

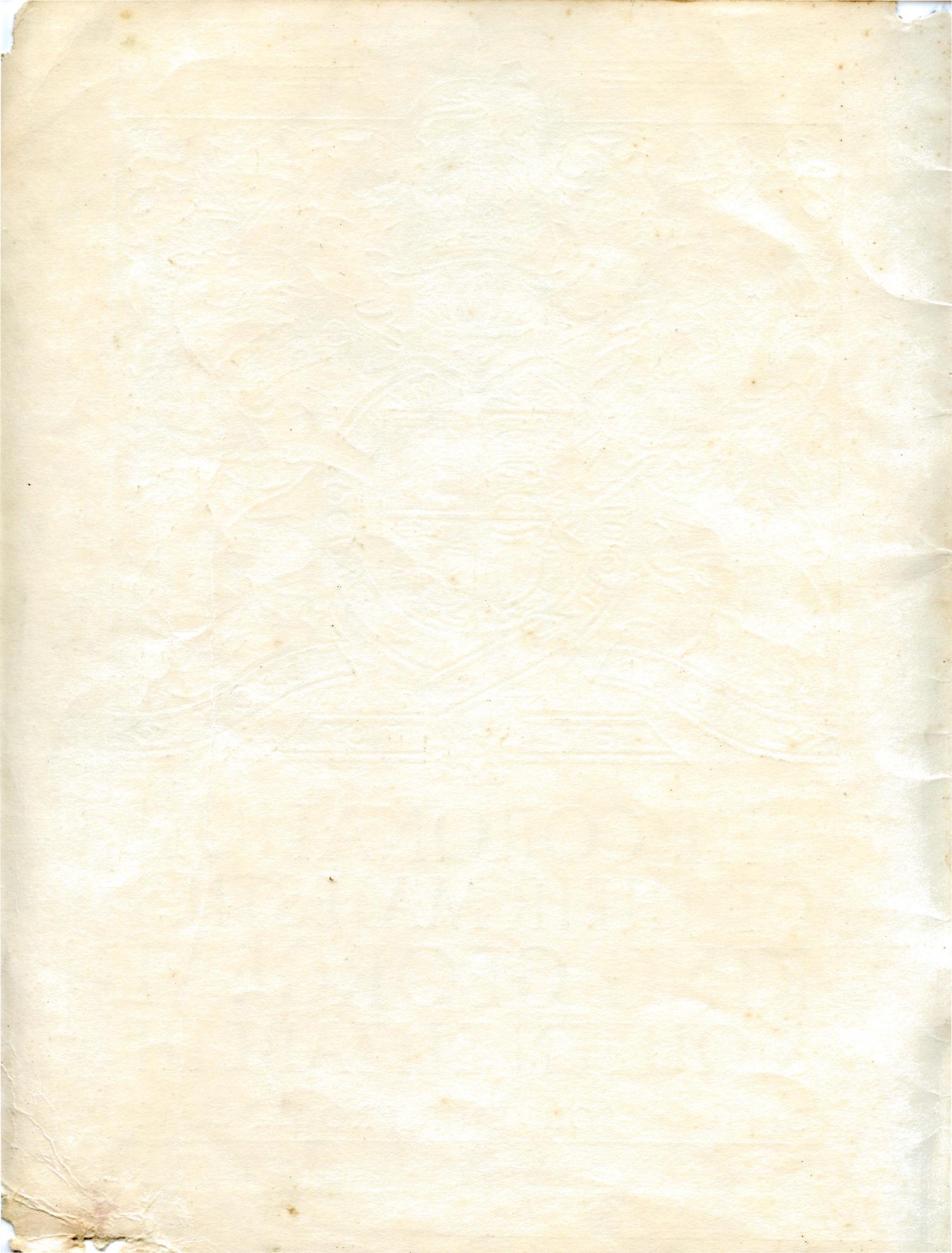
KING GEORGE'S

