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THE CHAPELS ROYAL OF BRITAIN.

V. THE CHAPEL ROYAL OF ST. JAMES'S, LONDON.

By J. CRESSWELL ROSCAMP, M.E.

THE Authority "given at our Court of St. James's is acknowledged in the remoter corners of the globe, and over a wider surface, and by infinitely larger masses of subjects than that of any sovereignty that has ever existed." Originally the Palace itself was a hospital for the reception of "fourteen leprous maidens," who were to live "chastely and honestly in divine service," and it was under the visitorial rights of the Abbot of St. Peter's, Westminster. Constant disputes between the convent and the Abbey, however, brought its use as a convent to an end in 1450, when Henry VI granted it to his College at Eton and it was held by them until the reign of Henry VIII, who exchanged it for two manors. The hospital inmates were pensioned off, and their houses pulled down and rebuilt and converted into a Royal residence for hunting, the lands around being formed into a deer park. Additions and alterations were made by several of the succeeding Monarchs considerably altering the external aspect, but the beautiful clock tower and gateway, the Chapel Royal, and much of the interior remain from that date. Queen Mary I resided there frequently and on November 17, 1558 died there, her body resting in the Chapel till it was conveyed to Westminster Abbey for interment.

The Chapel is only small in size, but it is rich in associations, for some of the most impressive and solemn incidents connected with English history have taken place therein. It is sixty-two feet long and is somewhat plain, though the ceiling is certainly extremely rich and handsome. Supposed by many to be the work of Holbein, the ceiling, which is flat, is covered with a panelled diaper as it were, richly coloured in pattern with the ground blue and ribs of wood gilt with ornamental foliage of green and embellished with many coats of arms in proper blazonry. The roof above is solid copper in place of the usual lead. On the ground floor there are also an ante chapel and four vestries, while the upper floor contains five galleries, namely, the Royal Closet, the Peereses', the Household's, and the Strangers' galleries and the organ loft. The east end is practically made up of

glass, the original window having been enlarged on the two occasions of Her late Majesty Queen Victoria's and later the Princess Royal's weddings.

Queen Elizabeth stayed but little here, apparently preferring the Palaces at Whitehall and Greenwich, and, from the number of Inns claiming to have been patronized by Her Majesty, she must have spent most of her time moving about the country. In King James reign, the Palace was assigned to his accomplished and popular son, the handsome Henry Frederick Prince of Wales, who during his occupancy kept boxes wherein any who swore in his presence had to deposit a fine which was thereafter given to the poor. During the Commonwealth the Palace was chiefly used as a barracks, and it was not much used again by Royalty till the reign of Queen Anne, though it was here that Charles I slept the night before he was beheaded, walking across St. James's Park the next morning to Whitehall. Queen Anne had spent much of her time here as a girl, and continued to use it as her residence when she succeeded to the throne.

At this time the Chapel was the most fashionable resort on Sundays, and there are several somewhat amusing incidents recorded in connexion with it worthy of note. Lady Mary Montagu in one of her letters remarks, "I confess I remember to have dressed for St. James's Chapel with the same thoughts your daughters will have at the opera." Dean Sheppard, in his interesting work, tells another story of a certain leader of society going to the Chapel with her daughter rather late one Sunday, and being quite unable to find a seat, at length turned to her daughter with the remark "Come away, Louisa, at any rate we have done the civil thing." In 1700 Bishop Burnet preferred a complaint to Princess Anne, the future Queen, of the "sighing and ogling" that went on in the Chapel Royal between the Court beaux and belles, and begged that the pews should be raised and made into closets so that they could not see one another, a request that was ultimately complied with. This unpopular change led to the following amusing lines, attributed to the famous General Lord Peterborough.

"When Burnet perceived that the beautiful dames
Who flocked to the Chapel of holy St. James,
On their lovers alone their kind looks did bestow,
And smiled not at him when he bellowed below,

- To the Princess he went
 With pious intent
 This dangerous ill in the church to prevent.
 'O Madam,' he said, 'our religion is lost
 If the ladies thus ogle the Knights of the Toast.
- "Your Highness observes how I labour and sweat
 Their affections to raise and attentions to get;
 And sure, when I preach, all the world will agree
 That their eyes and their ears should be pointed at me.
 But now I can find
 No beauty so kind
 My parts to regard or my person to mind;
 Nay, I scarce have the sight of one feminine face
 But those of old Oxford or ugly Arglass.
- "Those sorrowful matrons, with hearts full of rugh
 Repent for the manifold sins of their youth;
 The rest with their tattle my harmony spoil,
 And Burlington, Anglesey, Kingston and Boyle
 Their minds entertain
 With fancies profane,
 That not even at Church their tongues they refrain;
 Even Henningham's shape their glances entice
 And rather than me they will ogle the Vice!!
- "The practices, Madam, my preaching disgrace;
 Shall laymen enjoy the just rights of my place?
 Then all may lament my condition so hard,
 Who thrash in the pulpit without a reward.
 Therefore, pray condescend
 Such disorders to mend,
 And to the ripe vineyard the labourers send
 To build up the seats, that the beauties may see
 The face of no bawling pretender but me."
- "The Princess, by the man's importunity prest,
 Though she laughed at his reasons, allowed his request:
 And now Britain's nymphs, in a Protestant reign
 Are boxed up at prayers like the virgins in Spain."

