and in Denton's Commons. A start has been made with Denton's Commons, and it is hoped to complete the work during 1961.

Looking to the future, our next tasks in the overall plan of restoration should be the repair of the half-timbered walls of the houses within the Curfew Tower enclosure, and the roofs of the Deanery, both of which are long overdue.

Messrs. Seely and Paget, our Architects, make a half-yearly survey of the Chapel, and while comforting us with the assurance that the main structure of the Chapel is sound, never fail to call our attention to the continued—and, in places, the serious—exfoliation of the walls inside the Chapel and in the Dean's Cloister.

This is a proper occasion for expressing our appreciation of the faithful day to day work of our Clerk of Works, Mr. H. E. Pratt, and of the members of our Maintenance Staff.

From this brief report it will be realised that the task which faces the Chapter must be conceived in terms of decades rather than of years. In consequence they look with confidence to the continued generosity towards its cost on the part of all who love St George's.

### The Monograph Series

Twenty-three years ago Dean A. V. Baillie and Sir Owen Morshead, with considerable courage, launched a series of historical publications based on the records in the Aerary. In spite of war and financial stringency, this series has gone from strength to strength. The series is controlled by a "Monographs Committee" consisting at the moment of the Dean and Canons, Mr. F. J. Burgess (the Managing Director of Messrs. Oxley & Son (Windsor), Ltd., our publishers) and Mr. M. F. Bond. At a recent meeting of this Committee it was reported that there was a steady demand for the volumes and that sales of the two latest volumes had been particularly good. A leaflet is to be prepared which will continue the list of Knights of the Garter from 1939 to 1960, and this leaflet will in future be presented to all purchasers of Dr. Fellowes's Monograph *The Knights of the Garter* (which seems to have been, over the years, a best-seller). It has been found necessary to increase the prices of the volumes

slightly: all will now cost one guinea each, with the exception of the *Registers* and *Monuments* (25s. each); the *Manuscripts* (4 guineas); and the *Woodwork* (10s.). All Friends and Descendants, however, will be able to obtain the Monographs at their customary reduction of 25 per cent, and it is to be hoped that anyone interested in getting to know more about the Chapel and those who have served it, will not hesitate to write to Messrs. Oxley, 4 High Street, Windsor, for copies. A list of the volumes in the series appears at the end of the Report, page 29.

### Numbering the Reports

The first Annual Report was published in 1932 and the series has been continuous ever since. It has grown in size, and, thanks to the scholarship and enthusiasm of editors such as Lieut.-Colonel C. F. Battiscombe and the late Miss Margaret Curtis, it has acquired a twofold character. It always contains much news of current activities of the Society and the Chapel. In addition, it puts into permanent form a great deal of new and important research concerning St George's Chapel. The publication of the Annual Report is, therefore, an important aspect of the work of the Friends and Descendants. The Reports are now works of permanent reference, to be found on the shelves of the British Museum, the Society of Antiquaries and other learned institutions, and they are quoted with increasing frequency in new books of historical scholarship.

In order to make the series of Reports easier for students to use and quote, it is proposed to compile a brief index of past numbers. This will involve grouping the issues by decades. Thus the Reports of the 1930's will be treated as Volume I; those of 1940-9 as Volume II; 1950-9 as Volume III. The present issue is therefore Volume IV, No. 1. From this Report onwards, the pages will be numbered continuously until the end of the Volume (1969), when the index for that decade will be published. It is hoped that this system of continuous pagination will not only make indexing easier, but will also be of help to Members who wish to have their Reports bound into permanent book form.

### The Contents of the Report

We are fortunate to be able to publish, this year, two articles by members of the Castle community. Canon Fisher has contributed an article on Saint George, Patron Saint of England and of the Chapel—a subject obviously of interest and importance to the Society. Miss Olwen Hedley gives us the first of two articles in which she considers the relations of the Royal Court and St George's in the later eighteenth and nineteenth centuries, drawing on much unexplored material. Part 1 of her article concerns the reign of King George III and is printed below. Part 2, dealing with the Regency and with the reigns of King George IV, King William IV and Queen Victoria will appear in the Report for 1961. We are most grateful to both contributors for their articles—the fruit of much work and research.



## SAINT GEORGE THE MARTYR

By CANON J. A. FISHER

ST GEORGE is the outstanding example of that class of men, about whom legends cluster. This has nothing, in principle, to do with when they have lived; for there are generals and statesmen living today, who are already becoming legendary figures, while others just as eminent and successful remain unadorned, except by the fact of their successes. It is characteristic of these figures, that stories which are part of the common stock, sometimes generations or centuries old, become attached to them; as for example in fairly recent times, the story of the Bishop and the man who called a spade a spade was attached to Bishop Furse of St Albans, and all manner of inversions due to slips of the tongue were credited to Dr. Spooner. With men who have left diaries, records, letters and entries in *Who's Who*, the serious biographer can fairly easily winnow out the legendary accretions, though he will fail in his duty if he does not bring out the legend attracting quality of his subject. But with those who have left no memorial, and whose stories have been handed down as folk lore, the task of unearthing the original facts becomes nearly impossible. The historian finds so many layers of legend that he is driven to doubt whether the subject ever existed.

The earliest document which mentions St George by name is the *Decretum Gelasianum*, a compilation which beside listing the books of the Bible, also declares which other reputedly Christian books are to be received, and which rejected. In its black list of those to be rejected it includes St George. "The Passions of Cyriacus and Julitta, as of George and others of this sort are attributed to heretical composition; and on this account, as has been said, they are not to be read in the Holy Roman Church, lest even a slight occasion of mockery might arise. However, with the aforesaid Church we devoutly revere all martyrs and the glorious conflicts of those who are known to God rather than to men." This decree is important in that, although probably not of the time of Gelasius or a decree of the Roman Church, it is still an authoritative Italian document of the early 6th Century, which tells us that written Acts of St George were already in circulation and that they were suspected as heretical in composition. So at least doubts about part of the story are respectably ancient. With that proviso, we can look at the legend of St George as it was known in the west during the later Middle Ages.

### THE WESTERN LEGEND

The earliest form of the full-grown legend is found in the celebrated *Legenda Aurea*<sup>1</sup> which was written by Jacobus de Voragine, Archbishop of Genoa (1236-1298 A.D.). He tells how the city of Silene in Libya was troubled with a terrible dragon, whose breath

<sup>1</sup> The *Legenda Aurea* was immensely popular and was one of the first books to be printed by Caxton. A copy is in the Chapter Library.

spread pestilence until the citizens began to feed it daily on two sheep. When the sheep were finished, they reluctantly offered children chosen by lot. In time the lot fell on the King's daughter Princess Cleodolinda, who was duly sent out from the city to become the dragon's prey. At that moment a Roman officer, George of Cappadocia "a valiant knight and true", rode by, and seeing her tears, asked what troubled her. Learning the cause, he offered to slay the dragon and after a severe fight transfixed it with his spear.<sup>1</sup> He then bound the Princess's girdle round the dragon's neck, whereupon it followed her like a lamb.<sup>2</sup> On their return to the city, the dragon was slain and the whole city became Christian. After exhorting them to honour the priests and the worship of God and to have pity on the poor, George rode away.

Later when he was serving under the persecuting Emperor Diocletian, at the end of the 3rd Century A.D., St George openly defied him and publicly proclaimed himself a Christian. He was tortured many times by Dacian the Governor but was miraculously healed until finally he was beheaded.

#### THE EASTERN ACTS OF SAINT GEORGE

During the last century, a number of Acts of St George in Syriac, Coptic, Arabic and Ethiopic have been examined and translated. All are based on earlier Greek versions which are lost, but since the earliest of these manuscripts goes back to the 6th Century A.D., it gives a far earlier form of the legend than was known to Jacobus de Voragine. The earliest Syriac version tells the following story.

Satan stirred up Dadhyanos King of Persia to order all governors under his jurisdiction to slay all those who would not worship Apollo or Hercules. The next day Dadhyanos collected and displayed so many instruments of torture that no man dared say he was a Christian, except George, an officer in the army. George had brought presents for Dadhyanos intending to ask for higher rank, but seeing devils worshipped and Christ despised, he gave all his goods to the poor and declared himself a Christian. Then follow several series of horrible tortures. After the first series his dismembered body is flung into a pit and covered with a stone. But Christ orders Gabriel to restore him to life. His reappearance next day causes thousands of conversions; but the King executes all the converts and subjects George to further tortures. During these, the Saint brings to life people who have been dead for years and destroys the idols in the Temple. In consequence the Queen is converted, but is then tortured by Dadhyanos and dies.

