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# THREE CORONATION ORDERS

EDITED BY

J. WICKHAM LEGG,

*Fellow of the Royal College of Physicians and of the Society of Antiquaries of  
London.*

London.

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1900.



## TABLE OF CONTENTS.

	PAGE
Preface ... ..	vii
Comparative Table of some later English Coronation Orders ...	xii-xiii
I. Introduction to the Coronation Order of King William and Queen Mary ... ..	xv
II. Introduction to the Anglo-French Version of the English Coronation Order ... ..	xxxix
III. Introduction to the Consecration of the Anglo-Saxon King ... ..	xxxviii
 CORONATION OF KING WILLIAM AND QUEEN MARY... ..	 3
ANGLO-FRENCH VERSION OF THE ENGLISH CORONATION ORDER... ..	39
CONSECRATION OF THE ANGLO-SAXON KING ... ..	53

### APPENDICES.

I. Coronation Oath of James II. ... ..	65
II. Extracts from William III.'s Council Register ... ..	67
III. Sancroft's commission to consecrate bishops ... ..	73
IV. Extract from Parliament Rolls of William and Mary ... ..	75
V. Lord Chamberlain's Warrants for the Coronation of William and Mary ... ..	76
VI. Extract from Lord Chamberlain's Accounts, William and Mary ... ..	78
VII. Extracts from Declared Accounts from Queen Anne to George III. ... ..	88
VIII. Ceremonial of the Coronation of King William and Queen Mary ... ..	91
IX. Procession before the Coronation of King William and Queen Mary ... ..	112
X. Coronation of the Queen Consort ... ..	117
XI. Anglo-French document on the Coronation ... ..	121

### NOTES.

Notes on the Coronation Order of King William and Queen Mary ... ..	129
Notes on the Anglo-French Version of the English Coronation Order ... ..	160
Notes on the Consecration of the Anglo-Saxon King ... ..	163

INDEX ... ..	177
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## LIST OF PLATES.

- I. The English Coronation ; from MS. 20. at Corpus Christi College  
Cambridge. Slightly reduced in size.
- II. Facsimile of the writing of MS. 20. Corpus Christi College, Cambridge.
- III. Facsimile of one page of MS. 44. Corpus Christi College, Cambridge.  
Reduced to about two-thirds of the original in size.

## PREFACE.

WHEN the Henry Bradshaw Society was founded in 1890, it was thought that the coronation and consecration of our English sovereigns, an act so important, as Abbé Duchesne points out,<sup>1</sup> from the civil, as well as from the religious, point of view, might well be illustrated by the new Society; and a series of the English Coronation Orders was spoken of. Beyond a haphazard assignation of services to individual sovereigns, very little seemed to have been done in the way of classification, or of investigation into the liturgical principles on which these services are constructed.<sup>2</sup> An elementary division of these orders may be made something in the following manner.

First the English Coronation Orders may be divided into two classes, those in English and those in Latin, and these correspond with prae-Reformation and post-Reformation times. Then the Latin or prae-Reformation orders may be divided into four groups or recensions; the former or post-Reformation into three groups or recensions.

Of the four<sup>3</sup> Latin recensions, the first is that in Egbert's Pontifical,<sup>4</sup> which is already easily accessible; not only in the modern edition of the Pontifical itself, but in Martene, who has edited the order in his great collection.<sup>5</sup> Further it is to be

<sup>1</sup> L. Duchesne, *Origines du Culte chrétien*, Paris, 1889. preface, p. vi.

<sup>2</sup> Many of the editions of the later coronation services have been brought out by heralds; and by them, as indeed is only natural, more attention was paid to the ceremonial, than to the ritual, parts of the coronation.

<sup>3</sup> I have given a comparative table of the four recensions on p. 1437. of the third fasciculus of the Westminster Missal, distributed to members of this Society in 1897.

<sup>4</sup> *Pontifical of Egbert Archbishop of York* A.D. 732-766. Surtees Society, 1853. p. 100.

<sup>5</sup> Edm. Martene, *De antiquis ecclesiae ritibus*, Lib. ii. Cap. x. Ordo i. (Antv. 1736, t. ii. col. 596.)

found in Mr. Maskell's work ;<sup>1</sup> and a part of it has also appeared in Mr. Warren's edition of the *Leofric Missal*.<sup>2</sup> Thus a new edition of this order was plainly unnecessary.

The second Latin recension is that called without much authority the coronation order of Æthelred II. It is easily accessible in the editions of Selden,<sup>3</sup> and Mr. Arthur Taylor,<sup>4</sup> somewhat imperfect, and of Dr. Henderson.<sup>5</sup> A variety of this recension contained in MS. 44 at Corpus Christi College, Cambridge, with notes of the variations from other manuscripts, is now printed in this volume. The very considerable differences in the text of the prayers, and the additions to the order, made it worth while to edit this variety, which, to my knowledge, had hitherto not been brought out.

The third Latin recension is that attributed to Henry I. on grounds as slight as those on which the second recension has been attributed to Æthelred II. It has been edited by Dr. Henderson in the York pontifical brought out by him,<sup>6</sup> and is thus easily accessible. It is closely allied to the fourth recension, of which it may be considered a forerunner. Another edition thus seemed unnecessary.

The fourth Latin recension is contained in the book known as *Liber Regalis*, of which there are several copies in manuscript, but the most important is that in the custody of the Dean of Westminster. The copies of *Liber regalis* differ in the rubrics; there are three recensions of the rubrics. A short recension, possibly earlier than the others, is printed in the notes to the edition of *Liber regalis*, distributed to members in 1893 as part of the second fasciculus of the Westminster Missal, the text of

<sup>1</sup> W. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, Oxford, 1882. Vol. ii. p. 77.

<sup>2</sup> F. E. Warren, *Leofric Missal*, Oxford, 1883. p. 230.

<sup>3</sup> John Selden, *Titles of Honor*, Part I. ch. viii. in the third volume of *Works*, London, 1726.

<sup>4</sup> Arthur Taylor, *Glory of Regality*, London, 1820. App. to Book iv. No. 2. p. 395.

<sup>5</sup> *Liber pontificalis Chr. Bainbridge Archiep. Ebor.* edited by Dr. W. G. Henderson, Surtees Society, 1875. p. 270. See p. 267 for a classification of the orders.

<sup>6</sup> W. G. Henderson, *op. cit.* p. 214.

which contains the rubrics in their longer recension. Both the longer and shorter recension of rubrics were thus placed before members; but a third recension of the rubrics, which I have hitherto found only in one manuscript, that in the Cambridge University Library (Mm. 3. 21. fo. 196.) which Mr. Henry Bradshaw considered to be a Lincoln Pontifical, had been edited by Mr. W. Maskell in his *Monumenta Ritualia*, and was thus probably already known to many of our members, so that further printing of it might be considered superfluous.

The present volume contains an edition of an Anglo-French version of *Liber Regalis* in its shorter recension. Of this text a fragment, discovered at Westminster, was printed a few years ago, and I do not know of any other edition or manuscript.

With the last Latin recension we pass into the first of the English, *Liber regalis* having been translated into English for the coronation of James I. This, the first of the English or post-Reformation recensions, was used at the coronation of James I., Charles I., and Charles II. It was almost unknown to students until the order of Charles I.<sup>1</sup> was edited from unpublished manuscripts by Mr. Christopher Wordsworth, and distributed to members of the Society for the year 1892.

The second English recension is represented by a single order, that of James II., sumptuously edited by Sandford, and thus easily accessible.<sup>2</sup> A blemish in this edition is that only the

<sup>1</sup> There is the order of James I. printed by Prynne in a confused manner. (*Signal Loyalty*, &c., London, 1660. Part ii. p. 263.)

<sup>2</sup> Francis Sandford, *History of the Coronation of . . . King James II. in the Savoy*, 1687. It is almost a matter for regret that Sandford should have edited the coronation of James II. with such magnificence. It has caused the coronation of James II. to be taken as the type of English coronations, whereas it really stands by itself, unlike what went before it and unlike what came after it. Mr. Arthur Taylor's book on Coronations (*Glory of Regality*, London, 1820.) is still the best that we have, and still looked upon by some of our first historical scholars as authoritative; but it is doubtless owing to the influence of Sandford that on p. 189. Taylor tells us that *Te invocamus* still follows *Veni Creator*, and that the oil is still blessed by a preface beginning *Sursum corda*. At Hanover at the time of the coronation of George II. a tract, which is a version into German almost word for word of Sandford, appeared with this title: *Vollständige Beschreibung der Ceremonien, welche sowohl bey den Englischen Crönungen überhaupt vorgehen, besonders aber bey aem Höchst-beglückten*

first words of the liturgical forms are given, a defect which I have tried to remedy in this volume by giving the liturgical forms of James II. in full in the notes to the coronation order of William and Mary.

The third English recension is that now in use, and it was prepared for the coronation of William and Mary. With some few verbal alterations which have not, however, affected the structure of the service, it has been used at the coronation of all English sovereigns from William and Mary to Victoria inclusive. An edition of the order of William and Mary, which does not seem to have been printed before, is contained in this volume.

Thus with Mr. Christopher Wordsworth's edition of the Order for the Coronation of King Charles I. and with the edition of *Liber Regalis* in the Westminster Missal, together with the appearance of the present volume, there have been filled up a good many of the gaps that existed at the time of the foundation of the Society in our knowledge of the coronation orders. If any pledge were then given to complete the series of coronation orders, it may be hoped that that pledge has now been very nearly fulfilled.

In the following pages an obelus has been placed after words to which it is desired to call attention as reproducing the exact spelling or expression of the manuscript.

For facilities in the work of editing the Three Coronation Orders which form this volume, I have to thank Mr. Everard Green, Rougedragon, Vice-President of the Society of Antiquaries; and Mr. C. W. Moule, Fellow and Librarian of Corpus Christi College, Cambridge. Both of these gentlemen have

*Crönungs-Fest Ihro Königl. Königl. Maj. Maj. Georgii des II. u. s. w. Hanover, Förster, 1728.* The engravings of Sandford have been slavishly reproduced at almost every coronation, even when, as at the last coronation, there was no procession from Westminster Hall to the Abbey Church.

shown extraordinary patience in enduring frequent visits from me, not only for the purposes of transcription, but also of correcting proofs and of amending faults afterwards discovered in the proofs. I have also received great kindness at the hands of Mr. Francis B. Bickley, of the British Museum, and Mr. Hubert Hall, F.S.A., of the Record Office. Mr. Thomas Preston, F.S.A., has allowed me to transcribe that part of the Privy Council Register which relates to the Coronation of William and Mary, and he has given me every opportunity for this work and all the assistance in his power.

I have also to thank the Lord Chamberlain for permission to transcribe and print several of the appendices to this volume, which have been taken from the accounts of his office now preserved in the Public Record Office in Chancery Lane.

Dom Cuthbert Butler, O.S.B., was good enough to use his influence at Douai to procure for me the transcription of a coronation order in an English pontifical, preserved in the public library of that town. To Mr. Alfred Rogers I am indebted for the transcription of the two manuscripts now edited which are in the Library of Corpus Christi College, Cambridge. To the Master and Fellows of this Society I am very grateful for the permission so readily given for the editing of the manuscripts in their possession.

J. WICKHAM LEGG.

*December, 1900.*

COMPARATIVE TABLE OF SOME LATER

LIBER REGALIS.	KING CHARLES I.
Entrance into the Church ... ..	Entrance into the Church ... ..
Recognition ... ..	Recognition ... ..
First Oblation ... ..	First Oblation ... ..
Sermon ... ..	Sermon ... ..
Oath ... ..	Oath ... ..
<i>Veni Creator and Te invocamus</i> ...	<i>Veni Creator and Te invocamus</i> ...
Litany, 7 Penitential Psalms and 4 Consecratory Prayers.	Litany and 4 Consecratory Prayers.
Consecratory Preface for the oil ...	Consecratory Preface for the oil ...
Anointing ... ..	Anointing ... ..
Vesting with <i>Colobium Sindonis</i> and <i>Supertunica</i> .	Vesting with <i>Colobium Sindonis</i> and <i>Supertunica</i> .
Delivery of Spurs ... ..	Delivery of Spurs ... ..
Oblation and Girding of Sword ...	Oblation and Girding of Sword ...
Vesting with Armill and Pallium	Vesting with Armill and Pallium
The Crowning ... ..	The Crowning ... ..
Delivery of Ring ... ..	Delivery of Ring ... ..
Delivery of Sceptres with Cross and Dove.	Delivery of Sceptres with Cross and Dove.
Blessing and <i>Te Deum</i> ... ..	Blessing and <i>Te Deum</i> ... ..
Inthronization ... ..	Inthronization ... ..
Homage by the Peers ... ..	Homage by the Peers ... ..
Coronation of the Queen... ..	[Coronation of the Queen]
Introit : <i>Protector noster</i> ... ..	Introit : <i>Behold, O God</i> .
Second Oblation, at Offertory ...	Second Oblation, at Offertory ..
Communion ... ..	Communion ... ..
Recess .. ..	Recess ... ..

ENGLISH CORONATION ORDERS.

KING JAMES II.

WILLIAM AND MARY.

Entrance into the Church	...	Entrance into the Church.
Recognition	... ..	Recognition.
First Oblation	... ..	First Oblation.
Litany with two Consecratory Prayers.		Litany with one collect.
		Communion Service (to the end of the Creed).
Sermon	... ..	Sermon.
Oath	... ..	Oath.
<i>Veni Creator</i> and <i>Te invocamus</i>	...	<i>Veni Creator</i> . [No <i>Te invocamus</i> .]
Consecratory Preface for the oil	...	Blessing of the oil.
Anointing	... ..	Anointing.
Vesting with <i>Colobium Sindonis</i> and <i>Supertunica</i> .		[Vesting with <i>Colobium Sindonis</i> and <i>Supertunica</i> .]
Delivery of Spurs	... ..	Delivery of Spurs.
Oblation and Girding of Sword	...	Oblation and Girding of Sword.
Vesting with Armill and Pallium		Vesting with [Armill and] Pallium.
Delivery of Orb	... ..	Delivery of Orb.
The Crowning	... ..	Delivery of Ring.
Delivery of Ring	... ..	Delivery of Sceptres with Cross and Dove.
Delivery of Sceptres with Cross and Dove.		The Crowning.
The Second Oblation	... ..	Delivery of Bible.
Blessing and <i>Te Deum</i>	... ..	Blessing and <i>Te Deum</i> .
Inthronization	... ..	Inthronization.
Homage by the Peers	... ..	Homage by the Peers.
Coronation of the Queen	...	[Coronation of the Queen : Geo. II.]
[No Communion Service]	...	Communion Service (from Offertory onwards).
...	... ..	Second Oblation, at Offertory.
...	... ..	Communion.
Final Prayers	... ..	Final Prayers.
Recess	... ..	Recess.





## I.

### INTRODUCTION TO THE CORONATION ORDER OF KING WILLIAM AND QUEEN MARY.

THE book from which the order for the coronation of William and Mary has been edited is MS. L. 19. in the Heralds' College. It is a folio volume, the covers  $8\frac{1}{2}$  inches broad by  $12\frac{1}{2}$  inches high. The greater number of the leaves contained in the book are 11 inches high, but some of the papers vary in size.

It is bound in modern half vellum, with marbled paper sides: there is this lettering in black Roman capitals on the back: *Coronations. Charles 2nd. James 2nd. William and Mary.* As this lettering indicates, the volume contains matter, written or printed, which bears upon the coronations of these sovereigns.

The collection begins with three blank leaves, followed by a series of papers, written and printed, dealing with the coronation of King Charles II. An engraving representing coronation is among them. The tracts belonging to the coronation of King James II. begin with a leaf which would be blank if there were not written on it in a modern hand, underlined: *K. James the Second.* This set of tracts, besides a printed order of the procession, contains the Coronation Service "prepared by Dr. Wilm Sancroft L<sup>d</sup> Arch B<sup>p</sup> of Canterbury."

The third set of papers belongs to the coronation of William and Mary. It also begins with a leaf blank, except that there is written on it: *King William and Queen Mary*, in the same modern hand as K. James the Second's introductory leaf, and underlined like his. Many of these papers have no liturgical interest. But after two documents which bear upon the office of the heralds, there are four leaves of paper on three of which is written *the Report concerning the coronation*, from the minutes of the Privy Council, printed below. These leaves before binding had been folded in four. Immediately after this *Report* comes *The Order and Manner of the Coronation*, written on fourteen leaves of paper, the last of which is blank.

Both these tracts are written in ordinary cursive handwriting, excepting that the *e* is a corruption of a court hand *e*, common at the time at which the book was written.

The water mark of the paper on which the report is written is a shield displaying, as Mr. Everard Green has kindly informed me, the arms of Amsterdam; this shield is supported by two lions, and surmounted by a crown. The paper on which the order of the Coronation is written has a water mark of a shield on which there is a

fleur de lys surmounted by a French crown : beneath the shield are the initials H. G. G. in Roman capitals.

It may be noticed that a correcting hand in red has passed over this document, making important alterations.

In the Library of the Archbishop of Canterbury at Lambeth there is also a manuscript of the order used at the coronation of William and Mary. (No. 1077.) It is neatly written in red and black, the rubrics being in red, and it is bound in gilt morocco. It was apparently prepared for use at the coronation. It begins with the service in the Abbey, not with Mattins, like the Heralds' manuscript. An examination of the text showed no marked differences from that of the Heralds'.

In the British Museum are two copies of the *Processus factus* of William and Mary. (Lansdowne MSS. 281 and 282.) They both contain a short account in Latin of the coronation service differing in places from that printed in this volume. From the point of view of this Society, which is mainly liturgical, it has not been thought advisable to print these manuscripts.

The coronation order of *Liber regalis* goes back to a manuscript written as early as the beginning of the fourteenth century, and many of the forms of *Liber regalis* can be traced back earlier still. Queen Elizabeth was the last of the English sovereigns to be crowned and anointed with the Latin forms. At the coronation of King James I. an order was used which is little else than a version into English of *Liber regalis*, the book used under the Tudor and Plantagenet dynasties. This order continued in use at the coronations of King Charles I. and King Charles II. and thus the medieval order, with but few changes, lasted beyond the middle of the seventeenth century. But the accession of James II. brought with it a complication : the sovereign had changed his religion ; and to this change there can be little doubt that we owe the grave departures from the old forms that may be noticed in the order for his coronation. For most of the coronation orders of Christian princes that have come down to us are associated with a celebration of the Lord's Supper, and at this celebration it is clearly the intention of the order that the new King shall communicate. But at a rite celebrated by the clergy of the Church of England it was impossible that a Roman Catholic could communicate. Even for the reception of unction at their hands it was deemed advisable afterwards to procure absolution from the Roman Court.<sup>1</sup> Thus changes in the order were necessary : the first and most important was to omit the celebration of the Eucharist, and to conceal this, the only motive for change, the plea was put forward that the coronation order was over long. Dr. Sancroft, the Archbishop of Canterbury, was accordingly

<sup>1</sup> Dr. Sancroft has copied into the cover of MS. L. 14. of St. John's College, Cambridge, something to this effect from *Haerlemse Courant*, dated Rome, December 16. 1685 : "Aen seecker prins is Absolutie gesonden, van dat hij sig door een Onrooms Bischop heeft laten salven."

directed to abridge the coronation order, keeping to essentials.<sup>1</sup> A great deal more than this was done.<sup>2</sup> The order was positively rewritten; but from Sandford's book it is not easy at once to detect this process; for in a number of cases only the first words of the prayers are given; and these first words are in many instances so like the beginnings of the prayers in King Charles I.'s and King James I.'s orders that many may have thought that the whole of the prayer following was substantially the same. For an example, we may compare below the prayer for the blessing of the sword in the order for Charles I. with that for James II.

## CHARLES I.

Hear our prayers, we beseech thee O Lord, and vouchsafe by the right hand of thy Majesty to bless and sanctify this sword, wherewith this thy servant Charles desireth to be girt that it may be a defence and protection of Churches, widows, orphans, and all the servants of God against the savage cruelty of pagans and infidels; and that it may be a fear and terror to all those who lie in wait to do mischief. Through Christ our Lord. Amen.<sup>3</sup>

## JAMES II.

Hear our prayers we beseech thee O Lord, and by the right hand of thy Majesty vouchsafe to bless and sanctify this thy servant James our King who is now to be girt with this sword: that he may not bear it in vain but use it as the minister of God, for the punishment of evil doers and for the protection and encouragement of all that do well. Through Jesus Christ our Lord. Amen.<sup>4</sup>

At the beginning of the prayer it may be noticed that the words of the order of Charles I. "bless and sanctify this sword" are changed in the order of James II. into "bless and sanctify this thy servant," an important change, it is true, but the only change found in the first words as given by Sandford,<sup>5</sup> so that it might be thought that the remainder of the prayer is the same. But on looking at the manuscripts it is found that the whole of the prayer after the ending of the first words has been remade, and that nothing but the beginning remains of the original, which was a word for word translation of *Exaudi quaesumus of Liber regalis*. And this new prayer passes on, with the

<sup>1</sup> F. Sandford, *History of the Coronation of . . . James II. in the Savoy 1687*. p. 4. The service might have been considerably abridged by the postponement of the fealty and homage of the lords to the following day: for which there is the precedent of the coronation of Richard I. (*Gesta Regis Henrici Secundi Benedicti Abbatis*, Rolls series, 1867. ed. W. Stubbs, vol. ii. p. 84.)

<sup>2</sup> Besides the liturgical and ceremonial changes of this coronation, it may be noticed that the ancient riding from the Tower to Westminster, done before Charles II.'s coronation, was not carried out at this; and it appears to have been discontinued ever since.

<sup>3</sup> British Museum, Harl. 5222. fo. 31. See also Chr. Wordsworth, *Manner of the Coronation of King Charles the first*, H.B.S. 1892. pp. 36. and 130.

<sup>4</sup> St. John's College Cambridge, MS. L. 14. p. 37. See also below, notes, p. 147.

<sup>5</sup> Sandford, *op. cit.* p. 93.

change of two or three words, into the order of William and Mary,<sup>1</sup> and so becomes part of the accepted English coronation order of the last two centuries. This is only one instance amongst others of Dr. Sancroft's manipulation of the liturgical forms, and of his influence still abiding in the arrangement of the modern coronation order.

So amongst the other changes introduced by Dr. Sancroft into the forms, his dislike to asking for a blessing upon the royal ornaments is evident. The omission of a direct blessing of the oil is not so remarkable, because there is none in *Liber regalis* or the earlier Stewart orders; though in the private benediction of the oil he used the words "Bless O Lord this oil."<sup>2</sup> But the entire omission of the prayer for the blessing of the ring is not without signification; for where he has been unable altogether to avoid retaining some of the old prayers for the blessing of the *colobium sindonis*, of the sword or of the crown, he has also altered them so as to turn the prayer for a blessing of the ornament into a prayer for a blessing of the wearer of the ornament. That of the sword has been given above. Those of the royal ornaments and of the crown will be spoken of below.

There is precedent for this kind of change in the alteration made in the marriage service of Edward VI.'s first book. The blessing of the ring in the Sarum Manual is changed into a blessing of "these thy servants, this man and this woman."

My son has pointed out to me in the Bodleian Library at Oxford a collection of papers, many of them in Dr. Sancroft's hand, written about the time of the coronation of King James II. In some of them we may see the remodelling of the coronation order going on. There is the following new form designed for use at the delivery of the ring.

"Receive this Ring as a Pledge of the Mariage that is between the King and his People

(the Ring is now put on)

"and Remember, that as God has made, You, our Lord and King, a Husband to your People; so it is your Majesties part to Love and Govern them & to Provide for their Welfare, as it is theirs to pay You their Affection and Obedience.

"And thou Lord that hast made this happy mariage by thy good Providence, Prosper thou thy owne Handy work, keep his Ma<sup>ty</sup> & his People together in Love Inviolable, & in faithfull performance of all their duties, to our comfort, & to the glory of thy Name through &c."

A large space intervenes between these paragraphs and the following which seems designed as an alternative to the last.

"And thou Lord, who by thy good Providence hast brought this our King and his people together, blast the wicked designes of all those that would put them asunder. Let it be seen that this was thy own Choice. Bless, Oh Lord, and prosper thy owne handywork."<sup>3</sup>

<sup>1</sup> See below, p. 23.

<sup>2</sup> St. John's College Cambridge MS. L. 14. p. 13. See also Chr. Wordsworth, *op. cit.* p. xx. note.

<sup>3</sup> Tanner MS. 31. fo. 86. At the top of the page are four lines, apparently in short hand, giving the substance of the following form.

In this new form there is an allusion to an old idea that the coronation ring was a symbol of the marriage between the King and his people.<sup>1</sup> But for James II. the old form of delivery seems to have been used without material change, and it passed into the order of William and Mary<sup>2</sup> and thence into succeeding orders. Whatever may be thought of the excellence<sup>3</sup> of the new form, no one can claim for it that it tends to shorten the service, the motive assigned by the King for these deep-reaching changes.

But besides the changes in the formularies, the order in which these forms followed each other was considerably disturbed, and this more than the verbal changes in the forms was determined by the omission of the celebration of the Lord's Supper.<sup>4</sup> At King Charles I.'s coronation the first oblation was followed by the sermon, the oath, *Veni Creator*, Litany, and anointing. In King James II.'s the order is the first oblation, Litany, sermon, the oath, *Veni Creator*, and anointing. The Litany in the earlier Stewart orders and *Liber regalis* was associated with *Veni Creator* and the blessing of the oil. So the second oblation was part of the offertory in the earlier Stewart orders and *Liber regalis*: in King James II.'s it is inserted in a place devoid of all significance, between the investiture *per anulum et baculum* and the enthronization and homage: a change which it can hardly be doubted was made because "there was no communion."

But these inept changes would have mattered little if the order of James II. had remained alone, without any following. Unhappily it showed to rash hands how easy it was to destroy the ancient character of the coronation order. In less than four years another coronation followed; and though there is some evidence that men hoped that the

<sup>1</sup> The ring was called "the wedding ring of England." (Sir George Buck, *History of Richard III.* London, 1646. Lib. v. p. 146.) Queen Mary Tudor is said to have had two rings with which she was espoused twice; first on her accession when she was crowned, and secondly when she became wife of the King of Spain. Also at the time of Wyatt's rebellion, she told the citizens of London "that on the day of her coronation, when the ring which she wears was put on her finger, she purposed accepting the realm of England and its entire population as her children." (*Calendar of State Papers . . . of Venice*, London, 1873, vol. v. 1534-1554. pp. 460. and 593.)

<sup>2</sup> See below, p. 25.

<sup>3</sup> If we may judge of Dr. Sancroft's powers as a ritualist from his alterations of the order of James II. it may seem from the liturgical point of view almost providential for the Church of England that he did not take the oaths, and was thus unable to carry out his scheme for the revision of the liturgy and the comprehension of Dissenters. (*The Bishop of Lincoln's and the Bishop of Norwich's Speeches in the House of Lords March 17th &c.* London, John Morphew, 1710, p. 3. See also W. Palin, *History of the Church of England from the Revolution*, London, 1851. p. 34.) The caustic remark of Mr. Brightman on the new discovered Sacramentary of the Bishop of Thmuis may be remembered here: "Serapion, if he were the first, would perhaps not be the last prelate whose liturgical compositions were not the happiest item in his literary record." (*Journal of Theological Studies*, Oct. 1899. p. 91.)

<sup>4</sup> See above, the comparative table of some of the later English coronation Orders.

order followed by the earlier Stewarts might again be revived,<sup>1</sup> yet the times were unfavourable to a very strict regard to precedent in this matter.

William of Orange landed at Torbay on November 5th, 1688 and on February 14th, 1689 the Crown was offered by the Lords and Commons to William and Mary as joint sovereigns, but with the exercise of the Regal power in the Prince of Orange.<sup>2</sup> A committee of the Privy Council for the coronation was appointed on Feb. 26th, the Bishop of London being added to the committee on March 5th. The Bishop was ordered to inspect the coronation order on March 12th, and in the Report by the Committee it is said that he has brought them.<sup>3</sup> The date of the coronation was fixed first for the twelfth, finally for the eleventh, of April,<sup>4</sup> and it thus seems that the forms were drawn up or revised in a very short time: at the most in two months, and probably less.

It is likely that one of the things that Dr. Henry Compton, the bishop of London, had in mind in his revision of the coronation order was the insertion of the coronation into the celebration of the Lord's Supper, so that the sovereign could no longer avoid receiving the communion at the hands of the prelate who had crowned him.<sup>5</sup> Hereafter there was to be communion whenever there was coronation. Before King James II.'s coronation, in the recensions which I have called respectively<sup>6</sup> the second, third, and fourth Latin recensions of the English coronation order, as well as the order of the older Stewarts, the celebration of the Eucharist followed the ceremonies of crowning; the introit, *Protector Noster*, or in the English service, *Behold O God our defender*, was sung when the crowning was over. So that the mediæval

<sup>1</sup> On April 5. 1689 there was licensed *The form of prayers and services used in Westminster Abby, at the Coronation of the Kings and Queens of England*, London, Randal Taylor, in folio. It is merely a reprint of Prynne's confused account of James I.'s coronation. (*Signal Loyalty* &c. London, 1660, Part ii. p. 263.) But before this tract was published, the changes in the coronation order had been already determined on by Dr. Compton. (See below, p. 1.)

<sup>2</sup> See below, Appendix II. p. 67. William wore his crown even before the coronation. (See below, Appendix IV. p. 75.) Mr. H. A. Wilson points out to me an earlier instance, when the convention was turned into a parliament. (John Evelyn, *Diary*, Feb. 22. 1688-89. ed. Bray, 1879. vol. iii. p. 70.)

<sup>3</sup> See below, p. 3. It can hardly be said that Dr. Sancroft was entirely neglected in the preparations for the coronation. Throughout the coronation order of William and Mary the chief minister is always the Archbishop, most probably the Archbishop of Canterbury, so that he could have undertaken the office, if he had changed his mind at the last moment. And Mr. H. A. Wilson has pointed out to me in the Bodleian Library the summons to Dr. Sancroft to attend the coronation "there to do and perform such services as shall be required and belong unto him." It is dated March 21. 1688-9, and it is sealed with the Earl Marshal's seal. (MS. Tanner 28. fo. 378.)

<sup>4</sup> The Council Minutes show the date altered from 12 to 11 (see below, p. 71), and in one of the Chamberlain's warrants the date has been allowed to stand. (See below, Appendix V. p. 76.)

<sup>5</sup> Yet the heralds seem doubtful if there were to be a celebration of the Lord's Supper. See below, Appendix VIII. note on p. 100.

<sup>6</sup> See *Missale ad usum Ecclesie Westmonasteriensis*, H.B.S. 1897. fasc. iii. pp. 1435-1439.

and early Stewart orders were not inserted into the celebration of the Eucharist. Yet, though most likely unknown<sup>1</sup> to him, Dr. Compton had good precedent for the step that he took in thus inserting the coronation order into the Eucharist. The precedent exists in the earliest English coronation order known to us, that of the pontifical of Egbert. In this order the coronation service begins immediately after the gospel, a liturgical moment which corresponds with the place at which it begins in Dr. Compton's arrangement, that is, immediately after the Creed and Sermon: thus in both, the coronation takes place between what is called the mass of the catechumens and the mass of the faithful. It is at this place that the consecration of a bishop is inserted in the book of common prayer, and a reminiscence of this may have been present in Dr. Compton's mind, and determined the place.

Thus an important precedent was established, the influence of which is felt to our own day.

An important and more serious liturgical change must be noted in the part of the service of William and Mary which deals with the consecration of the King, and the blessing of the oil. This was again caused by the influence of the order of James II.

In *Liber regalis* and the Stewart orders there is a group of formularies forming the central part of the service, and containing the consecration of the King and the blessing of the oil. It begins with *Veni Creator* and an ancient prayer *Te invocamus*, a Litany accompanied in *Liber regalis* by the seven penitential psalms, said by the bishops in an undertone,<sup>2</sup> four prayers, the first of which is *Omnipotens sempiterne Deus*, a prayer named in the second recension *consecratio regis*,<sup>3</sup> which in *Liber regalis* contains the words *in regem consecramus*,<sup>4</sup> and in all texts the important words defining the duties of the King to the church, *Ecclesiamque tuam deinceps cum plebibus sibi annexis ita enutriet ac doceat, munit et instruat*.<sup>5</sup> These four prayers are followed by the consecratory preface of the oil and the anointing of the King.

In James II.'s order this sequence of forms underwent grave changes at the hands of Dr. Sancroft. The Litany was moved to an early place in the service, and thus separated from the blessing of the oil and anointing of the King; and the ancient prayers that accompanied the consecration of the King were moved with the Litany away from the anointing, and reduced in number to two. And of these two, the most important of all, *Omnipotens sempiterne Deus*, survived only in a mutilated form; though it preserves the words *we consecrate our King and nourish, instruct, and defend thy Church and People*.<sup>6</sup> But *Veni Creator* and *Te*

<sup>1</sup> Martene published the coronation order of Egbert's pontifical in his great collection of ancient rites; but I do not find that any part of this had appeared in 1689. It seems unlikely also that Dr. Compton was acquainted with the German and Frankish orders. (See *Missale . . . Westm.* iii. 1434.)

<sup>2</sup> See below, Appendix XI. p. 117.

<sup>3</sup> See below, p. 54.

<sup>4</sup> In the second and third recension it is *eligimus* instead of *consecramus*.

<sup>5</sup> In the Stewart orders this is translated *nourish and teach defend and instruct thy church and people*.

<sup>6</sup> See below, notes to cap. 4. p. 138.



*invocamus* remained, immediately preceding the blessing of the oil, which is still introduced by *Sursum corda*, but is reduced in length just as *Omnipotens sempiterne Deus* has been cut down, and hardly anything left of the old form *Electorum fortitudo* except the first words and the allusion to kings, priests, and prophets.<sup>1</sup> Certainly the service here has been shortened, if we do not say broken up, in its central and most important part; and yet it was requested that essentials should be preserved.<sup>2</sup>

The mischief thus wrought by James II. and Sancroft seriously affected the order for William and Mary. The Litany and one collect remaining out of the four ancient prayers said at the consecration of the King were set at the very beginning of the order, immediately after the first oblation, and before the beginning of the communion service. In the consecration of a bishop in the Book of Common Prayer, the Litany is said in the communion service; and Dr. Compton might have followed this precedent if he had remembered the analogy between the consecration of a king and the consecration of a bishop.

The entire disappearance of *Omnipotens sempiterne Deus*, the formula used for the consecration of a king even in the mutilated form in which it appeared in James II. is a grave omission, and Dr. Compton seems to have desired to supply it by the insertion of the word *consecrate* in places where this particular word does not occur in earlier coronations. For example, in his new form for the blessing of the oil there appears this sentence: "who by our office and ministry are now to be anointed and consecrated King and Queen,"<sup>3</sup> and in the form used at the anointing: "be you anointed, blessed, and consecrated King and Queen."<sup>4</sup>

*Te invocamus*, which is to be found in the very first recension of the English coronation service, was also removed from the order of William and Mary. Thus for the central part of the service there remained only *Veni Creator* and a new consecratory prayer for the oil. This is for the most part new for this purpose. It retains, as in James II. the ancient introduction, *Electorum fortitudo*, even if inverted; but without *Sursum corda*; the rest is made up for the most part of portions taken from the baptismal and confirmation services of the book of common prayer. Some of these are not unhappily adapted.

It may be said on behalf of the changes made by James II. and William and Mary that the ancient form, *Electorum fortitudo*, which, with *Te invocamus*, goes back to the very first recension, had, like other forms in the *Liber regalis*, something of the grotesque in it, and that even in the early middle ages it had been thought needful to modify the text of *Electorum fortitudo*<sup>5</sup>; also that *Sursum corda* is a comparatively

<sup>1</sup> See below, notes to cap. 8. p. 141.

<sup>2</sup> See below, notes, p. 129.

<sup>3</sup> This seems to be borrowed from Dr. Sancroft's form for privately blessing the oil. (St. John's College, Cambridge L. 14. p. 13. and Chr. Wordsworth, *op. cit.* p. xx. note.)

<sup>4</sup> See below, pp. 21 and 22.

<sup>5</sup> See below, p. 56. and note, p. 166.

modern addition, particular to *Liber regalis*. Further it might be said that the new forms, whether of James II. or of William and Mary are decidedly better than the old. But of James II.'s form this can hardly be maintained. It has nothing of the picturesqueness of the old, nor of the doctrine of the new, form. All that can be justly claimed for it is that the "gifts and graces of thy holy Spirit" are spoken of, which may possibly have given the idea to the fuller expressions in the new form of William and Mary.

The direct prayer for a blessing on the oil "Bless this oil" is to be found only in the order of William and Mary. In the next order, that of Anne, it disappears and does not return. But the direction to the Archbishop to lay his hand upon the ampulla remains throughout all the succeeding orders. It has been doubted by ritualists of repute<sup>1</sup> whether the present form be really intended for a benediction of the oil. What has been just said seems to be a sufficient answer to any questionings on this subject. The form in William and Mary is plainly intended for a blessing of the oil, just as the form in the baptism of infants in the book of common prayer is intended for a blessing of the water in the font, when it is said: "Regard we beseech thee the supplications of thy congregation; sanctify this Water." In the *processus factus* of William and Mary<sup>2</sup> the form is headed *Benedictio olei*: and in the account published by order of the Duke of Norfolk of the coronation of these sovereigns the consecration of the oil is attributed to the recitation of this prayer.<sup>3</sup> Thus there can hardly be any doubt that, at the time of William and Mary's coronation, this prayer was looked upon as the form for the consecration of the oil.

It seems, however, that only in William and Mary is there an unmistakable blessing of the oil. If we look backwards, or if we look forwards, from this point, there is a want of definition in the forms. In *Liber regalis* there is indeed *Sursum corda* and its accompanying versicles which are the signal of an approaching consecration from that of the Eucharist down to that of a cross or a reliquary<sup>4</sup>; but the form itself contains no distinct prayer for the blessing of the oil, although there is a petition that by "the fatness of this creature thou wouldest vouchsafe to sanctify with thy blessing this thy servant N." which may indeed be a prayer for a blessing on the King but is hardly a direct invocation for the consecration of the oil. Thus the modern form and the mediæval resemble each other in this point.

This want of definition it may be led the Laudian ceremonialists to introduce a separate blessing of the oil early on the day of coronation before the service began.<sup>5</sup> This blessing is not super-

<sup>1</sup> W. Maskell, *Monumenta Ritualia*, Oxford 1882. Vol. ii. p. xxiv. note.

<sup>2</sup> British Museum, Lansdowne MS. 282. fo. 42. b.

<sup>3</sup> "Veni Creator being Sung and the Holy Oyl Consecrated" &c. (*An Account of the Ceremonial at the Coronation . . . of King William and Queen Mary, In the Savoy*, Edw. Jones, 1689. p. 3.

<sup>4</sup> See *Pontificale Romanum*, edited by Benedict XIV. Romae, 1868. pp. 221. and 228.

<sup>5</sup> The forms have been printed by Mr. Chr. Wordsworth, *Manner of the Coronation of King Charles I.* H.B.S. 1892. pp. xix. and xx. note.

fluos; nor is it necessary. Doubtless the oil of catechumens and the cream formerly used with *Liber regalis* had been blessed on the Maundy Thursday before the coronation; so that in view of this a blessing in the English recension previous to the blessing in the *Electorum fortitudo* cannot be said to be superfluous. Nor is the earlier blessing necessary; because the oil is sufficiently blessed by the prayer now said after *Veni Creator*.

The composition of the anointing oil at the coronation of King Charles I. is well known from the manuscripts in which the receipt is given.<sup>1</sup> Of the composition of the oil used at the coronation of King James II. we have no precise information except that it was prepared by the King's apothecary and was "exceeding rich and fragrant."<sup>2</sup> For William and Mary's anointing an order was given to the King's apothecary to prepare the same quantity of anointing oil as was provided for the last coronation.<sup>3</sup> Of its composition I have no information.

In the anointing of James II. there seems to have been no diminution of the number of places which were anointed. They remained the same as in *Liber regalis* and the Stewart orders. But in William and Mary the number of the places was diminished to three, as in some early mediæval coronations,<sup>4</sup> that is if the text of their order represent what was really done. But the document drawn up by the heralds which purports to give a full account of the ceremonies, reports very precisely that the old number and the old order of places were preserved.<sup>5</sup> In this and some other matters the heralds seem to have spoken of what should have been done, not of what was really done, as they themselves declare that they did not receive full information upon what was intended, by which ancient precedents were not observed.

The statement of the heralds as to the anointing is indeed supported by the *Processus factus* of William and Mary. According to this document the Bishop of London anoints the King's hands, breast, shoulders, and boughs of the elbows, but it omits the head of the King, while the hands of the Queen only are anointed.<sup>6</sup> The

<sup>1</sup> It has been printed by Mr. Chr. Wordsworth, *op. cit.* p. 4.

<sup>2</sup> F. Sandford, *op. cit.* p. 91. margin.

<sup>3</sup> See below, Appendix V. p. 76.

<sup>4</sup> See below, in the notes to cap. 8. p. 144.

<sup>5</sup> See below, Appendix VIII. pp. 102 and 111.

<sup>6</sup> British Museum, Lansdowne MS. 282. *Processus factus ad Coronationem Serenissimi Domini Guilielmi, et Serenissimæ Dn<sup>æ</sup>: Mariæ Regis et Reginæ Angliæ &c.*

On the verso of the fly leaf is written: ffr. Negus, 1689.

fo. 42. b [formerly p. 82.]

"Benedictio olei.

"Mag: Camerar<sup>æ</sup>: primas regis robas exuit Similiter Comitissa Derby robas reginæ.

"Sedent Rex & Reg: in duabus Cathedris rege amicto robis S<sup>æ</sup> Edv<sup>i</sup>: palliumque ornatum super Capita regis & reginæ extenditur, Sustentatum p Ducem Norfolciæ Ducemque Graftoniæ.

"Ep<sup>us</sup>: Londin: unguet manus, Pectus, Scapulas, ambasque Compages brachiorum regis, manusque reginæ, cum orationibus aptis &c.

accuracy of this account may be called in question. For before the anointing it is said that the parliament robes of the King were taken off, with those of the Queen; and that the King and Queen, clad in the robes of St. Edward, then sat down in two chairs in order to be anointed; while after the anointing it is said that the King was then clothed with the *colobium sindonis* and his head covered with a coif because of the anointing. The *colobium sindonis* is the first of the ornaments of St. Edward to be put on. It cannot be put on both before the anointing and after the anointing as well. And if the head of the King were not anointed, why was a coif put on because of the anointing? Also the Queen's hands only were anointed; thus indeed making her only a queen consort, and not a reigning sovereign. Thus the account is confused and may be suspected in its details, although this document was the property of Mr. Negus, the Secretary of the Duke of Norfolk, of whom the heralds complain as retaining too much in his hands.<sup>1</sup> We have again an instance of the frequency with which different accounts are given of the same action by eyewitnesses. I am inclined, however, to think that the coronation order gives the most accurate account of the ceremonies really practised.

After the anointing of the King in *Liber regalis*, he is invested with certain ornaments, some of which are sacerdotal, and others knightly or royal. The sacerdotal ornaments are of linen or silk, such as the *colobium sindonis*, the armill, the tunicle, the buskins and the pallium; the knightly are the spurs and the sword; the more royal are the crown and the sceptres; while the ring and rich silk gloves are signs of dignity common to the nobler ranks of men. They were delivered to the King in a certain order preserved from *Liber regalis* down to James II. inclusive; and before the sovereign was invested with these ornaments they were blessed by the archbishop with a prayer beginning *Deus rex regum* (*O God the king of kings*). This prayer was altered by Dr. Sancroft after his manner into a prayer for a blessing on the wearer of these ornaments: and setting this point aside, the prayer in this case is certainly improved, though hardly shortened.

## CHARLES I.

O God the King of Kings &c.  
by whom Kings do reign, and law-  
givers make good laws, Vouchsafe  
in thy favour to bless this Kingly  
Ornament; and grant that thy  
servant Charles our King, who  
shall wear it, may shine in thy

## JAMES II.

O God, the King of Kings and  
Lord of Lords, by whom Kings  
reign and Princes decree justice;  
vouchsafe with thine especial  
favour and grace to bless this thy  
servant James our King, whom in  
thy name we now clothe with this

<sup>1</sup> "Post hæc Induitur Rex Sindonis Collobio Capite amictu operto, propter unctionem :

"Pedibus Sandaria coaptantur, Calcaria adfert Mag : Camerar<sup>s</sup> : " &c.

It will be owned that not only in the particulars of the anointing but in many other points this *processus factus* is exceedingly confused.

<sup>1</sup> See below, Appendix VIII. p. 111.

sight with the ornament of good life and holy actions, and after this life he may for ever enjoy that life and glory which hath no end; through Jesus Christ our Lord. Amen.<sup>1</sup>

Royal Vestment: that he may shine in thy sight with the ornament of good works, and a holy conversation; and this life ended, may for ever enjoy that Life and Glory which hath no end, through Jesus Christ our Lord. Amen.<sup>2</sup>

But in William and Mary the order of the delivery of some of the ornaments was changed, more particularly in the order of the delivery of the crown, sceptres, and ring; and the prayer for the blessing of the vestments, *Deus rex regum* was wholly omitted. In *Liber regalis* the crown was put on the King immediately after the pallium or cope. The ring and the two sceptres were then given to him. This was also the order in James II. But in William and Mary it seems to have been thought desirable to lead up to the setting of the crown upon the King's head by delivering all the other ornaments first, as if an anticlimax were to be avoided; so the ring was first delivered, then the rich gloves and the sceptre and rod, and last of all the crown. Here again there is a return to the order in Egbert's Pontifical which prescribes the delivery of the two sceptres first, and afterwards the *galea* or crown is put on the head.

The heralds in their report<sup>3</sup> have preserved the old order of the delivery of the ornaments, as it was in James II. But from what they say themselves at the end of the document it would appear that they were not perfectly informed as to the ceremonies performed in the abbey church, and indeed they show their knowledge of ecclesiastical matters by calling that foundation a "Cathedrall."<sup>4</sup>

The omission of all mention of the *Colobium sindonis*, supertunica and armilla in the text, together with the disappearance of the prayer *Deus rex regum* might well lead to the opinion that these ornaments were discontinued at the coronation of William and Mary, if negative evidence only be considered. But putting aside, for reasons which they themselves allow, the statements made by the heralds that these ornaments were worn,<sup>5</sup> there is in other documents further direct evidence of their use. They are ordered by the Committee of Council and the charges for their making exist in the records of the Lord Chamberlain's accounts, which include even the wrapper in which the vestments were carried to the Abbey Church.<sup>6</sup>

Another of the innovations in James II. continued to William and Mary and thence onwards, is the delivery of the orb with the cross at the same time as the pallium. The words of delivery by the archbishop

<sup>1</sup> Harl. 5222. fo. 30. See also Christopher Wordsworth, *op. cit.* p. 35.

<sup>2</sup> St. John's College Cambridge MS. L. 14. p. 35.

<sup>3</sup> See below, Appendix VIII. p. 103.

<sup>4</sup> See below, p. 111.

<sup>5</sup> They are also spoken of in the *Processus factus*, British Museum, Lansdowne MS., 282. fo. 42. b.

<sup>6</sup> See below, Appendix VI. p. 78.

have been altered so as to include the orb, which however has to be taken back to the altar again almost immediately as the right hand of the King is required to hold the sceptre with the cross.

It would seem that Dr. Sancroft did not really understand that the sceptre with the cross and the orb with the cross were ornaments that could be exchanged one for the other, if not altogether the same, though differing in size and shape. The orb is of very considerable antiquity amongst the royal ornaments. It is seen in the Bayeux tapestry, and on many early great seals.<sup>1</sup> It is in the hand of the King in the Corpus picture and of Richard II. in the picture in the choir of Westminster, while a verge is in the other. In the miniature of the dead King in the Westminster Missal, he supports with the left hand a verge, with the right an orb on which stands a crucifix.<sup>2</sup> More instances could easily be given of representations of the King bearing in his hand an orb with a long cross on it instead of a sceptre with a cross. Even the modern sceptre shown by Sandford has a round lower end. It would seem that the orb and the sceptre with the cross are interchangeable and that where one is used, the other should not appear. Unfortunately Dr. Sancroft's error has continued down to our own time.

The sacerdotal ornaments cannot be traced much farther back<sup>3</sup> than *Liber regalis*, the earliest manuscript of which is of early fourteenth century writing. The sceptre and staff and helmet (*galea*,<sup>4</sup> it may be a crown) appear in the first recension after the anointing in this order. In the second there appear, also after the anointing, first the ring, then the sword, the crown, the sceptre, the staff; so that they are in much the same order in the second recension as in *Liber regalis*: but after the staff and in the variety of this recension printed in this volume, the pall. In the third, after the anointing, come the sword, the armilla, the pallium, the crown, the ring, the sceptre and rod. In *Liber regalis* after the anointing the ornaments come in the following order: the *colobium sindonis* and coif for the head; the tunicle, buskins, sandals, and spurs; the sword; the armilla; the pallium; the crown; the ring; the sceptre with the cross; the rod with the dove.

<sup>1</sup> See Wyon, *Great Seals of England*, Lond. 1887. plates. At the coronation of King Richard III. the orb seems to have been actually delivered in the place of the sceptre with the cross. "The Cardinall of Canterbury and other Bishoppes them crowned according to the custome of the Realme, giving him the Scepter in the left hand, and the Ball with the Crosse in the right hand." (Bodleian, Ashmole MS. 863. p. 441.)

<sup>2</sup> *Missale . . . Westm.* ii. plate 8.

<sup>3</sup> The ingenious may perhaps discover the *colobium sindonis*, the tunicle, and the pallium in the coronation of Harold in the Bayeux tapestry; and if any one should be pleased to assert this as a fact, I do not see how it could be disproved.

<sup>4</sup> In Captain Halford's manuscript of the life of St. Edmund, illustrated about the time of William the Conqueror, there is a picture of the coronation, made widely known by Mr. W. H. St. John Hope in Dr. S. R. Gardiner's *Student's History of England*, Lond. 1890. vol. i. p. 99. There is being placed on the King's head an ornament that might be described as *galea* and is not unlike some of the helmets depicted in the contemporary Bayeux tapestry. The cope or pallium may be seen in this drawing, but the *colobium sindonis* or tunicle is by no means clear.

In James II.'s coronation this order was observed, except that with the pallium the orb was delivered, and a rich glove given after the ring.

As far as can be made out in the absence of details concerning the delivery of the sacerdotal ornaments, in William and Mary the order would seem to be as follows: the *colobium sindonis* and coif, the tunicle, buskins, sandals and spurs; the sword; the armilla; the pallium and orb; the ring; the sceptre with the cross, and the rod with the dove; the crown. Perhaps no change was made with the linen and silk ornaments, but we know that the order of the delivery of the metal ornaments was considerably changed.

After the delivery of the crown in William and Mary, there follows a ceremony which I almost think may be particular to the English coronation since 1689; that is, the delivery of the bible to the new consecrated sovereign. It was introduced by Dr. Compton and has continued ever since. I have not met with any contemporary account of the motives which induced Dr. Compton to insert this ceremony after the coronation. A bible is delivered to the new consecrated bishop in the ordinal of the book of common prayer: and in the mediæval pontifical, of which this delivery of the bible is probably a reminiscence, the book of the gospels is delivered to the bishop when the episcopal ornaments have all been taken.<sup>1</sup> It is not likely that Dr. Compton had this in his mind. But a legend preserved by Bale, of Edward VI.'s coronation, may have been present to his memory, and determined the carrying of the bible in the procession and its gift afterwards. This pious young King, of the age of nine at the time of his coronation, seeing three swords prepared to be borne before him, doubtless the ancient *curtana* and its companions, but misunderstood by Bale, asked yet for a fourth, the sword of the Spirit, the word of God, that is the Bible.<sup>2</sup> Dr. Compton may have thought it would be a popular thing if in the coronation of a king who came to maintain the liberties of England and the Protestant succession a hint could be followed taken from the coronation of an early Protestant King of England, without being too scrupulous in the matter of the historical truth of the circumstance alleged.

Another precedent has been pointed out by our Secretary, Mr. H. A. Wilson, that is much nearer than Edward VI.'s coronation to the time of William and Mary. And that is the inauguration of Oliver Cromwell in Westminster Hall on June 26, 1657. The memory of this transaction might well have been present to the minds of middle-aged men in 1689. Part of this civil ceremony was the delivery of a bible to "His Highness" with a robe of purple velvet lined with ermine, a

<sup>1</sup> See *Liber Pontificalis Chr. Bainbridge*, Surtees Society, 1875. p. 230.

<sup>2</sup> John Bale, *Scriptorum Illustrum maioris Brytanniae*, Basileae, Ioann. Oporinus, 1559 p. 673. Edward VI. "eo die quo coronabatur in regem, tres gladii, in signum quod esset trium potentissimorum regnorum, Angliae, Francia, & Hyberniae monarcha: quod tandem dixerit, deesse adhuc unum. Et cum interrogasset principes, quis nam ille sit? Respondit, esse sacrorum Bibliorum uolumen. Ille liber, inquit, gladius spiritus est, & gladiis his omnibus longe antefendus." &c. &c.

sword, and a sceptre.<sup>1</sup> But it may be thought that any borrowing from a ceremony of the commonwealth would have been carefully avoided by the advisers of William. Unwilling as they were to allow a king to rule according to his own pleasure, without law, yet they looked with horror on the times of the commonwealth.

In looking back over the changes made in the coronation of William and Mary it cannot be said that in the rites used there has been any return to antiquity, conscious or unconscious. But in the ceremonial the following changes were a return to early practices: the insertion of the coronation service into the celebration of the Eucharist between the *missa catechumenorum* and the *missa fidelium*, according to the order in Egbert's pontifical; the diminution to three of the number of places to be anointed which correspond with the number and places (*caput, pectus, brachia*) of the anointing of Richard I. and spoken of by St. Thomas of Canterbury: the delivery of the sceptres before the crown was according to the order in Egbert's Pontifical, instead of a delivery first of the crown and then of the sceptres. The first and the third of these changes may have been due more to accident than to learning; but the second may possibly have been inspired by the reading of John Selden's

<sup>1</sup> See the description of this affair in a tract with this general title: *A Further Narrative of the Passages of these times in the Common-Wealth of England . . . . . An exact relation of the . . . . . solemn Investiture . . . . . of his Highness the Lord Protector at Westminster, June 26, 1657.* printed by M.S. for Thomas Jenner, at the South entrance of the Royall Exchange. [British Museum press mark: E. 1954] p. 30. "His Highness being entred on the place, and standing under the Cloth of Estate, Master Speaker did in the name of the Parliament, present severall things (ready laid upon the Table) to his Highness, *viz.* A Robe of purple Velvet, lined with Ermine, being the habit anciently used at the solemn investiture of Princes. Next a larg Bible richly guilt and boss'd; next a Sword; and lastly, a Scepter, being of Massy Gold: which being so presented, Mr Speaker came from his Chair, took the Robe, and therewith vested his Highnesse, being assisted therein by the Earle of Warwick, the Lord Whitelock, and others. Which being done, the Bible was delivered unto his Highnesse; after that, Mr Speaker girt about him the Sword; and lastly, delivered his Highnesse the Scepter.

"These things being performed, Mr Speaker returned unto his Chair, and administered the Oath to his Highnesse, prepared by the Parliament, the form whereof is as followeth."

The Speaker was commanded "to make oblation" of the four things spoken of above: of the Bible he speaks in terms to which I do not think Dr. Compton is much indebted; his words were as follows:

p. 32. "The Next thing is a Bible, a Booke that contains the holy Scriptures; in which you have the honour and happinesse to be well versed. This is the Book of life, consisting of two Testaments, the Old and New. In the first we have *Christum velatum* Christ in Types, shadows, and Figures; in the latter, we have *Christum revelatum*, Christ revealed. This Book carries in it the Grounds of the true Christian Protestant Religion; its a Book of Books, it contains in it both Precepts and Examples for good Government.

*Alexander* so highly valued the Books of his Master *Aristotle*, and other great Princes other Books, that they have laid them every night under their Pillows. These are all but legends and Romances to this one Book; a Book to be had always in Remembrance; I find it said in a part of this Book, which I shall desire to read, and it is this.

Deut. 17 *And it shall be when he setteth upon the Throne of his Kingdome . . . . . midst of Israel*" [Deuteron. xvii. 18, 19, 20.]



*Titles of Honor.*<sup>1</sup> The setting of the litany early in the service, a change made by Dr. Sancroft, and then adopted by Dr. Compton, is also, it may be noted, in accordance with the precedent of the third recension of the coronation order.

It may be pointed out once more that the order of William and Mary is the source of all the subsequent coronation orders ; they have followed its structure with considerable exactness. The changes caused by the revision made at each coronation have been pointed out in the notes as far as seemed profitable ; but it may be remarked that of all the orders, that of George III. abounds in verbal changes. More important changes were made in the orders of William IV. and Victoria : of which the gravest was the omission of the liturgical procession from Westminster Hall to the Church. Less important in these orders was the omission of the girding of the sword and its redemption with a hundred shillings ; so also the kissing of the bishops by the sovereign before *Te Deum*, and the use of the houseling cloth at the time of communion.

<sup>1</sup> See below, p. 144. in the notes to cap. 8.

## II.

### INTRODUCTION TO THE ANGLO-FRENCH VERSION OF THE ENGLISH CORONATION ORDER.

IT has been said by Dr. Stubbs, the present Bishop of Oxford, that "the Norman-French of Westminster is unintelligible beyond the Channel and beyond the border";<sup>1</sup> so that it needs courage, or a lower quality of the mind, for an attempt to edit an order written in this strange tongue without special qualifications for the task. Indeed had I not had the assistance of Mr. Francis B. Bickley in my efforts to reproduce the text, I could not have hoped, single-handed, to be able to deal with the Norman-French. But a Norman-French version of *Liber regalis* is sufficiently curious to be printed, even in an edition for which apology must of necessity be made. By it, light is thrown upon points which are left obscure in the Latin, and it is thus useful to the student, even if, as I fear, the editing leaves something to be desired. This Norman-French version has been made from that *Liber regalis* which has the shorter recension of rubrics, to be found under the symbol O in the second fasciculus of the Westminster Missal, or in the Coronation Order ascribed to Edward II. printed by Rymer,<sup>2</sup> which again is almost identical with a manuscript of the early fourteenth century in the British Museum, Harl. 2901.

The Norman-French version of the *Liber regalis* now printed is contained in a manuscript, No. 20, belonging to Corpus Christi College, Cambridge. This book contains the Apocalypse of St. John the Divine; the Apocryphal Vision of St. Paul; and, following these two, this Norman-French version of the order for the coronation of a King. It is adorned by a beautiful picture of the coronation, some of the details of which have not yet been explained, but which will be spoken of immediately. It has been reproduced for this volume in collotype. (See Plate I.)

Dr. Montague R. James has spoken of this manuscript as "a very fine book, a folio of perhaps the early xiv<sup>th</sup> century, and of Norman work. There are several interesting points about it. In the first place, the fly-leaves are, as we so often find, waste leaves from another MS. What is odd about these in particular is that they are taken from a precisely similar copy of the Apocalypse written by the same hand, ending the page with the same words, and having spaces of corresponding

<sup>1</sup> W. Stubbs, *Seventeen Lectures on the study of Medieval and Modern History*, Oxford, 1886. No. xiii. p. 310.

<sup>2</sup> T. Rymer, *Foedera*, London, 1818, Vol. II. pars i. p. 33.

size left for pictures, which were never filled in. Now we find precisely the same phenomenon in a xiii<sup>th</sup> century Apocalypse at Trinity. We gather that there must have been an extensive manufacture of illustrated Apocalypses about that time, as indeed we should have guessed from the number of extant specimens, and further, that they were made as nearly uniform as possible, the pictures agreeing in number, size, position, and, no doubt, design. A further examination of Apocalypses would lead to the discovery of other copies illustrated with the same pictures that occur in the Trinity and Corpus specimens.

"We know more about the history of the Corpus copy, however. It was given by Lady Juliana de Leybourne, Countess of Huntingdon, to the Monastery of St. Augustine at Canterbury, and it stood in the 1<sup>st</sup> class in the library there—which was no doubt devoted to theology—and on the 3<sup>rd</sup> shelf (Distinctione 1<sup>ma</sup> Gradu 111<sup>o</sup>.) The pictures in this copy number 106 and they are for the most part of very fine work, though not the finest in Cambridge. The text is in Latin and French . . . Following the Apocalypse of St. John is the apocryphal Vision of St. Paul (first in French verse, then in Latin prose), and this too is illustrated with pictures, 14 in number . . .

"Following the vision of St. Paul in our MS. is the order for the Coronation of a King, illustrated by a fine painting of the ceremony."<sup>1</sup>

This picture of the coronation is  $7\frac{7}{8}$  inches broad and  $9\frac{1}{8}$  inches high. (189 mm. × 230 mm.) Four lines of the preceding Vision of St. Paul are carried on from the foregoing leaf in double columns at the head of the picture of the coronation, and this picture fills up the rest of the page. The coronation order in Norman-French begins on the verso of the leaf that has the picture, and the whole coronation order takes up five leaves, written in two columns, of 32 lines each. The leaves of the manuscript are not numbered. They measure  $14\frac{3}{4}$  inches by 10 inches. The written part measures  $10\frac{1}{4}$  inches by  $7\frac{1}{2}$ . A portion of the script has been reproduced. (See Plate II.)

The prince to be crowned is repeatedly named Edward. If this be not a common name for the King, like John or Mary in some baptismal or marriage service, it would point in some degree to a time when Edward had been a name for our kings for many years. There were King Edwards without a break for over a hundred years, between A.D. 1272 and 1377. Judging from a photograph of the writing, Mr. Warner tells me that he considers it to be about 1325, rather later than earlier. The version, then, would have been made earlier than this, but not before 1272.

It will be noticed that none of the writers who have spoken of the picture of the coronation in this manuscript<sup>2</sup> have gone into the details

<sup>1</sup> M. R. James, "on Fine Art as applied to the illustration of the Bible" &c. in *Proceedings of the Cambridge Antiquarian Society*, Oct. 29, 1888, to May, 1889. Cambridge 1891. No. xxxi. Vol. vii. pp. 47-49. Lady Juliana was wife of William de Clinton, Earl of Huntingdon. (*ob.* 1354.)

<sup>2</sup> The picture was reproduced in J. Strutt's *Horde Angel-cynnan*, London, 1776, Vol. iii. plate xxvii. and again more recently in colours by Mrs. Green in J. R. Green's *Short History of the English People*, Illustrated edition, London 1892. Vol. i. against p. 414.

of the picture. Yet it deserves a closer examination. To begin with the central figure, that of the King. He has already received all the royal ornaments. The *colobium sindonis* may be very plainly made out; it is the undermost of all the vestments, touching the feet, and its sleeves reach to the wrists; in this point being unlike the modern *colobium sindonis* which has no sleeves. The sandals which appear below the *colobium sindonis* are yellow, and are most likely the ceremonial shoes put on with the tunic. Upon the *colobium sindonis* is a red tunic, which does not reach so low as the *colobium sindonis*, but the sleeves are tight and have a row of buttons along the forearm: they come to within a few inches of the wrists. Over this tunic there is another tunic, or dalmatic, rayed yellow and pale blue, the lower border of which can be plainly seen between the knees, where the upper furred pallium leaves a vacant space. This tunic is girded, but it does not seem to be adorned *magnis imaginibus aureis ante et retro*,<sup>1</sup> as the rubric of *Liber regalis* requires; nor can any appearance of the armilla be detected, and the left elbow of the King, to which the armilla should be attached as also to the right, can be seen disengaged. The outermost vestment of all is the *pallium quadrum* of the rubric, *quattuor initis formatum*,<sup>2</sup> which on the inside is furred with vair; on the outside it is of a very pale brown, but it has no embroidery; not, as it should be, *aquilis aureis per totum contextum*. It is fastened in front of the chest by a sexfoil golden brooch, behind which passes from the neck to the girdle of the tunic a red band, the nature of which seems to me uncertain. The disposition of the pallium may be imitated by a rectangular sheet of linen, if the two upper corners of the sheet be fastened together in front of a man's breast, and the lower corners arranged after the manner of the plate, over his knees as he sits.

There is nothing to show that the King's hands are covered with gloves; such would be shown by embroidery on their backs, or tassels hanging from the wrists. Of the gloves in the hand of the courtier on the King's right mention will be made presently. There is no ring on the fourth finger of the King's right hand, nor elsewhere on his hands: there is no indication of a coif on the King's head to protect the holy cream from irreverence, as *Liber regalis* directs.<sup>3</sup>

The crown on the King's head is a golden circlet on which are visible three fleurons, so that a fourth may be inferred to exist on the semicircle turned away from the observer. It has no arches; but it is decorated with jewels on the circlet and between and on the fleurons.

In the King's right hand is a long golden rod surmounted by a finial of leaves, but there is no trace of a dove. In the left hand he holds a large orb red in colour with a long white cross attached to it.

The King sits on a throne which must be intended to be a representation of King Edward's chair now preserved in Westminster Abbey church, opposite the shrine of St. Edward. If the picture be compared with the throne there can hardly be a doubt that the painter had seen

<sup>1</sup> *Missale* . . . *Westm.* ii. 699.

<sup>2</sup> *Op. cit.* ii. 701.

<sup>3</sup> *Op. cit.* ii. 697.

the throne and intended to represent it. In the picture the finials and crockets are of gold; the back and arms are green; there is a diapered cloth of gold on the seat similar to that on which the chair stands; this cloth again rests on a cloth pink with double red lines.

Behind the King's chair on his right stands a figure in a golden mitre and blue chasuble dotted with violet, red, and yellow, spots. The amice with a red apparel is plainly visible. The face of the figure is bearded, and the grey hair is long. With the left hand he holds one of the fleurons of the King's crown: with the right he opens the lid of a golden vessel held by a figure below. There is no orphrey on the chasuble;<sup>1</sup> nor is a pall to be seen: but behind this figure is another likewise in golden mitre, amice with a green apparel, and scarlet chasuble. This figure holds a golden cross with a green staff. I do not suppose there will be much difference of opinion about these two figures: the one holding the King's crown is the Archbishop of Canterbury; that behind him the Bishop of Rochester, who was cross-bearer to the metropolitanical see.

On the King's left hand behind the chair is a figure in golden mitre,<sup>2</sup> a pale violet cope spotted with red, and a girded alb and amice, with pale green apparels; the cope is lined with blue and fastened with a seven-leaved golden brooch. The face is bearded and the hair long, and blue in colour. With his right hand he likewise holds a fleuron of the crown; with his left hand he holds a golden cross, the staff of which is green. The cross is a sign of archiepiscopal dignity; and the figure is thus most likely intended for the Archbishop of York.

Behind the Archbishop of York but close to the throne, is a figure with a golden mitre and a scarlet vestment and amice with a green apparel; the face is close shaven, though the hair is long and yellow, unlike the monk seen on a level with him behind the Archbishop of York. This mitred figure may very likely be the Abbot of Westminster, *qui semper lateri regis adhaerendo praesens debet esse.*<sup>3</sup> The monk behind the Archbishop of York may be the sacrist of Westminster.

Below the throne and beside it are numerous figures. On the right of the King is a figure in a mitre and chasuble, and an alb and amice with scarlet apparels. The face is bearded, and the hair long. The chasuble is rayed pink and yellow, showing double-headed eagles within roundels; it is lined with green. The buskins are black. There is no appearance of dalmatic or tunicle, stole or fanon. With the left

<sup>1</sup> It may be noted that none of the chasubles represented in the picture have orphreys. This is exceedingly common in the mediæval representation of chasubles. Nor has the Archbishop of Canterbury the pall over the chasuble, though in the beautiful volume of the *Coronation of Charles V. of France*, lately edited for the Society by Mr. Dewick, the Archbishop of Rheims wears the pall in nearly every miniature. In 1238 the Archbishop of Canterbury obtained the papal permission to wear his pallium outside his diocese not only at the consecration of bishops and churches but at other solemn functions. (*Calendar of entries in the papal Registers relating to Great Britain and Ireland*, ed. Bliss, Stationery Office, 1893. Vol. i. pp. 174. & 212.)

<sup>2</sup> All the mitres in the picture are represented as golden in colour.

<sup>3</sup> *Missale* . . . *Westm.* ii. 683.

hand a golden vessel, with stem, foot, and lid, is being lifted up, which lid the Archbishop of Canterbury is raising with his right hand. The inside is represented of the same golden colour as the outside and nothing can be detected within.

On the left hand of the King is a figure similar in many respects to that on the right. He holds up a golden vessel with a lid, opening, but which none of the bystanders is touching; and of the rayed chasuble, the same in colour as his fellow's but without eagles, it may be said that the draughtsman seems to have begun to draw a chasuble, but changed it while working into a cope with a sex-foiled golden brooch. It is lined with blue; the apparel to the amice is golden while the apparels to the alb are green and yellow. On the middle finger of the right hand there is a ring yellow in colour. The buskins are black in both these mitred figures, and they have brown hair. Both the golden vessels have round knobs on their lids.

To return to the right side of the King. By the side of the mitred figure is a layman, the face bearded and the hair long, the head uncovered; he is clothed in a long red gown lined with fur over a green coat: from the hood hang two tabs:<sup>1</sup> he has yellow hosen and red boots; hair and beard blue in colour. In his right hand he holds a pair of white gloves. He would seem to be the forerunner in office of the Lord of the Manor of Worksop, who presents gloves to the King on the day of his coronation, and supports the right arm of the King while holding the sceptre royal.

On the left, corresponding to the figure just described, is another which from the white coif worn on his head may be thought to be a judge or serjeant, or some other dignitary of the law. He also has a red gown over a blue coat, and blue beard and hair. Just above him may be seen a head, apparently that of a layman; while considerably above this last is a figure with long blue hair and beard, wearing a furred red gown with sleeves over a green coat, and holding in his hand a round piece of gold. In after times this mark of gold was delivered to the King by the Great Chamberlain. Corresponding to this figure on the right side of the King is another dignitary of the law, if we may judge by the coif, long blue-grey gown, and furred blue hood which he wears.

Other heads are scattered about the picture mainly it would seem to fill up the vacant space. And on the background of the picture is a diaper of squares, divided into two by the top finial of the King's chair. On the right side of the King the diaper is pink; the left blue. In these the artist has amused himself by drawing what look like human faces, to represent, it may be thought, the *maxima plebis confluentia* or the *turba confluens*, looking through the *cancelli*; against which crowding *Liber regalis* says special precautions are to be taken.<sup>2</sup>

If this picture represent the coronation of any particular King

<sup>1</sup> Mr. W. H. St. John Hope tells me that similar tabs may be seen on monumental effigies at Wadworth near Doncaster and Wheathampstead, Hertfordshire.

<sup>2</sup> *Missale* . . . *Westm.* ii. 682. 707.

Edward, it would seem to represent that of Edward II. rather than that of Edward III. as the King is bearded. Edward III. was only fourteen at the time of his coronation, while Edward II. was twenty-three. It would seem, however, more likely that it is the coronation, not any particular coronation, that is intended.

It will not be doubted that the picture represents the English coronation. But it may be disputed whether it represent a particular moment in the ceremony, or whether it be merely a sort of general view in which more than one ceremony is combined. If the former view be adopted, it will be at once allowed that the time is after the act of coronation, and that it does not represent the setting of the crown on the King's head by the two archbishops. For in *Liber regalis* the crown was delivered before the sceptre and verge; and the King in the picture has both these ornaments already in his hands. Therefore the moment depicted must be after the placing of the crown on the King's head. *Liber regalis* directs that the crown shall be supported by those of royal blood after the homage;<sup>1</sup> and though it is not members of the royal family who support the crown, but the two archbishops, it is reasonable to suppose that the picture represents the action spoken of in *Liber regalis*: which takes place after the actual coronation, the aim being to lighten the weight of the crown during the remainder of the service.

