



"Cheer up—we've got good seats for the Coronation . . ."
"I'd feel a lot better if we could get some Sweet Capal!"

SWEET CAPORAL CIGARETTES

"The purest form in which tobacco can be smoked."—Lancet

The Ceremony as Seen From the Abbey Gallery

(By Thomas T. Champion)

Continued from page 4

And on the crown of the head, saying:

Be thy head anointed with holy oil, as Kings, priests and prophets were anointed; and as Solomon was anointed King by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated King over the peoples whom the Lord your God hath given you to rule and govern. In the name of the Father, and of the Son and of the Holy Ghost. Amen.

When the King had been arrayed in the Dean in two rich garments known as the colobium sindonis and the superunicia or close pall of cloth of gold, together with a girdle of the same, there came the quaint ritual of the presenting of the spurs and sword, and the girding and oblation of the said sword.

The Lord Great Chamberlain, receiving the spurs from the Dean lightly touched His Majesty's heels with them, a ceremony emblematic of knightly chivalry.

The Sword of Justice
Then was delivered to the King a sword in a scabbard of purple velvet. Having been girded with this momentarily, in token of his kingly office to do justice, the King delivered it to the Archbishop, who returned it upon the altar, offering a prayer that the King "may not wear it in vain but may use it as the minister of God or the terror and punishment of evil-doers, and for the protection and encouragement of those that do well".

Again the sword was taken from the altar, delivered into the King's right hand. With the Archbishop of York, the Bishops of London and Winchester, exercising their prerogative to stand hard by the Archbishop of Canterbury at this time, the Archbishop uttered the admonition:

"Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us the bishops and servants of God, though unworthy".

Then the sword was girt upon the King who, seated, upon another injunction to "do justice, stop the iniquity, protect the holy church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order".

Following the precedent of mediæval chivalry the King approached the altar, where he offered the sword in its scabbard. Then it was "redeemed" by the peer who first offered it, for 100 shillings. Thereupon it was given back by the Dean, and the peer "carried it naked before His Majesty during the rest of the solemnity".

Several other ceremonies of the highest meaning were then conducted.

There was the investiture by the Dean of the armill and royal robe. The former really means a bracelet, a very ancient regal ornament. King Saul wore one when his reign came to its gloomy end in battle. The armill, though, is nowadays a stole and the royal robe

corresponds to a chasuble or cope. At the same time the orb, surmounted by a cross, was placed in the King's right hand, when he was bidden to remember that "the whole world is subject to the power and Empire of Christ our Redeemer."

The ring, produced by the keeper of the jewel house, was placed upon the fourth finger of His Majesty's right hand—traditionally held to have originally been the "wedding ring" finger—as a token and pledge of the vow and covenant between Sovereign and people; the former promising righteous governance, the latter dutiful allegiance.

The last ceremony, prior to the climax of the service, was the offering of the baculum, which originally meant, crozier, but is now known as the royal sceptre. This is surmounted by a cross typifying the ensign of kingly power and justice. Another sceptre was presented surmounted by a dove, and described as "the rod of equity and mercy".

Holding of the canopy over the King rendered it impossible for any but the most immediate beholders to observe the actual ceremony of anointing. Many subsequent ceremonies also, being performed immediately before the high altar, were actually witnessed by comparatively few.

The Climax
The climax of the day's solemnities—the putting on of the Crown—was done in view of all save those away in the nave. It was the moment for which the whole world was waiting tensely. The Archbishop mounted to the high altar, taking St. Edward's crown into his hands, and laying it again before him upon the altar, he said:

"O God, the crown of the faithful; bless, we beseech Thee and sanctify this Thy servant George our King; as Thou dost this day set a crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace, and crown him with all princely virtues, through the King eternal, Jesus Christ our Lord, amen."

Then, the King still sitting in King Edward's chair, the Archbishop, assisted by other bishops, came from the altar. The Dean of Westminster brought the crown, and the Archbishop took it, reverently placing it upon the King's head.