The King, now thoroughly exasperated, orders George to be beheaded without delay. On the way to the place of execution outside the city, George prays that God will be gracious to all who call on his name when in trouble, and Our Lord speaks to him out of a cloud, promising to perform everything he has asked. George then prays that the fire of Elijah may descend and consume

<sup>1</sup> See Plate III.    <sup>2</sup> See Plate IV.



Dadhyanos and his Governors. Lightning strikes and consumes them, just before George is beheaded.

The percipient reader will at once exclaim "What has happened to the dragon?" In fact, the dragon appears in none of the Eastern versions, except in the sense that the persecuting King is called "Serpent Viper". It is also clear that the whole ethos of the story is different. The main concern of the mediaeval Western legend was to portray George as the perfect knight rescuing ladies in distress, in the fashion of the *Morte d'Arthur* and the ideals of Chivalry: the concern of the Eastern legend is to present George as the immortal victor over evil and death. Later versions in the East accentuate this, until George is three times killed and brought to life again by Christ. Sir Wallis Budge, who edited the Coptic and Ethiopic versions in the British Museum, pointed out many links between this legend of St George and various legends Christian, pre-Christian and Mahomedan which were current in the Middle East. And as long ago as 1892 the Rev. Herbert Thurston, S.J. showed that 23rd April, St George's day, is the date of a pre-Christian spring festival.

It is therefore reasonably certain that the original story has attracted to itself a number of current legends and myths, partly no doubt because of the coincidence of his martyrdom with a pagan spring festival, and that, to some extent, St George became, in the East, the inheritor of lingering beliefs in the hero who was immortal, or the vegetation God who died in winter and rose again in the spring. We know for instance that when Arabs became converted to Christianity in the Middle East they venerated St George, and called him Al-Khidr. In their legends, Al-Khidr (literally "the Green one") was an ancient prophet who had discovered the well of Life and, drinking of it, had become immortal, with skin green as grass. He had been reincarnated as Moses and Elijah. But he was also a great warrior, who frequently came to the rescue in battle, on behalf of Christians and Jews against heathen peoples. No doubt they identified St George with their own legendary Al-Khidr, because he was already regarded as a great soldier and a martyr whom torture had been unable to kill. But the identification being made, the story of St George would become further submerged under the legends of Al-Khidr. What we can see to have happened in this case, we may assume to have happened in others as well.

#### THE ORIGINAL STORY OF SAINT GEORGE

If it were not for the decree of Gelasius and two fairly early Church inscriptions which mention St George, we might be tempted to dismiss St George as pure legend, "a vegetation myth". But the inscriptions are there, in Southern Syria, and there is mention of a Church at Lydda dedicated to him as early as 310 A.D. In addition, the stories however varied have certain features in common: the name of the Governor Dadhyanos, a series of prolonged tortures, and death finally by beheading. In all stories St George is an officer in the army. This is sufficient to justify belief in an historical martyr,

named George, who was put to death, either in the persecutions of Decius about 250 A.D., or during the last persecutions under Diocletian about 300 A.D. We may surmise further that he was a man of good family who had already won some fame as a soldier. When persecution broke out, he deliberately challenged the persecuting authority and declared himself a Christian. (This, incidentally, was contrary to the advice given by most Bishops, that Christians must not offer themselves to martyrdom, but must only confess if questioned. But then, St George was not venerated for his prudence.) This provoking and almost insolent attitude towards the Governor by a well known officer led to prolonged efforts to secure his recantation by torture, perhaps in public. As St George continued defiant under tortures which most men felt would have killed them, Christians were emboldened and many onlookers may have been converted by his superhuman courage. It is even possible that the Governor's wife became a Christian and was tortured to death, as some of the early legends relate. It seems certain that St George was finally beheaded and that his friends and fellow Christians managed to convey his body away for burial. Wherever his death took place, it is certain that Lydda in Palestine was one of the earliest centres of his cult.

#### SAINT GEORGE AND THE CRUSADES

By the time that the first Crusade from the West marched through Asia Minor in 1097, the cult of St George was flourishing. Most districts through which they marched claimed to be his birthplace or the scene of his martyrdom: and at the Battle of Antioch, he himself came to their rescue. According to Peter of Tudebod "The Turks rushed out on them on all sides and surrounded them, and they wounded many with the spears and arrows which they rained upon them. Then suddenly a vast army emerged from the mountains round about them, and the troops composing it were mounted on white horses, and all the standards which they carried were white. The Generals of the host from the mountains were St George, St Theodore and St Demetrius." From this time onward, the Crusaders began to adopt St George as Patron of the Crusade, an attachment which may have been cemented for the English Crusaders during the third Crusade, if St George appeared to Richard Coeur de Lion, as is recorded in some late authorities. Certainly Richard repaired St George's Church at Lydda and returned to England enthusiastic for the Warrior Saint.

#### THE CULT OF SAINT GEORGE IN ENGLAND

St George was not unknown to England long before the Crusades. Adamnan who wrote the Life of St Columba, relates how the traveller Arculf was carried to Iona by adverse winds, and told them "another reliable story about George the Martyr". From Iona the story of the Saint spread with the missionaries: Bede knew enough to give St George a place in his Calendar under 23rd April, and there



are three other references in Saxon times, including an Anglo-Saxon "Passion of St George". But before 1300 there is no question of any special relationship to England. Through nearly 300 years of Norman and Plantagenet rule, English people continued to revere St Edward the Confessor, the last Saxon King, and regard him as England's Patron Saint. Henry III, in particular, venerated the Confessor, dedicating to him the first Chapel in Windsor Castle, and naming his son Edward after him. But the same Henry secured that St George's day should be kept throughout England on 23rd April.

It is curious and faintly ironical that kings named after the old Patron of England should advance the cause of the new. But the red cross of St George appears on royal banners alongside the badge of the Confessor in the reign of Edward I; and the long reign of the third Edward saw St George assume the place of Patron Saint of England.

"The more immediate occasion was, that this Edward at the Battaile of Callice, Anno 1349, being much troubled with grief and anger, drawing his sword, called earnestly upon Saint Edward, and St George: whereupon many of his soldiers flocking presently unto him, they fell upon the enemy, and put many of them at that instant to the sword."<sup>1</sup>

The Siege of Calais, which in fact ended in 1347, was followed by a truce. Victorious but financially exhausted, Edward III returned to England and, in 1348, founded the Order of the Garter and at the same time refounding the Chapel at Windsor, gave it a fresh dedication. "That whereas 'tis a good merchandize to quit Temporal Things for the gaining of those that are Eternal, therefore the King, at his own Royal Charges, finishes the Beautiful Chapel of Windsor which his Predecessors had Nobly begun, to the Honour of Edward the Confessor, and wherein he himself was Baptiz'd, dedicating it 'in Honorem Omnipotentis Dei, et suae genetricis Mariae, Virginis Gloriosae, Sanctorumque Georgii Martyris et Edwardi Confessoris'."

It cannot be said that the foundation of the Order and the rededication of the Chapel by themselves made St George Patron Saint of England. The supplanting of Edward the Confessor by St George was a process spread over two centuries, of which the impetus seems to have come rather from the Court and the Camp than from the Church. It undoubtedly originated in the experience of men on Crusade, when, under conditions of extreme novelty and danger, they found powerful help through the invocation of his name. It grew as England grew into a military nation, finding it natural to turn to a saint who had been a soldier. It was further fostered in court circles by the close approximation of the legend of St George rescuing a princess with the courtly romances, such as the Arthurian cycle then growing popular. England, beginning to recognise itself as a nation, was, as it were, seeking a satisfactory "image" to inspire confidence in itself and respect in its foes. St George, as

<sup>1</sup> Camden's *Remains*, quoted by Peter Heylyn in *The Historie of St George of Cappadocia* (2nd Edition), London, 1633.

represented in the Golden Legend, supplied just such an image, a representation of courage, fidelity, gentleness and power which inevitably overlaid the image of the peaceable and pious Saxon King. In this process, the constitution of the Order of the Garter and its Chapel formed the most important single public event. Had the events at Windsor in 1348 not happened, St George might still have become Patron of England: when they did happen, it became almost inevitable that he would.