What then is being done?

My son has elaborated a theory that it is the offertory which is being represented. The two lower mitred figures are the chancellor and treasurer, who carry respectively the stone chalice of St. Edward and the paten, as *Liber regalis* directs:<sup>2</sup> or they are the bishops who act as gospeller and epistoler.<sup>3</sup> They are about to present these vessels to the King in order that he may offer them at the altar in accordance with the rubric<sup>4</sup>; the King is about to rise, and give the orb and the staff to the figures with the coif on the one side and with the white gloves on the other. Above the figure with the coif is the officer who presents the King with the mark of gold which is offered at the altar after the bread and wine.

The weak point in this theory is that it does not explain the attitude of the two archbishops at the side of the King holding his crown. At the moment of the offertory it may be supposed that the Archbishop of Canterbury would be at the altar, not supporting the King's crown. And the lifting up of the lid of the chalice, or whatever the vessel may be, is not explained, unless it be said that its contents are being exhibited to the King, like the contents of the other vessel called a paten, but which more resembles a pyx for obleys than a paten. It must be owned that these vessels have hitherto been a great puzzle. At one time I had fancied that they were for the cream and holy oil; but the moment for anointing has been long past when the King has received the crown and sceptres, not to speak of the robes of St. Edward. In

<sup>1</sup> *Missale* . . . *Westm.* ii. 708.

<sup>2</sup> *Missale* . . . *Westm.* ii. 679.

<sup>3</sup> *Device for the Coronation of King Henry VII.* Rutland Papers, Camden Society, 1842. p. 21.

<sup>4</sup> *op. cit.* ii. 716.

support of the view that one of the vessels, at least, is a chrismatory, our Treasurer, Mr. Dewick, points out to me a vessel, very like that on the left hand of the King, on fo. 12 of Egerton MS. 1067 in the British Museum, which the clerk holds by the side of a bishop administering confirmation, and which is therefore very likely indeed to be a chrismatory. There is also another example of a flattened vessel of the same kind in use at the coronation of St. Louis, from which it would seem unction is being administered.<sup>1</sup>

On the other hand, Mr. Dewick thinks that we have no particular moment represented; but the King is shown with the great officers about him who take part in the ceremonial; that it depicts a sort of *Glory of Regality*, the King crowned and vested, with all the courtiers around him that serve in the coronation, with the symbols of their respective duties. Still, the picture shows none of the three swords, which go back to the coronation of Richard I.

During Mr. E. J. L. Scott's researches in the Muniment Room of Westminster Abbey, he discovered a large fragment of an Anglo-French version of the *Liber regalis*, which he edited at the expense of Dr. Bradley, the present Dean of Westminster, who, with great courtesy, has given me some copies of this print. I have collated Mr. Scott's work with the text in this volume and given the variants under the symbol W.

There is a document akin to this version which I have printed as Appendix XI. Certain points in the ceremonial of the mediaeval coronation have light thrown upon them by this short paper.<sup>2</sup>

A version into French of the order for the coronation of Charles V. of France was made by a Carmelite friar in 1372, and explanations given of the ceremonies after the manner of Durandus. It has been edited by Charles Barthélemy.<sup>3</sup>

<sup>1</sup> *Thirty two miniatures from a Book of Hours of Joan II. Queen of Navarre*, Roxburghe Club, 1899, plate xxiii.

<sup>2</sup> See below, p. 116.

<sup>3</sup> See his translation of Durandus, *Rational ou Manuel des Divins Offices*, Paris, 1854, t. i. p. 377. There is no need to remind members of the Henry Bradshaw Society of the sumptuous edition put forth by Mr. Dewick in 1899 of the coronation order of this same prince.



### III.

#### INTRODUCTION TO THE CONSECRATION OF THE ANGLO-SAXON KING.

THIS recension of the consecration of the Anglo-Saxon King is taken from a pontifical belonging to Corpus Christi College, Cambridge, the number of which is 44. It appears to have been written in the eleventh century. Mr. Warner assigns the writing to the later half of this century, probably after the Conquest. A colotype of the script appears as Plate III. reduced considerably in size, for the portion of the page of the manuscript covered by writing is large, nine inches by six, while the leaves themselves are  $13\frac{1}{4}$  by  $9\frac{1}{8}$ .

This pontifical has been attributed to Canterbury by more than one writer. It cannot be doubted that it is an English pontifical. It would also seem to have been written for some church in the province of Canterbury: for in the examination of the bishop elect he is asked if he will be obedient to the Church of Canterbury.

Vis subiectus esse et oboédiens in diuinis negotiis sanctae dorobernénsi aecclesiæ.  
(p. 4.)

But it is not so plain that the pontifical was written for the Church of Canterbury itself. Christ Church is mentioned more than once as the church in which the pall is to be received, but in one place an alternative is given of St. Peter's. (p. 260.) This may be St. Peter's minster at York; or perhaps at Westminster. But for present purposes there is no great need to determine more nearly the relations of the book to any particular church, if the English character of the pontifical be allowed.

At the top of the first page is written in red: *Matthæus Cantuar.*

This coronation order has been ascribed to Æthelred II. mainly on the ground that a seventeenth century hand has written at the top of the first leaf of this order in Claudius A. iii. the words *Coronatio Athelredi Regis Anglosaxonum*. Further evidence is wanting; and the number of times that this coronation order is found in pontificals seems to be against the idea that it was written for use at one coronation only.

This coronation order belongs to the group which I have called the second recension of the English coronation service, and of which some

six or eight manuscripts exist. So far as I can make out they are as follows :

British Museum, Cotton MS. Claudius A. iii. (Printed in A. Taylor, *Glory of Regality*, Lond. 1820. Appendix, pp. 393-405.)

Rouen, Public Library, Y. 7. (This pontifical of Robert of Jumièges is about to be edited for the Society.)

Corpus Christi College, Cambridge, MS. 146.

Douai, Public Library, MS. 67, formerly 94. (Pontifical attributed to St. Thomas of Canterbury.)

Paris, National Library, MS. 943. *latin*. (Pontifical called after St. Dunstan.)

Manuscript of Abbot Rartold, edited by Dom Hugh Ménard, in *Divi Gregorii papae. . . . Liber Sacramentorum*, Parisiis 1642. p. 278.

British Museum, Cotton, Vitellius A. vii. fo. 1. (One of the burnt Cotton manuscripts, and imperfect.)

For the knowledge of the existence of this last manuscript I am indebted to Sir Edward Maunde Thompson, K.C.B., Principal Librarian of the British Museum. He attributes it to the eleventh century. It contains little more than a fragment of the coronation service, beginning at a place which corresponds with the prayer *Deus electorum* on p. 56 of this edition, and it ends in the middle of *Accipe sceptrum* on p. 58. The remaining leaf of the queen's coronation begins at *da huic famule of Deus cuius est* on p. 62, and continues to the bottom of this page where the service ends. The manuscript is in an exceedingly bad state, and I owe all that I am able to say about it to my son, who by taking great pains has been able to make out its main features.

My son also points out to me a manuscript pontifical in the National Library at Paris (MS. 953. *latin*, fo. 107.) said to be of the ninth century and to come from the abbey of St. Amandus at St. Ouen, which contains a coronation order greatly resembling that printed by Ménard. Some two or three of its readings have been given in the notes. It retains the invocation of St. Gregory in the episcopal benediction, but in the *Consecratio Regis* the words *Francorum* and *Albionis* are left out.

The manuscripts of these orders follow a certain type, and they all agree in their arrangement and general plan. Some of the forms show verbal variations, not however beyond the bounds of the variations often seen in manuscripts of the same texts. But the manuscript of the order now printed shows changes which cannot be explained by attributing them to the mere alterations of a scribe. A correcting hand has passed over nearly all the forms, preserving the first few words, or the first sentence or two, and then changing the central part of the form considerably. These changes have as yet been met with only in the manuscript now printed; they do not seem to have been adopted in later recensions. For example, the changes in *Te invocamus* do not appear in the third recension of the coronation order, or in *Liber regalis*. Sometimes the change seems really for the better, as that at the end of the prayer *Deus electorum* on p. 56. The most complete change has taken place in the benediction *Accibe virgam* on p. 58, where hardly

anything remains of the old benediction except the words at the beginning and end of the form. It has already been noticed that the same kind of change was made by Dr. Sancroft at the time of the coronation of James II.<sup>1</sup> the old forms being eviscerated, and nothing left but the beginnings and ends. It is thus to be observed that after all the liturgical methods of the eleventh and seventeenth centuries have a good deal in common.

Another variation from the usual text of this recension is the introduction of anthems in greater abundance than before, and this feature is also shown in another manuscript, Vitellius A. vii. which, however, preserves the usual forms of the recension in the prayers. There are traces of the writing of an anthem in this latter manuscript after *Deus cuius omnis* on p. 56, where there is no anthem in the present edition: but the state of the manuscript is such that it has resisted the attempts made to read it.

In the coronation of the queen there is a curious adaptation of the anthem *Tota pulchra es*,<sup>2</sup> inserted again in a place where the present edition has no anthem, at the moment of the coronation, after *Deus cuius est* on p. 62. Where, too, the ordinary text of this anthem has *amica mea*, Vitellius A. vii. has *regina nostra*, which in one place immediately precedes *Veni coronaberis*. Mr. Micklethwaite has said that the established religion at Westminster is Basiliolatry.<sup>3</sup> This seems another instance of it; and the changing of an anthem addressed to St. Mary into an anthem addressed to the queen is as striking as the change of the text of *Te Deum* into the Bonaventuran *Te Deum*, or of *Victimæ paschali* into a hymn in honour of Martin Luther.<sup>4</sup>

Amongst the anthems one peculiarity is well worth noticing: the absence on p. 55 of this edition of the anthem *Unxerunt Salamonem*, which is found as early as Egbert's Pontifical, and remains in all our coronation orders down to the present time. In its place is an anthem, which appears to be rare; over the writing of its first word the scribe has stumbled, and the author does not seem to have exhibited an exact knowledge of Latin, using the deponent verb *obliviscor* as if it had the force of the passive.

Another addition which this printed edition of the second recension shows is the giving of a pallium to the King when he has been crowned, and the prayers, anthem, and benediction connected with this are all peculiar to the edition now printed.

In the prayer *Omnium Domine* on p. 58, amongst other changes the text, together with two other manuscripts, reads *regibus Britanniae* instead of *regibus terrae*. This may point out that at the time at which this prayer was written there were other kings in Britain before

<sup>1</sup> See above, p. xvii.

<sup>2</sup> See below in the notes, p. 172. for references to the text of this anthem.

<sup>3</sup> *Sacristy*, 1872. vol. ii. p. 10. n.

<sup>4</sup> See *Transactions of the Saint Paul's Ecclesiological Society*, 1895. Vol. iii. p. 34. n. 2.

whom the new crowned king might be honoured. Or it may be merely a prayer that he may be honoured more than his ancestors.

The usual text of the second recension acknowledges very fully the rights of the King of England over the Church of England, which our Anglo-Saxon fathers were wont to uphold.<sup>1</sup> In the prayer for the consecration of the King *Omnipotens sempiterne Deus* on p. 54 appear the words: "hic Domine quaesumus totius regni anglo-saxonum ecclesiam deinceps cum plebibus sibi commissis ita enutriat ac doceat, muniat et instruat contraque omnes visibiles et invisibiles hostes idem potenter regaliterque tuae virtutis regimine regat et defendat," which continued in our coronation orders until with the whole prayer they were removed by Dr. Compton from the coronation of William and Mary.<sup>2</sup> In this edition of the second recension there is also an allusion to the teaching that the King rules the Church, which is contained in the new benediction on the delivery of the rod, on p. 58, with which the King is bidden to rule peaceably the church of God, *per quam . . . . Ecclesiam Dei pacifice regere*. And the anthems added to this edition show a further development of the idea that the office of a king is of affinity to the office of a bishop. For besides the prayer *Deus qui populis*, which is taken from the service of the consecration of a bishop, or the anniversary of the consecration of a pope,<sup>3</sup> one of the anthems added to the present edition has a similar source. *Redemptor mundi* on p. 54 is taken from the service for the reception of a bishop. Its first words<sup>4</sup> appears in the Corpus pontifical (44) a little before the coronation order, on p. 273 as part of the service for the reception of an archbishop.

Another point in which the consecration of a King in this recension touches the consecration of a bishop is the direction, if I read the rubric on p. 53 aright, that three bishops at least shall assist in the coronation of the King, thus resembling the rule made in the first Council of Nicaea that three bishops shall assist in the consecration of a bishop. But there is no direction for any imposition of hands in any English order, although there is evidence which leads up to the thought that at one time there may have been some such ceremony at the coronation of an English King.

For in the first account that we have of the benediction of a King in these islands, it is said that St. Columba laid his hand upon the head of King Aidan, consecrating him and blessing him.<sup>5</sup> Also during the quarrel between Henry II. and St. Thomas of Canterbury, the Archbishop of York crowned the King's son at Westminster, thereby, it was said, doing a wrong to the Church of Canterbury, because the

<sup>1</sup> See Dr. R. W. Church, late Dean of St. Paul's, *On the Relations between Church and State*, Macmillan, 1899. Reprinted from the *Christian Remembrancer* of April, 1850.

<sup>2</sup> See above, p. xxii. and below, p. 138.

<sup>3</sup> See below, in the notes, p. 164.

<sup>4</sup> For the text of the anthem see notes, p. 165. below.

<sup>5</sup> William Reeves, *Life of St. Columba written by Adamnan*, Book III. Chap. vi. Edinburgh, 1874. p. 81.

Archbishop of York had laid his hands upon the King's son within the province of Canterbury.<sup>1</sup> There is also positive evidence that abroad a laying on of hands was, at one coronation at least, a part of the ceremony. It appears that when William, Count of Holland, was crowned King of the Romans on November 1st, 1248, immediately after the anointing by the Archbishop of Mentz, the Archbishop of Triers laid his hands upon the King saying: "May the Spirit of wisdom and understanding, the spirit of knowledge and true godliness, the spirit of counsel and strength come down upon thee; and mayest thou be filled with the spirit of the fear of the Lord."<sup>2</sup> The form is allied to that of confirmation, rather than to the *Accipe Spiritum Sanctum* of orders. Our Treasurer, Mr. Dewick, has pointed out as remarkable the expression *quae per manus nostrae impositionem hodie regina constituitur* in the coronation of the Queen, which in this edition is on p. 62; and he considers it "possible that laying on of hands was once the general practice at coronations."<sup>3</sup>

In this second recension, however, there is none of that resemblance in structure to the order for an episcopal consecration which we see in the fourth recension, or *Liber regalis*; nor is it more marked in the third recension, although this has many points of contact with the fourth. In the fourth recension, with the delivery of the sacerdotal ornaments, the use of cream at the anointing, and the alteration of the structure of the coronation order, the mediaeval idea of the analogy between the office of a bishop and the office of a king seems to have reached its fullest development.<sup>4</sup>

In the Secret of the mass on p. 63, a considerable change in the meaning of the prayer has been brought about by the interpolation into the text of the word *salutare*, and the change of *fiant* into *fiat*, changes which are not found elsewhere. *Proficiant* later on has also been changed into *proficiat*. In the ordinary text the prayer is that the gifts may become to us the body and blood of the Son of God. In the text of this edition the prayer is that the body and blood of the Son of God may give health to us. Such a change if made in a later age would certainly be pointed out as indicating a modification of doctrine, which at this period is not likely.

<sup>1</sup> J. C. Robertson, *Materials for the history of Thomas Becket*, Rolls Series, 1875. Vol. i. p. 81. "Asseverabant alii quia Cantuariensis ecclesiae derogaret dignitati. Imposuit autem ei manum archiepiscopus Eboracensis in Cantuariensi provincia [or: dioecesi, in ecclesia videlicet beati Petri apud Westmonasterium] contra dignitatem ecclesiae Cantuariensis et antiquam consuetudinem.

<sup>2</sup> Iohannes de Beca, *Historia veterum episcoporum Ultraiectinae sedis et comitum Hollandiae, Franequerae*, R. Doyema, 1612. p. 67.

<sup>3</sup> "Archiepiscopus autem Treverensis Cancellarius Galliae manus illi superimposuit, ita dicens:

"Descendat in te Spiritus sapientiae intelligentiae, scientiae, pietatis, fortitudinis, et consilii, replearisque spiritu timoris Domini."

<sup>4</sup> E. S. Dewick, *Coronation Book of Charles V. of France*, H.B.S. 1899. notes, p. 90.

<sup>4</sup> See my paper on the "Sacring of the English Kings," in *Archaeological Journal*, 1894. vol. li. p. 28.

The consecration of the Queen begins on p. 62, and three manuscripts give permission to a simple priest to perform this office : *ab episcopo vel presbytero dicenda*. In Appendix X. is printed the modern order ; and it is of interest to see that, though the order for the King has undergone so many and repeated changes, yet the order for the Queen remains not unlike that which appeared nearly a thousand years ago.

The constitutional lawyer may note that although the author of the second recension of our coronation order has retained in the prayer *Omnipotens Sempiternus Deus* on p. 55, the word *eligimus*, which in *Liber regalis* appears as *consecramus*,<sup>1</sup> yet in *Sta et retine* there already exists *hereditario iure* in the sentence *regni solium hereditario iure tibi delegatum per auctoritatem Dei*.

<sup>1</sup> *Missale* . . . *Westm.* ii. 688.



CORONATION OF KING WILLIAM  
AND QUEEN MARY.

COŔ. ORDERS.

B





[THE REPORT CONCERNING THE CORONATION OF KING  
WILLIAM AND QUEEN MARY.]

/The Report concerning the Coronation. [p. i

May it please yo<sup>r</sup> Majesty

The Co<sup>m</sup>mittee appointed by yo<sup>r</sup> Ma<sup>tie</sup> to consider<sup>1</sup> the Preparations and manner of yo<sup>r</sup> Ma<sup>ties</sup> Coronation, having sent unto the several Offices and Officers who are to provide all things in this great Solemnity and to attend therein, to transmit unto Us<sup>2</sup> what was furnished and provided in their respective Offices, and also in what manner the same was done, do humbly report to yo<sup>r</sup> Ma<sup>tie</sup> That We find the method of the Preparations of the last Coronation, w<sup>ch</sup> we judge to be most exact to be as followeth.

An Order was made for M<sup>r</sup> Attorney to prepare a draught of a Proclamation, and also a draught of a Co<sup>m</sup>mission to pass the great Seal, for erecting a Court of Claims which is here prepared accordingly with Blanks for yo<sup>r</sup> Ma<sup>tie</sup> to put in the names of the Co<sup>m</sup>missioners, and the day yo<sup>r</sup> Ma<sup>tie</sup> shall appoint them to meet in the Painted Chamber at Westm<sup>r</sup>. And that yo<sup>r</sup> Ma<sup>tie</sup> please to pass the said Proclamation at Council, and to Order the Co<sup>m</sup>mission to pass the great Seal accordingly.

The Duke of Norfolk Earl Marshall hath brought a Scheme of the Proceedings at the last Coronation, and also offered a new Scheme for this Coronation, in regard yo<sup>r</sup> Ma<sup>tie</sup> and the Queen are to be both Crown'd as Sovereigns.

The Lord Bishop of London hath brought the forms of the Divine Service to be used in the Abbey.

The Lord Steward is preparing the manner and Estimate of a Dinner with the same number of Tables as at the last Coronation but more proper and not exceeding in the Expense.

S<sup>r</sup> Chr Wren hath delivered a Report that the exact charge of all the work done by his Office at the last Coronation, for fitting and preparing Westm<sup>r</sup> Hall for the Dinner with Galleries, taking down and setting up the Courts of Justice, The Throne and

<sup>1</sup> of: *interlined, not in Council Register.*

<sup>2</sup> In the Council Register the third person is used, not the first.

Scaffolds in Westm<sup>r</sup> Abbey, Rayling the Streets &c. as appears particularly in his Report amounted to 1670<sup>li</sup> 7<sup>d</sup> and in regard that Timber and Boards are now dearer one 5<sup>th</sup> part, this charge may be 1800<sup>li</sup> to be done by the Lord Chamberlains Warr<sup>t</sup>.

The Clerk of the great Wardrobe Certifies that the charge of what was provided in that Office at the last Coronation in preparations for the King and Queen, and covering the Thrones, Chairs, Stools, Blew cloth, Red Say, Coats for the Officers of Arms, Trumpets, Drums, etc<sup>a</sup>. did amount to 4553<sup>li</sup> 9<sup>s</sup> 4<sup>d</sup>.

To be by the Lord Chamberlains warrants.

And by the Earl Marshals Warr<sup>ts</sup> for the Officers of Arms.

/Besides the Liveries for the Yeomen of the Guard which [p. ii. will amount to—2200<sup>li</sup>.

Besides the Watermens Liveries—315<sup>li</sup>—10<sup>s</sup>.

Besides the Liveries for the Stables and Footmen came to 1608<sup>li</sup> 08<sup>s</sup> 10<sup>d</sup>.

The Master of the Jewell house reports, That he hath the Regalia in his Custody which were provided at the last Coronation, except what the Dean of Westm<sup>r</sup> hath in his keeping, both which make the Regalia compleat, But he further saies that the Crown called St. Edwards Crown is dismantled of the Jewells.

That the Queens Coronation Crown is dismantled.

That the Queens Crown of State is dismantled.

That her M<sup>a</sup>ties Circle or Coronet is dismantled.

That the Queens Scepter is dismantled.

To be provided 2. Ingots of Gold one a pound weight, the other a Mark for the King to offer, the like for the Queen, and 2. Coronation Rings for the King and Queen.

And certifies that the Jewellers charge for making and furnishing the Jewels, for adorning these Regalia will come to—3703. 16. 5.

All which must be refitted and adorned.

To which must be added for the Queen an Orb of gold, adorned as the Kings, and a Scepter adorn'd as the Kings instead of the Ivory Rod.

Other Particulars to be provided out of the Jewel house.

For the chief Butler a Cup of 32. Ounces of Gold as Earl of Arundell.

A guilt Bowl and Cover for the Mayor of Oxford as under Butler of about 108. Ounces.

Another for the Champion 30. Ounces.

Another for the chief Cup-bearer 26. Ounces.

Two guilt Basons, one Ewer and Assay Cup for the Lord great Chamberlain about 342. Ounces.

Two guilt Basons for the chief Almoner about 305. Ounces.

These to be by my Lord Chamberlains Warrant.

Crowns, Collars and Badges for the Officers of Arms. By the Earl Marshals Warrant.

Particulars to be provided out of the great Wardrobe by the Lord Chamberlains Warrant.

For the King.

The Colobium Sindonis of fine Linnen or Sarsenet in fashion of a Surplice without Sleeves.

The Supertunica a close Coat of Cloth of gold, reaching to the heels lined with Crimson Taffata, and girt with a broad Girdle of Cloth of Gold to be put over the Colobium.

The Armilla in fashion of a Stole made of Cloth of Gold to be put about the Kings Neck, and fastned above and beneath the Elbows with Silk Ribbands.

/A Pall of Cloth of Gold in fashion of a Cope. [p. iii.

A pair of Hose or Buskins of Cloth of Gold.

A pair of Sandals of Cloth of Gold.

All these to be laid ready upon the Altar in the Choir.

A shirt of fine Linnen to be opened in the places for the anointing.

Another Shirt of red sarcenet over it.

A surcoat of Crimson Sattin (over that) made with a Collar for a Band, both opened for the Anointing and closed with Ribbands.

A pair of under Trowses and Breeches over them, with Stockings fastned to the Trowses all of Crimson Silk.

A pair of linnen Gloves.

A linnen Coif.

A Silk Towell to be held before the King and Queen at the Comunion by 2. Bishops.

Three swords viz<sup>t</sup>. Curtana and two others with Scabbards of Cloth of Gold.

A Sword of State with a rich embroidered Scabbard.

2 Swords with Scabbards of Purple Velvet for the King and Queen to be girt with.

Two Mantles of Crimson Velvet furr'd with Ermine, and 2. Caps or Hats with Cloth of gold lin'd with Ermine for 2 Persons representing the Dukes of Normandy and Aquitain.

A Canopy of Cloth of Gold to be borne over the King

and Queen by . . . Barons of the Cinque Ports 2. to a Staff with a Silver Bell gilt at each corner of the Canopy viz<sup>t</sup>.  
4. Bells.

A Pall of Cloth of Gold for the King and Queen to offer.

Another Pall to be held over the King and Queen during their Anointing by 4. Knights of the Garter.

Cloth of Gold to cover the Throne.

Two rich Chairs with Cushions and Footstools on the Throne.

Two other below on the East side of the Throne opposite to the Altar in which the King and Queen first sit.

Two rich Chairs and Traverse for the King and Queen, with Foot Stools and Cushions whereon the King and Queen sit on the South side below the Altar during the Sermon.

Two other Chairs placed for the King and Queen before the Altar when they are ainoited and then cloathed.

St. Edward's Chair (and another Chair like it) richly furnished with Cloth of gold placed in the midst against the Altar, towards the Throne whereon the King and Queen are Crowned.

Two Chairs of Purple Velvet for the Bishops to sit in on the North side of the Altar.

Two Chairs and Traverses for the King and Queen within St. Edwards Chapell.

Red Say to cover all the Throne in Westm<sup>r</sup> Hall & in the Church.

Blew Cloth spread in the way from the Steps in the Hall to the Choir in the Church.

Fine cloth or Cotton Wool to dry the places ainoited for both their Majesties.

/Particulars to be provided out [p. iv.  
of the great Wardrobe by the Lord Chamber-  
lains Warrant.

For the Queen.

A Robe of Crimson Velvet with a Trayn.

A Kirtle turn'd up with Ermine.

A Mantle of Crimson Velvet laced as the Kings powder'd with Ermines with Buttons and Tassels of Silk and Gold with a Train.

A Surcoat of Crimson Velvet edg'd with Ermine to be opened with a Ribbon of Venice gold.

A pair of linnen Gloves.

A Coif.

A pair of Sandals of Crimson Sattin garnished as the Kings.

An under habit of Linnen to be open for the Ainoiting.

Two Cushions of Cloth of Gold for their Majesties to kneel upon at the Offering.

That one rich large Cloth of State be made for the King and Queen to sit under at Dinner in Westm<sup>r</sup> Hall.

Particulars to be provided by the Master of the Robes.

For the King.

A Surcoat of Crimson Velvet.

A large Mantle of Crimson Velvet with a Hood suitable, furr'd with Ermine, and border'd with rich gold lace.

A Cap of State of Crimson Velvet turn'd up with Ermine.

These are call'd Parliam<sup>t</sup>. Robes, and were to be put on in the Princes Lodgings, the day of his Mäties Coronation before he come into the Hall.

Also the Robes of State of Purple Velvet of the same fashion as the former, which with the Imperial Crown are the day before the Coronation to be deliver'd to the Lord great Chamberlain and laid upon St. Edwards Altar at the head of his Shrine.

Also two Caps of Purple Velvet for the two Crowns turn'd up with Ermine.

Particulars to be provided for the Queen by the Groom of the Stole to the Queen.

A Surcoat or Kirtle of Purple Velvet, the Sleeves turn'd up furr'd and powder'd with Ermine, and border'd with rich gold Lace.

A Robe or Mantle of Purple Velvet with a long Train, the Cape and Lining powder'd with Ermine.—to be worne over the Surcoat.

/We further humbly represent to [p. v.  
yo<sup>r</sup> Majesty that these things following are  
to be done.

The Proclamation to be Order'd to be proclaim'd by three Officers of Arms, four Serjeants at Arms, and several Trumpets declaring y<sup>e</sup> day of Celebrating the Solemnity of the Coronation.

That Letters be written to all the Peers and Peeresses, to attend the Coronation, by the Earl Marshal, and sign'd by the King.

That the Lord Chamberlain be Ordered to cause the House of Peers to be furnished, and Mr. Surveyor to new matt it, and to furnish y<sup>e</sup> Painted Chamber Court of Requests, Westm<sup>r</sup>

Hall, Court of Wards, Westm<sup>r</sup> Abbey, and the retiring Rooms for the King and Queen there as was done at the last Coronation.

The Lord Chamberlain to write Letters to the Gentlemen of the Privy Chamber to attend.

Liveries to the Officers who attend in the Abbey who do belong to the removing Wardrobe.

Persons to be appointed by the Lord Chamberlain to wait at the several Tables in Westm<sup>r</sup> Hall.

The Earl Marshal to issue out Orders what habits the Peers and Peeresses shall wear, and what Ornaments in their Coronets, and to Order that the Proceeding be regular and Orderly, and to Order the Solemnity and places at the Abbey, as at the last Coronation, and to give Tickets for going into the Abbey.

The Master of the Mint to have Orders to make Medals of Gold and Silver of the King and Queen, to be distributed by the Treasurer of his M<sup>ties</sup> Household in the Abbey the day of the Coronation.

#### The Master of the Mint reports

That there were provided at the last Coronation 100. gold Medals of the King, 50. gold Medals of the Queen val: 360<sup>li</sup>. 800 Silver Medals for the King & 400. for the Queen val: 170<sup>li</sup>.

Besides there were provided afterwards for the publick Ministers 27. of the King, and 27. of the Queen, of Gold value 140. in all 670<sup>li</sup>. The gold Medals were about 2<sup>l</sup> 10<sup>s</sup> a piece.

The Silver Medals . . . 0—3—0.

And the Co<sup>m</sup>itte<sup>e</sup> think fit there should be 1200. of Silver and 200. of gold.

That the Master of the Ordnance have order to deliver to the Champion a Suit of Arms, a pair of Gantlets, Sword, Pistols, a Target of oval form, with the Champions Arms painted on it, with a Lance gilt fring'd above and below the handle for the Squire.

That the Master of the Horse do Order a Horse, Furniture, and Trappings as formerly.

/That the Lord Chamberlain do grant his Warrant for [p. vi. Habits for thirty five Musitians.

The Lord Chamberlain to grant his Warr<sup>t</sup>. to the Apothecary for the a<sup>n</sup>ointing Oyle.

The Lord Chamberlain to write to 14. Chaplains who have Dignities.

That the Earl Marshall write to the Lords who are appointed by their Majesties to carry the Regalia, which are to be deliver'd

to the Lords by the Lord great Chamberlain in the King and Queens Presence in Westm<sup>r</sup> Hall.

That the Earl Marshall do Order what Servants, the Nobility are to have, to wait on them in Westm<sup>r</sup> Hall.

The Lord great Chamberlain to give out Tickets for their Admittance into the Hall.

The Earl Marshal to receive from his Majesty the Names of the Lords who are to carry the Regalia.

That the Lord Chamberlain do give a Warr<sup>t</sup> to the Jewell house to deliver to the Dean of Westm<sup>r</sup> the Regalia, which are to be brought by the Dean and Prebends from the Abbey to Westm<sup>r</sup> Hall, the morning of the Coronation.

The Co<sup>m</sup>itte<sup>e</sup> do also humbly move yo<sup>r</sup> M<sup>a</sup>tie, to Order the Lord great Chamberlain, The Earl Marshal, the Lord Steward, the Lord Chamberlain of yo<sup>r</sup> Household to grant their Warrant, for all things to be provided in their respective Offices and Charges accordingly.

And that yo<sup>r</sup> Majesties Orders be sent to the Master of the Horse, and to the Master of the Ordnance for furnishing & Equipping of the Champion.

And that the Lord Bishop of London do Inspect the Office of Divine Service to be used in the Abbey on the day of the Coronation.

And that an Order be sent to the Master of the Mint to provide the Medals of gold and Silver.

And an Order to the Master of the Robes to provide what is herein set down to be done in that Office.

And also that the Grome of the Stole to the Queens M<sup>a</sup>tie do provide what Robes is down for the Queen.

And that yo<sup>r</sup> M<sup>a</sup>tie do Order what number of Guards shall attend and where to be placed.

And to direct how the Imperial Arms shall be Marshalled.

All which is most humbly submitted to yo<sup>r</sup> Majesties great Wisdom.

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[THE ORDER AND MANNER OF THE CORONATION OF  
KING WILLIAM AND QUEEN MARY.]

<sup>1</sup>Coronation of King  
Will: & Qu. Mary at  
Westm<sup>r</sup> 11. Apr. 1689.<sup>1</sup>

[p. 1.

The Order and Manner of the  
Coronation of the Kings and  
Queens of England, together with  
the Office and Service to be per-  
formed that day.

¶ The Coronation shall be allways upon some Sunday or  
Holy day in the Church at Westm<sup>r</sup>.

The Morning Prayer for that day shall be performed both in  
the Kings Chapel at Whitehall, and in the Church of Westm<sup>r</sup>  
by all the Ministers and Officers of each Quire respectively, and  
that very early to the end that they may be ready to attend the  
Solemnity of the Coronation itself in due time.

It is very fit and congruous, and accordingly the King is to  
be desired that He will be present at Morning Prayer in  
Whitehall, and so begin that glorious day with him by whom  
Kings Reign. And it is also requisite, That the Bishops, Kings  
Chaplains and other Clergymen who are to bear any part in  
the great Solemnity; And<sup>2</sup> begin where they ought, and attend  
the Morning Service either in Whitehall or at Westm<sup>r</sup>.

The Service shall be the same with the usual Office for  
Sundays and Holy days in all things, Except where it is in  
this Office otherwise appointed.

Morning Prayer shall begin with these Sentences.

Repent ye for the Kingdom of Heaven is at hand. S. Math.  
iii. 2.

I exhort therefore that first of all Supplications, Prayers,  
Intercessions and giving of thanks be made for all Men; for  
Kings, and all that are in authority; That We may lead a  
quiet and peaceable life in all Godlyness and Honesty: For  
this is good and acceptable unto God Our Savio<sup>r</sup>. 1. Tim. ii.  
1. 2. 3.

<sup>1</sup> in margin.

<sup>2</sup> underlined in pencil.

Instead of Venite Exultemus the Hymn following shall be said or sung; One Verse by the Priest that Officiates, and the other<sup>1</sup> by the r . . .<sup>1</sup>

- Ps. viij. 1. O Lord Our Governo<sup>r</sup>. how excellent is thy Name in all the World; thou<sup>1</sup> that hast set thy Glory above the Heavens.
- Ps. cxliv. 3. Lord what is Man that thou hast such respect unto him, or the Son of Man that thou so regardest him.
- Ps. viij. v Thou hast made him little lower than the Angels, and thou Crownest him with Glory and Hono<sup>r</sup>.
6. Thou makest him to have Dominion over the Works of thy hands and thou hast put all things in Subjection under his Feet.
- lxxv. 7. For Promotion cometh neither from the East nor from the West nor yet from the South.
8. For why? God is the Judge, he putteth down one and setteth up another.
- /c. 2. Tis He that hath made Us and not We [p. 2. Our Selves, We are His People and the Sheep of His Pasture.
- lxxvij. 20. Tis He that leadeth His People like sheep by the Hand of Moses and Aaron.
- cxliv. 10 Tis He that giveth Salvation unto Kings, and delivereth David his Servant from the Peril of the Sword.
- xvij. 43 Tis He that delivereth them from the strivings of the People; and subdueth the People that is under them.
- lxxxiv. 9. Behold O God Our Defender and look upon the Face of thine Anointed.
- xvij. 5 O hold thou up his goings in thy Paths, that his Footsteps slip not.
- lxxx. 17. Let thy Hand be upon the Man of thy right hand, and upon the Son of Man, whom thou hast made so strong for thine own self.
- li. 12. O give him the Comfort of thy help (O Lord) and Establish him with thy free and Princely Spirit.
- xvij. 7. Show him thy marvellous loving kindness; thou that art the Savio<sup>r</sup> of them, that put their trust in thee, from such as resist thy right hand.

<sup>1</sup> These words partly illegible from ink stains.

- 8 Keep Him as the apple of an Eye, hide Him under the Shadow of thy Wings.
- lxi. 6 Thou shaltt grant the King a long life, that His years may be as many Generations.
- 7 He shall dwell before God for ever, O prepare thy loving Mercy and faithfulness that they may preserve Him
- cxxxij. 19 As for His Enemies God shall cloth them with shame, but upon Himself shall the Crown flourish.
- xviiij. 52. Great Prosperity giveth He unto his King, and sheweth loving kindness to his Anointed and to his Seed for evermore.
- cvj. 46. Blessed be the Lord God of Israel from everlasting and World without End, and let all the People say Amen.
- lxxij. 19. Even so blessed be the Name of his Majestic for Ever ; and let all the Earth be filled with his Majestic Amen and Amen.  
 Glory be to the Father etc<sup>a</sup>.  
 As it was in the beginning etc<sup>a</sup>.

Proper Psalms xx. xxi. lxxij.

Proper Lessons The first 2. Kings ii. or 2. Chron: xvij.  
 The 2<sup>d</sup> Rom: xiiij. Te Deum Benedictus.

/The Suffrages next after the Creed. [p. 3.]

- Priest O Lord shew thy Mercy upon Us.  
 Answ. And grant Us thy Salvation.  
 Priest O Lord save the King.  
 Answ. Who putteth his trust in thee.  
 Priest Send him help from thy holy place.  
 Answ. And evermore mightily defend him.  
 Priest Let his Enemies have no Advantage against him.  
 Answ. Let not the Wicked approach to hurt him.  
 Priest Endue thy Ministers with Righteousnes.  
 Answ. And make thy chosen People joyfull.  
 Priest O Lord save thy People.  
 Answ. And bless thine Inheritance.  
 Priest Be unto Us O Lord a strong Tower.  
 Answ. From the face of Our Enemies.  
 Priest O Lord hear Our Prayers.  
 Answ. And let Our Cry come unto thee.

<sup>ES</sup> Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Allmighty God whose Kingdom is everlasting and Power infinite We are taught by thy holy word that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy Godly Wisdom, We humbly beseech thee so to dispose and govern the hearts of thy Chosen Servants Our King and Queen, that they knowing whose Authority they have, may in all their thoughts, words, and works, above all things ever seek thy Honor and Glory, and study to preserve the People committed to their charge in Wealth, Peace and Godliness; And that We, and all their Subjects, duely considering whose Authority they have may faithfully serve, honour, and humbly obey them in thee and for thee according to thy blessed word and Ordinance, through Jesus Christ Our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, World without end Amen.

Grant We beseech thee Almighty God that Our Sovereign Lord King William who by thine especial grace and favor is this day to /be anointed and Crowned, and solemnly settled [p. 4. in the Throne of Supreme Government over Us, may be and continue allways a religious Defender of thy holy faith, and Church among Us, a gracious Governour. unto all his Subjects, a glorious Conquerour. over all his enemies, a mighty Protector of the People committed to his charge, and a happy Father of a numerous Posterity to rule these Nations after him by Succession in all ages & Generations. And grant also gracious Lord, that We and all his Subjects duely considering, that there is no Power but of God, and that the Powers that be are ordained of God, may be subject and obedient to him not only for wrath, but also for Conscience sake, and so may long together with him the continuance of those thy great Blessings which by him thou dost vouchsafe unto Us, leading a quiet & peaceable life in all Godliness & Honesty through Jesus Christ Our only Lord and Savio<sup>r</sup>. Amen.

Immediately before the Prayer of St. Chrysostome shall the Collect following be used.

O most gracious and Powerfull Lord God by whose divine Providence thy Servant Our most gracious Sovereign Lord King William is to be this day solemnly placed over Us in the Imperial Throne of thy Kingdom, We most humbly beseech thee that We all may shew Our selves truly and unfeignedly thankfull unto thee, for this thy great goodness toward Us: And that Our gracious King may through thy Mercy long continue his Reign over Us in all vertue Godliness and honor.<sup>1</sup>

<sup>1</sup> originally honesty but altered into honor.

Preserve his life and Establish his Throne, let his days<sup>1</sup> Reign be prosperous and his days many, let Justice, truth and Holyness, let Peace and Love and all Christian Virtues flourish in his dayes; Be unto him We beseech thee a Helmet of Salvation against his Enemies, and a strong Tower of Defence in the time of trouble. Let all his People serve him with Honor. and Obedience; and let him so duely and religiously serve thee here upon Earth, that He may hereafter reign everlastingly with thee in Heaven. Grant this for thy dear Son Jesus Christ his Sake Our only Mediator and Advocate. Amen.

The End of the Morning Prayer.

<sup>1</sup> *struck through with two black lines.*

[THE CORONATION OFFICE.]

/THE CORONATION OFFICE to be performed in the [p. 5.  
Collegiate Church of Westm<sup>r</sup>.

Cap. I. THE ENTRANCE into the CHURCH

¶ The King and Queen as soon as they enter at the West Door of the Church are to be Received with the following Anthem Sung by the Quire of Westm<sup>r</sup>. Who with the Dean and Prebendaries of that Church are before to fall off from the Procession a little to y<sup>e</sup> left side of the middle Ile, and stay there to attend the Coming of their M<sup>at</sup>ies, and then going before them to sing.

Ps. cxxii. 1. I was glad when they said unto me, Let us go into the House of the Lord :

2. Our Feet shall stand within thy Gates Ô Jerusalem.

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 y<sup>e</sup> Lord.

5. For there are sett Thrones of Judgment: even the Thrones of the House of David.

6. O pray for the peace of Jerusalem: They shall prosper, that love thee.

7. Peace be within thy Walls: and Prosperitie within thy Palaces.

Glory be to the Father &c.

As it was in the beginning &c.

¶ The King and Queen in the mean time passing up through the Body of the Church, into, and through the Quire, & so up the Stairs to the Theater; and having past by their Thrones, (the King with part of the Procession on the South side and the Queen with the rest on the North side) they make their humble Adorations, & then kneeling each at the Faldstool set for them before their Chairs,<sup>1</sup> use some short Private Prayers; and after sit down<sup>1</sup> (not in their Thrones but) in their Chairs before, & below their Thrones, and<sup>2</sup> there repose themselves.

<sup>1</sup> *interlined.*

<sup>2</sup> *struck through with red line.*

/Cap. 2.

## THE RECOGNITION.

[p. 6.

¶ The King and Queen being so placed; the ArchBishop turneth to the East part of the Theater first; and after, together with the Lord Keeper, L<sup>d</sup> great Chamberlain, L<sup>d</sup> High Constable and Earl Marshall (Garter King of Armes preceding them) goes to the other three sides of the Theater in this Order, South, West, & North; and at every of the four sides, with a loud voice speaks to the People: And the King and Queen in the meantime, standing up by their Chairs, turn and show themselves to the People at every of the four sides of the Theater, as the ArchBishop is at every of them, and while he speaks thus to the People.

“ S<sup>rs</sup> I here present unto you King William and Queen Marie; wherfore<sup>1</sup> <sup>2</sup>undoubted King and Queen of this Realm; “ Wherfore<sup>2</sup> all you, who are come this day, to do your “ Homage, & Service; are you willing to do the same.

¶ The People signify their Willingness, & Joy, by loud, and repeated Acclamations; All with one voice crying out, <sup>3</sup>God save King William and Queen Marie.<sup>3</sup> And then the Trumpets sound; and after the Quire sings this Anthem.

Eccl. x. 17. Blessed are thou, O Land, when thy King is the Son of Nobles: And thy Princes eat in due Season.

Ps. lxxxix. 16. Blessed is the People, O Lord, that can rejoyce in thee: they shall walk in the light of thy Countenance.

Ps. xxxiii. 12. Blessed is the Nation whose God is the Lord Jehovah: and blessed are the Folk whom he hath chosen to him to be his Inheritance.

Ps. cxliv. 15. Happy are the People that are in such a Case: yea blessed are the People, which have the Lord for their God. Alleluiah.

/Cap. 3.

## THE FIRST OBLATION.

[p. 7.

¶. 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 &c. spread Carpets, and Cushions on the Floor & Steps of the Altar.

¶. This being done, the King and Queen each of them supported by two Bishops, attended (as allwaies) by the Dean of Westm<sup>r</sup>. and the Lords, that carry the Regalia, going before

<sup>1</sup> struck through with black line.<sup>2</sup>—<sup>2</sup> interlined.<sup>3</sup>—<sup>3</sup> underlined.

them, go down to y<sup>e</sup> Altar, and kneeling down upon the Steps there, make each of them their first Oblation : Which is, each of them a Pall (or Altar Cloth) of Cloth of gold ; deliverd by the Master of the Great Wardrobe to the Lord great Chamberlain, and by him to their Majesties ; and each of them an Ingot, or Wedge of gold of a Pound-Weight, which the Treas<sup>r</sup> of the Houshold delivers to the Lord great Chamberlain, and he to their Majesties : Both to be received by the ArchBishop standing, (in which posture he is also to receive all other Oblations) <sup>1</sup>the Palls<sup>1</sup> to be reverently 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 praier ; the King, and 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  
 “ these thy Servants William Our King and Marie Our Queen,  
 “ here humbling themselves before thee at thy Footstool ; and  
 “ graciously receive their Oblations, which in humble acknow-  
 “ ledgement of thy Sovereignty over All, and thy great Bounty  
 “ to them in particular, they have now offerd up unto thee.  
 “ Accept, We beseech thee, this their Freewill-Offering, through  
 “ Jesus Christ Our only Mediator and Advocate. Amen.

¶. The King and Queen having thus offerd, & so fulfilled Deut. xvi. 16] his Commandment, who said <sup>2</sup>Thou shalt not appear before the Lord thy God empty<sup>2</sup> ; go to their Chairs, set for them on the South side of the Altar ; where they are to kneel at their Faldstools, when y<sup>e</sup> Litanie begins.

/In the mean time the Lords, who carry the Regalia [p. 8. both of the King and Queen (Except those who carry the Swords) come in Order near to the Altar, and present every one what he carries to the Archbishop & the Dean of Westm<sup>r</sup> (to be by them placed upon the Altar;) and then retire to the places, & Seats appointed for them.

## Cap. 4.

## THE LITANIE.

¶ Then followeth the Litanie ; to be sung by two Bishops, vested in Copes, & kneeling at a Faldstool, above the Steps of the Theater on the middle of the East side thereof ; the Quire singing the responses to the Organ. And at the end of the Collect, <sup>3</sup>We humbly beseech thee,<sup>3</sup> shall be added by the Archbishop or one of the Bishops.

<sup>1</sup>—<sup>1</sup> *interlined.*

COR. ORDERS.

<sup>2</sup>—<sup>2</sup> *underlined.*<sup>3</sup>—<sup>3</sup> *underlined.*



“ Oh God, who providest for thy People by thy Power, and  
 “ rulest over them in Love, grant unto these thy Servants  
 “ William and Marie Our King & Queen the Spirit of Wisdom  
 “ and Government†; that being devoted unto thee with all  
 “ their Hearts, they may so wisely govern this Kingdom, that  
 “ in their time Christian Religion may continue in Peace, and  
 “ thy Church and People in Safety and Prosperity; that so  
 “ persevering in good works to the end, they may by thy  
 “ mercy come to thy Everlasting Kingdom: through thy Son  
 “ Jesus Christ Our Lord.

The Grace of Our Lord Jesus Christ, and the Love of God,  
 and the Fellowship of the Holy Ghost be with Us all Evermore.  
 Amen.

Cap. 5. THE BEGINNING OF THE COMUNION† SERVICE.<sup>1</sup>

¶ Then the ArchBishop beginneth the Coñunion.

<sup>2</sup>Our Father which art in Heaven &c.

Almighty God unto whom all hearts be open &c.

Almighty God whose Kingdom is Everlasting<sup>3</sup> &c. (as it  
 stands before in pag. 3.)

¶ The Epistle to be read by a Bishop. 1 Pet. ii. 11-17.

¶ The Gospel to be read by another Bishop. S. Matt. xxii.  
 15-22.

¶ Then the ArchBishop beginneth the Nicene Creed, and the  
 Quire singeth it; the King and Queen standing up.

/Cap. 6.

THE SERMON.

[p. 9.

¶ At the end of the Creed one of the Bishops is ready in  
 the Pulpit (plac'd upon the Pillar at the North East corner of  
 the Theater<sup>3</sup>) and begins the Sermon; which is to be short, and  
 suitable to the great Occasion.

¶ The King and Queen hear the Sermon, sitting in their  
 Chairs, on the South side of the Altar, over against the Pulpit:  
 And whereas the King was uncovered during the Oblation,  
 & the Litanie<sup>4</sup>; when the Sermon begins he puts on his Cap of  
 Crimson Velvet, turn'd up with Ermines,<sup>5</sup> and so continues to  
 y<sup>e</sup> end of it. On his right hand stands the BP. of Duresme<sup>5</sup>; and  
 beyond the BP, on the same side, the Lords, that carry the

<sup>1</sup> in margin is written in red ink: begin Ex<sup>r</sup>. After this a number of additions  
 and alterations have been made in red ink on the next three leaves.

<sup>2</sup>—<sup>2</sup> underlined with red.

<sup>3</sup> The two last letters of this word are in red, altering two others which cannot be  
 made out.

<sup>4</sup> The last letter, written in black y, has been altered in red into ie.

<sup>5</sup> The last e is struck out with red.

Swords: on his left hand the Bp. of Bath and Wells, and the Lord great Chamberlain.

¶ The Queen sits in her Chair on the left hand of the King; the 2. Bps that support her standing one on either hand of her. And the great Lady Assistant, and she that bears up her Train, constantly attend near her during the whole Solemnity. The other great Ladies are in the Seats prepared and appointed for them.

¶ On the North side of the Altar sits the ABP in a Purple Velvet Chair; the Bps being plac'd on Forms along the North Wall, betwixt him and the Pulpit. And on the South side, East of the King's Chair, nearer to the Altar, stands the Dean of Westm<sup>r</sup>. the rest of the Bps. and the Prebendaries of Westm<sup>r</sup>.

¶ How the rest of the Peers and great Officers etc<sup>a</sup>. are to be disposed off, may be seen in the Ceremonial of y<sup>e</sup> Heralds.

[Cap. 7<sup>1</sup>

THE OATH.

[p. 10.

¶ The Sermon being Ended, the King uncovers his head; and the ABP. ariseth and goeth to the King and Queen, and standing before them, asketh them; <sup>2</sup>Are yo<sup>r</sup>. M<sup>at</sup>ies willing to take the Oath <sup>\*</sup>usually taken by yo<sup>r</sup> Predecessors<sup>\* 2</sup>? And the King and Queen each of them answering <sup>3</sup>I am willing: <sup>3</sup>the ABP. ministrereth these questions; and the King and Queen having each of them their<sup>4</sup> book in their hand, answer each Question severally, as followeth;

<sup>5</sup>Archbishop. Will you solemnly promise and Swear to govern the People of this Kingdome of England, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and yo<sup>e</sup> Laws and Customes of yo<sup>e</sup> same?

King & Queen. I solemnly promise so to do.

Archbishop. Will you to yo<sup>r</sup> Power cause Law and Justice in Mercy to be Executed in all yo<sup>r</sup> Judgments?

King & Queen. I will.

Archbishop. Will you to the Utmost of yo<sup>r</sup> Power maintain the Laws of God, the true Profession of yo<sup>e</sup> Gospell and the Protestant Reformed Religion Established by Law; and will you preserve unto yo<sup>e</sup> Bishops & Clergy of this Realm, and to yo<sup>e</sup> Churches committed to their Charge, all such Rights and Privileges, as by Law do or shall appertain unto them or any of them.

King & Queen. All this I promise to do.<sup>5</sup>

<sup>1</sup> written in red ink.

<sup>2</sup> underlined with red.

<sup>3</sup> underlined in black.

<sup>4</sup> Written by same hand but with different pen and ink. It does not fill up the whole of p. 10.

<sup>\*</sup> ~~struck out with a black line.~~

<sup>4</sup> ~~struck out and a interlined.~~

¶ <sup>1</sup>Then the King and Queen arising out of their Chairs, [p. 11. supported as before, and assisted by the Lord great Chamberlain, the Sword of State being carried before them, shall go to the Altar, and there make a<sup>2</sup> solemn Oath in the sight of all the People to observe the Premises; <sup>3</sup>each of them<sup>3</sup> laying their right<sup>4</sup> hands<sup>5</sup> upon the holy Gospels in the great Bible, (which was before carried in the Procession, and is now brought from the Altar by the ABP, and tendered to them as <sup>6</sup>he kneels<sup>6</sup> upon the Steps,) and saying these words each of them.

“ The things which I have here before promised, I will perform  
“ and keep; so help Me God. Then each of them kisseth y<sup>e</sup>  
book.

Cap: 8.

THE ANOINTING.

¶ The King and Queen having thus taken their Oaths, return to their Chairs; and both kneeling at their Faldstools, the ABP beginneth the Hymn <sup>7</sup>VENI, CREATOR SPIRITUS,<sup>7</sup> and the Quire singeth it out.

¶ “ Come holy Ghost, our Souls Inspire, [p. 12.  
“ And warm them with thy heavenly fire.  
“ Thou, who th’ anointing Spirit art,  
“ To Us thy sevenfold Gifts impart.  
“ Let thy blest Unction from above,  
“ Be to Us Comfort, Life, and Love.  
“ Enable with Coelestial light  
“ The weakness of Our mortal Sight.  
“ Anoint, and chear 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.

<sup>1</sup> A large blank space is left at the head of this page; apparently intended for part of the Coronation Oath, the length of which was not known at time of beginning the writing of this paragraph. The royal assent was only given to the bill for establishing the Coronation Oath on April 9, the Coronation itself being on the 11th. (See App. IV.)

<sup>2</sup> struck out and their interlined in red ink.

<sup>4</sup> interline<sup>3</sup>.

<sup>6</sup>—<sup>6</sup> underlined with red; and in the margin is written in red: they kneel.

<sup>7</sup>—<sup>7</sup> underlined with black, and then struck out with red line; Veni Creator Spiritus written in margin in red, underlined with black.

¶ The <sup>1</sup>Veni Creator<sup>1</sup> being sung out, the ABP. saith 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,<sup>2</sup> the Supplications of thy Congregations<sup>3</sup>; Bless this Oil, (<sup>4</sup>Here the ABP lays his hand upon the Ampulla<sup>4</sup>) and sanctify these thy chosen Serv<sup>ts</sup> William and Mary, who by our Office and Ministry, are now to be anointed, and Consecrated King and Queen of this Realm, Strengthen them O Lord with the holy Ghost the Comforter; Confirm, and Establish them, with thy free, and Princely Spirit; the Spirit of Wisdom, and Government; the Spirit of Council, and Ghostly Strength; the Spirit of Knowledge, and true Godliness; and fill them, O Lord, with the Spirit of thy holy fear; now and for ever. Amen.

¶ This Prayer being ended, the Quire sing,

/1 <sup>5</sup>Kings i. 34<sup>5</sup> "Zadock<sup>6</sup> the Priest, and Nathan the [p. 13. "Prophet anointed Solomon 39<sup>7</sup> King;<sup>8</sup> and they blew the "Trumpets, and Piped with Pipes, and rejoiced with great Joy, "so that the Earth rent with the sound of them;<sup>7</sup> and they said, 40<sup>8</sup> "God save King Solomon Long live the King, may the "King live for ever.<sup>9</sup> Amen.<sup>10</sup>

¶ In the mean time the King and Queen rising from their Devotions, go before the Altar (supported, and attended, as before:) and the King is there by the Lord great Chamberlain etc<sup>a</sup>, disrobed of his upper Garment (His Crimson Velvet Mantle) (which are immediately to be carried thence into the Kings Traverse, set up for him in King Edwards Chapell:) And the Kings under Garment is open on the breast by the Dean of Westm<sup>r</sup> and the Queens by the chief Lady Assistant.

¶ The King and Queen sit down<sup>11</sup> in their Chairs (plac'd in the midst of the Area over against the Altar with Faldstools before it<sup>12</sup>) wherein they are to be anointed. Four Knights of the Garter hold over them a rich Pall of Silk or Cloth of Gold. The Dean of Westm<sup>r</sup>. 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 ABP. anointeth first the King, and then the Queen, in the form of a Cross.

<sup>1</sup>—<sup>1</sup> Underlined with black line.

<sup>2</sup> The final s struck out in black.

<sup>3</sup>—<sup>3</sup> Underlined with red.

<sup>4</sup> The c struck out with black ink.

<sup>5</sup> written in margin in red ink.

<sup>6</sup> This word is written in red.

<sup>7</sup> struck out and them interlined in red.

<sup>2</sup> Interlined.

<sup>5</sup>—<sup>5</sup> written in margin in red ink.

<sup>7</sup> Here a vertical red line.

<sup>9</sup> This anthem is underlined with red.

<sup>11</sup> interlined in red.

1. On the Crown of the head ; saying, " Be thy head anointed with holy oil, as Kings, Priests<sup>1</sup> and Prophets were anointed.<sup>2</sup>
2. On the Breast ; saying, " Be thy Breast anointed with holy Oil.<sup>3</sup>
3. On the Palms of both the hands ; saying, " Be thy hands anointed with holy Oil.<sup>3</sup>

" And as Solomon was anointed King by Zadock<sup>3</sup> the Priest, " and Nathan the Prophet ; so be You anointed, blessed, and " consecrated King and Queen of this Kingdom over the Lord<sup>4</sup> " 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 King and Queen kneel down at the Faldstool ; and the ABP. saith this Prayer, or Blessing over them.

" 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 heads and [p. 14. " hearts, the blessing of the Holy Ghost, and prosper all the " Works of yo<sup>r</sup> Hands ; That by the Assistance of His heavenly " Grace, You may govern, and preserve 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 Par- " takers of an Eternal Kingdom, thro' the Merits of Jesus Christ " Our Lord Amen.

¶ This Prayer being ended the King and Queen arise and sit down again in their Chairs ; and the Dean of Westm<sup>r</sup>. closeth again the fore part of the Kings under Garment, which before was open'd ; and the chief Lady Assistant the Queens, having first wip'd or dried the places anointed, with fine Linnen or fine bombast Wool, deliver'd to them by the Lord great Chamberlain.

<sup>5</sup>The Spurs are then brought from ye Altar by ye Dean of Westm<sup>r</sup>. & deliver'd to a Nobleman appointed thereto by the King, who kneeling down touches the Kings heels with them & forthwith sends them back to the Altar, that they may not encumber the King.<sup>5</sup>

¶ In the meantime this short Anthem is sung.

Ps. 84. 9. \*Behold, O God, Our Defender : and look upon the face of thine Anointed.

<sup>1</sup> *interlined in red.*

<sup>3</sup> *The c struck out in red.*

<sup>5</sup>—<sup>5</sup> *This is all written in the margin in black ink.*

\*—\* *Underlined with red ink, except the references, which are written in the margin.*

<sup>2</sup> *This address underlined with red.*

<sup>4</sup> *struck out with black.*

xviii. 51. Great Prosperity givest thou unto thy King: &<sup>1</sup> wilt show loving kindness to thine Anointed for evermore.

i. Sam. ii. 10. The Adversaries of the Lord shall be broken to Pieces; out of Heaven shall he thunder upon them: But He shall give strength unto his King, and exalt the Horn of his Anointed. Allelujah.<sup>1</sup>\*

Cap. 9. THE OBLATION AND GIRDING ON OF THE SWORD

¶ While the Anthem is yet<sup>2</sup> singing, the King riseth up, and ungirds his Sword, and going to the Steps of the Altar offers it up there in the Scabbard; and then returns, and sits down again in the Chair: And the ABP. having receiv'd the Sword from the King, laies it upon the Altar, and saith the following Prayer.

“ Hear Our Prayers, We beseech thee, O Lord; and with thy heavenly Grace so sanctify and bless these thy Servants King  
“ Withm and Queen Mary, that they may not bear the Sword  
“ in vain, but /may use it as the Ministers of God, for the [p. 15.  
“ 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 ABP. takes the Sword from off the Altar, and the B<sup>ps</sup> assisting, and going along with him, delivers it into the Kings right hand, and then into the Queens, and they both holding it the ArchB<sup>p</sup>. saith.

“ Receive this Kingly Sword, brought now from the Altar of  
“ God, and deliver'd to You by the hands of Us the B<sup>ps</sup>, and  
“ Servants of God, though unworthy.

¶ The King and Queen standing up, the Sword is girt about the King, by the Lord great Chamberlain, or some other Peer thereto by them appointed; and then the King and Queen sitting down, the ArchB<sup>p</sup> saith.

“ Remember Him of whom the Royal Psalmist did Prophecy,  
“ saying; Gird thee with thy Sword upon thy Thigh Oh thou  
“ most Mighty, Good luck have thou with thine Honor. Ride  
“ on prosperously because of Truth, Meekness and Righteous-  
“ ness. Be ye followers of Him. With this 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  
“ y<sup>t</sup> are restor'd. Punish and Reform what is amiss, and  
“ confirm what is in good Order. That doing these things You

<sup>1</sup> altered with red ink into Alleluia.

<sup>2</sup> interlined.

“ may be glorious in all Vertu ; and so repress<sup>†</sup> Our Lord  
 “ Jesus Christ in this life, that you may reign for ever with Him  
 “ in the life to come. Amen.

¶ Then the King and Queen rising up, the King ungirds his  
 Sword, and both of them going to the Altar, offer it up there  
 in the Scabbard, and then return and sit down in their Chairs :  
 And the chief Peer (or He to whom their Mäties shall vouchsafe  
 that Honour) offereth the Price of it (scil<sup>t</sup> 100<sup>s</sup>.) and having  
 thus redeemed it, receiveth it from off the Altar by the Dean  
 of Westminster, draweth it out of the Scabbard, and carrieth it  
 naked before their Mäties during the rest of the Solemnity.

/Cap: 10. THE INVESTING WITH THE ROYAL [p. 16.  
 ROBES, AND THE DELIVERY OF THE ORBS.

¶ Next the Robes Royal, or Purple Robes of State, of Cloth  
 of Tissue, wrought with golden Eagles, and Flowers de Liz,  
 and lin'd or furr'd with . . . . .<sup>2</sup> are by the Mast<sup>r</sup>. of the great  
 Wardrobe deliver'd to the Dean of Westm<sup>r</sup>. and by him put  
 upon the King and Queen standing ; who having received  
 them, sit down : And then the Orbs with the Cross, are brought  
 from the Altar by the Dean of Westm<sup>r</sup>., and deliver'd into the  
 Kings<sup>3</sup> and Queens hands, by the ABP. pronouncing this  
 Blessing, and Exhortation.

“ Receive this Imperial Robe and Orb ; And the Lord yo<sup>r</sup>  
 “ God endue You, with knowledge and Wisdom, with Majesty  
 “ and with Power from on High. The Lord cloth You with the  
 “ Robe of Righteousness and with the Garments of Salvation ;  
 “ and gird You about with Strength, and with Gladness. Let  
 “ Righteousness be the Girdle of your Loins, and Faithfulness  
 “ the Girdle of Yo<sup>r</sup> Reins.<sup>4</sup>

“ 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 will. He is the  
 “ blessed and only Potentate ; y<sup>e</sup> Prince of the Kings of the  
 “ Earth ; on whose Vesture, and on His 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 Authority  
 “ from him, and directs not all his Administrations and Actions  
 “ according to His Laws.

<sup>1</sup> The † has been struck out and a † interlined. The word contracted is represent.

<sup>2</sup> There are here six dots in the original.

<sup>3</sup> s struck out with pencil.

<sup>4</sup>—<sup>4</sup> struck out with black line.

## Cap. II. THE INVESTITURE PER ANNULUM ET BACULUM.

¶ The Ma<sup>r</sup>. of the Jewel House delivers the King and Queens Rings (in each of which a Table Ruby is Enchaced, and on that St. Georges Cross Engraven) to the Arch B<sup>p</sup>. who puts first the Kings Ring on the 4<sup>th</sup>. finger of his Ma<sup>r</sup>ies right hand, and then the Queens Ring on the 4<sup>th</sup> finger of her Ma<sup>r</sup>ies right hand ; and the ArchB<sup>p</sup>. saith.

¶ “Receive the Ring of Kingly Dignity, and the Seal of [p. 17. “Catholick 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 “the King of Kings: To whom be Honour and Glory for ever “and ever Amen.

¶ The Scepters and Rods are next to be deliver’d, but before the King and Queen receive them, they redeliver their Orbs to the Dean of Westm<sup>r</sup> to be again laid upon the Altar: And y<sup>e</sup> Lord of the Manu<sup>r</sup> of Worsop (who claims to hold an Estate by the Service of presenting to the King, a right hand Glove on the day of his Coronation, and supporting the Kings right Arms<sup>1</sup> while he holds the Scepter with the Cross) delivers to the King and Queen each of them a pair of rich Gloves, and upon any Occasion happening afterward, supports their Ma<sup>r</sup>ies right Arms or holds their Scepters for<sup>2</sup> them.

¶ The Gloves being put on, the Arch B<sup>p</sup>. takes the Scepters with the Crosses, and delivers them into the King and Queens right hands, saying,

¶ “Receive the Royal Sceptre, the Ensign of Kingly Power “and Justice.<sup>3</sup>

¶ And then he delivers the Rods with the Doves, into the King and Queens left hands ; and saith,

¶ “Receive the Rod of Equity, and Mercy. And God from “whom all holy desires, all good Counsells, and all just works “do proceed, prevent, and follow You, direct and assist You, in “the just and equal Administration, and Exercise of all these “Powers which He hath given You. Be so mercifull that Ye “be not too remiss: So execute Justice, and Judgment, that You “forget not Mercy. Judge with Righteousness, and reprove with “Equity, and accept no Mans 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

<sup>1</sup> s struck out with black line.

<sup>2</sup> for struck out with black line and by interlinea.

<sup>3</sup> —<sup>3</sup> Underlined with black.



“ 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 Scepter  
 “ of thy Kingdom is a right Scepter, even Jesus Christ Our Lord  
 “ God blessed for ever more. Amen.

/Cap: 12. THE PUTTING ON OF THE CROWN. [p. 18.]

¶ The ArchBP standing before the Altar, taketh the Crowns into His hands ; and laying them again before him upon the Altar, saith,

“ Oh God the Crown of the Faithfull, who alone dost Crown  
 “ them with Mercy and loving kindness ; Bless, and Sanctify  
 “ these thy servants William and Mary, Our King and Queen,  
 “ who now in lowly devotion\* bow their heads to thy Divine

{ * Margent. Here the King and Queen must be put in mind to bow their heads }	“ Majesty : And as “ thou do'st this day “ set a Crown of pure “ Gold upon
---	---

“ their heads, so enrich their Royal hearts with thy heavenly  
 “ and abundant Grace, and Crown them with all Princely  
 “ Virtues which may adorn the high Station, wherein thou hast  
 “ plac'd them ; through Him, who is the King Eternal, Immortal,  
 “ Invisible, Jesus Christ Our Lord, to whom be Hono<sup>r</sup> and  
 “ Glory for ever. Amen.

¶ Then the King and Queen sitting down in their Chairs ; the ArchBP assisted with other BPs and the Dean of Westm<sup>r</sup> ; comes from the Altar, 2. BPs carrying each of them a Crown, the AbP taking of one of them, the Kings Crown, reverently putteth it upon the Kings head ; then taking the Queens Crown of the other Bishop, he<sup>1</sup> reverently putteth it upon the Queens head.

¶ At sight whereof the People with loud and repeated Shouts, cry <sup>2</sup>God save the King and Queen<sup>2</sup> ; and the Trumpets sound ; and (by a Signal given) the great Guns at the Tower are then also shot off.

¶ The noise ceasing the ArchBP goes on ; and saith,  
 “ God Crown You, with a Crown of Righteousness, and vertue,  
 “ of Victory and Hono<sup>r</sup>. The Lord himself be unto You for a  
 “ crown of Glory, and for a Diadem of Beauty : And may You  
 “ be also a Crown of Glory in the Hand of the Lord ; and a  
 “ Royal Diadem in the hand of yo<sup>r</sup> God. Be strong, and of a  
 “ good Courage. Observe the Co<sup>m</sup>mandments of God, and walk  
 “ in his ways. Fight the good Fight of Faith, and lay hold of

<sup>1</sup> *interlined.*

<sup>2-2</sup> *underlined with black line.*

“ Eternal life, that when You shall have finished yo<sup>r</sup> Course,  
 “ You may receive a Crown of Glory, and Hono<sup>r</sup>. and Immor-  
 “ tality that fadeth not away ; which God the righteous Judge,  
 “ shall give You in that day.

¶ Then the Quire singeth this short Anthem.

/Ps. cxlvij. 12. <sup>1</sup>Praise the Lord O Jerusalem, Praise [p. 19.  
 thy God O Sion.

Esa. xlix. 23. For Kings shall be thy Nursing Fathers, and  
 Queens they Nursing Mothers.

Ps. xlvij. 7. As We have heard, so We have seen, in the  
 City of Our God ; God upholdeth the same for ever.

Ps. 21. 13. Be thou Exalted Lord in thine own Strength :  
 So will We sing and Praise thy Power. ALLELUIA.<sup>1</sup>

¶ As soon as the King and Queen are Crown'd ; while the  
 Anthem is singing, the Peers and Peeresses put on their Coro-  
 nets ; and so also all the Kings of Arms.

Cap: 13. <sup>2</sup>THE PRESENTING OF THE HOLY BIBLE.<sup>2</sup>

¶ Then shall the Dean of Westm<sup>r</sup> take the Holy Bible,  
 (brought by one of the Prebends of Westm<sup>r</sup> and brought back  
 by the Dean<sup>3</sup> in the Procession for this purpose) from off the  
 Altar, and deliver it to the ABP. who with the rest of the  
 Bishops, going along with him shall present it to the King and  
 Queen, first saying these words to them

“ Thus said the Lord of old to his peculiar People by the  
 “ hand of his servant Moses.<sup>5</sup> When thy King sitteth upon the  
 “ Throne of the Kingdom ; he shall write him a Copie 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 to keep all the words of this Law to do  
 “ them, and that he turn not aside to the right hand, nor<sup>6</sup> to the  
 “ left ; to the end that He may prolong his days in his King-  
 “ dom, He, and his Children. <sup>7</sup>And accordingly afterward, when  
 “ they made Jehoash<sup>8</sup> King, they not only anointed and Crowned  
 “ him ; but they gave him the Testimony also, that is the Book  
 “ of the Law of God, to be the Rule of his whole life and  
 “ Government.

“ To put you in mind of this Rule and that You may follow  
 “ this Example, We present You with this Book, the most

<sup>1-1</sup> The anthem is underlined with black, except the references which are in the margin.

<sup>2-2</sup> underlined with black line.

<sup>3</sup> or B<sup>p</sup> : written in margin in red.

<sup>4</sup> Before this is added in margin : Our gracious King & Queen.

<sup>5</sup> Deut : xvij. xvij. &c. etc<sup>a</sup>. added in m.

<sup>6</sup> n in this word struck out by black line.

<sup>7</sup> 2 Kings xi. 12 added in m.

<sup>8</sup> This word has been altered.

“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 Books,<sup>1</sup> that keep, and do the things contained in it. For  
 “these are the Words of Eternal life ; /able to make You [p. 20.  
 “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.

Cap. 14.           <sup>2</sup>THE BENEDICTION AND TE DEUM.<sup>3</sup>

¶ And now the King and Queen having been thus anointed, and Crowned, and having receiv'd all the Ensigns of Royalty ; the ArchB<sup>p</sup> solemnly blesseth them ; and all the Bishops standing about him,<sup>3</sup> 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 forever upon You, and be  
 “gracious unto You. The Lord protect You in all yo<sup>r</sup> waies,  
 “and preserve You from every evil thing. The Lords<sup>4</sup> prosper  
 “the works of your hands upon You ; the Lord prosper all your  
 “handy Work. AMEN.

