

2288
148
DEDICATED BY COMMAND TO THE QUEEN.

THE
BOOK OF THE COURT;

EXHIBITING THE HISTORY, DUTIES, AND PRIVILEGES OF
THE SEVERAL RANKS OF THE

ENGLISH NOBILITY AND GENTRY,

PARTICULARLY OF

THE GREAT OFFICERS OF STATE,

AND MEMBERS OF

THE ROYAL HOUSEHOLD;

INCLUDING

VARIOUS FORMS OF COURT ETIQUETTE, TABLES OF PRECEDENCY, RULES TO BE
OBSERVED AT LEVEES AND DRAWING ROOMS, &c.

ALSO AN

INTRODUCTORY ESSAY ON REGAL STATE AND CEREMONIAL, AND A FULL
ACCOUNT OF THE CORONATION CEREMONY.

BY WILLIAM J. THOMS,
FELLOW OF THE SOCIETY OF ANTIQUARIES.

SECOND EDITION.

LONDON:

HENRY G. BOHN, YORK STREET, COVENT GARDEN.

MDCCCXLIV.

S
UK
964
THO

CORONATION CEREMONIES.

SECTION VIII.

CORONATION CEREMONIES.

It had been originally intended to have treated in this Section of the present work, not merely of the Coronation Ceremonies generally, but, with reference to the approaching solemnisation of that imposing public act, to have considered more particularly the forms observed, in this country, at the Coronation of a Female Sovereign.

This intention having been anticipated by M. Planché,—whose agreeable volume,* while it does credit to the antiquarian character of its author, affords a striking proof that matters of historical research may, by a judicious mode of treatment, be made perfectly welcome to the general reader,—the Editor determined to confine himself to such illustration of the coming Coronation as was to be found in the forms observed on the accession of the last Queen Regnant to the throne of these Realms.

This resolve might have been shaken, had he realised his anticipation of discovering, among the manuscripts deposited in the Archbishopial Library at Lambeth, a Formula of the Coronation of Queen Elizabeth. But the document, which he had been led to suppose was of the nature referred to, having proved, upon further examination, to be nothing more than a transcript from a manuscript, in the Harleian Library of the British Museum, entitled, “Articles of the Queen’s Majesty’s Coronation,”† con-

* Regal Records; or a Chronicle of the Coronations of the Queens Regnant of England. By J. R. Planché, F.S.A., &c. London, 1838.

† Harleian MS., No. 6064. Lambeth MS. No. 1075 b. Though disappointed in the manuscript, the Editor’s acknowledgments are not the less due to his Grace the Lord Archbishop of Canterbury for the readiness with which he granted his permission for its examination; and to the Rev. S. R. Maitland, the librarian, for his politeness on the

sisting only of memoranda of steps to be taken preparatory to that event, did away with the necessity of altering the arrangement he had first determined upon.*

“Queens formerly,” as we are told, † “proceeded from the Tower to their Coronation, in litters of cloth of gold or white tissue, without cover or baytes, their hair dishevelled about their shoulders, with a circlet of gold on their heads, richly set with precious stones. Their kirtells of cloth of tissue and mantells of the same furred with ermine, and two palfrays clad in white damask, head and all over, down to the ground, or with some other rich coverture suitable in colour to the litter, and they bear the same. Over the Queen was carried a cloth of gold or tissue, with gilt curtains, and sometimes silver bells at the end, by sixteen Knights, disposed four and four, by turns. A palfray of estate with a side-saddle, trapped with cloth of tissue, is led after her by the Master of the Horse.

“Queens have had three and at other times four chariots following of them. The first two of red cloth of gold, the third of white, and the fourth of red satin. Every chariot being drawn by six horses longways, and open in all parts except the top.

“Betwixt the Queen’s litter and every of these chariots rode six or seven Ladies richly appareled in crimson velvet, &c., and last of all the Ladies’ Women all clad in the liverys of their Ladies.”

occasion. The library at Lambeth is now deposited in what was formerly the great hall of the Palace, which has been most beautifully fitted up for the purpose by the munificence of the present Archbishop, and is unquestionably one of the most beautiful objects of its kind in the metropolis.

* The reader who may be desirous to learn the fullest particulars extant, touching Elizabeth’s Coronation, is referred with confidence to M. Planché’s volume, to which (with the exception of the details of what takes place in the Abbey, derived from Miss Banks’s MS. in British Museum) the Editor is principally indebted for the following information relative to the Coronation of Queen Anne.

† Banks’s MS. in British Museum—No. 9297 of Addl. MSS.

But this was in those days of chivalry whose departure Burke so eloquently lamented. In the following account of the Coronation of Queen Anne, the ceremonies approach very closely those of our own practical and utilitarian time.

CORONATION PROCESSION OF QUEEN ANNE.

23rd April, 1702.

The Dean's Easle of Westminster.

The High Constable of Westminster, with his staff, in a scarlet cloak.

A Fifa.

Drums four abreast.

Drum Major.

Trumpets four a abreast.

Sergeant Trumpeter.

The Six Clerks in Chancery, in gowns of black-flowered satin, with black silk loops and tufts, two abreast.

The Closet Keeper of the Chapel Royal.

Chaplains having dignities, in scarlet and tippets, with square caps in their hands, four abreast.

Sheriffs, Aldermen, and Recorder of London, two abreast, in their scarlet gowns, those having passed the chair wearing their gold chain.

Masters in chancery, in rich gowns, two abreast.

The Queen's younger Serjeants-at-Law, in scarlet gowns, and their caps in their hands.

The Queen's Solicitor, the Queen's Attorney, in black velvet gowns.

The Queen's Ancient Sergeants.

Esquires of the Body.

Gentlemen of the Privy Chamber.

Barons of the Exchequer, and Justices of both Benches, in Judges' robes of scarlet, with their caps in their hands.

Lord Chief Baron, and Lord Chief Justice of the Common Pleas, in scarlet robes, with their collars of SS. gilt.

Master of the Rolls, in a rich gown.

Lord Chief Justice of the King's Bench, in a scarlet robe, with his collar of SS.

Children of the Choir of Westminster in surplices.

Serjeant of the Vestry, Serjeant Porter, in scarlet gown.

Children of the Chapel in scarlet mantles.

Choir of Westminster in surplices.

Groom of the Vestry.

Organ Blower.

Gentlemen of the Queen's Chapel in scarlet mantles.

Sub-Dean of the Queen's Chapel in a scarlet gown, turned up with black velvet.

Prebendaries of Westminster in surplices and rich copes.

Dean of Westminster in a rich cope.

The Master of the Jewel House in a scarlet robe.

Privy Councillors of England, not Peers, in their usual habits.

Two Pursuivants of Arms.

Baronesses in their robes, two abreast, their coronets in their hands.

Barons in their robes in like manner.

Bishops.

Two Pursuivants of Arms.

Viscountesses in their robes, two abreast, their coronets in their hands.

Viscounts in their robes, in like manner.

Two Heralds of Arms in their rich coats and collars of SS.

Countesses in their robes, two abreast, their coronets in their hands.

Earls in their robes, in like manner.

Two Heralds of Arms.

Marchionesses in their robes, two abreast, with their coronets in their hands.