#### PATRON OF ENGLAND

What the Plantagenet Edwards had begun was continued under the Lancastrian Henrys. In 1399 the Clergy, under Archbishop Arundel, presented a petition desiring that "The feast of St George the Martyr, who is the spiritual patron of the soldiery of England, should be appointed to be solemnised throughout England and observed as a holiday, even as other nations observe the feast of their own patron."

Sixteen years later, after the victory of Agincourt, "St George's Day was by the King's [Henry V's] desire prolonged into a Double Festival for a holiday from toil". In its preamble, the Canon of Convocation of the Province of Canterbury states, "The Faithful of the English Nation, although at all times obliged to worship God in all his Saints . . . yet ought more particularly to extol him with high acclamation, to sound forth his praises and to give him reverence and signal honour in the person of his most glorious MARTYR, SAINT GEORGE, as THE PATRON and PROTECTOR of the said NATION . . ."<sup>1</sup>

This formal act of the Church was sealed in popular imagination in the following year.

#### THE HEART OF SAINT GEORGE

In May 1416 the Emperor Sigismund attended the Feast of the Garter and was chosen as a Companion of the Garter. He brought with him as an offering the heart of St George in a silver gilt reliquary. The Chronicle of London thus describes his coming:

"This yere, the vij. day of Maij, came themperour of Almayne, Segismundus, to London; and the fest of Seint George was deferrid til his comyng, and then solempnely holden at Wyndisore; and at the procession the King went on the upperside of themperour and so alle the masse tyme stode in the higher place, and at mete he sate on the right side of themperour . . . And the first sotelte<sup>2</sup> was oure Lady armyng Seint George, and an angel doying on his spores; the ijde sotelte was Seint George ridyng and fightyng with the dragon, with his spere in his hand; the iijde sotelte was a castel, and Seint George, and the kynges doughter ledyng the lambe in

<sup>1</sup> Pat. An. 22, E.3, quoted in Salmon's *History of St George*, London, 1704 (Pt. 2, p. 68).

<sup>2</sup> An elaborate confection.



at the castle gates. And all these sotelties were served to the emperor and to the Kyng, and no farther."<sup>1</sup>

The Heart of St George seems for a time to have been preserved in the original reliquary, but the inventory of 1534 reveals a change. "Item a monstrans of sylver gylt and Seynt George is heart stondyng in golde cloydy in byrall yn the myddst yn the vpper parte the image off the crucyfyx, vnder that the image off our Lady and the image off our Savyoure [? of St John]"<sup>2</sup> This may, however, be a more elaborate description of the same reliquary.

The fact that the heart of St George is included in the Indenture of 1501 (*Inventories* p. 149) indicates that it was used in the services of the Chapel and not kept locked away in the Aerary. This is borne out by Ashmole, who gives the following order for the Reception of the Sovereign in the time of Henry V and of Henry VIII.

"He is to be conducted, in way of Procefsion, to the Chapel, the Knights Companions present vested with their Mantles, going orderly immediately before the King, until he hath arrived at the Faldstool before the High Altar, for that purpose adorned, and there kneeling, till the end of the Refponfory, to be sung by the choire, at his arrival, by appointment of the Praecentor, to wit, Honor Virtus, or some such like, answerable to the Affair in hand, with a Prayer also correspondent. And then kissing the venerable part of the Crofs of our Lord, and the Heart of St George he is to offer, and then to betake himself to his stall . . ."<sup>3</sup>

No trace of Reliquary or its content is to be found in any later inventory. Perhaps it was the monstrance sold in London in January 1549 by Mr. Williams, Mr. Barker and Dr. Malet. The last relic of St George was handed over to the Treasurer of the King's Jewels in 1552. "Item oone St George's head with an helmet of gold, garnished with stone and peerle, lacking one collett and a peerle, with a button lacking on the helmet."<sup>4</sup>

### CONCLUSION

Since the Reformation St George has suffered an eclipse. He has been identified (by Gibbon) with an Arian Bishop of Alexandria, called by Calvin a "larva" and by Dr. Pegge an allegory. But in the last hundred years his historical existence and martyrdom have come to be more generally accepted. Whether, shorn of his legends, he will continue to kindle the imagination of Englishmen remains to be seen. Yet, in a curious way our modern picture of St George is relevant to Christian Englishmen in this century. It is a picture of a young soldier (perhaps of farming stock as his name implies) who comes up to the big city to better himself. Disgusted by the triumphant paganism of the city and the fearful supineness of his

<sup>1</sup> Cotton MS., Julius, B1, *The Chronicle of London*, ed. by Sir H. Nicholas, p. 159, quoted by Tighe & Davis, *Annals of Windsor* 1858, Vol. 1, p. 284.

<sup>2</sup> *The Inventories of St George's Chapel*, ed. Maurice Bond (1947), p. 167.

<sup>3</sup> Elias Ashmole, *Order of the Garter* (1672), Chap. 21, Sec. 3.

<sup>4</sup> *The Inventories*, p. 215.

fellow Christians, he gives away all his possessions and proclaims himself a Christian. He resists all the pressures of his pagan environment, both the tortures and flatteries of those who would persuade him to conform, until finally he is killed. *O si sic omnes irati iuvenes.*

#### NOTES ON THE ILLUSTRATIONS

##### PLATE 3

##### ST GEORGE SPEARING THE DRAGON

This "popey" or finial is on the north side of the Sovereign's desk in the Choir and was carved between 1786-90 by Henry Emlyn, who was responsible for much of the work carried out in the Chapel in the time of George III. His woodwork, in particular, was of excellent quality, whether he was copying the mediaeval work or, as in this instance, carving in his own style.

##### PLATE 4

##### THE DRAGON IS LED CAPTIVE

This is one of the original popeys on the south side of the Choir, in the upper row. It depicts the Princess wearing a turban, leading the dragon by her girdle, towards the gateway of the city. St George stands astride the dragon. It forms part of a series depicting the Passion of St George. (See M. R. James's Monograph, *The Woodwork of the Choir* (1933), notably pp. 17-20, and the illustrations following p. 34.)

##### PLATE 5

##### KING HENRY VII AND ELIZABETH OF YORK, WITH ST GEORGE AND THE DRAGON

The original of this plate is in Her Majesty's collection at the Castle. It represents King Henry VII and his wife with their sons and daughters, although the artist has evidently given himself considerable latitude. Mr. Oliver Millar, M.V.O., F.S.A., writes "The ages of the children shown in the picture are hard to reconcile with the ages reached by the younger children. The background is certainly fanciful and I very much doubt if it is meant to represent Windsor."



## COURT AND CHAPEL, 1760 TO 1873

*Some account of the part played by St George's Chapel in the life of the Royal Family during a century of its history*

By OLWEN HEDLEY

### Part I

#### *King George III and Queen Charlotte*

QUEEN CHARLOTTE's biographer, Dr. John Watkins, does not record the date on which she first visited Windsor—it must have been very soon after her marriage to King George III in September 1761—but he invests the occasion with a significance singularly interesting to the historian today. The German-born Queen, "from the first moment she saw the place, expressed a desire to reside there". Seventeen years passed before her wish was gratified, and then it was not into the castle that she moved. The palace of King Charles II at Windsor had been unoccupied by royalty for over half a century, its splendours were dimmed by dirt and neglect, and the accommodation too cramped to suit King George III's large family. He and his consort, with their two eldest daughters, took up residence every summer in Queen's Lodge, the house opposite the South Terrace which had been Queen Anne's retreat. The younger Princesses lived at the end of the garden, in Nell Gwynn's old home, Burford Lodge, renamed Lower Lodge; and the Princes on the south side of the Castle.

#### THE ROYAL RESTORATION OF THE CHAPEL

In this plain and friendly style the royal family lived from 1788 until 1804, when the Castle was at last ready to receive them. It was therefore from the Queen's Lodge that the gothic restoration of the Castle was begun by King George III. This restoration, destined to be carried to fruition by his son, amounted at first to no more than "a patchwork system of improvements, a window at a time", as Charles Knight put it, and few interior changes were made before 1800. The Upper Ward was not the King's first concern when he settled at Windsor. Some years earlier, in 1771, he had found himself in agreement with Dr. John Lockman (whose father, a native of Hanover, had been dresser and page of the backstairs to King George II) on the subject of a new east window for St George's. The King was interested in the Order of the Garter, and Canon Lockman in painted glass—it was he who repaired the great west window, and salvaged what remained of original glass in other parts of the Chapel. The Knights were to be invited to subscribe to a window displaying their arms, and James ("Athenian") Stuart, the painter and architect, provided a design. This is today in the possession of the Dean and Canons.