“May all the blessings of Heaven and Earth plenteously  
 “descend upon You. The Lord give you of the Dew of  
 “Heaven, and of y<sup>e</sup> fatness of the Earth ; a fruitfull Country,  
 “and healthfull Seasons ; a faithfull Senate, and a quiet Empire ;  
 “Wise Councillors, and Victorious Armies ; a Loyal Nobility,  
 “and a dutifull Gentry ; and an honest, peaceable, and obedient  
 “Com<sup>m</sup>onalty. AMEN.<sup>5</sup>

“In yo<sup>r</sup> 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 yo<sup>r</sup> Times, and the fear of the Lord yo<sup>r</sup> Treasure.  
 “AMEN.<sup>5</sup>

“The Lord preserve yo<sup>r</sup> Life, and establish yo<sup>r</sup> Throne ;  
 “that your Reigns<sup>6</sup> may be prosperous, and yo<sup>r</sup> days many ; that  
 “You may live long in this World, obey'd, and honour'd, and  
 “belov'd by all yo<sup>r</sup> People, ever encreasing in favo<sup>r</sup>. both with  
 “God and Man ; and leave a numerous Posterity to rule these  
 “Kingdoms after You, by Succession in all ages. AMEN.<sup>5</sup>

“The glorious Majesty of the Lord Our God be upon You ;  
 “and He who hath made You King and Queen, over this great

<sup>1</sup> Final s struck out with black.

<sup>3</sup> struck out with black line and them interlined.

<sup>4</sup> the final s struck out with black line.

<sup>6</sup> s struck out with black line.

<sup>2</sup>—<sup>2</sup> underlined with black line.

<sup>5</sup> underlined with black line.

“ People, bless You with all encrease of Grace, Honor and  
 “ Happiness in/ this World, and Crown You with [p. 21.

“ Immortality and Glory in the World to come. — AMEN.<sup>1</sup>

¶ Then the ArchBishop turneth to the People and saith.

“ And the same Lord God Almighty grant, That the Clergy &  
 “ 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 King and Queen, and yielding  
 “ all chearfull Obedience to Gods Comand and theirs; may by  
 “ the gracious assistance of Gods infinite goodness, and by the  
 “ Vigilant Care of his anointed Serv<sup>ts</sup>. Our Gracious King and  
 “ Queen, be continually govern’d, and preserv’d in Peace,  
 “ Plenty, & 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, world without End  
 “ AMEN.<sup>1</sup>

¶ The blessing being thus given the King and Queen sitting  
 down in their Chairs, vouchsafe to admit<sup>2</sup> the ArchBps. and Bps  
 assisting at their Coronation, <sup>3</sup>to kiss the Kings Cheek, and the  
 Queens Cheek or Hand<sup>3</sup>: they kneeling before them one after  
 another.

¶ Then the Quire begins to sing <sup>4</sup>TE DEUM LAUDAMUS<sup>4</sup>  
 and the King and Queen go up to the Theatre, upon which the  
 Throne is placed; all the Bishops, great Officers, and other  
 Peers attending them, every one in his place, the Swords being  
 carried before them, and there they sit down, and repose them-  
 selves in their Chairs below the Throne.

#### Cap. 15.

#### THE INTHRONIZATION.

¶ The <sup>4</sup>TE DEUM<sup>4</sup> being ended, the King and Queen are  
 lifted up into their Throne, by the ArchBp and Bps and other  
 Peers of the Kingdom, and being Inthroniz’d or plac’d therein,  
 all the great Officers, those that bear the Swords, and the  
 Scepters and the rest of the Nobles stand round about the  
 Steps of the Throne; and the ArchBp standing before the King  
 and 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 [p. 22.  
 “ of Almighty God, and by the hands of Us, the Bishops, and  
 “ Serv<sup>ts</sup> of God, tho’ unworthy. And as You see Us to approach  
 “ nearer to Gods Altars, and to wait there; so vouchsafe the

<sup>1</sup> underlined with black line.

<sup>2</sup> struck out with black line and kiss inlined.

<sup>3</sup> struck out with black line.

<sup>4</sup> Underlined with black line, as well as written in capitals.

“ more graciously to continue to Us yo<sup>r</sup>. Royal favor. and Protection. And the Lord God Almighty whose Ministers We are, and the Stewards of his Misteries, Establish your Throne in Righteousness ; that it may stand fast for evermore, like as the Sun before Him, and as the faithfull Witness in Heaven. Amen.<sup>1</sup>

Cap: 16.

THE HOMAGE.

¶ This Exhortation being ended, all the Peers then present do their Homage publickly and solemnly unto the King and Queen upon the Theater. And in the mean time the L<sup>d</sup> Chancell<sup>r</sup>. or Lord Keeper<sup>2</sup> attended by Garter King of Arms &c. proclaims the Kings and Queens general Pardon, reading it distinctly, and audibly at the 4. sides of the Theatre: And at every of them as he goes along, the Treasurer of the Household, throws among the People, Medails of gold and Silver; as the King and Queens Princely Largess or Donative.

¶ The ArchBp. first kneels down before their Mäties knees, y<sup>e</sup> rest of the Bishops kneel on either hand, and about him and they do their Homage together; for the shortning of the Ceremony; the ArchBp. saying.

3 { “ I. N. ArchBp. of Cant: (and so every one of the rest,  
 “ I. N. Bishop of N. and then repeat the rest audibly after  
 “ the Archbishop) will be faithfull and true, and Faith and  
 “ Truth will bear unto You, Our Sovereign Lord and 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 y<sup>e</sup> Church; so help Me  
 “ God

¶ And then the ArchBp. kisseth the Kings left Cheek, and the Queens left<sup>4</sup> cheek or Hand, and so the rest of the Bp<sup>s</sup> present after Him.

¶ After this the other Peers of the Realm, do their Homage in like manner; the Dukes first by themselves; and so the Marquisses, the Earls, the Vicounts, and the Barons, severally; the first of each Order kneeling before their Mäties/ and [p. 23. the rest with and about him, all putting off their Coronets and the foremost of each Class beginning, and the rest saying after him.

<sup>1</sup> *underlined with black line.*

<sup>2</sup> *The fellow of this bracket is not present.*

<sup>3</sup> *In the margin at this place is a pointing hand and Blank written.*

<sup>4</sup> *left interlined.*

1 { “ I. N. Duke or Earl etc<sup>a</sup>. 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.

¶ The Peers having thus done their Homage, they stand all together round about the King and Queen; Or each Class and Degree go up by themselves; or (as it was at the Coronations of Ch. 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 Crowns upon their Majesties heads; as promising by that Ceremony to be ever ready to support them, with all their Power. And then every one of them kisseth the Kings Cheek, and the Queens Cheek or Hand.

¶ While their Mäties general Pardon is reading, and the Medails are thrown about, and the Peers are doing their Homage; the King and Queen if they think good, deliver their Scepters with the Cross, to the Lord of the Mannor of Worsop to hold; and the other Scepters or Rods with the Dove to some one near to the Bloud Royal, or to the Lords that carried them in the Procession, or to any whom they please to assign, to ease them thereof, and to hold these Scepters by them. And the Bishops that support the King and Queen in the Procession, may also ease them by supporting the Crown, as there shall be Occasion.

## Cap. 17.

## THE FINAL ANTHEM.

¶ While the general Pardon is proclaim'd, the Medals scatter'd, and the Homage of the Lords perform'd; the Quire sing this Anthem with Instrumental Musick of all sorts as a solemn Conclusion of the Coronation.<sup>2</sup>

Ps. 84. 11. The Lord God is a Sun and a Shield, the Lord will give Grace and Glory, no good thing will<sup>3</sup> he withhold from them that walk uprightly. (v. 12) Oh Lord of Hosts, blessed is the man that trusteth in thee.

/Ps. 20. 6. Now know I that the Lord saveth his [p. 24. Anointed, he will hear them from his holy<sup>4</sup> Heaven, he will hear them and help them, with the Saving Strength of his Right hand.

<sup>1</sup> In the margin at this place is a pointing hand and Blank written.

<sup>2</sup> In the margin here is written and then struck out with black line: an 8<sup>o</sup> page and half.

<sup>3</sup> Chorus written in margin.

<sup>4</sup> Vers is written in the margin.

- Ps. 21. 7. For the King and Queen trust in the Lord, through the mercy of the most high they shall not be moved, his hand shall find out all their Enemies.
- Ps. 20. 7. Some trust in Chariots and some in Horses, but <sup>1</sup>we will remember the Name of the Lord of<sup>2</sup> Our God
- 8 They are brought down and fallen, but we are risen and stand upright.
9. His Salvation is nigh them that fear him, that Glory may dwell in Our Land.
- Ps. 72. 18. Blessed be the Lord God, the God of Israel, who <sup>3</sup>only doth Wondrous things.
19. And blessed be his Glorious Name for ever, and let the whole Earth be filled with his Glory. Amen and Amen.
- Haleluiah.

¶ At the end of this Anthem the Drums beat, and the Trumpets sound, and all the People shout, crying out 'GOD SAVE KING WILLIAM AND QUEEN MARY: LONG LIVE KING WILLIAM AND QUEEN MARY. MAY THE KING AND QUEEN LIVE FOR EVER.'<sup>4</sup>

Cap. 19.<sup>5</sup> 18. 6THE COMMUNION.<sup>6</sup>

¶ Then the Offertory begins; the Quire singing the first Sentence: <sup>7</sup>Let your light so shine before Men etc<sup>a,7</sup> and the ArchBishop reading <sup>7</sup>Charge them that are rich in the<sup>7</sup> world etc<sup>a,7</sup>

¶ Then the Organ plays, and the Quire singeth, <sup>7</sup>Let my Prayer come up into thy presence, as Incense; and let y<sup>e</sup> lifting up of my hands be as an Evening Sacrifice.<sup>7</sup>

¶ In the mean while the King and the Queen descend from their Throne, supported, and attended, as before, and go to the Steps of y<sup>e</sup> Altar and kneel down there; And first the King and Queen offer bread and Wine for the Communion; which being then brought out of King Edwards Chapel; are deliver'd into their hands; the Bread upon the Patin by the Bishop, that read the Epistle; and the Wine in the Chalice by the Bishop that read the Gospel, and are by the /ArchB<sup>p</sup> receiv'd from [p. 25.

<sup>1</sup> Partes is written in the margin.

<sup>3</sup> Chorus written in the margin.

<sup>4-4</sup> Written in capitals and underlined with black.

<sup>6-6</sup> written in capitals and underlined with black.

<sup>7-7</sup> Underlined with black.

<sup>2</sup> struck out in black.

<sup>5</sup> struck out.

the King and Queen, and reverently plac'd upon the Altar, and decently cover'd with a fair linnen Cloth; the ArchBP. saying this Prayer.

“ Bless, O Lord We beseech thee, these thy gifts, and sanctify  
 “ them unto this holy use; that by them We may be made  
 “ Partakers of the Body, and Bloud of thine only begotten Son  
 “ Jesus Christ; and fed unto everlasting life of Soul & Body;  
 “ and that thy Servants King William and Queen Mary may be  
 “ enabled to the discharge of this weighty Office, whereunto of  
 “ thy great goodness, thou hast called and appointed them:  
 “ Grant this O Lord for Jesus Christ his sake, Our only Mediator  
 “ and Advocate. Amen.<sup>1</sup>

¶ Then the King and Queen kneeling as before, make their second Oblation, offering each of them a Mark weight of Gold which the Treasurer of the Household delivers to the L<sup>d</sup>. great Chamberlain, and he to their Mäties: And the ArchBP. coming to their<sup>2</sup> Mäties<sup>3</sup> receives them<sup>4</sup> into the Bason, and placeth it upon the Altar; and then repeats the Collect us'd before at the first Oblation.

<sup>5</sup>“ O God who dwellest in the high and holy place: etc<sup>6</sup> with  
 “ Them the<sup>7</sup> also, who are of an humble Spirit; Look down  
 “ mercifully upon these thy Serv<sup>ts</sup>. William Our King, and Mary  
 “ Our Queen, here humbling themselves before thee at thy  
 “ Footstool, and graciously receive these Oblations, which in  
 “ humble acknowledgment of thy Sovereignty over all, and thy  
 “ great bounty to them in particular, they have now offer'd up  
 “ unto thee; Accept, We beseech thee, this their freewill Offer-  
 “ ing; through Jesus Christ Our only Mediator and Advocate  
 “ Amen.

¶ Then the King and Queen return to their Chairs; and both kneeling down at their Faldstools; the ArchBP. saith,

<sup>8</sup>Let us pray for the whole State, etc<sup>a</sup>.<sup>8</sup>

<sup>9</sup>You<sup>t</sup> that do truely and earnestly repent you etc<sup>a</sup>.

Lift up your hearts etc<sup>a</sup><sup>9</sup> with this proper preface.

<sup>10</sup>“ Almighty everlasting God, by<sup>9</sup> whom Kings reign, and  
 “ Princes rule, and decree Justice; who makest Kings to be  
 “ the Nursing Fathers of thy Church, and Queens her nursing  
 “ Mothers, and both Defenders of thy Faith, and Protectors  
 “ of thy Church, /That under them We may lead a quiet, [p. 26.  
 “ and peaceable life; in all Godliness, and Honesty. Therefore  
 “ with Angels etc<sup>a</sup>. (at length)

<sup>1</sup> *underlined with black.*

<sup>2</sup> *struck out with black lines.*

<sup>3</sup> *v. 1<sup>st</sup> Oblation in margin.*

<sup>7</sup> *struck out in black.*

<sup>9</sup>-<sup>9</sup> *underlined with black.*

<sup>2</sup> *altered to them.*

<sup>4</sup> *struck out with black line and it interlined*

<sup>6</sup> *struck out with black.*

<sup>8</sup>-<sup>8</sup> *underlined with black.*



¶ The Prayer of Address. <sup>1</sup>We do not presume etc<sup>a</sup>.<sup>1</sup>

¶ The Prayer of Consecration <sup>1</sup>Allmighty God Our heavenly Father etc<sup>a</sup>.<sup>1</sup>

¶ When the ArchBP. and the BPs. assistant, have communicated in both kinds; the ArchBP. administreth the Bread, and the Dean of Westm<sup>r</sup>. the Cup to the King and Queen; the BPs that attend, holding a Towell of white Silk or fine linnen, 2. before the King, and 2. before the Queen, while they receive.

¶ The ArchBP goes on to the Post Co<sup>m</sup>union.

<sup>1</sup>Our Father which art in Heaven etc<sup>a</sup>.

O Lord and heavenly Father, We thy humble Serv<sup>ts</sup>. etc<sup>a</sup>.<sup>1</sup>

¶ The Quire sing <sup>1</sup>Glory be to God on High etc<sup>a</sup>.<sup>1</sup>

¶ And in the mean time the King and Queen return to Their Throne upon the Theatre; and the Arch BP. reads.

Cap. 19.

THE FINAL PRAYERS.

“ Assist Us mercifully O Lord in these Our Supplications etc<sup>a</sup>.

“ O Lord Our God who upholdest and governest all things  
“ in Heaven and Earth; Receive Our humble Prayers with  
“ Our thanksgivings for Our Sovereign Lord and Lady King  
“ William and Queen Mary, set over Us by thy Grace and  
“ good providence to be Our King and Queen: And so together  
“ with them bless Catharine the Queen Dowager, her Royal  
“ Highness the Princess Anne of Denmark, and the whole  
“ Royal Family, with the dew of thy heavenly Spirit; that  
“ they all, ever trusting in thy Goodness, protected by thy  
“ Power, and Crowned with thy gracious and endless favor.  
“ may continue before thee in Health, Peace, Joy, and Honor.  
“ a long and happy life upon Earth; and after death obtain  
“ everlasting life and Glory in the Kingdom of Heaven, by the  
“ Merits and Mediation of Jesus Christ Our Savior. who with  
“ thee O Father eternal, and the holy Spirit liveth and reigneth  
“ ever one God, world without End, Amen.

“ Almighty God who hast promised to hear the Petitions etc<sup>a</sup>.

“ The Peace of God which passeth all Vnderstanding. etc<sup>a</sup>.

/Cap: 20.

THE RECESSE.

[p. 27.

¶ The whole Coronation-Office, and Co<sup>m</sup>union-Service being thus perform'd, and ended; the King, and Queen accompanied and attended, as before, descend from their Thrones, Crown'd, and carrying their Scepters, and Rods in their hands; and go

<sup>1</sup>—<sup>1</sup> *underlined with black.*

down into the Area Eastward of the Theatre; And as they pass by the Altar, the rest of the Regalia lying upon it, are redelivered to the Lords, that brought them in the Procession, to be again borne before their Mäties: And so they proceed in State into King Edwards Chapel; the Organs playing all the while.

¶ The King and Queen being come into the Chapel, and standing before the Altar there, take off their Royal or Imperial Crowns, and deliver them to the ArchBp. who laieth them upon the Altar there, and the rest of y<sup>e</sup> Regalia are given into the hands of the Dean of Westm<sup>r</sup> and by him laid there also.

¶ Then the King, and Queen withdraw themselves in<sup>1</sup> the Traverses prepared for them, upon the western wall of that Chapel. And the King within his Travers is disrobed by the Lord great Chamberlain<sup>2</sup>; and the Queen within her Traverse is disrobed by the chief Lady Assistant etc<sup>a</sup> of their Royal Robes of State (which are forthwith to be delivered to the Dean of Westm<sup>r</sup>. and to be laid also upon the Altar) and again they are to be arrayed with their Robes of Purple velvet, furr'd with Ermines, which they are to wear the rest of that day, and which were before laid ready in the Traverses for that purpose.

¶ When the King and Queen thus habited come forth of their Traverses they both stand before the Altar; And the ArchBp. being still revested as before, setteth the Crowns (provided for the King and Queen, and laid ready upon the Altar, to be worne by them the rest of the Solemnity) upon their heads: And that being done the ArchBps and Bps divest themselves of their Copes, and leave them there; proceeding in their usual Habits.

¶ Then the King and Queen take their Scepters with the [p. 28. Cross in their right hands, and the Orbs in their left, And the Swords, and the Rods with the Dove, being borne before their Mäties; and the Heralds having again put the rest of the Procession in Order, they go from King Edwards Chapel<sup>3</sup> to the Theatre, and thence through the midst of the Quire, and the Body of the Church, and so out at the West door, & return into Westm<sup>r</sup> Hall in the same manner, as they came: Saving that the Peers who in the former Procession carried any of the Regalia, which are now left behind in the Church or which the King and<sup>4</sup> Queen now wear or bear themselves; go not now, as they then did, immediately before the King and Queen; but fall into the Procession, and are ranked in place according to their degrees, or Consecrations. And in this Procession, all the Noblemen have their Coronets, and all the Bishops

<sup>1</sup> to: *interlined in red.*

<sup>3</sup> up: *interlined in red.*

<sup>2</sup> etc<sup>a</sup>. *interlined in red.*

<sup>4</sup> *struck out in red, and or interlined in red.*

their Caps on their Heads; the Kings of Arms too their Crowns.

¶ When Dinner is ended, and the King and Queen withdraw out of the Hall into their Chambers; the Scepters, Orbs, & Rods, which the King and Queen carried in their Hands; the Swords also with the Scabbards of Cloth of gold, are to be deliver'd to the Dean of Westm<sup>r</sup>. to be laid up, and kept in their Treasury or Vestry with the rest of the Regalia; and to be put into the Inventory of them.—Finis.

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ANGLO-FRENCH VERSION  
OF THE  
ENGLISH CORONATION ORDER.



[ANGLO-FRENCH VERSION OF THE ENGLISH CORONATION  
ORDER.]

/L E iour *que* nouel roy deit estre corone serrunt prest [col. 1. al paleys le roy de westm' qatre de plus *grans* seignurs de engleterre *que* luy deyuent meners a westm' & le seignur de beauchamp *que* auera ycest iur le office de amoignerie *fera* mettre draps reyces de suth les pes le roy *sicum* il irre du paleis *desque* a pulpit *que* serra ordine a westm' & *quanque* demourra en lesglise auera le sextain de westm' & le remenant dorra lauand dit seignur a poues.

Et si le chaunceler dengleterre soit euesque il irra deuant le roy en son atir pontifical & portera le chalique seint edward de piere & le tresorer de engleterre portera la pataynne dor deuant luy et serra reuestu daube & dalmatik & deus contes *que* li rey assignera *porterunt* ces deus cepris et trois contes portantz trois espez irrunt *procheyn* deuant le roy & le conte de cestrie portera lespeye *quest* apele curtain & lautre le conte de hontingdon & li terz le conte de warwyk. & les barons des cinkpours *quel part que* le roy irra *porterunt* un drap *quarree* de pourpre sur quatre launces couers dargent oue *quatre* *campernoles* dargent suth orretz & a checun launce serrunt assignes quatre des barons des pourtz *que* nul nait plus de mestrie *que* autre et mesmes la manere serrunt *quant* nouele reyne serra corone & mes/mes ceux barouns auerent les draps qils [col. 2. portent *que* cest lur droit & le sextain de westm' auera les lances od les *campernoles*.

*Cest<sup>1</sup> la manere de coroner nouel Roy etc.*

L E iour *que* nouel roy serra corone bien matin vendrunt erceuesques & euesques & altres prelatz & les *grans* dengleterre a palays le roy de westm' et trestirent del coronament de lour roys & de les leys & les *custumus* de la tere a confermer & fermement establer.

issi *que* soit *purueu* ascun haut lieu et honest au palais sur *qui* cely *que* regnera soit a grant. honur leue & *primes* serra

<sup>1</sup> a small guide letter for c.

baigne & uestu de draps nouelx & chautee† sanz plus de chaues.

& quant ceo serra fait set ordine vne *procession*. derceuesques & del abbe & del couent de westm' & altre poeple & les plus riches capes de westm' oue *quanque* apent a la *procession* et quant ils serrunt tuz atiretz ils irrunt quere le nouel roy que regnera & le menerunt en lesglise de westm' solempnement & quant il serra mis en son see' c'est aunteenene† amptene que swera serra deuotement chantee de tutz.

Uostre poer soit affermee. et *vostre* dectre soit enautee. Droiture & iugement soit le appareillement de uostre see merci & uerite uengen devant ta face.

& cest amptene serra chaunte deus forth'.

Puis irra lerceuesque od /les euesques & lui & les autres [col. 3. prelatz menerunt le prince a haut auter de westm'. sur le quel il offra vn drap dor & vn liure dor & maintenant le prince se genulera en crois sur le paument que serra couuert de tapiz & de baudekins & lerceuesque dirra cest oreison.

Deu qest uisitur des vmbles que nous confortez par la grece del seint esprit metez sur cestui uostre seriant† uostre grece que par celui & nous sentimus uostre uenue.

Et puis apres prechera le erceuesque et quant il auera preche si demaundera de celui que est a coroner. si uoudra granter & garder et par sermant<sup>1</sup> & confermer a seint eglise & a son poeple les leys & les custumus que grante furunt des aunciens roys & que a deu furent deuout & nomement les leys coustimus & les franchises que furent granteez a la clergie & al poeple par seint edward'

Et il uodra promettre & se assente a tut ceque lerceuesque lui ad demande.

Donks lui dirra lerceuesque sur que le chose il iurra.

Garderet uous a seint eglise la clergie & al poeple la pes entierement & lamur en deu solompk† uostre poer.

*E li roy respoudera.* Ie les garderoy.

Freetz faire en touz uos. Iugementz owel & droiturel myse et descrecion od uerite & merci solont† uostre poer.

*Et il respo'.* Ieo les fray.

Grantez vous les leys & les custimus & promettiez a tenir les & defendre al honur de dieu que la commune de uostre/ [col. 4. realme eslirra.

<sup>\*</sup> *Respo'* Ieo les grant & les promet.

Et puis a ceo serra aiustee ceo que la comune uoudera ordiner solonc ceo que hom entendra que bien soit.

Et quant tut ceo serra fait et lui<sup>2</sup> roy serra corone il auera tut

<sup>1</sup> This last letter has been altered.

<sup>2</sup> s added, written between the lines.

ceo grante il fera le serment en la manere que le erceuesque luy chargera.

Et apres ceo lerceuesque comencera deuotementez.

Ueni creator.

Et li roy irra en croisz deuant l'auter et lerceuesque les euesqu<sup>1</sup> & tous les euesques reuestutz dirrunt cest oreyson.

Te inuocamus.

Deu tut pussaunt nous vous priomps que cesti uostre seruant. Edward que par la purueance de vus meismes puis quil naquist ieskes a ore la flur de sa iuuentef festez crescre celui que si auez replein del doun de vostre pite & replein de la grace de uostre merci. de iour e altre de uostre merite de iour en altre deuant deu et homme de menz<sup>†</sup> en mentz<sup>†</sup> Statetz<sup>2</sup> profiter qil receyue a ioye & par la largesce de uostre grace le ceo de ceo grant gouvernement & qil soit garni de totes partz par lamur de uostre merci puisse. Gouverner le people que baille lui est oue laide de uostre peez & od la uerite de uictorie.

*E puis serra chante de deus euesques le letanie & primes les vij. psalmes der<sup>†</sup> erceuesques & de les autres.*

Et sire deu nous vous priomps que cestui uostre seruant oue uostre pite droiture uolletz confermer & garder.

*[& puis dirra cest oreyson.*

[col. 5.

Dieux tut puissant le creour de totes choses. emperour des angeles & roy de roys. Sire des sires que abraham uostre leal seriaunt fesstes auer uictorie de ses enemis & a moyses & iosue prelatz de uostre poeple donastes mult de manere uictories enhausastes. Dauid uostre vmbte enfaunt et la hautesce de realte. Salomon festez richesse par le noble doun de sauere & de pes regardest les pieres<sup>†</sup> de uostre<sup>†</sup> humilite & multipliez le doun de uostre benescon sur cesti uostre seriaunt que oue bone deuocion sacromus Roy & lui aournez de totes partz par la puissaunce de uostre main qil soit aferme par la leaute de lauandit abraham & qil est de la debonerete de Moyses. la force de Iosue. la vmbte de dauid & le sauere de salomon. E qil pleise a uous en totes choses & qil puisse aler la voye de droiture sanz offence & qil aprenge<sup>†</sup> defendre & sauere desoreeneuant uostre eglise & le people que baille lui est & qil gouerne pussantment & realment cunte tuz enemis conuz et desconutz & refourme lour corages a la uerre e<sup>†</sup> foy e bone pes od vostre aide par<sup>†</sup> que le people que lui est sugeet od bon amur soit glorifie & puisse uenir auenantement al regne so<sup>†</sup> pierre par uostre merci & qil soit garni par le heume de/ uostre [col. 6.

<sup>1</sup> Struck out in MS. with red lines.

<sup>2</sup> The two first letters of this word have been altered.



defense & del escu de uictorie defendu & enuirounef de les armes de ciel & qil eit la corone de uictorie & *que* sa pussaunce face doter les mescreans & a la chiualerie de la crestiene foy pees reporte de *par nostre* seignur ihesu crist *que* par la uertue de la croicz destrut enfer' & *quant* uenquit le deable oue la mestrie monta en ciel en qi chescune poest demeort & uictorie & chescune realme *que* est la gloire des vmbles & uie de sainte de people.

Sire dieux benefietz cest Edward *uostref* roy qe guye touz realmes & de ciel beneison le glorifiez quil *tenge* de la hautesce de dauid & *vous* serue si come il uous serui & donet li *par uostre* doun en si oue deboneirte le people gouvernir si come *vous* donastis a salamon auer peisible realme a *vous* soit a touz iourz songetf en doute de *uous* & *vostre* chiualer soit en quiete & soit defendu de *uostre* escu od les nobles *gens* de son realme & par tut la uictorie de *uostre* grace honurez le deuant touz rois & gentz & *quil* soit debonere seignur al people & *que* les<sup>1</sup> nascions debonement ly honurent & qil veui noble & hardif entre les *compaignies* de *gens* & qil eit en tute guise *equite* & *vostre* riche main destre li enrichisse *que* pais eit plain de bleo & donez *profit* a ceux *que* de lui issient donez le *grant* secle longe uie. *que* ces iours/ nesce droiture de *vus* *tenge* le [col. 7. fort see de *gouernement* & oue ioie & droiture soit glorefie en *uostre* realme *amen*.

Deu le fessour de tut le mounde & *que* feistes homme gouvernur de empire confermur de regne *que* de *uostre* leal ami. abraham le patriarche eslustetz roy *que* fust *profitable* a secle *vous* cesti *uostref* roy od tut son host par la priere de tuz voz seintz enrichiez de *uostre* plenteuous beneyson & le alietz en son regne par ferme establete. Visitez le si come *vus* feistes moyses en busoigne. Iosue en bataille. Iedeon en *champ*. samuel en temple & del benesson du ceel & de la rosce de *uostre* sauer lui a uironet *que* dault rescentf de *uostre* doun en le sauter & salomon son fitz de cel lui soyetz hauberk contre ses enemis en ces aduersitez heume en ses *propretetz*f. pacience en defense pardurable. Escu & grantetz *que* ces gent lui portent foy ces nobles gentz eient pees & sentre ayment. *par* charite se retreient de coueytise. *parlent* droiture gardent uerite & issint ceo people soit nourri de *uostre* benesson *que* a tuz iours demergent od uous en uictorie.

Deu *que* consaillez a *vostre* people *par* uerite & *par* *amur* auetz la seignurie donetz a cestui *uostre* *seruant*. Edward li esperit de sauer od *gouernement* de discipline *que* a *vus* soit deuout de tut son queor couenable soit en le *gouernement* de realme et /surete soit en seint eglise en son temps de [col. 8.

<sup>1</sup> The l of this word has been altered.

uostre doun & en grant peysiblete de meorge la deuocion de crestiens e demourant en bon oueraigne a pardurable realme de ciel puisse uenir.

*Puis dirra lerceuesque les prouescs qe apent.*

**P**ER *omnia secula seculorum.* Uere dignum est† iustum est etc.

Et quant ceo serra fait *pur* le oille seinttefie de quei li roy serra enoynt. le roy serra en une cheyre & serra coueit dun drap dor & quant lerceuesque uendra *pur* li enoyndre li roy seuera ses draps de ses mains de meyne del coler iesques a la seinture.

*puis serrunt oynt les mains ly roy de oille seinttefie & lerceuesque dirra cest oreyson.*

Cestez mains seint oynt de seint oille dount les roys & les prophetes furent ointz & si come samuel oynt dauid a\* roy que *vus* soiez benez & establi en uostre regne sur ceo people que deu *vus* ad done a gouvernir.

*Puis apres serra chante cest antempne.*

Sadock le prestre & Natan li prophete oyndrent. Salamon au roy & uindrent auant & disoyent a Iosue uiue le Roy. viue le Roy. viue le Roy sanz fyn.

*E puis apres dirra lerceuesque cest oreyson.*

**R**Egardez deu tut puissant declereveonze cesti<sup>1</sup> gloriouse Roy Edward & si come *vus* benefyastes. abraham Isaac & Iacob & si de la large benescoun de uostre<sup>2</sup> espirital grace luy arosez/ & lui donez† de la rosee du ciel & de la grace [col. 9. de tere plentee de fourment de vin de oille & rychesce de tuz bledz long secle de la largesce de uostre doun que taunt com<sup>3</sup> il regne santede<sup>4</sup> de corps soit en pais la pees desolenne<sup>5</sup> soit en son realme & la gloriouse dignete de real palais devant les oiz de tute gent resplendisse par la grant clarete<sup>6</sup> de roial poer et sire dieux tut pussant li grantez estre li fort defendeor du pays & confortur les engleis & de seintz abeies o la grant pite de real largesce & qil soit le plus fort de Rois & qil eit uictorie de ces<sup>7</sup> enemis &<sup>8</sup> daunter les rebelles & les sarzins<sup>9</sup> nacions & qil soit assetz doute de ses enemis *pur*<sup>10</sup> le grant force de real pussaunce & qil soit large amiable & debonere a tuz les hautz gentz de la<sup>11</sup> tere & a ses<sup>12</sup> loiaux gentez de son regne que de tuz soit doute

\* Here the collation of W. begins, but with numerous hiatus.

<sup>1</sup> de sa : W.      <sup>2</sup> e sa : W.      <sup>3</sup> From this place W has no interruptions.

<sup>4</sup> sauncte : W.      <sup>5</sup> desbleime : W.      <sup>6</sup> charge : W.      <sup>7</sup> ses : W.

<sup>8</sup> a : W.      <sup>9</sup> Saracinz : W.      <sup>10</sup> pur : W.      <sup>11</sup> sa : W.      <sup>12</sup> les : W.

& ame & de lui isseont roys par succession de temps *que* ceo realme bien pussent gouvernir & apres gloriose temps de ceste uie eit la ioie pardurable amen.<sup>1</sup>

**M**Eintenant<sup>2</sup> *le pis du roy & les espaulles & les ioyntes de ces<sup>3</sup> bracs serrunt oynt delauantdit oille & de mesmes<sup>4</sup> loille serra fait une croiz sur la<sup>5</sup> teste & puis de crayme seintefie ouesques<sup>6</sup> ces<sup>7</sup> oreysouns.*

**I**Hesu crist le fiz dieu nostre seignur *que* de son piere est oint del oille de ioie dewant tuz ces peres il doint sa benescon de sur/ uostre teste par cest oille *que* nous ymettoms & [col. 10. le face entrer iesques<sup>8</sup> les priuetes de uostre queor *que* uous pussetz regner sauncz fin od lui qest roy des roys & gyer cest realme oue droiture.

**D**ix qui estes<sup>9</sup> la gloyre de<sup>10</sup> droytures e merci faites a pecheours &<sup>11</sup> mandastes uostre cher fitz rechater humeine ligne *que* dereyngnes bataille & estes defense a ceux q en *vus* ount esperance de sus qi iugement la poeste de tuz realmes est contenu vmblement uous priomps *que* cesti uostre seriaunt.<sup>12</sup> Edward *que* saffie de uostre merci li benefietz en son see real et lui soiez aidaunt *que* celuy *que* par *vus* se conust estre defendu pleinz<sup>13</sup> fort soit de tuz ses enemis & fetes li estre debonere & qil puisse uencre ces<sup>7</sup> enemis le coronet de la corone de droiture & de pite qen *vus* creye & a *vus* serue de tut son queor & de toute sa pense & uostre seint eglise defende & auance oue droiture gwye le people *que* baille lui est alumez son queor del amur de uostre grace par le vynement<sup>14</sup> de cest oille don *vus* oyntez les presteres roys & prophetes *que* aime droiture & par cel veye meyne le people issi *que* quant il auera regnez a uostre ordenement puisse reseceyure la ioie pardurable amen.<sup>15</sup>

**P**uis<sup>16</sup> *serra li Roy vestu dun garnement de scendal &<sup>17</sup> la teste li serra couert dun hunel<sup>18</sup> &<sup>19</sup> de linge teille pur la seintete. | de oille & en la maneir demourra uestu & la teste [col. 11. couerte par† cept iours & puis li serrunt mis a les pes les soullers<sup>20</sup> sendeux one la tere<sup>20</sup> & les esperouns & puis serra uestu de tuz le regal que a cele iornee apent.*

*Cest la benescon sur la uesture le Roy.*

**S**ire dieux roy de roys & sire des sires *par* qi les royes regnent & les fesours de leis ordeinent droiture uoille

<sup>1</sup> om. W.

<sup>2</sup> En *pref.* W.

<sup>3</sup> ses : W.

<sup>4</sup> cele : *add.* W.

<sup>5</sup> sa : W.

<sup>6</sup> oue : W.

<sup>7</sup> ses : W.

<sup>8</sup> iek a : W.

<sup>9</sup> ceste : W.

<sup>10</sup> e : W.

<sup>11</sup> qe : W.

<sup>12</sup> sergaunt : W.

<sup>13</sup> plus : W.

<sup>14</sup> oynnement : W.

<sup>15</sup> om. W.

<sup>16</sup> E : *pref.* W.

<sup>17</sup> a : W.

<sup>18</sup> humeit : W.

<sup>19</sup> om. W.

<sup>20</sup>—<sup>20</sup> seudans oue la tir : W.

benefier cel real ornement & grantez *que* cestui nostre<sup>1</sup> roy *que* ceste uesture portera resplesdisse devant uous par le ournement des bons mors et apres ceste uie<sup>2</sup> la uie pardurable.

*Cest la benescon del espeie li Roy.*

Sire dieux oiez nostre priere & cest espeie de qi cesti uostre seriaunt<sup>3</sup> Edward se desire estre saint de uostre saint main deignet benefier & saintefier *que* il pusse estre defeissur a uedues auenes<sup>4</sup> & orphains & a tuz *que* dieu seruent contre la cruelete de pains & soit dote de tuz iceux *que* lui getent. mal.

<sup>5</sup>*Puis resceuera le Roy lespeye par la main lerceuesque & de tuz les euesques & par cel bail resceuera surement & entierement la grace<sup>6</sup> del realme & donks li dirra lerceuesque.*

Resceuetz lespey *que* realement vous est baille par. les mains des euesques sacretz del autorite des saintz apostles & *que* ordene<sup>7</sup> de la grace de dieu &<sup>8</sup> defendre la<sup>9</sup> seint esglise & remembrez vous de qi dauid prophetiza soiet saint pussamment de uostre espee *que* parmi ceo/eiez la force de equite [col. 12. destruct<sup>10</sup> pussamment les fees de mauoisete<sup>11</sup> & la seint esglise *que* sunt faus a la foy sicome les enemis de cristianete aidez & defendez les ueues et les orfanymys confortez les desconfortez & restorez & gardez les choses *que* sunt restorez le tort uengez et conferment ceo qest dieu<sup>12</sup> ordine *que* vus pusset auoir oue vus<sup>13</sup> le saueor del monde qi figure vus portet la uie pardurable.

<sup>14</sup>*Puis quant il serra saint del espey il rescera les bracers dor sur les<sup>15</sup> bras & lui dirra lerceuesque.*

Receuet les bracers de clarete & del aiournement<sup>16</sup> de sauoir dieu par les quex vus deuetz entendre tuz votz huretz<sup>17</sup> garnis contre tuz voz enemis.

<sup>18</sup>*Ceo dirra lerceuesque quant le Roy resceuera mauntel.<sup>18</sup>*

Receuez<sup>19</sup> mauntel oue les quatre corners par qi deuez entendre les quatre parties del mounde estre soget a la poeste de dieu & *que* nul homme poet en tere regner fors celui a qi<sup>20</sup> le poer du regne est done de ciel.

<sup>1</sup> votre : W.

<sup>2</sup> eit : *add.* W.

<sup>3</sup> sergant : W.

<sup>4</sup> *om.* W.

<sup>5</sup> E. *pref.* W. a small guide letter for P in CCCC.

<sup>6</sup> garde : W.

<sup>7</sup> est : W.

<sup>8</sup> a : W.

<sup>9</sup> sa : W.

<sup>10</sup> *Letters have been altered : e destruez is the reading of W.*

<sup>11</sup> maneyte : W.

<sup>12</sup> bien : W.

<sup>13</sup> *om.* W.

<sup>14</sup> E. *pref.* W.

<sup>15</sup> deus : *add.* W.

<sup>16</sup> auironnement : W.

<sup>17</sup> oueres : W.

<sup>18</sup>—<sup>18</sup> E pus quant il receyuera le mantel dirra lerceuesque : W.

<sup>19</sup> le : *add.* W.

<sup>20</sup> *om.* W.

*Cest la benescon sus la corone du roys ou de reyne.*

Dieu qi estes la<sup>1</sup> corone de voz lealx gentz & que a lur testez mettez la coroune de pere precieuse benefiez & sainttefietz cest corone que si com ele est adurne de diuerse pieres precieusis issint uostre seriaunt<sup>2</sup> que la portera soit replein de tuz maneres de uertuez.

*Puis<sup>3</sup> serra la corone arosee dewe benete & ensense| & [col. 13. quant la corone lui serra done si dirra lerceuesque.*

**D**Ieu vous corone de la corone de gloire & de droiture &<sup>4</sup> de honur & de eoure de force ensi<sup>5</sup> que par uostre benescon oue droit foy & fruit des bons eoures pusset uenir al regne<sup>6</sup> pardurable oue le don<sup>7</sup> dieu que regnera sancz<sup>8</sup> fin.

*Quant<sup>9</sup> la curore<sup>10</sup> lui serra mise si dirra lerceuesque cest oracioun.*

**S**ire dieux de pardurablete deus<sup>11</sup> de uertuus le uencur de tuz enemis benefiez cesti uostre seriaunt<sup>12</sup> que ad eux encline sa teste & lui gardez oue longe sancte & oue<sup>13</sup> bone uie & quant & quel oure uostre aide priera tost a lui uenetz & lui defendez & lui donetz les richesses de uostre grace otreiez a son desir en bien lieu coronotez de uostre merci que a vous puisse seruir a<sup>14</sup> bone deuocioun.

*E<sup>15</sup> donks soit<sup>16</sup> chaunte outre lui cest.<sup>17</sup>*

**C**onfortetz vus & soiez homme & gardetz les comandementz deu & que vous aletz en ces voyes & gardez ces leys & ses comaundementz en quel part que vus tournetz<sup>18</sup> dieux vous conferme.

*Cest<sup>19</sup> la benescon del anel le Roy.*

**D**Ieu<sup>20</sup> que feistes ceel & tere & totes creaturus & le debonere reparitur de humeigne ligne le donur de grace espirital de totes maneres de benescons que la droiture de uostre lai escriuetez de dey de uostre cher ficz a qui tutz les sorsers de egipt ne poient encontredire. Mes dissoient cest le des<sup>21</sup> /dieux enuoyet [col. 14. uostre sein esperit du ciel sur cest aynel enbeli par orfauerie & de la grace de uostre hautesce issent le purefietz que le metal que de vus est fourme soit mounde de chescune ordure del enemi & chescune maueste del uenimous serpent de lui soit forclos.

<sup>1</sup> om. W.

<sup>2</sup> sergant : W.

<sup>3</sup> E : pref. W.

<sup>4</sup> om. W.

<sup>5</sup> issuit : W.

<sup>6</sup> Corune : W.

<sup>7</sup> de : add. W.

<sup>8</sup> saunt : W.

<sup>9</sup> E : pref. W. a small guide letter q in CCCC.

<sup>10</sup> Corune : W. <sup>11</sup> Dunk : W.

<sup>12</sup> sergant : W.

<sup>13</sup> en : W.

<sup>14</sup> oue : W.

<sup>15</sup> A small guide letter in CCCC.

<sup>16</sup> sort : W.

<sup>17</sup> chaunt : add. W.

<sup>18</sup> trauez (?) : W.

<sup>19</sup> A small guide letter for c in CCCC.

<sup>20</sup> en : W.

<sup>21</sup> dei : W.

Dieux benefietz & seinttefietz ces anel & sur lui mandetz uostre seint esperit *que* uostre seriaunt<sup>1</sup> *que* le usera soit douze & aire del anel de la foy & soit garde sancz<sup>2</sup> pecche par la uertue de uous mesmes & totes les benescons *que* trouetz sunt en saint escripture sur cest anel plentifusement descendunt & quanke il seintefiera soit saintefie soit saintefie<sup>3</sup> & *quanque* il<sup>4</sup> benefiera soit benefie de uostre saint benescon.

*E quant le anel lui serra done li dirra lerceuesque.*

**R**Esceuez le anel de la dignesce du roy & la signefiaunce de la seint foy *que* sicome vous estre fait huye chef & prince de realme & du people issint pensetz.<sup>5</sup> *vus* demorir <sup>6</sup>ordener & defendre<sup>6</sup> la cristiene foy<sup>7</sup> soit glorefie oue le Roy des roys qest glorie & honure sauncz fin.

*E puis offra le roy le espeie dount il fust saint sur lautre que le plus haut counte rechaterra & portera deuant luy* <sup>8</sup>Ceo dirra lerceuesque quant le ceptre serra done al Roy.<sup>8</sup>

**R**Eceuetz le ceptre de real poeste la droiture<sup>9</sup> le uerge del regne/ la uerge de uertu &<sup>10</sup> qi uous mesmes<sup>11</sup> bien [col. 15. guyetz & seint esglise & le people cristien *que* de du baille vous est par la real uertu defendetz des mauoises gentz amedez les droitureaux peesetz & les drescetz de uostre aide quils pussent tenir la droite uoie *que* de ces temporel regne pussetz uenir au regne pardurable oue les aide de deux le regne de qi demeort sanz fyn.

*E<sup>12</sup> puis le ceptre baille le erceuesque dirra cest oreyson.*

**D**Eu questes fontaigne de tuz bens & le ordinour de chescun profist grantetz a Edward uostre seriaunt<sup>13</sup> bien guiuer la dignete qil ad receu & aforcetz la dignete *que* par<sup>14</sup> lui est baille lui honuretz devant tuz autres roys lui enrichez de uostre plenteuose benescon & le aforcetz en son realme par fourme establete lui uisitez de noble engendrure & lui grantetz bone uie & longe en ces iours soit droiture tenue *que* oue ioie soit glorefie en le pardurable gloire.<sup>15</sup>

*D<sup>16</sup>ont<sup>17</sup> lui serra done la uerge oue cest oreyson.*

**R**Eceuetz la uerge de uertue & dequite par qi *vus* entendretz honurer les deboneres & espouner les maluois aparnetz la

<sup>1</sup> sergant : W.

<sup>2</sup> saunt : W.

<sup>3</sup> Thus repeated in CCCC.

<sup>4</sup> *qe* : W.

<sup>5</sup> peusetz : W.

<sup>6-6</sup> ordeynour e defendour de : W.

<sup>7</sup> deboneyre e ouere Riches eu fei : *add.* W.

<sup>8-8</sup> E quant le ceptre serra donee Dunk lui dirra lerceuesque : W.

<sup>9</sup> dereiture : W.

<sup>10</sup> de : W.

<sup>11</sup> meinens : W.

<sup>12</sup> a small guide letter for c in CCCC.

<sup>13</sup> sergant : W.

<sup>14</sup> *voz* : *add.* W.

<sup>15</sup> regne : W.

<sup>16</sup> A small guide letter for d in CCCC.

<sup>17</sup> Dunk : W.

uoie a ceux *que* forneient & a ceux *que* sunt cheux tendecz la main reuiletz les orgulous & releuetz les vmbles *que* nostre seigneur ihesu crist *vous* eoure son eops<sup>1</sup> *quest* dit de li mesmes. Ieo sui eops<sup>1</sup> *que* par /moi entre il serra sauue & il est<sup>2</sup> la [col. 16. clief dauid & le ceptre de israel *que* eoure & nul homme clost<sup>3</sup> et nul homme oure cil *vous* soit en <sup>4</sup>ayede queu main<sup>4</sup> cesti *que* est en *prison* en oscurete et vmbre de la mort hors de *prison* *que* lui puissetz *vous* suire en totes choses de *qui* dauid le *prophete* chaunta Sire dieu *vostre* see sancz fin la verge de uostre regne est droiturele & si wetz celui qe dist amez droiture & heiez mauesce pur ceo *vous* ad dieu oynt de oille<sup>5</sup> de ioie.

*Puis<sup>6</sup> soit done sur le Roy cest benescoun<sup>7</sup> par lerceuesque.<sup>7</sup>*

**N**Ostre seigneur *vous* benefie & uous garde & sicome il *vous* ueut estre roy sur son people issi *vous* face en ceo secle bon & debonere & perceuer de la ioie pardurable la clergie & le people *que* del aide delui mesmes veut<sup>8</sup> ore si estre ensemble<sup>9</sup> par la <sup>10</sup>sue seinte<sup>10</sup> *grace* & uostre administracion par long *temps* face estre gouerne quil coient obeisaunt a les comandementz deu & nul aduersite neyent mes de tuz biens eient plente & a uostre comaundement seruent par leal amour & en ceo secle eient pes & oue *vous* pussent auoir la compaignie de ciel.

*Puis<sup>11</sup> apres quant il serra corone tuz les Euesques lui beyserent desques il serra amene & mis noblement en son see & de touz soit chaunte sollempnement Te deum laudamus & quant ceo serra chaunte lui dirra lerceuesque.*

**E**Steez & receuez /desoreenenant le lui *que* *vous* [col. 17. tenetz par succession de la<sup>12</sup> heritage & par lautorite de dieu & nostre baill<sup>13</sup> & de tuz euesques & autres ministres dieu taunt come *vous* verez<sup>14</sup> la clergie plus *prochein* le seint auter de tant le fatez le plus donur *que* ihesu crist qest meen<sup>15</sup> de d<sup>15</sup> entre la clergie & le people en ceo realme *vous* conferme & celui uous face regner au ciel qest roy de roys & sire de sires *que* vist en regne od son pierre & le seint esprit sauncz fin amen amen.

**P**UIS<sup>16</sup> serra la messe sollempnement chauntee & quant le<sup>17</sup> euaungeille serra leuwe le roy uendra a l'auter & a la main lerceuesque fra oblacion de pain & de vin od le chalicz saint

<sup>1</sup> heus : W.

<sup>2</sup> eu : W.

<sup>3</sup> clost : repeated by W.

<sup>4-4</sup> ayde qe meisne : W.

<sup>5</sup> et : add. W.

<sup>6</sup> E : pref. W.

<sup>7-7</sup> om. W.

<sup>8</sup> mult : W.

<sup>9</sup> assemble : W.

<sup>10-10</sup> si wez seinte : W.

<sup>11</sup> E : pref. W.

<sup>12</sup> om. : W.

<sup>13</sup> baillif : W.

<sup>14</sup> veez : W.

<sup>15-15</sup> crossed through in red. W has : meen de dieu et des homes voz gestes meen in the place of the words crossed through.

<sup>16</sup> E : <sup>1</sup>ref. W.

<sup>17</sup> Here W. ends.

*edward' en la forme qe fist melchisedech le roy de salem & puis offra le roy vn mark dor & se serra a genuhe devant lauter & lerceuesque dirra outre lui ceux deus oreisouns.*

**D**Ieu tut pussant vous doit plentee de la rosee de ciel &<sup>1</sup> de la gresce de la tere de furment & de vin & le people serue a vous les nacions vous aourent a celui que vous benefiera de benescoun de ciel soit repleins & deu uous soit en aide.

Dieu tut pussant vous benefietz de la benescon de ciel & en mountaynes & en ualeys & la benescon de *quanque* bone' paramount & paraual & de les benescons de<sup>2</sup> les de fourmet & de grapes /& de poummes & les benescons de [col. 18. uocz aunciens pieres. abraham & ysaac & iacob veingt sur vous.

**S**Ire benefietz la force de cesti prince Edward & receuetz les oueraignes de ses mains & la tere de lui soit replein de uostre benescon & de tuz biens de poummes & de checune manere des frut & de la rosee de ciel & de la rosee paraual du solail & de la lune & de les hautescs de aunciens montaignes de les frutz de pardurables ualeies de blee & de la gresce de la tere de la benescon de lui que aparut a moysen au busson veigne sur cesti roy & la pleine benescon de dieux veigne sur sa gendrure Eduix† que a cil mounta lui soit a tuz iours en aide ameN.

**P**Uis cerra la messe chauntee. E ly Roy a honur au palays remenee.

*interlined.*

<sup>2</sup> *Blank space for one word here.*





CONSECRATIO REGIS  
ANGLO-SAXONICI.



[CONSECRATIO REGIS ANGLO-SAXONICI.]

*Incipit consecratio regis. quem de conuentu seniorum per manus producant duo episcopi ad ecclesiam. |et clerus hanc decantet [p. 279. antiphonam duobus episcopis precinentibus.*

*Firmetur manus tua ut supra. Ver. Gloria patri.*

*Perueniens rex ad aecclesiam prosternat se coram altare et ymnizetur. Te deum laudamus. quo finetenus ymnizato. rex erigatur de solo. et ab episcopis. et a plebe electus. hec tria se seruaturum iura promittat. et clara uoce coram deo omnique populo dicat hoc modo.*

[H] *Aec<sup>1</sup> tria populo christiano. et michi subdito. in christi promitto nomine. inprimis ut aecclesia dei. et omnis populus christianus ueram pacem nostro arbitrio in omni tempore seruet. aliud ut rapacitates. et omnes iniquitates omnibus gradibus interdicam. tertium ut in omnibus iudiciis aequitatem. et misericordiam precipiam. ut mihi et uobis indulgeat suam misericordiam clemens et misericors deus. qui uiuit et regnat.*

*His<sup>2</sup> peractis omnes dicant| amen. [p. 280.*

*postmodum cantetur responsorium. Omni tempore benedic deum. et sequantur he orationes a singulis episcopis singule super regem dicende.*

**T**E inuocamus domine sancte pater omnipotens aeterne deus. pro hoc famulo tuo ill. quem tue diuine dispensationis prouidentia in primordio plasmatum. usque in hunc presentem diem. per humane aetatis incrementa conseruasti incolumem. ut eum tue pietatis dono ditatum. plenumque gratia ueritatis. de deo in diem coram deo et hominibus ad meliora semper proficere facias. ut summi regiminis imperium gratia superne largitatis tue gaudens suscipiat. et misericordiae tue miro ab hostium aduersitate undique munitus. plebem sibi commissam cum pace propitiacionis. et uirtute uictoriae feliciter regere mereatur. per dominum.

<sup>1</sup> Haec in Pontificali nouo anglicano habentur per modum interrogationis & responsionis: *written in margin in much later, post mediaeval hand.*

<sup>2</sup> hic plura stipulantur in nouo Pontificali anglicano: *written in margin by same hand as above.*

*oratio alia.*

**D**Eus qui populis tuis uirtute consulis. /et amore [p. 281. domináris. da huic famulo tuo. iñ. spiritum sapientiae cum regímine disciplinę. ut tibi toto corde deuótus. in regni regímine maneat semper idóneus. tuóque múnere ipsíus temporibus securitas aecclesiae dirigatur. et in tranquillitate pacis deuotio christiána permaneat ut in bonis operibus perseuérast ad eternum regnum té dúce ualeat peruenire. per.

*Alia oratio.*

**I**N diebus tuis oriatur omnis aequitas et iustitia amícis adiutorium. inimicis obstáculum. humilibus solácium. elátis correctio. diuítibus doctrína. pauperibus pietas. peregrinis pacificatio. propriis in patria pax et securitas. Tú unum quémque secundum suam mensúram moderate gubérnans. té ipsum sédulus discútias. ut supérna irrigátus compunctione. omni populo christi plácita uitae prebére póssis exempla. et per uiam /ueritatis cum grége gradiens. tibi súbdito. ópes [p. 282. frugáles iustitiae et misericordiae habundanter adqúras. et regale imperium omnibus ad salutem non solum corporum / sed étiam animarum a deo tibi concessa. felicitate létus accipias. Sic que in té cogitátum animi consiliumque omne deo inspirante compónas. ut plebis gubernacula cum pace simul et sapientia dei semper regere uidearis. christo auxiliánte presentis uitae prolixitatem percipias. et per temporalia bona pacifice usque ad summam senectutem peruenias. postque huius fragilitatis finem perfectum / ab omnibus uitiorum uinculis líber supérnae pietatis largitate caelos transcédas. et infiníte prosperitatis premia perpétua. angelorumque aeterna commercia consequaris. auxiliante. domino nostro iesu christo.

*Tunc incipiat archyepiscopus hanc antiphonam.*

/Redemptor mundi conseruet uitam tuam.

[p. 283.]

*Sequitur consecratio regis ab episcopo qui arcém tenuerit super eum dicenda.*

**O**Mnipotens sempiternae deus / creator ac gubernátor cęli et terrae / conditor et disposito angelorum et hominum. rex regum et dominus dominantium. qui abrahám fidélem famulum tuum de hostibus triumpháre fecisti. moysi. et iósué populo tuo preláti. múltiplicem† uictoriam tribuisti. humilem. quoque dauid puerum tuum regni fastígio sublimasti. eúmque de óre leonis et de manu bestigiae atque goliáe sed et de gladio maligno saúl et omnium inimicorum eius liberasti. et salomónem sapientiae pacisque ineffabili munere ditasti. Respice propitius ad preces nostrae humilitatis. et super hunc famulum tuum. iñ. quem

supplici deuotione in regem anglórum uel saxónum/ [fo. 284. pariter eligimus. benedictionum tuarum dona multiplica. et eum dextera tuae potentiae semper ubique circúmda. quatinus predicti abrahé fidelitate firmatus. moysi mansuetudine frétus. iosué fortitudine munitus. dauíd humilitate exaltatus. atque salomónis sapientia decoratus. tibi in omnibus complaceat. et per tramitem iustitiae inoffensu† gressu semper incédat. hic domine quaesumus totú regni anglosaxónum aecclesiam déinceps cum plebibus sibi commissis ita enútriat. ac dóceat. múniat. et instruat. contraque omnes uisibiles et inuisibiles hóstes idem potenter regalitérque tuae uirtutis regímine régat et defendat. ut in regále sólium uidelicet anglórum uel saxónum tua gratia sublimátus. ad pristíne fidei pacisque concordiam eorum animos té opitulante reformet. atque populorum débita sub/iectione súltus. et condigno amore glorificatus. per [p. 285. longum uite spátium. patérne ápicem glorię. tua miseratione uníta stabillíre et gubernáre mereatur. tue quoque domine protectionis gálea munitus. et scúto insuperábili iugiter protectus. armisque celestibus circúmdatus. optabilis uictoriae triumphum de hostibus feliciter capiat. terrorémque suę potentiae infidelibus ínferat. et pacem tibi militantibus letanter optíneat. uirtutibus christe hunc quibus prefátos fideles tuos decorasti. multiplici honoris benedictione condecóra. et in regímine regni sublimiter cólloca. et oleo gratiae spiritus sancti perúnge. per dominum. in unitate eiusdem.

*Hic unguatur oleo et haec cantetur.*

*Ant.* Anglica<sup>1</sup> non es oblita in conspectu domini in te enim exaltetur rex qui regat populum dei anglicum unguatur oleo letitiae et confortetur dei uirtute.

*Oratio.*

/CHRISTE perúnge hunc regem in régimen regále. unde [p. 286. unxisti sacerdotes. reges. perprophetas.† ac mártires. qui per fídem uicerunt regna. et operati sunt iustitiam atque adepti sunt repromissiones. Tua sacratíssima unctio christe super caput eius defluat. atque ad inteora† descendat. et cordis illius íntima pénétret. ut promissionibus quas adépti sunt uictoriosíssimi reges. gratia tua dignus efficiatur. quatinus et in presenti seculo feliciter régnet. et ad eorum consortium in cęlesti regno perueniat. per.

<sup>1</sup> Thus. A letter (e) between g and l has been erased. Before Anglica there is written in margin a red A. for Antiphona.

*Alia.*

**D**Eus electorum fortitudo et<sup>1</sup> humilium celsitudo. qui in primordio per effusionem diluuii crimina mundi diluere uel expiare uoluisti. et per columbam ramum olue portantem. pacem terris redditam demonstrasti. iterumque aaron famulum tuum per unctionem olei sacerdotem sanxisti et postea per huius ungenti infusio/nem. ad regendum populum israheliticum [p. 287. sacerdotes. ac reges. et prophetas perfecisti. uultumque aecclesiae in oleo exhilarandum per prophetica[m] famuli tui uocem dauid esse predixisti. te quaesumus omnipotens pater. ut per huius creature pinguedinem. hunc seruum tuum sanctificare tua benedictione digneris. eumque in tuo seruitio diligenter regni fastigia in consiliis scientiae et aequitate iudicii semper obtinere, uultumque hilaritatis per hanc olei unctionem et iudicium iustitiae et misericordiae in populo tuo te inspirante clementer exhibere concedas. qui uiuis et regnas deus.

*Item alia oratio.*

**D**Eus dei filius iesus christus dominus noster qui a patre oleo exultationis unctus est pre participibus suis. ipse per presentem sacri unguinis infusionem. spiritus sancti paraclyti super caput tuum infundat benedictionem. eandemque usque ad interiora /cordis tui penetrare faciat. quatinus hoc uisibili [p. 288. et tractabili dono inuisibilia dona dei precipias. et temporalia regna iustis moderaminibus regendo. eternalia cum christo possidere merearis qui uiuit et regnat.

*Hic detur anulus regi et dicatur.*

**A**Ccipe anulum / signaculum uidelicet sancte fidei. soliditatem regni. augmentum potentiae. per quem scias triumphali potentia hostes repellere. hereses destruire. iustitiam dei colere. et subditos catholice fidei corroborare constantia. per dominum.

*Post datum anulum. canatur antiphona.*

*Ant.* Signaculum sanctae trinitatis muniat cor regis gloriatur anulo fidei ad augmentum honoris regni. pax et habundantia salutis sit in nationibus cunctis anglisaxonicae gentis.

*Exinde sequatur oratio.*

**D**Eus cuius est omnis potestas et dignitas. da famulo tuo per hoc signaculum sancte fidei bonae uoluntatis et dignitatis / effectum in qua tua benedictione longeuus per- [p. 289. maneat. te semper timeat. tibi que iugiter placere contendat. per.

<sup>1</sup> et: *between the lines.*

*dicatur sibi. quando rex gladio cingitur ab episcopis.*

**A**Ccipe hunc gladium cum dei benedictione tibi collátum. in quó per uirtutem spiritus sancti resistere et eicere. omnes inimicos tuos: et cunctos sanctae dei aeccliesiae aduersarios uáleas. regnúmque a deo tibi commíssum tutari atque protégere dei uirtute proficias. per auxilium inuictíssimi triumphatóris domini nostri iesu christi. qui cum patre in unitate spiritus sancti uiuit et regnat.

*Post dátum gladium roboetur† antiphona.*

*Ant.* Diuina protectione munitus et comitatus choris angelicis rex noster inexpugnabili accingatur gladio et gloriatur potentis dei uictoria.

*Tunc dicatur oratio.*

**D**Eus qui prouidentia tua: caelestia simul et terréna moderáris. propitiare christianíssimo regi nostro. et eum inexpugnabili/ potentiae tuae circumcínge constantia. ut [p. 290. omnis hostium suorum fortitudo uirtute gladii spiritualis frangatur. et per té sanctę dei aeccliesię ad nichilum rédigat inimicos. de óre fidelium. laus tua non deficiat in perpetuum. qui uiuis et regnas.

*Hic coronetur rex eique dicatur.*

**C**ORónet té deus coróna gloriae. atque iustitiae honore. et opere fortitudinis. ut per officium nostrae benedictionis. cum fide recta. et multiplici bonorum operum fructu. ad coronam peruenias regni perpetui ipso largiente. cuius regnum pérmanet in sæculo† seculorum. Amen.

*postmodum canatur.*

*Ant.* Corona iustitiae et iocunditatis super caput regis effulgeat. coronet eum dominus triumphis et uirtutibus gaudeat coronatus et adeo glorificatus.

*Deinceps dicenda est hec oratio super regem: post quam fuerit coronatus.*

**D**Eus perpetuitatis. dux uirtutum. et cunctorum hostium uictor. benedic hunc/ famulum tuum. iñ. tibi [p. 291. caput suum humiliter inclinantem. et longéua sanitate. et prospera felicitate eum conserua. et in omnibus pro quibuscumque auxilium tuum inuocauerit. cito ei ádsis. et eum protégas ac deféndas. tribue étiam ei quesumus domine diuitias gratiae tuae. cómple in bonis desiderium eius. et coróna eum in misericordia tua: ut tibi domino pia deuotione iugitur† famulétur. per dominum nostrum.



*hic detur regi sceptrum eique dicatur.*

**A**Ccipe sceptrum regalis clementiae signum. et régis potestatis insigne decus. uirgam scilicet regni rectam. uirgam uirtutis. quâ té ipsum bene régas. et sanctam aecclesiam populum uidelicet christianum tibi a deo commissum. regia uirtute ab improbis defendas. prauos córrigas. rectos pacífices. et ut uiam rectam tenére pössint tuo iuuámine dirigas. quatinus de temporalí regno/ ad aeternum regnum peruénias. [p. 292. ipso adiuuante. cuius regnum et imperium. sine fine permanet in secula seculorum. Amen.

*Dato ergo regi sceptro psallatur hec antiphona.*

Innocentia iustitiae dei et cordis prudentia imperiale a domino rex et regale possideat sceptrum et regnandi dominium a deo salutari suo.

*dicendo orationem hanc super eum.*

**O**Mnium domine fons bonorum. cunctorumque deus institutor profectuum. tribue quaesumus famulo tuo ist. adeptam bene régere dignitatem. et a te sibi concessum honorem dignare in éo corroborare. honorifica eum pre cunctis regibus terre. caelesti eum benedictione locupléta. et in solio regni firma stabilitate consólida. élige tibi domine eum in sóbole. et presta ei prolixitatem uite in diebus eius oriatur iustitia. ut cum iocunditate et letitia aeterno gloriétur in regno. per.

*Hic regi uirga detur. et dicatur.*

**A**Ccipe uirgam uirtutis dei. aequitatis scilicet/ et [p. 293. misericordiae a deo prouidentiam. per quam intellegas iustitiam dei cólere. aecclesiam dei pacifice régere. sua cúique iura seruare. et subiectos in iudicio non sinas dominari per potentiam. sed quod aequum est diiudicare per iustitiam. hodie uirgam uirtutis suae emittet dominus ex syón. et dabit tibi gentes hereditatem tuam. et possessionem tuam terminos terrae. ut régas eos in uirga clementiae et gratiae dei. quatinus ipso largiente úirga sis récta. uirga regni anglisaxónici. in progenie et generatione seculorum. imitare ipsum qui dicit. diligas iustitiam. et odio habeas iniquitatem. ut oriatur in diebus tuis iustitia. et habundantia pacis per omnipotentem dominum. qui et propterea únxit té deus tuus oleo letitiae. ad exemplum filii sui quem ánte secula únixerat pre participibus suis. iesum christum dominum nostrum. qui uiuit et regnat deus per omnia secula seculorum. Amen.

|Postea sequatur antiphonam† [p. 294.

Uirga uirtutis dei effloreat in manibus regis sicut triumphantis uictoriae palma insignis uirga equitatis mulceat et baculo misericordiae regat populum dei saluatoris.

*cui subiungatur haec collecta.*

**I**neffabilem misericordiam tuam omnipotens sempiternae† deus suppliciter deprecamur. ut respicere digneris super hunc famulum tuum regem nostrum qui tua gratia uirgam signum scilicet rectitudinis et iustitiae suscepit hodie ad regendum populum tuum. ut sicut comprimere rebelles et blandire humiles. tribue ergo domine obnoxie petimus. in diebus suis tranquillitatem pacis. fidei. spei. et caritatis augmentum. concede ei domine contra hostes uictoriam. atque omnium bonorum semper abundantiam. ut per uiam iustitiae incedens. tibi qui es uia. ueritas. et uita gratiosus ualeat. inherere. uiuenti atque regnanti cum filio tuo domino /nostro iesu christo. sanctoque spiritu: per [p. 295. infinita secula seculorum. Amen.

*Cumque rex suscipit regale pallium dicatur sibi.*

**A**ccipe nunc uestem summi honoris. regalis scilicet decoris pallium. ut sit tibi scutum fidei. galea salutis. atque contra omnium impugnantium aciem obstaculum. indue ergo ornamentum dignitatis regiae. quatinus eo uallatus. undique uigeas in omnibus actibus tuis. ut dauid rex: polleas sapientiae uigore ut salomon. ut de die in diem in bonis proficias. et ad premia sempiterna peruenire merearis. ipso iuuante. qui trinus et unus deus. uiuit et regnat per omnia secula seculorum. Amen.

*Tunc cantetur antiphona.*

Gloriosus uias† rex in conspectu dei amictus purpura regalis pallii. circumdet te dominus salutis et letitiae indumentis semperque in cristo perpetua felicitate gaudeas cum anglisaxonis.

*Quam comitetur oratio.*

**O**mnipotens deus cuncti honoris iustus dispositor. [p. 296. hunc famulum tuum pio tuae miserationis fauore prosequere. quem hodierna die tua clementia regalis imperii pallio dignatus es decorare. te ergo domine deus pie et misericors humillime deprecamur. ut eum per hoc pallium regii scilicet decoris signum. ab omnibus inimicorum uisibilibus et inuisibilibus insidiis conseruare digneris clementer illisum. ita eum domine populum sanctae aecclesiae cum iustitia et recto iudicio facias regere. quatinus isto regali circumtectus pallio. prosperitatem

mentis et corporis ualeat tē annuēte percipere. et tibi summo deo studeat semper oboedire. qui cum filio tuo atque spiritu sancto regnas ac móderas saecula cuncta. Amen.

*Benedictio.*

**E**Xtendat omnipotens dominus dexteram suę benedictionis. et effundat super tē do/num sue protectionis. circúdet [p. 297. tē múro felicitatis. ac custódia suę propitiationis. sanctę mariae: ac beati petri apostolorum principis. sanctique gregorii anglórum apostólici. atque omnium sanctorum intercedentibus meritis. Amen.

Indulgeat tibi dominus omnia mala quę gēssisti. et tribuat tibi gratiam et misericordiam quam humiliter ab éo depóscis. et líberet tē ab aduersitatibus cunctis. et ab omnibus uisibilium et inuisibilium inimicorum insidiis. Amen.

Angelos suos bonos semper et ubíque qui tē précédant: comitentur. et subsequantur. ad custodiam tui pónat. et a peccato séu gladio. et ab omnium periculorum discrimine súa tē potentia líberet. Amen.

Inimicos tuos ad pacis caritátisque benignitatem conuértat. et bonis omnibus tē grátiosum et amabilem faciat. pertináces /quóque in tui insectatíone et odio. confusione salutari [p. 298. índuat. super tē autem scificatio† sempiterna floreat. Amen.

Uictoriosum tē: atque triumphatórem de inuisibilibus atque uisibilibus hostibus semper efficiat. et sancti nominis sui timorem pariter et amorem continuum† cordi tuo infundat. et in fide recta ac bonis operibus perseuerabilem reddat. et pace in diebus tuis concēssa. cum palma uictoriae tē ad perpetuum regnum perducatur. Amen.

Et qui tē uoluit super populum suum constituere regem. et in praesenti seculo felícem. et eterne felicitatis tribuat esse consortem. Amen.

Quod ipse.

*Deinde ducatur rex ad státum regie suae psallendo.*

*Ant.* Dominus de throno maiestatis suae te glorificet qui. in regni solio regem hodie sublimauit. uigeas ut dauid pietate et fortitudine. polleas ut salomon sapientia diuitiis et gloria. hinc et cum anglisaxorum† collegio angelorum iungaris/ consortio. [p. 299.]

*Et dicatur ei.*

**S**Tá et rétine regalem státum. honoris uidelicet et regni sólium. hereditário: iure tibi delegatum per auctoritatem dei omnipotentis. et per presentem traditionem nostram atque omnium episcopórum. ceterorúmque dei seruorum. Sicque custodiendo testamentum dei. cuius sedes in seculum seculi pérmanet. felici

regimine sedeas super hanc sedem régiae glorificationis. et quánto clérum sacris altaribus propinquiórem prospicis. tánto ei potiórem in locis congruis honorem impéndere memínaris. quatinus mediator dei et hominum. té mediatorem cléri et plebis in hoc regní solio confirmet. et in regno aeterno sécum regnare faciat. iesus christus dominus noster. rex regum et dominus dominantium. qui cum deo patre et spiritu sancto.

*Hic sonoriter moduletur hec antiphona.*

Uiuat rex. uiuat rex. uiuat rex. in aeternum.