At this stage the people, with loud and repeated shouts, cried: "God save the King!"

A Moving Moment
Truly it was a moving moment when the princes and peers, with one handswep, assumed in a body their coronets, while the Abbey's hoary walls rang with shouts of loyal exultation from 5,000 voices.

The clamor having ended, the Archbishop intoned: "God crown you with a crown of glory and righteousness, that by the ministry of this our benediction, having a right faith and manifold fruit of good works, you may obtain the crown of an everlasting kingdom by the gift of Him whose Kingdom endureth for ever. Amen."

The choir then joined in the service, singing:

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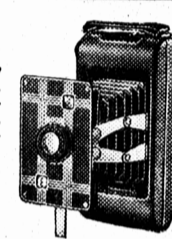
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"Be strong and play the man; keep the commandments of the Lord thy God, and walk in His ways."

Next the bible was presented as "the royal law and the lively oracles of God".

Then the King went to his throne and was "lifted up into it by the archbishops and bishops and other peers of the kingdom".

The Homage
Then came the homage, perhaps the most pronounced gesture of chivalry surviving to this age. Firstly, the Archbishop of Canterbury, followed by the other bishops, "knelt down before His Majesty's knees", touched the King's crown, kissed him on the left cheek and made their declaration:

"I . . . will be faithful and true, and faith and truth will bear unto you our Sovereign Lord, and your heirs Kings of Great Britain, Ireland and the British Dominions beyond the seas, defenders of the faith, and Emperors of India. And I will do, and truly acknowledge, the service of the lands which I claim to hold of you, as in right of the church".

Then came the King's two brothers, the Dukes of Gloucester and Kent, swearing:

"I . . . Duke of . . . 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 folk. So help me God".

There followed homage by representative members of the remaining orders of the peerage.

One beholder at least remembered vividly how Edward of Wales, now the Duke of Windsor, was the first to kneel thus before his father in 1911, being followed immediately by his great-uncle, the Duke of Connaught. The latter, incidentally, although recovering from his recent indisposition, did not attend the service at the Abbey.

The Queen's coronation was a much shorter ceremony. She went to the altar steps while four peeresses held over her the same canopy which had covered the King. Her Majesty was anointed and the Archbishop's petition that the anointing might "increase your honor and grace and God's holy spirit establish you".

The Ring and Seal

The ring and Seal of Sincere Faith were bestowed and then the Archbishop, placing the crown on her, said:

"Receive the crown of glory, honor 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 the princely virtues of this life, and with everlasting gladness in the life that is to come, through Jesus Christ our Lord, Amen."

At this moment the peeresses put on their coronets but there were no acclamations. The Queen made her way to her throne on the theatre near the King's, "bowing herself reverently to His Majesty" as she passed.

Another quaint ritual was followed in the King making his oblation of pall, or altar, cloth and ingot or wedge gold of one pound weight, and in the Queen in like manner offering an oblation of pall and a mark weight of gold.

The Communion
Thereafter the office of holy communion was celebrated. Amplifiers and the radio were both

used as their Majesties made their communion commemoration and the Abbey was as still as any country church at early morning communion. Stanford's "Gloria" and the Archbishop's blessing closed the service, save for Vaughn Williams' "Te Deum", contrived from traditional tunes.

While this was being sung, the

King and Queen passed into St. Edward's Chapel behind the high altar. Their Majesties wore their crowns and carried their sceptres. The rest of the regalia followed them.

In this privacy their Majesties were divested of certain robes, the King instead assuming his robe of purple velvet but still wearing the

crown and carrying the sceptre and orb. The Queen bore in her right hand her sceptre with the cross and in her left hand the ivory rod with the dove.

In this manner they passed again into the sanctuary, followed by the peers, all wearing their coronets.

Once more this picture of thou-

sands and more years of history traversed the Abbey's choir and nave, while the National Anthem, as bidden by Rubric, was sung "with full power by all assembled".

It was just before two p.m. when their Majesties prepared to leave the Abbey to be hailed in tumultuous welcome by the people at large.



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