The window was to be filled with a great wheel of glass, having in the centre the royal arms encircled with the Collar of the Order, and in the outer part, radiating panels bordered with a double rim of circular lights, the chain around the edge being used for the arms

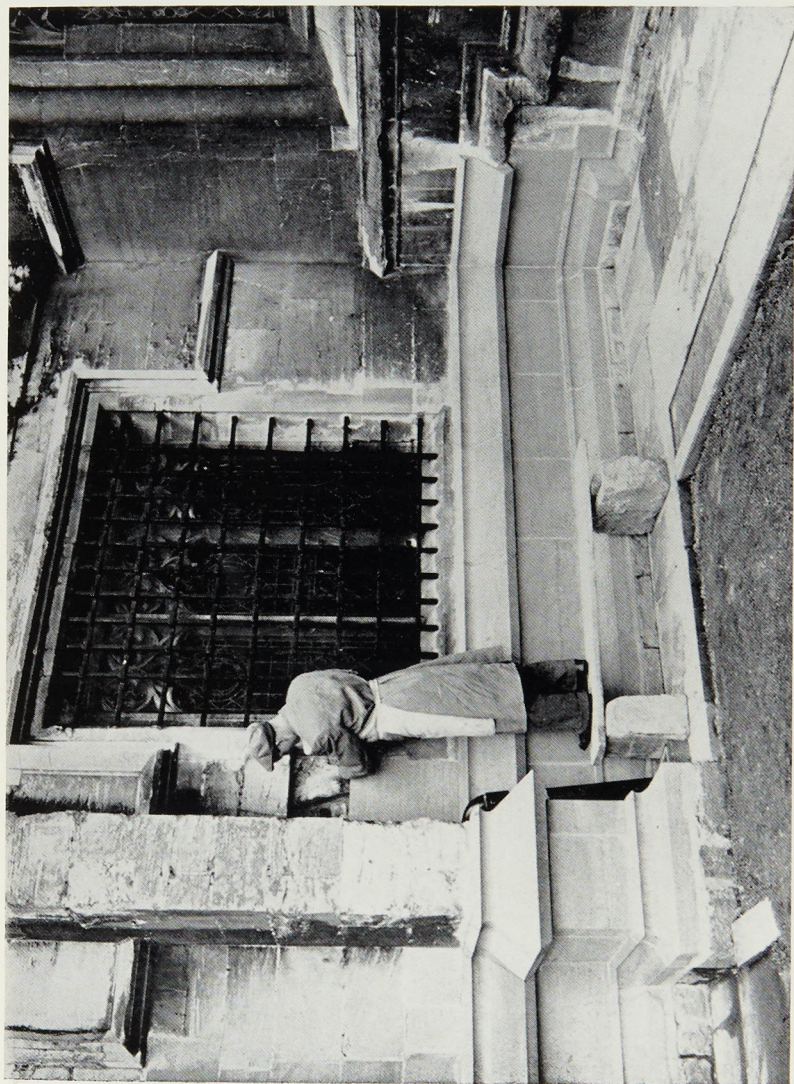


PLATE I. MR. B. A. DAVIES, THE CHAPTER'S MASON, AT WORK ON THE VESTRY WALL.



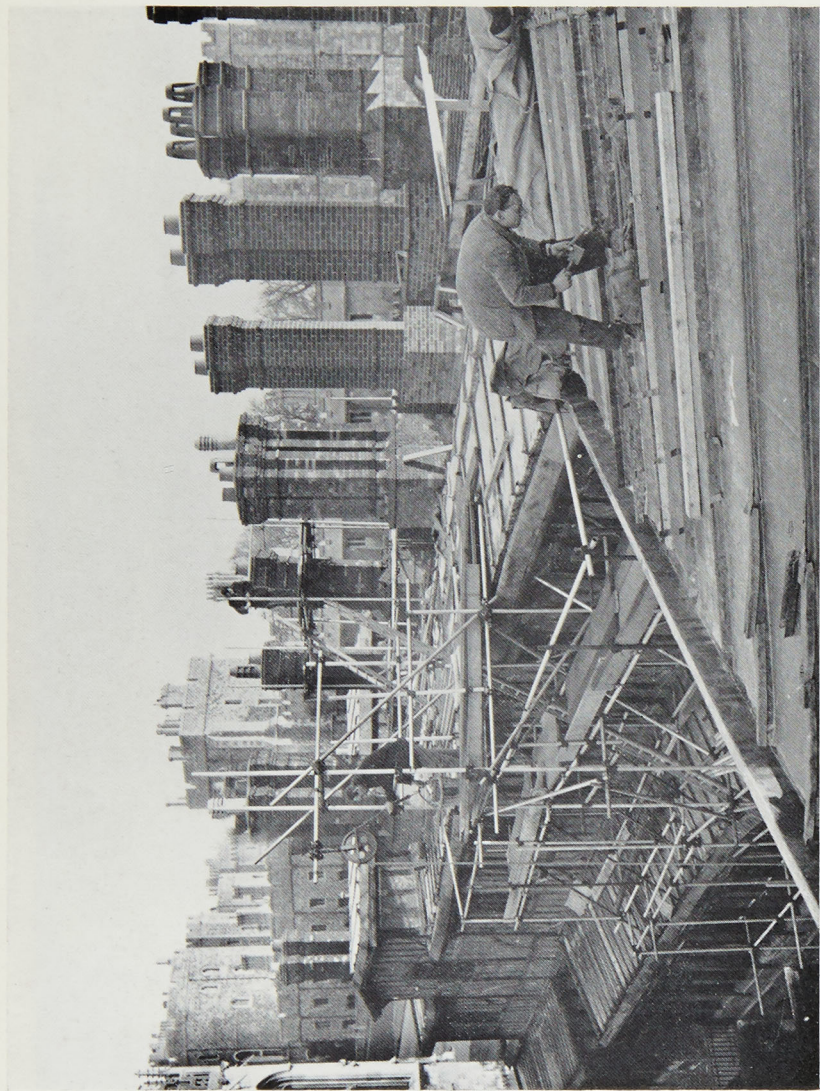


PLATE II. RESTORATION OF THE HORSESHOE CLOISTERS. 1960.





PLATE III. ST GEORGE SPEARING THE DRAGON.

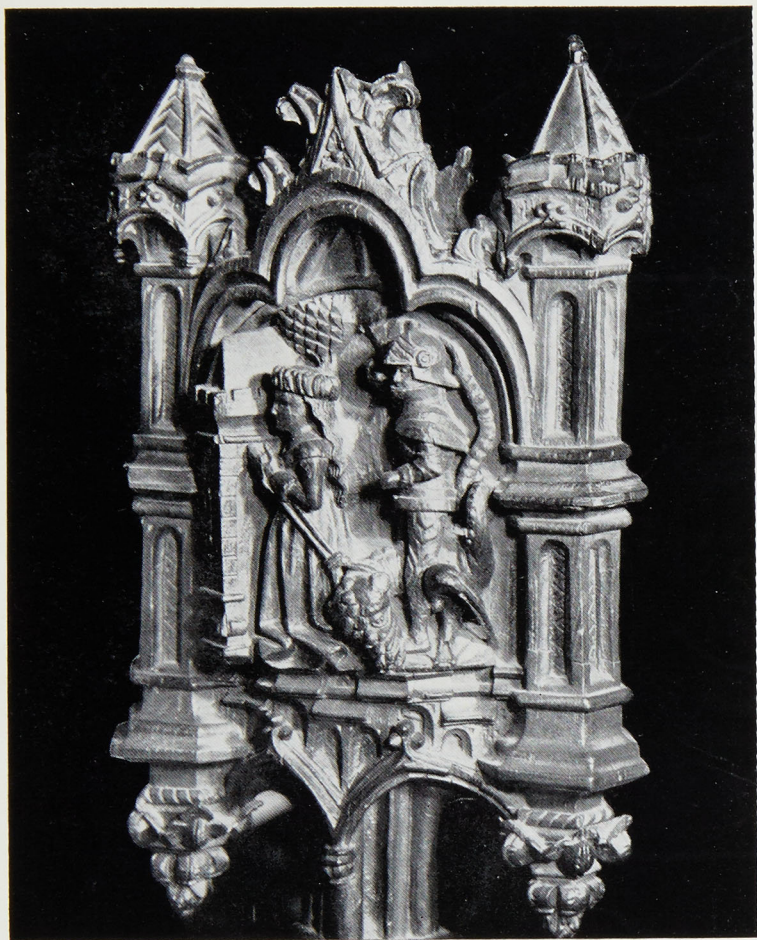


PLATE IV. THE DRAGON IS LED CAPTIVE.