**O**Mnipotens deus dét tibi de róre celi et de pinguedine terrae habundantiam. et frumenti. uini et olei. seruiant tibi populi. et adórent té tribus. esto dominus fratrum tuorum. et incuruentur ánte té filii matris tuae: et qui benedixerit tibi. benedictionibus repleatur. et deus erit adiutor tuus. omnipotens deus benedicat tibi benedictionibus celi dúsuper. † benedictionibus abyssi iacentis deórsum. benedictionibus patriarcharum abrahám. isáác. et iacób. benedictionibus angelorum et cęlestium gaudiórum. benedictionibus quoque diuinarum scripturarum omniúmque sanctorum té dominus benedicendo glorificet. quatinus horum munitus presidiis. ita dei gratia de uirtute in uirtutem proficias. ut cum in iudicio rex regum aduenerit. de sólio regiminis sui té glorificet. et in perpétuas aeternitates cum omnibus sanctis té conregnare concédát. /qui uiuit et regnat deus. per [p. 301. omnia.

*Benedictio in conclusióne consecratiónis regis.*

**B**enedic domine hunc regem gratia tuae miserationis. qui regna omnium regum a seculo moderáris. *Amen.*

Et táli eum benedictione glorifica. ut dauítica téneat sublimitate. sceptrum salutis. atque in iudicio et iustitia regnum tuae gubernet propitiationis. *Amen.*

Sicque tua protectione ánglisaxónicum éum fac régere populum. sicut salomónem fecisti regnum obtinére pacíficum. ut post cursum uitę huius percipiat íugiter regna cęlorum. *Amen.*

Quod ipse prestare dignetur. cuius regnum.

*Finit consecratio regis. quam séquitur consecratio reginae. quę propter honorificentiam ab episcopo sacri unguinis oleo super uérticem perfundenda est. et in aecclesia coram optimatibus<sup>1</sup> cum condig/no honore et régia celsitudine in regalís thóri [p. 302. consortium benedicenda et consecranda est. quae étiam ánulo pro integritate fidei. et coróna pro aeternitatis gloria decorandu est.*

<sup>1</sup> Originally optimamus.

*incipit consecratio regine ab episcopo dicenda.*

**I**N nomine patris et filii. et spiritus sancti. prósit tibi haec unctio olei in honorem. et récte fidei confirmationem aeternam. in secula seculorum. amen.

*éxinde canatur antiphona.* Benedicat te deus.

*Quam sequatur oratio.*

**O**Mnipotens sempiternus deus. affluentem spiritum tuae benedictionis super hanc famulam tuam .iff. nobis orantibus. propitiatus infunde. et qué per manus nostrę impositionem hodie regina constituitur. ita sanctificatione tua digna et praelecta permáneat. ut numquam postmodum de tua gratia separetur indigna. per dominum.

*Hic detur ei anulus. et dicatur.*

**A**Ccipe ánulum fidei. signaculum uidelicet sanctae [p. 303. integritatis et innocentiae. quo pössis omnes hereticas prauitates deuitäre. et barbaras gentes uirtute dei prémere. et ad agnitionem ueritatis aduocäre. prestánte domino nostro.

*póstea moduletur.*

*Ant.* Letur† gens anglica domini imperio regenda et regine uirtutis prudentia gubernanda. quam regum rex glorioso subarrauit fidei anulo alleluia.

*Subsequente oratio† hac.*

**D**Eus cuius est omnis potestas et dignitas. da huic famule tuae .N. signo tuae fidei prosperum suae dignitatis effectum. in qua tibi semper digna maneat. tibi que iugiter placere contendat. per.

*Hic coronetur.*

**A**Ccipe corónam glorię. Honórem quoque iocunditatis. ut splendida fulgeas. et eterna a domino exultatione coronéris. qui uiuit et regnat.

*Post datam reginae coronam. cantetur haec antiphonam†.*

*Ant.* Hodie nobis dei proudientia. cael' stillauerunt karismata. hodie /coronatur anglisaxonica diuine uirtutis gloria. hodie letamini [p. 304. iocunditate in regis et regine consecratione. hinc deo gloriam promamus et tota deuotione dicamus alleluia.

*Hanc sequatur oratio.*

**O**Mnium domine fons bonorum. et cunctorum dator proféctum.† tribue huic famulae tuae .N. adéptam bene régere dignitatem. et a té sibi prestitam. in éa dignare bonis operibus corroborare gloriam. qui uiuis et regnas deus.

*In consummatione consecrationis reginae. haec benedictio super eam dicatur.*

**B**enedictionis suae dominus omnipotens ancillę suae uidelicet reginę nostrae cónferat largitatem. qui regális impérii te uoluit esse participem et in suę uoluntatis desiderio eam semper faciat perseuerabilem. *Amen.*

Quique eam sua miseratione reginam constituit in populo. tranquillitatem pacis tribuat in tempore tuo. atque omnium bonorum affluentiam iure perpetuo. *Amen.*

Annuat sic eam per bona uoluntate fidé/liter transire [p. 305. terréna temporalia. quatinus cum omnibus sanctis cápere merearis perhénna quibus iugiter aeternę uitę cum domino perfruaris<sup>1</sup> gaudia. *Amen.*

Quod ipse.

*Missa pro rege ordinato.*

**Q**uesumus omnipotens deus. ut famulus tuus rex noster. qui tua miseratione suscepit regni gubernacula. uirtutum étiam omnium percipiat incrementa. quibus decénte ornatus. et uitiorum monstra deuitare et ad te qui uia: ueritas. et uita. és grátiosus uáleat peruenire. per.

*Secreta.*

**M**unera domine quaesumus oblata sanctifica. ut et nobis unigeniti tui corpus et sanguis salutare fiat. et iñ. regi ad optinendam animę corporisque salutem. et peragendum iniunctum officium té largiénte usquequáque proficiat. per christum.

*Prefatio.*

☩ aeternę deus qui és fóns inmarcessibilis lucis. et orígo perpetuę bonitatis. /regum consecrator. honorum omnium [p. 306. attribútor. dignitatúmque largítor. cuius ineffabilem clementiam uotis omnibus exoramus. ut famulum tuum. iñ. quem regális dignitatis fastígio uoluísti sublimari. sapientiae omniúmque uirtutum sanctarum ornamentis facias decorári. et quia tui est muneris quod regnat. tuae sit pietatis quo íd feliciter ágat. quatinus in fundamento spei. fidei. caritatísque fundátus. efficiatur de uisibilibus et inuisibilibus hostibus triumphátor inuictus. et in subiecti populi prosperitate et securitate. a deo uiuat exhilarátus. Sicque transitorii regni gubernacula inculpabiliter teneat. ut ad aeternę felicitatis infínita gaudia té miserante perueniat. per christum dominum nostrum.

<sup>1</sup> a t is written over the u of this word, and atur over aris.

*Benedictio eiusdem missae.*

**P**Rouidentia et gubernatio dei omnipotentis. quae té in regális dignitatis /gloriam hodierna die mirífice disposuit [p. 307. ordináre. dignétur té benedicere. sublimáre. et triumpháliter confirmare. *Amen.*

Faciat té prudentem consilio. audácem ingénio. preclárum imperio: ut cúlmina regni sagáciter prouideas. et hostium machinamenta fortiter repugnes. *Amen.*

Quatinus lorica fidei munítus. galea quoque salutis redimítus. et gladio uirtutis dei accinctus. securus uitae tempora cum oblectamento caelestis glorie possídeas. ut cum christo rége régum. et domino dominorum in ęternae felicitatis regno feliciter regnáre ualeas. *Amen.*

Quod ipse.

*Ad complendum.*

**H**Aec domine oratio salutaris famulum tuum regem nostrum íff. ab omnibus tuéatur aduersis. quatinus et aecclesiastice pacis obtíneat tranquillitatem. et post istíus temporis decursum. ad aeternam perueniat hereditatem.

*/Alia.*

[p. 308.]

**O**Mnipotens sempiterne deus cęlestium terrestriumque moderátor. qui famulum tuum. íff. ad regni fastigium dignatus és prouéhere. concede quaesumus ut a cunctis aduersitatibus liberatus. et aecclesiastice pacis dono muniatur. et aeternae pacis gaudia. té donánte perueníre mereatur. per dominum nostrum iesum christum.

## APPENDIX I.

### THE CORONATION OATH OF JAMES II.

[Taken from Francis Sandford, *The History of the Coronation of . . . James II.* In the Savoy, Thomas Newcombe, 1687, p. 88.]

#### Sect. V. The Oath.

*Sermon* being ended, the KING uncovered His Head, and the *Archbishop* arose, and repaired to His MAJESTY, and asked Him,

*SIR, Are You willing to take the Oath usually taken by Your Predecessors?*

And the KING answered,  
*I am willing.*

Then the *Archbishop* Ministred these *Questions*; To which the KING (having a Book in His Hand) answered severally as followeth.

ARCHB. *SIR, Will You Grant and Keep, and by Your Oath Confirm to the People of England, the Laws and Customs to them Granted by the Kings of England, Your Lawful and Religious Predecessors; and namely, the Laws, Customs and Franchises Granted to the Clergy by the Glorious King St. Edward Your Predecessor, according to the Law of God, the True Profession of the Gospel Established in this Kingdom, and agreeing to the Prerogative of the Kings thereof, and the Antient Customs of this Realm?*

KING. *I grant and promise to keep them.*

ARCHB. *SIR, Will You keep Peace and Godly Agreement intirely, according to Your Power, to the Holy Church, the Clergy, and the People?*

KING. *I will keep it.*

ARCHB. *SIR, Will you to Your Power cause Law, Justice and Discretion, in Mercy and Truth, to be Executed in all Your Judgements?*

COŔ. ORDERS.

F



KING. *I will.*

ARCHB. *SIR, Will You Grant to hold and keep the Rightful Customs which the Communalty of this Your Kingdom have, and will You defend and uphold them to the Honour of God, so much as in You lieth ?*

KING. *I Grant and Promise so to do.*

Then the *Petition* or *Request* of the *Bishops* to the KING, was read by the *Bishop* of *Glocester*, with a clear Voice, in the Name of the rest standing by.

*Our LORD and KING, We beseech You to Pardon Us, and to Grant and Preserve unto Us, and the Churches committed to Our Charge, all Canonical Privileges, and due Law and Justice, and that You will Protect and Defend Us, as every good King in His Kingdom ought to be Protector and Defender of the Bishops and Churches under Their Government.*

The KING answered,

*With a Willing and Devout Heart, I Promise and Grant You My Pardon ; and that I will Preserve and Maintain to You, and the Churches committed to Your Charge, all Canonical Privileges, and due Law and Justice : And that I will be Your Protector and Defender to My Power, by the Assistance of God, as every good King in His Kingdom ought in Right to Protect and Defend the Bishops and Churches under Their Government.*

Then the KING arose from His *Chair*, and being attended by the *Lord Great Chamberlain*, and supported by the *Two Bishops*, and the *Sword of State* carried before Him, He went to the *Altar*, and laying His Hand upon the *Evangelists*, took the *Oath* following :

*The Things which I have here before promised, I will perform and keep. So help Me God, and the Contents of this Book.*

And then kissed the Book.

## APPENDIX II.

EXTRACTS FROM COUNCIL REGISTER, WILLIAM III. VOL. I.

p. 1.

Whitehall the 14<sup>th</sup> of February 1688. [1689]  
The Lords Spirituall and Temporall and Commons . . . Resolved . . .  
that y<sup>e</sup> sole and full Exercise of y<sup>e</sup> Regall Power be only in, and  
executed by the said Prince of Orange in y<sup>e</sup> names of the said Prince  
and Princesse during their joynt Lives.

p. 19.

At the Court at Whitehall  
the 26<sup>th</sup> of February, 1688 [1689] Tuesday afternoon

Present

The King's most Excellent Ma<sup>ty</sup>

Lord Privy Seale	Viscount Lumley
Duke of Norfolk	Lord Montagu
Marques of Winchester	Lord Delamer
Lord Gr <sup>t</sup> Chamberlain	Lord Churchill
Lord Steward	Mr. Bentinck
Lord Chamberlain	Mr. Sidney
Earle of Oxford	Sir Robert Howard
Earle of Shrewsbury	Sir Henry Capell
Earle of Bedford	Mr. Comptroller
Earle of Bathe	Mr. Vice: Chamberlain
Earle of Maclesfeld	Mr. Speaker
Earle of Nottingham	Mr. Russell
Viscount Fauconberg	Mr. Hambden
Viscount Mordaunt	Mr. Boscawen
Viscount Newport	

[Comittee for y<sup>e</sup> Coronation : *in margin*].

It is this day Ordered by his Ma<sup>ty</sup> in Councill That the R<sup>t</sup> Hono<sup>ble</sup>  
y<sup>e</sup> Lord President, the Lord Privy Seale, the Duke of Norfolk Earle  
Marshall of England Marquesse of Winchester, Lord Great Chamberlain,  
Lord Steward, Lord Chamberlain, Earle of Shrewsbury, Viscount

Newport, Lord Montagu, Mr. Comptroller, & Mr. Vice: Chamberlain, Or any Five of them be, and they are hereby appointed a Committee of this Boord, to consider of y<sup>e</sup> time & manner of y<sup>e</sup> Coronation of their Ma<sup>es</sup>: And make Report thereof to his Ma<sup>ty</sup> in Councill.

p. 27.

At the Court at Whitehall the 5<sup>th</sup> of March 168<sup>8</sup><sub>9</sub>.

[B<sup>p</sup> of London added to y<sup>e</sup> Committee for y<sup>e</sup> Coronation: *in margin*].  
The Lord B<sup>p</sup>. of London added to the Committee appointed to consider of the time and manner of the Coronation of their Ma<sup>ty</sup>s.

p. 32.

[12<sup>th</sup> March 16<sup>88</sup><sub>89</sub>.]

[Proclamation about the Coronation to [be] approved: *in margin*].

It is this day ordered by His Ma<sup>ty</sup> in Councill that the Proclamation in order to their Ma<sup>ty</sup>s intended Coronation do pass the Great Seal and be forthwith printed and published, and that one of His Ma<sup>ty</sup>s Principall Secretaries of State do direct the Same to be don according to the Form hereunto annexed w<sup>ch</sup> was approved at the Boord.

#### A Proclamation in Order to Their Ma<sup>ty</sup>s intended Coronation.

WHEREAS wee have resolved by the favor and Blessing of God to celebrate the solemnity of Our Royall Coronation upon the 11<sup>th</sup> day of April next at Our Palace at Westminster. And forasmuch as by Ancient Customs & usages of this Realm as also in regard of divers Tenures of sundry mannors, Lands and other Hereditaments many of our Loving Subjects do claim and are bound to do and perform divers severall Services on the said Day and at the time of the Coronation as in times precedent their ancestors and those from whom they Claim have don and performed at the Coronation of our Predecessors Kings and Queens of this Realm. Wee therefore out of our Princely Care for the Preservation of the Lawfull Rights and Inheritances of Our Loving Subjects whom it may Concern have thought fit to give notice and publish our Resolution therein, and do hereby give notice of and publish the same accordingly, And wee do hereby further signify that by our Commission under our Great Seale of England Wee have appointed and authorized Our R<sup>t</sup> Trusty and R<sup>t</sup> Welbeloved Cousin & Councillor Thomas Earle of Danby President of our Councill; Our R<sup>t</sup> Trusty and intirely beloved Cousin & Councillor George Marquis of Halifax Our Keeper of Our Privy Seale; Our R<sup>t</sup> Trusty & R<sup>t</sup> intirely beloved Cousin and Councillor Henry Duke of Norfolk Earle Marshall of England; Our R<sup>t</sup> Trusty and intirely beloved Cousin & Councillor Charles Marquis of Winchester; Our R<sup>t</sup> Trusty and R<sup>t</sup> Welbeloved Cousin & Councillor Robert Earle of Lindsey Great

Chamberlain of England; Our R<sup>t</sup> Trusty & R<sup>t</sup> Welbeloved Cousin & Councillor William Earle of Devonshire Steward of Our Household, Our R<sup>t</sup> Trusty and R<sup>t</sup> Welbeloved Cousin and Councillor Charles Earle of Dorsett and Middlesex Chamberlain of Our Household, Our R<sup>t</sup> Trusty and R<sup>t</sup> Welbeloved Cousin & Councillor, Charles Earle of Shrewsbury one of Our Principall Secretaries of State; Our R<sup>t</sup> Trusty and welbeloved Cousin & Councillor Francis Viscount Newport Treasurer of Our Household; The R<sup>t</sup> Reverend Father in God, Henry Lord Bishop of London; Our R<sup>t</sup> Trusty & Welbeloved Ralph Lord Montagu Master of our Wardrobe, Our Trusty & welbeloved S<sup>r</sup> William Dolben Kn<sup>t</sup> One of the Justices of Our Court of Kings Bench and our Trusty and welbeloved S<sup>r</sup> John Powell Kn<sup>t</sup> one of the Justices of Our Court of Common Pleas, or any Three or more of them to Receive, Hear & determine the Petitions & Claims w<sup>ch</sup> shall be to them exhibited by any of Our Loving Subjects in this behalf And wee do appoint our said Comm<sup>n</sup> for that purpose to meet & sit in the Painted Chamber of our Palace at Westminster upon the twenty Eighth day of this instant March at nine of y<sup>e</sup> clock in the forenoon of that day, & from time to time to adjorn as to them shall seem meet for y<sup>e</sup> Execution of Our Said Commission, w<sup>ch</sup> wee do thus publish to the intent y<sup>t</sup> all such persons whom it may any way concern may know when & where to give their attendance for y<sup>e</sup> Exhibiting of their Petitions & Claimes concerning their Services before mentioned to be don & performed unto Us at Our said Coronation. And wee do hereby signifie unto all and every our Subjects whom it may Concern that Our will and pleasure is, and wee do hereby straitly Charge all persons of what Rank or quality Soever they be, who either upon our letters to them directed, or by reason of their Offices or Tenures or otherwise are to do any service at the said day or time of Our Coronation, that they do duly give their attendance accordingly in all respects furnished & appointed as to so great solemnity appertaineth, & answerable to the Dignities and places w<sup>ch</sup> every one of them respectively holdeth & enjoyeth, And of this They or any of them are not to faile as they will answer the Contrary at their perills, unless upon special reasons by Our Self under Our hand to be allowed, wee shall dispence with any of their services or attendances.

GIVEN at Our Court at Whitehall the 16<sup>th</sup> day of March 1688 in the first year of Our Reign.

[Commission for the Court of Claims against the Coronation to pass :  
*in margin.*]

His Ma<sup>ty</sup> in Councill having appointed the R<sup>t</sup> Hono<sup>ble</sup> the Lord President Lord Priuy Seal, Duke of Norfolk, Marquis of Winchester, Lord Great Chamberlain, Lord Steward, Lord Chamberlain, Earle of Shrewsbury Viscount Newport, Lord Bishop of London, Lord Montagu, S<sup>r</sup> W<sup>m</sup> Dolbin one of the Justices of the Court of Kings Bench, and S<sup>r</sup> John Powell one of the Justices of the Common Pleas or any Three or more of them Commissioners to hear Receive and Determine the

Petitions & claimes of such who by their Tenures are to perform any Service at the Coronation of their Ma<sup>ty</sup>s. It is therefore ordered that one of his Ma<sup>ty</sup>s Principall Secretaries of State do direct the passing of a Commission in Order thereunto under the Great Seal according to the Draught thereof this day approved at the Boord.

[Lord gr<sup>t</sup> Chamberlain to provide things against the Coronation : *in margin.*]

A REPORT from the R<sup>t</sup> Hono<sup>ble</sup> the Committee appointed to consider of the time and manner of the Coronation of their Ma<sup>ty</sup>s having been this day approved at the Boord. His Ma<sup>ty</sup> in Council is thereupon pleased to order that the R<sup>t</sup> Hono<sup>ble</sup> the Earle of Lindsey Lord Great Chamberlain Do jssue out his warrants to all Offices and Officers under his Lo<sup>ps</sup> charge to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation, which is to be solemnized upon the 11<sup>th</sup> of Aprill next, as were don at the last Coronation.

[Master of the Robes to provide against y<sup>e</sup> Coronation : *in margin.*]

A REPORT &<sup>c</sup> ut Supra. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that the Master of his Ma<sup>ty</sup>s Robes Do jssue out his warrants & Orders to all Offices and Officers under his charge to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation w<sup>ch</sup> is to be solemnized upon the 11<sup>th</sup> of Aprill next as were don by his Predecessor at the last Coronation, as appears by the annexed Paper.

[Earle Marshall to provide ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &<sup>c</sup> at supra. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that his Grace the Duke of Norfolk Earle Marshall do jssue out his warrants and Orders to all Offices and Officers under his Grace's Charge to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation, w<sup>ch</sup> is to be solemnized upon the 11<sup>th</sup> of Aprill next as were don at the last Coronation by the Earle Marshall and to Summon the Peers and Peeresses to attend this Solemnity.

[Lord Steward to provide ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &<sup>c</sup>. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that the R<sup>t</sup> Hono<sup>ble</sup> the Earle of Devonshire Lord Steward of His Ma<sup>ty</sup>s Household do give Order for such Provisions for their M<sup>ty</sup>s Dinner in Westminster Hall on the day of their Ma<sup>ty</sup>s Coronation w<sup>ch</sup> is to be solemnized upon the 11<sup>th</sup> of Aprill next, and such other Tables there as was provided at the last Coronation, And for all other things w<sup>ch</sup> are to be don and ordered on that day by the Lord Steward of his Ma<sup>ty</sup>s Household.

[Lord Chamberlain to provide ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &<sup>c</sup>. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that the R<sup>t</sup> Hono<sup>ble</sup> the Earle of Dorset Lord Chamberlain of His Ma<sup>ty</sup>s

Household do jssue out his warrants and Orders to the Great Wardrobe, Master of the Jewell House, Surveyor of the Works, Wardrobes and all other Offices and Persons to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation which is to be solemnized upon the 11<sup>th</sup> of Aprill next as are directed in the said Report, and such other orders and Things which were don by his Lo<sup>ps</sup> predecessor at the last Coronation.

[Master of the Horse to Provide against the Coronation : *in margin.*]

A REPORT &c. His Majesty in Council is thereupon pleased to order that Monsieur Overkerke Master of the Horse to his Ma<sup>ty</sup> do Issue out his Warrants and Orders to all Offices and Officers under his charge to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation w<sup>ch</sup> is to be solemnized upon the 11<sup>th</sup><sup>1</sup> of Aprill next as were don by his Predecessor at the last Coronation.

[Master of the Ordnance to provide ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &c. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that the Marshall de Schomberg Master Generall of the Ordnance do jssue out his Warrants and Orders to all Offices and Officers under his charge to make such Provisions and Preparations against the day of their Ma<sup>ty</sup>s Coronation w<sup>ch</sup> is to be solemnized upon the 11<sup>th</sup><sup>1</sup> of Aprill next as were done at the last Coronation, and particularly such Provision of Armor, Pistolls, Sheild Lance and other furniture as was delivered to the Kings Ma<sup>ty</sup>s Champion out of his Office at the last Coronation.

[Groom of the Stole to y<sup>e</sup> Queen : *in margin.*]

AN ORDER likewise issued to the R<sup>t</sup> Hono<sup>ble</sup> the Countess of Derby Groom of the Stole to her Ma<sup>ty</sup> to make such Provisions as her Predecessor did at the last Coronation.

[Earle marshal to cause the Proclama: to be proclaimed: *in margin.*]

AN ORDER likewise issued to the Earle Marshall, to take care that the Proclamation for their Ma<sup>ty</sup>s Coronation be proclaimed by the Officers of Arms, Drums and Trumpets in such manner and form as was don at the last Coronation.

[Lord B<sup>p</sup> of London to inspect the office of Divine Service Ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &c. His Ma<sup>ty</sup> in Council is thereupon pleased to order that the R<sup>t</sup> Reverend Father in God the Lord B<sup>p</sup> of London do inspect the Office of Divine Service to be used in the Abby of Westminster on the day of their Ma<sup>ty</sup>s Coronation which is to be solemnized upon the Eleaventh day of Aprill next.

<sup>1</sup> Altered from 12 to 11. In these minutes the date has also been tampered with in every case preceding.

[Master of the Mint to provide medalls ag<sup>st</sup> the Coronation : *in margin.*]

A REPORT &c. His Ma<sup>ty</sup> in Council is thereupon pleased to Order that the Master of His Ma<sup>ty's</sup> Mint do cause<sup>1</sup> to be made and prepared y<sup>e</sup> number of 200 medalls of Gold and y<sup>e</sup> number of Twelve hundred medalls of Silver of y<sup>e</sup> King & Queen's Majesty according to a pattern chosen by his Ma<sup>ty</sup> & delivered to him, y<sup>e</sup> value of each of y<sup>e</sup> medalls of Gold & Silver to be y<sup>e</sup> same as at the last Coronation. The same to be delivered by y<sup>e</sup> Master of y<sup>e</sup> Mint to y<sup>e</sup> L<sup>d</sup> Visc<sup>t</sup> Newport Trēar of ye Household to be distributed by his Ld<sup>p</sup> at the Coronation of their Majesties.

[Report of the Lords of the Committee for the Coronation : *in margin.*]

THIS DAY the Report following of the Committee appointed to consider of the time and manner of the Coronation of Their Ma<sup>ty's</sup>, was approved at the Boord.

MAY IT PLEASE YOUR MA<sup>TY</sup>,

The Committee appointed by yo<sup>r</sup> Ma<sup>ty</sup> &c. [as above on p. 3].

<sup>1</sup> The following has been erased after *cause*, and that in the text written below instead :

twelve hundred medalls of Silver and two hundred medalls of Gold to be made, and dclivered unto the R<sup>t</sup> Hono<sup>ble</sup> the Lord Viscount Newport Treasurer of his Ma<sup>ty's</sup> Household to be distributed in the Abby of Westminster on the day of their Ma<sup>ty's</sup> Coronation w<sup>ch</sup> is to be solemnized on the 11<sup>th</sup> of Aprill next.

### APPENDIX III.

EXTRACT FROM SANCROFT'S REGISTER IN LAMBETH PALACE LIBRARY,  
FO. 275.

[In the margin there is written: *Commissio ad consecrandum episcopos.*]

**Wilhelmus** **providentia** **Divina** Cantuariensis archiepiscopus totius angliae Primas et Metropolitanus ad infrascripta de Iure et Statutis huius Regni Angliae legitime fulcitus Reverendis in Christo Patribus et venerabilibus Confratribus Nostris Dominis Henrico London Petro Winton Wilhelmo Landaven et Wilhelmo Asaphen respective Episcopis salutem et fraternam in Domino Charitatem.

Ad consecrandum et benedicendum vice loco et autoritate nostris quoscunque Episcopos et Pastores quarumcunque Ecclesiarum Cathedralium et Diocesium infra provinciam nostram Cantua<sup>r</sup> alias rite et legitime nominatos Electos et autoritate nostra debite confirmatos aut in posterum nominandos Eligendos et confirmandos Atque ad exhibendum et impertiendum iisdem et eorum cuilibet Ceremonias in ea parte de Iure Statutis et usu moderno Ecclesiae Anglicanae usitatas observatas et requisitas in quacunque Ecclesia sive Capella infra Provinciam nostram Cant. divino Cultui dedicatis quibuscunque diebus Dominicis vel festivis arbitrio vestro ad huiusmodi Officium pro tempore limitandis Accitis Vobis et Vestrum cuilibet quibuscunque aliis Episcopis Executionem officii sui in Ecclesia Anglicana obtinentibus in numero competenti et requisito qui vobis in huiusmodi Ministerio assistant et congrue opulentur prout Iuris et Statuti exigentia et Negocii necessitas aut honestas videbuntur pro tempore postulare Ad exigendum quoque recipiendum et admittendum vice loco et autoritate nostris in presentia Dilectorum nobis in Christo Radulphi Snowe et Edmundi Sherman Notariorum publicorum Registrariorum nostrorum Principalium vel eorum deputati cuiuscunque<sup>1</sup> legitimi ab iisdem Reverendis Patribus et eorum quolibet sic (ut premititur) pro tempore consecrandis et benedicendis omnia et singula Iuramenta in ea parte

<sup>1</sup> These two words are written over an erasure, and they do not fill up the space before the next.



prestari solita et consueta et de Iure vel statutis huius Regni Angliæ requisita. Cæteraque omnia et singula faciendum exercendum exequendum et expediendum in premissis quæ de Iure vel Statutis huius Regni Angliæ in hac parte necessaria fuerint seu quomodolibet opportuna vel requisita Vobis conjunctim et divisim tenore presentium vices nostras committimus ac plenam in Domino concedimus potestatem ad nostrum beneplacitum tantummodo duraturam Iuribus nostris Archiepiscopalibus Cantuañ cæterisque Emolumentis Nobis et Officiariis sive Ministris nostris in hac parte competentibus semper salvis et reservatis. In cuius rei testimonium sigillum nostrum Archiepiscopale presentibus apponi fecimus Dat<sup>a</sup> in manerio nostro de Lambhithe decimo quinto die Mensis Martii Anno Domini secundum cursum et computationem Ecclesiæ Anglicanæ Millesimo Sexcentesimo Octogesimo Octavo et nostræ Consecrationis Anno Duodecimo.

W. Cant.

Robertus Woodward Legum D<sup>r</sup> Not. Publicus et Actuarius hac vice spezialiter assumptus.

Examinat' per me Thomam  
Tyllott Notarium publicum.

## APPENDIX IV.

EXTRACT FROM PARLIAMENT ROLLS OF WILLIAM AND MARY,  
BRITISH MUSEUM, HARL. MS. 7104.

fo. 198<sup>b</sup>. Die Martis Nono Aprilis 1689.

\* \* \* \*

fo. 199<sup>b</sup>. His Maj<sup>tie</sup>. being in his Throne adorned with his Regall Crowne and Royall Robes with his great Officers of State about him And the Peeres being in their Robes commanded the Gent Usher of the Black Rod to signifie his pleasure to the Commons That they attend his Maj<sup>tie</sup> presently with their Speaker :

Who being come his Maj<sup>tie</sup> Gave his Royall assent to 3 Bills

1. An Act for Establishing the Coronation Oath

The Clerk of the Crowne read the Title :

And the Clerk of the parliaments pronounced the Royall assent in these Words

Le Roy et la Reyne veulent.

<sup>1</sup> For the Act of Parliament establishing the Coronation Oath, see 1° Gul. & Mar. cap. 6. in *Statutes of the Realm*, 1819. vol. vi. p. 56.

## APPENDIX V.

EXTRACTS FROM A MANUSCRIPT AT THE PUBLIC RECORD OFFICE,  
LORD CHAMBERLAIN 429.

[A folio paper book, bound in vellum, leaves  $12\frac{1}{4}$  inches high by 8 broad; the greater number blank; but 39 leaves have contemporaneous copies of the warrants from the Lord Chamberlain for the provision of necessaries for the coronation of William and Mary, some of which are named on p. 5 above.]

p. 11.

[Anointing oile: *in margin*]

These are to require you to prepare and<sup>1</sup> the same quantity of Annoynting Oyle for their Ma<sup>ties</sup> Coronation as was provided for the last Coronation And this shall bee yo<sup>r</sup> Warr<sup>t</sup>: Given vnd<sup>r</sup> my hand this 23<sup>d</sup> day of March 168 $\frac{8}{9}$  In the first yeare of His Ma<sup>ties</sup> Reigne.

Dorsett

To James Chace Esq  
Apothecary in Ordinary  
to His Ma<sup>ties</sup> Royall person.

Whereas His Ma<sup>ty</sup> has declared His Royall Pleasure that he will celebrate the Solemnity of their Ma<sup>ties</sup> Coronation vpon 12<sup>th</sup>: day of Aprill next, And hath by His Order in Councill directed mee to Issue out my Warr<sup>t</sup> for provisions for the same accordingly These are therefore to signify vnto you His Ma<sup>ties</sup> Pleasure, that you prepare Two Ruby Rings<sup>2</sup> for the King & Queenes Ma<sup>ties</sup> to bee putt on at the Coronation; as their Ma<sup>ties</sup> shall direct, Twelve Canopy Staves Silvered & Eight Bells guilt, to hang at the Corners of the Canopy; One Cup of Gold for the Earle Marshall of thirty two Ounces; One Cup of Gold for y<sup>e</sup> Lord Mayor of London, One Guilt Bowle for the Mayor of

<sup>1</sup> Evidently a word has been missed out here, but there is no space between *and* and *the*.

<sup>2</sup> *Ruby Rings* has been here written in the margin in pencil in a nineteenth century hand.

Oxford, One guilt Bowle for the Champion, One guilt Bowle for y<sup>e</sup> Cheife Cupbearer. Two guilt Basons One guilt Ewer, and one Assay Cup guilt for the Lord Greate Chamberlayne; two guilt Basons for the Cheife Almoner, One Rod adorned with gold, One Chaine and Badg of Gold for y<sup>e</sup> Gentleman Vsher of the Black Rod;

These particulars to be made to y<sup>e</sup> Value to y<sup>e</sup> Value<sup>1</sup> proportion & fashion as they were made at y<sup>e</sup> last Coronation And this shall bee yr Warr<sup>t</sup>. Given vnder my hand this 23<sup>de</sup> day of March 168 $\frac{8}{9}$  In the first yeare of His Ma<sup>ties</sup> Reigne

Dorsett

To S<sup>r</sup> Guilbert  
Talbott Kn<sup>t</sup>  
Master &c.

p. 28.

These are to signify unto you His Ma<sup>ties</sup> Pleasure that you deliver unto the Rt Reverend Father in God the Lord Bishop of Rochester Deane of Westminster these perticulars followinge for their Ma<sup>ties</sup> Service at their Coronation (Viz<sup>t</sup>) For His Ma<sup>s</sup> One Imperiall Crowne of gold one Scepter of gold with a Crosse, one scepter of gold with a Dove, one S<sup>t</sup> Edwards Staffe of gold, one Globe or orbe of gold, one Challice, Patten, and Cover, one Ampulla or Eaglett, and one Anointing Spooone: And for Her Ma<sup>e</sup> one Imperiall Crowne, one Scepter with a Crosse, one Scepter with a Dove, and one Globe or Orbe And this shall be yo<sup>r</sup> Warrant Given under my hand this: 5<sup>th</sup> day of Aprill 1689 In the first yeare of His Ma<sup>es</sup> Reigne

Dorsett

For S<sup>r</sup> Guilbert Talbott Kn<sup>t</sup>  
Master & Treasurer of His  
Ma<sup>es</sup> Jewellhouse and in his  
absence to y<sup>e</sup> rest of y<sup>e</sup>  
Officers there.

These are to signify unto yo<sup>r</sup> Lordship His Ma<sup>es</sup> Pleasure that you deliver unto the R<sup>t</sup> Reverend Father in God the Lord Bishop of Rochester Deane of Westminster for their Ma<sup>es</sup> Service at their Coronation the Royall Vestments, that are provided in your Office for that Service And this shall be yo<sup>r</sup> Warrant Given under my hand this fifth day of Aprill 1689 In the first yeare of His Ma<sup>es</sup> Reigne

Dorsett

To the R<sup>t</sup> Hono<sup>ble</sup> the Lord  
Mountagu Master of His  
Ma<sup>es</sup> Greate Wardrobe and  
to His Deputy there.

<sup>1</sup> Thus, repeated.

## APPENDIX VI.

EXTRACTS FROM A MANUSCRIPT AT THE PUBLIC RECORD OFFICE  
LORD CHAMBERLAIN, 428.

[A large folio book of paper, of 21 leaves, two at the beginning and three at the end being blank. The leaves are  $17\frac{1}{8}$  inches high by  $11\frac{1}{4}$  broad. It is bound in vellum.]

[Leaves 1 & 2 blank.]

/The Accompt of the R<sup>t</sup> Hono<sup>rb</sup>le Ralph Earle of Montagu [fo. 3. Master of the Great Wardrobe to their sacred Ma<sup>ts</sup> King William & Queen Mary of his emptions and Deliveries of diverse Particulars for their said Ma<sup>ts</sup> Service against their Royall Coronation solemnized at Westmins<sup>r</sup> the 11<sup>th</sup> day of Aprill 1689 in the first year of their Majesties Reigne.

[fo. 3 *b* blank.]

/For the Coronation of King William & Queen Mary [fo. 4.

[For their Ma<sup>ts</sup>: Royall Robes  
Swords Scabbards Girdles  
belts sandalls buskins : *in m.*]

To Samuel Coape Mercer for twenty two yards of purple and gold rich brocard for their Ma <sup>ts</sup> Dalmatick Robes	cx <sup>li</sup>
To him for ten Ells of Crimson Florence Taffata to line the said Robes	vj <sup>li</sup> x <sup>s</sup>
To him for ten yards three quarters of sad colour gold and silver rich Brocard	iiij <sup>xx</sup> iii: <sup>li</sup> vj: <sup>s</sup> iij <sup>d</sup>
To him for ten yards three quarters of rich gold ground and silver Brocard	iiij <sup>xx</sup> : <sup>li</sup> vij: <sup>s</sup> vj <sup>d</sup>
To him for thirty Eight Ells of Crimson Florence Sarcenett	xix <sup>li</sup> :
To him for twenty yards of Crimson rich Florence Sattin	xiiij: <sup>li</sup> xx: <sup>s</sup>
To him for two Ells of Crimson Florence sarcenett	xx: <sup>s</sup>
To him for one Ell of Crimson Florence Sarcenett for a wrapper to carry the abovesaid robes to the Abby in	x <sup>s</sup>

To him for one yard of purple three pile Genoa uelvett for Scabbards for two Swords for their Ma <sup>ties</sup> to be girt with	xxvij: <sup>s</sup>
To John Hay and George Crumpe Taylors for making a Robe of cloth of gold and purple lined with rich crimson taffaty and tied before with a band of rich gold and purple stuffe makeing one vest or close pall called a super tunic of cloth of gold with an armill of the same lined with the like taffaty also a crimson sattin surcoate lined with crimson taffaty a pair of Crimson Sattin breeches lined with taffaty and pockets of the same with silk and ribbon to tye for the anointing and a/ [fo. 4b. stiffned Collar with all other necessaries employed about the same.	vj: <sup>li</sup> x <sup>s</sup>
[Yet For their Ma <sup>ts</sup> Royall Robes &c. <i>in m.</i> ]	
To Them For a pair of Crimson silk trowses bound with ribbon and all small Furniture	vj: <sup>li</sup>
To them for making a pair of sandalls and a pair of Buskins of cloth of gold lined with Crimson taffaty and all small furniture	xlviij: <sup>s</sup>
To them For making a belt and girdle covered with cloth of gold and lined with white tabby and siluer buckles for both gilded	iiij: <sup>li</sup>
To them For making a crimson sarcenett shirt with silk to it and ribbon to tye the openings	xj: <sup>s</sup> vj: <sup>d</sup>
To them For callicoe to cutt patterns for their Ma <sup>ties</sup> : Robes	iiij: <sup>d</sup>
To them For making robes of rich gold and purple stuffe &c. lined with Crimson taffaty with all neces- saries for the Queene the same as for his Ma <sup>tie</sup>	ix: <sup>li</sup> x <sup>s</sup>
To them For making a belt and girdle covered with cloth of gold and lined with white tabby silver buckles for both gilded for her Ma <sup>tie</sup>	iiij: <sup>li</sup>
To Samuell Day Linnendraper for fourteene Ells and an half of superfine Cambrick Holland for his Ma <sup>ties</sup> shirt and Colobium Sydonis	xiiij: <sup>li</sup> xv: <sup>s</sup> vj: <sup>d</sup>
To Jane Harwood For making the Colobium Sydonis laced with fine Flanders lace with wings to it of the same Holland and making the said shirt	xli: <sup>s</sup> vj: <sup>d</sup>
To Katherine Mulyes for fourteen yards of fine bone lace for the said Colobium Sydonis	xxiiij: <sup>li</sup> x: <sup>s</sup>
[Yet For their Ma <sup>ts</sup> Royal Robes <i>in m.</i> ]	fo. 5.
To the aforesaid Jane Harwood for makeing four quoifes and starching and for two pair of Linnen gloves for their Ma <sup>ts</sup>	xxx: <sup>s</sup>

To Edith Colledge & Judith Radcliffe For eight Ells of Holland for a shirt wastcoate and cap for his Ma: <sup>ties</sup> owne person	vij: <sup>li</sup> iiij: <sup>s</sup>
To them for fifty two yards three quarters of lace for the said shirt wastcoate and capp	cxlij: <sup>li</sup> vij: vj <sup>d</sup>
To them for making and laceing the shirt	xx: <sup>s</sup>
To them for making and laceing the wastcoate	xx: <sup>s</sup>
To them for marking the shirt and wastcoate	v: <sup>s</sup>
To them for making and laceing the Capp	v: <sup>s</sup>
To them for starching the shirt and wastcoate	v: <sup>s</sup>
To them for a peece of white Sattin Ribbon	x: <sup>s</sup>
To John Hawgood Cutler for two gilt swords with velvett Scabbards for their Ma: <sup>ties</sup> to be girt with	ijj <sup>li</sup> xiiij: <sup>s</sup>
[For the Canopy carried ouer their Ma: <sup>ties</sup> : <i>in m.</i> ]	
To the aforesaid Samuell Coape for thirty three yards of Murray gold and silver brocard for the walking Canopy carried over their Ma: <sup>ties</sup>	cxxv: <sup>li</sup> xij: <sup>s</sup> vj <sup>d</sup>
To him for thirty one yards and a halfe of silver tabby to line the said Canopy	xviiij: <sup>li</sup> ij: <sup>s</sup> ij: <sup>d</sup>
To S: <sup>r</sup> W: <sup>m</sup> Gostline and partner for sixteene yards of deep needle gold twisted fringe and sixteene yards of ditto edging for the said Canopy weight 268 oz & an halfe venice	iiij: <sup>xx</sup> li xj <sup>s</sup>
To them for twelve yards of fine twisted silver deep Fringe weight 189 oz venice	xlviij: <sup>li</sup> v <sup>s</sup>
To them for one hundred forty one yards and halfe of rich gold Cyphering purle chaine for the same	xiiiij: <sup>li</sup> iiij: <sup>s</sup>
[/Vett For the Canopy carried ouer their Ma: <sup>ties</sup> <i>in m.</i> ]	[fo. 5b.
To Thomas Roberts Joyner for a frame for the said canopy to screw together with iron screws	xx: <sup>s</sup>
To Richard Bealing for materialls and makeing the said Canopy and all the ornaments at the corners of the same and sewing silk used	v: <sup>li</sup> x: <sup>s</sup>
[For the anointing Pall: <i>in m.</i> ]	
To the aforesaid Samuell Coape for eleaven yards of rich white and gold brocard for the pall held over their Ma: <sup>ties</sup> att their anointing	Lxvj: <sup>li</sup>
To him for nine yards of white and gold Lutestring to line it	Liiij: <sup>s</sup>
To the aforesaid S: <sup>r</sup> W: <sup>m</sup> Gostline and partner for ten yards and half of deep needle gold twisted fringe for the said pall weight 76 oz.	xxij: <sup>li</sup> xvj: <sup>s</sup>
To the aforesaid Richard Bealing for makeing the said pall lined with taffaty and fringed with silk used about the same	xx <sup>s</sup>

[For the Altar cloth Pulpitt cloth Deske cloth cusheons carpett for the Lettany Deske & two cusheons to carry their Ma:<sup>ts</sup> Crownes on: *in m.*]

To the aforesaid Samuell Coape for seven yards and halfe of crimson three pile Genoa velvett for six cusheons to putt round the altar in Westminster Abby	x: <sup>li</sup> ij: <sup>s</sup> vj <sup>d</sup>
To him for three Ells $\frac{7}{8}$ of crimson Florence taffaty to line	L. <sup>s</sup> iiij: <sup>d</sup> ob.
To him for Eleaven yards $\frac{3}{8}$ of a rich gold and purple brocard for the altar peece pulpitt cloth and Desk cloth there	xlij: <sup>li</sup> xij: <sup>s</sup> j: <sup>d</sup> ob.
To him for twelve yards of gold tabby to pane the altar peece and pulpitt cloth	vij: <sup>li</sup> x: <sup>s</sup>
To him for three Ells $\frac{1}{2}$ of purple Florence sarcenett to line the aforesaid pulpitt cloth	xxvij: <sup>s</sup> j: <sup>d</sup> ob.
To him for nine yards of crimson narrow manto for the carpett for the Littany Deske	iiij: <sup>li</sup> iiij: <sup>s</sup>
To him for two yards $\frac{1}{2}$ of gold ground and silver rich brocard for two cusheons to carry their Ma: <sup>ts</sup> . crownes on	xxvij: <sup>li</sup> xv: <sup>s</sup>
To the aforesaid Sr W <sup>m</sup> Gostline for three yards and three quarters of deep needle gold twisted fringe seven yards of ditto edgeing and two yards of ditto seaming weight xli oz	xij: <sup>li</sup> vj: <sup>s</sup>
To him for Eight yards and halfe of needle gold twisted fringe with purple silk under it weight xvij oz $\frac{3}{16}$	iiij: <sup>li</sup> xvij: <sup>s</sup> iiij: <sup>d</sup>
To him for Eight gold and purled tassells with crimson shagg	iiij: <sup>li</sup> viij: <sup>s</sup>

[Yett For the said Altar cloth &c. *in m.*]

[fo. 7

To the aforesaid Richard Bealing for makeing the aforesaid six cusheons of crimson velvett and for six cusheons of downe for them	iiij: <sup>li</sup> iiij: <sup>s</sup>
To him <sup>1</sup> for makeing the said altar peece and pulpitt cloth fringed with gold and silver and for silk used about them	xl: <sup>s</sup>
To him for fine purple callicoe to line the altar peece	vij: <sup>s</sup> vj: <sup>d</sup>
To him for making the carpett of crimson taffaty for the said Lettany Desk	v: <sup>d</sup>
To him for making the said two cusheons of cloth of gold to carry their Ma: <sup>ties</sup> crownes on and for two fine cusheons of downe for them	xxiiij: <sup>s</sup>

[For chaires foot stooles cusheons & faldstooles carpetts &c. for the Abby & St. Edwards Chapp<sup>l</sup>. *in m.*]

<sup>1</sup> Written over erasure.



To the aforesaid Samuel Coape for twenty nine yards and half of crimson three pile Genoa velvett for two great chaires two footstooles and two cusheons also a faldstoole carpett and two cusheons in Westminster Abby	xxxix: <sup>li</sup> xvj: <sup>s</sup> vj: <sup>d</sup>
To him for seven Ells and quarter of crimson Florence taffaty to lyne	iiij: <sup>li</sup> xiiij: <sup>s</sup> iij: <sup>d</sup>
To him for sixteene yards and halfe of blew three pile Genoa velvett for two great chaires two footstooles and two cusheons	xix: <sup>li</sup> xvj: <sup>s</sup>
To him for twenty six yards of blew genoa rich Damaske and seven Ells and quarter of blew Florence manto for two faldstoole carpetts and four cusheons	xix: <sup>li</sup> ij: <sup>s</sup> iiij: <sup>d</sup> ob.
To him for sixteene yards three quarters of greene three pile genoa velvett and one Ell $\frac{1}{8}$ of greene Florence manto for two great chaires two footstooles and two cusheons in the said Abbey	[fo. 7b xx: <sup>li</sup> xiiij: <sup>s</sup> v: <sup>d</sup> ob.

[Yett For the said chaires  
footstooles &c, *in m.*]

To him for sixteene yards and half of purple Dutch velvett and four yards and quarter of purple Florence sattin for two great chaires two footstooles and two cusheons for the Bishoppes in the abbey	xvj: <sup>li</sup> iiij: <sup>s</sup> vij: <sup>d</sup> ob.
To him for sixteene yards of rich gold & blew brocard for two chaires of state two footstooles and two cusheons for the throne in the said abbey	iiij: <sup>s</sup> xx li
To him for one hundred sixty seven yards three quarters of gold tabby and ten yards and halfe of gold colour Padesway to cover the said throne and steps vp to it	civ: <sup>li</sup> x: <sup>s</sup> ob.
To him for thirty six yards three quarters of rich gold tissue to cover St. Edwards chaire and another chaire suitable with two footstooles and two cusheons and three yards of gold tabby to bottome the said cusheons	cij: <sup>li</sup> xvij: <sup>s</sup> iv: <sup>d</sup>
To him for Eighty eight Ells of crimson Florence taffaty for two traverse curtaines in S <sup>t</sup> Edwards Chappell	I.vij: <sup>li</sup> iiij: <sup>s</sup>
To the aforesaid S <sup>r</sup> W <sup>m</sup> Gostline for fifty nine yards $\frac{3}{8}$ of rich needle gold nayle deep twisted fringe thirty four yards of ditto edging and fifty six yards of ditto seaming w <sup>t</sup> . 391 oz	cxvij: <sup>li</sup> vj: <sup>s</sup> x: <sup>li</sup>
To him for Eight rich all gold purled tassells	
To him for sixteene gold purled tassells with purple and crimson silke	vij: <sup>li</sup> xvj: <sup>s</sup>
Being for eight chaires eight footstooles & eight cusheons aforesaid ( <i>viz</i> <sup>t</sup> ) two of each of cloth of	

tissue two of cloth of gold two of crimson velvett  
and two of purple velvett.

[Yett For the said chaires  
footstooles &c. *in m.*] [fo. 8

To him for thirty four yards of inch deep needle gold  
and silver twisted fringe twenty two yards three  
quarters of ditto edging and sixty one yards of ditto  
seaming w<sup>t</sup> 243 oz  $\frac{3}{4}$  Lxviij:<sup>li</sup> vij: ob.

To him for sixteene gold and silver purled tassells with  
blew and green shagge for four chaires four foot-  
stooles and four cusheons of blew and green velvett  
and six cusheons of crimson velvett aforesaid vij:<sup>li</sup> xvj:<sup>s</sup>

To him for ten yards of naile deep needle gold twisted  
fringe and fourteene yards of ditto seaming for one  
faldstoole carpett and two cusheons of crimson velvett  
aforesaid w<sup>t</sup>. 43 oz xij:<sup>li</sup> xiiij:<sup>s</sup>

To him for twelve purled gold tassells with crimson  
shagge for the said faldstoole carpett and cusheons vj:<sup>li</sup> xij:<sup>s</sup>

To him for twenty yards of inch deep needle gold  
and silver twisted fringes and twenty eight yards of  
seaming ditto for two faldstoole carpetts and four  
cusheons of blew damask aforesaid w<sup>t</sup>. 98 oz  $\frac{3}{4}$  xxviij:<sup>li</sup> iij:<sup>s</sup> j:<sup>d</sup> ob:

To him for twenty four large gold and silver tassells  
with gold colour shagge for the same xiiij:<sup>li</sup> iiiij:<sup>s</sup>

To the aforesaid Thomas Roberts for six chaires of  
State of wallnuttree carved all over horse bone with  
leaves on the feet and a Crowne and two figures in  
the fore Rayle and a Scrowle on the top of the  
back and six footstooles of the same carved all horse  
bone for their Ma<sup>ts</sup>: in the Abby xvij: <sup>li</sup>iiiij:<sup>s</sup>

To him for two rich chaires of State carved all over  
very rich with Scrowles and leaves and figures in the  
fore feet and Crownes and Scepters in the fore rayles  
and Crownes and Scepters on the top of the backs  
and all gilt with gold and two/ footstooles of the same  
carving all gilt with gold for two chaires of State for  
the throne for their Ma<sup>ts</sup>: in the Abbey [fo. 8b  
xxxij:<sup>li</sup>

[Yett For the s<sup>d</sup>. chaires  
footstooles &c. *in m.*]

To him for two footstooles carved all over and gilt with  
gold for St. Edwards chaire and one chaire suitable  
to it iiiij:<sup>li</sup>

To him for two chaires of wallnuttree the feet carved  
horsebone with leaves on them and the rayles with  
a flower in the middle and two footstooles carved  
horsebone for them for the Bishoppes in the Abbey  
iiiij:<sup>li</sup> v:<sup>s</sup>

To the aforesaid Richard Bealing for bottoming and backing for the two crimson velvett chaires and two footstooles aforesaid	x: <sup>s</sup>
To him for downe baggs for the Seates and arms of the chaires and for the footstooles	Lvij: <sup>s</sup>
To him for two large cusheons filled with fine downe	xxvij: <sup>s</sup>
To him for making the chaires footstooles and cusheons and curled hair to stuffe the backs	iiij: <sup>li</sup> xvj: <sup>s</sup>
To him for making a crimson velvett faldstoole carpett and two cusheons suitable and two large baggs of downe for them	xliij: <sup>s</sup>
To him for bottoming the two blew velvet chaires and footstooles and backeing the said chaires	x: <sup>s</sup>
To him for downe baggs for the seates of the said chaires and footstooles and Elbowes of the chaires	Lvij: <sup>s</sup>
To him for curled haire to stuffe the backs	xvj: <sup>s</sup>
To him for two large cusheons of downe for the State cusheons and making the said chaires footstooles and cusheons	iiij: <sup>li</sup> viij: <sup>s</sup>
To him For making the afores <sup>d</sup> . two large faldstoole carpetts of blew damask fringed with gold making the four cusheons & baggs of downe for them and sewing silke	iiij: <sup>li</sup> iiij: <sup>s</sup>
[Yett For the said chaires foot stooles & <sup>e</sup> . <i>in m.</i> ]	[fo. 9.
To him for bottoming and backing two greene velvet chaires and footstooles and for baggs of downe for the seates and arms of the chaires	iiij: <sup>li</sup> viij: <sup>s</sup>
To him for two large cusheons of Downe	xxvij: <sup>s</sup>
To him for curled haire for the backs and lining to stuffe in it and making the said chaires footstooles and cusheons	iiij: <sup>li</sup> xxj: <sup>s</sup>
To him for bottoming and backing the two purple velvett chaires and footstooles aforesaid for the Bishoppes	x: <sup>s</sup>
To him for baggs of downe for the seates of the chaires and footstooles and elbowes of the chaires & two large baggs of downe for the cusheons	iiij: <sup>li</sup> vj: <sup>s</sup>
To him for curled haire to stuffe the backs and lining to the same and making the said chaires footstooles and cusheons	iiij: <sup>li</sup> xvj: <sup>s</sup>
To him for bottoming and backeing two fine chaires of rich blew and gold brocard for the throne two baggs of downe for the seates of the said chaires four for the Elbowes and two for the footstooles	iiij: <sup>li</sup> viij: <sup>s</sup>
To him for fine curled hair for the backs of the s <sup>d</sup> chaires and making the chaires footstooles and cusheons	iiij: <sup>li</sup> vj: <sup>s</sup>

To him for making two gold stufte cases for S <sup>t</sup> Edwards chaires† and such another chaire and sewing silke used about the same	iiij. <sup>li</sup> x. <sup>s</sup>
To him for two large downe cushions for the chaires	xxviiij. <sup>s</sup>
To him for bottoming and baggs of downe for two footstooles suitable & making the footstooles and cusheons	xxx. <sup>s</sup>
To him for two long curtaine rodde for the traverses in Saint Edwards chappell and for Ringes and tape for the curtaines and for sewing silke and nayles and putting them vp	xlviij. <sup>s</sup>
To him for rich gilt nailles and tacks used about all the chaires and footstooles	x <sup>li</sup>
[[Chaires of State Footstooles and cusheons in Westminster hall <i>in m.</i> ]	[fo. 9b
To the aforesaid Samuell Coape for three yards and quarter of greene three pile Genoa velvett	iiij. <sup>li</sup> xviiij. <sup>s</sup>
To him for three yards and quarter of greene Dutch velvett	Lviiij. <sup>s</sup> vj. <sup>d</sup>
Being to line the backs of both Embroidered chaires and for the bottomes of two great cusheons for the chaires and to cover a footstoole to the rich State putt up in Westminster Hall	
To the aforesaid S <sup>r</sup> . W <sup>m</sup> . Gostline for five yards and quarter of gold and silver knotted foot fringe for the said greene velvett chaire of State w <sup>t</sup> vj oz $\frac{3}{4}$ .	xxxvi. <sup>s</sup> v <sup>d</sup> : q <sup>r</sup>
To the aforesaid Thomas Roberts for a chaire of State carved very rich with scrowles and leaves and flowers in the feet & railles the arms richly carved and all gilt with gold and a footstoole of the same carved rich all over and gilt with gold <sup>1</sup> and a footstoole of the same carved rich all over and gilt with gold <sup>1</sup>	xix. <sup>li</sup>
To the aforesaid Richard Bealing for bottoming and backing the said great Embroidered chaire	x. <sup>s</sup>
To him for a ticking back of feathers and curled haire and canvas to stufte the back	xxiiij. <sup>s</sup>
To him for making the said chaire and altering the other chaire being taken to peeces and for gilt nailles and tacks used about them both	Liiij. <sup>s</sup>
To him for a large back of feathers for one embroidered cusheon for the State chaire	x. <sup>s</sup>
To him for making the cusheons and altering the other cusheons and makeing a new footstoole and curled haire to stufte the said footstoole	xj. <sup>s</sup> vj. <sup>d</sup>

<sup>1</sup> Thus, repeated.

[Yett the said chairs of State &c. <i>in m.</i> ]	[fo. 10
To William West and John Barbor for Embroidering the said footstoole of greene velvett richly wrought with gold and silver for her Ma: <sup>ties</sup> in Westminster Hall suitable to His Ma: <sup>ties</sup> chaire and footstoole there	vj. <sup>li</sup>
To them for additional Embroidering work to the rich chaire of State	ijj. <sup>li</sup>
[Swords of State <i>in m.</i> ]	
To the aforesaide Samuell Coape for three yards of very rich gold brocard for the Scabbards for six swords to be carried before their Ma: <sup>ties</sup> and for swords of State	xxj. <sup>£</sup>
To the aforesaid John Hawgood for three large swords of state gilt with scabbards of cloth of gold	xv. <sup>li</sup>
[Robes for the Dukes of Normandy & Aquitaine <i>in m.</i> ]	
To the aforesaid Samuell Coape for twenty two yards of crimson three pile Genoa velvett for Robes for two persons representing the Dukes of Normandy and Aquitaine	xxix. <sup>li</sup> xiiij. <sup>d</sup>
To him for Eight Ells of white Florence taffata to line	iiij. <sup>li</sup> xij. <sup>s</sup>
To him for two yards of crimson and gold brocard for their Hatts	v. <sup>li</sup> x. <sup>s</sup>
To the afores <sup>d</sup> John Hay and George Crumpe for making the two crimson velvett mantles lined with white taffaty with ribbon to tye the necks and all other necessaries thereto belonging	ijj. <sup>li</sup>
To them for makeing and platteing the two gold stufte hatts with all Small necessaries	xl. <sup>s</sup>
/To them for altering the Duke of Aquitaines robes and making them fitt for S <sup>r</sup> Edward Sutton and for expences in going about the same	[fo. 10b ij. <sup>s</sup> vj. <sup>d</sup>
To Daniell Browne for furring the said two Robes and Hatts with powdered Ermins	iiij <sup>xx</sup> v. <sup>li</sup>

[The rest of the book, some nine leaves, is taken up with items which have no great liturgical interest: on ff. 10b and 11 are *Saddles &c. for their Ma:<sup>ties</sup> Champion*; on fo. 11b are *Coates &c. for three Kings att Armes* and *Coates for six Heraulds*; on fo. 12 are *Coates for four Pursuivants* and *Robes for Garter King att Arms and the Gent usher of the Black Rodd*; on fo. 12b are *Robes for the L<sup>d</sup> high Steward L<sup>d</sup>. G<sup>t</sup>. Chamberlain & Master of the G<sup>t</sup> Wardrobe, Robes For the Deputy & clarke of the G<sup>t</sup> Wardrobe, Robes for the yeom & two Groomes of the removing Wardrobe*; on fo. 13 are items *For the high*

*Constable of Westminster, For their Ma<sup>ties</sup> Apothecary, For the Bishop of London, For the Subdeane of the Chappell, For the Confessor Serj<sup>t</sup>. & one yeom<sup>n</sup> of the Vestry, For twelve Priests, For twenty Gent. of the chappell and thirty five Musicians, for one yeom<sup>n</sup> and groom of the vestry and a com<sup>on</sup> serj<sup>t</sup>. These are mainly allowances of cloth. On fo. 13b are allowances For the M<sup>r</sup> of Musick & twelve Chappell Boyes and Chappell boyes Liveries. On fo. 14 Yeomen of the Guards Liveries and Wardo.<sup>rs</sup> of the Tower of London. These fill up ff. 14b and 15. On ff. 15b, 16, and 16b Liveries for 16 Trumpeters 4 Kettledrum<sup>rs</sup> 4 Drum<sup>rs</sup> & a Phife. On fo. 17 A livery for the Serj<sup>t</sup> Trumpetter. On 17b a livery for the Drum major, For furnishing the Court of claims; On fo. 18 For furnishing the house of Lords Westm<sup>r</sup>. abbey the hall and severall Roomes passages & Lobbyes thereto belonging. On fo. 18b blew cloth For their Ma<sup>ties</sup> to walk on and canvas For the Master Cooke.]*

## APPENDIX VII.

EXTRACTS FROM WARDROBE ACCOUNTS AT THE PUBLIC RECORD OFFICE, AUDIT OFFICE, DECLARED ACCOUNTS. CONCERNING THE CORONATION ROBES, FROM QUEEN ANNE TO KING GEORGE III.

### QUEEN ANNE.

*Wardrobe accounts.* Bundle 2366. Roll 133.

Henry Furness Merchant for xiiij<sup>en</sup> Ells & a halfe of Holland for a Lynnen Habbitt a Collobium† Sindonis, Two Quoifes and a paire of Gloves for the Queenes Royall Person when Annoynted. xiii:<sup>L1</sup> xii:<sup>s</sup>

\* \* \*

Anthony Reilham Merchant for xj<sup>en</sup> yards of Rich Gould and Crimson Brocard for a Dalmatick Robe. iiij<sup>xx</sup> xix:<sup>L1</sup>

For xj<sup>en</sup> yards of very Rich Blew and Gold Brocard for a Super Tunica, a Girdle with hanger and Buskins Sandalls & Armilla. iiij<sup>xx</sup> xix:<sup>L1</sup>

### KING GEORGE I.

*Wardrobe accounts.* Bundle 2368. Roll 146.

Robert Graham Taylor for making a Robe of Cloath of Gold lined with Crimson Taffata and a Supertunica of Cloath of gold with an Armilla of y<sup>o</sup> same both lined with Crimson Taffata, for making breeches, Trousers, Sandalls, Buskins of Cloath of gold with all furniture, making a belt, fine Linnen gloves, a holland Habit, a Crimson Taffata habit and other work for the Kings person at the Coronation. . . .

\* \* \*

Katherine vezian Milliner, for Fourteen Ells and a half of Fine Holland for a Colobium Sindonis, two Coifes and a pair of gloves for the Kings Royall person when Anointed.

## KING GEORGE II.

*Wardrobe accounts.* Bundle 2371. Roll 159.

Matthew Vernon Mercer for 11 yards of Rich Scarlet and Gold Brocard with Green and White Flowers for a Dalmatick Robe for his Majesties Royal Person <sup>iii</sup>j<sup>xx</sup> v<sup>li</sup> v<sup>s</sup> For 11 yards of the same for a Supertunica, a Girdle with Hangers Buskins Sandalls and an Armilla <sup>iii</sup>i<sup>xx</sup> v<sup>li</sup> v<sup>s</sup>

\* \* \*

Joseph Windham and Partners Linnen Drapers for 14½ Ells of Superfine Cambrick Holland for a Colobium Sindonis, a Shirt and a pair of Gloves for his Maties Royal Person at the Coronation <sup>xij</sup>l: vj<sup>s</sup>: vj<sup>li</sup>

\* \* \*

Katherine Vesian Millener. . . . for a Coife a Poynt Crevat. . . .

## KING GEORGE III.

*Wardrobe accounts,* Bundle 2383, Roll 194.

Robert Carr Mercer for Blue and Crimson Velvet Cloth of Gold & for his Majesty's Robes, Altar Cloths &c at the Coronation. . . .

\* \* \*

Elizabeth Gower Milliner for Cambrick Holland for a Shirt and Colobium for Brussells Ruffles Lace &c and for making and trimming the same for his Majestys Royal Person at the Coronation. . . .

\* \* \*

James Bryer Shoemaker for making a pair of rich Brocade Buskins and Sandals for his Majesty at the Coronation. . . .

\* \* \*

Mary Inglis and Agnes Gardner Milliners for point Lace and making it into a Cravat, and Cambrick Holland point Lace &c for a Waistcote Coife, and Gloves, for his Majesty's Royal person, at the Coronation. . . .

[In connexion with the coronation of King George III. the following extracts from the Lord Chamberlain's warrants may be noted.]

*Public Record Office, Lord Chamberlain, Series I. No. 435.*

Warrants for necessities to be furnished against the Coronation of King George the 3<sup>rd</sup> &c.

P. 4.

A List of Particulars necessary to be provided against the Coronation by the Office of the Great Wardrobe.



[Mem:<sup>dam</sup>

Those Articles underlined with red were provided but not used therefore unnecessary.

And those underlined with black were not provided at all.<sup>1</sup> *Written in red ink in margin.*]

*A Colobium Sindonis of fine holland* & a pair of Linnen Gloves & Coife.

*A Supertunica or Cloth of Gold*, a girdle with Hangers, *Buskins*, *Sandals* & *Armilla*.

A Pall of Cloth of Gold, in fashion of a Cope.

*A Shirt of fine Linnen laced for the Anointing*, & another of red Sarcenet to put over it, with a *Surcoat of Crimson Saitin*.

A pair of under Trowses & Breeches with Stockings fastened to the Trowses all of Crimson Silk.

A Silk Towel to be held before The King at the Communion; Crimson Silk Tufts & fine Cotton to dry up the Oil after The King's Anointing.

p. 26.

Reced from His Majesty's Great Wardrobe, The Royal Vestments hereafter mentioned for His Majesty's Coronation. Viz.

<sup>2</sup>A Colobium Sindonis of fine Linnen laced.

A Supertunica of Cloth of Gold, lined with Crimson taffata with a broad Girdle of the same.<sup>2</sup>

An Armilla, of Cloth of Gold, in fashion of a Stole to be put about the King's Neck & tyed with Ribbons.

A Pall or Dalmatic Robe of Cloth of Gold with Siluer flowers edged with Purple lined with Crimson Taffeta.

A Girdle or Belt with hangers of Cloth of Gold &c.

A Sword in a purple Velvet Scabbard.

Two Cusheons of Cloth of Gold trimmed with Gold fringe to carry the King & Queen's Crowns on.

Fine Cotton made into two Puffs with Crimson Silk & Golds Cawls to dry the places anointed.

Z<sup>r</sup> Rochester Dean of  
Westminster.

[*In margin*

Sept. 21<sup>st</sup>

1761.]

[The particulars provided at the Coronation of King George IV. may be found in Sir George Nayler, *The Coronation of His Most Sacred Majesty King George the Fourth*, London, 1839, p. 35. The *Colobium Sindonis*, the two Shirts, with the trowsers and breeches, appear in the list without any note that they were not worn or provided.]

<sup>1</sup> The articles underlined with red have been printed in italics, and those underlined with black in smaller type.

<sup>2</sup> These two paragraphs are struck out.

## APPENDIX VIII.

### CEREMONIAL OF THE CORONATION OF KING WILLIAM AND QUEEN MARY.

[Tract dealing with the ceremonies of the Coronation of King William and Queen Mary from a collection of heraldic papers in Add. MS. 6338 in the British Museum. The paper is certainly drawn up by one of the officers of arms on duty.]

p. 105 [now fo. 56] /Proclamation  
King William & Queen Mary  
Coronation of

[Pages 106 & 107 dealing with the Proclamation are omitted.]

p. 108.] /The Proceeding to the Throne in Westminster Hall.

The King and Queene came from Whitehall to Westminster betwene ten and eleaven of the clock on the 11<sup>th</sup> Aprill 1689 in the Morning, whereupon the Officers of Armes began to marshall the Proceeding to the Throne in Westminster Hall.

The Drums and Trumpets at the lower end of the Hall.

The Judges and others of the long Robe,

The Gentlemen of the Privy Chamber, and others their Ma<sup>ties</sup> servants.

The Lord Maior, Aldermen, Sheriffs of London, and such others as were to goe in the Proceeding attended in the Court of Requests.

The Peeres repaired to the Lords House of Parliament.

The Peeresses to the Painted Chamber

The Archbishop and Bishops to their adjacent Chambers.

[The Proceeding into Westm<sup>r</sup> Hall in the morning. *in m.*]

They proceded into Westminster Hall as followeth.

First the six Clerks in Chancery, 3. a breast.

Chaplains having dignities, 4. a breast.

Aldermen of London, 4. a breast.

The Masters in Chancery.

The Kings Sergeants at lawe.

The Kings Solicitor and Attorney Generall.  
 The Kings two ancient Sergeants.  
 Esquiers of the Body.  
 Gentlemen of the Privy Chamber.  
 The Barons of th' Excheq<sup>r</sup> and Justices of both Benches.  
 Lord Cheife Baron, and Lord Cheife Justice of the Co<sup>m</sup>on Pleas.  
 Master of the Rolls, and Lord Cheife Justice of the Kings Bench.  
 These did not goe.  $\left\{ \begin{array}{l} \text{Sergeant Porter and Sergeant of the Vestry.} \\ \text{Children of the Chapell.} \\ \text{Chore of Westminster.} \end{array} \right.$   
*in m.*

## 2. Pursuivants of Armes.

Baronesses	} 4. a breast.	in their Robes their Capes powderd with 2. rowes of Ermine.
Barons.		In their Robes.
Bishops.		

## 2. Pursuivants of Armes.

Viscountesses<sup>1</sup> in like manner, the Capes powderd with 2. Rowes and an halfe of Ermine.  
 Viscounts in their Robes.

## 2. Heralds.

[4 a Breast *in m.*]  
 Countesses } In their Robes, the Capes powderd with 3. Rowes of Ermine.  
 Earles } In their Robes.

## 2. Heralds.

A Marchioness. In her Robes the Capes powderd with 3. Rowes and an halfe of Ermine.

## 2. Heralds.

Duchesses In Robes, the Capes powderd with 4 Rowes of Ermine.  
 Dukes.

p. 109.] /The 2. Provinciall Kings of Armes.

Lord Privy Seale Lord President of the Councill.  
 Lord Archbishop of Yorke

Prince George of Denmarke, Duke of Cumberland.  
 His trayne borne.

[His Royall Highness Prince George of Denmarke Duke of Cumberland was ordered to goe in the Proceeding next before the Dukes of Normandy and Aquitaine with 2. bars of Ermine more then a Duke & his trayne carried up. *in m.*]

<sup>1</sup> In the original *Viscounts* precede *Viscountesses* but the figure 1 has been placed before *Viscountesses* and 2 before *Viscounts*.

The 2. Persons representing the Dukes of Normandy, and Aquitaine.

Ld. Maior.                      Garter.                      Gent : Usher.<sup>1</sup>  
The Earl Marshall, Lord Great Chamberlain, Lord High Constable.

The Queene her Ma <sup>ty</sup>	The King
Trayne borne by the	His trayne borne by the
Duchess of Somerset the	Master of the Robes, the
Lady Elizabeth Pawlet	Lord Eland, Lo <sup>d</sup> Willoughby
Lady Diana Vere the Lady	Lord Lansdowne, and the
Elizabeth Cavendish &	Lord Dunblaine.
Lady Henrietta Hyde.	

The Captaine of the Band of Pentioners.

The Gentlemen Pentioners.

They passed by the mistake of those who led the Proceeding, from the Court of Requests through the Court of Wards, they should have gone downe the stairs into the Hall, which occasioned some disorder, and a long stay, to give the Peers, and Peeresses tyme to Passe by the Throne downe into the Hall.

There was a Throne placed at the upper end of Westminster Hall, and a state set up for the King and Queene withe two Chaires, cushions, and footstooles, and a long Table covered with a rich Carpet.