Marquesses in their robes, in like manner.

Two Heralds of Arms.

Duchesses in their robes, two abreast, with their coronets in their hands.

Dukes in their robes, in like manner, except those who bear any of the Regalia.

The two Provincial Kings of Arms in their rich coats and collars of SS., and medals, with their coronets in their hands.

Lord Privy Seal.

Lord Archbishop of York.

Lord Keeper of the Great Seal, with the Purse.

Lord Archbishop of Canterbury.

Two Gentlemen of the Privy Chamber, Sir James Clarke and Jonathan Andrews, to represent the Dukes of Aquitaine and Normandy, in crimson velvet mantles, lined with miniver, powdered with ermine; each of them his cap in his hand of cloth of gold, furred and powdered with ermine.

His Royal Highness Prince George of Denmark, his train borne by his Master of the Robes.

St. Edward's Staff,

The Gold Spurs,

The Sceptre with the Cross,

borne by

by Lord

by the

the Earl of Dorset.

Viscount Longueville.

Earl of Huntingdon.

The Third Sword by the

Curtana, by the

The Pointed Sword,

Earl of Pembroke,

Earl of Kent.

by the

Lord High Admiral of England.

Earl of Derby.

The Lord Mayor of London bearing the city mace, in a gown of crimson velvet, wearing his collar and jewel.

Garter, Principal King of Arms, wearing his collar and jewel, his coronet in his hand.

The Gentleman Usher of the Black Rod, with the black rod in his hand.

The Lord Great Chamberlain in his robes, with his coronet and white staff in his hand.

The Earl Marshal of England in his robes, with his coronet and Earl Marshal's staff in his hand.

The Sword of State in the scabbard, borne by the Earl of Oxford.

The Lord High Constable of England, Duke of Bedford, in his robes, with his staff and coronet in his hand.

Sergeants at Arms.

Sergeants at Arms.

The Queen's Sceptre
with the Dove,
borne by the
Duke of Richmond.

The Patten,
by the Lord Bishop
of Sarum.

Supported by the
Bishop of Exeter.

THE CROWN,
borne by the
Duke of Devonshire,
the Lord
High Steward.

The Bible,
by the Lord Bishop
of Worcester.

THE QUEEN,
walking beneath a canopy
borne by sixteen Barons
of the Cinque Ports,* in
her royal robes of crimson
velvet, furred with ermine,
and bordered with gold
lace; on her head a circlet
of gold, wearing the great
collar and George. Her
train borne by a Duchess
in her robes, assisted by
four ladies, and the Queen's
Lord Chamberlain.

Captain of the Yeomen
of the Guard.

Captain of her Ma-
jesty's Guard.

Captain of the Band
of Gentlemen
Pensioners.

Ladies of the Bedchamber.

The Women of the Bedchamber.

Ensign and Lieutenant of the Yeomen of the Guard.

Yeomen of the Guard, four abreast.

Gentlemen Pensioners.

Gentlemen Pensioners.

* We may here point out one very remarkable circumstance regarding Queen Anne's procession from Westminster Hall to the Abbey, which is not noticed by Mr. Planché—not being mentioned in the Gazette, nor in the Heralds' draft of the procession—in which the Queen is spoken of as '*walking*,' as had been usual with former sovereigns, beneath a canopy borne by sixteen Barons of the Cinque Ports. But we find in the London Post, No. 454, of April 22 and 24, 1702, and again in the Postman, No. 960, of April 23 and 25, that Her Majesty was carried in an open chair, under a rich canopy [of yellow velvet, supported by the Barons of the Cinque Ports] from Westminster Hall to the Abbey gate, and returned to the Hall in the same manner.—See "Gentleman's Mag." June, 1838, p. 610.

We will now give the account of the Ceremony of the Coronation, from the manuscript in the British Museum, entitled—

A Formulary of that part of the Solemnity which is to be performed in the Collegiate Church of St. Peter's, Westminster, at the Coronation of

HER MAJESTY QUEEN ANNE.

23d April, 1702.

THE ENTRANCE INTO THE CHURCH.

The Queen, as soon as she enters in at the west door, is to be received with the following anthem, sung by the choir of Westminster, who, with the Dean and Prebendaries of that church, are before to fall off from the procession a little to the left side of the middle aisle, and stay there to attend the coming of Her Majesty, and then going before her to sing

ANTHEM I.—Ps. cxxii.

Ver. 1. "I was glad when they said unto me, Let us go into the house of the Lord."

Ver. 2. "Our feet shall stand within thy gates, O Jerusalem."

Ver. 4. "For thither the tribes go up, even the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

Ver. 5. "For there are set thrones of judgment, even the thrones of the house of David."

Ver. 6. "O pray for the peace of Jerusalem: they shall prosper that love thee."

Ver. 7. "Peace be within thy walls, and prosperity within thy palaces."

"Glory be to the Father, &c.

As it was in the beginning," &c.

The Queen, in the mean time, passing up through the body of the church into and through the choir, and so up the stairs to the theatre, and having passed by her throne, she, with the procession on the south side, makes her humble adorations, and then kneeling at the faldstool set for her before her chair, uses some short private prayers, and, after sitting down, (not in her throne but in her chair, before and below her throne,) there reposes herself.

THE RECOGNITION.

The Queen being so placed, the Archbishop turneth to the east part of the theatre first, and after, together with the Lord Keeper, Lord Great Chamberlain, Lord High Constable, and Earl Marshal, (Garter King-at-Arms preceding them,) goes to the other three sides of the theatre in this order, south, west, and north, and, at every of the four sides, with a loud voice speaks to the people; and the Queen in the mean time, standing up by her chair, turns and shows herself to the people, and at every of the four sides of the theatre, as the Archbishop is at every of them, and while he speaks thus to the people:

“Sirs, I here present unto you Queen Anne, undoubted Queen of this realm, whereof all you that are come this day to do your homage and service, are you willing to do the same?”

The people signify their willingness and joy by loud and repeated acclamations, all withone voice crying out,

“God save Queen Anne.”

And then the trumpet sounds. And after that the choir sings this anthem :

ANTHEM 2.—Ps. xxi.

Ver. 1. “The Queen shall rejoice in thy strength, O Lord; exceeding glad shall she be of thy salvation.”

Ver. 3. “Thou shalt prevent her with the blessings of goodness; and shalt set a crown of pure gold upon her head.”

Ver. 5. “Her honour is great in thy salvation; glory and great worship shalt thou lay upon her head.”

Ver. 6. “Thou shalt give her everlasting felicity, and make her glad with the joy of thy countenance.”

ALLELUJAH.

THE FIRST OBLATION.

While the anthem is singing, the Archbishop goeth down, and, before the altar, puts on his cope, and then goeth and standeth at the north side of the altar; and the Bishops who are to bear any part in the office do also vest themselves, and the Officers of the Wardrobe do spread carpets and cushions on the floor, and steps of the altar.