PLATE V. KING HENRY VII AND ELIZABETH OF YORK, WITH ST GEORGE AND THE DRAGON



PLATE VI. THE NAVE IN 1783, BY JOHN CARTER.





PLATE VII. THE ROYAL CLOSET.



PLATE VIII. THE STAIRCASE TO THE ROYAL CLOSET.



of the royal Knights and Knights Companions in 1771. Below, as part of a carved gothic reredos, appear the cypher GR III and the date. This design being found "not to answer", Benjamin West's "Resurrection" was eventually fixed on instead, and the new window erected in 1786.<sup>1</sup>

The sacrifice of the original tracery of the east window, and the introduction of unsuitable glass, was the least happy feature of King George III's restoration of St George's, on which he himself lavished £16,000. In March 1789, when he recovered from his first attack of insanity, the Chapter presented Queen Charlotte with an Address, in which they referred to "Improvements which will Justly Intitle the present Sovereign to a distinguished place among its Founders and Benefactors". The choir having claimed all the King's interest and resources, the Dean and Canons felt constrained by his example to set the nave in order. This too had been in sorry state, as Francis Pigott, son of the former organist, made clear in the *Gentleman's Magazine* in June 1786, when he deplored the sight of this

"elegant and neglected Gothic chapel, perhaps the first in the world for beauty and splendour, but dirty, and disregarded to such a degree, as to become a nuisance to the eye, and a reproach to the sextons, who, I am told, receive daily handsome donations for shewing it, yet are regardless to the greatest degree of shame, not so much as dusting the monuments, or washing the chapel."<sup>2</sup>

The pavement, Mr. Pigott added, would be a disgrace in a barn; and he went on to express a hope that he might presently see the last of the "pews heretofore used in the sermon time". He meant the box pews under the organ loft, appropriated to the royal family, who, in the days when the sermon was preached in the nave, moved out of the choir and into the pews to listen to it. They faced westward, as shown in Hollar's engraving in Ashmole's *Order of the Garter* (1672), and thus afforded Their Majesties constant surveillance of the rest of the congregation, and the rest of the congregation equally constant surveillance of Their Majesties. Mr. Pigott had his wish: King George III showed no eagerness to retain these outmoded furnishings, which went when the modern organ loft of Coade stone was built in 1789.

In August 1776 the King and Queen and their elder children attended St George's for the first time as a family party. The procedure was faithfully noted in the Chapter Act Book. They walked from Queen's Lodge to the South Door, where the Dean and Canons, and the Military Knights, awaited them. The King sat in his stall, then, as now, occupied in the Sovereign's absence by the Dean. George Prince of Wales and the twelve-year-old Prince Frederick, Bishop of Osnaburgh, later Duke of York, both Knights of the Garter, were in theirs. The Governor of the Castle, George Duke of

<sup>1</sup> Illustrated in Plate V of the *Report* for 1958; see also the references on pp. 19-21 of the same *Report*.

<sup>2</sup> See Plate VI above which shows John Carter's drawing of the Nave as it was in 1783.

Montagu, who was also the Princes' governor, sat in his. None of them, added the Chapter Clerk naïvely, wore his robes.

#### THE ROYAL CLOSET

The ceremonial observed on this occasion established no precedent, for the King's first step, when he established a home at Windsor, was to provide himself with a family pew. He had no further to seek than the Queen's Closet overlooking the altar, originally built as King Edward IV's chantry chapel. King Henry VIII had constructed the beautiful carved oriel window to enable his first Queen, Catherine of Aragon, to watch the ceremonies of the Order of the Garter, and royal ladies had continued to use it for that purpose. Here King George III could fulfil the role he enjoyed most: that of an English gentleman surrounded by his family. His preference accords with all that one knows of his devotional life. Its steadfastness is suggested in Queen Charlotte's diary, a factual record written in little green paper-covered notebooks, some of which are preserved in the Royal Library. "The King went to Early Prayers", so the weekday entry often begins. A little before eight o'clock he and the Queen would cross the road from Queen's Lodge—it was the public road leading from Castle Hill over the Little Park to Datchet Ferry—to the private chapel. This was not the present domestic chapel in the Upper Ward, but the one illustrated in Pyne's *Royal Residences* in 1819, occupying the west end of St George's Hall, and still elaborate with the decorations done by Verrio and Grinling Gibbons for King Charles II. To avoid confusion, since it too bore the name "St George's Chapel", the King's Royal Free Chapel was commonly called "the Cathedral". This was the term Queen Charlotte used in making her Sunday entries. The royal family always began Sunday by attending early prayers in the Upper Ward, and then, at 10.15, walked to "the Cathedral", where the service was lengthy—the Queen usually records that they returned home about one o'clock.

The Royal Closet still keeps the atmosphere of those well-regulated Sundays (see Plate VII). An elaborately carved canopy defines the half-circle in which the royal family sat, and the King's crowned cypher, some two feet high, gracefully surmounts the inner surface of the oriel. Both were the work of Henry Emlyn in 1782. At the same time he introduced the "gothic" wainscoting, described in the Windsor guide books published by Charles Knight's father as being "neatly painted in imitation of Norway oak".<sup>1</sup> Under Dr. Lockman's direction the glazier ornamented the windows with a miscellany of painted glass, which remains virtually the same today. Among other pieces, there are biblical scenes in softly-tinted Dutch or Swiss glass, an Elizabethan horoscope of King Edward III, and a sunflower and charming full-blown pink rose, both attributed in the guide books to Benjamin West. The furnishings of the Royal Closet were marked by an elegant simplicity: "The curtains are of

<sup>1</sup> See Appendix on "Norway Oak", pp. 27-28.



fine garter blue silk, and the chairs and stools covered with the same. On the covers of the cushions, within an oval encircled with flowers, are neatly worked the letters G.R."

"WAITING AT THE VESTRY DOOR"

In 1785 Emlyn provided easier access to the Royal Closet by building against the south wall of the Chapter Vestry a staircase with ornamental iron railings and decorated niches for lamps. (This is shown in Plate VIII.) One of the dearest pleasures of Miss Lucy Kennedy, who lived for many years in Henry III Tower, was to wait for the royal family as they descended this staircase. Miss Kennedy kept a journal, now in the Royal Library, which pleasantly portrays social life in the castle. Here is a passage which tells what happened at the foot of the stairs, and at the same time illustrates the thoughtful neighbourliness for which the King's friends loved him. In 1804 Miss Kennedy had been away from Windsor, and her return coincided with the Royal family's removal into the Castle from Queen's Lodge. They arrived from London on Friday the 2nd of November to take possession of their new apartments. On Sunday Miss Kennedy went

"to ye vestry Door, Where all the Town, Were assembled, he [the King] was most Gracious to Me, told Me, had allterd, the Hour of Prayers, the 6 winter Months, at Nine oclock, the 6 summer Month's at 8, as usual, he hoped *I approved* Endeed I do Sir, and am very glad to hear it, *Well then, you have No Excuse, and I Expect you Will Come Constantly; I Entend it Sir.*"

This door at which "all the Town" gathered is not hard to identify. Before Emlyn made his alterations, the Chapter Vestry (then the Chapter Room) was reached by a short curved passage opening out of the north-east corner of the north choir aisle: it is shown on Ashmole's plan in 1672, and, more clearly, on Batty Langley's in 1743, and the inner end is still in use as a cupboard. Emlyn introduced the present doorway, which bears carved on its stone lintel the cypher GRC of King George III and Queen Charlotte, together with a crown, Prince of Wales's feathers and roses. As the royal party left the Vestry, a few more steps brought them to the North-East Door, through which they reached the Dean's Cloister. Above this door, on the inside, may still be seen, carved in wood in high relief, the contemporary royal arms, with the French lilies in the second quarter. The lilies were not deleted until 1801, when King George III relinquished—after more than five centuries—the title of King of France.