Their Maiestyes repaired to their two Chayres, and seated themselves there under the State.

Some of the great Officers placed themselves on their Ma<sup>ty</sup>. right and left hands, the Lord Great Chamberlain and the Lord High Constable stood on the outsyde of the Table opposite to the King and Queene.

Then the Master of the Jewell House with the Regalia in his custodye brought by the Officers of the said Jewell House repaired to the Throne.

First he there presented the Sword of State, in a rich scabberd with gyrdle and hangers to the Lord High Constable the Duke of Ormond, who delivered it to the Lord Great Chamberlain, by whom it was layde upon the Table.

The next was the sword coñonly called Curtana, which was in like manner delivered to the Lord Great Chamberlain, who having drawne it out of the scabbard, layde it upon the Table.

The pointed sword was layde on the Table after the same manner.

And so was the pointless sword.

The Master of the Jewell House did also present to the Lord Great Chamberlain the gold spirrs.

[The Regalia brought by the Church of West<sup>r</sup> in another hand in m.]

In the meane tyme the Deane and Prebends of Westminster brought from Westminster Abbey to Westminster Hall the Regalia which were in their possession, in solemne procession.

<sup>1</sup> These three officers have been added in a different hand.

They stayde at the lower end till the Knight Marshall had cleered the Hall, and the Officers of Armes had put them in order from whence they proceeded to the Throne as followeth, viz<sup>t</sup>. :—

The Sergeant of the Vestry bearing his verge.

Children of the Chapell, 4. a breast in scarlet Mantles.

Chore of Westminster, 4. a breast in surplisses.

Gentlemen of the Chapell, 4. a breast in scarlet Mantles.

p. 110.] /Pursuivants of Armes.

Heralds.

The 2. Provinciall Kings of Armes.

The Deane of Westminster in a rich Cope carrying a Bible, the Lo<sup>d</sup> B<sup>p</sup> of Rochester, Dr. Sprat.

The Subdeane the Chalice.

A Prebend the Patin. Dr. Killigrew.

A Prebend St. Edward's Crowne. Dr. Patrick.

A Prebend the Queens Crowne. Dr. Littleton.

A Prebend the Kings Orbe. Dr. Busby.

A Prebend the Queens Orbe. Dr. Briavell.

A Prebend the Kings Scepter with a Doue. Mr. Annesley.

The Queens Scepter with a Doue. Mr. Pelling.

The Kings Scepter with the Crosse. Dr. Delangle.

The Queens Scepter with the Crosse. Mr. Berkeley.

The Kings Orbe.

The Queens Orbe.

St. Edward's Staffe. Mr. Sartre.

In their Proceeding from the lower end of the Hall to the Throne they made 3. obeissances first at the lower end, secondly in the middle of the Hall, the last nere the steps leading up to the throne, there they that proceeded first fell off standing on both sydes.

At the uppermost step before the Throne Garter Principall King of Arms attended to direct the Deane and Prebends, who having made their Reverences at the foot of the steps leading up to the Throne ascended.

There the Deane by the direction of Garter made his Reverence to the King and Queen, and then delivered the Bible to the Lord Great Chamberlaine and the Lord High Constable who layd it on the Table before their Ma<sup>ty</sup>s.

The rest in order as before were in like manner all layde upon the Table, and the Deane & Prebends as soone as they had delivered them descended.

Then Garter by the Kings comãd called the Earle of Manchester to whom the Lord Great Chamberlain gawe St. Edward's Staffe.

[A Liste of the Peers appointed to carry the Regalia was before delivered to Garter: *in m.*]

In like manner, the Lord Grey of Ruthyn being called received the spurs.

The Earle of Clare, the Queenes scepter with the Crosse.

The Earle of Northampton the Kings scepter with the Crosse.

The Earle of Shrewsbury the Sword Curtana, betwene the Earle of Derby with the pointed Sword and the Earle of Pembroke the blunted sword on the left hand.

The Earle of Oxford, the Sword of State in the scabbard.

The Earle of Bedford, the Queenes Scepter with the Doue.

The Earle of Rutland, the Kings Scepter with the Doue.

The Duke of Bolton, with the Queenes Orbe.

The Duke of Grafton, the Kings Orbe.

The Duke of Somerset, the Queenes Crowne, the Cap Purple Velvet.

The Earle of Devonshire, Lord High Steward, the King's Crowne, the Cap purple Velvet.

The Lo<sup>d</sup> Bishop of Rochester, Deane of Westminster, with the Chalice.

The Lord Bishop of St. Asaph, the Patin.

The Lord Bishop of London, the Bible.

At the foote of the staires leading up to the Throne, the Barons of the Cinque Ports attended with the Canopye.

The way from the Throne in Westminster Hall to the Quier in Westminster Abbey was spread with Blue cloth.

p. III.] /The King and Queenes Royall Proceeding  
to their Ma<sup>ties</sup> Coronation from Westminster Hall  
to Westminster Abbey.

These stayd at  
Westminster Hall  
gate.

{ Druñs, 4. a breast.  
The Druñ Maior.  
Trumpets 4. a breast.  
The Sergeant Trumpeter.  
The six Clerkes in Chancery 3. a breast <sup>1</sup>  
Chaplines having dignities in scarlet, 4. a breast.  
Sheriffs, and Aldermen of London, In scarlet 4. a  
breast.  
Masters in Chancery in Gownes.  
The Kings two younger Sergeants, in their Robes.  
The Solicitor and Attorney Generall.  
The Kings two antient Sergeants in their Robes.  
Esquiers of the Body in their usuall habits.  
Gentlemen of the Privy Chamber, 4. a breast, to  
be ranked by the Lo<sup>d</sup> Chamberlains order.  
Knights of the Bath, In this place if any had bene  
made.

These ordered to  
meete in the  
Court of Request  
where they were  
marshalled by the  
Off<sup>rs</sup> of Armes  
& conducted into  
the Hall.

<sup>1</sup> The Proceeding to Westm<sup>r</sup> Abbey: *added in margin in other hand.*

Barons of the Excheq<sup>r</sup> and Justices of both Benches.  
 Lord Cheife Baron and Lo<sup>d</sup> Cheife Justice of the Co<sup>m</sup>on Pleas.  
 Master of the Rolls, and Lo<sup>d</sup> Cheife Justice of the Kings Bench.  
 Sergeant of the Vestry with his Verge, and the Sergeant Porter, In  
 scarlet Gownes.  
 Children of the Chapell In Scarlet Mantles.  
 Chore of Westminster, In surplices.  
 Gent : of the Kings Chapell, In scarlet Mantles.  
 The Subdeane of the Chapell, In a scarlet Gowne turned up with  
 black velvet.  
 Prebends of Westminster, In Copes.  
 The Deane of Westminster, In a rich cope, In an other place.  
 The Master of the Jewell House, In a scarlet Robe.  
 Privy Councillors, not Peers, If any.

Two Pursuivants of Armes.

Baronesses 4. a breast, In their Robes of Crimson Velvet, the Capes  
 powdered with two rowes of Ermyne, their Coronets in their hands.

[The Peeresses met in the Painted Chamber. *in m.*]

Barons in their Robes in like manner.

[The Peers in the Lords House. *in m.*]

Bishops.

Two Pursuivants of Armes.

Viscountesses 4. a breast, In their Robes, the Capes powdered with  
 two rowes and an half of Ermyne, their Coronets in their hands.

Viscounts in their Robes in like manner.

[No Traynes borne but the King and Queenes. *in m.*]

Two Heralds, wearing their Collars of SS. of silver.

Countesses 4 a breast, In their Robes, the Capes powdered with  
 3. rowes of Ermyne, their Coronets in their hands.

Earles in their Robes in like manner.

[The Kn<sup>ts</sup> of the Garter did weare their great collars & Georges.  
*in m.*]

Two Heralds of Armes as before.

A Marchioness, in her Robes, the Cape powdered with 3. rowes and  
 an halfe of Ermine, her Coronet in her hand.

p. 112.] /Two Heralds as before.

Duchesses, 4. a breast, In their Robes, the Capes powdered with 4.  
 rowes of Ermyne, their Coronets in their hands.

	Dukes in like manner, except employed to carry the Regalia.	
	Clarenceux King of Armes, wearing a silver collar of SS. g[old.]	
	Lo <sup>d</sup> Privy Seale the Marq: of Hallifax, and the Lo <sup>d</sup> President the Earle of Danby, In their Robes carrying their Coronets in their hands.	
	The Lo <sup>d</sup> Archbishop of Yorke <sup>1</sup>	
	His Royall Highness Prince George of Denmarke, Duke of Cumberland, In his Robes powdered with six rowes of Ermyne, his Coronet in his hand, and his Trayne borne according to the order before mentioned.	
	Two Persons in Robes of State, representing the Dukes of Aquitaine and Normandy, Viz <sup>t</sup> S <sup>r</sup> Edward Sutton kn <sup>t</sup> and S <sup>r</sup> Purbeck Temple Baronet.	
	St. Edwards Staffe.	The Spurs.
	The Queenes Scepter w <sup>th</sup> the Crosse.	The Kings Scepter with the Crosse.
	The Pointless sword.	Curtana. The Pointed sword.
	Lo <sup>d</sup> Maior of London bearing the City Mace.	Garter Principall King of Armes in his Collar and Jewell his Coronet in his hand.
		The Gentleman Usher with his Black Rod.
	The Lord Great Chamberlain, in his Robes, his Coronet in one hand, his white staffe in the other.	
Sergeants at Armes,	The Earle Marshall in his Robes, his Coronet in one hand, In the other the Earle Marsh <sup>l</sup> s staffe. Duke of Norfolk	The Sword of State, Earle of Oxford. The High Constable in his robes in one [hand] his Coronet, In the other the Constables staffe. Duke of Ormond.
		Sergeants at Armes.
	The Queenes scepter with a Doue by Earle of Bedford.	The Kings scepter with a Doue Earle of Rutland.
	The Queenes Orbe by Du. of Bolton.	The Kings Orbe by the Du. of Grafton.
Gentlemen,	The Queenes Crowne by the Du. of Somerset.	The Kings Crowne by the Lo <sup>d</sup> High Steward the Earle of Devonshire.
	The Patin by the Lord Bishop of St. Asaph.	The Bible by the Lord Bishop of London. The Chalice by the Lord Bishop of Rochester.
		Pentioners,

<sup>1</sup> A Q has been added in margin before the Archbishop of York, probably standing for Query.



The Canopy borne by 16. of the Barons of the Cinque Ports.					
Pentioners.	Lo <sup>d</sup> Bp. of Bristol.	The Queene.	The King.	Lo <sup>d</sup> Bp. of Winchester.	Gentlemen.
	On her head a	Circler of gold her		On his head a	Crimson Velvet Cap
	Ma <sup>ts</sup> Trayne borne by the Duchess of Somerset, Lady Elizabeth Pawlet, Lady Diana Vere, Lady Elizabeth Cavendish, Lady Henrietta Hyde.			his great Collar of the Order & George, his Ma <sup>ts</sup> Traine borne by the Lo <sup>d</sup> Eland, L <sup>d</sup> Willough- by, Lord Lansdoun, Lo <sup>d</sup> Dun- blaine, and the Master of the Robes.	
	The Countess of Derby, Grome of the Stole.			The Earl of Monmouth, Gent: of the Bedchamber.	
	2. of her Ma <sup>ts</sup> women.			2. Groomes of the Bedchamber.	
	The Capt. of the Yeomen of the Guard.		The Capt. of the Horse Guard in wayting.		The Capt. of the Pentioners.
	Ensigne and Lieutenant of the Yeomen of the Guard. Yeoman of the Guard. 4. a breast.				

p. 113.] /Westminster Abbey, and the Cerimonies  
and transactions therein.

Within Westminster Abbey a large Theatre was erected, which extended to the 4. Pillars betwene the Quier and the Altar, the ascent to the said Theatre was by severall steps, and the descent from thence to the Altar two steps.

In the middle of the said Theatre was erected a Throne raysed upon 5 degrees, or steps, where was placed two Chaires of State of Cloth of gold with footstools and Cushions respecting the Altar.

The Theatre was floored with red say, and the Throne, and the steps going up to it was covered with cloth of Gold.

The Area or Sacrarium betwene the Altar and the Theatre was covered with red Say.

At the Foot of the Throne upon the Theatre facing the Altar, two rich Chaires were placed with a Faldstoole and cushions before them, for the King and Queene.

Upon the South syde of the said Area betwene the Theatre and the Altar was a Traverse of Crimson Taffeta and two Chaires with Footstooles and Cushions and Faldstooles before the Chayres.

Opposite thereunto on the North syde was a Chayre of Purple Velvet for the Lord Bishop of London, who at this Solemnity officiated instead of the Archbishop of Canterbury.

About the middle of the Area, some what neerer the Theatre then the Altar was placed St. Edwards Chayre, and another by it for the Queene.

Belowe the Traverse were placed Formes for the Great Officers.

Formes were also provided for the Bishops behind the Archbishops Chayre.

The first that did ascend the Theatre were the Prebends who had a place appointed for them on the South syde of the Altar beyond their Ma<sup>ts</sup>. traverse.

The Sergeant Porter and the Sergeant of the Vestry repaired to their Station towards the North syde of the Altar.

The Children of the Chapell, the Chore of Westminster, and the Gentlemen of their Ma<sup>ts</sup> Chapell did not enter the Quire, but repaired to the Galleryes aboue on the North syde of the Altar.

The Drumms and Trumpets did goe to their station over the dore of the entrance into the Quire.

The six Clerks of the Chancery &c., did passe to their places in the Galleryes on both sydes of the Quere leading to the Theatre.

The Baronesses conducted by an officer of Armes did ascend the Theatre and goe to the outermost seates prepared for them on the North syde of the Throne.

The Barons did in like manner repaire to the outermost seates on the South syde of the Throne.

The Bishops did pass to their seates on the North syde of the Area leading to the Altar.

The Viscountesses were conducted to their seates immediately before the Baronesses by an officer of Armes.

The Viscounts in like manner to their seats before the Barons.

The Countesses, Earles, Marchionesses, Marquis, Duchesses, Dukes did after the same manner repaire to their seates, placed in order before each other.

The Chore and Prebends of Westminster, when they came within the Abbey dore did fall off and stayde on both sydes the middle Isle of the Church, till their Ma<sup>ts</sup> coming thither, and then they did goe before them singing an Anthem, Psal. 122. I was glad, &c.

When their Ma<sup>ts</sup> were arrived at the Quire dore, the Canopye borne by the Barons of the Cinque Ports stayde there with it.

The King and Queene having ascended the Theatre repaired to their Chaires placed at the foote of the Throne, there the King and Queene kneeled downe, and after a little tyme arose and seated themselves in their Chaires, those Noblemen who carryed the Regalia, and the swords stood in order on the one syde of their Ma<sup>ts</sup>, the Great Officers, and the Lord Great Chamberlaine on the other syde, The two Bishops who supported the King and Queene stood on the right hand and left hand of their Ma<sup>ts</sup>.

The Officers of Armes did goe to their Stations at the 4 Corners of the Theatre.

The members of the House [of] Commons and their Speaker did sit on the North syde the Theatre behind the Peeresses.

p. 114.] /Then the Lo<sup>d</sup> Bishop of London (instead of the Archbishop of Canterbury) with the Lo<sup>d</sup> Great Chamberlaine, the Lord High Constable, and the Earle Marshall repaired to the King and Queene,

and from their Ma<sup>ts</sup> passed to the South syde of the Altar, Garter King of Armes going before them, there the Lord Bishop of London with a loude voyce said as followeth, the King and Queene standing up.

[Their Ma<sup>ts</sup> presented to the Lo<sup>ds</sup> & Co<sup>m</sup>ons : *in m.*]

S<sup>rs</sup> I here present unto you King William and Queene Mary, undoubted King and Queene of this Realme, wherefore all yee, that are come this day to doe your Homage, service, and bounden duty, be yee willing to doe the same.

From thence the said Bishop of London, accompanied as before, passed to the West syde of the said Theatre, and repeated the same words, and after that did the like on the North syde, their Ma<sup>ts</sup> turning themselves where the said words were pronounced, at every of which sydes was testified their Joy and consents by their loude acclamations of God preserve King William and Queene Mary.

The Drums also beate and the Trumpets sounded.

Their Ma<sup>ts</sup> then repaired to their chayres on the Area nere the Altar.

The acclamations ceasing an Anthem was sung, and at the beginning thereof the Bishop of London repaired to the Altar, where he was vested in a rich Cope, and stood at the North end of the Altar.

The<sup>1</sup> other Bishops who did beare any parte in the service, and the Deane of Westminster vested themselves also.

At the same tyme the Officers of the Wardrobe spread a large carpet before the Altar, and the Gentleman Usher of the Black Rod, assisted by some of the Wardrobe, layd over it another rich Carpet, & Cushions.

The Anthem ended, The King and Queene did rise from their Chaires, and being supported by the two Bishops, and attended by the Deane of Westminster, the Great Officers, the 4 Swords, and the Regalia going before them, they repaired to the Altar, and there kneeled downe.

[The First offering : *in m.*]

There the Master of the Great Wardrobe, delivered to the Lord Great Chamberlain a Pall of cloth of gold, or Altar cloth, who upon his knee presented it to their Ma<sup>ts</sup> who offered it, and the Lo<sup>d</sup> Bishop of London having received it layde it upon the Altar, assisted by the Deane of Westminster.

After the same manner the Queenes Pall was offered.

Then the Treasurer of the Household delivered to the Lo<sup>d</sup> Great Chamberlaine two Ingots or wedges of gold each of them almost a pound weight, w<sup>ch</sup> he on his knee presented to their Ma<sup>ts</sup> who having offered them they were in like manner layde upon the Altar.

After this a Prayer having bene read by the Lo<sup>d</sup> Bishop of London, the King and Queene rose up, made their reverences, and returned to their chayres, attended by the Lords with the 4. swords.

<sup>1</sup> A small q has been here added in margin, for query.

Then the Lords who carryed the Regalia (the swords excepted) presented them to the Bishop of London severally, who as he received them delivered them to the Deane of Westminster by whom they were layde upon the Altar.

First the Bible.

The Patin, & Chalice.

The Kings Crowne and the Queenes.

The 2. Orbes.

The 2. Scepters with the Doue.

The 2. Scepters with the Crosse.

The Spurrs.

St. Edwards staffe.

These being offered, the Noblemen who carryed them repaired to their seates amongst the other Peers.

Then Prayers were begun by the Bishop of London, and two of the Bishops<sup>1</sup> kneeling read the Litany, after which some other collects were read, and the sermon began by the Bishop of Salisbury.

During sermon the Bishops who supported the King and Queene stood on each syde of them, and the Noblemen that carryed the swords did beare them erected on their Ma<sup>ts</sup> right hand.

The Lord Great Chamberlain did stand on their Ma<sup>ts</sup> left hand. After Sermon their Ma<sup>ts</sup> tooke the new oath established by Act of Parliament which was as followeth.

p. 115.]<sup>2</sup>                    \*                    \*                    \*  
                                  \*                    \*                    \*                    \*  
                                  \*                    \*                    \*                    \*

p. 116.] /The King and Queene having taken the aforesaid Oath, they did goe to a Faldstoole (where cushions were layde for their Ma<sup>ts</sup>) which was a little distant from the Altar, and there they kneeled while the Quier sung the Anthem *Veni Creator &c.*

After which the Bishop of London read a Collect &c., which being done, the Quier sang *Zadoc the Priest and Nathan the Prophet &c.*

[The King & Queene disrobed. *in m.*]

The King and Queene then rose up, and did goe to the Altar supported by the two Bishops and attended by the Lord Great Chamberlain and the Countess of Derby, where his Ma<sup>ty</sup> was disrobed of his Mantle and Surcoate by the Lord Great Chamberlain, and the Queene by the Countess of Derby, which Robes were immediately carried away, and layde in the Traverse in King Edwards Chapell.

[Ampull. *in m.*]

From thence they were conducted to St. Edwards Chaire and the other Chaire placed by it, where their Ma<sup>ts</sup> sate downe, and the Bishop

<sup>1</sup> St. Asaph & Bangor, *in margin.*

<sup>2</sup> p. 115 and the first seven lines of p. 116, containing only the Act of Parliament regulating the Coronation oath, have not been printed here. (See above, p. 19, and appendix iv. p. 75 and *Statutes of the Realm*, 1819, vol. vi. p. 56.)

of London opened his Ma<sup>ts</sup> Clothes, and the Countess of Derby the Queens, the Deane of Westminster having in the meane tyme brought the Ampull with the Oyle and spoone, poured out some of it into the spoone, and deliverd it to the Lord Bishop of London, to anoynt their Ma<sup>ts</sup> which was done as followeth.

[The Anointing. *in m.*]

First in the Palms of his Ma<sup>ts</sup> hands, and next in the Queens, sayng Be these hands anointed, &c.

In like manner the said Bish of London anoynted their Ma<sup>ts</sup> Breasts sayng, Be these Breasts anointed &c.

The said Bishop did also anoynt their Ma<sup>ts</sup> shoulders, saying be these shoulders anointed &c.

And on the bowing of the Armes sayng be these.

Lastly on the Crownes of their Ma<sup>ts</sup> Heads sayng Be these.

During the tyme of their Ma<sup>ts</sup> anoynting 4 Knights of the Garter supported a rich Pall of cloth of gold over their Ma<sup>ts</sup>.

The King and Queene being thus anointed, the Bishop of London read a Collect, and the Deane of Westminster having dried all the places anointed (except their Ma<sup>ts</sup> heads and hands) closes the places of his Ma<sup>ts</sup> garments that were opened for the anoynting w<sup>th</sup> fine linnen cloth provided by the Lo<sup>d</sup> Great Chamb and the Countess of Derby did the like to the Queens.

[Coyfe. *in m.*]

Then a shallowe coyfe of lawne was delivered to the Bishop of London by the Lord Great Chamberlain, which the said Bishop put upon the Kings head.

The said Bishop having also received an other for the Queene, he gave it to the Countess of Derby, who put it upon the Queenes head.

[Lynnen Gloues. *in m.*]

In like manner 2. payre of linnen gloues were put upon their Ma<sup>ts</sup> hands, whilst these things were doing an Anthem was sung.

[Colobium Sindonis. *in m.*]

After this the Deane of Westminster (the King standing up) put on his Ma<sup>ty</sup> the Colobium Sindonis, The like was put upon the Queene, the Bishop of London reading a prayer.

[Supertunica. *in m.*]

The Supertunica was next, or close Pall of cloth of Tyssue was put upon the King with a gyrdle of the same, by the Deane of Westminster, who also put the like upon the Queene.

[Buskins and Sandalls. *in m.*]

Then the King sitting downe, the deane put on the Tyssue hose or Buskins and sandalls of cloth of gold upon the King, he delivered also the like to the Countess of Derby, who put them on the Queene.

[Spurs. *in m.*]

The last was the Spurs which the Deane brought from the Altar, and delivered to the Lo<sup>d</sup> Great Chamberlain, who kneeling downe put them gently on the Kings heeles, and immediately tooke them off and returned them to the said Deane of Westminster, who also presented to the Queene the Spurs, which she againe returned to him, and he carried them back to the Altar.

[While an Anthem was singing the King and Queene arose [p. 117. from their seates and did goe to the Altar, and there being a little sword carried in the scabbard, the sword of State being borne before their Maiesties, there the said little sword was offered, and the Bishop of London having received it, layde it upon the Altar, and then read a Prayer, which being ended the said Bishop of London takes up the sword, and being followed by the other Bishops goes to the King and Queene (being returned to their former chayres) and presented the said sword to them sayng, Receive this Kingly sword delivered unto you by the hands of the Bishops &c.

The King and Queene having received it delivered it to the Lord Great Chamberlaine, and his Ma<sup>ty</sup> standing up, the said Lord Great Chamberlain girt it about him.

The King sitting doune againe the Bishop of London sayd, Remember of whom the Psalmist sayth, Gyrde thee with thy sword &c.

[Armill: *in m.*]

Then the King rising from his seate, the Armill was put about his neck by the Deane of Westminster, and tyed to the bowings of his Armes aboue and belowe the Elbowes, the Bishop of London sayng, Receive this Armill &c.

[Tyssue Mantle or Pall. *in m.*]

The Mantle or Pall of Cloth of Tyssue lyned with red Taffeta was next put upon the King by the Deane of Westminster, who also put an other upon the Queen.

[Orbes. *in m.*]

The Orbe with the Crosse was also put into the Kings hand by the said Deane, and an other into the Queens, the Bishop of London sayng, Receive the Imperialls Palls and Orbes &c.

[Coronation. *in m.*]

Then the Lord Bishop of London standing before the Altar tooke up S<sup>t</sup> Edwards Crowne and layng it before him upon the Altar sayd this Prayer O God the Crowne of the faythfull &c, which being done he tooke the Crowne up againe and carried it betwene his hands (being assisted by some of the Bishops and the Deane of Westminster) and with great reverence put it upon the Kings head as he was sitting in S<sup>t</sup> Edwards Chaire. He then returned to the Altar, and in like manner

brought the Queens Crowne, and having also put it upon her head sayd God Crowne yee &c. where upon the Drums did beate, the Trumpets sounded, and the people with great acclamations cryed God saue the King and Queene, and a signall being made from the top of Westminster Abbey the great Ordinance at the Tower were discharged.

The King and Queene being Crowned, the Peers and Peeresses put on their Coronets.

The 2. persons representing the Dukes of Normandy and Aquitaine put on their Caps.

The Kings of Armes also put on their Coronets.

An Anthem was then sung, at which tyme the King and Queene delivered their Orbes to the Dean of Westminster, who layde them upon the Altar.

The Anthem ended the King and Queene rose from their Chairs and passed to the Altar where the Kings sword was ungrite by the Lord Great Chamberlaine, and being deliverd to his Ma<sup>ty</sup> he offered it, but it was immediatly redeemed by the Nobleman who carried it, for 100 shillings, he then drew it out of the scabbard and did beare it in that manner before their Maiestyes during the solemnity that day.

[It was redeemed by the Earle of Portland, to which the Earle of Oxford excepted. *in m.*]

The King and Queene then returned to S<sup>t</sup> Edwards Chayre, and the other set by it, where their Maiestyes reposed themselues.

The Master of the Jewell House there presented to the Lo<sup>d</sup> Bishop of London two Rings<sup>1</sup> each set with a ruby, w<sup>ch</sup> the said Bishop put upon the fourth fingers of the King & Queens right hand, the linnen gloues being first drawne off, sayng Receive these Rings of Royall dignity &c.

There<sup>2</sup> was also 2. right hand gloues presented to their Ma<sup>ty</sup> embroidered with the Armes of Verdon upon the account of the claime for the Mannor of Wirksop, which their Maiestyes were to put upon their right hands.

/[The 2. Scepters. *in m.*]

[p. 118.

The King and Queen remaining in their Chaires the Lord Bishop of London put into their Ma<sup>ty</sup> right hands the Scepters with the Crosse sayng Receive these Scepters. He also put the Scepters with the Doue into their Ma<sup>ty</sup> left hands sayng, Receive the Rods of Equity and Mercy &c.

The King and Queen being thus crowned repaired to the Altar, where they delivered the scepters to such persons as were thereunto appointed.

There the Treasurer of the Household delivered to the Lo<sup>d</sup> Great Chamberlain the second<sup>3</sup> offering (being each a marke in gold) who upon

<sup>1</sup> Q. this paragraph and all others where a Q. is put: *in m.* The Q has been noticed in all cases where it has been seen.

<sup>2</sup> Q. *in m.*

<sup>3</sup> 2<sup>m</sup> hirds of a pound weight. *in m.*

his knee presented them to their Maiestyes, who offered them the Lo<sup>d</sup> Bishop of London holding the Basin.

Their Ma<sup>ty</sup>s still kneeling tooke the Scepters againe into their hands, and the Bishop of London blessed them sayng The Lord blesse &c.

Then the King and Queene rose up, and repaired to S<sup>t</sup> Edwards Chayre and the other chayre that was placed by it, the Swords being borne before them, attended by the Bishops, and reposing in their Chaires, the King vouchsafed to kisse the Bishops, which being done, the Chore sung Te Deum laudamus.

At the beginning thereof their Maiestyes attended by the Bishops, the Great Officers, and the 4. swords borne before them repaired to their chayres at the foot of the Theatre where they sate doune till Te Deum was ended.

Then their Maiestyes ascended the Throne, the Bishops, Great Officers, and swords being borne before them standing on both sydes upon the steps from the Foote of the Throne to the upper most parte of it.

[Their Ma<sup>ty</sup>s in the Throne. *in m.*]

Their Maiestyes being seated on the Throne, the Lord Bishop of London came before their Ma<sup>ty</sup>s and sayd, Stand firme and hold fast &c.

The said exhortation ended,<sup>1</sup> the Lord Bishop of London kneeled doune before their Maiestyes, the other Bishops 2. and 2. kneeling doune behind him upon the steps of the Throne, and sayd,

[Homage of the Bishops. *in m.*]

I [Henry] Bishop of London wilbe faythfull and true, and fayth and truth will beare unto you our Sovereigne Lord and Lady and your heires, Kings or Queens of England, and I will do, and truly acknowledge the service of the lands which I claime to hold of you as in right of the Church. So helpe me God.

This being pronounced in Paragraphs, the rest of the Bishops repeated them after him.

Then they stood up and kissed his Ma<sup>ty</sup>s left cheeke, after that the Queens, the other Bishops did the like made their obeissances and retyred.

Whilst the Homage was performing, the Scepters were held by such of the Great Officers as stood nere their Maiestyes.

[Homage of the Peers. *in m.*]

After them Prince George of Denmark, Duke of Cumberland did goe to the Foote of Throne, and being followed by the rest of the Dukes according to their Creations, tooke off their Coronets and ascended the Throne in like manner, where they kneeled doune while the said Prince George said as followeth, I George Duke of Cumberland doe become your Leigeman of life and limbe, and of earthly worship, and fayth and truth I will beare unto you to live and dye against all manner of folks, So helpe me God.

<sup>1</sup> Q. The Bible at this marke. *in m.*



The rest of the Dukes repeated these words in their owne names in the manner aforesaid then put on their Coronets and descended. After them the first of the severall degrees of the Nobility according to their precedencies did their Homage in like manner, and descended.

Then the Duke of Cumberland followed by the rest of the Dukes tooke off their Coronets and ascended the Throne againe, where they severally touched their Ma<sup>ty</sup>. Crownes, then kneeled and kissed their Ma<sup>ty</sup> Cheeke, put on their Coronets, and descended to their respective seates.

The rest of the Nobility did in like manner, and returned to their seates.

During the solemnity of the Homage, the Treasurer of the Household passed first to the South, from thence to the West and North sydes of the Throne where he threw the Coronation medalls inscribed on the one syde *Ne totus absumatur*. On the other *Gulielmus et Maria Rex et Regina*.

At<sup>1</sup> what tyme the Sacrament of the Lords supper was administered.

/An Anthem being then sung, their Ma<sup>ty</sup> came from the Throne [p. 119. attended by the great Officers and the 4. swords, and kneeled at their Faldstoole at the foote of the Throne, and the Lord Bishop of London having read some collects concluded with the peace of God etc.

[The going to S<sup>t</sup>. Edwards Chapel. *in m.*]

The Blessing being given their Ma<sup>ty</sup>. did rise from their Faldstoole, having their Scepters in their hands, and the Noblemen who carried the Regalia before in the Proceeding having them againe delivered unto them, repaired to S<sup>t</sup>. Edwards Chapell in the following Order.

First the Great Officers.

The 3. swords.

The Lord Maior of London, Garter, the Black Rod.

The Lord Great Chamberlain.

The Earle Marshall, The Sword of State, The Lo<sup>d</sup> High Constable

The Scepters with the Doue.

The King & Queene, the Scepters with the Crosse in their hands.

They passed out at the South end of the Altar, into St. Edwards Chapell, and repaired to the Altar at the head of St. Edwards Shrine, there their Ma<sup>ty</sup>. delivered their scepters to the Lo<sup>d</sup> Bishop of London, who layde them on the Altar. After that the said Bishop tooke off their Crownes, and layde them also on the Altar.

The King and Queene then retired to their Traverses, where his Ma<sup>ty</sup> was disrobed by the Lo<sup>d</sup>. Great Chamberlain of S<sup>t</sup> Edwards Robes, which were delivered to the Deane of Westminster, who layde them on the Altar; The Queene being also disrobed they were in like manner layde upon the Altar.

The King and Queene being reinvested in Royall Robes of purple velvet furred w<sup>th</sup> Ermine by the Lo<sup>d</sup> Great Chamberlain, and the

<sup>1</sup> A Q is set in the margin to this paragraph.

Countess of Derby, repaired to S<sup>t</sup> Edwards Altar, where the Lord Bishop of London put their Imperial Crownes upon their heads, and delivered into their hands the Scepters of the Crosse.

[The returne to Westminster Hall. *in m.*]

While the King and Queene were in S<sup>t</sup> Edwards Chapell, the Officers of Armes put the Proceeding in order to returne to Westminster Hall, which was in the same manner as they came, except that the Prebends and Chores remained at the Abbey, and the Noblemen who were discharged of any of the Regalia they carried to the Abbey, returned according to their places amongst the other Peers.

[Lo<sup>d</sup> High Stewards place in the returne. *in m.*]

The Lord High Steward also did in the returne goe alone next after the two persons who represented the Dukes of Normandy and Aquitaine.

[The Returne from the Abbey  
to Westminster Hall.

[p. 120.

Westminster Hall was furnished in all respects as at the Coronation of King James, except as to the States, for whereas there was then a large State for the King, and a lesser for the Queen, there was but one large state for their Maiestyes.

The Proceeding.

They did returne in the same Order as they did goe to the Abbey (excepting as before).

First the Drumis and Fife did fall off on both sydes without Westminster Hall dore.

The Trumpets did goe into the Hall, and did repaire to their Gallery at the lower end of the Hall over the dore.

Those who followed passed to the upper end of the Hall betwene the Cupboards and Tables allmost to the lower end of them, where they repaired to their respective Tables appointed for them on the left syde of the Hall as followeth.

[Thus ordered. *in m.*]

On the outsyde of the Tables (except that which was for the Officers of Armes which was the lowest) sate at the lower end the 12. Citizens, about them the Sheriffs of London, the Aldermen of London, the Lord Maior, the Barons of the Cinque ports uppermost.

[Many of these absent. *in m.*]

At the inside of the Table, allmost at the lower end sate the six Clerks of the Chancery, the Masters in Chancery, the Kings younger Sergeants, the Solicitor and Atturney Generall, the Kings two Antient Sergeants,<sup>1</sup> the Barons of the Exchecq<sup>r</sup> and Justices of both Benches, The Lo<sup>d</sup> Cheif Baron, Cheife Justice of the Co<sup>m</sup>on Pleas, Master of the Rolls, Cheife Justice of the Kings Bench, the Privy Councillors not Peers, The Bishops and the Arch-Bishops.

[Many of these absent. *in m.*]

On the other syde of the Hall, the Baronesses passed to the upper end of the Tables, then returned betwene the Cupboards and the Tables to the lower Tables, where they repaired to their Seates, and over against them were the Barons.

The Viscountesses and Viscounts in like manner placed themselves about the Barons and Baronesses.

The Countesses and Earles did the like.

The Marchionesses and Marquisses did the same.

So did the Dukes and Duchesses.

[Here the Off<sup>rs</sup> of Armes repaire to theyr Gallerye. *in m.*]

The Great Officers, and the two persons representing the Dukes of Normandy, and Aquitaine, stood on each syde towards the Throne till their Ma<sup>ts</sup>. were passed by.

At the foot of the steps going up to the Throne, their Ma<sup>ts</sup> ascending the steps, the Barons of the Cinque Ports carryed away the Canopye.

Their Ma<sup>ts</sup> having ascended the Throne retyred till their Table was served, and then returned, where the Lord Great Chamberlain preceded by the cheife Gentleman Usher and followed by the Cupbearer, the Earle of Bridgewater, and his assistants, the Viscount Weymouth and the Lord La Ware goe to the Cupboard and from thence the Lord Great Chamberlain brought the Basin and Ewer to their Maiestyes, the Earle of Bridgewater poured out the water while their Maiestyes washed their hands, and his two assistants held the Towell, instead of Mr. Soames, whose claime was allowed to performe that office upon the account of his Mannor of Heyden in the County of Essex.

The Earle of Bristoll was Cupbearer to the Queene, his Assistants the Viscount Hatton and Lord Berkley.

The Earles of Sussex and Radnor, Sewers.

The Earle of Stamford, the Earl of Kingston, Carvers.

Their Maiestyes Sewers did goe to the Kitchen, and the Hot meate was carryed to their Ma<sup>ts</sup> Table by the Gentlemen Pentioners, as followeth.

/The 2 Clerks Comptrollers.

[p. 121.]

The 2 Clerks of the Greencloth.

<sup>1</sup> These should have sate in this manner, but did not placing themselves on both sydes of the Table, at the upper end. *in m.*

The Master of the Household, and Cofferer.  
The Earle Marshall, Lo<sup>d</sup> High Steward, Lo<sup>d</sup> High Constable, all on Horseback.

Sergeants at Armes.

The 2. Earles Sewers.

The Meate carryed by the Gent. Pentioners.

The first and second Clerks of the Kitchen.

<sup>1</sup>A Messe of Gruell was then presented to their Ma<sup>ty</sup> by Le† for which his claime was allowed.

The first Cup of drinke was presented to his Ma<sup>ty</sup> on the behalfe of the Lo<sup>d</sup> Allington in minority in a silver Cup guilt, for the Mannor of Wymondley, his claime being allowed, and the cup was his Fee.

[The Champion. *in m.*]

Towards the later end of the first course the Champion repaired to the Hall.

First the Knight Marshall cleared the way to the steps going up to the Throne.

Then entred The Trumpets.

The Sergeant Trumpeter with his Mace.

Two Pages, the one carrying a Target of the Champions Armes, the other a lance upright.

A Herald in his Coat of Armes.

The Champion mounted on a goodly Horse in complete Armor being come within Westminster Hall dore was there received by the Earle Marshall and the Lord High Constable on Horseback in their Robes, their Coronets on, the first on the left the other on his right hand.

The Trumpets sounded thrice, and the Herald having called silence, sayd.

If any person of what degree soever, high or low, shall denye or gaine say Our Sovereigne Lord and Lady William the third and Mary, King and Queene of England, France, and Ireland, Defenders of the Fayth to be rightfull and undoubted King and Queen of the Imperiall Crowne of this Realme of England, or that they ought not to enjoy the Imperiall Crowne of the same. Here is their Champion who sayth, That he lyeth and is a false Traytor, being ready in person to combate with him, and in this Quarrell will adventure his life against him on what day soever he shalbe appointed.

Then the Champion threw down his Gantlet, which having layne a little while the said Herald tooke it up, and delivered it to him againe.

From thence they advanced into the middle of the Hall, where the same Challenge was againe made in like manner.

Lastly they repaired to the bottom of the steps leading to the Throne, where the Herald did ascend the steps, and stayde about the middle of them, where he pronounced the Challenge in like manner, and the

<sup>1</sup> Their Ma<sup>ty</sup> being set to dinner the Kings scepters and the Queenes were delivered to some Noblemen, who did beare them on their right and left hands.

The Swords were also borne on their Ma<sup>ty</sup> right hand towards the end of the Table. *Added in margin and written vertically. In other margin a q for query.*

Champion having received his Gantlet as before, made a low obeissance to their Maiestyes, and a silver Cup guilt being filled with wyne was brought by the Cupbearer to their Maiestyes, they drinke to the Champion, and the same Cup and wyne being delivered to the Champion, he there drinks the wyne makes a low obeissance to their Ma<sup>ts</sup> and returnes, in the same manner as he came into the Hall dore, carrying the Cup in his hand as his Fee.

[Largesse. *in m.*]

The Hall was then cleered againe as before, and Garter Principall King of Armes followed by the other Kings, Herald, and Pursuivants, with his Coronet on his head repaired to the lower end of the Hall, where they made their obeissances to their Maiestyes, from thence they advanced to the middle of the Hall, where they did the like, then proceeded to the foote of the steps, where they againe did the same, then they ascended the said steps leading to the Throne where Garter repairing to the middle of the Table (the other officers of Armes being behind him, made their reverences to their Ma<sup>ts</sup> and there Garter having thrice cryed Largesse, proclaimed their Ma<sup>ts</sup> style in the [p. 122. words following.

Serenissimorum, Potentissimorum, et Excellentissimorum Monarcharum Gulielmi tertij, et Mariae, Dei gratia, Regis et Reginae, Angliae, Franciae, et Hiberniae, Fidei Defensorum.

Du Treshaut, Trespuissant, et Tres Excellent Monarques Guiliaume tierce et Marie, par la grace de Dieu, Roy et Reine D'Angleterre, France, et Irelande Defenseurs de la Foy.

Of the most High, most Mighty, and most Excellent Monarques William the third, and Mary, by the grace of God, King and Queene of England, France, and Ireland, Defenders of the Fayth.

Then the other Officers cryed Largesse thrice made their obeissances to their Ma<sup>ts</sup> retyred going backwards, their faces towards the Throne.

From thence they retired in the same posture to the middle of the Hall where Garter proclaimed againe their Ma<sup>ts</sup> style, and Largesse was also cryed as before.

Lastly they did in like manner at the lower end of the Hall, and repaired to their Table provided for them.

This being done the second course was carryed up to their Ma<sup>ts</sup> Table, and same solemnity should have bene observed as was at the first, but was omitted for want of tyme, it growing late.

Then William Rider Esq<sup>r</sup> in pursuance of his claime allowed for the Mannor of Bilsington presented their Maiestys with three Maple Cups.

Lastly the Lord Maior of London attended by the Aldermen, Sheriffs, and the twelve Citizens in pursuance of their claime allowed to be assistant to the Duke of Norfolk Cheife Butler of England presented to their Ma<sup>ts</sup> a Cup and Cover of gold and wyne in it, who having dranke a little thereof, gaue the said Cup and Cover to the Lord Maior, who carried it away as his Fee.

Their Ma<sup>ts</sup> having dined, the Basin and Ewer with water was brought to their Maiestyes by the Lord Great Chamberlain, who having

washed as before dinner, they received their scepters, and the Regalia and swords being carried before them they retired into the Court of Wards, where parte of the Regalia are delivered to the Deane of Westminster to be preserved in that Cathedrall, and the rest were committed to the custody of the Master of the Jewell House, and from thence their Ma<sup>ty</sup> departed privatly to Whitehall.

If there be any thing in the aforesaid Ceremoniall omitted, or not performed according to former Presedents, the Officers of Armes are not to be blamed, since the Lords of the Comittee for the Coronation conferred with Mr. Negus Secretary to his Grace the Duke of Norfolk Earle Marshall of England, and very little with them, the said Mr. Negus pretending they were to receive their Orders from the Earle Marshall, whereas at other Coronations, they constantly attended the Lo<sup>ds</sup> of the Comittee till all matters relating to the Coronation were settled and approved before the day of the solemnity; and at the Coronation of King James the second there was an Order made by the King in Councill the 18<sup>th</sup> day of March 1685, a skeme being then presented to his Ma<sup>ty</sup>. for the Proceeding to the Coronation, to the effect following, viz<sup>t</sup>.

Whereas there was a skeme for the proceeding to the Coronation presented to the King by the Officers of Armes, but the Prayers used at the Coronation of King Charles the /second in Westminster [p. 123. Abbey being not at large expressed, his Ma<sup>ty</sup>. ordered the Officers of Armes to attend his Grace the Archbishop of Canterbury thereupon, and to haue them all set doune at large, that in all particulars the Ceremoniall of the ArchBishop and that of the Officers of Armes, as to the service and Ceremony to be performed in the Abbey might agree; which being done, and presented by the Archbishop to the King, it was approved: but nothing of this nature was done at this Coronation, which gave the Officers of Armes very much trouble.<sup>1</sup>

<sup>1</sup> This statement may explain the considerable variation that there is between the account of the service in the Abbey church given in this appendix and that given in the text of this volume. The heralds give the number and order of the places anointed just as in James II. The delivery of the regalia also is as in James II., and the second oblation is spoken of as taking place immediately after the delivery of the sceptres (p. 104.), which is a peculiarity of James II.'s order, instead of at the offertory in the communion service, which is its usual place. The delivery of the Bible to the sovereigns, a new ceremony of William and Mary's order, is not properly described. The Bible is spoken of as one of the regalia carried in the procession (p. 95 and 97.) but the delivery is spoken of in dubious fashion after *Sta et retine* (p. 105. note) which is not in accordance with the text (p. 27.) where the Bible was delivered immediately after the sovereigns were crowned. A query is also put against the administration of communion (p. 106.). All these variations would agree with the theory that the heralds did not receive full instructions as to the church ceremonial.

## APPENDIX IX.

### PROCESSION BEFORE THE CORONATION OF KING WILLIAM AND QUEEN MARY.

[Extracts from Additional MS. 34,250 in the British Museum, a collection of heraldic tracts. The pages printed below were written probably soon after the coronation. The leaves are in some confusion, which has most likely existed since the pages were written. They are now printed in their proper order.]

It will be noticed that details are given which are not in Appendix VIII. and that in some cases the details differ from those in that Appendix. This document appears to have been drawn up before it was known that the Archbishop of Canterbury would take no part in the ceremony, but after it had been determined to carry a Bible among the regalia.]

/The bringing of the Regalia from Westm<sup>r</sup>. Abby to Westm<sup>r</sup>. [fo. 75<sup>b</sup> Hall.

Sergeants of the Vestry  
Children of the Chappell Royall  
The Chaire† of Westm̄.  
Gent' of the Kings Chappell  
Pursivants  
Heralds  
Provinciall Kings  
The Dean Carrying St. Edwards Crown  
The Scepter with the Crosse  
The Scepter with the Dove  
The Orbe with the Crosse  
King Edwards Staffe  
The Queens Regalia  
The Crown  
The Scepter with the Crosse  
Ivory Rod with the Dove

Being entred the Hall (after the King and Queen are seated) they make three Reverences one Att the lower/ end 2 : in the Middle [fo. 76 of the Hall the Choires and Officers of Armes fall off on either side making a lane for the Prebends to passe with the Regalia and coming to the stepp Garter going upp before them and approaching near the Table they there make their 3<sup>d</sup> Reverence

Then the Dean presents the Crown, which by the High Constable and great Chamberlain is sett on so is each of the Regalia by the Prebends that brought them and by the said Lords sett on the Table which done they retire to their place in the proceeding

S<sup>r</sup> Gilbert Talbot M<sup>r</sup> of the Jewell house had brought into the Hall before the Prebends came in, The sword of State within a Rich Scabbard and Hangers Curtana and the 2 other swords and presented them to the Lord High Constable who *delivered* them to the Lord great Chamberlain who having drawn the three last laid them on the Table before the King then he presented the Goulden spurrs (as before) who laid them on the Table.

Then the Lord Great Chamberlain presenting y<sup>e</sup> Regalia severally to the King his Ma<sup>tie</sup> disposes them to the Noblemen appointed to carry the same, the proceeding begins.<sup>1</sup>

/The proceeding to the Coronation [fo. 76b

The Deanes Beedle of Westm<sup>r</sup>.

The High Constable of Westm<sup>r</sup> in a scarlett Cloak

A Fife in a Rich Livory of Scarlett Cloth

4 : Drums in Rich Livoreys of Scarlett Cloth

Drum Major in a Fine scarlett Cloth Coat richly laced

8 : Trumpetts in Rich Liveries of Crimson velvett

The Kettle Drum in the like Livory

8 : Trumpetts more in the like Livory

The Sergeant Trumpett with his mace and Collar of SS.

The six Clarkes in Chancery in Gowns of Black flowered sattin with Black silk Loops and Tuffs

14 : Chaplins haveing dignities in their Scarlett habits as Doctors

21 : Aldermen of London in their scarlett gowns (besides the Record<sup>r</sup> who went as one of the Kings Serj<sup>ts</sup>)

10 : Masters of the Chancery in black figur'd silk gowns

5 : The Kings Sergeants att law in their scarlett gowns 5. absent

The Kings Sollicit<sup>r</sup> and Attorney generall in gowns of black Velvett

/ The Kings two Antient Serjeants in Scarlett gowns [fo. 77

Esq<sup>rs</sup> of the Body (here Kn<sup>ts</sup> of the Bath if any)

27 Gent<sup>r</sup> of the Privy Chamber (2 represented the Dukes of Norm : and Aquitaine and 3 absent)

Barons of the Exchequer and Justices of both Benches in their Judges Robes of Scarlett

L : C : Baron L : C : Justice of the Common Pleas in their Judges Robes of Scarlett

M<sup>r</sup> of the Rolls and the Lord Cheif Justice of the Kings Bench in his Scarlett Robes

The Serj<sup>t</sup> of the Vestry and Serjeant Porter in Scarlett Robes 2

The Children of the Choir of Westm<sup>r</sup> in Surplices q<sup>e</sup> 1<sup>2</sup>

<sup>1</sup> This word added in other hand.

<sup>2</sup> Thus it would seem to be suggested that the Sergeant of the Vestry and Sergeant Porter should walk after the children of the choir, as they did in King James II.'s coronation. (See Sandford p. 69.)



The Children of the Chappell in Surplices and Scarlet Cloth Mantles

The Choir of Westm<sup>r</sup> in Surplices

A Serv<sup>t</sup> to the Gent<sup>r</sup> of the Chappell and [*a blank space*<sup>1</sup>] in scarlett Livory Cloath Coat

Groome of the Vestry in a Scarlett Robe Cloth

The 2 yeoman<sup>t</sup> of the vestry in Scarlett Robes of Cloth (but were ordered to attend the Church<sup>2</sup>)

Two Sackbutts and a Double Courtall in Scarlett Cloth Mantles

/Gent<sup>r</sup> of the Chappell Royall in Surplices with Scarlett [fo. 77<sup>b</sup> Cloth Mantles over them

The Confessor and Subdean of the Chappell in Surplices and Scarlett Mantles

12 Prebendaries of Westm<sup>r</sup> in Surplices and Rich Copes

The Dean of Westm<sup>r</sup> in a Surplice and rich Cope

The Master of the Jewellhouse in a Scarlett Robe

Privy Counsellors not Peeres

2 : Pursivants of Armes in their Coats of the Royall Armes

Barronesses in their Robes Estate of Crimson Velvet with their Coronetts in their hands (4 a Brest)

Barons in their Robes Estate of Crimson velvet with their Coronetts in their hands

Bishops in their Rocketts<sup>†</sup>

2 Pursivants of Armes (as before)

Viscountesses (as before)

Viscounts (as before)

2 Heralds of Armes in their Coates and Collars of SS

Countesses (habited as before)

Earles (as before)

2 Heralds of Armes (as before)

/Marchionesses (habited as before)

Marquesses (as before)

[fo. 78

2. Heralds (as before)

Dutchesses (habited as before)

Dukes (as before)

<sup>1</sup> It may be for *Organ blower* as in King James II.'s coronation.

<sup>2</sup> No corresponding round bracket in MS.

Two Provinciall Kings of Armes in their Coats of the Royall Armes with their Coronetts in their hands and wearing their Collars of SS. and Jewells or Badges of their offices.

Lord Privy Seal  
Lord *Treasurer*

Lord President of the  
Councill

Lord ArchBishopp  
of Yorke

Lord Arch Bishopp of  
Canterbury

Two representing the Dukes of [Normandy] and Aquitaine in Robes of Estate of Crimson velvett Faceings of Ermine and Caps of Estate

St Edwards Staff carried by  
the Earle of Manchester  
The Queens Scepter with  
the Crosse by the Earle of  
Clare

The Gould Spurs by y<sup>e</sup> Lord  
Grey of Ruthin  
The Kings Scepter with  
the Crosse by the Earle  
of North[amp]ton

The 3<sup>rd</sup> sword by  
the Earle of Pembroke

Curtana by the Earle  
of Shrewsbury

The pointed sword  
by y<sup>e</sup> Earle of Derby

Lord Mayor of London  
bearing the City Mace  
in A Gown of Crimson  
velvet wearing his  
collar and Jewell

Garter Principall  
King of Armes wearing  
his Collar and Jewell  
his coronet in his  
hand

S<sup>r</sup> Thomas  
Duppa with  
the Black rod  
in his hand

The Lord great Chamberlain in his Robes with his coronet and his white staff

Sergents at Armes

The Earle Marshall  
of England in his  
Robes with his Coronet  
and Earle Marshalls  
staffe Duke of Norfolk

The sword of  
state carried by  
the Earle of  
Oxford

The High Constable  
in his Robes  
with his staffe  
and Coronet  
Duke of Ormond

The Queens Scepter with  
the Dove carried by the Earle  
of Bedford

The Kings Scepter  
with the Dove carried  
by y<sup>e</sup> Earle of Rutland

The Queens orbe by the  
Duke of Belton†

The Kings orbe by the  
Duke of Grafton

The Queens Crowne by the  
Duke of Somersett

The Kings Crowne  
by the Lord High Steward

The Paten by the  
Lord Bishop of  
St Asoph†

The Bible by  
the Bishopp of  
London

The Chalice  
by the Lord  
Bishop of Rochester

The Canopy born by 16 Barons of the Cinque Ports over the  
King and Queen

Gentlemen	Supporter to the Queen the Lord Bishopp of Bristol	The Queene in crimson velvet Robes on her head a circlet of Gold her Ma <sup>ties</sup> Train born by <sup>1</sup>	The King in Crimson velvet Robes a Capp on his head of the same both fir'd and powdered with Ermine His greate Collar and George His Ma <sup>ties</sup> Train born by the Master of the Robes assisted by the Lord Eland y <sup>e</sup> Lord Willoughby Lord Lansdowne and Lord Dunblane	Supporter to the King y <sup>e</sup> Lord Bishop of Winchester [fo. 75
Pentioners	A Lady of the Bedchamber Two of the Queens women		A Gentleman of y <sup>e</sup> Bedchamber 2 Groomes of y <sup>e</sup> Bedchamber	
	Captain of the yeoman <sup>t</sup> of the Guard	Captain of his Ma <sup>ties</sup> Guard	Cap <sup>t</sup> of ye Gentlemen Pentio <sup>n</sup> L <sup>d</sup> Lovelace	
	Ensigne and Lievtenant of y <sup>e</sup> yeoman <sup>t</sup> of y <sup>e</sup> Guard yeomen of the Guard four a Breast.			

<sup>1</sup> The names not filled in in the MS.

## APPENDIX X

### THE CORONATION OF THE QUEEN CONSORT.

[Taken from *The Form and Order of the Service that is to be Performed and of the Ceremonies that are to be Observed, in the Coronation of Their Majesties, King George II. and Queen Caroline, in the Abby Church of S. Peter, Westminster, on Wednesday the 11th of October, 1727.*

London, Printed by John Baskett, 1727. p. 64.]

### SECT. XVIII.\*

#### The Queen's Coronation.

*The Queen having reposed Her Self in Her Chair on the South-side of the Altar, while the King was Crowned and Inthronized, as soon as the Anthem is ended, ariseth and goeth to the Steps of the Altar, supported by two Bishops, and there kneeleth down, whilst the Archbishop saith the following Prayer :*

Almighty and everlasting God, the fountain of all goodness ; Give ear, we beseech thee, to our prayers, and multiply thy blessings upon this thy Servant, whom in thy Name, with all humble devotion, we consecrate our *Queen* : 'Defend her now and ever with thy mighty hand, and with thy favour protect her as with a shield ; Enable her to overcome and triumph over all her enemies ghostly and bodily ; Make her a great Example of Virtue and Piety in the present age, and continue her Royal Issue for a lasting Blessing to these Kingdoms in all succeeding ages and generations,<sup>1</sup> through Jesus Christ our Lord, who liveth and reigneth with thee, O Father, in the Unity of the Holy Spirit, world without end. *Amen.*

\* This coronation of the Queen of George II. has been collated generally with those of George III. and William IV. under the symbols respectively of Geo. III. and Wm. IV.

<sup>1</sup> Defend her evermore from all Dangers, ghostly and bodily ; Make her a great example of Virtue and Piety in the present age, and grant her a numerous Royal Issue for a lasting Blessing to these Kingdoms in all succeeding generations.

Geo. III.

Defend her evermore from all Dangers, ghostly and bodily ; Make her a great Example of Virtue and Piety, and a Blessing to this Kingdom.

Wm. IV.

[The Anointing : *in m.*]

*This Prayer being ended, the Queen ariseth, and cometh to the place of Her Anointing : Which is to be at a Faldstool set for that purpose before the Altar, between the Steps and King Edward's Chair. And standing there, the greatest Lady that attends Her, takes off Her Circle of Gold, and She Kneeleth down, and four Peeresses appointed for that Service, holding a rich Pall of Silk, or Cloath of Gold, over Her, the Archbishop poureth the Holy Oil upon the Crown of Her Head, saying these Words :*

IN the Name of the Father, and of the Son, and of the Holy Ghost : Let the anointing with this Oil increase your honour, and the grace of God's Holy Spirit establish you, for ever and ever. *Amen.*

<sup>1</sup>*Then the chief Lady assistant openeth Her Apparel, for the Anointing Her on the Breast ; which the Archbishop also performeth, using the same Words :*

LET the anointing with this Oil increase your honour, and the grace of God's Holy Spirit establish you, for ever and ever. *Amen.*<sup>1</sup>

*After the Anointing the Archbishop saith this Prayer :*

O most merciful <sup>2</sup>and gracious Lord God, we beseech thee of thine abundant goodness to pour out the Spirit of <sup>2</sup>thy grace and blessing upon this thy Servant Queen CAROLINE, that as by our Office and Ministry she is this day anointed, and solemnly consecrated our *Queen* ; so being sanctified by thy Holy Spirit, she may continue thy faithful and devout Servant unto her lifes end, through Jesus Christ our Lord. *Amen.*

<sup>3</sup>*Then the same Lady closeth the Queen's Robe at the Breast (having first dried the place anointed) and afterwards putteth a linen Coif upon Her Head, because of the Anointing.*<sup>3</sup>

[The Ring : *in m.*]

*Then the Archbishop receiveth from the Master of the Jewel-Office the Queen's Ring, and putteth it upon the fourth finger of Her right hand, saying,*

RECEIVE this Ring, the seal of a sincere Faith ; and God, to whom belongeth all Power and Dignity, bless and prosper you in this your honour, that you may therein long continue, fearing him always, and always doing such things as shall please him, through Jesus Christ our Lord. *Amen.*

[The Crown : *in m.*]

<sup>1-1</sup> *om.* Wm. IV.

<sup>2-2</sup> God, pour out abundantly : Geo. III. Wm. IV.

<sup>3-3</sup> *om.* Wm. IV.

*Then the Archbishop taketh the Crown from off the Altar into his hands, and reverently setteth it upon the Queen's Head, saying,*

Receive the Crown of glory, honour, and joy; and God the Crown of the faithful, who by our Episcopal hands (though unworthy) doth this day set a Crown of pure Gold upon your head, enrich your Royal heart with his abundant grace, and crown you with all princely virtues in this life, and with an everlasting Crown of glory in the life which is to come, through Jesus Christ our Lord. *Amen.*

*The Queen being crown'd, all the Peeresses put on their Coronets.*

[The Sceptre and Ivory Rod: *in m.*]

*Then the Archbishop putteth the Sceptre into the Queen's right hand, and the Ivory Rod with the Dove, into Her left hand; and sayeth this Prayer:*

O Lord the 'fountain of all good things<sup>1</sup>, the giver of all perfection, Grant unto this thy Servant CAROLINE our Queen, that <sup>2</sup>she may by her piety and good works establish the glory which thou hast given her, and <sup>2</sup>adorn the high Dignity which she hath obtained, through Jesus Christ our Lord. *Amen.*

*The Queen being thus Anointed, and Crown'd, and having received all Her Ornaments, the Choir sing this following Anthem:*

#### ANTHEM IX.

[Psal. xlv. 1. *in m.*]

My<sup>3</sup> heart is enditing of a good matter: I speak of the things which I have made into the King. At<sup>4</sup> his right hand shall stand the Queen all glorious within:<sup>5</sup> her cloathing is of wrought gold. She shall be brought unto the King in raiment of needlework; the virgins that follow her shall bear her company. With<sup>6</sup> joy and gladness shall they be brought: and shall enter into the King's palace. Hearken,<sup>7</sup> O Daughter, and consider, incline thine ear: forget also thine own people, and thy father's house. Instead<sup>8</sup> of thy fathers, thou shalt have children; whom thou mayst make princes in all lands. Praise<sup>9</sup> the Lord, O Jerusalem: praise thy God, O Sion. For<sup>10</sup> Kings shall be thy nursing Fathers: and their Queens thy nursing Mothers. *Amen. Hallelujah.*

<sup>1</sup>—<sup>1</sup> *om.* Geo. III. Wm. IV.

<sup>2</sup>—<sup>2</sup> by the powerful and mild influence of her Piety and Virtue she may: Geo. III. Wm. IV.

<sup>3</sup> Psal. xlv. 10. *in m.*

<sup>4</sup> *Instead of this Anthem, Wm. IV has:*

Hallelujah: For the Lord God Omnipotent reigneth &c.

<sup>5</sup> Psal. xlv. 14, 15. *in m.*

<sup>7</sup> ——— 11. *in m.*

<sup>9</sup> Psal. cxlvii. 12. *in m.*

<sup>6</sup> Psal. xlv. 16. *in m.*

<sup>8</sup> ——— 17. *in m.*

<sup>10</sup> Isai. xlix. 23. *in m.*

*As soon as this Anthem begins, the Queen ariseth and goeth from the Altar, supported by Her two Bishops, and so up to the Theatre. And as She passeth by the King on His Throne, She boweth Her Self reverently to His Majesty, and then is conducted to Her Own Throne, and without any further Ceremony taketh Her place in it: Reposing Her Self till She comes down, with the King, to receive the Holy Communion.*

## APPENDIX XI.

EXTRACT FROM A CHANCERY MISCELL. ROLL  $\frac{18}{3}$  (dors.)

RECORD OFFICE.

[In printing this document, the letters supplied in expanding the contractions are in italics. The underlining of words in the original has been represented by printing the words in italics; in these words, letters supplied are in Roman.

The writing, Mr. Salisbury tells me, is of the first half of the fourteenth century.]

### Corouement de nouel Roi.

Fait a Remembrer qen le iour *quant* nouel Roi sera coroune affiert *que* le dist Roi soit *primes* baignee *et* puis vestu de neste vesturs fenduz deuant *et* derere nuement tanck al pitz. les queux vestours deynt estre entreliez *par* botons, ou *par* laces, du soy, *et* il doyt estre chauce sanz soulers *et* al matyn doynt estre esluz *par* ly quatre nobles pur soen corps garder *et* supporter *par* tute la iourne de son corouement, *et* puis en lui couenable du palais de Westminster par la ou le dit Roi se doit monstrier deuant les *grantz* de sa tere, soient *aparailez*, *iiij* launces de plate dargent couerez, ou quatre tyntinables dargent, sus orrez, vn drap de purpre a ditz *iiij* launces attachez, *et* ceux *quatre* launces doynt estre portez de Barons: cestasauoir a chescun launce *iiij* barons de ditz portez, tenir outre la teste le dist Roi en lieu *auantdit*, *et* puis outer li porter quel *part* quil sen va le dit ioure, *et* le dit drap serra le fee de ditz Barons de Portz *et* les launces *et* les tyntinables seront le fee le *segrestayn* de Westminster :

*et* a donques a lieu *auantdit*, issi *aparailez* se assembleront les Prelatz, *et* les nobles de la tere a treter de la consecracion de nouel prince *et* de confermer *et* establer fermer † les lays *et* les custumes du Roialme :

*et* ceste chose acorde soit ordonne *par* Ercheueque, Euesques, Abbe, *et* couent de Westminster *et* dautres processiou couenable hord du dit palais, tanquen laglise de Westmister en la forme *que* suit a de *primes*. le conte de Hertford a qi i *partient* de droit office del aumerie serra metour de draps le Roi de south les pees le Roi de dit lieu a tanqua soen pulpit, deinz la eglise le *quel* le *segrestayn* auera *pur* soen office. apres vendra la processiou en tiel maner: Labbe *et* le couent de



Westminster, irount deuant, puis, Euesques, Ercheuekes, le Tresorer reuestuz en dalmatikes, portauntz du chalice de saint Edward. le chauncel sil soit, Eueskes, reuestuz en pontifical portant le chalice saint Edward : adonques trois countes portans troys espeys deuant le Roy qi serront pris hors del tresorie le Roy qi sount de fee dount lespee de *curtayn* doit estre porte del counte de Cestre, en mylu apres deux countes esluz par le Roi porteront deuant li li deux ceptres, qi seront pris hors de la Tresorie le Roi et au dareyn vendra le Roi en son atire com deuant est dist.

et ouek la processiou soit mene, tant qua pulpit qi pur li est aparele, le quel pulpit deuant la processiou doyt estre couert de totes partz de tapitz, et de draps de parqual et paramont par ses Ministres, et deinz cest pulpit soit vn chayer ordeyne honorablement couert de draps de soie, et quissus com il affiert, et deinz le pulpit demura tant que vne antime soit chaunte, *Firmetur*,

que le antime parchantee, lercheuek qi la mess chauntera oue les autres prelatz, menera le dit prince tantque al haute autere sur quele le dit Roi est tenu doffrir vn drap dore ou de soye, et vn liuer dore, et maintenant apres se doit abesser deuant le dit autere sur le pauement, qi sera deuant couert de tapitz, par ses Ministres, adonc dira le dit Ercheuek outer li ceste orisoun, *Deus humilium*,

apres sarra vn sermon couenable dit par ascun prelat, si le temps le soffre.

apres li demandera lercheuek oue mene et distincte voice, sil voil les lays et les custumes anciens, et droiturels de terroiturels Rois, et a dieu deuotz, granter al poeple Dengleterre oue confirmacion de serement, garantir, et garder et numement les lays, et les custumes, et les Franchis, grantiz al clergie, et al poeple de Glorieuse Roi Saint Edward et sil promette assentir atotes cestes choses, adonc li die lercheuek de queles choses ile iurra ; vous garderez a saint eglise et a clergie, et al poeple pees de tut, et concord en dieu solonc vostre poer : et le Roi respondera, Jeo garderay : vous freez faire entoutz voz iugementz, ouel et droiturel iustice et descrecioun en mercy et en verite solonc vestre poer : le Roi respondera, ieo fray : vous grantez † les droiturels leys et les custumes estre a tenir, et promettez a defendre, et al honour de dieu confermer, les droiturels leis quels le poeple eslira solonc vostre poer : et le Roi se abessera deuant lautere, Jeo grante et Jeo promette.

cestes chose parfaites, encommence lercheuek par haut voice, *veni creator* ; le Roi se abessera deuant lautere et ensuira ceste oreison, qi serra dit de toutz les prelatz, *Te inuocamus domine*. apres ceste orison, encommencent deux Eueskes oue deux chaunteours la letanie par haut voice, et lercheuek oue les autres prelatz se abessera a tere chauntants de quoer le sepst salmes, par bas voice : et apres ceo suivront certainys oreisons ;

finies cestes oreisons, se assiet le prince en son chayer mys deuant lercheuek le quel Ercheuek, quant il vendra a ly, fendra par ses propre mayns les draps du Roi, tantqual pitz, vn pallioun de suis en dementres, serra estendu, adonques soint les mayns le le prince enoyntz de saint oyle, disaunt lercheuek ceste orison, *ungantur* : apres vne antyme, et vne

autre orison, puis soient le pitz et les espaules, et ambedeux les ioyntures de ses braces, enoyntz de lauant dit oyle, et deceo soit fait vne croiz sur soen chieff, et puis de creme, et soient ditz cestes orisons, *Deus dei filius*; et tanque lercheuek dit cest orison, soit vn blanche coiff a ceo apparele mys sur sa teste *pur vncion*, et soit sa chemys et ses autres draps recusutz sur li et cel coif et chemis vsera *par* sept iours saunz ouster ou remouer de li.

apres ceo soit vestuz dun Tunycle de saint gnest de la eglise de Westminster, soient les sudayrs, *qi* sont ensement de mesme la tresorie, et les esperouns *qi* soront de la *purueance* de Ministres du Roi aptez a sees peeze,

et puis serra vestu de la cote Saint Edward *qi* demurt a Westminster, et puis suira ceste orisoun, *Deus Rex Regum*; et donc serra lespee *qi* demurt en la tresorie le Roi, beneit, et suira ceste oreison, *exaudi etc.* Puis prendera le Roi lepee de Esuek † et sache ile *que* oue lespee le est baillie tut le Roialme lealment a gouverner solonc les paroles auant ditz; et dira lercheuek ceste orisoun, *accipe gladium.*

apres serra ceynt ouek lespee et prendera le cole † de la tresorie de Westminster, et dirra lercheuek *accipe armillam*, adonc li serra le mantiel donc qest de la tresorie de Westminster, et dirra lercheuek, *accipe pallium*;

puis suira la benecioun de la coroune oue ceste orison, *deus tuorum*; et soit esparlie ewe beneyt menement sur la corune et soit ensense del Ercheuek et quant la coroune serra mys a chieff serra dit ceste oreisoun, *coronet te deus*;

apres suira la benizoun del anel, oue certayns oreisons, et si serra mys au doit nue, et puis les gauntz li serront mys, et pardesus lanel de Saint Edward: et donc prendera il lespee dount il fuist ceynt, et loffra sur lauter, et le plus auant counte le rechatara, et cest rechte deuant li portera

puis li serra done le septre en la mayn destre, et dirra lercheuek, *accipe sceptrum*; apres li dorra la verge en la mayn senestre, et dirra, *accipe virgam.*

a donc le Roi coroune, beisera les Eueskes en sa chayer, et donc serra mene honorablement en sa Roial see de queor chauntant, *te deum laudamus*: cest salme finie lercheuek serra en sa chayer et dirra, *sta et refine*;

cestes choses acomplis, si encommencera la mess, et serra continue tantqual offrand chaunte, et donk aprochera le Roi lauter, et offra, offrand de payn et de vyn, as mayns de Ercheuek; et apres offra vn mark sur lautere, et se enclinera deuant lautere, tant come lercheuek dirra certayns oreisons, et de iloque retournera a sa chayer en le dit pulpit, et la se tendra tant *que* deuant, *agnus dei*; et dirra lercheuek vne solempne benicion sour le Roi et sur le poeple.

La mess parchaunte, maintenant apres ile descendera, et vendra a lautere et ilokes serra comune du corps *nostre seigneur* si li plect, et puis sil se voile deuestir des ornamentz reaux de Saint Edward deinz le eglise se retourne al dit pulpit pur li deuester et ilokes oyec autres ornamentz Reals en toutz pointz *pur* son corps *purueus* et apparelez *par* ses Ministres donc il se doit de nouel vestir, et si al palays oue les

ornamentz Reals de Saint Edward vula retourner adonk ad recettement, de lautere voise al palais et tanttost soit desuestuz de ditz ornamentz et dautres nouels reuestuz, com de suis est dit, et les ditz ornamentz de Saint Edward oue safe conduit soient reportez enterelement a leglise de Westminster sicom appartient a droit, etc.

# NOTES.



## NOTES ON THE CORONATION OF KING WILLIAM AND QUEEN MARY.

### SYMBOLS USED IN THESE NOTES FOR THE CORONATION ORDERS OF THE SEVERAL SOVEREIGNS.

The references are given in full for information drawn from other sources :  
such as the *London Gazette*, &c.

The numbers which follow the symbols in the notes are the numbers of  
the pages.

Anne : J. R. Planché, *Regal Records*, London, 1838. pp. 111-145. In cases  
of doubt, Add. MS. 6336. fo. 16. in the British Museum has been  
consulted.