This being done, the Queen, supported by one or two Bishops, attended (as always) by the Dean of Westminster, and the Lords that carry the Regalia going before her, goes down to the altar and, kneeling down upon the steps there, makes her first oblation, which is a pall (or altar-cloth) of gold, delivered by the Master of the Great Wardrobe to the Lord Great Chamberlain, and by him to Her Majestie, and an ingot or wedge of gold of a pound weight, which the Treasurer of the Household delivers to the Lord Great Chamberlain, and he to Her Majestie, both to be received by the Archbishop standing, (in which position he is also to receive all other oblations;) the pall to be reverentially laid upon the altar, and the gold to be received into the basin, and with like reverence put upon the altar.

The Archbishop saith this prayer, the Queen still kneeling :

“O God, who dwellest in the high and holy place, with them also who are of an humble spirit, look down mercifully upon this thy servant Anne, our Queen, here humbling herself before thee at thy footstool, and graciously receive these oblations, which, in humble acknowledgment of thy sovereignty over all, and thy great bounty to her in particular, she hath now offered up to thee. Ac-

cept, we beseech thee, this her free-will offering, through Jesus Christ, our only mediator and advocate. Amen."

The Queen having thus offered and so fulfilled his commandment who said, "Thou shalt not appear before the Lord thy God empty," goes to her chair set for her on the south side of the altar, where she is to kneel at her faldstool when the Litany begins. In the mean time the Lords who carry the regalia (except those who carry the swords) come in order near to the altar, and present every one what he carries to the Archbishop, and he to the Dean of Westminster, to be placed upon the altar, and then retire to the places and seats appointed for them.

THE LITANY.

Then followeth the Litany, to be sung by two Bishops, vested in copes, and kneeling at a faldstool above the steps of the theatre on the middle of the east side thereof, the choir singing the responses to the organ, and at the end of the collect,

We humbly beseech thee, &c., shall be added by the Archbishop or one of the Bishops.

"O God, who providest for thy people by thy power, and rulest over them in love, grant unto this thy servant Anne, our Queen, the spirit of wisdom and government, that, being devoted unto thee with all her heart, she may so wisely govern this kingdom, that in her time the christian religion may continue in peace, and thy church and people in safety and prosperity, that so persevering in good works to the end, she may by thy mercy come to thy everlasting kingdom, through thy Son Jesus Christ, our Lord. The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us evermore. Amen."

THE BEGINNING OF THE COMMUNION SERVICE.

Then the Archbishop beginneth the Communion.

"Our Father which art in heaven," &c.

"Almighty God, to whom all hearts be open," &c.

"Almighty God, whose kingdom is everlasting," &c.

The epistle to be read by a Bishop.—1 Pet. ii. ver. 13—17.

The gospel to be read by another Bishop.—St. Matt. xxii. ver. 15—22.

Then the Archbishop beginneth the Nicene creed, and the choir singeth it, the Queen standing up.

THE SERMON.

At the end of the creed one of the Bishops is ready in the pulpit, placed upon the pillar at the north-east corner of the theatre, and begins the sermon, which is to be short and suitable to the great occasion.* The Queen hears the sermon sitting in her chair, on the south side of the altar, over against the pulpit. On her right hand stands the Bishop of Durham, and beyond the Bishop on the same side the Lords that carry swords; on her left hand, the Bishop of Bath and Wells and the Lord Great Chamberlain; on the north side of the altar sits the Archbishop, in a purple velvet chair, the Bishops being placed on forms along the north wall betwixt him and the pulpit; and on the south side, east of the Queen's chair, nearer to the altar, stand the Dean of Westminster, the rest of the Bishops, and the Prebendaries of Westminster.

THE DECLARATION AND OATH.

The Sermon being ended, the Archbishop goeth to the Queen, and, standing before her, asketh her,

"Is Your Majestie willing to make the Declaration?"

And the Queen answering,

"I am willing."—

* It was preached by the Archbishop of York, who took for his text Isaiah xlix. 23, "Kings shall be thy nursing fathers, and queens thy nursing mothers."

The Archbishop being ready with the said declaration written on a roll of parchment, and reading it as follows:—

“ I, Anne, by the grace of God, Queen of England, Scotland, France, and Ireland, Defender of the Faith, &c., do solemnly and sincerely, in the presence of God, profess, testifie, and declare that I do believe that in the sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at, or after the consecration thereof, by any person whatsoever. 2. That the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the church of Rome, are superstitious and idolatrous. 3. And I do solemnly, in the presence of God, profess, testifie and declare, that I do make this Declaration, and every part thereof, in the plain and ordinary sense of the words read to me, as they are commonly understood by English protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God, or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null and void from the beginning.”

The Queen makes and audibly repeats and subscribes the same.

Then the Archbishop administers the Coronation Oath,* asking her—

* The Coronation Oath, and the alterations which it has undergone, are very amply discussed in Mr. Taylor’s “Glory of Regality.” Little change has been made in it of late years, but in former times very serious interpolations and omissions appear to have passed without notice. A charge of altering the Coronation Oath was one of the

Is your Majesty willing to take the oath? And the Queen answering—

I am willing—

The Archbishop ministereth these questions, and the Queen, having a book in her hands, answers each question severally as followeth.

Archbishop.—Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?

Queen.—I solemnly promise so to do.

Archbishop.—Will you to your power cause law and justice in mercy to be executed in all your judgments?

Queen.—I will.

Archbishop.—Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law; and will you preserve unto the bishops and clergy of the realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?

Queen.—All this I promise to do.

Then the Queen arising out of her chair, supported as before,

articles of impeachment against Archbishop Laud; but upon examination it proved, that the clauses alluded to had been omitted in the oath of James the First.

In the first volume of the second series of “Sir H. Ellis’s Letters illustrative of English History,” we have a fac-simile of the Coronation Oath of Henry the Eighth, altered and interlined *by his own hand*: one of such interlineations, namely, of the words “nott prejudyciall to hys jurysdyction and dygnite royall,”—after the promise to maintain the rights and privileges of the holy church—is very curious, as showing that Henry (who had been intended for an Archbishop of Canterbury, had his elder brother lived) looked to something like supremacy in the Church of England at the very outset of his reign.

and assisted by the Lord Great Chamberlain, the Sword of State being carried before her, shall go to the altar, and there make her solemn oath, in sight of all the people, to observe the promise, laying her right hand upon the Holy Gospel in the great Bible which was before carried in the procession, and is now brought from the altar by the Archbishop, and tendered to her as she kneels upon the steps, and saying these words—

“The things which I have here before promised, I will perform and keep, so help me God.”

Then the Queen kisseth the book.

THE ANOINTING.

The Queen having thus taken her oath returns to her chair, and then kneeling at her faldstool, the Archbishop beginneth the hymn, “Veni, Creator Spiritus,” and the choir singeth it out.

Come, Holy Ghost, our souls inspire
 And warm them with thy heavenly fire;
 Thou who the anointing Spirit art,
 To us the sevenfold gifts impart;
 Let thy blest unction from above
 Be to us comfort, life, and love;
 Enable with celestial light
 The sweetness of our mortal sight;
 Anoint and cheer our hearts, our face,
 With the abundance of thy grace;
 Keep far our foes, give peace at home—
 Where thou dost dwell, no ill can come;
 Teach us to know the Father, Son,
 And Spirit of both, and all but one,
 That so through ages all along
 This may be our triumphant song;
 In thee, O Lord, we make our boast,
 Father, Son, and Holy Ghost.