It is clear from other references made by Miss Kennedy, and also by Mrs. Delany, who speaks of meeting the King and Queen in the Cloister, that to wait at the vestry door was a social convention. In 1794, when about to pay her sister, Lady Grey Cooper, a visit, Miss Kennedy went there to take leave. Another time, she was much agitated because her maid had caused an incorrect message to be conveyed to Queen Charlotte; but fortunately it was Sunday, and away went Miss Kennedy to the vestry door to curtsy and

explain matters to the complaisant Queen. The custom had its parallel in the Upper Ward. On royal birthdays, friends and members of the Royal Household joined the Family at prayers in the private chapel, and then gathered at the foot of the Grand Staircase to pay their respects. Fanny Burney mentions that this conclave was known as the Staircase Drawing Room.

#### CHARLES KNIGHT'S REMINISCENCES

Apart from a reference to the preacher, neither Queen Charlotte nor Miss Kennedy had anything further to say about St George's. It was left to young Charles Knight, stationed by the iron gates of the south choir aisle, to register the effect of the cathedral service, "always exquisitely performed". There he stood on Sundays because the choir was full, but on weekdays, when few besides official worshippers heeded the chapel bell, a good-natured virger would show him into a stall, where he was able to observe what the royal family in their aerie probably never saw: the choirboys modelling hideous figures out of the ends of their wax candles as they knelt in apparent prayer. In St George's, as in the King's palace, candles were perquisites. Even on winter evenings, the instant the benediction was pronounced, virgers and choirboys alike scrambled to blow out the lights, leaving the congregation in darkness. This was not their only lapse from grace. A Chapter Minute of 22nd December, 1795, shows that they had been scolded for asking for Christmas boxes "from different families in the Town and Castle for delivering the Anthem books during divine Service". The head boy, it is to be hoped, did not identify himself with this practice: it was his privilege to hand an anthem book to his Sovereign.

The years had moved on since the royal family first settled at Windsor, and Knight, when he wrote his memoirs, was re-living the period of Napoleon's threatened invasion. An excited militarism had taken possession of the little market town, which woke on Sundays to the prospect of martial music and parading troops. The King walked as usual to St George's, halting in the Quadrangle to review the Royal Horse Guards and his own favourite Stafford Militia, and then again in the Lower Ward, where the Windsor volunteers were drawn up near the Moat Garden wall. He knew all the local tradesmen who held commissions in this company, greeted them with affable nods, and then, since the Chapel bell was tolling and he made a point of punctuality, strode on to join his family, a portly figure in the regimentals of a captain of the Blues, with cocked hat and heavy jack-boots.

Knight, who was born in 1791 in one of the old houses bordering the Castle ditch, and spent his boyhood's leisure in park or precincts, missed nothing of those memorable Sundays:

"Great was the crowd to see the king and his family return from chapel; for by this time London had poured forth its chaises and one, and the astonished inmates of Cheapside and St Mary Axe were elbowing each other to see how a monarch smiled."

These were the first of a growing press of sightseers that by evening



thronged the Terraces. "Great Crowds, all the Nobility and Ginty of the Neighbourhood", recorded old Miss Kennedy happily. The sight had dazzled Dorothy Wordsworth when she stayed with her uncle, Canon Cookson, in 1792: "I could scarcely persuade myself of the reality of the scene—I fancied myself treading upon fairy-ground"; and the illusion was intensified when the King actually stopped to play with her young cousins. Charles Knight, watching alertly as he listened to the regimental bands in 1804, saw the Prime Minister, Mr. Pitt himself, waiting for half an hour among the jostling crowd, until at last the King appeared. It was the royal custom to listen after dinner on Sundays to a concert of sacred music, before descending at about seven o'clock to mingle with the company. On special occasions, such as a royal birthday, an oratorio was sometimes performed in St George's Chapel, to the satisfaction of Miss Kennedy, who always received an invitation. She referred to one such event in her characteristically curious way: "I went . . . and I was Much, amused."

Dr. Beilby Porteus, Bishop of London, is said to have remonstrated with the King about the "Windsor Terraces": not because they were the known venue of clergy seeking preferment, but because the Bishop militated unceasingly against all forms of Sunday enjoyment. His disapproval in this instance was the less laudable since there was then no cause to complain of empty churches. The Rev. John Stoughton recorded in 1862, on the authority of the late John Secker, Town Clerk of Windsor, that originally only one sermon was delivered at the Parish Church on a Sunday. It was given alternately in the morning and the afternoon, and on those Sundays when there was none at matins, the congregation, their prayers done, stepped up to St George's to hear it there. This caused disturbance, which perhaps accounted for the Chapter's decision in 1785 to hang up notices requesting "all Persons to forbear walking and talking aloud in the Isle's of this Church during Divine Service". The King, ever sensitive on points of religious decorum, repaired the mischief by allowing £50 a year for a sermon to be preached in the Parish Church every Sunday morning.

This appetite for pious discourse was a leading characteristic of Georgian congregations, to whom the modern taste for short sermons would probably have seemed almost indecent. Fanny Burney, on the Christmas morning of 1786, listened to two, and that without leaving St George's. Miss Peggy Planta, the Swiss lady who taught English to the royal children, was with her, and together they sat through two complete services.

"The first concluded with a sermon by Dr. Wilson<sup>1</sup>, one of the canons; after which we received the sacrament from Dr. Lockman, senior canon, and Mr. Majendie<sup>2</sup>; and then returning to our

<sup>1</sup> The Rev. Edward Wilson, Canon from 1784 until his death in 1804, and Rector of Binfield, Berkshire.

<sup>2</sup> Dr. John James Majendie, Canon of Windsor from 1774 until his death in 1783. He was Instructor to Queen Charlotte in the English language, and formerly Tutor to George Prince of Wales, and Frederick Duke of York.

seats, stayed on, after the communion service was over, till the arrival of the Royal Family, when the prayers, read by Mr. Fisher<sup>1</sup>, began again, and were ended with a sermon by the Bishop of Worcester<sup>2</sup>; after which everybody left the Chapel except the Royal Family, of whom the King, Queen, Princess Royal and Princess Augusta remained to take the sacrament."

A more compulsive agent than Bishop Porteus stamped out the happy Sundays of spiritual combined with social refreshment. The last decade of the King's life, from 1810 to 1820, which he passed, blind and insane, in his suite overlooking the North Terrace, brought a reversal of the friendly intercourse between Town and Castle, and between St George's Chapel and the Upper Ward. Those tragic years dated from the death in 1810 of his youngest daughter, Princess Amelia. Desirous that the Chapel he had learned to love should be his dynastic tomb, he had had the royal vault hollowed out of the dry chalk beneath. It had been completed only a year earlier, and now the first to be laid there was this child of his heart. Her interment took place on a November evening. Miss Kennedy, lacking health and spirits to enter St George's, watched the procession slowly moving under the flaring torches, and then went home to record, with streaming eyes and shaking hand, that "it was all very fine", and the coffin had been sunk in the grave—"a new invention, first used at Lord Nelson's funeral".

*(To be concluded. A bibliography will be printed at the end of Part 2.)*

<sup>1</sup> Dr. John Fisher, Canon of Windsor from 1786 until 1803. Later Bishop of Salisbury.

<sup>2</sup> Dr. Richard Hurd, Clerk of the Closet to King George III and formerly Preceptor to the Prince of Wales and the Duke of York.



# APPENDIX: THE "NORWAY OAK" IN THE ROYAL CLOSET

(see p. 22 above)

With the exception of a few oak panels, which probably represent later repair work, the wainscoting is made of pine, with "gothic" mouldings sometimes in wood and sometimes in plaster. The semi-circular canopy introduced by Emlyn is also of pine, and according to the Windsor guide books, was finished in the same way as the wainscoting. Both have since been stripped. The panelling still bears small red patches which may be remnants of Emlyn's priming coat. His intention in painting it "in imitation of Norway oak" was presumably to reproduce the beautiful "silver grain" effect which has been likened to the "radial strands of a spider's web." It is relevant to remember that, while the technical virtues of English oak had few rivals for shipbuilding, the species imported under the general freight terms of "Baltic oak" and "Norway oak" were unequalled for ornamental use. Evelyn, in the chapter on oak in his *Discourse of Forest Trees*, ed. 1671, speaks of the fine grain of Norway timber.