Car. I. : Chr. Wordsworth, *The Manner of the Coronation of King Charles  
the First*, H.B.S. 1892. pp. 13-53.

Car. II. : Sir Edward Walker, *A circumstantial account of the preparations  
for the Coronation of His Majesty King Charles the Second*, London,  
1820, pp. 91-120.

Geo. I. : *A Formulary of that part of the Solemnity which is performed in the  
Church at the Coronation of His Majesty King George at Westminster  
Oct. the 20th 1714*. A contemporary manuscript written in red and  
black, 58 pages, paper, 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$  inches. (The property of the Rev. E.  
S. Dewick.) The rubrics are given in *An exact account of the Form and  
Ceremony of His Majesty's Coronation*, London, J. Baker, 1714. Press  
mark in British Museum : 605. c. 52.

Geo. I.\* : MS. Heralds' College, unnumbered, labelled on back : *Coronations.  
Queen Anne. George I.*

Geo. II. : *The Form and Order of the Service that is to be Performed, and of  
the Ceremonies that are to be Observed, in the Coronation of Their  
Majesties, King George II. and Queen Caroline, in the Abby Church of  
S. Peter, Westminster, on Wednesday the 11th of October, 1727.*  
London, John Baskett, 1727.

Geo. III. : *The Form and Order of the Service that is to be Performed, and  
of the Ceremonies that are to be Observed, in the Coronation of Their  
Majesties King George III. and Queen Charlotte, in the Abbey Church  
of S. Peter, Westminster, on Tuesday the 22nd of September, 1761.*  
London : Mark Baskett and assigns of Robert Baskett, 1761. (For a  
copy of this order I am indebted to the Rev. J. P. Kane.)

Geo. III.\* : Heralds' College, MS. S.M.L. 30. p. 198.

Geo. IV. : *The Form and Order of the Service that is to be performed,  
and of the Ceremonies that are to be observed, in the Coronation*

- of His Majesty King George III. in the Abbey Church of S. Peter, Westminster, on Thursday, the 19th of July 1821.* London : George Eyre and Andrew Strahan, 1821.
- Geo. IV.\* : Sir George Nayler, *The Coronation of His Most Sacred Majesty King George the Fourth*, London, 1839. pp. 120-126.
- Jac. I. : See above, Car. I. *The Manner of the Coronation of King Charles the First*, pp. 110-137.
- Jac. II. : Francis Sandford, *The History of the Coronation of . . . James II.* In the Savoy, Thomas Newcomb, 1687. pp. 82-103.
- Jac. II.\* : the manuscript volume in the Heralds' College which also contains W. and M.
- Liber Regalis : Missale ad usum Ecclesiae Westmonasteriensis*, H.B.S. 1893. fasc. ii. col. 673-col. 725.
- Stewart Orders : those of Jac. I. Car. I. and II.
- Victoria : *The Form and Order of the Service that is to be performed, and of the Ceremonies that are to be observed, in the Coronation of Her Majesty Queen Victoria, in the Abbey Church of St. Peter, Westminster, on Thursday, the 28th of June 1838.* London, George Eyre and Andrew Spottiswoode, 1838.
- W. and M. : the order of William and Mary printed in this volume.
- W. and M.\* : *An Account of the Ceremonial at the Coronation . . . of King William and Queen Mary*, published by order of the Duke of Norfolk. In the Savoy, Edw. Jones, 1689.
- Wm. IV. : *The Form and Order of the Service that is to be performed, and of the Ceremonies that are to be observed, in the Coronation of Their Majesties King William IV. and Queen Adelaide, in the Abbey Church of S. Peter, Westminster, on Thursday the 8th of September, 1831.* London, George Eyre and Andrew Strahan, 1831.
- Wm. IV.\* : *The Ceremonies to be observed at the Royal Coronation of . . . King William the Fourth* [London] 1831. Bearing *imprimatur* of the Earl-Marshal.

## NOTES ON THE CORONATION OF KING WILLIAM AND QUEEN MARY.

**P. 3.** The text of the Proclamation is given in Appendix II. p. 68.

The Council Register of William III. contains several minutes dealing with matters which concern the coronation, of a date earlier than this report, and they are given above at length, in Appendix II. p. 70.

Proclamations and Commissions of like purport may be found in Jac. II. (7-10.) Car. II. (28-42.) and Geo. IV\* (1-56.)

The bishop of London spoken of in this minute was Dr. Henry Compton. Dr. Sancroft, though still Archbishop of Canterbury, had not taken the oaths. At King James II.'s coronation Dr. Sancroft had been directed to view the earlier forms and abridge them, keeping to the essentials (Jac. II. 4.) and this doubtless served as the unfortunate precedent to Dr. Compton for the changes made by him.

**P. 4.** The warrants for the refitting of the Crowns and the preparation of the rest of the royal ornaments may be found in the Public Record Office, Lord Chamberlain's Record, Coronation accounts, 429.

428 of the same accounts contains the charges and description of all the necessaries for this Coronation. (See Appendix VI. p. 78.)

The Warrant for the making of the two Coronation rings is in Appendix V. p. 76.

Queen Mary's ring is now in the possession of the Duke of Portland and is figured in a paper on "The Queen's Coronation Ring" in *Archaeological Journal*, 1897, vol. liv. p. 3. What follows is quoted from this paper:

"Queen Mary II.'s ring, belonging to the Duke of Portland, is of gold and the hoop is narrow, hardly a millimeter broad; the diameter is 18 millimeters. The stones are: an oblong ruby, ten millimeters long by eight wide, set flush, faceted, eight sided, and not engraved; a diamond at each end of the ruby, oval, five millimeters by three. None of the stones is *à jour*.

[Here appears a woodcut of the ring.]

"This ring was exhibited at the Grafton Gallery in the autumn of 1894. Accompanying it was a paper on which was written:

"In this paper is contained Queen Mary's Ruby Coronation ring y<sup>e</sup> old setting shews how it was when she had it first; y<sup>e</sup> paper with y<sup>e</sup> ring is Queen Mary's hand writing and gives a reason why it was set in y<sup>e</sup> manner. A. A."

"This must refer to the writing which follows: 'this Ruby so set was given me by the Prince three days after we wear married w<sup>ch</sup> being the first thing he gave me I have ever had a perticular esteem for it when I was to be crowned I had it made big enough for y<sup>e</sup> finger for y<sup>e</sup> occasion but by mistake it was put on y<sup>e</sup> King's finger and I had to put on [his?] Mine was designed for him, but we changed & I have worn it ever since till last thursday y<sup>e</sup> 17<sup>th</sup> of Nov. 1689 y<sup>e</sup> stone dropt out at diner I was extreamly troubled at it upon the account forementioned, therefore having found it lockit up for fear of y<sup>e</sup> like mischance againe'



"The writing that follows has been added later and in some parts is hard to make out, the paper having been folded through the second line.

"Oct. y<sup>e</sup> [date illegible] 1694 I gave it at [?] to Beauvoir to set fast' [here the writing is almost illegible]."

Beauvoir was the court jeweller. (See Jac. II. 42 margin.)

Set flush is an expression used by jewellers to signify that the stone is closed at the back with gold; *à jour* means that the stone is open at the back.

In the paper in the *Archæological Journal* there are also woodcuts of the coronation rings of King William IV. and Queen Adelaide, and of the Queen.

Other particulars seem to be almost copied from Jac. II. Indeed in the robes, jewels, and other details, excepting the Church service, there seems to be a great wish to follow the precedent of "the last Coronation." See also Car. II. (30.) and Geo. IV.\* (35.)

#### For the King.

P. 5. In W. and M. the royal ornaments themselves do not seem to have differed much from those of *Liber regalis*, or of the Stewart orders. The charges for their making are to be found in Appendix VI. p. 78.

The first ornament named is "the *colobium sindonis* of fine linen or sarsenet in fashion of a surplice without sleeves." The permission to use silk or linen for a vestment identical with the alb or rochet may be noticed. The rochets of Edward III. were of white silk. As a matter of fact "superfine cambric holland" was used, and it was laced with "fine Flanders lace with wings to it of the same holland." (See Appendix VI. p. 79.) Holland, not silk, was also used for the *colobium sindonis* of Queen Anne, George I. and II., and it was to have been of holland in George III.'s coronation. (See Appendix VII. p. 88.) There is evidence that in Germany and elsewhere the surplice of canons had been made of silk in the sixteenth century; but it is an abuse, just as making the corporas of silk is an abuse, and it is well so far as we can tell, that in modern times this vestment of our sovereigns should have been of linen, as its very name indicates.

The *colobium sindonis* was to be without sleeves, thus precisely reproducing the episcopal rochet, as in Edward III.'s case. But sleeves are very plainly shown in the Corpus picture (see Plate I.) and *Liber regalis* says that the *colobium sindonis* is to be *ad modum dalmaticae*, which involves the addition of sleeves, and the same direction appears in King Charles I., and the drawing accompanying King Charles II.'s order plainly shows sleeves, thus exhibiting a vestment not to be distinguished from the alb. But the drawing in Sandford of James II.'s *colobium sindonis* shows no sleeves and the order for providing it says it is to be without sleeves. (Jac. II. Plate I. p. 19.) Dr. Sancroft says the same, describing the *colobium sindonis* as "a white fine Linen or silken vest, Tabert, or Surplice, down to the Foot, in the Form of a Dalmatica, save it is without sleeves." (St. John's College, Cambridge, L. 14, p. 36.) Apparently William and Mary have but followed James II., and the later orders have followed these.

The Supertunica, or Close pall, must early in its history have been closed in front, but in the representations of Charles II. and James II.'s Supertunica it is already open, a change most likely made for the convenience of putting on, just as the Surplice in the early nineteenth century opened in front. The Supertunica is the same ornament as the tunicle or dalmatic, a pair of which was worn by the bishop under the chasuble. In the Corpus picture of a prince's coronation (see Plate I.) two tunicles are plainly being worn;

and in Edward III.'s coronation robes two tunicles are spoken of, though on the other hand two rochets are also given. (Sir Francis Palgrave, *Antient Kalendars*, &c., Public Records, 1836. vol. iii. p. 225.)

Sporley gives both *tunica* and *supertunica*, and the *tunica* may be only the *colobium sindonis*. (Brit. Mus. Cotton MS. Claud. A. viii. fo. 37b.) In *Liber regalis* (699) the *supertunica* is described as *tunica longa et talaris intexta magnis imaginibus aureis ante et retro*.

The *supertunica* is to be put on next after the *colobium sindonis*, and it is then to be girt with a broad girde of cloth of gold to support the sword. This girde is very plainly seen in the Corpus picture (see Plate I.)

The armilla in fashion of a Stole was not worn precisely as a stole is worn, either by bishop or priest. It was placed around the king's neck, but it did not hang pendant: but by the ribands with which it was supplied at its ends, it was tied to the elbows above and below that joint. This may be the origin of the name armilla, which signifies a bracelet.

The royal stole does not seem to have been always worn in this way. In the account of the opening of King Edward I.'s coffin it is said that the stole, made of white tissue, was crossed over the breast (*Archæologia*, 1786, vol. iii. p. 382) thus resembling the way in which the imperial stole was ordered to be worn at certain coronations. (M. Goldast, *Collectio Constitutionum Imperialium*, Francofurti ad Moenum, 1713, t. iii. p. 402.) The idea that this crossing was made like that of a priest's stole, is confirmed by the picture of Albert Dürer's at Nuremberg, representing Charles the Great in coronation robes; which has evidently inspired the frontispiece to Fr. Bock, *Die Kleinodien des heiligen römischen Reiches*, Wien, 1864, and travellers may remember the same feature in the imperial figures around the tomb of Maximilian in the church at Innsbruck. But Maximilian's immediate successor, Charles V. is said to have worn the stole like a deacon's, at his coronation at Bologna. "Stola broccati auri riceii ab humero sinistro in transversum sub dextro, Manipulum de eodem broccato ad sinistrum brachium," &c. (J. B. Gatticus, *Acta Selecta Caeremonialia*, Romae, 1753, t. ii. p. 108.) And to this may be added an earlier instance in the coronation of William, Count of Holland, as King of the Romans in 1248. "Vestitum ornamentis Leviticis in modum Diaconi" (I. de Beca, *Historia Veterum Episcoporum Ultraiectinae Sedis*, &c., Franquerae, 1612, p. 67.)

At the last coronation, as far as can be made out so long after the event, the Queen wore her stole pendant, not tied to the elbows.

The armilla is not visible in the Corpus picture, but it is spoken of very distinctly in *Liber regalis* (700) and the Stewart orders. In Car. II. the ends are adorned with crosses like a modern continental stole; and to the ends are attached the strings or ribands by which it was tied to the elbows. So also in Jac. II. but there are no crosses at the end. There were crosses on the Victorian armilla.

"The pall of cloth of gold in fashion of a cope" is ordered in *Liber regalis* (701) to be square and woven throughout with golden eagles. These golden eagles may be a token of the claim of the King of England to be Emperor of Britain. They do not appear in the Corpus picture (see Plate I.) though double-headed eagles within circlets are clearly seen in the chasuble of the prelate below the King on his right. The pall in this picture is arranged with a sixfoil pectoral fastening it in front. One angle is seen below the right knee. It is lined with ermine, the word which seems to be wanting in the text (p. 24) but which appears in Anne and all the later orders. The Victorian pall was not lined with ermine, however, and taffeta was used for Jac. II., W. and M., Geo. I., and Geo. II. (see Appendices VI. and VII.) In Geo. IV.\* the pall is said to have been lined with ermine.

The shirt of fine linen, of red sarcenet, the surcoat of crimson satin, the under trousers and breeches over them with stockings, represent all the clothes that the King had on when the parliament robes were taken off immediately before the anointing. Hence the pall held by the Knights of the Garter to conceal the King during his anointing, provided on p. 6.

The linen gloves and coif were to protect the places anointed with the holy oil from irreverence, and are put on immediately after the anointing. These linen gloves are different from the rich silk gloves brought by the Lord of the manor of Worksop, which are for dignity, to be worn while the King carries his sceptres.

The silk towel or houseling cloth, held at time of communion before the King and Queen to prevent any particle of the Eucharist from falling to the ground, continues from Henry VII.'s time (*Rutland Papers*, Camden Society, 1842. p. 22) to that of George IV. At William IV.'s coronation it was discontinued.

The three swords, Curtana, and the other two have borne in the procession from Westminster Hall to the Abbey Church since the days of Richard I. (*Chronica Magistri Rogeri de Houedene*, ed. W. Stubbs, Rolls Series, 1870, vol. iii. p. 9.) In Richard III.'s days they were interpreted thus: Curtana to be the sword of mercy, from which the point was removed: Mr. St. John Hope derives its name from its being Curt or shortened. The second sword signified justice to the temporality. The third, justice to the spirituality. (Bodleian Library, Ashmole MS., 863, p. 439.)

On pp. 93, 95, and 97 above (Appendix VIII.) besides Curtana, the point of which is cut off entirely, there are mentioned a sword pointless, and a sword with a point. The same thing is shown in the plates of the three swords in Jac. II. There is, first, curtana, the end of which has no point, and is a mere rectangle; the second sword, that of justice to the spirituality, has a point the angle of which is little less acute than a right angle; the third, that of justice to the temporality, shows a sharp point. This may, perhaps, signify that the King's justice, exercised through the civil courts, could punish the wrong doer with any extremity, such as hanging, drawing, and quartering, while the King's justice, exercised through the courts Christian, could at its worst do nothing more than inflict stripes and imprisonment.

The persons representing the Dukes of Normandy and Aquitaine are mentioned at the coronation pageant soon after the end of the hundred years' war. They disappeared from the procession in the coronation of George IV. perhaps in consequence of the change in style made about 1800.

**P. 6.** The number of Barons of the Cinque Ports left blank in line 1 should be, it seems, sixteen.

Another chair, like St. Edward's chair, still exists, opposite to the shrine of the Confessor in his chapel at Westminster. Though the coverings and cushions for the second chair, which is to be "suitable" to St. Edward's chair, are paid for (see Appendix VI. pp. 82 and 85) yet the charge for the making of this second chair does not clearly appear in the accounts. It may have dropped out at the bottom of some page of the accounts, such as may be seen on p. 83 in Appendix VI.

#### For the Queen.

The Queen does not seem to have had the sacerdotal ornaments provided for her; so that the possibility of the Heralds' account (see above, p. 102, Appendix VIII.) being in accordance with facts is again somewhat diminished.

## For the King.

P. 7. These robes are put on over the shirt of linen, that of red sarcenet, the surcoat of crimson, and the trousers and breeches spoken of on p. 5. These crimson robes the King is arrayed in on his rising in the morning, after the ceremonial bath.

Also the robes of purple velvet of the same fashion are laid upon the altar at the head of St. Edward's shrine for the King to put on after the coronation service is over, when he passes behind the high altar and is divested of the ornaments given to him during the coronation service. St. Edward's Crown is also taken off, and the imperial crown, doubtless intended to be lighter, is put on.

P. 8. Specimens of this medal, in gold, silver, and lead, are in the British Museum. The artist was John Roettier. (See Hawkins, Franks, & Grueber, *Medallic Illustrations*, London, 1885, vol. i. p. 662. No. 25.) They are "Inscribed on one side *Ne totus absumatur*, and on the other side *Gulielmus & Maria Rex & Regina*." (W. and M.\* 3.)

For the warrant for the anointing oil see Appendix V. p. 76.

P. 10. The direction that the coronation shall be on some Sunday or holiday may be traced back through Car I. and Jac. I. to *Liber regalis*. On this occasion, however, the rule was not observed, as April 11th was a Thursday, unmarked in the Prayer Book Calendar.

The church of Westminster is mentioned; but it would have been inconvenient to have remembered the rights of the see of Canterbury on this occasion. Whether they really were intrenched upon is disputed. Mr. W. H. Hutton (*Dictionary of National Biography*, s.v. Sancroft) holds that "on 15 March 1689 he [Sancroft] issued a commission which virtually empowered his suffragans to perform the coronation." A commission to consecrate bishops was issued on March 15th by Dr. Sancroft; and by special pleading the clause at the end, beginning *Caeteraque omnia*, might be made to empower Dr. Compton to perform the coronation; but the word *premissis* seems fatal to such a contention. (See the commission, printed in App. III. p. 73.)

## Morning Prayer.

No other coronation Order that I have seen has a similar service prefixed to it. But Richard II. heard divine service and mass before his coronation. (T. Rymer, *Foedera*, Lond. 1869, t. iv. p. 9.)

This Order for Morning Prayer is derived from *The Form of Prayer with Thanksgiving to Almighty God*; authorised by James II. for the Sixth of February, the day of his accession. In the proclamation dated at Whitehall, Dec. 23, 1685, the king notes that the "Pious Custom" of celebrating the accession with thanksgiving had "received lately a long and doleful Interruption upon Occasion of the Barbarous Murder of Our most Dear Father of blessed Memory, which changed the Day, on which Our late most Dear Brother Succeeded to the Crown, into a Day of Sorrow and Fasting. But now We thinking fit to revive the former Laudable and Religious Practice, and having caused a Form of Prayer and Thanksgiving to be Composed by Our Bishops for that purpose; Our Will and Pleasure is," &c. (See *The Book of Common Prayer*, printed by Charles Bill, Henry Hills, &c. in folio, 1687.)

This morning Prayer of James II. has been much influenced by the form

used for the accession of Charles I. James II.'s form, again, has influenced the form authorised under Queen Anne, which appears to be in substance that which the Queen authorised at her Accession in 1837.

For the comparison of the services of Charles I. and Queen Anne I have used a modern reprint. (A. P. Perceval, *Original Services for the State Holidays*, London, 1838, p. 86.)

The Sentence "Repent ye" is not in James II. Charles I. or Queen Anne. "I exhort" is in James II. Charles I. and Queen Anne.

**P. 11.** The cento, instead of *Venite*, is derived from James II. with omissions. In Queen Anne's morning Prayer it is again shortened.

**P. 12.** In James II. Proper Psalms are xx. xxi. lxxxv. cxviii.

Proper Lessons { The first, Jos. i. *Te Deum*.  
The second, Rom. xiii. *Jubilate Deo*.

These are the same as in Charles I. except that for the first lesson a choice is given of II. Chron. i. and *Benedictus* for *Jubilate*.

In Queen Anne's morning prayer the proper psalms are xx. xxi. ci. Lessons and Canticles as in text above. In King James II.'s book in the British Museum which I have used [3406, f. 15.] the proper psalms in the text have been added by hand before morning Prayer.

The suffrages after the Creed are much the same in Charles I. James II. and the text, except that the text omits the versicle and respond for peace.

**P. 18.** This conflation of the two collects for the King in the Communion Service appears in substance in James II. At the first occurrence of "whose Minister he is" in James II. the text has in its place "whose authority they have."

The second prayer seems new; and, in accordance with the compact made, there is no mention of Queen Mary. (See Appendix II.)

The same may be said of the prayer before that of St. Chrysostom. In the last line of p. 13. the change of "honesty" into "honor" is remarkable.

#### Cap. I. The Entrance into the Church.

At the beginning of the Coronation Order of Geo. II. and thence to Victoria is set this rubric:

*In the morning upon the day of the Coronation Early, Care is to be taken that the Ampulla be filled with Oil, and together with the Spoon, be layd ready upon the Altar in the Abby-Church.*

There is something like it in MS. L. 14, St. John's College, Cambridge, Sancroft's copy of James II.'s order. "In the morning of y<sup>e</sup> Day of Coronation early, Care is to be taken, y<sup>t</sup> y<sup>e</sup> Ampulla, in form of an Eagle, w<sup>th</sup> y<sup>e</sup> Holy Oil in it, & the Spoon w<sup>th</sup> it; & also y<sup>e</sup> Robes (call'd S. Edward's) w<sup>th</sup> w<sup>ch</sup> y<sup>e</sup> K<sup>g</sup> is to be invested, be laid reddy & left upō y<sup>e</sup> Altar in Westm<sup>r</sup>."

According to W. and M.\* it was half an hour past eleven before "Their Majesties and the whole Proceeding were conducted into *Westminster-Hall*, at the upper end whereof a Throne being Erected, Their Majesties repaired thereunto, and took Their Seats under Their States on the inside of the Table."

In Geo. III.\* (p. 206.) it is stated that it was half an hour after twelve when their Majesties entered the Abbey; the proceedings having been an hour late in beginning in Westminster Hall. (p. 198. *note*.)

The King and Queen.] This rubric continues hardly changed until Wm. IV.

In Geo. II. and III. the last six words are altered to: *then going next before the Queen's Regalia, to sing.*

In Geo. IV. it is altered to: *then going next before the Regalia, to sing.*

In Wm. IV. the rubric ceases with the words: *Choir of Westminster.*  
In Victoria with: *choir.*

The reason is that at the two last coronations the procession from Westminster Hall to the Abbey Church was discontinued.

In George IV.\* (p. 111.) the singing in the procession from Westminster Hall is spoken of, thus: "the anthem 'O Lord, grant the King a long life,' being sung in parts, in succession with His Majesty's band playing, the sounding of trumpets, and the beating of drums, until the arrival in the Abbey."

The practice of singing in the procession from Westminster Hall to the Abbey Church goes back to the time of Richard I. ("Cum ordinata processione, et cantu glorioso." *Chronica Magistri Rogeri de Houedene*, edited by W. Stubbs, Rolls Series, 1870, vol. iii. p. 9.) At Queen Elizabeth's coronation, the procession sang "as they passed, *Salve festa dies.*" (J. Strype, *Annals of the Reformation*, Oxford, 1824, vol. i. Part i. § iii. p. 44.)

There is no mention of singing in the procession from Westminster Hall to the Church in W. and M.\*

In Jac. II. (80) the choirs sang all the way from Westminster Hall to the church an anthem *O Lord grant the King a long life*, accompanied no doubt by the two sackbuts and double courtal. At Car. I. (xlix.) they were "singing all the way." Where sackbuts and double courtals appear in the procession, it may perhaps be that anthems were also sung all the way.

At the entering in of the church in Jac. II. the choir sang verses 1. 4. 5. 6. 7. of ps. 122. mainly according to the prayer book version.

Before Jac. II. *Quam dilecta* (ps. 84) had been sung as well as ps. 122, the latter of which appears first in Car. I.

In W. and M. the anthem is still ps. 122 but based upon the authorized version, a few words here and there being supplied from the prayer book version.

It continued in this form till Geo. IV. when it was reduced to vv. 1. 5. 6. 7. from the Prayer book version, and thus it has continued.

In Geo. IV.\* (120) there is: "And on His Majesty's entering the Abbey, the Choirs sang the Hallelujah Chorus in Handel's Oratorio of the Messiah, after which a scene from the Oratorio of Saul, followed by the anthem, 'I was glad when they said unto me, We will go into the House of the Lord.' Immediately after the conclusion of the Hallelujah Chorus, and before the remainder of the music, the King's Scholars of Westminster School, from the platform gallery over the entrance into the Choir, with their Masters, greeted His Majesty with repeated shouts of 'VIVAT GEORGIUS REX.'"

Jac. II. (83) tells us that: "When the QUEEN Entred the *Choir*, the *Kings Scholars* of *Westminster-School*, in Number Forty, all in *Surplices*, being placed in a *Gallery* adjoining to the *Great Organ-Loft*, Entertained Her MAJESTY with this Short Prayer or Salutation, *VIVAT REGINA MARIA*; which they continued to Sing until His MAJESTY entred the *Choir*, whom they entertained in like manner with this Prayer or Salutation, *VIVAT JACOBUS REX*, which they continued to Sing until His MAJESTY ascended the *Theatre.*"

The second rubric appears in all the later orders with the needful changes in the case where only one sovereign is to be crowned.

The direction for the King to pass on the south, the Queen on the north, is

altered in Anne, Geo. I. and Geo. II. to *she* [or *he* or *they*] *with the procession on the south side makes, &c.* In Geo. III. there is no mention of the two processions passing on the south and north sides, but it is preserved in Geo. III.\* and in Wm. IV.\*

The word "faldstool" had in the seventeenth century already begun to mean, not a folding chair upon which one may sit, or at which one may kneel, but a desk like a *prie-dieu*. (See Dr. J. A. H. Murray's *New English Dictionary*, *s.v.* faldstool.)

### Cap. 2. The Recognition.

This rubric and address are found in all later orders with the necessary alterations to confine the recognition to the reigning Sovereign.

*The Lord Keeper* is altered to *Lord Chancellor* in Geo. I. and later orders.

"Undoubted King and Queen of this realm" continues in all later orders. The interlineations and erasures are noteworthy. It may have been that at first it was not intended to make any allusion to the claims of W. and M. like those made by the ancient phrase "Rightful Inheritor of the Crown of this Realm" (Jac. II. 84; so also Car. II. and I. and Jac. I.) which was plainly inappropriate for W. and M. but afterwards it may have been considered more politic to state the bare fact of possession. In William III.'s declarations he announces that he has been called by God to the throne. (*His Majesty's most gracious answer to the address*, 1689, and *Declaration against the French King*.)

This anthem is quite new. The psalms are from the Prayer book version. In *Liber regalis* (682) Jac. I. Car. I. and II. and Jac. II. it is *Firmetur manus* and ps. 89. *Misericordias Domini*; which last, however, is omitted by Jac. II. possibly to shorten the service, though in Car. I. only the first six verses of the psalm were sung. In the early stages of the coronation order, no doubt the psalm *Misericordias Domini* was the important thing, to which *Firmetur manus* was merely the anthem. Then by a process of liturgical corruption, just as we see in the history of the introit, the psalm almost disappears, and the anthem remains, and is looked upon as the important thing.

From Anne to Geo. III. the anthem has become: *The Queen [King] shall rejoice*; but at the last three coronations the anthem has altogether disappeared from this place, and its words are sung after the putting on of the Crown. In B.M. MS. Add. 6336. fo. 166. the anthem as in W. and M. is first written, but afterwards struck out, and *The Queen shall rejoice* is interleaved.

"Being entred the Church . . . the Bishop of *London*, who perform'd this great Solemnity, began the *Recognition*, which being concluded with a mighty shout of all the People present, Their Majesties came to the Altar, and made their first Oblation; which done the Lords who carried the *Regalia*, presented them severally at the Altar to be there deposited." (W. and M.\* p. 3.)

### Cap. 3. The First Oblation.

This rubric throws into definite shape the customs practised in earlier coronations. It has continued with some unimportant variations to the last coronation.

*The Bishops who are to bear any part in the Office* is altered in the later orders from Geo. I. to *the Bishops who are to sing the Litany*.

Also in Geo. II. and following orders there is prefixed before the second paragraph *And here, first the Bible, Paten, and Cup are to be brought and*

*placed upon the Altar* : but in Victoria there is prefixed to the first paragraph, apparently because there was no procession bearing these ornaments from Westminster Hall, the following : *The Bible, Paten, and Cup being brought by the Bishops who had borne them, and placed upon the Altar, the Archbishop goeth to the Altar, &c.*

In Geo. III.\* immediately after the Recognition there is :

"Then the Choir sung the 2<sup>d</sup> : Anthem Psal. 21. v. 1. 2. 5. 6. In the mean time the Bible, Paten and Cup, were brought and placed on the Altar ; And the carpets and cushions spread for the offering &c." But at the word "Cup" there is a footnote which neutralises what has been said in the text, for it says : "The Bible Paten and Chalice were carried directly to the Altar as soon as the King sat down." (p. 207.)

In Geo. II. III. and Wm. IV. where there was a queen consort, the following rubric is inserted after the offering of the king : *Then the Queen ariseth from Her Chair, and being likewise supported by two bishops, and the Lords which carry Her Regalia going before Her, goeth down to the Altar, and kneeling upon the Cushions there layd for Her, on the left Hand of the King's, maketh Her Oblation, which is a Pall, to be received also by the Archbishop, and layd upon the Altar.*

The prayer "O God who dwellest" is a following of *Deus humilium* of the *Liber regalis*. Up to Car. II. a word for word version was used ; but alterations set in with James II.'s coronation. In Jac. II.\* the following is the form :

"O God who dwellest in the high & holy place, with them also, who are of an humble Spirit ; Look down graciously vpon these thy servants JAMES our King, and MARY our Queen, here prostrate before thee at thy Footstool ; and mercifully receive these Oblations, which in humble acknowledgement of thy Sovereignty over all, & thy bounty to them in particular, they have now offered vp unto thee. Thine O Lord, is the power, and the Glory, and the mätie ; Thine is the Kingdom ; & thou art exalted, as head above all Both Riches, & honour, & all things come of thee ; and of thine owne have they given thee. Accept, Wee beseech thee, this their free will offering ; and let it be an odour of a sweet smell, a sacrifice acceptable, and well pleasing vnto thee ; through the merits [*originally merritts*] & Intercession of Jesus Christ, our only mediator and Advocate. Amen."

This prayer may be also found, as above, in Sancroft's notes for the coronation of King James II. opposite the old text struck out. (Bodleian Library, Oxford, MS. Tanner 31. fo. 98. b.)

After the first few words the whole of the prayer is new. The sentence beginning : "Thine O Lord is the power" down to "Accept we beseech thee" is a quotation, not verbal, from I Chron. xxix. 10-12. The passage is used at the presenting of the alms in the Liturgy of the Scottish Episcopal Church, and was a part of one of the sentences for the offertory in the Scottish Prayer Book of 1637. The passage from Chronicles is left out in W. and M.

The last sentence "Accept" &c. has been left out in Geo. III. and later orders, only "through Jesus Christ" &c. remaining.

The prayer is also repeated at the offertory from W. and M. and later orders. (Ch. 18. see above, p. 33.)

#### Cap. 4. The Litanie.

Up to Jac. II. the sermon followed here ; in that order the Litany was moved from its old place after *Veni Creator* and before the blessing of the oil and inserted here immediately before the sermon.



The text of the Litany does not appear until Geo. II. and it continues in the later orders.

In *Liber regalis*, Jac. I. and Car. I. four prayers, *Omnipotens sempiterna Deus*, *Benedic Domine*, *Deus ineffabilis*, and *Deus qui populus* concluded the Litany. In Car. II. the first, second, and fourth only were said. In Jac. II. the first and last. In W. and M. only the last, *Deus qui populus*, has survived. It continued in Anne, Geo. I. II. and III. and Victoria, but it was omitted in Geo. IV. and Wm. IV. In Geo. III. *Deus qui populus* was preceded by the prayer "in time of War and Tumults" of the Book of Common Prayer. It was the time of the seven years' war.

The *Deus qui populus* of W. and M. is the same as that of Jac. II.\* and is like that of other Stewart orders. But *Omnipotens sempiterna Deus* has been shortened in Jac. II.\* and is as follows :

"Almighty and Everlasting God, Creator of all things, King of Kings, and Lord of Lords ; Give ear, wee besech† thee unto [*these two words are altered*] Our humble Prayers and multiply thy Blessings upon this thy Servant JAMES ; whom in thy name with lowly Devotion wee Consecrate Our King : That being strengthened with y<sup>e</sup> Faith of Abraham, indued with the mildness of Moses, arm'd with the Fortitude of Joshua, exalted with the humility of David, adorn'd with the wisdom of Solomon, and established with thy principal† Spirit ; He may walk vprightly in y<sup>e</sup> way of Righteousness ; nourish, instruct, & Defend thy Church, and People ; and please thee in all things, through Jesus Christ Our Lord, who liveth and Reigneth with the† and the Holy Ghost, now, and for ever. Amen."

There can be little doubt that this dislocation of the Litany is due to the refusal of King James II. to receive Communion at his coronation. No part of the Communion service appears in James II.'s order.

In W. and M.\* : "Then the Litany was Sung by the Bishops of *St. Asaph* and *Bangor* ; which ended, the Communion Service began."

In Geo. III.\* we have : "The Litany was sung by two Bishops, at a Desk on the East side the Theatre, during which the Regalia were severally deliver'd (except the Swords) by the Lords who carryd them, and placed them on the Altar, the Lords retiring to their seats." (p. 207.)

#### Cap. 5. Beginning of the Communion Service.

The introit in *Liber regalis*, Car. I. and II. was *Protector noster*, *Behold O God our defender*. No anthem is sung from W. and M. to Geo. III. but in Geo. IV. and Wm. IV. there is a rubric : *A Sanctus*, which form is printed in full in Victoria. In the first half of the nineteenth century *Sanctus* was often sung as an Introit.

There is no evidence that the Lord's prayer, collect for purity, or the commandments were read in Jac. I. Car. I. and II. but it would rather seem that immediately after the introit there was said the special collect for the king, *Quaesumus omnipotens Deus* (*Liber regalis* 713.) i.e. *O Almighty God we beseech thee that this thy servant &c.*

In W. and M. however, the two opening prayers of the communion service certainly appear, but the commandments are not given ; and they do not appear until Geo. II. whence they continue to Victoria. In W. and M. instead of the old collect a conflation of the two collects for the king is said. (p. 13.) Happily this did not last. From Anne to Victoria the collect *Almighty God whose kingdom is everlasting* is said.

The epistle in *Liber regalis* begins *Subiecti estote* and ends with *Haec est enim gratia. In Christo Iesu domino nostro* ; that is, I. Peter ii. 13-19.

Car. II. and W. and M. begin with *Dearly beloved* and end with *Honour*

*the King.* Car. I. Anne and the later orders begin with *Submit yourselves,* and end with *Honour the King.*

"The Epistle . . . was read by the Bishop of Carlisle." (W. and M.\*)

The gospel in *Liber regalis* begins with *Abeuntes pharisaei* and ends with *quae sunt Dei Deo*, that is, Matth. xxii. 15-22. The orders in English have the same with the addition of a verse: *When they had heard these words &c.*

"The Gospel . . . was read by the Bishop of *St. Asaph.*" (W. and M.\*)

Then the Abp. beginneth] This rubric continues to Geo. I. In Geo. II. it stands: *The Nicene Creed, by the Archbishop, the King and Queen with the People standing, as before.* In Geo. III. it stands: *Then the Archbishop beginneth the Nicene Creed, and the Choir singeth it, the King and Queen with the People standing, as before.* In Geo. IV. it is altered to: *Then the Archbishop readeth the Nicene Creed; the King with the People standing, as before.* With some necessary verbal alterations it is the same in Wm. IV. and Victoria.

At the end of the Creed, a strange rubric appears in Victoria, and in no other: *The Service being concluded, the Bishops who assisted will return to their seats.* Can *Service* possibly be a misprint for *Creed*?

#### Cap. 6. The Sermon.

The substance of these rubrics appears in all the later orders. They may be seen in an early form in Car. II. (94) and fully in Jac. II. (87).

At James II.'s coronation, "Then Sermon begins & y<sup>e</sup> King puts on his Cap, being bare till now." (B.M. Harl. 6815. f. 107.)

"After which followed the Nicene Creed; which ended, the Bishop of *Salisbury* being ready in the Pulpit, repeated the Lords Prayer, and took his Text 2. *Sam.* xxiii. 3 and 4 *ver.* *The God of Israel said: The Rock of Israel Spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the Sun riseth, even a Morning without Clouds; as the tender grass springing out of the Earth by clear shining after Rain.* Upon which words he made an excellent Discourse. Their Majesties sitting in their Chairs on the South side of the *Arca*, and hearing the same with great Attention. After Sermon, which lasted just half an Hour, Their Majesties took the New Establish Oath." (W. and M.\*)

The queen here certainly takes an inferior position to the king, as she sits on his left hand.

Dr. Gilbert Burnet was consecrated bishop on Easter Day, March 31, immediately before. At the end of the sermon he tells the Sovereigns that "from You we expect the Glorious Reverse of all cloudy days. You have been hitherto our Hope and our Desire: You must now become *our Glory and Crown of rejoicing*: Ordinary Vertues in You, will fall so far short of our hopes, that we shall be tempted almost to think them *Vices.*" (*A sermon preached at the Coronation of William III. and Mary II. . .* by Gilbert, Lord Bishop of Salisbury, London, Starkey and Chiswell, 1689. p. 28.)

I am indebted to our Treasurer, Mr. Dewick, for the loan of this remarkable production. We are told that "One Grey, Late Chaplain to y<sup>e</sup> Bishop of Durham pleade[d] to an Information in y<sup>e</sup> King's Bench for turning the Coronation Sermon into a virulent Ballad." (Greenwich Hospital Newsletters, 3, No. 76, Public Record Office, quoted in Oct. 29. 1689. *Calendar of State Papers, Domestic Series*, 1689. 1690, Stationery Office, 1895, p. 308.)

In Geo. II. III. and Wm. IV. where there was a queen consort there is a rubric about her based on the third in this chapter. In Geo. II. it is:

*The two Bishops that support the Queen are to stand on either hand of Her, and the great Lady Assistant, and she that bears up the Trains, constantly attend Her Majesty during the whole Solemnity. The other great Ladies go to the seats prepared for Them.*

#### Cap. 7. The Oath.

The Declaration against Transubstantiation, Invocation of Saints, and the sacrifice of the mass, as now used in the Church of Rome, was made here in Anne, Geo. I. II. and III. In the later coronations the Declaration had been already made before Parliament.

The Coronation Oath of the kings of England has been the subject of so much discussion that no attempt will be made to deal with it here. For the convenience of comparison, the Coronation Oath of James II. has been printed as an Appendix. (See p. 65.)

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This Preface being ended the Quire sing  
Zadock" &c.

In the corner of the leaf on which the preface is written, and thus immediately under the preface, encircled by a black line, are the copies of signatures of six bishops, thus :

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*The two Bishops that support the Queen are to stand on either hand of Her, and the great Lady Assistant, and she that bears up the Trains, constantly attend Her Majesty during the whole Solemnity. The other great Ladies go to the seats prepared for Them.*

#### Cap. 7. The Oath.

The Declaration against Transubstantiation, Invocation of Saints, and the sacrifice of the mass, as now used in the Church of Rome, was made here in Anne, Geo. I. II. and III. In the later coronations the Declaration had been already made before Parliament.

The Coronation Oath of the kings of England has been the subject of so much discussion that no attempt will be made to deal with it here. For the convenience of comparison, the Coronation Oath of James II. has been printed as an Appendix. (See p. 65.)

The history of the oath is given in Arthur Taylor, *The Glory of Regality*, London, 1820. p. 329. See also William Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, Oxford, 1882. vol. ii. pp. xlv. and 109.

The text of the oath given in W. and M. agrees word for word with that in *Statutes of the Realm*, Lond. 1819. vol. vi. p. 56.

The final rubric persists to Victoria, even with the mention of the great bible carried in the procession. Though in Wm. IV. and Victoria there was no procession from Westminster Hall, yet bishops carrying the regalia received the sovereign at the west door of the collegiate Church, and went in procession to the altar. (See Wm. IV.\*)

The signing of the oath appears at the end in Geo. I. and continues in later orders.

#### Cap. 8. The Anointing.

This rubric before *Veni Creator* appears with the necessary verbal alterations in all the orders after W. and M.

The Archbishop begins the hymn in Jac. I. and Car. I. but the Quire only are spoken of in Car. II. and Jac. II. In W. and M. and all orders after the Archbishop begins the hymn.

This version, or rather variant, of *Veni Creator* appears first in W. and M. and continues in the later orders with some few verbal changes: such as "Anoint our hearts and cheer our face" in the ninth line, which are in Geo. III. and continue after.

In the text of Car. I. (25) there is the version of *Veni Creator* now second in the ordering of priests in the Book of Common Prayer, while at the end of Car. I. (57.) is given the version now first in the ordering of priests. It is this version that was used in Jac. II. though in W. and M. the variant printed in the text was adopted.

In *Liber regalis* and the Stewart orders there is inserted, between *Veni Creator* and the consecratory preface for the blessing of the oil, the Litany and certain prayers mentioned above. (See p. 138.) The seven penitential psalms said in *Liber regalis* with the Litany do not appear in the Stewart orders.

In Jac. II. there is inserted between *Veni Creator* and the consecratory preface a version of *Te invocamus*, somewhat altered at the end. It was said immediately after *Veni Creator* in the Stewart orders and *Liber regalis*. It is one of the most ancient of the Coronation prayers, being found in Egbert's *Pontifical*. (Surtees Society, 1853, p. 100.) But it disappears from this place in W. and M. and is not restored in any later order.

*Sursum Corda* before the preface appears in *Liber regalis* and the Stewart

orders ; but it is left out for the first time in W. and M. and it does not appear again in any later order.

This form for blessing the oil is derived indirectly from the preface in *Liber regalis* and the Stewart orders, which is made up of reminiscences of the preface for the blessing of the oil on Maundy Thursday in the Gelasian and Gregorian Sacramentaries. (L. A. Muratori, *Liturgia Romana Vetus*, Venetiis, 1748. i. 556. ii. 55.) The mediæval preface persisted until the coronation of James II., when it took the shape given below, the allusion to Noah's flood and the olive branch in the mouth of the dove being left out ; but the mention of the anointing of Kings, Priests, and Prophets being preserved. This form is now printed, it is believed for the first time, from Jac. II.\* It may be noted that there is no direction for the Archbishop to lay his hand upon the Ampulla.

“*ArchBp.* It is very meet, right, and Our bounden Duty, that We should at all times, and in all places, give thanks vnto thee O Lord, Holy Father Almighty Everlasting God, the Exalter of the humble, and the strength of thy Chosen : who by the anointing with Oil, didst make & consecrate Kings, Priests & Prophets to Govern thy people Israel. We beseech thee to bless & Sanctifie this thy Servant JAMES Our King now to be anointed with holy oil [*this word is interlined over an erasure*] by our Office & Ministry ; And plenteously to endue him with all the Gifts, and Graces, of thy holy Spirit, which thou didst of old Conferr vpon thy Chosen Servants by this ministry ; through him who was anointed with the Oil of Gladness above his Fellows, Jesus Christ Our Lord Amen.

This Preface being ended the Quire sing  
Zadock” &c.

In the corner of the leaf on which the preface is written, and thus immediately under the preface, encircled by a black line, are the copies of signatures of six bishops, thus :

W. Cant.  
H. London  
N. Duresme  
P. Winchester  
W. Asaph  
Fran : Ely  
Thos : Roffeñ :

The place of the last three words of the preface has clearly been influenced by these signatures ; and it may thus be inferred that they were written by the scribe before he finished the concluding lines of the preface. They are all the names of bishops who took some part in the coronation of King James II. The Archbishop of Canterbury consecrated the King. The Bishop of London with the Bishop of Winchester supported the Queen. The Bishop of Durham with the Bishop of Bath and Wells supported the King. The Bishop of St. Asaph sang the Litany, with the Bishop of Oxford. The Bishop of Ely preached the sermon, and the Bishop of Rochester was Dean of Westminster. I think they have been copied from the end of MS. L. 14. in St. John's College, Cambridge, Sancroft's own manuscript of James II.'s coronation, where they are real signatures.

With the alterations in W. and M. the consecration of the oil took the form which it has in the text. The earlier half preserves some of the older ideas, while the latter half is almost new for this office, being derived from the form of confirmation.

The Exalter of the Humble, and the Strength of thy Chosen.] These words are survivals from the old consecratory preface in *Liber Regalis* and the Stewart orders. They continued until Geo. III. when they were omitted, and they have not reappeared since.

Regard we beseech thee] This clause is borrowed from the blessing of the font in the Publick Baptism of Infants in the Book of Common Prayer. It appears first in W. and M. This clause is left out in Geo. III. and later orders.

Bless this Oil] The words "this oil" are left out in Anne, so that in this matter the form is brought back to the preface of Jac. II.\* while the moment at which the Archbishop is to lay his hand upon the ampulla is transferred to the saying of the words "now to be anointed with this oil." In the same way the words are left out and the direction transferred in all later orders.

Confirm & Stablish] This sentence is a conflation of the twelfth verse of the fifty-first psalm, *Miserere mei Deus*. "Confirm" and "princely" are the words in the Latin version; "stablish" and "free" are in the Prayer Book version.

The end of this form is taken from that of Confirmation in the Book of Common Prayer; which in its turn is a version of the Latin form of Confirmation in use in the Church of England before the Reformation. There is a prayer for the descent of the sevenfold gifts of the holy Ghost upon the king in the collect said after the prayer for the church militant in the order for King James II.'s Accession (Feb. 6) in the prayer books of that king. (See above p. 133.)

It must be admitted that the form for the blessing of the oil is better in W. and M. than in Jac. II.\*

In putting this prayer or consecratory preface together, the author may very well have had in his mind opinions like those contained in a letter of Robert Grosseteste, Bishop of Lincoln, to Henry III.

"Hoc tamen non ignoramus quod regalis inunctio signum est prerogativae susceptionis septiformis doni sacratissimi Pneumatis quo septiformi munere tenetur rex inunctus praementius non unctis regibus, omnes regias et regiminis sui actiones dirigere. (*Roberti Grosseteste episcopi quondam Lincolnensis epistolae*, Rolls Series, ed. Luard, 1861, p. 350.) This passage may have been commonly known in the latter half of the seventeenth century, for it is quoted by John Selden from a manuscript. (*Titles of Honor*, Part i. Cap. viii. § i. sec. ed. Lond. 1631, p. 144.)

In the middle ages few kings were anointed, only the Kings of France, England, Jerusalem, and Sicily. (*Modus Eligendi . . . Imperatorem*, Basileae, apud Pamphilum Gengenbach, 1519. A. iii. recto.) But by 1519. the right had been given by the holy see to other crowned heads.

In Car. II. the tinsens hose and sandals were put on before the anointing, certainly by a mistake, as they should have been put on just before the spurs. But, curiously enough, if we can trust Hovedene, there is an exact precedent for it in the coronation of King Richard I. (*Chronica Magistri de Houedene*, ed. W. Stubbs, Rolls Series, 1870, vol. iii. p. 10.)

The anthem *Zadock the priest* appears after the form of anointing in the Stewart orders up to Jac. II. In Jac. II. it is placed before, and continues thus in W. and M. and later orders.

The anthem *Unxerunt Salomonem*, of which *Zadock the priest* is a translation, is as old as any coronation service known to us. It appears in the *Pontifical of Egbert* (Surtees Society, 1853, p. 101) thought to be of the eighth century.

In the meantime] The first clause of this paragraph remains much the same after W. and M. until Wm. IV. when the paragraph is: *In the meantime, the King rising from His Devotions, having been disrobed of his Crimson Robes, and having taken off his Cap of State goes before the Altar, supported and attended as before.* In Victoria it is: *At the Commencement of the Anthem the Queen, rising from Her Devotions, goes before the Altar, attended by Her Supporters, and assisted by the Lord Great*

*Chamberlain, the Sword of State being carried before Her, when Her Majesty is disrobed of Her Crimson Robes.*

The second clause is omitted in all the Georgian orders.

The third clause *And the Kings under Garment* disappears with Anne, and is not seen again. With the diminution of the number of places to be anointed, the openings in the shirt at the boughs of the elbows, the shoulders, and between the shoulders would not be needed. The shirt of fine linen and the shirt of red sarcenet appear among the particulars of George III.'s coronation as well as amongst those of William and Mary (see above, p. 5). But of King George III.'s we are expressly told that though the shirt of fine linen and the red shirt were provided, yet they were not used. (See Appendix VII. p. 90.) The red shirt was not used at James I. or Charles I.'s (Car. I. 9.) or Charles II.'s coronation. (Car. II. 99.)

The King and Queen sit down] This paragraph remains almost unchanged until Victoria.

"*Veni Creator* being Sung, and the Holy Oyl Consecrated, Their Majesties were conducted to Their Regal Chairs placed on the Theatre (near the East side thereof) that they might be more Conspicuous to the Members of the House of Commons, (who, with their Speaker, were seated in the North Cross,) and were disrobed of their Crimson Velvet Mantles, and being Solemnly Anointed, were Presented with the Spurs." (W. and M.\* 3.) The exposure of the anointing to the view of the House of Commons was rather a serious innovation. The pall held over the sovereign by four Knights of the Garter was in the first place intended to hide the ceremony of anointing from sight.

The rubric does not well agree with the statement that the chairs were placed on the Theatre; "plac'd in the midst of the Area over against the Altar," is the wording of the rubric. Possibly arrangements were altered at the last moment.

In *Liber regalis* and the Stewart orders as well as in Jac. II. the anthem *Zadock* was sung while the anointing took place. But in W. and M. the anthem comes before the anointing, until in Victoria the rubric declares that the anthem is to be concluded before the anointing shall be begun.

In the early Plantagenet coronations there is reason from the rubrics for believing that the King of England was anointed sitting in a chair. This may be gathered from the order said to be that for the coronation of Edward II. :

Finitis orationibus istis, assedeat princeps in cathedra coram metropolitano, vel episcopo, appositâ.

Qui verò cum accesserit metropolitano vel episcopus, vestem quâ indutus fuerit princeps pallio super eum extenso, [s]cindat propriis usque ad cingulum manibus; deinde manus principis sancto inungantur oleo, haec dicente metropolitano, vel episcopo.

(T. Rymer, *Foedera*, Lond. 1818. vol. ii. pars. 1. 1307-1327. p. 33.)

But later on, in the days of the Tudors, it seems most likely that the King of England was anointed kneeling. At least it was so at the coronation of Henry VII. the "Cardinall, sitting, shall annoynte the King, kneling on quishshons, with holy oile." (*Rutland Papers*, Camden Society, 1842. p. 16.) It does not seem certain whether James I. was anointed kneeling or sitting. (Car. I. 121.) Charles I. was anointed sitting; for the chair on which he is to be anointed is spoken of; whether the "auntient Chayre" (Car. I. 31. note 11.) be the chair of St. Edward is not made plain.

But it is clear that Charles II. was not anointed in King Edward's chair, for the account (Car. II. 99.) runs thus after the blessing of the oil :

"After which the King arose from before the faldstoole, and went to the Altar (supported as before) where hee was disrobed by the Lord great Chamberlaine, & a Chaire being placed on the Northside between the Altar

& St. Edwards Chaire hee sate downe therein." In this chair between the Altar and St. Edward's chair the King was anointed.

James II. was anointed in King Edward's chair (Jac. II. 91.) but it is not so clear concerning the coronations from W. and M. to George II.

"Which Ended his Matière. removes to the Chair placed in the middle of the Area before the Altar, with a Faldstool before it, Wherein he is to be anointed by the Archb." (Geo. I.\*)

In Geo. III.\* we are told, after the anthem: "In the mean time the King removed to St. Edward's Chair and sat down therein, and four Knights of the Garter" &c. (p. 207.) So in Geo. IV.\* and Wm. IV.\* we read: "St. Edward's Chair (covered with cloth of gold,) having been placed in front of the altar" the King sat down in it. In Victoria the rubric itself is plain: *The Queen will then sit down in King Edward's Chair placed in the midst of the Area over against the Altar.*

It would seem that it must be concluded of the majority of the coronations where we have data since the time of Charles I. that the Sovereign was anointed sitting in St. Edward's Chair. The only precise evidence to the contrary is given by that of Charles II.

The changes made in W. and M. for the anointing are considerable. First of all, the number of places anointed is diminished; from six to three. In Jac. II. and the other Stewart orders the places anointed were i. the hands, ii. the breast, iii. between the shoulders, iv. both the shoulders, v. the bowings of the arms, vi. the crown of the head; this order agrees with that of *Liber regalis*. But in W. and M. there are only: i. the crown of the head, ii. the breast, iii. the palms of both hands. Thus the order was inverted, the head being anointed first, and the hands last. This diminution may again have been suggested by the reading of John Selden's *Titles of Honor* (*loc. cit.*) who quotes, strange to say, St. Thomas of Canterbury, "Inunguntur enim Reges tribus in locis; in Capite, in Pectore, in Brachiis, quod significat Gloriam, Scientiam, Fortitudinem." Richard I. was anointed only in three places, "in capite, in pectore, in brachiis, quod significat gloriam, fortitudinem, et scientiam." (*Chronica Magistri Rogeri de Houedene*, ed. by W. Stubbs, Rolls Series, 1870. iii. 10.) It should be noted that the same mystical significations are given. The mediæval coronation orders do not precisely agree with this.

It should be noted that in the account of the Coronation furnished by the heralds in Appendix VIII. the places anointed are the same as in Jac. II. At the end of Appendix VIII. the heralds expressly disclaim responsibility for the liturgical part of the ceremonial; and the variations between their account and W. and M. and W. and M.\* are so great that for the account of the service in the church the heralds' document and the *Processus factus* must be scanned very closely. (See Introduction, p. xxiv.)

In Wm. IV. and Victoria the number of the anointings was still further diminished, and were only two in number; viz., *on the Crown of the Head and on the Palms of both the Hands*, and the form at anointing instead of being repeated three times and expressing the part anointed, was said only once, thus: "Be Thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed."

The word "consecrated" in the form of anointing is an addition made in W. and M., and continued ever since.

The prayer *Prospice omnipotens Deus* was said before the anointing in *Liber regalis* and the Stewart orders, until Jac. II. when it was omitted, and it does not appear to have been replaced in any later order.

Then the King and Queen kneel down] This rubric remains as in W. and M. in Anne and Geo. I. except that *standing* is inserted in both these later orders after *Archbishop*.

In Geo. II. and later orders the rubric appears as: *Then the Dean of Westminster layeth the Ampulla and Spoon upon the Altar, and the King kneeleth down at the Faldstool, and the Archbishop standing on the North-side of the Altar, saith this Prayer or Blessing over Him.*

Our Lord Jesus Christ] In *Liber Regalis* and the Stewart orders up to Jac. II. two prayers were said at this place, *Deus Dei filius*, and *Deus qui es iustorum*. But in Jac. II. only one prayer was said, beginning *Deus Dei filius*, but soon passing into a different form, as the following prayer taken from Jac. II.\* and now printed will show. "So by this visible gift thou may receive invisible grace" is altered in Jac. II.\* into "the assistance of that Grace" and in W. and M. into "by the assistance of his heavenly grace."

"God the Son of God; Jesus Christ Our Lord, who was anointed by his Father with the Oyl of Gladness above his Fellows; by his holy anointing pour down upon thy head, and Heart the blessing of the holy Ghost: That so by y<sup>e</sup> assistance of that Grace, loving Righteousness and hating Iniquity, and leading thy People in the ways of Vertue and Holiness; after a glorious Course of Governing prudently [*interlined over an erasure*] and justly this Temporall Kingdom; thou mayest be [*interlined*] made partaker of an eternal Kingdom, through the Same Jesus Christ Our Lord, Amen."

In W. and M. it was again considerably altered, as may be seen by comparing this form with that in the text. "Wealth, peace, and godliness" is a phrase taken from the second collect for the King in the communion service; and the remainder of the prayer is an ill-conceived expansion of the end of the older prayer.

In *Liber regalis* and the Stewart orders it was directed that as soon as these prayers were over the shallow coif was to be put upon the King's head (in Jac. I. and II. the linen gloves are spoken of) the other anointed places having been dried with cotton wool; but in W. and M. the rubric in the text appears, while in Anne the mention of the closing of the undergarment disappears. (See above, p. 143.) The drying of the places by the Dean of Westminster lasts up to Geo. IV. In Wm. IV. the rubric appears as: *This Prayer being ended, the King arises, and sits down again in his Chair, when the Dean of Westminster will invest His Majesty with the Supertunica.* In Victoria the rubric is: *This Prayer being ended, the Queen arises, and sits down again in Her Chair.*

In the Stewart orders the linen coif and gloves, *colobium sindonis*, supertunica, with its girdle, the tinsen hose and sandals were put on here (the first two by the Archbishop of Canterbury, the others by the Dean of Westminster) accompanied by the prayer *O God the King of Kings.* (*Deus Rex regum.*) But in W. and M. no mention of these ornaments occurs here, though they are provided in the "Particulars from the great Wardrobe." (p. 5.) The prayer also is omitted. The later orders also are silent, except Wm. IV.

Still, if the sword is to be attached to the girdle of the supertunica, it would be necessary that the King be already invested with the supertunica before the Sword is girt upon him: And as the *colobium sindonis* is put on before the supertunica this also must have been put on. Without illustrative documents, therefore, the time at which these ornaments were put on would seem to be the old place, to wit, immediately after the anointing, and while the anthem *Behold O God* was being sung. And this opinion is confirmed by the manuscript account preserved at the Heralds' office of King George I.'s coronation.

For in Geo. I.\* there is: "That done his Majesty arises and Sits down again in his Chair, and the Dean of Westm<sup>f</sup>. dries or Wipes the Places anointed with fine Wool, or Linnen delivered to him by the Lord Great

Chamberlain, Closing again the places in his Garment, Which are to be opened for his Anointing.

"Then a Coife of Lawn or fine Linnen is to be delivered to the Archb<sup>p</sup>. by the Lord Great Chamberlain, Who is to put it on the King's head, and the Linnen Gloves are to be put on his hands ; While these things are doing, an Anthem is to be Sung.

"After this the Dean of Westm<sup>r</sup>. (the King standing up) is to put on his Majesty the Colobium Sindonis ; The Supertunica, or Close Pall of Cloth of Tissue is next to be put on his Majesty, with a girdle of the same by the Dean of Westm<sup>r</sup>.

"The King sitting down, the Dean is to put on the Tissue hose, or Buskins and Sandalls of Cloth of Gold upon the King."

In Geo. III.\*: "The Prayer being ended, the King sat down, and the Dean dryed the Anointed places, After which his Majesty put on a fine Linnen Coif Laced, and a pair of fine Linnen Gloves, presented him by the Lord Great Chamberlain, and returned to his chair on the south side the Area." (p. 210.) It may be noted that at King George III.'s coronation neither the colobium sindonis nor supertunica was put on. (See Appendix VII. p. 90.) In Geo. III.\* there is also no mention of the buskins and sandals.

In Geo. IV.\* (37.) among the "particulars" there is mention of:

"A Colobium Sindonis of fine Holland, and a pair of Linen Coifes and Gloves.

\* \* \* \* \*

"A shirt of fine Linen laced for the Anointing, and another of Red Sarcenet to put over it, with a surcoat of Crimson Satin.

"A pair of Under Trowzes and Breeches, with Stockings fastened to the Trowzes, all of Crimson Silk."

The buskins and sandals are not to be found in this list ; nor are any of the above-mentioned particulars named as being worn during the ceremony itself (p. 123.)

Immediately after the anointing we read in Geo. IV.\*: "The Dean of Westminster then received from the officers of the Wardrobe, the Supertunica of cloth of gold, and a girdle of the same for the Sword, with which the Dean arrayed His Majesty." Wm. IV.\* is to the same effect.

In the proof of the ceremonial of the last Coronation preserved at the Heralds' College there is direction here to invest the Queen with the supertunica ; but the direction has been struck through by two crossed pencil lines, while the other corrections are made in ink ; and the published Ceremonial contains no longer the clause as to the supertunica. Yet we know the supertunica with the colobium sindonis is still among the coronation robes at St. James'. The contemporary portrait of the Queen in her coronation robes shows these ornaments being worn. The argument from omission is so uncertain that without further evidence it would hardly be safe to conclude that the supertunica was not used at the last coronation.

Thus it can hardly be doubted that, with the exception of the one coronation since W. and M. in which it is known that the colobium sindonis and supertunica were not worn, these ornaments have been put on very soon after the anointing, and in the old place indicated in the Stewart orders.

The Spurs are then] In Anne and all succeeding orders the presenting of the Spurs is moved into the section with the presenting of the sword. In the older orders, and the *Liber regalis*, the spurs and sword were presented together ; so that this peculiarity of W. and M. may be an oversight.

Behold O God our defender] This is the introtit of the Mass in *Liber regalis* : and it was sung at the beginning of the Eucharist in Car. I and II. But in Jac. II. it was sung immediately after the anointing and was

continued in this place until Geo. III. But in Geo. IV. its origin seems to have been forgotten, and it does not appear in any following order.

*Behold O God (Protector noster aspice)* is the anthem to the 84<sup>th</sup> psalm, *Quam dilecta*. Even when the anthem is dislocated in Jac. II. a remembrance of this psalm is preserved, as the anthem contained nothing but its 9<sup>th</sup>. 12<sup>th</sup>. 13<sup>th</sup>. verses: while in W. and M. there are added, at the last, verses from ps. 18. and the first book of Samuel. The verse from Samuel is left out in Anne and the other later orders.

#### Cap. 9. The oblation and girding on of the Sword.

In Anne and all later orders the title of the chapter is: *The presenting of the Spurs and Sword and the girding and oblation of the said Sword.*

The first rubric of this chapter in Anne and the following orders relates to the Spurs: *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, and forthwith sends them back to the altar.*

Thus the rubric continues until Victoria, when the *nobleman appointed, &c.*, is changed into *the Lord Great Chamberlain, who, kneeling, &c.*

After this the following rubric appears in Anne and the later orders:

*Then the Lord who carries the Sword of State returning the said sword to y<sup>e</sup> officers of the 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, and the Archbishop laying it on the altar, saith the following prayer.*

Hear our prayers, &c.] Instead of "sanctify and bless" in the second line there appears in Geo. III. and following orders "direct and support."

In Geo. II., III., and IV. after the name of the King appears: "who is now to be girt with this Sword that he may not bear it in vain," a return to the form of Jac. II.

"Hear our prayers" is a version of *Exaudi quæsumus in Liber regalis*, which in Jac. I. and Car. I. appears in a word-for-word translation. In Jac. II. instead of "bless and sanctify this Sword" there is "Bless and Sanctify this Thy Servant James our King, who is now to be girt with this Sword," a very material alteration. After the word "Sword" the remainder of the prayer is new, and continues in W. and M. and the later orders. The following is the text of "Hear our prayers" taken from Jac. II.\*:

"Hear Our Praiers wee beseech thee O Lord, and by the right hand of thy mā<sup>tie</sup>: vouchsafe to bless and Sanctifie this thy Servant JAMES Our King, who is now to be girt with this Sword; that he may not bear it in vain, but vse it as the minister of God, for the punishment of evil doers and for y<sup>e</sup> Protection and Encouragement of all that doe well through Jesus Christ Our Lord. Amen."

*Then the Archbishop takes the Sword]* This rubric remains the same in later orders until Victoria. In Victoria, in place of *the Bishops assisting*, there is: *(the Archbishops of York and Armagh, and the Bishops of London and Winchester and other Bishops, assisting and going along with him.*

The address "Receive" &c., and rubric with the following address, "Remember Him," remain much the same in the later orders until Wm. IV. and Victoria, when the rubric disappears, and the first part of the address from "Remember" to "followers of him" disappears also, the remainder of the second address following immediately upon the first address. Thus in Wm. IV. and Victoria the ancient girding of the sword seems to disappear.



*Then the King & Queen rising up]* This rubric continues in substance in all the later orders, except that in Wm. IV. and Victoria the words *ungirds his sword* are omitted. In Victoria, after *scabbard* there is: *delivering it to the Archbishop, who places it upon the Altar; the Queen then returns and sits down in King Edward's Chair.* Also in Wm. IV. and Victoria the price, *a hundred shillings*, is also left out.

A rubric is added in Victoria: *The Archbishops and Bishops who had assisted during this Oblation will return to their Places.*

Cap. 10. The Investing with the Royal Robes and the delivery of the Orbs.

The rubric remains in Anne as in W. and M. "ermine" being supplied in Anne and the later orders where the dots in W. and M. are. But in Geo. I., II., III., and IV. a rubric and address on delivering the Armill are prefixed. In Geo. I. it is:

*Then the King arising the Dean of Westminster takes the Armill from y<sup>e</sup> Master of the great Wardrobe and putteth it about his Majestys Neck, and tieth it to the Bowings of his Arms and below the Elbows, the Archbishop saying.* Receive this Armill as a Token of Divine Mercy Embracing thee on every Side.

Geo. II., III., and IV. add after *Elbows* the words: *with silk strings: the Archbishop standing before the King, and saying;*

In Wm. IV. and Victoria the rubric and delivery of the Armill are again omitted.

The delivery "Receive this Armill" follows the *Liber Regalis* in the Stewart orders.

Though not mentioned in Victoria, the Armill was put upon the Queen, apparently not tied to the elbows, but hanging pendant, like a priest's stole; not, as I once thought, like a deacon's. (See "The Sacring of the English Kings" in *Archæological Journal*, 1894, vol. li. p. 37, and plate iii.)

In Geo. I.\* the armill is certainly said to be delivered after the royal Robe or purple Robe, but this must be a mistake.

*Next the Robes Royal]* This rubric continues up to Victoria. In Geo. I., II., III., IV. and Wm. IV. after *the King standing* is added *the Crimson Robe which he wore before being first taken off by the Lord Great Chamberlain*, but the addition again disappears in Victoria. It is somewhat hard to understand how the removal of the crimson robe can have been delayed to this moment. If the parliament robe worn during the procession and earlier part of the service be meant, it was most likely removed earlier as in W. and M., and taken into St. Edward's Chapel. (See above, p. 21.) Neither can it very well have been the crimson shirt.

In Geo. IV.\*: "His Majesty then standing in front of his chair, was invested by the Dean of Westminster with the Imperial mantle, or Dalmatic Robe of State, of cloth of gold, the Deputy Lord Great Chamberlain fastening the clasps thereof. The richness of this Robe of State can scarcely be described. The ground, or outside, is shot with gold thread, brocaded with gold and silver, with large and small flowers of the same frosted; all the ornaments and flowers being edged with purple or deep, Mazarine blue. It is lined with ermine."

A collytype and coloured plate of the like vestment, worn by the Queen at the last coronation, are given in *Archæological Journal* quoted above. (li. plates iv. and v.) The imperial eagles may plainly be seen in the coloured plate.

Receive this imperial] The lines struck out in W. and M. are omitted in Anne and following orders.

In Geo. III. and following orders after "Christ" the delivery of the orb ends thus: "our Redeemer. For he is the Prince of the Kings of the Earth; King of Kings, and Lord of Lords: So that no man can reign happily, who derives not his Authority from Him, and directs not all Actions according to His Laws."

The delivery of the Orb at the same time as the pall is first directed in Jac. II., and the words of delivery are altered. Before Jac. II. they were:

"Receive this Pall which is formed with four corners to let thee understand that the four quarters of the world are subject to the power of God and that no man can happily reign upon the earth who hath not received his authority from Heaven."

In Jac. II.\* they are:

"Receive this Imperiall Pall and Orb; and Remember that the whole world is subject to the power and Empire of God, and that no man can reign happily up [*interlined*] on earth, who hath not received his Aucturity from Heaven."

The addition to the form of delivery of the pall has been made necessary by the interpolation of the delivery of the orb at this place. There seems good reason to believe that the orb and the sceptre with the cross are the same, but that the advisers of King James II. did not recognize this.

In Jac. II. the orb was delivered to the Dean of Westminster and the sword redeemed after the crowning and before the delivery of the ring. In Car. II. and I., Jac. I. and *Liber regalis*, the sword was ungiert and redeemed after the crowning and after the delivery of the ring, and before the delivery of the sceptres.

In Wm. IV. and Victoria there is this rubric: *The King delivers his Orb to the Dean of Westminster, to be by him laid on the Altar.*

#### Cap. II. The Investiture per annulum et baculum.

In *Liber regalis* and the Stewart orders this section came after the crowning.

The rubric continues as in W. and M. in all the later orders; save that instead of *Ruby Anne* and all after read *jewel*.

In the delivery of the rings in W. and M. there seems to have been some confusion, if we judge from the Queen's own words given above, (p. 129.) for she received the ring intended for the King. And the heralds have marked the paragraph concerning the rings with a query. (See above, Appendix VIII. p. 104.)

Receive the Ring] Anne and the later orders have the first two lines somewhat different: "Receive this ring, the ensign of kingly dignity and of defence of the catholick faith, that as," &c.

The older orders read as in W. and M.

*Liber regalis*, Car. I. and II. had a blessing of the ring before its delivery, but it is omitted in Jac. II. and a prayer was said after the delivery of the ring in Jac. I., Car. I. and II. and *Liber regalis*, but not in Jac. II.

In Geo. IV.\*: "The Lord Chamberlain then delivered the Ruby Ring on a crimson cushion to the Archbishop."

*The Scepters and Rods*] In Anne, the rubric is altered. *The Queen re-delivers her orb to the Dean of Westminster to be again laid upon the altar, and then the Dean of Westminster brings the scepter and rod to the Archbishop, and the Lord of the Manor of Worksope, 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 scepter 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 scepter by her.*

This continues in Geo. I. and substantially in Geo. II., III. and IV. But in Wm. IV. and Victoria the first lines about the orb are left out.

The presentation of rich Gloves before the sceptres, though mentioned in *Liber regalis*, does not appear in Jac. I. or Car. I. but in Car. II. (104) the claim being allowed to the Lord of Worksop "to Support the Kings right Arme whilest hee held the Scepter," he "first delivered him a paire of Rich Gloves, which the King putt on before hee received the Scepter."

In Jac. II. (95) the "Lord of the Manor of Worksop in Nottinghamshire, presented His Majesty with a Rich Glove, which the King put on His Right Hand, immediately before He received the Scepter."

The *London Gazette* (Aug. 3, 1821, Number 17732, p. 1608.) says that "Bernard-Edward Duke of Norfolk, as Lord of the Manor of Worksop, then presented His Majesty with a Pair of Gloves, richly embroidered with the arms of Howard, which His Majesty put on; and the Archbishop delivered the Sceptre with the Cross" &c.

At the last Coronation the Queen did not wear the gloves presented by the Lord of the manor of Worksop.

The delivery of the two sceptres continues through the later orders as in W. and M. save that a few verbal alterations are introduced in the longer form in Geo. III. and succeeding orders.

Considerable changes were introduced in Jac. II. in the forms at the delivery of the sceptres. They are now printed from Jac. II.\* On delivering the sceptre with the Cross was said:

"Receive the Scepter, the Ensign of Kingly power, and Justice."

This with the addition of "Royal" before "Scepter" is the same as in W. and M. and later orders.