The Veni Creator being sung out, the Archbishop sayeth this prayer:

“O Lord, Holy Father, Almighty and everlasting God, the exalter of the humble, and the strength of thy chosen, who, by the anointing with oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel, regard, we beseech thee, the supplications of thy congregation. Bless and sanctify this thy chosen servant Anne, who, by our office and ministry, is now to be anointed with the oil, [here the Archbishop lays his hand upon the Ampulla*] and consecrated

* THE AMPULLA, OR GOLDEN EAGLE, and the “holy oil” which is poured from it, are connected, like the royal chair, with some of the miracles that no one now believes, and with some interesting historical facts. In some *Vers Anacreontiques*, addressed to Nicolas de Thou, Bishop of Chartres, who crowned Henri le Grand in the year 1594, by N. Rapin, is the following allusion to the origin of the sacred oil used in the Coronation of the Kings of France:

“Heureuses mains que l'ont oingt
 De l'Huyle Saincte de Cieux
 Que l'ange même apporta
 Au grand Prelat Tourangeois
 Pour prompt remède à son mal.”

Amongst the honours bestowed, by the Virgin, on St. Thomas à Becket, (according to a MS. in the Cotton Library,) he received from our Lady's own hand, at Sens in France, a golden eagle, and a small phial of stone or glass, containing an unction, on whose virtues she largely expatiated. Being then in banishment, he was directed to give them in charge to a monk of Poitiers, who hid them in St. Gregory's church at that place, where they were discovered in the reign of Edward III., with a written account of the vision; and, being delivered to the Black Prince, were deposited safely in the Tower. Henry IV. is said to be the first prince anointed with these vessels.

“Holy oil” still retains its use, if not its virtue, in our Coronations. The King was formerly anointed on the head, the bowings of the arms, on both shoulders, and between the shoulders, on the breast, and on the hands; but the ceremonials of the last two Coronations only prescribe the anointing of the head, breast, and

Queen of this realm. Strengthen her, O Lord, with the Holy Ghost the Comforter, confirm and establish her with the free and princely spirit, the spirit of wisdom and government; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness, and fill her, O Lord, with the spirit of thy only fear, now and for ever. Amen.

The prayer being ended, the choir sings

ANTHEM, 1 Kings, i. 34.

Ver. 34. "Zadok the priest and Nathan the prophet anointed Solomon King."

Ver. 39. "And they blew the trumpets, and piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them."

Ver. 40. "And they said, God save King Solomon: long live the King: May the King live for ever. Amen."

In the mean time the Queen, rising from her devotions, goes before the altar, (supported and attended as before,) and is there by

hands. In these, too, nothing is said of the "consecration" of the oil, which seems anciently to have been performed on the morning of the coronation.

"Not all the water in the rough rude sea
Can wash the balm from an ANOINTED king,"

Richard II. is made to say, by Shakspeare, on the invasion of Bolingbroke. Sir Walter Scott, in his notes to *Marmion*, speaks of a singular ancient consecration of the kings of arms in Scotland, who seem to have had a regular Coronation down to the middle of the sixteenth century,—only that they were anointed with *wine* instead of oil.

The Eagle is of pure gold, finely chased; the head screws off at the middle of the neck for putting in the oil; and the neck being hollow to the beak, the oil is poured through the point of the beak. The weight of the whole is about eight or ten ounces, and the cavity will contain about six ounces of oil.

the Lord Great Chamberlain, &c., disrobed of her upper garment of crimson velvet, which is immediately to be carried thence into the Queen's traverse, set up for her in St. Edward's Chapel.

The Queen sits down in her chair, (placed in the middle of the area over against the altar with a faldstool before it,) wherein she is to be anointed; four Knights of the Garter hold over her a rich pall of silk or cloth of gold, the Dean of Westminster taking the Ampulla and Spoon from off the altar, holdeth them ready, pouring some of the holy oil into the Spoon,* and with it the Archbishop anoints the Queen in the form of a cross; first, on the crown of the head, saying—

"Be thy head anointed with holy oil, as kings, priests, and prophets were anointed."

Secondly, on the breast, saying—

"Be thy breast anointed with holy oil."

Thirdly, on the palms of both hands, saying—

"Be thy hands anointed with holy oil."

"And as Solomon was anointed King by Zadok the priest, and Nathan the prophet, so be you anointed, blessed, and consecrated Queen of this kingdom over the people, whom the Lord your God hath given you to rule and govern, in the name of God the Father, the Son, and the Holy Ghost. Amen."

Then the Queen kneeleth down at the faldstool, and the Archbishop standing, saith this prayer or blessing over her:—

"Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the oil of gladness above his fellows; by his holy anointing, pour down upon your head and heart the blessing of the Holy Ghost, and prosper all the works of your hand, that, by the assistance of his heavenly grace, you may govern and pre-

* THE ANOINTING SPOON is also of pure gold, with four pearls in the broadest place of the handle, and the bowl of the spoon is finely chased within and without; by its extreme thinness it appears to be very ancient.

serve the people committed to your charge in wealth, peace, and godliness; and after a long and glorious course of ruling this temporal kingdom wisely, justly, and religiously, you may at last be made partaker of an eternal kingdom, through the merits of Jesus Christ our Lord. Amen."

This prayer being ended, the Queen rises and sits down again in her chair, and the Dean of Westminster wipes or dries the places anointed with fine linen or fine Lombard wool, delivered to him by the Lord Great Chamberlain.

Then is sung this short

ANTHEM.—Psalm lxxiii. 9.

"Behold, O God, our Defender, and look upon the face of thine anointed."

Psalm xviii. 51.

"Great prosperity givest thou unto thy Queen, and wilt show loving-kindness to thine anointed evermore." Allelujah.

THE PRESENTING OF THE SPURS AND SWORD, AND THE GIRDING AND OBLATION OF THE SAID SWORD.

The Spurs* are brought from the altar by the Dean of Westminster, and delivered to a nobleman appointed thereto by the Queen, who, kneeling down, presents them to her, who forthwith sends them back to the altar. Then the lord who carries the Sword of State,† returning the said Sword to the officers of the

* THE SPURS, called the Great Golden Spurs, are elaborately wrought both round the edge, and at the fastening. They have no rowels, but end in an ornamented point, being what are commonly denominated Prick Spurs. New richly embroidered velvet straps were added to them for the Coronation of George IV.

† The Royal Swords are named *Curtana*, or the Sword of Mercy; the Sword of Justice to the Spirituality, which is obtuse; the Sword of Justice to the Temporality, which is sharp at the point; and the Sword of State. Of these the last alone is actually used in the Coro-

Jewel House, which is thereupon deposited in the traverse in King Edward's Chapel, he receiveth thence, in lieu thereof, another Sword in a scabbard of purple velvet provided for the Queen, to be girt withal, which he delivereth to the Archbishop, who, laying it on the altar, saith the following prayer:

"Hear our prayers, we beseech thee, O Lord, and with thy heavenly grace so sanctify and bless this thy servant Queen Anne, that she may not bear the Sword in vain, but may use it as the minister of God, for the terror and punishment of evil-doers, and for the protection and encouragement of all that do well, through Jesus Christ our Lord. Amen."