The finish of the Royal Closet was an instance of the simulation of natural figure by pigmentation, of which an early example is a set of panels decorated soon after 1600, from Hyde Abbey House, Winchester, and now in the Victoria and Albert Museum. Pinewood panelling at Dunsland House, North Devon, reconstructed about 1690 by Arscott Bickford, was coloured to simulate walnut-tree wood and burr-walnut veneer (A. Oswald in *Country Life*, 14th July, 1960, figs. 5-6). In the nineteenth century, mahogany was imitated.

I am indebted to Mr. H. E. Pratt, Clerk of Works at St George's Chapel, for information about the woodwork of the Royal Closet, and to Mr. W. A. Thorpe, F.S.A., Deputy Keeper of the Department of Woodwork at the Victoria and Albert Museum, for elucidation of the term "Norway oak" and for details of the use of wood figuring. Mr. Thorpe has also kindly provided the following comment on Knight's reference:

"Norway" has been for many centuries a name to conjure with at Windsor in conversion matters<sup>1</sup>. Instances from the Pipe Rolls, relating to Windsor Castle, include 3,000 Norway boards. These, with 50 great boards for making "tables", were conveyed in 1252 to Windsor from London for £19 4s. 6d. In 1252 also 2,000 Norway boards and 1,000 laths were sent at demand of the Royal Master Carpenter. In 1260 the King's Carpenter required 1,000 boards for "waynescoting" of certain of the King's rooms at Windsor Castle, and 500 "Estrich bordes", i.e. from the "Eastern Reichs" (Prussia, Norway and the other Baltic countries). These conversions, especially the "waynescoting", certainly included oak. It is difficult to believe that, at the time of

<sup>1</sup> i.e. the reduction of timber from its rough state (in this context, for panelling and other domestic uses).

the "Gothick" revival, the traditional prestige of this "Norway" name meant nothing to this Windsor bookseller."

The stripping of the pinewood may have been done as part of the work described by Thomas Willement in his *Account of the Restoration of the Chapel of St George, Windsor*, in 1844. Willement records on p. 13 that the outside of the oriel had been painted to represent stone "though the style of its sculpture clearly shewed that the material was wood. This has now been restored to its original state . . . The oil painting having so deeply penetrated the grain of the oak that the original tint could not be recovered, it became necessary to add some colour and gilding to relieve the heaviness of so large a mass of dark colour: this has been effected by emblazoning on the lower panels the rose and portcullis, the badges of King Henry VIII, with his arms and motto, 'Dieu et mon droit'; the pomegranate and bundle of arms, with the arms of Queen Katharine of Arragon, and her motto, 'Tanta monta'. The heraldic beasts which climb the roof of the closet, the antelope, greyhound, lion, and dragon, have been emblazoned, and the smaller ornaments 'parcel-gilt'." Willement's description is still applicable to the outside of the oriel window. The inside appears to have been left untouched by Emlyn.



# HISTORICAL MONOGRAPHS RELATING TO ST GEORGE'S CHAPEL

- Vol. 1. *The Knights of the Garter, 1348-1939, with a complete list of the Stall Plates in St George's Chapel*, by the Rev. E. H. Fellowes, C.H., M.V.O., Mus.Doc. Price 21s.
- Vol. 2. *The Plate of St George's Chapel, Windsor Castle*, by E. Alfred Jones, M.A., F.S.A. Price 21s.
- Vol. 3. *Organists and Masters of the Choristers of St George's Chapel in Windsor Castle*, by the Rev. E. H. Fellowes. Price 21s.
- Vol. 4. *The Military Knights of Windsor, 1352-1944*, by the Rev. E. H. Fellowes. Price 21s.
- Vol. 5. *The Vicars or Minor Canons of His Majesty's Free Chapel of St George in Windsor Castle*, by the Rev. E. H. Fellowes. Price 21s.
- Vol. 6. *St George's Chapel, Windsor, 1348-1416, A Study in early Collegiate Administration*, by A. K. B. Roberts, B.A., Ph.D. Price 21s.
- Vol. 7. *The Inventories of St George's Chapel, Windsor Castle, 1384-1667*, by Maurice F. Bond, O.B.E., M.A., F.S.A. Price 21s.
- Vol. 8. *Fasti Wyndesorienses: The Deans and Canons of St George's Chapel*, by S. L. Ollard, D.Litt., F.S.A. Price 21s.
- Vol. 9. *The Woodwork of the Choir*, by M. R. James, O.M., Litt.D. Price 10s.
- Vol. 10. *The Baptism, Marriage and Burial Registers of St George's Chapel, Windsor*, by the Rev. E. H. Fellowes and Elisabeth R. Poyser, M.A., M.Litt. Price 25s.
- Vol. 11. *The Manuscripts of St George's Chapel*, by J. N. Dalton, K.C.V.O., C.M.G., LL.D., F.S.A. Price 4 guineas.
- Vol. 12. *The Monuments of St George's Chapel*, by Shelagh M. Bond, M.A., F.R.Hist.S. Price 25s.

## *In preparation:*

- Vol. 13. *Windsor Chapter Acts, 1595-1675*, by Maurice and Shelagh Bond.

A leaflet has been prepared and will be on sale by the date of the Annual General Meeting, which supplements the *Knights of the Garter, 1348-1939*. It lists all Knights of the Order, 1939-1960, and will be supplied free of charge to all future purchasers of *The Knights of the Garter*. It may be obtained by others for 1/- (1/3, post free), from Messrs. Oxley and Son (Windsor) Ltd.

NOTE: VOLUMES IN THE ABOVE SERIES MAY BE PURCHASED BY MEMBERS OF THE SOCIETY OF THE FRIENDS AND DESCENDANTS FROM MESSRS OXLEY AND SON (WINDSOR) LTD., 4 HIGH STREET, WINDSOR, AT A REDUCTION OF 25 PER CENT OF THE PRICES LISTED ABOVE.

## 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 24 The Cloisters, 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.



## LIST OF NEW MEMBERS, 1960

### VICE-PRESIDENTS

The Viscount Slim, K.G.                      The Earl of Radnor, K.G.  
The Duke of Northumberland, K.G.        The Lord Digby, K.G.

### FRIENDS OF ST GEORGE'S

Aarons, Capt. D. S., M.C.	Harrison, F.
Albon, C. S.	Heasman, Rev. F. R.
Allen, Mrs. Horatio C.	Hindle, L.
Arnold, Mrs. E.	Hindle, Mrs. L.
Atkinson, C. A. P.	Hipkins, Miss R. E. M.
Atkinson, Mrs. C. A. P.	Hodgson, H.
Bannatine, Mrs. A. P.	Hood, Mrs. B.
Beeching, Miss M. L.	Hopkinson, H.
Bennett, H. G.	Ineson, D. G.
Bennett, Mrs. H. G.	Ineson, Mrs. D. G.
Blamires, E.	*Jaffe, Dr. H.
Blathwayt, Rev. L. D., M.A.	†Jaffe, Mrs. H.
Bolton, F. J. P.	Jarrett, M. F.
Bolton, Mrs. F. J. P.	Jarrett, Miss R. E.
Booker, W. R.	Jones, Edgar G., B.E.M.
*Bookless, J. R. M. S.	Kirby, Miss I. M. F.
Booth, D.	†Kirkpatrick, Forrest H.
Border, R. G.	Larter, Miss E. M.
Brainerd, W.	Laycock, Peter L.
*Brennan, Mrs. F. M.	McDonagh-Truss, A. L. D.
Briggs, H.	*McKee, Mrs. Bianca
Briggs, Mrs. H.	McWilliam, C. C.
Broadbent, P. G.	Martin, Martyn
Bromham, Rev. A.	Martin, Mrs. M.
Bunker, W. E. B.	*Mason, Mrs. J.
Buston, Mrs. G.	Massey, Miss Beryl
Butterfield, R.	Mathers, W. R.
*Carey, E.	Matthew, Mrs. K. J.
†Carter, Major G. E., R.A.S.C.	*Maynard, Lt.-Col. Alister, M.B.E.
Chorlton, K. H.	Maxwell, David
Clough, K.	Maxwell, Mrs. David
†Combridge, D. L.	Meynell, Frederick
Cooksey, Mrs. N.	Mitchell, A. W.
Cooper, T.	*Murnane, Mrs. M.
Daniel, R. F.	Murray, Master Roger
Daniel, Mrs. R. F.	Neill, John
d'Arcy-Clarke, Mrs. E.	Neumann-Rogers, F.
Dawbarn, Mrs. E. Proctor	*Newbury, Robert E., M.A.
Dearden, G.	Newnham, G. W.
Delmar-Morgan, Mrs. E. L.	Nicholls, Miss D. E. A.
Demaine, G. G.	Nourse, Mrs. John
Dent, Miss M. E.	Overin, C. W.
*Dimont, Miss E.	*Packe, Anthony H.
Donaldson, Rev. J. C.	Parker, Miss M.
Drake, J.	Parsons, Miss Grace A.
Ellison, F.	Parsons, Miss Lily
Ellison, Mrs. F.	Pawson, F. S.
Evans, Miss P.	Pawson, Mrs. F. S.
Fearis, Mrs. W. F.	Perkins, Howard Grenville
†Fellowes-Brown, Rev. E. J.	Perkins, Mrs. H. G.
Fenton, J. H.	Phillips, Edward L.
Fewtrell, F. E. S.	*Pimblett, Miss I. E.
Gibbings, Mrs. E. B.	Platt, W. T.
Goodwin, P. N.	Popper, H. G.
Griffith, Rev. L.	Popper, Mrs. H. G.