On delivering the Sceptre with the dove there was said in Jac. II.\*:

"Receive the Rod of Equity, and Mercy. And God from whom all holy Desires, all good Councillis, and all Just Works do proceed, Look Down Graciously upon thee; Direct, and assist thee in the administration of that Dignity, which he hath given thee: That thou mayst Defend the Holy Church, and Christian people, committed by God unto thy Charge; punish the Wicked; protect and Cherish the just, and lead them all in the way of Righteousness; show the way to those, that go astray; offer thy hand to those that fall; repress the proud, and lift up the lowly: And so in all things follow him, of whom the Profitt† David saith, *The Scepter of thy Kingdome is a right Scepter; thou lovest righteousness, and hatest iniquity*; even Jesus Christ our Lord. Amen."

The beginning and the end (which is unfortunate) of this address are evidently reminiscences of the Stewart orders and *Liber regalis*; but the central part is more new. This again in W. and M. has been changed, and is less like the old.

*Liber regalis*, Jac. I. Car. I. and II. are almost identical in form, and the delivery of the sceptres is followed in *Liber regalis* by a blessing in form of an episcopal benediction; in Jac. I. Car. I. and II. by a shorter blessing, and *Te Deum*. The blessing in W. and M. and later orders is postponed until immediately before *Te Deum*.

In Jac. II. at which coronation there was no communion, after the delivery of the sceptres, the second oblation was made, followed by the blessing, and *Te Deum*.

## Cap. 12. The Putting on of the Crown.

The rubric remains the same in the later orders, though in Anne and Geo. I. after *Crown* is added called *K. Edward's crown*: but the prayer "O God the Crown of the faithful" is altered at once.

In Anne, Geo. I. and II. it begins thus:

"O God, the Saviour and Rewarder of them that faithfully serve thee, who alone dost crown them with mercy and loving kindness, bless and sanctify this thy Servant" &c.

In Geo. III. and following orders it is thus:

"O God who crownest thy faithful servants with Mercy and loving Kindness; Look down upon this thy Servant" &c.

The remainder of the prayer is the same in all the orders after W. and M.

The change in Jac. II.\* and W. and M. from *Liber regalis* and the Stewart orders is considerable. In these it is a prayer for a blessing on the crown, so that he who weareth it may be filled with grace. The prayer in Jac. II.\* and W. and M. is a new prayer preserving nothing of the old form but the opening words, and these are lost immediately in Anne and later orders. The first change in Jac. II.\* is thus:

"O God the Crown of the Faithfull; Bless we beseech thee and sanctify this thy servant James our King: and as thou dost this Day set a Crown of pure Gold upon his head; so Enrich his Royall heart with thine abundant Grace, and Crown him with all Princely Virtues, through the King Eternal Jesus Christ our Lord Amen."

*Then the King & Queen*] This rubric evidently could serve for only one occasion. In Anne accordingly it is altered to:

*Then the Queen sitting down in her chair, the Archbishop, assisted with other bishops, comes from the altar, the Dean of Westminster brings the crown, the Archbishop taking it of him, reverently putteth it on the Queen's head.*

The rubric remains thus in Geo. I. but in Geo. II., III., IV. and Wm. IV. the chair is called *King Edward's Chair*. In Victoria the beginning of the rubric runs thus: *Then the Queen still sitting in King Edward's Chair, the Archbishop, assisted with the same Archbishops and Bishops as before, comes from the Altar; &c.*

In W. and M.\* "at Four of the Clock the Crowns were put upon Their Majesties Heads by the Lord Bishop of *London*, assisted by the Lord Bishop of *Rochester*, [Dean of Westminster] at sight whereof all the People shouted, the Drums Beat and Trumpets Sounded, and the great Guns at the Tower, and in St. James's Park, &c. were discharged, and all the Peers and Peeresses put on their Coronets."

*At sight whereof*] This rubric continues in Anne and later orders.

In Victoria at the end of this rubric is added: *As soon as the Queen is crowned, the Peers &c put on their Coronets and Caps.* In the earlier orders this does not appear until after the anthem.

*The noise ceasing*] Thus in all later orders, save in Victoria, which has: *The Acclamation ceasing.* In Jac. II. there is: *The noise and acclamations ceasing.*

God crown You] This continues unaltered till Geo. III. when the first part is as follows: "The Lord of Hosts be unto You for a Crown of Glory, and for a Diadem of Beauty. And may You be also a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of Your God. Be strong" &c.

In Geo. IV. and following orders all this first part is left out and the form begins with "Be strong."

In this, Geo. IV. has in "holy ways" and Geo. III. after "eternal life" interpolates: "that in this World He may crown You with Success and Honour and when You have finished" &c. Both alterations are continued in later orders.

This form is a combination of the two forms in *Liber regalis*, one *Coronet te Deus* and the other *Confortare et esto*, originally an anthem. Both begin with the same words as in *Liber regalis* and the Stewart orders, but are different afterwards.

In *Liber regalis* and the Stewart orders a prayer *Deus perpetuitatis* was said between *Coronet te Deus* and *Confortare*. It was omitted in W. and M. and does not appear again.

In Jac. II.\* there are two forms differing somewhat from those in *Liber regalis* and the Stewart orders, but more like them than the form in W. and M. They run thus:

"God crown thee with a Crown of Fortitude, and Honour, of Righteousness, and Glory: that having a right Faith, and abounding in all the Fruits of Good Works, thou mayst at last Obtain the Crown of an Everlasting Kingdome, by [whose *erased*] his Gift, whose Kingdome endureth for ever. Amen.

"O Eternal God, King of Kings Fountain of All Auctority, and power; Bless we beseech thee this [*these two words interlined*] thy Servant, who in lowly Devotion boweth his head un [*interlined*] to thy Divine Majestie.

"The King must here be put in mind to do so.

"Let him allways in Godly Devotion wait upon thee; and be thou ever present with him, preserve him long in health, and prosperity; protect, and Defend him from all evill; prevent him with the blessings of goodness; and Crown him with thine Everlasting mercy, through Christ Our L<sup>d</sup>. Amen."

Praise the Lord] This anthem continues from W. and M. to Geo. III. The Stewart orders and Geo. IV. and succeeding orders have *Deus in virtute* "The king shall rejoice in thy strength O Lord."

*As soon as the King*] This rubric continues unchanged till Geo. II. where it is: *As soon as the King is crowned, the Peers &c. put on their Coronets and Caps.* It remains here till Victoria, when it disappears from this place.

#### Cap. 13. The presenting of the Holy Bible.

This is an entirely new ceremony.

The rubric remains substantially the same in the later orders as in W. and M.

In Anne and all the later orders the substance of the address remains unaltered to Geo. III. But with Geo. IV. and following orders the first fourteen lines are omitted and the address begins: "Our Gracious King; we present unto Your Majesty this *Book*" &c. (last line of p. 27.) and it continues much the same in Wm. IV. and Victoria.

Geo. II. and the following orders have this rubric after the delivery of the bible.

*Then the King delivers back the Bible to the Archbishop, who gives it to the Dean of Westminster, to be reverently placed again upon the Holy Altar.*

Victoria adds to the rubric: *the Archbishops and Bishops who had assisted returning to their Seats.*

#### Cap. 14. The Benediction and Te Deum.

The rubric remains the same in the later orders with some few verbal alterations.

The first section of the blessing remains the same, until Geo. III. and the later orders when the last three lines, after "evil thing" are changed into "and prosper you in everything good. Amen."

In the second section of Geo. II. there is "Victorious Fleets and Armies" in place of "victorious armies."

The second section of the blessing in Geo. III. is :

The Lord give you a fruitful Country and healthful Seasons ; victorious Fleets and Armies, and a quiet Empire ; a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry ; a pious and learned and useful Clergy ; an honest, industrious, and obedient Commonalty. *Amen.*

In Geo. IV. Wm. IV. and Victoria, the second section is :

"The Lord give you a faithful Senate, wise and upright Counsellors" and so on as in Geo. III.

The third section remains the same till Geo. II. when the second sentence becomes : "May Mercy and Truth meet together and Righteousness and Peace kiss each other." In Geo. III. and the later orders it begins thus :

"In your days may Mercy and Truth meet together, and Righteousness and Peace kiss each other" and then it ends as in W. and M.

The fourth section remains the same till Geo. III. when it becomes :

"The Lord make your Days many, and your Reign prosperous : may you be revered and beloved by all your Subjects, and ever increase in Favour with God and man. *Amen.*"

In Geo. IV. Wm. IV. and Victoria after "prosperous" is added "your Fleets and Armies victorious."

The fifth section remains the same until Geo. III. when it is broken up into two ; and reads thus :

"The glorious Majesty of the Lord our God be upon you : may he bless you with all temporal and spiritual Happiness in this world, and crown you with Glory and Immortality in the world to come. *Amen.*

"The Lord give you a religious and virtuous Posterity to rule these Kingdoms in all Ages. *Amen.*"

Thus it remains in Geo. IV. but in Wm. IV. and Victoria the last section, the prayer for posterity, is wholly omitted.

This long blessing is descended from the episcopal blessing of *Liber regalis*, a version of which appears in Jac. I. with three sections. In Car. I. and II. there is a short blessing, followed by a prayer for the clergy, inspired by the second section of the blessing of *Liber regalis* and Jac. I. In Jac. II. we have the blessing which was doubtless the immediate ancestor of that in W. and M. though the opening clauses are not the same. They run thus in Jac. II.\* :

"The Lord bless thee, and keep thee : And may all the Blessings of Heaven, & Earth, plentifully descend upon thee. *Amen.*

"The Lord give thee of the dew of Heaven."

And so on as in W. and M.

*Then the Archbishop*] This rubric and the prayer following remain with a few verbal alterations after Geo. III. in all the orders.

*The blessing being thus given*] This rubric persists till Geo. IV. but in Wm. IV. and Victoria it disappears entirely. This is another of those deviations from antiquity which characterise these two orders.

*Then the Quire*] This rubric remains with a few changes up to Wm. IV. But in Victoria it is in this form :

*Then the Choir begins to sing the Te Deum, and the Queen goes to the Chair on which Her Majesty first sate on the East Side of the Throne, the two Bishops Her Supporters, the Great Officers, and other Peers, attending Her, every one in his place, the two † Swords being carried before Her, and there reposes Herself.*

The text of *Te Deum* first appears in Geo. II. and thence in all later orders.

Cap. 15. **The Inthronization.**

The rubric remains as in W. and M. until Victoria when the beginning is changed into: *The Te Deum being ended, the Queen will ascend the Theatre, and be lifted up into Her Throne, &c.* The rest as in W. and M. with the needful changes.

The exhortation remains the same in all, except that "God's altars" is changed into "God's Altar" in Geo. II. and succeeding orders. The plural is used in the *Liber regalis*, the singular in the Stewart orders. Geo. II. and later orders leave out: "and to wait there."

In Jac. II. the opening runs: *Stand firm and hold fast from henceforth that Place of Royal Dignity, whereof Thou art the Lawful and Undoubted Heir, by Succession from Thy Forefathers &c.*

In Car. I. and Jac. I. the expressions are much less strong: "Stand and hold fast from henceforth that place whereof hitherto thou hast been heir by the succession of thy fore-fathers," which is almost word for word a translation of *Liber regalis*. The changes in Jac. II. represent opinions current in his time and in W. and M. the words have been modified, just as they were modified in the Recognition. (See p. 16. above.)

In Geo. IV.\*: "A loud and general acclamation of 'God save the King!' accompanied by clapping of hands and huzzaing now burst from every part of the Abbey."

Cap. 16. **The Homage.**

This rubric remains the same in all the orders excepting that in Geo. II. and following orders the words concerning the pardon are left out.

*The Archbishop*] This rubric remains unchanged in the later orders.

There was a similar rubric in the Stewart orders.

The Archbishops and Bishops gave their oath of fealty to the King in Car. II. Geo. IV.\* and Wm. IV.\* before the Dukes of the blood royal did their homage. But, though the order in Anne is that the first estate shall do homage before the second estate, yet it would seem that Prince George of Denmark really performed his homage before the Archbishop of Canterbury. (*London Gazette*, No. 3804, April 23-27, 1702.)

The oath of fealty remains the same in all later orders.

In Geo. I., II. and III. "Kings of England" is changed into "Kings of Great Britain"; in Geo. IV. and Wm. IV. into "Kings of the United Kingdom of Great Britain and Ireland"; in Victoria into "Kings or Queens of the United Kingdom of Great Britain and Ireland."

The substance of the oath is the same in the Stewart orders.

*And then the Archbishop kisseth*] In Anne this is changed to "the Queen's left cheek or hand." So in Geo. I. and II. changing "Queen" into "King." In Geo. III., IV. and Wm. IV. it is "the King's left cheek" only. In Victoria "the Queen's Hand."

It is the left cheek in the Stewart orders.

*After this the other Peers*] This rubric is unaltered in the later orders.

In Car. II. the Duke of York did his homage after the bishops. In Anne, Prince George did his homage before them.

The homage of the temporal peers remains the same in all the later orders. There is a similar form in the Stewart orders.

Geo. II. and the later orders add after the homage this rubric:

Note, *That Copies of this Homage must be provided by the Heralds for every Class of the Nobility.*

*The Peers having done their Homage*] This rubric remains substantially the same in all later orders.

*Caps and Coronets*, thus including the spiritual peers, remain till Geo. III. and later orders, when *Caps* are left out.

In Anne the final words are: *kisseth the Queen's cheek or hand*. In Victoria *kisseth the Queen's hand*.

There is a similar rubric in Car. I. and II. a much shorter one in Jac. I. *While their Majesties' general Pardon*] This rubric continues the same in Anne and Geo. I.

But in Geo. II. and later orders the rubric begins differently: *While the Peers are thus doing their Homage and the Medals thrown about, the King, and so on, as in W. and M.*

See above p. 133 for a note on the medals.

#### Cap. 17. The final Anthem.

This remains a separate chapter until Wm. IV. and Victoria when it becomes part of Cap. 16.

*While the general pardon*] This rubric remains the same until Geo. II. In Geo. II., III. and IV. mention of the general pardon is omitted. In Wm. IV. the rubric is merely: *At the same Time the Choir sing this Anthem*; and in Victoria: *During the performance of the Homage the Choir sing this anthem*.

The anthem was slightly altered in Anne and remained thus until Geo. III. In Geo. IV. it is "Blessed be Thou Lord God of Israel." (Chron. xxix. 10. 11. 12. 13.) In Wm. IV. "O Lord grant the King a long life." In Victoria: "This is the day which the Lord hath made."

This anthem is a survival of the introit "Behold O God our defender" of Car. I. and II. and of *Protector noster* of the *Liber regalis*: for the celebration of the Eucharist in the Stewart orders and *Liber regalis*, when there was no Queen consort to be crowned, began at this place: always excepting Jac. II. when "there was no Communion."

*At the end of this Anthem*] This rubric remains the same in Anne and Geo. I.

In Geo. II. and following orders there is added: *The Solemnity of the King's Coronation being thus ended, the Archbishop leaves the King in His Throne, goes down to the Altar, and begins, &c.*

In place of: *At the end of this Anthem* there is in Wm. IV.: *When the Homage of the Lords is ended*; and in Victoria: *When the Homage is ended*.

In Geo. II., III. and Wm. IV. the section for the coronation of the Queen Consort is inserted here. It has been printed by Mr. William Maskell, (*Monumenta Ritualia Ecclesiae Anglicanae*, Oxford, 1882, vol. ii. p. 149.) and it appears in this work as Appendix X. p. 117.

#### Cap. 18. The Communion.

The rubric continues thus until Geo. I. In Geo. II., III., IV., Wm. IV. and Victoria after *Offertory begins* the rubric is changed to the *Archbishop reading these sentences* "Let your light," &c., followed by "Charge them."

In Geo. IV. and later, the singing of "Let my prayer" by the choir is discontinued.

*In the mean while*] This rubric persists to Geo. IV. and Wm. IV. when the anthem being discontinued, the words *in the mean time* are left out, but the substance of the rubric remains unchanged. In Victoria the first section of the rubric is this: *The Queen descends from Her Throne, attended by Her Supporters, and assisted by the Lord Great Chamberlain,*



*the Sword of State being carried before Her, and goes to the Steps of the Altar, where taking off Her Crown, which She delivers to the Lord Great Chamberlain to hold, She kneels down.*

The remainder of the rubric is as in W. and M.

Bless O Lord we beseech] The prayer remains the same in all later orders.

"This weighty office" in W. and M. and Anne becomes in Geo. I. "his weighty office," and in like manner in the later orders.

*Then the King and Queen kneeling]* In substance it remains the same; in place of a *Mark weight of Gold*, Victoria has a *Purse of Gold*; after Geo. I. the eleven last words of the rubric are omitted. In Geo. II., III. and Wm. IV. where a queen consort was crowned a rubric follows: *The Queen also at the same time maketh Her Oblation, in like manner as the King: After which the Archbishop says.* Before Oblation Geo. III. and Wm. IV. have *second*.

O God who dwellest] See above p. 17. This prayer remains the same until Geo. III., when the final sentence "Accept we beseech thee" is changed into "through Jesus Christ Our only Mediator and Advocate."

*Then the King and Queen return]* This rubric remains substantially the same until Victoria, which has: *Then the Queen goes to Her Chair on the South Side of the Altar, and kneeling down at Her Faldstool, the Archbishop saith.*

The Long Exhortation is left out in all.

The proper preface varies somewhat in Anne, who after "nursing mothers" has "and especially this our gracious Queen, Defender of thy Faith and Protector," &c. So in Geo. I.

In Geo. II. after "nursing mothers" there is "and hast particularly at this time given us thy Servant our Royal Sovereign King George to be the Defender of thy Faith, and the Protector of thy Church; that under Him we may lead a quiet and peaceable life in all Godliness and Honesty: and together with Him hast raised up our Gracious Queen Caroline, to be a great Example and Encourager of true Religion and Piety among us: Therefore," &c.

In Geo. III. it is "Everlasting God Who makest *Kings* to be the *Nursing Fathers* of thy Church, and *Queens* her *Nursing Mothers*; who hast particularly at this time given us thy Servant our Sovereign King George to be the Defender of thy Faith, and the Protector of thy People; and together with Him hast raised up our Gracious Queen Charlotte, to be a great Example and Encourager of true Religion and Piety among us: Therefore," &c.

Geo. IV. has: "Everlasting God. Who hast at this time given us thy Servant our Sovereign King George to be the Defender of thy Faith, and the Protector of thy People. Therefore," &c.

Wm. IV. has: "Everlasting God: Who hast at this time given us thy Servant our Sovereign King William to be the Defender of thy Faith, and the Protector of thy People; and together with Him hast raised up our gracious Queen Adelaide, to be a great Example and Encourager of true Religion and Piety among us. Therefore," &c.

Victoria has: "Everlasting God: Who hast at this time given us thy Servant our Sovereign Queen Victoria to be the Defender of thy Faith, and the Protector of thy People; that under Her we may lead a quiet and peaceable life in all Godliness and Honesty. Therefore," &c.

*When the ArchB<sup>d</sup>]* This rubric remains the same in Anne with the needful verbal alterations, only accompanied with a note, "The preacher and those who read the Epistle and Gospel to receive." In Geo. I. the rubric is expanded as follows: *When the Archbishop the Dean of West-*

minster and the Bishops assist<sup>ts</sup> (*viz*<sup>t</sup>) the Preacher and those two who read the Litanie, and those two that read the Epistle & Gospel have communicated in both kinds, the Archbishop Administreth the Bread and the Dean of Westminster the Cup, to the King, the Bishops Assistants holding a Towel of white silk or fine linnen before the King while he receives.

The first part of this rubric remains with a few verbal alterations until Victoria; but in Geo. II. III. and IV. the part about the towel is put off until after the words of administration, and in Geo. IV. it is only a bishop in the singular who holds a towel; while in Wm. IV. and Victoria the direction for the towel disappears altogether. (See above, p. 132.)

In Victoria there is a slight change at the end; after *communicated in both kinds* is the Queen *advances to the Altar and kneels down, and the Archbishop shall administer the Bread and the Dean of Westminster the Cup, to Her.* This direction to advance to the altar is a return to a direction in *Liber regalis*.

In Car. II. the directions are:

"Then the Bishop proceeded to the Consecration of the Sacrament, who Communicated first, then the Deane of Westm<sup>er</sup> & after the Bishops of Durham & Bath.

"Then the Bp. administered the Bread to the King, And the Deane of Westm<sup>er</sup> the Cup.

"The Bishops of Carlisle & Hereford held the Towell before him whilst hee received.

"After a little pause the King arose, putt on his Crowne, & tooke the Scepters in his hands and (attended as before) went to his Throne."

In Car. I. as far as the additions made to the original manuscript allow us to judge, the direction seems to be:

*And when he and his Assistants haue communicated (the King still kneeling before the Altar) He administreth the Body & y<sup>e</sup> Deane of Westminster y<sup>e</sup> Cup to y<sup>e</sup> King.*

An addition has been made: *Two Bishops then present are to hold before the King a towell of white silke.*

At James I.'s coronation (T. Milles, *Catalogue of Honor*, London, W. Laggard, 1610, p. 60.) there is:

"After the Archbi. hath communicated himselfe, and those which assisted him, the King and Queene come to the steps of the Altar, there to receiue the holy Sacrament.

"The Archb. ministreth the body, the Abbot † the Cup."

Neither in Jac. I. nor in *Liber Regalis* is the houseling cloth spoken of.

In Wm. IV.\*: "When the Archbishop and the Dean have communicated, Their Majesties will approach the Altar, and receive the Sacrament."

*The Arch B<sup>o</sup>. goes on]* From Geo. II. to Geo. IV. this rubric is preceded by the direction concerning the houseling cloth. *While the King and Queen receive, the Bishops appointed for that Service, shall hold Towels of white Silk, or fine Linen, before Them.* In Victoria it is preceded by this rubric: *The Queen then puts on Her Crown, and taking the Sceptres in Her Hands again, repairs to Her Throne.*

*The Quire sing Glory]* Thus in Anne and Geo. I. In Geo. II. and III. *Then shall be sung Glory.* In Geo. IV. Wm. IV. and Victoria *Then shall be said Glory.*

After *Gloria in excelsis* in Victoria is: "The Choir sing the following Anthem.

"ANTHEM. Hallelujah: for the Lord God Omnipotent reigneth" &c. followed by this rubric:

*After the anthem the Archbishop reads the final Prayers.*

*And in the mean time]* This rubric continues with the needful alterations.

to Wm. IV. but in Victoria the rubric given immediately above takes its place.

#### Cap. 19. The Final Prayers.

These remain, with the necessary changes, the same in all succeeding orders including that of Victoria.

There is no appearance of these final prayers in Jac. I. Car. I. and II. nor in *Liber regalis*. They appear for the first time in Jac. II. as a sort of substitute for the Communion service; and they follow immediately upon the coronation of the Queen. This rubric precedes them:

"After the *Anthem*, (there being no *Communion*;) the KING and QUEEN descended, and kneeled at Their *Faldestools* upon the *Theatre*, at the Foot of Their *Thrones*, whilst the *Archbishop* said the *Final Prayers*."

The final prayers in Jac. II.\* are first: "Assist us mercifully O Lord" &c., as in the Book of Common Prayer.

Secondly:

"O Lord, Our God, who upholdest, & governest all things in Heaven & earth; Receive our humble Prayers, with Our Thanksgivings, for Our Sovereign Lord JAMES [*interlined over James in ordinary letters*] set over us by thy Grace, and Providence to be Our King: And so together with him, bless his Royall Consort, Our gracious Queen MARY Catherine the Queen Dowager, Their Royall Highnesses Mary y<sup>e</sup> [*interlined*] Princess of Orange [*in margin*] and the Princess Anne of Denmark, and the whole Royal Family, with y<sup>e</sup> dew of thy Heavenly Spirit; that they ever trusting in thy goodness, protected by thy Power, and Crowned with thy gracious, & Endless Favour; may continue before thee in Health Peace, Joy, & Honour a long, & happy Life upon Earth: & after Death obtain Everlasting Life, & glory in the Kingdom of Heaven, by the merits, & mediation of Christ Jesu Our Saviour; who with the Father, & the holy Spirit, liveth, & Reigneth ever one God. World without end Amen."

Thirdly:

"And grant O Lord we beseech thee that the course of this world" &c., as in the Prayer Book.

Fourthly: "The peace of God" &c., as in the final blessing in the communion service.

#### Cap. 20. The Recess.

This chapter remains much the same in Anne and Geo. I. saving the necessary verbal alterations; but in Geo. II. though the directions remain essentially the same, yet the wording is a good deal altered, besides the changes brought about by the part taken by a Queen Consort in the ceremonial. Geo. III. and IV. are very much the same as Geo. II. excepting in Geo. IV. the parts which deal with the presence of a Queen Consort. In Wm. IV. the first paragraph is the same as in Geo. II. but in the second paragraph there is no mention of the King taking off his crown: but there is added: *And the Gold Spurs and St. Edwards Staff are given into the hands of the Dean of Westminster, and by him laid there also.*

In the second paragraph the "royal and imperial crowns" are said to be taken off, and laid on the altar in St. Edward's chapel. This error continues in Anne and Geo. I. and the mistake is only remedied in Geo. II. It is of course St. Edward's crown with which the king is crowned after the anointing, and the imperial crown is given to him during the recess. The same inattention may be noticed in the warrant for the regalia. (See Appendix V. p. 77.) The heralds, however (Appendix VIII. p. 107.) say correctly that the imperial crowns were delivered at the recess.

The third and fourth paragraphs in Wm. IV. are as follows :

*The Archbishop, being still vested in his Cope, will then place the Orb in His Majesty's Left Hand. Which being done, the Archbishop and Bishops will divest themselves of their Copes, and leave them there, proceeding in their usual Habits.*

*Then Their Majesties will proceed through the Choir to the West Door of the Abbey, in the same manner as They came, wearing Their Crowns. The King bearing in His Right Hand the Sceptre with the Cross, and in His Left the Orb ; the Queen bearing in Her Right Hand Her Sceptre with the Cross, and in Her Left the Ivory Rod with the Dove ; all Peers wearing their Coronets, and the Archbishops and Bishops their Caps.*

In Victoria, the paragraphs are much the same as in Wm. IV. omitting whatever refers to the Queen Consort. At the end of the first paragraph there is *the Organ and other Instruments all the while playing* instead of *the Organs*. The directions as to the Gold Spurs and King Edward's Staff come in the third paragraph immediately before *Which being done*.

The original of the rubrics of this chapter in W. and M. may be found in Jac. II. Jac. II. again is an expansion of the directions in Car. II. and I. and *Liber regalis*.

## NOTES ON THE ANGLO-FRENCH VERSION.

*p.* 39.

The two first paragraphs of this page are a summary of the longer recension of the rubrics in *Liber regalis* (*Missale . . . Westm.* ii. 677-681).

line 2. *qatre*. The four great nobles are spoken of in Appendix XI.

p. 121. They are to support the king the whole day.

line 19. *suth orretz* is in the Latin *deauratis*: Appendix XI. has *sus orrez*.

**C'est la manere.** Here begins the version of the shorter recension of the rubrics of *Liber regalis*.

*p.* 40.

line 1. *chaucee sancz plus de chaucees*. Here again appears the direction that in going from Westminster Hall to the church the King is to wear only stockings, not shoes. In an English *Forma et modus* (British Museum, Tib. E. viii. fo. 32) it is expressly said "without Shoone." So also another MS. in the British Museum (Harl. 2115, fo. 124*b*, formerly 152*b*), describing the coronation of Richard III. in 1483, it is said of the procession, "the kinge and queene going upon red clothe barefote."

*p.* 41.

line 9. Here *Edward* is given as the name of the prince to be crowned, and the same name occurs in several other places below (p. 42, lines 9 and 42, p. 44, line 19, p. 45, line 6, and elsewhere). The manuscript was certainly written at the time when an Edward was reigning; but it may be considered as a mere symbol, to indicate any English King, much as Louis is used of any French King.

**E puis serra chante.** Here Appendix XI. gives more light than the Latin or French. The seven penitential psalms are to be said *par bas voice*, while the litany is sung by two bishops or chanters; which may correspond to the Latin *infra litaniam*.

*p.* 43.

line 7. *coueit dun drap dor*. The Latin does not speak of a cloth of gold, merely *pallio super eum interim extenso*. The parliament robes being taken off the king, he had only his linen and silken shirts, his crimson coat, his breeches and stockings left upon him: and the shirt was torn by the archbishop down to the girdle, as directed on line 10, so that some covering became needful. This developed afterwards into the pall of cloth of gold held by four knights of the garter over the King during his anointing.

line 19. *a Iosue* is probably a mistranslation of *laeti*.

line 6 from bottom: *engleis* is in the Latin *ecclesiarum*.

*p.* 44.

**Meintenant le pis.** *Pis* is no doubt the breast; in the Latin it is *Postea vero pectus*. But it may be that the word *pis* has been mistaken to

mean *feet*, and thus a sort of opinion that the feet of the King of England were anointed in his coronation, has come into existence. A late Elizabethan manuscript in the British Museum (Harl. 3504, fo. 234) says plainly that Edward VI. was "anoynted on the breast, on the soles of his feete, his elbowes, his wrest of his handes, and his crowne of his heade." There is, indeed, another instance of the practice of anointing the feet of a King at his coronation, which has been pointed out to me by Mr. Dewick. It is contained in the pontifical of Peter de Tregny, bishop of Senlis from 1351 to 1356, printed by Martene in *De antiquis Ecclesiae Ritibus*, Lib. ii. cap. x. Ordo ix. (Antwerp. 1736. t. ii. col. 637). *Deinde inunguntur pedes, & scapulae ambaeque compages brachiorum, &c.* There may be here the same confusion between *pectus* and *pedes* which has been hinted at above. For if we omit the head, which is anointed first in the French coronation, the order of places to be anointed is the same as that of the French King (see Martene, *loc. cit.* Ordo vi. Col. 613) if we suppose *pedes* to be a mistake for *pectus*.

line 8. In this collect we may notice that in the French there is no equivalent of *Spiritus paracliti*.

line 5 from bottom, note 20. *Tir* may be here *atire*, attire, equipment. (Henry Bradley, Stratmann's *Middle English Dictionary*, Oxford, 1891, p. 610.)

*p. 45.*

line 7. There is nothing in the French equivalent to *Ecclesiarum* in the Latin.

line 6 from bottom : *hurets* has *operationes* as its equivalent in the Latin.

*p. 47.*

line 13. There is nothing in the French version equivalent to the prayer *Deus cuius est omnis*.

*p. 48.*

line 3. *Heus* is derived from *ostium* which is the word in *Liber regalis*. *Eops* is apparently a substitution by a would-be clever scribe for what is very probably *uis* in the original ; which he confused with *ues*, the equivalent of *opus*.

*p. 49.*

line 9. *ualeys* is a translation of the *collibus* of *Liber regalis*. This is repeated in line 19, where the *aeternorum collium* of *Liber regalis* is translated by *pardurables ualeies*.

line 3 from bottom. The French text omits anything equivalent to *tingat in oleo pedem suum*; *cornua rhinocerotis cornua illius*, &c., of *Liber regalis*.

## NOTES ON THE CONSECRATION OF THE ANGLO-SAXON KING.

### SYMBOLS USED IN THE NOTES ON THE CORONATION OF THE SAXON KINGS.

Cl. British Museum, Cotton, Claud. A. 3. This will be found printed in Arthur Taylor, *Glory of Regality*, London, 1820, Appendix, pp. 393-405.

Egbert : *The Pontifical of Egbert, Archbishop of York*, ed. by W. Greenwell, Surtees Society, 1853, p. 100.

Leofric : *The Leofric Missal*, ed. by F. E. Warren, Oxford, 1883, p. 230.

Men. *Divi Gregorii Papæ . . . Liber Sacramentorum . . . opera et studio Fr. Hugonis Menardi*, Parisiis, 1642, p. 278.

Muratori : *Liturgia Romana Vetus*, Venetiis, 1748. in two volumes.

Rob. *Benedictional and Pontifical of Robert of Juniièges*, a manuscript in the Rouen Public Library (Y. 7, Bib. de la Ville). A transcript belonging to the Society has been followed.

CCCC.146 : A transcript of the coronation service in this manuscript belonging to Corpus Christi College, Cambridge, made by Mr. A. Rogers.

Dou. : A transcript made by Monsieur A. Lebette of the coronation service in a pontifical, attributed to St. Thomas of Canterbury, MS. 67, formerly 94, in the public library of Douai.

Dun. : 943, *fonds latin*, fo. 67, in the national library at Paris. A pontifical ascribed to St. Dunstan. The collation has been given me by my son.

Vit. : British Museum, Cotton MS. Vitellius A. vii.

The variants given in these notes represent as a rule the text of the manuscript that appears first among the symbols after the variant.

NOTES ON THE CONSECRATION OF THE  
ANGLO-SAXON KING.

p. 53.

**Incipit consecratio.]** The following variations at the opening are found in Rob. and Men.

*Incipit consecratio regis. Rex autem cum ordinandus fuerit, de conuentu seniorum ducatur per manus a duobus pontificibus ad Basilicam choris interim hanc antiphonam cantantibus duobus tamen episcopis iniantibus.*

Firmetur manus tua et exaltetur dextera tua iustitia et iudicium preparatio sedis tue misericordia et ueritas precedent faciem tuam. Gloria Patri et Filio et Spiritui Sancto.

*Perueniens ad ecclesiam prosternat se coram altare. et ymnizetur. Te Deum laudamus finetinus. Quo ymnizato erigatur de solo et ab episcopis a plebe electus haec triplicia iura se seruaturum promittat.*

Haec tria : Rob.

*Incipit percunctatio siue electio Episcoporum ac Clericorum necnon Populorum ad Regem consecrandum siue ad Benedicendum.*

*Ammonitio Episcoporum vel Clericorum seu Populorum ad Regem dicenda ita legatur ab uno Episcopo coram omnibus.*

A uobis perdonari petimus, ut unicuique de nobis, & Ecclesiis nobis commissis canonicum priuilegium ac debitam legem atque iustitiam conseruetis, & defensionem exhibeatis, sicut rex in suo regno unicuique Episcopo & Ecclesiae sibi commissae per rectum exhibere debet.

*Responsio Regis.*

Promitto uobis & perdono, quia unicuique de uobis & Ecclesiis uobis commissis canonicum priuilegium & debitam legem atque iustitiam seruabo, & defensionem quantum potuero adiuuante Domino exhibebo, sicut Rex in suo regno unicuique Episcopo & Ecclesiae sibi commissae per rectum exhibere debet.

*Deinde alloquantur duo Episcopi populum in Ecclesia inquirentes eorum uoluntatem, et si concordēs fuerint, agant Deo gratias omnipotenti decantantes. Te Deum laudamus. Et duo Episcopi accipiant eum per manus, et deducant ante altare, et prosternat se usque ad finem, Te Deum laudamus.*

*Inuocatio super Regem :* Men.

*Haec tria* appears at the end of the *ordo* in Men. (see below, p. 170.)

British Museum, Harl. 2901. a coronation service written early in the fourteenth century, has on its last leaf (fo. 51. recto) written in a hand of the mid fourteenth century :

In pontificali ecclesie Cantuar' de iuramento Regis in coronatione sua sic continetur.

In christi nomine promitto hec tria populo christiano michi subdito.

In primis me precepturum et opem pro uiribus impensurum, ut ecclesia dei et omnis populus christianus ueram pacem nostro arbitrio in omni tempore seruet.

Aliud ut &c. : as in text (p. 53.)

l. 2. CCCC.146 has *chorus* for *clerus*.

l. 4. Firmetur manus tua &c. Psalm. lxxxviii. 14. 15. It is printed above in full from Rob.



CCCC.146. Dun. & Dou. give this anthem at length, as in Rob. Dou. has *alleluia* in place of *Ver.* before *Gloria patri.*

**Pervenians rex.]**

l. 2. *Te deum laudamus. Te dominum confitemur* : Cl. Dun. Dou.

*Te deum laudamus. Finelenus. Quo ymnizato erigatur de solo. et ab Episcopis et a Plebe electus hec triplicia se servaturum promittat* : CCCC. 146. Dun.

l. 5. *hoc modo* : om. Cl. Dou.

**His peractis.]**

*Tunc dicant omnes Amen* : CCCC.146.

**Postmodum cantetur . . . deum.]** This respond is omitted by all other texts.

The text of the respond seems to be : *Omni tempore benedic deum et pete ab eo ut vias tuas dirigat. Et omni tempore consilia tua in ipso permaneat.* (Tob. iv. 20.) See *Breviarium . . . Sarum*, Ed. Procter & Wordsworth, Cantab. 1882. i. mcccix. In the Pian Roman breviary it is the respond to the second lesson at Mattins of the third Sunday of September. (*Brev. Rom. Salmantiae*, 1575. p. 650.)

**et sequantur]** *Hae sequantur orationes ab episcopis* [*aepiscopo* : Dun.] : Rob. Dun.

*Postea orationes he* : CCCC.146.

*Inuocatio super Regem* : Men.

It may be inferred from this rubric common to the text, Dou. & Cl. that at least three bishops were to be present at the consecration of the king. There are three prayers, each one of which is to be said by a different bishop. In this the consecration of a king resembles once more the consecration of a bishop in that three bishops are necessary. (See the fourth canon of the first Council of Nicæa.)

**Te invocamus]** l. 2. *et hunc famulum ih̄.* : Cl.

*ut hunc famulum tuum N.* : Rob. Dou. CCCC.146. Dun.

l. 3. *proidentia* : om. Rob.

l. 4. *diem iuuenili flore laetantem crescere concessisti eum tuae* : Cl. Rob. Men. Dou. CCCC.146. Dun.

l. 7. *summi regiminis solium gratie, supernae largitate gaudens* : Cl. Rob. Men. Dou. CCCC.146. Dun.

l. 9. For *pace*, Men. has *prece*.

The variations in the text of *Te invocamus* in CCCC.44. are nearly all peculiar to itself and not found in the other texts known to me.

þ. 54.

**Oratio alia.]**

*Alia Oratio* : Cl. Dou. *Alia* : Rob. CCCC.146. Dun. *Item Oratio* : Men.

**Deus qui populis]** This is an expanded form of a collect in the Gregorian Sacramentary, (L. A. Muratori, *Liturgia Romana Vetus*, Venetiis, 1748, ii. 243.) in *Natale Papae*. It is in Egbert (6.) as an episcopal benediction, in the order used at the consecration of a bishop, but not in the same expansion as in text. It is not at all in Leofric. Cp. *Missale Westn̄.* ii. 665. From the surroundings it seems most likely that in the coronation order of Egbert (101.) the text was a collect, not an episcopal benediction.

It is a very constant element in the coronation service. (See above p. 138.)

l. 5. *pacis* : om. Cl. Rob. Dou. CCCC.146. Dun. Men.

**In diebus tuis]** *In diebus eius oriatur omnibus aequitas* : Rob. Men. In these two texts, with Egbert, Leofric, and many others, the second person appears throughout as the third person. The form is thus no longer a sort of blessing on the King, as in CCCC.44. but a direct address to

Almighty God. *In diebus* disappears altogether from the third and fourth recensions of the coronation orders.

- l. 1. for *omnis* read *omnibus* in Rob. Dou. CCCC.146. Dun.  
 l. 4. securitas unumquemque : Cl. Dou. CCCC.146. Dun. securitas unicuique : Rob. Men.  
 l. 5. gubernans se ipsum sedulus discat ut tua irrigatus : Rob. Men.  
 l. 6. for *discutias* read *discas* in CCCC.146. Dun.  
 l. 6. toto populo Christi [christo : CCCC.146. Dun.] placita praeberere uitae possis exempla : Cl. CCCC.146. Dou. Dun. toto [toti : Men.] populo tibi placita prebere uitae possit exempla : Rob. Men.  
 l. 8. tibi [sibi : Rob. Men.] subdito opes frugales habundanter adquiras. [adquirat : Rob. Men.] Simul ad salutem non solum corporum sed etiam cordium a deo [te : Rob. Men.] concessa [concessam : Rob. Men.] cuncta accipias [accipiat : Rob. Men.] Sicque : [sic tu : CCCC.146. Dun.] Cl. Dou. Rob. CCCC.146. Dun. Men.  
 l. 13. omne componas. ut plebis gubernacula cum pace simul & sapientia semper inuenire uidearis. Christo auxiliante : Cl. Dun.  
 omne componens plebis gubernacula cum pace simul et sapientia semper inuenire uideatur. Teque auxiliante : Rob. Men.  
 omne componens. ut plebis gubernacula cum pace simul et sapientia semper inuenire uidearis : CCCC.146. Dou.  
 l. 16. per temporalia bona usque ad : Cl. Dou.  
 per tempora bona usque ad : Rob. Men. CCCC.146. Dun.  
 l. 17. peruenias huiusque fragilitatis finem perfectum ab omnibus uitiorum uinculis superne pietatis largitate transcendas : Cl. CCCC.146. Dou.  
 perueniat huiusque fragilitatis finem perfectum ab omnibus uitiorum uinculis tuae pietatis largitate liberatus et infinitae : Rob. Men.  
 l. 20. commercia consequatur. per. : Rob. Men.  
 consequaris. auxiliante domino nostro : Cl. Dun.  
 consequaris : CCCC.146.  
 consequaris. per : Dou.

Auxiliante . . . christo : *om.* Rob. CCCC.146. Dou. Men.

Here again it may be said that the text of *In diebus tuis* of CCCC.44. is its own.

**Tunc incipiat**] rubric and anthem *om.* Cl. Rob. Dou. CCCC.146. and Men.

The following is probably the text of this anthem :

Redemptor mundi conseruet uitam tuam ipse autem qui Ezechiae regi ter quinos annos auxit ad uitam augeat tempora tua et uideant oculi tui pacem et glorificent dei nomen qui dedit nos in domo ista.

In Thomasius (*Opera*, ed. Vezzosi, Romae, 1750, t. v. p. 239.) this is an anthem *Ad Episcopum suscipiendum*.

**Sequitur consecratio**] *om.* *Sequitur* Cl. Dou. ; but the rest of the rubric is given. Rob. CCCC.146. Dun. and Men. have only *Consecratio regis*.

*Arx* has here the meaning of summit or height, the very top. So that the rubric means that the bishop who is the chief is to recite this consecratory prayer.

**Omnipotens sempiternus Deus.**]

- l. 3. for *dominantium*, Rob. CCCC.146. Dou. Dun. Men. have *dominorum*.  
 l. 7. de manu bestie : Cl. Rob. CCCC.146. Dou. Dun. Men.

*p.* 55.

- l. 1. in regnum. N. Albionis totius uidelicet Francorum pariter eligimus : Men.  
 l. 2. multiplica. Hunc dextera : Cl. CCCC.146. Dou. Dun.  
 l. 7. incedat. Hic [Et : Rob.] totius regni anglosaxonum [anglorum

saxonum : Dou. iH : CCCC.146. Dun. Rob. albionis : Men.] aecclesiam deinceps cum plebibus sibi annexis ita enutriat : Cl. Rob. CCCC.146. Dou. Dun. Men.

l. 11. uirtutis regimen [regimine : Men.] amministret ut regale solium uidelicet anglorum uel saxonum sceptro [Francorum sceptra : Men.] non deserat. sed ad pristinae : Cl. Rob. CCCC.146. Dou. Dun. Men.

MS. 953 latin, fo. 107 in the national library at Paris, a pontifical attributed to a French church and to the 14th century, reads here : regale solium uidelicet scepra non deserens.

l. 14. reformet. ut : Dun.

l. 15. fultus. condigno : Cl. Rob. CCCC.146. Dou. Dun. Men.

l. 16. apicem glorię tuę [tua : Rob. CCCC.146. Dou. Men.] miseratione unita [unatim : Rob. CCCC.146. Dun. Men. uni : Dou.] stabilire [astabilire : Dou.] et gubernare mereatur. Tuę quoque protectionis : Cl. Rob. CCCC.146. Dou. Dun. Men.

l. 18. For *munitus* CCCC.146. Dun. have *muniatur*.

l. 21. laetanter reportet : Cl. Rob. CCCC.146. Dou. Dun. Men.

l. 25. per dominum in unitate eiusdem : Cl. Dou. : om. Rob. Dun. Men. qui cum patre : CCCC.146.

**Hic unguatur**] *Hic unguatur oleo an.* Men.

*Hic unguatur oleo canteturque Ant.* CCCC.146.

*hic unguatur oleo et haec cantetur ant.* : Dun.

**Anglia non es oblita**] This anthem is particular to CCCC.44. Nor have I yet been able to find its source.

The others all have :

*Ant.* Unxerunt salomonem sadoc sacerdos et nathan propheta regem in gion et accedentes leti dixerunt uiuat rex in eternum.

Cl. and Rob. omit *leti*.

**Oratio**] *Oratio postea* : CCCC.146.

*Alia oratio* : Dou.

*Quam sequatur oratio* : Cl.

**Christe perunge**] The first seven words are omitted by Men.

l. 1. regale : om. Cl. Dou. Rob. CCCC.146. Dun.

l. 2. et prophetas : Cl. CCCC.146. Dou. Dun. Men.

l. 4. promissiones : CCCC.146. Rob. Dun. Men.

Cuius sacratissima : Men. Christe : om. Cl. Rob. CCCC.146. Dou. Dun. Men.

l. 6. penetret. et promissionibus : Cl. Rob. CCCC.146. Dou. Dun.

l. 8. Men. goes on : Per Dominum nostrum Iesum Christum filium tuum, qui unctus est oleo laetitiae prae consortibus suis, & uirtute Crucis potestates aëreas debellauit, tartara destruxit, regnumque diaboli superauit, & ad caelos victor ascendit ; in cuius manu victoria omnis gloria & potestas consistunt. & tecum uiuit & regnat Deus in unitate eiusdem Spiritus. Per.

*p. 56.*

**Deus electorum**] l. 2. mundi castigare uoluisti : Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 5. Men. omits sacerdotem.

l. 7. prophetas praefecisti uultumque aecclesiae : Cl. After these words Cl. is wanting until l. 4 of p. 57 where it begins : et cunctos sanctae.

l. 9. ita quesumus : CCCC.146. Dou. Rob. Dun. Men.

l. 11. eumque in similitudinem columbe pacem simplicitatis populo sibi prestare subdito [populo sibi commisso praestare : Men.] et exempla aaoron in dei seruitio diligenter imitari regnique fastigia in consiliis sciëntie et equitate iudicii semper assequi uultumque hilaritatis per hanc olei unctionem

tuamque benedictionem [tuamque benedictionem: *om.* Men.] te adiuuante toti [cuncto: Rob.] plebi paratum habere facias. CCCC.146. Dou. Rob. Dun. Men.

The other texts of *Deus electorum* agree with CCCC.146, so that CCCC.44 again appears to be singular. This prayer, modified somewhat into a preface for the consecration of the oil, lasted down to the end of the seventeenth century in England.

**Item alia oratio]** *Alia*: CCCC.146. Rob. Dun. Men.

*Alia oratio*: Dou.

**Deus Dei Filius]**

l. 3. sancti: *om.* CCCC.146. Rob. Dun. Men.

l. 7. tractabili dono inuisibilia percipere et temporalia regna iustis moderaminibus exsecutus eternaliter cum eo regnare merearis. per. CCCC.146. Dou. Rob. Dun. Men. and other texts.

*Liber regalis* and other texts after *merearis* have: qui solus sine peccato rex regum uiuit et gloriatur cum deo patre et spiritu sancto.

**Hic datur anulus]** *Hic detur anulus dicaturque regi*: Dou.,

*Hic detur anulus*: CCCC.146. Rob. Dun. Men.

**Accipe anulum]**

l. 3. hereses destruere subditos coadunare et catholice fidei perseuerabilitati conectere. [conecti Rob. Men.] per. CCCC.146. Dou. Rob. Dun. Men. and other texts.

**Post datum anulum . . . angli-saxonicae gentis]** Both rubric and anthem are found in CCCC.44 only. A few words of this anthem can be read in Vit.

**Exinde.]** *Sequatur oratio*: CCCC.146. Rob. Dun.

*Alia oratio*: Dou.

*Oratio post anulum datum*: Men.

**Deus cuius est omnis]**

l. 1. da famulo tuo proprie sue dignitatis effectum. in qua te remunerante permaneat semperque timeat. tibi que iugiter placere contendat. per. CCCC.146. Dou. Rob. Dun.

After this prayer there are traces in Vit. of an anthem which can hardly now be read. The two last words appear to be: sui dominus.

p. 57.

**dicatur sibi]** *Quando Gladio cingitur cantetur* [dicetur: Dou.] *hec Antiphona.*

*A.* Confortare et esto uir et obserua custodias domini dei tui ut ambules in uis eius et custodias cerimonias eius et precepta eius et testimonia et iudicia et quocumque te uerteris [uertaris: Dun.] confirmet te deus. CCCC.146. Dou. Dun.

*Hic cingatur gladio ab episcopis et haec canatur antiphona*: Rob.

Confortare: Rob. as above in CCCC.146.

There is no anthem in Men.

*Hic detur gladius*: CCCC.146.

*Tunc dicatur regi*: Dou.

*Dicaturque a presule*: Rob.

*Hic cingatur ei gladius ab Archiepiscopo.* Men.

**Accipe hunc gladium]**

l. 3. In CCCC.146. Dou. Rob. Dun. Men. and other texts the *valeas* of line 4 appears after *inimicos tuos*.

With *et cunctos sanctae* Cl. resumes.

l. 4. regnumque tibi commissum tutari. atque protegere castra dei per auxilium: CCCC.146. Dou. Cl. Rob. Dun. Men.

**Post datum . . . victoria]** The rubric and anthem are found in CCCC.44 only.

**Tunc dicatur oratio]** *Oratio post datum Gladium* : Cl. CCCC.146. Dou. *Oratio post gladium* : Rob. Dun. Men.

**Deus qui providentia tua]**

1. 2. regi nostro N. ut omnis hostium suorum fortitudo uirtute gladii spiritualis frangatur ac te pro illo pugnante penitus conteratur. per. Cl. CCCC.146. Dou. Rob. Dun. Men.

The other texts of *Deus qui providentia* agree with Cl. CCCC.146. &c.

**Hic coronetur rex]** CCCC.146. Rob. Dun. and Men. have *Hic coronetur* only.

**Coronet te Deus]** no variations.

**Postmodum canatur . . . glorificatus]** This rubric and anthem are found in CCCC.44. only. A few words can be made out in Vit.

**Deinceps dicenda]** *Oratio super Regem. postquam corona fuerit imposita super caput eius* : Cl. Dou.

*Oratio post datam Coronam* : CCCC.146.

*Oratio post Coronam* : Rob. Dun. Men.

**Deus perpetuitatis]** 1. 1. et : *om.* Cl. CCCC.146. Rob. Dou. Men.

1. 3. et proluxa sanitate : Cl. CCCC.146. Dou. Rob. Dun. Men.

humiliter : *om.* Dun.

1. 4. conserua et ubicumque uel pro quibuscumque : Cl.

conserua et ubicumque pro quibus auxilium : CCCC.146. Dou. Rob. Dun. Men.

1. 5. cito adsis. et protegas ac. defendas. Tribue ei quaesumus : Cl. Rob. CCCC.146. Dou. Dun.

1. 7. eius. corona : Cl. CCCC.146. Dou. Rob. Dun. Men.

1. 8. tibi que domino CCCC.146. Dou. Rob. Dun. Men.

iugiter : *om.* Cl. Dun. Men.

*p. 58.*

**Hic detur]** only *Hic detur sceptrum* in CCCC.146. Rob. Dun. Men.

**Accipe sceptrum]** The variation here is at the beginning : *Accipe sceptrum. regie potestatis insigne. uirgam scilicet regni. rectam uirgam uirtutis. qua et te ipsum bene regas. sanctam aecclesiam populumque uidelicet christianum. tibi a deo &c.* Cl. CCCC.146. Dou. Rob. Dun. Men.

**Dato ergo . . . salutari suo]** The rubric and anthem are again to be found in CCCC.44 only.

**dicendo orationem]** *Oratio super Regem postquam datum fuerit ei sceptrum* : Cl. Dou.

*Oratio postea* : CCCC.146.

*Oratio post sceptrum* : Rob. Dun. Men.

**Omnium domine]** 1. 2 bene gerere. Men.

1. 3. & a te sibi prestitum [praestitutum : Dun. Men. Rob. prestitu : Dou. concessum : Cl.] honorem dignare corroborare. Cl. Rob. CCCC.146. Dou. Dun.

1. 4. regibus brittanniae. [terrae : Men. Rob.] uberi eum benedictione : Cl. CCCC.146. Dou. Rob. Dun. Men.

1. 6. consolida. Uisita eum in sobole : Cl. CCCC.146. Dou. Rob. Dun. Men. sobole presta : Dun. Rob. Men. CCCC.146.

1. 7. In diebus eius super [semper : Men.] oriatur : Cl. CCCC.146. Dou. Rob. Dun. Men.

1. 8. aeternae uitae gloriatur : Rob.

**Hic regi]** *Hic regi uirga detur eique dicatur* : Cl. Dou.

*Tunc detur ei uirga* : Rob. Dun.

*Tunc datur ei uirga* : Men.

*Hic detur virga*: CCCC.146.  
**Accipe uirgam]**

Beyond the first words there is hardly anything in common with the text in Cl. CCCC.146. Dou. Rob. Dun. or Men.

Accipe uirgam uirtutis. atque aequitatis. qua intellegas mulcere pios. et terrere reprobos. Errantes uiam doce. lapsisque manum porrige. disperdasque superbos. et releues humiles. ut aperiat tibi ostium ihesus christus dominus noster. qui de seipso ait. Ego sum ostium. per me si quis introierit saluabitur. Et ipse qui est clauis dauid et sceptrum domus israhel. qui aperit & nemo claudit. claudit & nemo aperit. Sit tibi adiutor. qui educit uinctum de domo carceris. sedentem in tenebris et umbra mortis. ut in omnibus sequi merearis eum de quo propheta dauid cecinit. Sedes tua deus in seculum seculi. uirga recta [aequitatis uirga: Men.] est uirga regni tui. Imitare [Et imitare: Rob. & imitando: Men.] ipsum qui dicit. Diligas iustitiam et hodie habebas iniquitatem. propterea unxit te deus deus tuus oleo letitiae ad exemplum illius quem ante secula unxerat pre participibus suis. Ihesum christum dominum nostrum: Cl. CCCC.146. Dou. Rob. Dun. Men.

*p. 59.*

The contents of this page and the first three lines of p. 60 are wholly omitted in Cl. CCCC.146. Dou. Dun. Rob. and Men.

*p. 60. Benedictio]* *Benedictio ad regem*: Cl.

*Benedictio super eum*: CCCC.146.

*Tunc dicatur benedictio*: Rob. Dun. Men.

l. 2. protectionis et circumdet: Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 3. ac custodia suae protectionis: Cl.

l. 4. Gregorii Angelorum † Apostolici atque omnium Sanctorum intercedentibus meritis, indulgeat tibi Dominus omnia mala quae gessisti. *Amen*: Men.

It may be noticed that MS. 953. latin, Bib. Nat. Paris, has also a like invocation of St. Gregory; sanctae Mariae ac beati Petri apostolorum principis, sanctique Gregorii atque omnium sanctorum &c.

The others begin their second paragraph with *Indulgeat*, as in text. Men. begins with: Et tribuat tibi gratiam.

l. 9. ut liberet: Cl.

l. 13. sua potentia: Rob. CCCC.146. Dun.

l. 21. continuò: Men.

l. 25. Ut qui: Dou.

**Deinde ducatur . . . iungaris consortio]** This rubric and anthem are found only in CCCC.44.

In Cl. CCCC.146. Rob. and Men. their place is taken by:

*Alia*: Cl. *Item alia*: CCCC.146. Rob. Dun. *Item alia benedictio*: Men. No title in Dou.

Benedic domine hunc praelectum [presulem: Rob. Men.] principem. qui regna omnium regum [regnorum: CCCC.146.] a seculo moderaris. *Amen*.

Et [om: Dou.] tali eum benedictione glorifica. ut dauidica teneat sublimitate sceptrum salutis. et sanctifice propitiationis munere repperiatur lucupletatus. *Amen*.

Da ei a tuo spiramine regere populum. sicut salomonem fecisti regnum optinere pacificum. *Amen*.

Quod ipse praestare. Cl. CCCC.146. Dou. Rob. Dun. Men.

Immediately after this benediction Rob. has:

**Bened[ictio]** *Tunc moduletur Antiphona*.

Uiuat rex uiuat rex uiuat rex in eternum.

**Et dicatur ei]** Instead of this Cl. CCCC.146. Dou. Dun. and Rob. have: *Designatio Status regis*; and Men. *Regis status designatur*.

**Sta et retine]** The variation of the other texts from CCCC.44. begins early in this form: *Sta et retine amodo statum* [statum: *om.* Men.] quem hucusque paterna suggestionem tenuisti. hereditario iure tibi delegatum: Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 4. omnium scilicet episcoporum ceterorumque dei seruorum, et quanto clerum sacris altaribus: Cl. CCCC.146. Dou. Rob. Dun. Men.

The continuation of this in CCCC.44. begins on l. 2 of p. 61.

p. 61.

l. 5. in regnum æternum: Men.

**Hic sonoriter . . . in æternum]** The rubric and anthem are found here in CCCC. 44. only. The anthem may be found in Rob. before *Sta et retine*; but not in any other of the texts.

**Omnipotens Deus]**

l. 2. habundantiam. frumenti. et uini: Cl. CCCC.146. Dou. Rob. Dun.

et olei: *om.* CCCC.146. Rob.

l. 6. deus: *om.* Cl. CCCC.146. Dou. Rob.

l. 6. desuper [et: *add.* Dou. Cl.] in montibus et in collibus benedictionibus abyssi iacentis deorsum benedictionibus uberum et [uulue benedictionibus: *add.* Dou. Cl.] uuarum pomorumque benedictiones patrum antiquorum. abraham. [et *add.* Dou. CCCC.146. Rob. Dun.] isaac et iacob confortate sint super te: Cl. CCCC.146. Dou. Rob. Dun.

Dou. adds: per dominum nostrum ihesum christum filium tuum.

Dun. adds: per dominum.

**Benedictio]** In Cl. CCCC.146. Dou. Dun. and Rob. this benediction is different.

*Alia Oratio*: Cl. Dou. *Alia*: Rob. CCCC.146. Dun.

Benedic domine fortitudinem huius [*om.* CCCC.146. Dun. Rob.] principis. & opera manuum illius suscipe. et benedictione tua terra eius de pomis repletur. de fructu caeli & rore atque abyssi subiacentis. de fructu solis et lunae. de uertice antiquorum montium. de pomis aeternorum collium. et de frugibus terrae. & plenitudine eius.

Benedictio illius qui apparuit in rubo. ueniat super caput eius. [*om.* CCCC.146. Dun. Rob.] iñ. [N. Rob.] et plena sit benedictio domini in filiis eius. & tingat in oleo pedem suum.

Cornua rinocerotis cornua illius. in ipsis uentilabit gentes usque ad terminos terrae. & [quia: CCCC.146. Dun. Rob.] ascensor caeli auxiliator suus in sempiternum fiat. per dominum. Cl. CCCC.146. Dou. Rob. Dun.

Men. omits this benediction and that above it. And immediately after *Sta et retine* there is in Men:

Rectitudo regis est nouiter ordinati, & in solum sublimati hæc tria populo Christiano sibi subdito præcipere, in primis vt Ecclesia Dei & omnis populus Christianus veram pacem seruans in omni tempore. Aliud est, vt rapacitates, & omnes iniquitates omnibus gradibus interdicat. Tertium est, vt in omnibus iudiciis æquitatem & misericordiam præcipiat; vt illi & nobis indulgeat sua misericordia clemens, & misericors Deus, qui cum Patre.

*Et tunc deosculetur omnem clerum populumque: et dicat unusquisque vivat Rex feliciter in sempiternum, tribus vicibus, vivat Rex, vt supra. et post Evangelium offerat Rex ad manum Archiepiscopi oblationem et vinum, et sic peragatur Missa suo ordine. Deinde communicetur ab Archiepiscopo corpore et sanguine Christi: et sic referant Deo gratias, post pergant ad mensam.*

**Finit consecratio regis]** This rubric is the same in Cl. CCCC.146. Dou. Dun.

- l. 3. *optimalibus ut in sequenti pagina demonstratur. cum* : Dun.  
 l. 5. *benedicatur et consecratur. sed et hanc etiam anulo* : CCCC.146. Dun.  
 l. 6. *gloria decorari decernimus* : CCCC.146. Dun.  
 Rob. has only : *Finit consecratio Regis.*  
 Men. has : *Item ad Reginam benedicendam.*  
*Debet enim adduci in Ecclesiam et prosterni ante Altare, elevata ab*  
*Oratione ab Episcopis, et inclinato capite dicat Archiepiscopus hanc Ora-*  
*tionem.*  
 Adesto, Domine supplicationibus nostris, & quod humilitatis nostrae  
 gerendum est ministerio, tuae virtutis impleatur effectu. per.  
*Tunc debet Caput eius ungui oleo.* In nomine Patris, &c.

*p. 62.*

**Incipit]** This rubric is in Cl. CCCC.146. Dou. and Rob. Cl. adds *est* after *dicenda*.

CCCC.146. Dun. and Dou. have the somewhat important variation : *ab episcopo vel presbitero [sacerdote : Dun.] dicenda.* Dun. omits *dicenda*.

**In nomine]** l. 2. *recte fidei* is found in CCCC.44 only.

l. 3. *in secula seculorum amen* : *om.* CCCC.146. Rob. Dun. Men.

**Exinde . . . deus]** This rubric and anthem are found in CCCC.44 only. The text of the anthem may very likely be : *Benedicet te hodie Deus ; & unguet te oleo laetitiae prae consortibus tuis : memor esto nominis Domini Dei tui.* This is the introit at the consecration of a bishop in Thom-  
 asius, *Opera*, ed. Vezzosi, Rome, 1750, t. v. p. 222. Cf. p. 281.

**Quam sequatur oratio]**

*Oratio* : Cl. CCCC.146.

*Sequatur oratio* : Rob.

*Sequitur oratio post unctionem* : Men.

*Sequatur hec oratio* : Dou. Dun.

**Omnipotens sempiterne]**

l. 2. *hanc* : *om.* Cl. CCCC.146. Dou. Rob. Dun. Men.

For *itt.* Cl. CCCC.146. have N., but Rob. Dun. & Men. no symbol.

l. 3. *infunde ut que* : Cl. CCCC.146. Dou. Dun. Rob.

l. 4. *instituitur. sanctificatione tua digna [om. Rob.] & electa permaneat* : Cl. CCCC.146. Dou. Rob. Dun. Men.

**Hic detur]** *Hic detur ei anulus* : Cl.

*Hic detur anulus* : CCCC.146. Dou. Rob. Dun.

*Tunc debet ei anulus mitti digito* : Men.

**Accipe anulum]**

l. 1. *signaculum sanctae trinitatis. quo possis omnes hereticas* : CCCC.146. Cl. Dou. Rob. Dun.

*Accipe fidei signaculum sanctae Trinitatis quo possis* : Men.

l. 3. *virtute tibi premere* : Rob. CCCC.146. Dun. *barbaricas gentes virtute tibi praestitere ad* : Men. (For *praestitere* read *praestita*.)

l. 4. *prestante eodem domino nostro ihesu christo* : Dou. *Praestante &c.* : *om.* CCCC.146. Rob. Dun. Men.

**Postea moduletur . . . anulo alleluia]** The rubric and anthem are found in CCCC.44. and in Vit.

**Subsequente]** *alia* : Cl. *oratio* : Dou. Dun. *sequatur oratio* : CCCC.146. Rob. *Sequitur oratio* : Men.

**Deus cuius est]** l. 1. *huic* : *om.* Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 3. *semper firma maneat* : Cl. CCCC.146. Dou. Rob. Dun. Men.

At this place in Vit. appears an anthem with neumes above the words, a very slight variant of the anthem *Tota pulchra es amica mea*, which in the Sarum and York breviaries is one of the anthems for the first vespers of the Assumption. The main variation is the change of *amica mea* into *regina*



*nostra* at the beginning and end of the anthem, the choice of which seems to have been determined by the word *coronaberis* at the end. The words within square brackets have been supplied for the spaces where the writing is illegible.

*Tunc cantetur antiphona.*

[Tota] pulchra es regina nostra et macula non est in te \* fauus distillans labia tua mel et lac sub lingua tua \* odor unguento[rum] tuorum super omnia aromata \* iam enim hiemps transiit [ymber abiit] et recessit flores apparuerunt \* uincee florentes odorem dederunt et vox turturis audita est in terra nostra \* Surg[e propera] regina nostra \* ueni de libano \* ueni coronaberis.

The anthem may be found in its original form with *amica mea* instead of *regina nostra* in a manuscript almost contemporary, or perhaps a little earlier, as Mr. Warner judges (British Museum, Harl. 2961. fo. 134) where it is the anthem to the last psalm of the second vespers of the Assumption. The first words of the anthem, *Tota pulchra es*, may also be found on p. 274 of CCCC.44. from which the edition of the coronation service printed above is taken; it was sung after the reception of the pall by the archbishop in the chapel of our Lady. *Angelico namque indutus uestimine† porticum genitricis christi incessu pergat iocundo choro antiphonam concinente Tota pulchra es. Finita antiphona summo pontifice uersum dicente coram altare Aue maria gratia plena cum collecta sibi placent.*

**Hic coronetur]** *Tunc debet imponi corona in Capite:* Men.

**Accipe coronam]** l. 1. quoque: *om.* Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 2. a domino: *om.* Cl. CCCC.146. Dou. Rob. Dun. Men. coroneris. per dominum: Dun.

**Post datam . . . dicamus alleluia:]** The anthem and rubric are found in CCCC.44 and in Vit.

This anthem reminds one of the Christmas anthems beginning *Hodie*; as the anthem at *Benedictus* on Twelfth-day and the respond for the second lesson on Christmas-day, and at Procession.

**Hanc sequatur oratio]** *Alia:* Cl. *Oratio:* CCCC.146. Dou. *Sequatur oratio:* Rob. Dun. *Item oratio:* Men.

**Omnium domine]** l. 2. huic: *om:* Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 2. in ea bonis operibus: Cl. CCCC.146. Dou. Rob. Dun. Men.

l. 4. gloriam. per dominum: Dun.

*p. 63.*

**In consummatione . . . Quod ipse]** This episcopal benediction is to be found only in CCCC.44.

**Missa pro rege ordinato]** The mass is not in Rob. or Men.

See Muratori ii. 188. Missa quotidiana pro rege.

**Quaesumus omnipotens]** l. 1. For *rex noster* CCCC.146 and Dun. have *ist.*

l. 4. deuitare et hostes superare et ad te qui: CCCC.146.

Dun. has *Super oblata* instead of *Secreta*.

l. 4. proficiant: Cl. CCCC.146. Dou. Dun.

**Munera domine]** l. 2. et sanguis fiant. & ih̄: Cl. CCCC.146. Dou. Dun.

l. 4. proficiant: Cl. CCCC.146. Dou. Dun.

**(⊕) aeterne]** l. 5. sapientiae ceterarumque uirtutum: Cl. CCCC.146. Dou. Dun.

l. 6. decorari. Quatinus et transitorii regni gubernacula plebem subiectam inculpabiliter teneat. et ad eterni infinita gaudia te miserante perueniat. per christum dominum: Dou.

l. 8. fundatus peccatorum labe abstersus de uisibilibus & inuisibilibus

hostibus triumphator effectus subiecti populo augmento prosperitate & securitate exhilaratus. cum eis mutua dilectione conexus. & transitorii regni gubernacula inculpabiliter teneat. & ad æterni [s. regni: *interl.* Dun.] infinita gaudia te miserante perueniat. per christum : Cl. CCCC.146. Dun.

*p. 64.*

**Benedictio eiusdem]** *Benedictio* : Cl. But CCCC.146. & Dou. omit the benediction wholly.

**Providentia]**

l. 2. regale dignitatis solium hodierna : Cl.

l. 3. triumphabiliter : Cl.

l. 4. Amen : *om.* Cl.

l. 6. praeuideas : Cl.

l. 8. munitus. ense trophei stipatus. galea quoque salutis redimitus. securus uitae tempore subtiliter & prospicaciter possideas. ut cum christo rege regum : Cl.

**Ad complendum]** so also Cl. & CCCC.146. but Dou. and Dun. have *postcommunio*. With *ad complendum* Cl. ends abruptly, the last leaf having disappeared.

**Haec domine oratio]** See Muratori, ii. 188.

l. 1. regem nostrum : *om.* CCCC.146. Dou. Dun.

**Omnipotens sempiternae]** See Muratori ii. 189. a collect from *Missa tempore synodi pro Rege dicenda*.

l. 4. muniatur et ad eterne : CCCC.146. Dou. Dun.



# INDEX.

1

2

3

# INDEX.

A.F. is the symbol for the Anglo-French version.  
 A.S. " " for the Anglo-Saxon order.  
 W. & M. " for the order of William and Mary.  
 Others will easily be recognised as Geo. I. etc.

*A vobis perdonari petimus*, 163.  
 Abbot of Westminster. *See* Westminster.  
 Access, humble, prayer of, 34.  
 Accession, prayers at, 133, 142.  
*Accipe anulum fidei signaculum videlicet sanctae integritatis*, 62, 171.  
*Accipe anulum signaculum videlicet sanctae fidei*, 56, 167.  
*Accipe armillam [sinceritatis]* 45, 123.  
*Accipe coronam gloriae honorem quoque iucunditatis*, 62, 172.  
*Accipe gladium [per manus]* 45, 123.  
*Accipe hunc gladium cum Dei*, 57, 167.  
*Accipe nunc vestem summi honoris regalis*, 59.  
*Accipe pallium [quatuor initiis]* 123, 45.  
*Accipe sceptrum regalis clementiae signum*, A.S. 58, 168, xxxix; *regiae potestatis*, A.F. 47, 123.  
*Accipe virgam virtutis Dei aequitatis*, 58, xxxix; *atque aequitatis*, A.F. 47, 123, 169.  
 Addington, Manor of, gruel, 109.  
 Address, prayer of, 34.  
*Adesto Domine supplicationibus nostris*, 171.  
 Aethelred II. Coronation, viii. xxxviii.  
*Almighty and everlasting God. the fountain*, 117.  
*Almighty everlasting God by whom Kings reign*, 33, 156.  
*Almighty God unto whom all hearts*, 18.  
*Almighty God who hast promised to hear the petitions*, 34.  
*Almighty God whose kingdom is everlasting and power infinite— we are taught*, 13, 18; *have mercy upon the whole church*, 138.  
 Almoner, chief, basons provided for, W. & M. 5, 77.

## COR. ORDERS.

Almoner, chief, Beauchamp, cloth from hall to church, A.F. 39.  
 " " Hertford, Earl of, 121.  
 Altar, north side, Archbishop and bishops, 16, 19, 98, 99, 100.  
 Altar, south side, King on, 17, 18, 19, 100.  
 " in choir, robes laid on, 5.  
 " " regalia laid on, 17, 101.  
 " cloth or pall, 17, 100.  
 " piece, charges for, 81.  
 " St. Edward's chapel, 35, 100, 101, 106, 107, 133.  
 Ampulla for oil brought from altar, W. & M. 21.  
 " " provided, 77.  
 " " set on altar, 134.  
 " " hand laid on, 21, 141, 142.  
 Amsterdam, arms of, xv.  
*Anglia non es oblita in conspectu*, 55, 166, xl.  
 Anointing, W. & M. 20, 140, xxiv.n.  
 " changes made, W. & M. 144, xxii. xxiv.  
 " A.F. 43, 122.  
 " A.S. 55.  
 " of Queen Consort, A.S. 62, 118.  
 " kneeling or sitting, 143.  
 " what kings anointed, 142.  
 " places anointed, 144, xxiv.  
 " if anointed in St. Edward's chair, 143-4.  
 Apothecary, anointing oil, 8, 76.  
 " allowance, 87.  
 Aquitaine, Duke of, robes provided, W. & M. 5.  
 " " " puts on cap, 104.