Then the Archbishop takes the Sword from off the altar, (and the Bishops assisting and going along with him,) delivers it into the Queen's right hand, and she holding it, the Archbishop saith, "Receive this kingly Sword, brought now from the altar of God, and delivered to you by the hands of us the bishops

nation, being that with which the Sovereign is girded after the anointing; the rest are only borne in the procession by certain Great Officers. But *Curtana* has been honoured with a proper name since the reign of Henry III., at whose Coronation it was carried by the Earl of Chester. It is a flat sword, without a point; looking to which circumstance, and to its being also entitled the Sword of Mercy, some etymologists have traced it to the Latin *curto*, to cut short; while other writers, among whom is Mr. Taylor, would transfer our researches to the scenes of ancient chivalry, and the exploits of Oger the Dane, or Orlando, as affording the title to this appendage of the monarchy. "The sword of Tristan," says this writer, in his 'Glory of Regality,' "is found (ubi lapsus!) among the regalia of King John; and that of Charlemagne, *Joyeuse*, was preserved to grace the Coronations of the Kings of France. The adoption of these titles was, indeed, perfectly consonant with the taste and feeling of those ages, in which the geste of chivalry were the favourite theme of oral and historical celebration, and when the names of *Durlindanu*, of *Curtein*, or *Esculibere*, would nerve the warrior's arm with a new and nobler energy."

and servants of God, though unworthy." The Queen, standing up, the Sword is girt about her by the Lord Great Chamberlain, or some other peer thereto by her appointed; and then the Queen, sitting down, the Archbishop saith,

"Remember him of whom the Royal Psalmist did prophesy, saying, Gird thee with the Sword upon thy thigh, O thou most mighty. Good luck have thou with thine honour. Ride on prosperously, because of truth, meekness, and righteousness. Be thou follower of him. With the Sword do justice, stop the growth of iniquity, protect the holy church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things, you may be glorious in all virtue, and so represent our Lord Jesus Christ in this life, that you may reign for ever with him in the life to come. Amen."

Then the Queen, rising up, ungirds her Sword, and going to the altar offers it there in the scabbard, and then returns and sits down in her chair, and the chief peer, or he to whom Her Majesty shall vouchsafe that honour, offereth the price of it: (scilicet 100 shillings,) and having thus redeemed it, receiveth it from the altar by the Dean of Westminster, draweth it out of the scabbard, and carrieth it naked before Her Majesty during the rest of the solemnity.

THE INVESTING WITH THE ROYAL ROBES, AND THE DELIVERING OF THE ORB.

Next the Robes Royal, or Purple Robes of State, of cloth of tissue, and lined or furred with ermine, are by the Master of the Great Wardrobe delivered to the Dean of Westminster, and by him put upon the Queen, standing, who, having received them, sits down, and then the Orb* with the cross is brought from the

* The ORB, or MOUND, (Fr. *monde*,) is an emblem of sovereignty, said to be derived from imperial Rome; and to have been first

altar by the Dean of Westminster, and delivered into the Queen's hands by the Archbishop, pronouncing this blessing and exhortation:

"Receive this imperial Robe and Orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high. The Lord clothe you with the Robe of righteousness, and with the garments of salvation; and when you see this Orb, thus set under the cross, remember that the whole world is subject to the power and empire of Christ our Lord, for all power is given unto him both in heaven and earth; he ruleth in the kingdoms of men, and giveth them to whomsoever he pleases. He is the blessed and only Potentate, the Prince of the Kings of the earth; on whose vesture and on whose thigh a name is written, King of kings, and Lord of lords; so that no man can reign happily upon earth who derives not his autho-

alorned with the cross by Constantine, on his conversion to Christianity. It first appears among the royal insignia of England on the coins of Edward the Confessor; but Mr. Strutt authenticates a picture of Edgar, "made in the year 996," which represents that prince kneeling between two saints, who bear severally his sceptre and a globe surmounted by a cross. This part of the regalia, being inductive of supreme political power, has never been placed in the hands of any but Kings or Queens *Regnant*. In the anomalous case of the Coronation of William and Mary as joint sovereigns—the "other world," that Alexander wept for, was created; and the spare Orb is still to be seen among the royal jewels of England!

This Orb is a ball of gold six inches in diameter, with a band of gold set with diamonds, emeralds, rubies, and pearls. On the top is a large amethyst, which serves as the foot or pedestal of a rich Cross of gold set with diamonds, and in the centre, on one side, a sapphire, and an emerald on the other; four large pearls in the angles of the cross, and three large pearls at each end; the height of the Orb and Cross being eleven inches.

riety from him, and directs not his administrations and actions according to his laws."

THE INVESTITURE PER ANNULUM ET BACULUM.

The Master of the Jewel House delivers the Queen's Ring* (in which a table jewel is enclosed, and on that St. George's cross is engraven) to the Archbishop, who puts the Ring on the fourth finger of her Majesty's right hand, and saith,

"Receive this Ring, the ensign of kingly dignity, and of de-

* THE RING with which the Sovereign is invested is of plain gold, with a large table ruby on which the cross of St. George is engraven.

It is by some writers called the Wedding-ring of England, and, like the "Ampulla," is illustrated by a miraculous history, of which the following are the leading particulars:—A certain "fayre old man" having asked alms of St. Edward the Confessor, he had nothing at hand to bestow upon him but the ring. Shortly after, two English pilgrims lost their way in the Holy Land, when "there came to them a fayre ancient man, wyth whyte heer for age. Thenne the olde man axed theym what they were, and of what regyon. And they answerde that they were pylgrims of England, and hadde lost theyr fellyshyp and way also. Thenne thys olde man comforted theym goodly, and brought theym into a fayre cytee; and whanne they had refreshed theym, and rested there alle nyhte, on the morne this fayre olde man went with theym, and brought theym in the ryghte waye agayne. And he was gladde to here theym talke of the welfare and holynesse of theyr kyng Saynt Edward. And whan he shold depart fro theym, thenne he tolde theym what he was, and sayd, "I am JOHAN THE EVANGELYST; and saye ye vnto Edward your kyng, that I grete him well by the token that he gaff to me thys rynge with his own handes, whych rynge ye shalle delyver to hym agayne;"—and whan he had delyvered to theym the rynge, he departed fro theym sodenly.—*Goldene Legende*, p. 187.

fence of the Catholic faith, that as you are this day consecrated head of this kingdom and people, so, being rich in faith and abounding in good works, you may reign with him who is King of kings; to whom be honour and glory for ever and ever. Amen."

The Queen delivers her Orb to the Dean of Westminster to be again laid upon the altar, and then the Dean of Westminster brings the Sceptre* and Rod to the Archbishop, and the Lord of the Manor of Worksop, who usually claims to hold an estate, by the service of presenting to the Queen a right-hand glove on the day of her Coronation, and supporting the Queen's right arm whilst she holds the Sceptre with the Cross, delivers to the Queen a pair of rich gloves, and, upon any occasion happening afterwards, supports her Majesty's right arm, or holds her Sceptre by her.