Porter, Mrs. T.	Smales, J. W.
Preston, H. J.	Smart, E. E.
Priestly, B.	Smith, F.
Priestly, Mrs. B.	†Smith, H. Clifford
Prior, Rev. Cyril	Smith, Miss Maude
Pulteney, Lady	Spence, R. T.
Purrier, Reginald A.	Stilwell, Miss M. Joan
†Pye, Herbert John	†Stone, T. W.
Rampton, J. L.	Taberner, Mrs. E.
Rome, Miss Elizabeth	*Talbot-Insoll, J. W.
Saddington, Le Chevalier	Thomas, C. K.
Sampson, Peter V.	Thomas, Stephen G.
Sampson, Mrs. P. V.	Thompson, C. G. H.
Sampson, Mrs. H. V.	Toole, Mrs. C. V.
Sawyer, M. V.	†Webb, Frederick Henry
Seccombe, Mrs. M.	†Webb, William Edward
Seymour, Mrs. I. E.	West, Mrs. L.
Shere, Mrs. S.	Wilde, F.
*Simpson, G. G.	Wilde, Mrs. F.
*Simpson, Mrs. G. G.	Williams, W. F.

#### DESCENDANTS OF THE KNIGHTS OF THE GARTER

Beatson, Michael F. F.	Macleod, Mrs. Michael
Cordle, Mrs. John	Marescaux de Saubruit, Cmdr.
Danvers, Mrs. I. I.	Geoffrey, R.N.
Fairfax-Lucy, Edmund	*Maynard, Mrs. A.
*Fortescue, The Earl, M.C.	Oram, Miss G. Mary
†Howard, Mrs. H. Denny	†Proctor, Mrs. Nina Gregory
Ingleheart, Mrs. Austin S., Jr.	Royle, Miss Daphne
Kingsbury, W. F. G.	Savage, Mrs. Bernard
†Knorr, Mrs. H. A.	Westwood, Mrs. F. H.
*Long, Herbert R.	Yates, Mrs. R. M.
Long, Le Chevalier Charles	zur Lippe, H. S. H. Ernst August

#### Members who have now become Life Members of the Society

Baynes, Miss E. M.	Mant, Lady
Hartley, R. C. ( <i>Hon. Life Member</i> )	Sampson, H. V.

† Life member.

\* Subscriber under covenant.



## 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 Cloister.  
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.  
Installation of an air conditioning system in the Chapter Library.

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## 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, 1960**

**CAPITAL ACCOUNT**

RECEIPTS		
	£	s. d.
Balance at 1st January, 1960	1,264	17 3
Life Membership Fees and Donations	205	3 2
Sale of <i>Romance of St. George's</i>	584	18 0
Interest from Deposit Accounts	41	8 2
	<b>£2,096</b>	<b>6 7</b>

**PAYMENTS**

Balance at 31st December, 1960:		
	£	s. d.
On Deposit with Thames Valley Trustee Savings Bank	...	9 6 6
At Bank on Deposit Accounts	...	1,208 14 7
At Bank on Current Account	...	878 5 6
	<b>£2,096</b>	<b>6 7</b>

**GENERAL ACCOUNT**

	£	s. d.
Balance at 1st January, 1960	1,172	14 0
Subscriptions	1,001	7 10
Gifts	226	7 2
Legacy	50	0 0
Sales of Badges	25	0 0
Income Tax recovered in respect of subscriptions received net	187	5 9
Sale of Publications	205	11 3
Sundry Receipts	23	18 8
	<b>1,719</b>	<b>13 8</b>
Interest—5% Defence Bonds	97	10 11
3½% War Loan	12	5 0
3½% Savings Bonds	16	0 0
3½% Defence Bonds	45	0 0
Post Office Savings Bank	27	2 6
Bank Deposit	5	10 3
	<b>193</b>	<b>8 8</b>
	<b>£3,085</b>	<b>16 4</b>

	£	s. d.
Re-hanging Iron Gates to North-East Door	...	8 10 0
Assistant Secretary	...	118 7 0
Printing and Stationery	...	316 14 9
Postages	...	57 8 0
Office Expenses and Clerical Assistance	...	81 12 0
Sundries	...	161 10 3
	<b>744</b>	<b>2 0</b>

Balance at 31st December, 1960:		
	£	s. d.
On Deposit with the Post Office Savings Bank	1,112	6 2
At Bank on Deposit Account	755	10 3
At Bank on Current Account	467	7 10
In Hand	6	10 1
	<b>2,341</b>	<b>14 4</b>
	<b>£3,085</b>	<b>16 4</b>

NOTE: On the 31st December, 1960, the Society held the following investments:  
Market Value at 31st Dec., 1960

On Capital Account:		
	£	s. d.
£1,500 5% Defence Bonds	1,500	0 0
£350 3½% War Loan	207	7 6
£100 3½% Savings Bonds 1955/65	90	0 0
£100 3½% Savings Bonds 1960/70	78	11 3
£1,000 4½% Defence Bonds	1,000	0 0
	<b>£2,875</b>	<b>18 9</b>

On General Account:		
	£	s. d.
£500 5% Defence Bonds	500	0 0
Stock of "Romance of St. George's", at cost	903	3 6

(Signed) C. V. TOOLE,  
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.,  
Honorary Auditors.

24th January, 1961.



# THE BANNERS OF THE KNIGHTS AND LADIES OF THE GARTER

*The Banners hang in the Choir in the following order:*

## HIGH ALTAR

### *North Side*

The Lord Middleton  
The Earl Stanhope  
The Viscount Slim  
The Duke of Northumberland  
Sir Winston Churchill  
The Earl of Iveagh  
The Earl of Scarbrough  
The Duke of Portland  
The Marquess of Salisbury  
The Earl Attlee  
The Marquess of Zetland  
The Lord Digby

### *South Side*

The Duke of Wellington  
The Duke of Norfolk  
Sir Anthony Eden  
The Viscount Portal  
The Viscount Alanbrooke  
The Lord Ismay  
The Lord Harlech  
The Lord Cranworth  
The Viscount Montgomery  
The Earl Mountbatten  
The Duke of Beaufort  
The Earl Alexander of Tunis

—  
Princess Wilhelmina of the  
Netherlands  
King Gustaf of Sweden  
Queen Juliana of the Netherlands

—  
Prince Paul of Yugoslavia  
King Leopold of the Belgians  
The Emperor of Ethiopia  
King Frederick of Denmark

The Duke of Windsor  
The Queen Mother

H.M. The Queen  
The Duke of Edinburgh  
The Duke of Gloucester

## SCREEN

*Note that the banners of some Knights have not yet been hung.*

---

\_\_\_\_\_



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",  
24 THE CLOISTERS, WINDSOR CASTLE.

*For Bank Order see overleaf.*

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

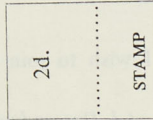
**BANK ORDER**

(Kindly return to the Hon. Secretary, 24 The Cloisters, 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.

Signature .....



Date.....



# The Society of the Friends of St George's

*with which is amalgamated*

## The Association of the Descendants of

### The Knights of the Garter

24 THE CLOISTERS, 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 "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 7/9 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	6	4	16	4
1 0 0	12	6	1 12	6
2 0 0	1	5 2	3	5 2

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.....

*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)

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