N

- Aquitaine, Duke of, charges for, 86.  
 " " " in proceeding, 93, 97, 115.  
 " " " place at table, 108.  
 " " " at Recess, 107.  
 " " " discontinued, Geo. IV. 132.
- Archbishop. *See* Canterbury.  
 Area over against altar, 21.  
 " defined, 98.  
 " anointing in, W. & M. 143.
- Armilla, king's, provided, W. & M. 5.  
 " " charges for, 79.  
 " " put on, A.F. 45, xxv. xxvi. xxvii. xxviii.  
 " " one of royal ornaments, xxv. xxvi. xxvii. xxviii.  
 " " Anne, 88.  
 " " Geo. I. 88, 148.  
 " " Geo. II. 89, 148.  
 " " Geo. III. 148, 90 (2).  
 " " Geo. IV. 148.  
 " " Victoria, 148.  
 " " not in Corpus picture, xxxiii.  
 " " described, 131.
- Arms, Imperial, marshalled, 9.  
*Assist us mercifully O Lord in these our supplications*, 34, 158.
- Attorney-General, prepares proclamation, 3.  
 " " place in proceeding, 92.  
 " " at table, 108.
- Badges, officers of arms, provided, 5.  
 Baptism, blessing of font, 142, xxiii.  
 Basons, gilt, provided, 5.  
 " used for oblations, 17, 33, 105.
- Bath and Wells, Bishop of, during sermon, 19.  
 Bath before coronation, A.F. 40, 121, 133.  
 Bayeux tapestry, xxvii.  
*Be these shoulders anointed*, 102.  
*Be thy breast anointed with holy oil*, 22, 102.  
*Be thy hands anointed with holy oil*, 22, 102.  
*Be thy head anointed with holy oil*, 22, 102.  
*Behold O God our Defender and look*, 22, 138, 145, 146, 147, 155, xx.  
*Benedic Domine fortitudinem huius principis*, 170.  
*Benedic Domine hunc regem gratia tue miserationis*, 61, 170; *nostrum*, A.F. 42; discontinued, 138.  
*Benedicat te Deus*, 62, 171.  
 Benediction and *Te Deum*, W. & M. 28, 152; A.F. 48.
- Benediction, episcopal, A.S. 60, 61; of Queen, A.S. 63.  
*Benedictionis suae Dominus omnipotens ancillae*, 63.  
 Bible carried in procession, 20, 94, 95, 97, 112, 115, 140.  
 " used for oath, 20.  
 " presenting of, 27, 105*n.*, 111*n.*, 152.  
 " at Proceeding, 94, 95.  
 " laid on altar, 101, 136, 137.  
 " and Edward VI., xxviii.  
 " " Oliver Cromwell, xxviii.
- Bilsington, Manor of, 110.
- Bishops, chairs for, provided, 6.  
 " attend morning prayer, 10.  
 " vest, 16, 100.  
 " sing Litany, 17, 101.  
 " read epistle and gospel, 18.  
 " sermon by, 18, 101.  
 " sit on north side at sermon, 19, 101.  
 " support sovereigns, 18, 19, 101, 140.  
 " deliver sword, 23, 103.  
 " bring crowns from altar, 26, 103.  
 " present bible, 27, 152.  
 " inthronize sovereigns, 29.  
 " treat of coronation, A.F. 39, 121.  
 " lead king to altar, A.F. 40.  
 " say *Te invocamus*, A.F. 41.  
 " deliver sword to king, A.F. 45.  
 " two, lead king to church, A.S. 53.  
 " support queen consort, 117.  
 " signatures, 141.  
 " consecration like that of king, 164, xxii. xli.  
 " kiss the king before *Te Deum*, W. & M. 29, 105, A.F. 48, 123.  
 " do homage, 30.  
 " ease king by supporting crown, 31.  
 " receive communion, 34.  
 " wear caps at Recess, 36.  
 " support king at oath, 66.  
 " place at table, 108.  
 " in procession, 122, 140.  
 " three, at coronation, xli. 164.
- Bless O Lord we beseech thee these thy gifts*, 33, 156.  
*Blessed art thou O Land when thy King*, 16.
- Bowls and covers, provided, 4.
- Bradley, Dr., Dean of Westminster, xxxvii.
- Bread offered by King, W. & M. 32; A.F. 48, 123; A.S. 170.
- Breast anointed, W. & M. 22, 102, xxiv; A.F. 44, 123.

- Breast, Queen Consort's, 118.
- Breeches, King's, provided, W. & M. 5.  
 " " Charges for, 79, 132.  
 " " spoken of, Geo. I. 88;  
 Geo. III. 90; Geo. IV. 90, 146.
- Burnet, Dr. Gilbert, sermon, W. & M. 101, 139.
- Buskins for king, provided, W. & M. 5.  
 " " " charges for, 79.  
 " " " put on, xxvii. 102.  
 " " " Anne, 88.  
 " " " Geo. I. 88.  
 " " " Geo. II. 89.  
 " " " Geo. III. 89, 90.  
 " " " discontinued Geo. IV. 146.  
 " " " place among ornaments, xxv, xxvii, xxviii.
- Butler, Chief, gold cup, provided, 476.
- Canopy, anointing. *See* Pall, anointing.
- Canopy, in procession. *See* Cinque Ports.
- Canterbury, Archbishop of—  
 at Recognition, 16.  
 puts on cope, 16.  
 receives first oblation and regalia, 17.  
 says *O God who providest*, 18.  
 begins communion service and Nicene Creed, 18.  
 sits on north side at sermon, 19.  
 tenders oath, 19.  
 begins *Veni Creator*, 20.  
 anoints king, 21.  
 receives from and delivers sword to king, 23.  
 delivers robe and orb to king, 24.  
 delivers sceptres, 25.  
 crowns the king, 26.  
 presents bible, 27.  
 blesses king, 28.  
 joins in inthronization, 29.  
 fealty, 30.  
 reads offertory, 32.  
 receives bread and wine from king, 33.  
 receives second oblation, 33.  
 gives communion to king, 34.  
 reads final prayers, 34.  
 lays crowns on St. Edward's altar, 35.  
 puts on crowns at recess, 35.  
 treats of coronation, A.F. 39, 121.  
 leads king to altar, A.F. 40.  
 sermon by, A.F. 40.  
 tenders oath, 40.  
 sings *Veni creator*, 41.  
 says Preface for oil, 43.  
 anoints king, 43, 44.  
 blesses and delivers sword, 45.
- Canterbury, Archbishop of (*continued*)—  
 delivers pallium to king, 45.  
 blesses and puts on crown, 46.  
 blesses and delivers ring, 46, 47.  
 delivers sceptres, A.F. 47.  
 blesses king, A.F. 48.  
 Bp. of London officiates in place of, 98, 99.  
 Heralds conferred with, 111.  
 takes no part in W. & M. 112.  
 place in proceeding, 115.  
 queen consort's coronation, 118.  
 in Corpus picture, xxxiv.
- Canterbury, rights of see at coronation, 133.  
 " pontifical assigned to, xxxviii.
- Cap for crown, provided, W. & M. 7.  
 " of holland, charges for, 80.  
 " of state provided, W. & M. 7.  
 " king wears his during sermon, 18.
- Caps for Dukes of Normandy, &c., provided, 5.  
 " " " " Normandy, put on, 104.  
 " bishops take off, 31.  
 " wear during recess, 36.
- Carpets, spread before altar, W. & M. 16, 100; A.F. 40, 122.
- Ceremonies, W. & M. by heralds, 91.
- Cestex mains seint oynt de seint oille*, 43.
- Chairs for bishops, provided, W. & M. 6.  
 " " " charges for, 82, 83, 84.  
 " " " archbishop, 19.  
 " " " where placed, 98.  
 " " King and Queen, provided, W. & M. 4, 6.  
 " " " Queen, charges for, 82.  
 " " Westminster church, 15, 16, 17.  
 " " St. Edward's, 6, 21, 101.  
 " " " charges for, 82, 83.  
 " " " where placed, 98.
- Chalice, provided, W. & M. 77.  
 " in Proceeding, 94, 95, 97, 115.  
 " laid on altar, 101, 136, 137.  
 " stone, St. Edward's, A.F. 39, 122.  
 " in Corpus picture, xxxvi.
- Challenge at Coronation, 109.
- Chamberlain, Lord, warrants, 4, 5, 6, 9, 70.  
 " " furnishing of Westminster, 7.  
 " " writes to Gentlemen of Privy Chamber, 8.  
 " " writes to Chaplains, 8.



- Chamberlain, Lord, appoints waiters at table, 8.
- "    "    anointing oil, 8, 76.
- "    "    habits for Musicians, 8.
- "    "    warrants for provisions, 9, 76, 77.
- "    "    delivers ring, 149.
- Chamberlain, Lord Great—
- Bason, ewer and cup provided, 5, 77.
- Regalia delivered by him to Lords, 9, 94.
- issues tickets of admission, 9.
- warrants, 9, 70.
- at Recognition, 16, 99.
- at first oblation, 17, 100.
- during Sermon, 19, 101.
- during Oath, 20, 66.
- disrobes King, 21, 101, 142, 143, 148.
- delivers coif, 102.
- delivers fine linen to dry places anointed, 22, 102, 145.
- girds king with sword, 23, 103.
- in Proceeding, 93, 97, 113, 115.
- puts spurs on king, 103, 147.
- clasps of pall, 148.
- in Corpus picture, xxxv.
- Champion, bowl, provided, 4, 77.
- "    arms, horse, and trappings, 8, 71.
- "    "    "    order for, 9.
- "    "    "    charges, 86.
- "    challenges at Coronation dinner, 109.
- "    receives cup, 110.
- Chancellor carries stone chalice, A. F. 39, 122.
- "    altered from keeper, 136.
- Chaplains, King's, attend coronation, 8.
- "    "    "    morning prayer, 10.
- "    "    "    in Proceeding, 91, 95, 113.
- Charge them that are rich, 32, 155.*
- Charles the Great, coronation robes, 131.
- Charles I. coronation, ix. (2) x. xii. xvii.
- Charles II. coronation, ix. xv. 111.
- "    "    supertunica, 130.
- "    "    mistake with sandals, 142.
- "    "    riding from tower, xviii.
- "    "    manuscripts, xv.
- Charles V. Roman Emperor, stole like deacon's, 131.
- Charles V. of France, version of order, xxxvii.
- Chasubles in Corpus picture, xxxiv.
- Chester, earl of, carries curtana, A. F. 39, 122.
- Chrisma. *See* Cream.
- Chrismatories in Corpus picture, xxxvi.
- Christe perunge hunc regem in regimen, 55, 166.*
- Cinque Ports, barons—
- canopy provided, W. & M. A. F. 6, 39, 76, 121.
- "    charges for, 80.
- "    in proceeding, 95, 98, 116.
- "    stay at quire door, 99.
- place at table, 107.
- number of, 132.
- Circle of gold, queen consort, 118.
- Classification of Coronation Orders, vii.
- Cloth, blue, provided, 4, 6.
- "    "    charges for, 87.
- "    "    proceeding on, 95.
- Cloth of gold, provided, W. & M. 5, 6, 7; A. F. 40, 43.
- "    "    "    charges for, 78, 79, 80, 81.
- "    "    "    to cover throne, 98.
- Cloth, fine linen, to dry anointing, provided, 6, 22, 102.
- "    "    "    "    *See* wool.
- Coif, linen, provided, W. & M. 5, 6.
- "    "    spoken of, 132, 145, 146, xxv. xxvii. xxviii.
- "    "    charges for, 79.
- "    "    put on, W. & M. 102, xxvii. A. F. 44, 123.
- "    "    in Corpus picture, xxxiii.
- "    "    Anne, 88.
- "    "    Geo. I. 88, 146.
- "    "    Geo. II. 89.
- "    "    Geo. III. 89, 90, 146.
- "    "    Geo. IV. 146.
- "    "    Queen consort's, 118.
- Collars, officers of arms, provided, 5.
- Colobium Sindonis, provided, W. & M. 5.
- "    "    charges for, 79.
- "    "    put on, 102, 145, xxvii.
- "    "    blessing of, xviii.
- "    "    one of royal ornaments, xxv. xxvi. xxvii. xxviii.
- "    "    Anne, 88.
- "    "    Geo. I. 88, 146.
- "    "    Geo. II. 89.
- "    "    Geo. III. 89, 90, 146.
- "    "    Geo. IV. 90, 146.
- "    "    Victoria, 146.
- "    "    described, 130.
- "    "    if discontinued, 145, xxvi.
- "    "    when put on, xxv. xxvi.
- "    "    in Corpus picture, xxxiii.
- Come holy Ghost our souls inspire, 20.*
- "    "    "    *See* Veni Creator.
- Committee of Council for coronation, W. & M. 3; 67, xx.

- Commons, house of, sat in north transept, 99, 143.
- Communion service, beginning, W. & M. 18, 138.
- "    of king & queen, W. & M. 32, 155; A.F. 123; A.S. 170.
- "    omitted by James II. xvi.
- "    restored in W. & M. xx.
- Compton, Henry, Bishop of London—  
prepares forms of coronation, 3, 9, 71, 129, xx-xxviii.
- added to Committee of Council, 68.
- allowance, 87.
- officiates in place of Archbishop, 98, 99-111.
- if empowered to crown, 133.
- introduction of bible, xxviii.
- Confirmation and Coronation, 142, xxii. xlii.
- Confortare et esto vir*, 152; A.F. 46; A.S. 167.
- Confortetz vus et soiez homme*, 46.
- Consecration of the King, A.S. 54.
- "    Queen, A.S. 62.
- "    royal, xxi. xxii.
- "    like that of bishop, 164, xxii. xli.
- "    associated with blessing of oil, xix. xxi. xxii.
- "    prayer of, in communion service, 34.
- "    "    "    of oil, 21.
- "    "    "    "    forms, 141, xxiii.
- Constable, Lord High, at recognition, 16, 99.
- "    "    "    at proceeding, 93, 97, 113, 115.
- "    "    "    set bible on table, 94.
- Cook, canvas for master, 87.
- Cope, royal, provided, W. & M. 5.
- "    See also *pall* and *dalmatic*.
- "    archbishop puts on, 16.
- "    bishops wear, 17.
- "    "    divest themselves of, 35, 158.
- "    procession in rich, A.F. 40.
- "    proceeding in rich, W. & M. 94, 96.
- "    in Corpus picture, xxxiv, xxxv.
- Corona iustitiae et iocunditatis super caput*, 57, 168.
- Coronation Orders—  
classification of, vii.
- comparative table, xii.
- Coronet te Deus corona gloriae*, A.S. 57, 168; A.F. 46, 123, 152.
- Coronets, peers put on, W. & M. 27, 104.
- Coronets, peers, put off for homage, 30, 31.
- "    "    wear at Recess, 35, 159.
- "    peeresses put on, W. & M. 27, 104.
- "    "    Queen's consort's coronation, 119.
- Corpus book described, xxxi.
- "    picture, xxxii.
- Cotton wool for anointing. *See* Wool.
- Court of claims, W. & M. 3.
- "    "    members of, 68.
- "    "    commission for, 69.
- "    requests, fitting up, 7.
- "    "    proceeding, 93.
- "    wards, 8, 93, 111.
- Cream, holy, A.F. 44, 123, xxiv. xlii.
- Cromwell, Oliver, inauguration, xxviii.
- Crowns, royal, provided, W. & M. 4, 77, 129.
- "    "    put on, W. & M. 26, 103, 104, 151; A.F. 46, 123; A.S. 57.
- "    "    St. Edward's, in proceeding, 94, 95, 97, 112, 113, 115.
- "    "    laid on altar, 101.
- "    royal ornament, xxv. xxvi. xxvii. (4) xxviii. xxix.
- "    taken off at communion, 156.
- "    "    "    at offertory, 156.
- "    "    "    resumed after communion, 157.
- "    "    "    in Corpus picture, xxxiii.
- "    "    "    Queen Consort, 119, A.S. 62.
- Crown, imperial, 35, 77, 107, 158.
- "    of head anointed, W. & M. 22; A.F. 44, 123.
- "    "    Queen Consort, 118.
- Crowns, officers of arms, provided, 5.
- "    "    "    put on, 27, 104.
- "    "    "    worn at Recess, 36.
- "    "    "    in proceeding, 97.
- Cup bearer, chief, bowl, provided, 4, 77.
- "    and cover, given to Lord Mayor, 110.
- "    *See* chalice.
- Curtana, provided, W. & M. 5.
- "    carried by Earl of Chester, A.F. 39, 122.
- "    in Proceeding, 93, 95, 97, 113, 115.
- "    interpreted, 132.
- "    Edward VI. xxviii.
- Cushions, provided, W. & M. 6, 7.
- "    charges for, 81, 82, 83, 84, 85.
- "    spread before altar, 16.
- Dalmatic. *See* Pall, king's.
- Dearly beloved*, 138.

Delivery of ornaments, order of, xxvi. xxvii. xxviii.  
 Derby, Countess of. See *Groom of the Stole* and *Lady assistant*.  
*Deu le fessour de tut le mounde*, 42.  
*Deu que consaillez a vostre people par verite*, 42.  
*Deu questes fountaigne de tuz bens*, 47.  
*Deu quest visitur des umbles*, 40.  
*Deu tut pussaunt nous vous priomps*, 41.  
*Deus cuius est omnis potestas et dignitas da huic famulae*, 62, 171, xxxix.  
*Deus cuius est omnis potestas et dignitas da famulo tuo*, 56, 167, xl.  
*Deus Dei Filius Iesus Christus Dominus*, A.S. 56, 167; A.F. 44, 123; Sarcroft's text, 145  
*Deus electorum fortitudo et humilium*, 56, 166, xxxix. (3).  
*Deum humilium visitator*, A.F. 40, 122, 137.  
*Deus in virtute*, 152.  
*Deus ineffabilis*, A.F. 42; discontinued, 138.  
*Deus perpetuitatis dux virtutum et cunctorum*, 57, 168.  
*Deus qui es iustorum*, 145; A.F. 44.  
*Deus qui populis tuis virtute consulis*, 54, 164; A.F. 42; discontinued, 138; spoken of, xli.  
*Deus qui providentia tua caelestia*, 57, 168.  
*Deus rex regum*, A.F. 123, 44, 145, xxv. xxvi.  
*Deus tuorum [corona fidelium]*, 123, 46.  
*Dieu qi estes la corone de vos lealx gentz*, 46.  
*Dieu que feistes ceel et tere et totes creaturus*, 46.  
*Dieu tut pussant vous benefietz de la benescon*, 49.  
*Dieu tut pussant vous doint plentee de la rosee*, 49.  
*Dieu vous corone de la corone de gloyre*, 46.  
*Dieux benefietz et seinttefietz ces anel*, 47.  
*Dieux tut pussant le creour de totes choses*, 41.  
*Diex qui estes la gloyre de droytures*, 44.  
 Dinner, coronation, 3, 36, 107.  
*Divina protectione munitus et comitatus*, 57, 168.  
*Dominus de throno maiestatis suae te glorificet*, 60, 168.  
*Du treshaut, trespussant*, 110.  
 Durham, bishop of, during sermon, 18.  
 Eagles, golden, on king's robe, W. & M. 24, 131, 148, xxxiii.  
 Eaglet or ampulla provided, W. & M. 77.

Eaglet. See ampulla.  
 Earl Marshall, 3.  
 " " cup of gold, 4, 76.  
 " " warrant by, 5, 70, 71.  
 " " letters to peers, 7.  
 " " orders solemnity, 8.  
 " " Lords and Regalia, 8, 9.  
 " " peers' servants, 9.  
 " " to issue warrants, 9.  
 " " at recognition, 16, 99.  
 " " at proceeding, 97.  
 Edward, St., Altar, robes and crown at, 7, 35, 106.  
 " " " See St. Edward's chapel.  
 Edward, St., chair, to be furnished, 6.  
 " " " charges for, 82, 83.  
 " " " where placed, 98.  
 " " " king anointed in, 101.  
 " " " king crowned in, 103.  
 " " " chair like it, 6, 82, 83, 98, 101, 103, 132.  
 " " " Corpus picture, xxxiii.  
 " " " chapel, robes to be carried to, 21, 101.  
 " " " bread and wine brought from, 32.  
 " " " king proceeds to, 35.  
 " " " king goes from, 35.  
 " " " crown and robes there ready, 35, 133.  
 " " " crown, dismantled, 4.  
 " " " taken off, 35, 133.  
 " " " in proceeding, 94, 95.  
 " " " put on, 103.  
 " " " laws and customs, A.F. 40, 122, 65.  
 " " " robes of, xxv.  
 " " " See also pall, colobium sindonis, arnil, supertunica.  
 " " " staff, provided, 77.  
 " " " in Proceeding, 94 (2), 97.  
 " " " laid on altar, 101.  
 " " " given to Dean of Westminster, 158.  
 " " " stone chalice of, 39, 122.  
 Edward I. stole, 131.  
 Edward II. portrait, xxxvi.  
 Edward III. rochet, 130.  
 " " tunic, 131.  
 " " portrait, xxxvi.  
 Edward VI. feet anointed, 161.  
 " " change in marriage service, xviii.

- Edward VI. asks for bible, xxviii.  
 Egbert's coronation order, vii. xxi. xxvi.  
 xxix (2).  
 Elbows, king's, anointed, W. & M. 102 ;  
 A.F. 44, 123, xxiv.  
*Electorum fortitudo*, xxii (4), xxiv.  
 „ See *Deus electorum*.  
 Entrance into church, W. & M. 15, 98,  
 134.  
 Epistle, bishop reads, 18.  
 „ epistoler brings bread, 32.  
 „ „ receives communion,  
 156.  
*Esteez et recevez desorcenevant le lui*, 48.  
 Eucharist at Coronation, xvi. xx.  
 „ „ See *Mass*.  
*Everlasting God* (proper preface), 33,  
 156.  
*Exaudi quaesumus*, 45, 123, 147, xvii.  
*Extendat omnipotens Dominus dexteram*  
*suae benedictionis*, 60, 169.  
 Fealty, by bishops, W. & M. 30, 105,  
 154, xviii.  
 Feet of king, anointed, 161.  
 Final anthem, 31, 155.  
 „ prayers, 34, 157, 158.  
*Firmetur manus tua*, A.S. 53, 163 ; A.F.  
 40, 122, 136.  
 Fleurs de lis on King's robe, 24.  
 Forms of Divine Service, 3, 9.  
 Galea, xxvi. xxvii.  
 Garter King of Arms at Recognition, 16,  
 100.  
 „ „ „ „ allowance, 86.  
 „ „ „ „ in Proceeding, 94,  
 97, 112, 115.  
 Garter, knights of. See *Pall*, anointing.  
 George, Prince, of Denmark, 92.  
 „ „ in Proceeding, 97.  
 „ „ does homage, 105.  
 „ St., cross engraved on ring, 25.  
 „ III. many verbal changes, xxx.  
 Girdle, king's, provided, W. & M. 5.  
 „ „ charges for, 79.  
 „ „ Anne, 88.  
 „ „ Geo. I. 88, 146.  
 „ „ Geo. II. 89.  
 „ „ Geo. III. 90 (2).  
 „ „ Geo. IV. 146.  
 „ „ William IV. 146.  
 „ „ spoken of, 145.  
*Gloriosus vivas rex in conspectu Dei*, 59.  
*Glory be to God on high*, 34, 157.  
 Gloves, linen, provided, W. & M. 5.  
 „ „ put on, 102.  
 „ „ drawn off, 104.  
 „ „ charges for, 79.  
 „ „ queen's, provided, 6.  
 „ „ Anne, 88.  
 Gloves, Geo. I. 88, 146.  
 „ „ Geo. II. 89.  
 „ „ Geo. III. 89, 90, 146.  
 „ „ Geo. IV. 146.  
 „ „ spoken of, 132, 145.  
 „ „ rich silk, delivered by lord of  
 manor of Worksop, W. & M.  
 25, 104, 150.  
 „ „ spoken of, 132 ; A.F. 123.  
 „ „ royal ornament, xxv. xxvi.  
 „ „ in Corpus picture, xxxiii. xxxv.  
*God crown you with a crown of righteous-*  
*ness*, 26, 151 ; Sancroft's text, 152.  
*God save King William and Queen Mary*,  
 16, 100.  
*God save King William and Queen Mary*,  
*long live*, 32.  
*God save the king and queen*, 26.  
 Gospel, bishop reads, 18.  
 „ „ oath taken on, 20, 66.  
 „ „ gospeller brings wine, 32.  
 „ „ receive scommunion, 156.  
*Grant O Lord we beseech thee that the*  
*course*, 158.  
*Grant we beseech thee Almighty God*  
*that our Sovereign*, 13.  
 Groom of the stole, queen's robes, 7, 9,  
 71.  
 Grosseteste, letter to Henry III. 142.  
 Gruel, mess of, Addington manor, 109.  
*Haec Domine oratio salutaris famulunu*  
*tuum regem*, 64, 173.  
*Haec tria populo christiano*, 53.  
*Hallelujah for the Lord God*, 157.  
 Hands, king's, anointed, W. & M. 22,  
 102, xxiv ; A.F. 43, 122.  
 „ „ imposition of, at coronations,  
 xli.  
 Head, king's, anointed, W. & M. 22,  
 102 ; A.F. 44, 123.  
 „ „ covered for 7 days, A.F. 44, 123.  
 „ „ queen consort's, 118.  
*Hear our prayers we beseech thee O Lord*,  
 23, xvii. ; Sancroft's text, 147, xvii.  
 Henry I. coronation, viii.  
 Heralds. See *officers of arms*.  
*Hodie nobis Dei Providentia caeli stil-*  
*laverunt*, 62, 172.  
 Holy Ghost, prayer for descent of, 142.  
 Homage, W. & M. 30, 105, 154, xviii.  
 Hosen for king, provided, 5.  
 Houseling cloth, provided, W. & M. 5.  
 „ „ used, 34, 157.  
 „ „ spoken of, 132, 156.  
 „ „ discontinued, Wm. IV.  
 132, 157, xxx.  
 Huntingdon, Earl of, carries sword,  
 A.F. 39.  
 „ „ Countess of, xxxii.  
*I exhort therefore that first of all*, 10.

- I George, Duke of Cumberland*, 105.  
*I Henry, Bishop of London*, 105.  
*I N. Archb. of Canterbury will be faithful*, 30.  
*I N. Duke or Earl of N. do become your liege man*, 31.  
*I was glad when they said*, 15, 99, 135.  
*If any person of what degree soever*, 109.  
*Ihesu Christ le fi: dieu nostre seignur*, 44.  
 Imposition of hands at coronation, xli.  
*In Christi nomine promitto haec tria*, 163.  
*In diebus tuis oriatur omnis*, 54, 164.  
*In nomine Patris et Filii et Spiritus*, 62, 171.  
*In the name of the Father*, 118.  
*Ineffabilem misericordiam tuam omnipotens*, 59.  
 Ingots of gold, provided, W. & M. 4.  
     "    "    offered, 17, 100, 104, 156.  
     "    "    "    A.F. 40, 49, 122, 123.  
*Innocentia iustitiae Dei et cordis prudentia*, 58, 168.  
 Inthronization, W. & M. 29, 105, 154.  
     "    A.F. 48, 123.  
     "    A.S. 60.  
 Investiture *per anulum et baculum*, W. & M. 25, 104.  
 James I. and *Liber regalis ix.(2) xvi. xvii.*  
 James II. coronation, xiii. xv.  
     "    oath at, 65.  
     "    preparations for, 3, 4.  
     "    dinner, 107.  
     "    service at, 111*n*.  
     "    and Dr. Sancroft, 129, xv. xvi.  
     "    precedent followed, 130.  
     "    supertunica, 130.  
     "    changes made by, xvi-xxviii.  
     "    unlike all other coronations, ix*n*.  
     "    absolution sent to, xviii.  
     "    Eucharist omitted, xvi.  
 James, Montague R., Corpus book, xxxi.  
 Jewel house, master, regalia, 4, 9, 71.  
     "    "    "    delivers ring, 25, 104.  
     "    "    "    delivers Queen Consort's ring, 118.  
     "    "    "    delivers regalia at Proceeding, 93, 96.  
     "    "    "    receives regalia, 111.  
 Keeper, Lord, assists at Recognition, 16.  
     "    "    altered to chancellor, 136.  
 King's vestments. *See Robes.*  
 King of the Romans, robes as deacon, 131.  
 Kirtle, Queen's, provided, W. & M. 6, 7.  
 Kissing, King, bishops, before *Te Deum*, W. & M. 29, 105; A.F. 48, 123; A.S. 170.  
     "    "    discontinued, xxx.  
     "    "    with fealty, 30, 105.  
 Lady assistant, chief, or great—  
     supports Queen at Sermon, 19.  
     disrobes Queen for anointing, 101.  
     opens Queen's clothing, 21, 102, 118.  
     dries places anointed, 22, 102, 118.  
     disrobes Queen at Recess, 35.  
     puts on coif, 102, 118.  
     puts on sandals, 102.  
*Laetetur gens anglica domini imperio regenda*, 62, 171.  
 Laws and customs of England, A.F. 39, 40, 121, 122.  
*Let my prayer come up into thy presence*, 32.  
     discontinued, 155.  
*Let the anointing with this oil*, 118.  
*Let your light so shine*, 32, 155.  
 Letters to Peers, 7, 8.  
     "    "    Chaplains, 8.  
     "    "    gentlemen privy chamber, 8.  
 Liber Regalis—  
     recensions of rubrics, viii.(3) ix.(2) x. in comparative table, xii.  
     written in 14th century, xvi.  
     Norman-French version, xxxi.  
     alterations by Sancroft, xvii. xix. xxi. xxii. xxv.  
     blessing of sword, xvii.  
     blessing of oil, xviii. xxi. xxiii. xxiv.  
     blessing of ring, xviii.  
     central part of, xxi.  
     places anointed in, xxiv.  
     sacerdotal ornaments, xxv. xxvii.  
     like episcopal consecration, xlii.  
*Lift up your hearts*, 33.  
     "    "    "    *See Sursum Corda.*  
 Linen, colobium sindonis, provided, 5.  
     "    shirt, provided, 5.  
     "    coif, "    5.  
     "    gloves, provided, 5.  
     "    underhabit, Queen's, provided, 8.  
 Litany, W. & M. 17, 101, 137, A.F. 41, 122.  
     "    King uncovered during, W. & M. 18.  
     "    bishops sing, 17, 101.  
     "    desk, carpet for, W. & M. 81.  
     "    place moved, xix. xxi. xxii. xxx.  
 London, bishop of. *See Compton.*  
     "    lord mayor of, one cup of gold provided, 76.

- London, lord mayor of, in proceeding, 91,  
97, 115.  
" " " " place at table,  
107.
- Mantle for King, provided, W. & M. 7.  
" " Queen, " " 6,  
7.  
" " Dukes of Normandy, etc.,  
provided, 5.  
" " Dukes of Normandy, charges,  
86.
- Maple cups, Manor of Bilsington, 110.
- Mark of gold, W. & M. 33, 104, 156 ;  
A.F. 40, 49, 122, 123. *See* ingot.
- Mary. *See* Queen.
- Mary Tudor, xix.
- Mass at Coronation, A.F. 48, 49, 122,  
123.  
" " " A.S. 63, 170.  
" " " *See* Eucharist.
- Master of the Great Wardrobe—  
delivers pall or altar cloth, 17, 100.  
delivers robes, 24, 148.  
warrants to, 71.  
accounts of, 78.
- Master of the Horse, provides for cham-  
pion, 8, 9, 71.
- Master of the Jewel House—  
charge of regalia, 4, 9, 111.  
delivers ring, 25, 104.  
warrants to, 71, 77.  
in Proceeding, 93, 96, 113, 114.
- Master of the Mint, provides medals, 8,  
9, 72.  
" " " Ordnance, provides for  
champion, 8, 9, 71.  
" " " Robes, provides robes, 7,  
9, 70.
- Medals, provided, W. & M. 8, 9.  
" scattered among people, 30, 31,  
106, 155.  
" described, 133.
- Misericordias Domini*, 136.
- Morning prayer before coronation, 10,  
133.
- Munera Domine quaesumus oblata sancti-  
fica*, 63, 172 ; change in text, xlii.
- My heart is ending of a good matter*,  
119.
- Negus, secretary to Earl Marshall, 111,  
xxiv, xxv.
- Nicaea, first council, xli.
- Nicene Creed, 18, 139.
- Norfolk, Duke of. *See* Earl Marshall.
- Normandy, Duke of. *See* Aquitaine.
- Northside, Queen's procession, W. & M.  
15.  
" Bishops sit, 19. *See* altar and  
area.
- Nostre seigneur vous benefie et vous garde*,  
48.
- O Almighty God we beseech thee*, 138.
- O God the crown of the faithful*, 26, 103.
- O God the king of kings*, 145, xxv. xxvi. ;  
Sancroft's text, xxv.
- O God the Saviour and Rewarder*, 151.
- O God who crownest thy faithful servants*,  
151.
- O God who dwellest in the high and holy  
place*, 17, 33, 156 ; Sancroft's text, 137.
- O God who providest for thy people*, 18.
- O Lord and heavenly Father we thy  
humble*, 34.
- O Lord grant the king a long life*, 135.
- O Lord holy Father Almighty and Ever-  
lasting God, the exalter of the humble*,  
21 ; Sancroft's text, 141.
- O Lord our God who upholdest and  
governest*, 34 ; Sancroft's text, 158.
- O Lord our Governor how excellent*, 11.
- O Lord the fountain of all good things*,  
119.
- O most gracious and powerful Lord God*,  
13.
- O most merciful and gracious Lord God*,  
118.
- Oath, Coronation—  
W. & M. 19, 74, 101, 140.  
James II. 65 ; A.F. 40, 122 ; A.S.  
53, 163, 170.
- Oath, bishops', of fealty, 30.
- " peers', of homage, 31.
- Oblation, first, W. & M. 16, 100 ; A.F.  
40, 122 ; 136.  
" king uncovered during, 18.  
" of sword, 23, 103, 147.  
" second, W. & M. 33, 104,  
156 ; A.F. 48, 123.
- Of the most high, most mighty*, 110.
- Offertory, W. & M. 32, 156 ; A.F. 48,  
123 ; 111*n*.  
" explanation of Corpus picture,  
xxxvi.
- Office, coronation, W. & M. 15.  
" source of present office, x, xxx.
- Officers of arms—  
provided for, 4, 5.  
proclamation by, 7.  
charges, 86.  
report on, W. & M. 91.  
whether trustworthy, xxiv. xxvi.  
at 4 corners of theatre, 99.  
proclaim style, 110.  
slighted by Earl Marshall, 111, xxv.
- Oil, anointing—  
provided, W. & M. 8, 76.  
blessing of, W. & M. 21, 141, xxi.  
xxiii. ; Sancroft's form, 141, xviii.  
xxiii. ; A.F. 43.

- Oil, anointing (*continued*)—  
 used, 22, 43, 55, 102, 118, 122.  
 set upon altar, 134.  
 composition of, xxiv.
- Omni tempore benedic Deum*, 53, 164.
- Omnipotens Deus cuncti honoris iustus*, 59.
- Omnipotens Deus det tibi de rore caeli*, 61, 170.
- Omnipotens sempiterne Deus affluentem spiritum*, 62, 171.
- Omnipotens sempiterne Deus caelestium terrestriumque*, 64, 173.
- Omnipotens sempiterne Deus creator*, 54, 165; A.F. 41; Sancroft's text, 138.
- " discontinued, 138, xxii. xli.
- " spoken of, xxi. (2) xxii. (2) xliii.
- Omnium Domine fons bonorum et cunctorum dator profectuum*, 62, 172.
- Omnium Domine fons bonorum cunctorumque Deus institutor*, 58, 168, xl.
- Orb, provided, W. & M. 4, 77.
- " delivered to king, xxvi. 24, 103, 148.
- " carried at Recess, 35.
- " delivered to Dean of Westminster, 36, 104.
- " in Proceeding, 94, 95, 97, 115.
- " laid on altar, 101, 104, 149.
- " given to king at Recess, 35, 159.
- " compared to sceptre with cross, 149, xxvii.
- " in Corpus picture, xxxiii.
- Orphreys not on chasubles in Corpus picture, xxxiv.
- Our Father which art in heaven*, 18, 34.
- Our gracious king we present*, 152.
- Our Lord Jesus Christ the Son of God*, 22.
- Oxford, Earl of, redemption of sword, 104.
- "    "    " carries sword of state, 97.
- " Mayor of, bowl, provided, 4, 77.
- Painted chamber, fitting up, 7.
- "    " peeresses go to, 91.
- Pall, anointing, provided, W. & M. 6.
- "    " charges for, 80.
- "    " used, W. & M. 21, 102; A.F. 43, 122, 160.
- "    " spoken of, 132, 143.
- "    " for Queen Consort, 118.
- " archiepiscopal, reception of, 172.
- "    " in Corpus picture, xxxiv.
- Pall, frontal—
- " to offer, provided, W. & M. 6.
- " is offered, 17, 100; A.F. 40, 22.
- " vestment for king, provided, W. & M. 5.
- "    "    " charges for, 78, 79.
- "    "    " delivered, W. & M. 24, 103; A.F. 45, 123; A.S. 59.
- "    " royal ornament, xxv. xxvi. xxvii. xxviii. xxix.
- "    " Anne, 88,
- "    " Geo. I. 88.
- "    " Geo. II. 89.
- "    " Geo. III. 89, 90.
- "    " Geo. IV. 148.
- "    " Victoria, 148.
- "    " described, 131.
- "    " in Corpus picture, xxxiii.
- Palms of hands anointed, 22, 102.
- Parliament robes, provided, W. & M. 7 133.
- "    " charges for, 79.
- "    " crimson, taken off, 21, 101, 142, 143, 148, 160, xxv.
- "    " purple, put on at Recess, 35, 106.
- " statutes made in, 19.
- Pardon, general, proclaimed, 30, 31, 155.
- Paten, provided, W. & M. 77.
- " in Proceeding, 94, 95, 97, 115.
- " laid on altar, 101, 136, 137.
- " carried by treasurer, A.F. 39, 122.
- " in Corpus picture, xxxvi.
- Peeresses, letters to, 7.
- " habits of, 8.
- " Painted Chamber, 91.
- " put on coronets, 27, 104, 151.
- Peers—
- " Letters to, 7.
- " habits of, 8.
- " put on coronets, 27, 104, 151, 152.
- " do homage, 30, 31, 154.
- " put off coronets, 30, 31, 155.
- " kiss the king, 31.
- " wear coronets at Recess, 35.
- " treat of coronation, A.F. 39, 121.
- " house of, fitting up, 7.
- "    " peers go to, 91.
- Places anointed, number, 22, 102, 111*n*.
- "    " 144, 161, xxiv. xxix.
- "    " dried, 22, 102, 145.
- Post communion, 34.
- Praise the Lord O Jerusalem*, 27, 152.
- Preface, proper, eucharistic, 33, 63, 156, 172.
- Proceeding to throne in Westminster Hall, 91.

- Procession before coronation, W. & M. 95; A.F. 40, 122, 135.  
 " " discontinued Wm. IV. 135, 140, xxx.  
 Processus factus, W. & M. xxiv. xxvii. xxviii.  
 Proclamation of coronation, ordered 3, 7, 71.  
 " text of, 68.  
 " omitted, 91.  
*Protector noster aspice Deus*, 138, 147, 155, xx.  
 Protestant reformed religion, 19.  
*Providentia et gubernatio Dei omnipotentis*, 64, 173.  
 Psalms, penitential, during Litany, A.F. 41, 122, 160, xxi.  
 Pyx for obleys in Corpus picture, xxxvi.  
*Quaesumus omnipotens Deus ut famulus tuus rex*, A.S. 63, 138, 172.  
*Quam dilecta*, 135, 147.  
 Queen Mary's ring, W. & M. 129.  
 " " robes, provided, 6.  
 " " not sacerdotal, 132.  
 " consort, coronation of, 117, 155; A.S. 62, xlii.  
 " " " mention of, 139, 155, 156.  
*Receive the Crown of Glory*, 119.  
*Receive the ring of kingly dignity*, 25, 104, 149.  
*Receive the rod of equity and mercy*, 25, 104; Sancroft's text, 150.  
*Receive the royal sceptre the ensign*, 25, 104; Sancroft's text, 150.  
*Receive this armill*, 103.  
*Receive this imperial robe and orb*, 24, 103, 149; Sancroft's text, 149; *Liber regalis*, 149.  
*Receive this kingly sword brought now*, 23, 103, 147.  
*Receive this Ring, the seal of a sincere faith*, 118.  
 Recess, 34, 106.  
*Recevez les bracers de clarete*, 45.  
*Recevez la verge de vertue et dequite*, 47.  
*Recevez le ceptre de real poeste la droiture*, 47.  
*Recevez mantel oue les quatre corners*, 45.  
*Recevez le anel de la dignesce du roy*, 47.  
*Receuez lespey que realement vous est baille*, 45.  
*Rectitudo res, is est noviter ordinati*, 170.  
 Recognition, W. & M. 16, 136.  
 Red say provided, 4, 6.  
*Redemptor mundi consecret vitam*, 54, 165, xli.  
 Regalia, provided, 4.  
 Regalia, lords to carry, 8, 9.  
 " placed on altar, 17, 101, 137.  
 " taken to St. Edward's chapel, 35, 106.  
 " at Proceeding, 93, 94, 95, 97, 112, 113, 115.  
 " held at foot of theatre, 99.  
*Regardez deu tut puissant*, 43.  
*Remember him of whom the royal psalmist*, 23, 103.  
*Repent ye for the kingdom*, 10.  
 Richard I. swords, 132.  
 " mistake with sandals, 142.  
 " homage, xviii.  
 Richard II. divine service, 133.  
 " orb in hand of, xxvii.  
 Richard III. interpretation of swords, 132.  
 " orb delivered to, xxviii.  
 Riding from Tower discontinued, xviii.  
 Ring, coronation, provided, W. & M. 4, 76, 129.  
 " delivered, 25, 104.  
 " form of blessing, xviii  
 " described, 129, 149.  
 " delivery of, A.F. 47, 123; A.S. 56, 167.  
 " royal ornament, xxv. xxvi. xxvii. (3) xxviii.  
 " in Corpus picture, xxxiii.  
 " William IV. 130.  
 " Victoria, 130.  
 " Queen Consort's, 118; A.S. 62.  
 " Mary's, described, 129.  
 " Mary Tudor's, xix.  
 " bishop's, Corpus picture, xxxv.  
 Robes, royal, provided, W. & M. 5, 6, 7, 77.  
 " charges for, 78, 79, 80.  
 " investing with, W. & M. 24; A.F. 45, 123, 148.  
 " taken off, W. & M. 35, 106; A.F. 123.  
 " master of the, to provide, 7.  
 " wrapper for carrying to Abbey, W. & M. 78.  
 " blessing of, A.F. 44, xxv.  
 " See Parliament Robes and Pall.  
 Rochester, Bishop of, in Corpus picture, xxxiv.  
 Rods with doves, delivered, W. & M. 25.  
 Rod delivered, A.F. 47; A.S. 58.  
 " See Sceptres.  
*Saaock le brestre et Natan li prophete* 43.



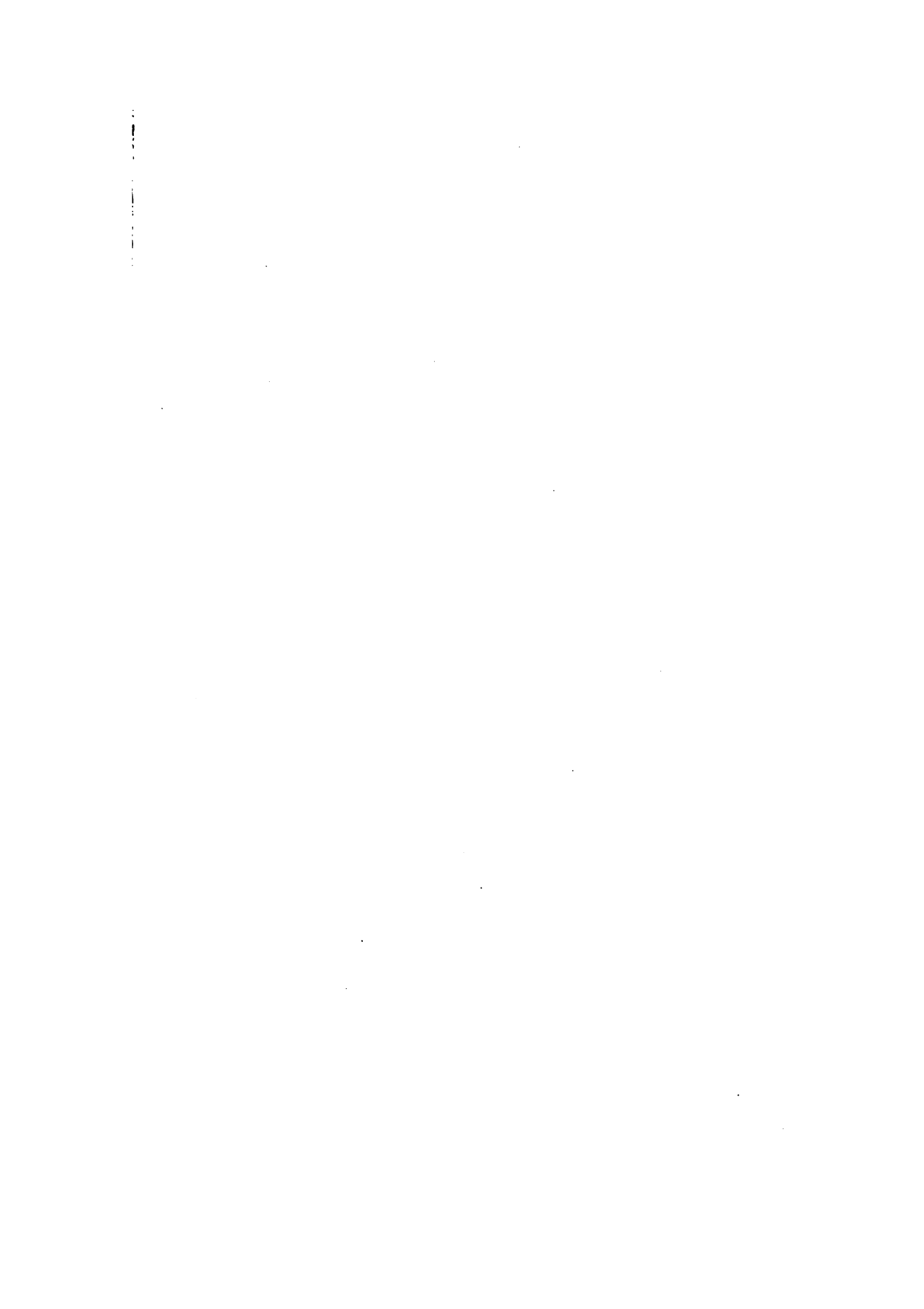
- Sacerdotal ornaments, xxv. xxvii. xxviii. xlii.
- Salve festa dies*, 135.
- Sancroft, Dr. William—  
 commission to consecrate bishops, 73, 133.  
 does not take oaths to W. & M. 129.  
 alters coronation order, xvii.-xxix. xl.  
 powers as a ritualist, xixn.  
 summoned to W. & M.'s coronation, xxn.
- Sanctus*, 138.
- Sandals, king's, provided, W. & M. 5.  
 " Queen's " 6.  
 " " charges for, 79.  
 " put on, W. & M. 102, A.F. 44.  
 " " Anne, 88.  
 " " Geo. I. 88.  
 " " Geo. II. 89.  
 " " Geo. III. 89, 90.  
 " mistake in putting on, 142.
- Sandford, sumptuous edition, ixn.
- Sarum Manual, change of form, xviii.
- Say, red, provided, 4, 6.  
 " as flooring, 98.
- Sceptres, provided, W. & M. 4, 77.  
 " laid on altar, 101.  
 " delivered, W. & M. 25, 104, 150, A.F. 47, 123, A.S. 58.  
 " at enthronization, W. & M. 29.  
 " at homage, 31.  
 " carried at Recess, 35.  
 " delivered to Dean of Westminster, 36.  
 " in proceeding, 94, 95, 97, 115.  
 " carried in procession, A.F. 122.  
 " royal ornament, xxv. xxvi. xxvii. xxviii. xxix.  
 " in Corpus picture, xxxiii.  
 " Queen Consort's, 119.
- Serapion, Bishop of Thmuïs, xixn.
- Serenissimorum, Potentissimorum*, 110.
- Serjeants at arms, proclamation by, 7.  
 " in Corpus picture, xxxv.
- Sermon by bishop or archbishop, W. & M. 18, 101, 139; A.F. 40, 122.
- Shirt of fine linen for king provided, W. & M. 5.  
 " " charges for, 79, 80.  
 " " Geo. I. 88.  
 " " Geo. II. 89.  
 " " Geo. III. 90, 143.  
 " " Geo. IV. 90, 146.  
 " worn for 7 days, 123.  
 " red sarcenet provided, 5.  
 " " charges for, 79.  
 " " spoken of, 132, 143, 148.
- Shirt, openings in, 121, 143, 146.  
 " not used, 143.
- Shoes, not worn by king in procession, 40, 160.
- Shoulders, king's, anointed, W. & M. 102, A.F. 44, 123, xxiv.
- Singing at Procession, 135.
- Signaculum sanctae trinitatis uniat cor regis*, 56, 167.
- Sire benefitez la force de cesti prince Edward*, 49.
- Sire dieux benefitez cest Edward*, 42.
- Sire dieux de pardurablete deus*, 46.
- Sire Dieux oiez nostre priere et cest espeie*, 45.
- Sire dieux roy de roys et sire des sires*, 44.
- Sirs I here present unto you*, 16, 100.
- South side king's procession, W. & M. 15.  
 " King & Queen sit, 18.  
 " prebends of Westminster, 19, 99.  
 " See Altar and Area.
- Spoon for anointing, used, W. & M. 21.  
 " provided, 77.  
 " set on altar, 134.
- Spurs delivered to King, W. & M. 22, 103, 146, 147; A.F. 44, 123.  
 " in proceeding, 93, 94, 97, 113, 115.  
 " laid on altar, 101.  
 " given to Dean of Westminster, 158.  
 " royal ornament, xxv. xxvii. xxviii.
- Sta et retine regalem statum honoris*, 60, xliii.  
 " amodo, A.F. 48, 111n, 123, 170.
- Stand firm and hold fast*, 29, 105.  
 " Stewart forms, 154.
- State, sword of, provided, 5.  
 " carried, 20.  
 " cloth of " 7, 107.  
 " cap of " 7.
- Statutes made in Parliament, 19.
- Steward, Lord, provides dinner, 3.  
 " issues warrants, 9.  
 " robes for, 86.
- Stole, royal, provided 5. See Armilla.  
 " Groom of the, 7.
- Stubbs, William, Bishop of Oxford, xxxi.
- Style of W. & M. proclaimed, 110.  
 " changes in, 132, 154.
- Subiecti estote*, 138.
- Submit yourselves*, 139.
- Suffrages next after the Creed, 12, 134.
- Sunday, day for coronation, 10, 133.
- Supertunica, king's, provided, W. & M. 5.

- Supertunica, king's, charges, 79.  
 " " put on, 102, 123.  
 " " royal ornament,  
 xxv. xxvii. xxviii.  
 " " Anne, 88.  
 " " Geo. I. 88, 146.  
 " " Geo. II. 89.  
 " " Geo. III. 90, 146.  
 " " James II. 130.  
 " " Charles II. 130.  
 " " Geo. IV. 146.  
 " " William IV. 145,  
 146.  
 " " Victoria, 146.  
 " " described, 130.  
 " " if discontinued, 145.  
 Surcoat of crimson, king's, provided,  
 W. & M. 5.  
 " crimson, king's, charges for,  
 79.  
 " purple, 7.  
 " spoken of, 132, 133.  
 " crimson, queen's, 6, 132.  
 " purple, " 7.  
 " Geo. III. 90.  
 " Geo. IV. 146.  
*Sursum corda*, ixn. xxii (3) xxiii.  
 Sword, king's, oblation and girding,  
 W. & M. 23, 103,  
 123, 147, xxx.  
 " " redemption, 24, 104,  
 123, 148, xxx.  
 " " carried naked, 24, 104.  
 " " charges for, 79, 80.  
 " " blessing of, W. & M.  
 23, 147, xvii.  
 " " blessing of, A.F. 45,  
 123.  
 " offered, A.F. 47, 123.  
 " girding of, A.S. 57, 123, 167.  
 " royal ornament, xxv. xxvii (2)  
 xxviii.  
 " of State—  
 carried at oath, 20, 66.  
 at Proceeding, 93, 95, 97, 113,  
 115.  
 at oblation of sword, 103.  
 at inthronization, 29.  
 delivered to Dean of Westminster,  
 36.  
 charges for, 86.  
 Swords, provided, W. & M. 5.  
 " charges for, 86.  
 " not laid on altar, 17.  
 " in Proceeding, 95, 97, 113, 115.  
 " carried, A.F. 39, 122.  
 " held at foot of theatre, W. & M.  
 99, 153.  
 " at first oblation, 100.  
 " held erected during sermon, 101.  
 " interpreted, 132, xxviii.  
 Table of English coronations, xii.  
 Talbot, Sir Gilbert. See Master of the  
 Jewel House.  
 Taylor, Arthur, led astray by Sandford,  
 ixn.  
*Te Deum laudamus*, W. & M. 28, 29  
 (2) 105, 150, 152; A.F. 48, 123;  
 A.S. 53, 163, 164.  
*Te invocamus*, A.F. 41, 122; A.S. 53,  
 164.  
 " altered text, 140, 164,  
 xxxix.  
 " discontinued, 140.  
 " spoken of, ixn. xxi. (2)  
 xxii. (2).  
*The Grace of our Lord Jesus Christ*, 18.  
*The King [Queen] shall rejoice*, 136, 152.  
*The Lord bless you and keep you*, 28;  
 Sancroft's text, 153.  
*The Lord God is a sun and a shield*, 31.  
*The peace of God which passeth all under-  
 standing*, 34, 106, 158.  
*The things which I have here before  
 promised*, 20.  
 Theatre, passed over, W. & M. 15.  
 " recognition at, 16.  
 " inthronization on, 29.  
 " pardon read from, 30.  
 " homage on, 30.  
 " passed over at Recess, 35; A.F.  
 39, 122.  
 " defined, 98.  
 Thomas, St. of Canterbury, anointing,  
 xxix. 144.  
*Thou shalt not appear before the Lord  
 thy God empty*, 17.  
 Throne, provided, W. & M. 4, 6.  
 " charges for, 82.  
 " at Westminster Church, 15, 122.  
 " defined, 98.  
 " ascended, W. & M. 29, 105;  
 A.F. 48.  
 " Queen Consort's, 120.  
*Thus said the Lord of old to his peculiar  
 people*, 27.  
*Tota pulchra es*, 171, 172, xl.  
 Towel, silk, for Communion, W. & M.  
 provided, 5.  
 " " used at, 34.  
 " " See houseling cloth.  
 Traverses, provided, W. & M. 6.  
 " charges for, 85.  
 " crimson robe carried into, 21.  
 " King and Queen withdraw  
 into, 35.  
 Treasurer of England carries paten, A.F.  
 39, 122.  
 Treasurer of the Household—  
 scatters medals, 30, 72, 106.  
 delivers gold at oblation, 17, 100,  
 104.

- Trousers, under, king's, provided, W. & M. charges for, 79.  
 " " " spoken of, 132.  
 " " " Geo. I. 88.  
 " " " Geo. III. 90.  
 " " " Geo. IV. 90.  
 Tunic, royal, provided, 5.  
 " " spoken of, 130, 131, 123.  
 " " See Supertunica.
- Ungantur*, 43, 122.  
*Unxerunt Salomonem*, 142, 166, xl.  
 Usher, gentleman, black rod—  
 provision for, 77.  
 in Proceeding, 97, 115.  
 spreads carpets, 100.
- Veni Creator Spiritus*—  
 W. & M. 20, 21, 101; A.F. 41, 122.  
 spoken of, 137, 140, 143, *ixn. xxi(2). xxii. xxiiin. xxiv.*  
 version of, 140.  
 See Come Holy Ghost.
- Venite exultemus*, 11.  
*Vere dignum et iustum est*, A.F. 43.  
 ☩ *æterne Deus qui es fons inmarcessibilis lucis*, 63.  
 Victoria, stole, 131.  
*Virga virtutis Dei effloreat in manibus reis*, 59.  
*Vivat rex*, 61, 170 (2).  
 " " [Georgius, Jacobus etc.], 135.  
*Vostre poer soit affermee*, 40.
- Wardrobe, great, particulars provided out of, 5, 6.  
 " accounts of, 78-88.  
 " See Master of.  
 " officers spread carpets, etc., 16, 100.  
 " allowance, 86.  
 " removing, officers of, 8.  
 " " allowance, 86.
- Warwick, Earl of, carries sword, A.F. 39.  
 " " " Oliver Cromwell's inauguration, xxix.
- Watermen, liveries for, 4.  
*We do not presume [to come to this thy table]* 34.  
*We humbly beseech thee [O Father]* 17.
- Westminster, Abbot—  
 makes procession, A.F. 40, 121.  
 administers cup, 157.  
 in Corpus picture, xxxiv.
- Westminster, Chapter—  
 regalia, 4, 9, 93, 94.  
 receive king, 15, 99.
- Westminster, Chapter (*continued*)—  
 stand on south side, 19, 99.  
 Proceeding, 93, 94, 96, 112, 113, 114.  
 remain at Abbey after Recess, 107.
- Westminster Church, place for coronation, W. & M. 10, 15, 133; A.F. 39, 121.
- Westminster, Dean of—  
 regalia in his keeping, 4, 111.  
 receives king, 15, 99.  
 attends king at first oblation, 17, 100.  
 places regalia on high altar, 17, 101.  
 stands on south side at sermon, 19.  
 takes ampulla and spoon for oil, 21, 102.  
 opens and closes king's garments, 21, 22, 102.  
 dries places anointed, 22, 102, 145, 146.  
 brings spurs from altar, 22, 103, 147.  
 puts on royal robes, 24, 102, 103, 146, 148.  
 delivers orbs, 24, 103, 148.  
 receives them back, 25, 104, 148.  
 takes bible from high altar, 27.  
 receives it back, 152.  
 administers the cup to king, 34, 157.  
 lays regalia on St. Edward's altar, 35, 106.  
 vestments sent to, 77.  
 brings regalia in Proceeding, 93, 94, 96.  
 lays them on high altar, 101.  
 puts armill about neck, 103.
- Westminster Hall—  
 fitting up, 3, 7, 85.  
 Proceeding to throne in, 91, 134.  
 Procession from, 95, 134.  
 Procession returns to, 35, 107.
- Westminster School, scholars, 135.
- Westminster, sexton, perquisites, A.F. 39, 121.  
 " " in Corpus picture, xxxiv.
- Whitehall Chapel, 10.
- William and Mary, manuscripts, xv. xvi.  
 " " " source of modern orders, x. xxx.
- William of Orange lands at Torbay, xx.
- Wine offered by king, W. & M. 32; A.F. 48, 123; A.S. 170.
- Wool, bombast, to dry places anointed, 22, 90, 145, 146.
- Worksop, Lord of Manor of—  
 rich gloves, 25, 104, 149, 150.  
 holds sceptres, 31, 150.  
 in Corpus picture, xxxv.

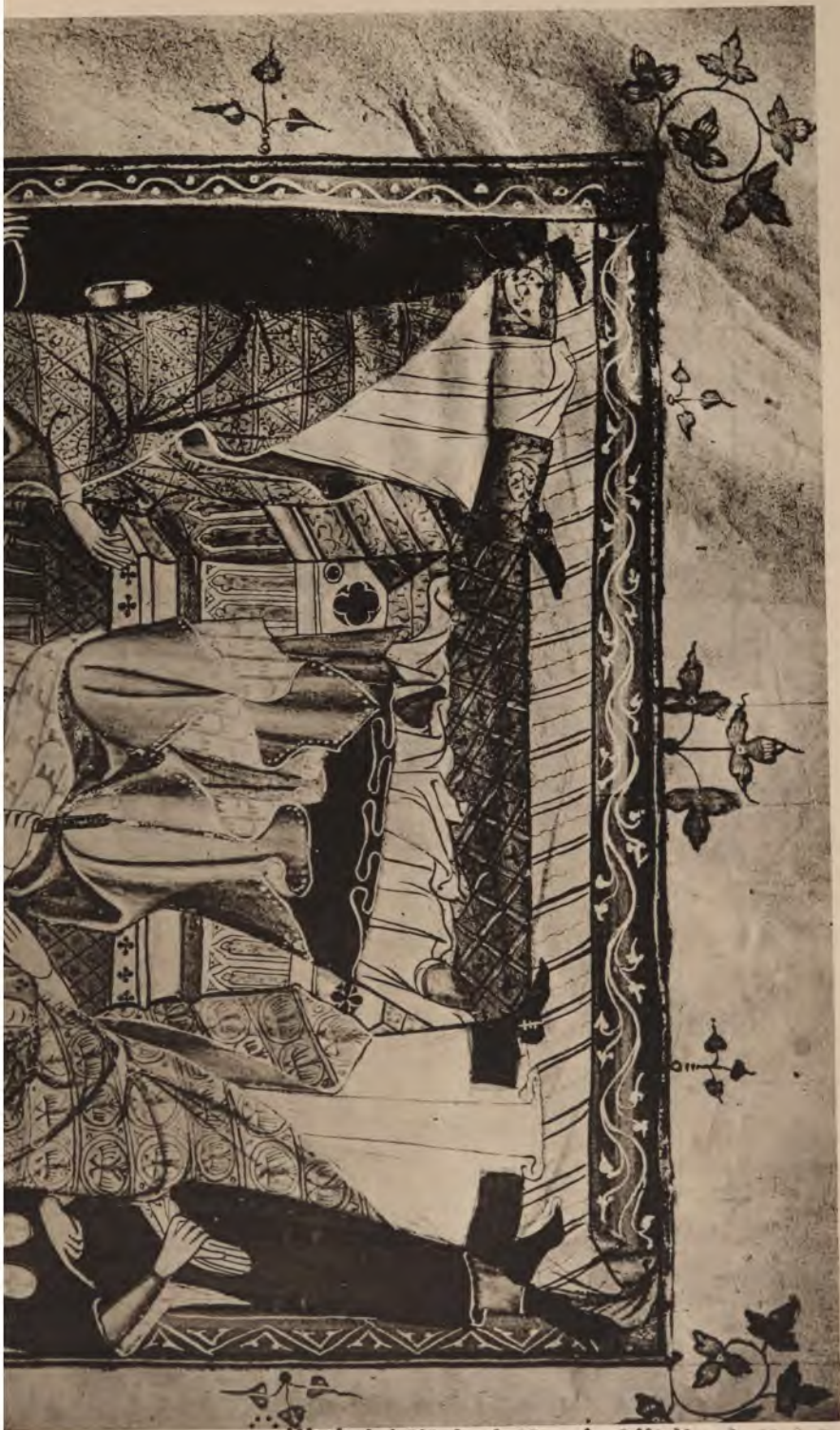
- Wren, Sir Christopher, estimates, 3.  
 " " " furnishes, 7.  
 Wymondley, manor of, cup of drink,  
 109.
- Ye that do truly and earnestly repent*, 33.
- Yeomen of the Guard—  
 Liveries for, 4, 87.  
 Proceeding, 98.
- York, Archbishop of, proceeding, 97, 115.  
 " " in Corpus picture,  
 xxxiv.
- Zadock the priest and Nathan the  
 prophet—*  
 W. & M. 21, 101, 143; A.F. 43.  
 antiquity, 142, 143.  
 spoken of, 141, 142, 143.

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letate sunt o's aic q' curant i' i' rind e  
 clamalat uoc magna dicitur b'n  
 dicimus te v' f' f' u' d' i' dignat' e  
 tis quam totum temp' q' uamuis  
 tr' fia. bi ergo qui custodit dicit d' m' a  
 qui ipi h'ebit p' t' ai' lais i' laia' saloz.

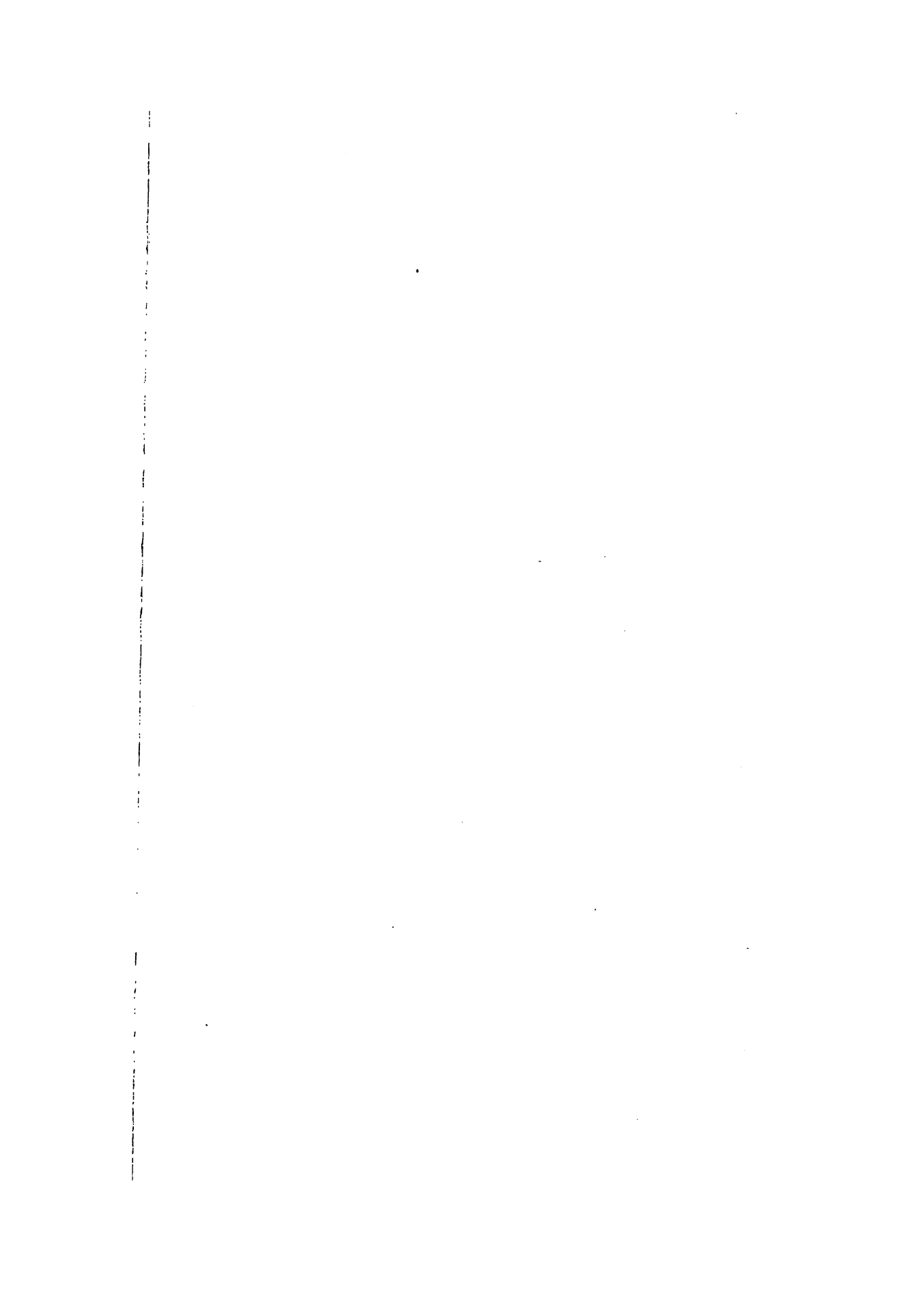




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 vint le p'nc'e a brant eue de wesestr  
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 en cois sur le paument q' sena coult  
 de tapis & de haude' mis & lencueils d'ir  
 ra cest orelon. Ceu q' est mistur des  
 vmbles q' no' confontz p' la gre' del  
 scint esp'rit metez sur ceu uic sciat  
 uic grece q' p' ceu & no' scint uic uic  
 mie. Et puis ap's p' ch'era le cencueils  
 & q'it u' auera p' che si demauidra de  
 ceu q' est a cordo' si uoudra grant & gar  
 der & p' scinnat & confermer a scit egu  
 se & son uic les lens & les cist' m'is

ralm'e ca'ra. Et puis a ceo sc'ra eue  
 ceo q' la comune uoudra ord'ner so  
 lon ceo q' hom' entendra q' bien soit  
 Et q'it tut ceo dena fait & l'indoyler  
 ra corone u' auera tut ceo grant u' fr  
 lement en la maner q' le cencueils  
 luy changea. Et ap's ceo lencueils  
 tomen'era deuot'mente. Et u' sera  
 toz. Et li roy ma en cois de u'ant laur  
 & lencueils; les eue' & touz les cencueils  
 rec'nduz d'unt ceo orelon. Et m  
 uo camis. Ceu tut p'illauit uo' uo'  
 p'omps q' ceu uic sc'rauit. Edward  
 q' i'ar la u' u'caunt de u' meismes u'

in xpo . scōq: spū . per infini  
 tum . amen . Cumq: rex suscip  
 e nunc uestem pallium dica  
 mi honoris . regalif scilicet  
 n . ut sit tibi scūtum fidei . q  
 at que contra omnium in  
 m aciem obstaculum indu  
 entum dignitatis regie . qu  
 itus . undiq: uigeas in omni  
 tuis . ut dauid rex . polleas  
 uigore ut salomon . ut de  
 bonis proficias . & ad prem  
 peruenire merearis . ipso u  
 us & unus dñs . uiuit & regna  
 scda scolorum . amen  
 antetur In apli . Gloriosus uas  
 lei amictus purpura regalif palli . circ  
 f salutis & lætiae . indumentis semper  
 uctua . felicitate gaudeas cum angli sax  
 omittetur oratio .

11.

les euesques & les autres prelatz  
tant le pape a fait de wester


realme esme & mo. I co les gnt  
z les pnt. Et puis a co sera a

... 0907MAT8

in̄o ih̄u xp̄o . sc̄oq̄ . sp̄u . per infinita sc̄a  
seculorum . amen . Cumq; rex suscipit regali

**A**ccipe nunc uestem pallium dicat sibi .  
summi honoris . regalis scilicet & decoris  
pallium . ut sit tibi scutum fidei . galea  
salutis . at que contra omnium impug-  
nantium aciem obstaculum . indue ergo  
ornamentum dignitatis regie . quatinus  
eo uallatus . undiq; uigeas in omnibus  
actibus tuis . ut dauid rex . polleas sapi-  
entiae . uigore ut salomon . ut dedie in  
diem in bonis proficias . & ad premia sem-  
piterna peruenire merearis . ipso iuuante .  
qui trinus & unus ds̄ . uiuit & regnat per  
omnia sc̄a seculorum . amen .

Tunc canitur antiph. Gloriosus uas rex in  
conspetu dei . amictus purpura regalis palli . circumdet  
te dominus salutis & letitiae . indumentis semperque in  
cristo perpetua felicitate gaudeas cum angli saxonicis .  
Quam comitetur oratio .

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