The gloves being put on, the Archbishop delivers the Sceptre with the Cross into the Queen's right hand, saying, "Receive the Royal Sceptre, the ensign of kingly power and justice."

And then he delivers the Rod with the Dove into the Queen's left hand, and saith,

"Receive the Rod of equity and mercy, and God, from whom all holy desires, all good counsels and all just works, do proceed, prevent and follow you, and direct and assist you in the just and equal administration and exercise of all these powers, which he

* The SCEPTRE WITH THE CROSS, or Sceptre Royal, is of gold, and richly embellished; 5½ inches above the handle being curiously embossed and set with sapphires, rubies, emeralds, diamonds, and the top with leaves, from which rises a mound made of an amethyst garnished with diamonds, and a cross with a large table diamond in the centre. The Sceptre with the Dove is also of gold, three inches in circumference at the handle, and 2¾ inches at the top; and set with diamonds and precious stones. Upon the mound is a small Jerusalem Cross, whereon is a Dove, with wings expanded, as the emblem of mercy.

hath given you. Be so merciful that you be not too remiss, so execute justice and judgment that you forget not mercy; judge with righteousness, and reprove with equity, and except no man's person. Break the jaws of the wicked, and pluck the spoil out of his teeth, that the blessing of him that was ready to perish may come upon you. Repress the proud, and lift up the lowly; punish the wicked and protect and cherish the just, and lead them all in the ways of righteousness; and thus in all things follow his great and holy example, of whom the prophet David saith, Thou lovest righteousness and hatest iniquity; the Sceptre of thy kingdom is a right Sceptre, even in Jesus Christ, our Lord God blessed for evermore. Amen."

THE PUTTING ON OF THE CROWN.

The Archbishop, standing before the altar, taketh the Crown, (called King Edward's Crown*) into his hand, and laying it before him upon the altar, saith—

"O God, the Saviour and Rewarder of them that faithfully serve thee, who alone doth govern them with mercy and loving-kindness, bless and sanctify this thy servant Queen Anne, our

* ST. EDWARD'S CROWN, with which the act of Coronation is performed, derives its name from that which is said to have been worn by the Confessor, and preserved in the Abbey of Westminster. The one now used, which was made for the Coronation of Charles II., is a golden Crown of two arches crossing at the top, and rising from a rim or circle of gold, over a cap of crimson velvet lined with white taffeta and turned up with ermine. The base of the arches on each side is covered by a cross pattée; between the crosses are four *fleurs de lis* of gold, which rise out of the circle; the whole of these are splendidly enriched with pearls and precious stones. On the top, at the intersection of the arches, which are somewhat deprest, is a globe of gold surmounted by a cross pattée, adorned with jewels, and particularly by three large oval pearls, one of which is on the top of the cross, and the others pendent at each limb.

Queen, who now, in lowly devotion, boweth her head to thy divine majesty; and as thou doest this day set a Crown of pure gold upon her head, so enrich her royal heart with thy heavenly and abundant grace, and crown her with all princely virtues which may adorn the high station wherein thou hast placed her, through him who is the King eternal, immortal, invisible, Jesus Christ our Lord, to whom be honour and glory for ever. Amen."

Then the Queen, sitting down in her Chair,* the Archbishop assisted with other Bishops, comes from the altar, the Dean of

* The CORONATION CHAIR is composed of oak, and is still firm and sound, though much disfigured by wanton mutilations and the effects of time. The mode of its construction so decidedly accords with the general architecture of Edward the First's reign, that no hesitation could be felt by any one conversant with the subject, in ascribing it to that period, even were there no document extant to support the conjecture. Whatever may have become of the original chair in which Kenneth is reported to have had the Stone inclosed, and which does not appear ever to have been brought into England, it is certain that the present chair was purposely made for the reception of this highly-prized relique of ancient customs and sovereign power. This fact is rendered evident by the "Wardrobe Accounts" of Edward's time, which have been published under the direction of the Society of Antiquaries. Among the entries of the year 1300 are the following particulars relating to "a step" which had been recently made "*ad pedem novæ Cathedræ in qua Petra Scocie reponitur.*"

"To Master Walter, the painter, for the costs and expenses incurred by him about making one step at the foot of the *new chair*, (in which is the stone from Scotland,) set up near the altar before St. Edward's Shrine, in the Abbatial Church at Westminster, in pursuance of the order of the King, in the month of March, and for the wages of the carpenter and painter for painting the said step, and for gold and divers colours bought for the painting of the same, together with the making of one case for the covering the said chair, as appears from the particulars in the Wardrobe Book, 11. 19s. 7d."

The venerable stone is placed within the frame-work of the chair,

Westminster brings the Crown, the Archbishop, taking it of him, reverently putteth it on the Queen's head. At the sight whereof,

beneath the seat, and has at each end a circular iron handle affixed to a staple let into the stone itself, so that it may be lifted up. It is of an oblong form, but irregular; measuring twenty-six inches in length, sixteen inches and three quarters in breadth, and ten inches and a half in thickness. As far as can be ascertained from inspecting it in its present inclosed situation, it bears much resemblance to the Dun stones, such as are brought from Dundee in Scotland, and used for various purposes. It is a sandy, granular stone, a sort of débris of sienite, chiefly quartz, with light and reddish-coloured felspar and also light and dark mica, with probably some dark green hornblende, intermixed: some fragments of a reddish-grey clay slate, or schist, are likewise included in its composition. On the upper side (but hidden by the seat of the chair) there is also a dark brownish-red coloured flinty pebble, which, from its hardness, has not been cut through, though immediately crossed by the indent above mentioned.

Tradition intimates that this stone was originally brought from Egypt, and it is a remarkable fact, when mineralogically considered, that the substances composing it accord, in the grains, with the sienite of Pliny, the same as Pompey's pillar at Alexandria, but the particles are much smaller. Geologists will perhaps determine how far this may agree with any formation succeeding the sienite, in the Egyptian quarries.

The fullest account of this stone given by any single writer, is that by Fordun, who, in his *Scoti-Chronicon*, which was composed in the reign of Edward III., has devoted an entire chapter to its early history; the substance of his statement is as follows:—

There was a certain King of Spain, of the Scottish race, called Milo, having many sons; one, however, named Simon Brek, he loved above all the others, although he was neither the elder nor the heir. His father, therefore, sent him to Ireland with an army, and gave him a *marble chair*, carved with very ancient art by a skilful workman, in which the Kings of Spain, of the Scottish nation, were wont to sit when inaugurated, from which cause it was carefully brought into his

the people, with loud and repeated shouts, cry "God save the Queen!" and the trumpets sound, and (by a signal given) the great guns of the Tower are then also shot off.

region, as if it were an anchor. This Simon having reached the above island with a great army, reduced it under his dominion, and reigned in it many years. He placed the aforesaid stone or chair at Themor, the royal residence, a noted place, at which his successors were accustomed to reside, distinguished with kingly honours. *Gathelus*, as some say, brought this chair, with other regal ornaments, with him from Egypt into Spain. Others relate, that Simon Brek, having anchored on the Irish coast, was forced by contrary winds to withdraw his anchors from the billowy surge, and whilst strenuously labouring to that end, a stone, in the form of a chair, cut out of marble, was hauled up with the anchors into the ship. Receiving this, both as a precious boon from Heaven, and as a certain presage of future dominion, he, trembling with excessive joy, adored his gods for the gift, as if they had absolutely appointed him to the kingdom and the crown. It was there prophesied, likewise, that he and his posterity should reign wherever that stone should be found; from which divination some one made this metrical prophecy, which, according to the common opinion, has frequently proved to be true:—

"Ni fallat Fatum, Scoti, quocunque locutum
Invenient Lapidem, regnare tenentur ibidem."