Another complaint of the conduct of the Royal worshippers took place when Queen Caroline, the wife of George II asked the celebrated William Whiston (the translator of Josephus) what was the greatest thing that people found fault with her about, and he replied, "talking in Chapel." The Queen promised to remedy this fault and inquired what else there was wrong about her conduct, but Whiston said "When your Majesty has amended this, I'll tell you the next."

The rules to be observed by those attending the Chapel were very strict in the bygone days, and some of them were distinctly humorous. No man was allowed "to presume to wayte upon us

to the Chappell in bottes and spurs," and "when we are present no man shall presume to put on his hat at the sermon, but those which are in the Stalles upon the left hand, which are Noblemen or Councillors, or the Deane of the Chappell."

It was in this Chapel that William of Orange took the Holy Communion in token of his adherence to the Church of England. And his marriage to the young Princess Mary, daughter of James II took place here also, and though very much against her will at the time on account of her infatuation for a young Scots lord, it turned out so exceptionally happy for themselves and so good for the country later on. This was the first marriage recorded and took place in 1677. Among those confirmed here were Her late Gracious Majesty Queen Victoria on July 30, 1835; Caroline, Queen of Denmark, August 28, 1766; and our present Queen Mary with her brother, Prince Adolphus of Teck, on August 1, 1885.

Many of the marriages are of the utmost interest and importance, historically and otherwise. Queen Anne was married in the German or Lutheran Chapel that she built for her husband, Prince George of Denmark, on July 28, 1683, at 10 p.m., and here in the Chapel Royal the only one of all her eighteen children that survived infancy, Prince William, was baptized, and he only lived till the age of eleven, dying at Windsor. King George III was also married in the German Chapel on September 8, 1761, and the marriage was one of extreme benefit to the country and its court, for Queen Charlotte was a wonderfully good woman, prudent, careful, of good sound sense, and amiable temper and a true helpmeet to her husband. Mahon, in his history of England, says of her "To no other woman probably had the cause of good morals in England ever owed so great an obligation." George IV, selfish, unprincipled, self-indulgent, and extravagant roue that he was, though he had already gone through a form of marriage with the beautiful Mrs. Fitzherbert, which was of course illegal, was married on April 8, 1795, to the unhappy Caroline, daughter of the Duke of Brunswick-Wolfenbüttele. She was small, ill-educated, unrefined and altogether unattractive, and in the nature of things ill-suited to be the bride of a man like George IV. The marriage was so notoriously unhappy that it requires no further mention.

The next wedding that took place in the chapel was that of Queen Victoria to Prince Albert, Duke of Saxony, Prince of Coburg and

Gotha, on February 10, 1840, Her Majesty being twenty and the Prince just twenty-one. This marriage was all that could have been desired both for the country and the beloved Queen, and it was perhaps the prettiest and most perfect of them all. Their deep affection for each other never waned nor waxed dim, but grew in strength and maturity through the twenty-one years of their married life. And indeed the Prince proved a true blessing to his bride, and by his untiring devotion and labour, his conscientiousness and goodness thoroughly deserved the tributes the Queen paid him in those published letters of hers to her Uncle Leopold. The late Empress Frederick was married here on January 25, 1858.

The next wedding did not take place till our present Sovereigns, King George V and Queen Mary, were united in holy matrimony on July 6, 1893, and after over twenty-five years have passed since that event took place the Empire may feel justly glad of the outcome of it, and it is our earnest prayer as it is of all their subjects that they may be spared long to live and reign over us, in strength and prosperity and happiness.

J. CRESSWELL ROSCAMP.

JOURNAL OF THEOLOGICAL STUDIES

The Journal of Theological Studies (London: *Humphrey Milford*, 3s. 6d.) for January is a number of exceptional interest to students. The Dean of Wells criticises the early date assigned by Dom Cagin to the "Apostolic Anaphora" and incidentally throws doubt upon the second century origin of the Prayer of St. Polycarp. Like everything Dr. Armitage Robinson writes there is cogency in the argument and restraint in accepting as proved what may be severely criticized. The Rev F. J. Badcock argues that the words "Communion of saints" in the Creed refer to the sacraments. We are not convinced by his arguments even when we admit that he has marshalled them with care and skill. Dr. Stephenson gives the basis of the contention that Matthew and Luke used a Text of the Gospel by St. Mark different from any we now have. A short paper in Latin by A. Fridrichsen maintains that in 1 Cor. 13 "love" is a negative virtue and must be interpreted in a Stoic sense. As usual the Reviews are models of short discussions which combine criticism with a good account of the books with which they have to do. The entire contents represent a high level of scholarship and interest in questions of present day importance.