The internal dissensions of Scotland in the latter part of the thirteenth century were extremely favourable to the designs of Edward I., who, having formed a league with Bruce against John Baliol, defeated the latter in a desperate battle near Dunbar, in April, 1296; and quickly subduing all Scotland, resolved to deprive the nation of every vestige of its independence. With that intent he caused the Crown, Sceptre, and *Inauguration Stone*, with all the public archives, charters, jewels, &c., to be conveyed to London, there to remain as lasting memorials of his conquests, and of the entire subjugation of the Scots.

Notwithstanding the assertion of Walsingham, that Edward I. gave this chair for the use of the officiating priests at Westminster "*fieri*

The noise ceasing, the Archbishop goes on and saith, "God crown you with a Crown of righteousness and virtue, of victory and honour. The Lord himself be unto you for a Crown of glory, and for a diadem in the hand of your God. Be strong and of a good courage, observe the commandments of God and walk in his ways, fight the good fights of faith, and lay hold of eternal life, that when you shall have finished your course, you may receive a Crown of glory and honour and immortality that fadeth not away, which God the righteous Judge shall give you at that day."

Then the choir singeth this short anthem.

ANTHEM.—Psalm cxlvii. 12.

"Praise the Lord, O Jerusalem: praise thy God, O Sion!"

Isaiah xlix. 23.—"For kings shall be thy nursing fathers, and queens thy nursing mothers."

Ps. cxlviii. 8.—"As we have heard, so have we seen in the city of our God: God upholdeth the same for ever."

celebrantium Cathedram Sacerdotum," and which Hardyng has limited to the "*Mass Priest,*" there is every reason to presume that it has been regularly used as the *Coronation Chair* of all other sovereigns, from the time of Edward II. In Strutt's "*Нобѣа Ангел-сѣннѣн*" is a representation of the latter monarch in a chair of state, which was evidently intended for that under review. Camden calls it "the royal Chair or Throne; and Selden, speaking of this venerable remain, employs the words, "on it are the Coronations of our Sovereigns." Ogilby, in his account of the Coronation of Charles II., expressly designates it by the name of *St. Edward's* ancient Chair, which, he says, (covered all over with cloth of gold,) was first placed on the right side of the altar, and, at a subsequent part of the ceremony, removed into "the middle of the aisle, and set right over against the altar, whither the King went and sate down in it, and then the Archbishop brought *St. Edward's* crown from the altar and put it upon his head. James the Second was crowned in the same Chair, as appears from Sandford, as were also William the Third, Queen Anne, and all our succeeding Sovereigns to the present time.

Ps. xxi. 13.—"Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."

HALLELUJAH.

As soon as the Queen is crowned, while the anthem is singing, the Peers and Peeresses put on their coronets, and so also the Kings of Arms.

THE PRESENTING OF THE HOLY BIBLE.

Then shall the Dean of Westminster take the Holy Bible, brought by one of the Prebends of Westminster, and brought back by the Dean (or a Bishop) in the procession, for this purpose, from off the altar, and deliver it to the Archbishop, who, with the rest of the Bishops going along with him, shall present it to the Queen, first saying these words to her:—"Our gracious Queen, thus saith the Lord of old to his peculiar people, by the hand of his servant Moses: When thy king sitteth upon the throne of the kingdom, he shall write him a copy of this law in a book, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, and so keep all the words of this law to do them, and that he turn not aside to the right hand or to the left, to the end that he may prolong his days in his kingdom, he and his children; and accordingly afterwards, when they made Jehoash king, they not only anointed and crowned him, but they gave testimony also, that is the Book of the Law of God, to be the rule of his whole life and government.

"To put your Majesty in mind of this rule, and that you may follow this example, we present you with this Book, the most valuable thing that this world affords.

"Here is wisdom, this is the royal law, these are the lively oracles of God; blessed is he that readeth, and they that hear the words of this book, and keep and do the things contained

in it; for these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for ever. Amen."

THE BENEDICTION AND TE DEUM.

And now the Queen having been thus anointed and crowned, and received all the ensigns of royalty, the Archbishop solemnly blesseth her, and all the Bishops standing about her, with the rest of the Peers, follow every part of the benediction with a loud and hearty Amen, in this manner:—"The Lord bless you and keep you; the Lord make the light of his countenance to shine ever upon you, and be gracious unto you; the Lord protect you in all your ways, and preserve you from every evil thing; the Lord prosper the works of your own hands upon you, the Lord prosper your handiwork. Amen. May all the blessings of heaven and earth plenteously descend upon you; the Lord give you of the dew of heaven, and of the fatness of the earth, a fruitful country and healthful seasons, a faithful senate and a quiet empire, wise counsellors and victorious armies, a loyal nobility and a dutiful gentry, and an honest, peaceable, and obedient commonalty. Amen.

"In your days may justice flourish, and righteousness look down from heaven; may mercy and truth meet together and kiss each other; may wisdom and knowledge be the stability of your times, and the fear of the Lord your treasure. Amen.

"The Lord preserve your life and establish your throne, that your reign may be prosperous and your days many, that you may live long in this world, obeyed and honoured and beloved by all your people, ever increasing in favour both with God and man; and leave a numerous posterity to rule these kingdoms after you by succession in all ages. Amen.

"The glorious majesty of the Lord your God be upon you, and He who hath made you Queen over this great people bless you

with all increase of your grace, honour and happiness in this world, and crown you with immortality and glory in the world to come. Amen."

Then the Archbishop turneth to the people, and saith—

"And the same Lord God Almighty grant, that the clergy and nobles gathered together this day for this great and solemn service, and together with them all the people of the land, fearing God and honouring the Queen, and yielding all cheerful obedience to God's commands and hers, may, by the gracious assistance of God's infinite goodness, and by the vigilant care of his anointed servant our gracious Queen, be continually governed and preserved in peace, plenty, and prosperity, through Jesus Christ our Lord, to whom, with the eternal Father and God the Holy Ghost, be glory in the church throughout all ages and without end. Amen."

The blessing being thus given, the Queen, sitting down in her chair, vouchsafes to kiss the Archbishops and Bishops assisting at her Coronation, they kneeling before her, one after another.

Then the choir begins to sing "Te Deum Laudamus," and the Queen goes to the theatre on which the throne is placed, all the Bishops, Great Officers, and other Peers attending her, every one in his place, the Sword being carried before her; and there she sits down and reposes herself in her chair before the throne.

THE INTHRONIZATION.

The "Te Deum" being ended, the Queen is lifted up into her throne by the Archbishop and Bishops, and other Peers of the kingdom; and being inthronized, or placed therein, all the Great Officers, those that bear the Swords and the Sceptres, and the rest of the nobles, stand round about the steps of the throne; and the Archdeacon, standing before the Queen, saith,

"Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the name and by the authority of Almighty God, and by

us the bishops and servants of God, though unworthy; and as you see us so approach nearer to God's altars, and to await there, so vouchsafe the more graciously to continue to us your royal favour and protection; and the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your throne in righteousness, that it may stand fast for evermore, like as the sun before Him, and as the faithful witness in heaven. Amen."

THE HOMAGE.*

The exhortation being ended, all the Peers then present do their homage publicly and solemnly unto the Queen upon the

* It is perhaps unnecessary to inform the reader that *Homage* and *Fealty* are the bonds of reciprocal duty and protection between lord and tenant; and that, by the ceremonies of doing homage and swearing fealty, the feudal relations of seignior and vassal are added to the civil and political characters of king and subject. Sir M. Wright, Law of Tenures, (p. 67, note,) observes, that the words of homage (*jeo deveigne vostre home,*) though pronounced by the tenant, equally obliged the lord; for homage, according to Britton, (170,) "*lie deux homes par leur commun assent.*" With regard to the homage said to be done by the temporal peers at our Coronations, the reader will observe, that although the ceremony performed is strictly that of homage, yet a form of adjuration is added to it, which gives to the tenant's profession the force of an oath of fealty. This blending of two distinct solemnities is certainly a departure from original practice; but it is nevertheless a departure of long continuance, and one that is perfectly known to the writers on legal antiquities.

Mr. Taylor, to whose "Glory of Regality" we are indebted for the above note, has further shown that whatever may have been the usage of later reigns, the doing of homage by bishops was not a practice of antiquity. At what time, or in what manner, their profession of fealty took its present form, he is unable to determine; but as few

theatre; and in the mean time the Lord Chancellor, (or Lord Keeper,) attended by Garter King of Arms, &c., proclaims the

if any, directions or examples for the correct performance of these ceremonies have come down to us, from the times when the feudal institutions were in their full vigour, it may not be thought unlikely that some unintended deviations from former practice may have been made, when their history was yet unexamined, but their spirit already extinct.

The present remarks cannot be properly concluded without some account of the kiss of homage. Selden observes that "kissing the feet hath been used in Europe at the doing of homage upon investitures received from great princes, as we see in that of Rollo or Robert, first Duke of Normandy, receiving the duchy from Charles the Simple and such more; though in later ages, and at this day, the kiss in homage be on the cheek or lips." Mr. Taylor, who states that he knows of no authority in any age, or country, for the kiss of homage being given to the hands, or feet, thinks that, like the *osculum pacis* in the service of the Church, it was intended as a token of union and agreement, not of reverence and submission; and in Matthew Paris, where he is speaking of John receiving the homage, we find the very name received in connexion with it, "*osculum pacis recepit et dimisit.*"

Selden adds the following remarkable fact: "The kiss of homage is so essential also, that the homage hath not enough, it seems, of what is legal without it; for in the time of Henry VI. a great plague being about London, a bill was put up in parliament to ordain and grant, (so are the words of the roll,) by the authority of this present parliament, that evericke of your said lieges, in the doing of their said homage, may omit the said kissing of you, and be excused thereof, (at your will the homage being of the same force as though they kissed you,) and have their letters of doing their homage, the kissing of you omitted notwithstanding. And the bill having passed both houses, the superscription is *Le Roy le voet*, as the usual words of his consent are."—*Titles of Honor*, p. 31.

It may be added, while on this subject, that though the doing of homage now forms a part of the Coronation Ceremony, it was not in

Queen's general pardon, reading it distinctly and audibly at the four sides of the theatre, and at every of them, as he goes along, the Treasurer of the Household throws among the people, medals of gold, or silver, as the Queen's princely largess or donation.

The Archbishop first kneels down before Her Majesty's knees; the rest of the Bishops kneel on either hand, and about him, and they do their homage together for the shortening of the ceremony, the Archbishop saying,

"I, Thomas Archbishop of Canterbury, (and so every one of the rest, I, N. Bishop of N.,) and then repeat the rest audibly after the Archbishop, "will be faithful and true, and faith and truth will bear unto you, our Sovereign Lady, and your heirs Kings of England. And I will do and truly acknowledge the service of the lands which I claim to hold of you as in right of the church, so help me God!"

And then the Archbishop kisseth the Queen's left *cheek, or hand*.*

After this the other Peers of the realm do their homage in like manner: the Dukes first by themselves, and so the Marquises, the Earls, the Viscounts, and the Barons severally.

The first of each order kneeling before Her Majesty, and the rest with and about him; all putting off their coronets, and the foremost of each class beginning, and the rest saying after him,

"I, N. Duke or Earl, &c. of N., do become your liege man of life and limb, and of earthly worship; and faith and truth I will bear unto you, to live and die against all manner of folks. So help me God!"

old times immediately connected with it, being frequently performed on the day following the Coronation. In the time of Richard I. it was "*secundâ die post coronationem*;" in the reign of John and Henry III. it was "*in crastino*." See M. Paris.

* It appears from the accounts of the ceremony preserved in the London Gazette, that the Kiss of Homage was, on this occasion, in conformity with ancient usage, given to the cheek.

The Peers having thus done their homage, they stand altogether round about the Queen; or each class and degree, going by themselves, (or, as it was at the Coronations of K. Charles I. and II.,) every Peer, one by one in order, putting off their caps and coronets, singly ascend the throne again, and stretching forth their hands, do touch the Crown on her Majesty's head, as promising, by that ceremony, to be ever ready to support it with all their power, and then every one of them kisseth the Queen's cheek or hand.

While Her Majesty's general pardon is reading, and the medals are thrown about, and the Peers are doing their homage, the Queen, if she thinks good, delivers her Sceptre with the Cross to the Lord of the Manor of Worksop to hold, and the other Sceptre, or Rod, with the Dove, to some one near to the Blood Royal, or to the Lord that carried it in the procession, or to any that she pleases to assign, to ease her thereof, and to hold it by her.

And the Bishops that support the Queen in the procession may also ease her by supporting the Crown, as there shall be occasion.

THE FINAL ANTHEM.

While the general pardon is proclaimed, the medals scattered, and the homage of the Lords performed, the choir sing this anthem, with instrumental music of all sorts, as a solemn conclusion of the Coronation:

CHORUS.—Psalm lxxxiv. 11.

"The Lord God is a sun and shield: the Lord will give grace and glory."

Psalm xx. 6.

"Now know I that the Lord saveth his anointed: he will hear her

from his holy heaven. He will hear her, and help her with the saving grace of his right hand."

Psalm xxi. 7.

"For the Queen trusteth in the Lord through the mercy of the Most High; she shall not be moved, her hand shall find out all her enemies."

Psalm xxxv. 9.

"His salvation is nigh them that fear him; that glory may dwell in the land."

CHORUS.—Psalm lxxii. 18.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

Ver. 19. "And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen."

Hallelujah!

At the end of this anthem the drums beat, and the trumpets sound, and all the people shout, crying out, "God save Queen Anne! long live Queen Anne! May the Queen live for ever!"