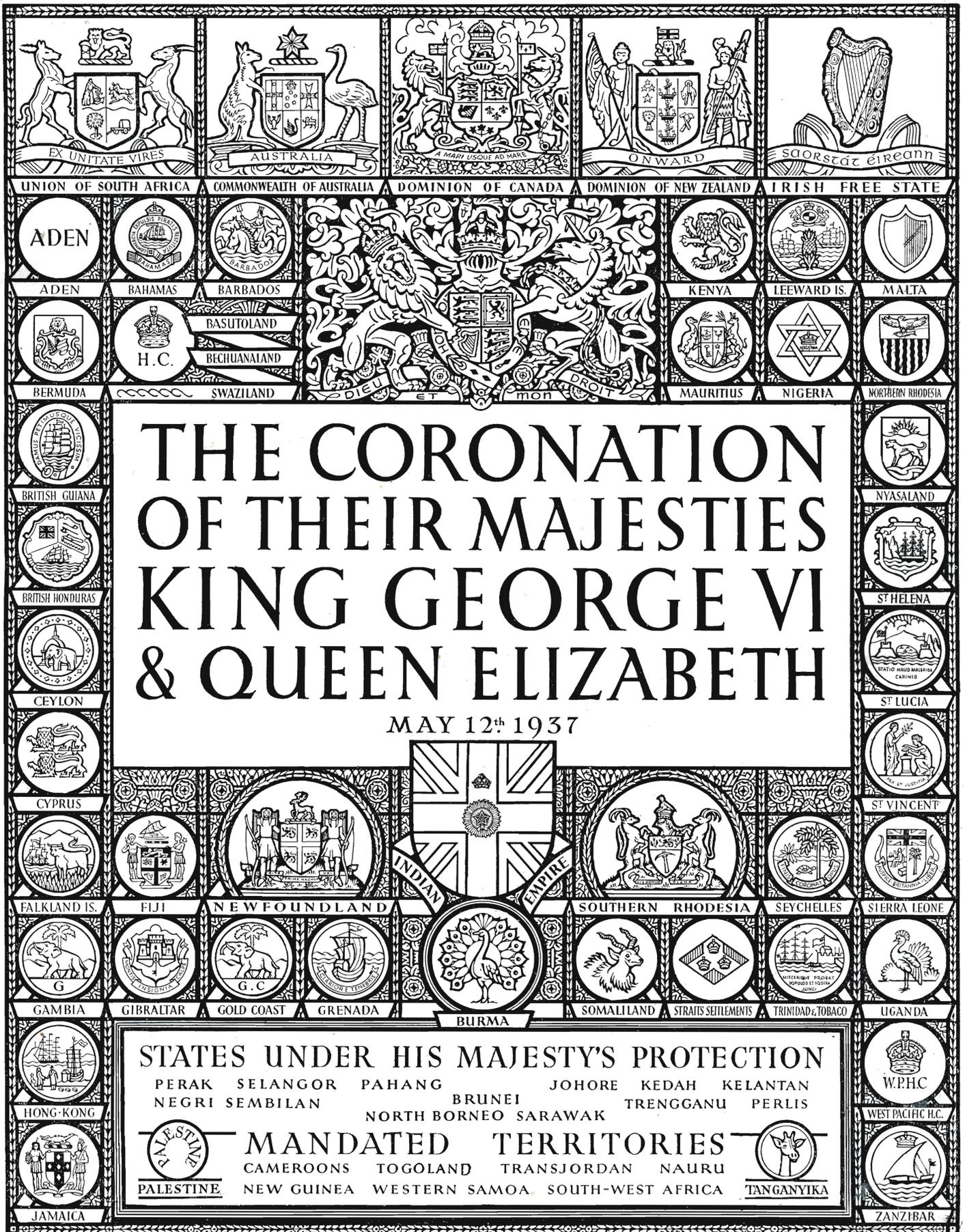
JUBILEE TRUST



THE CORONATION
OF THEIR MAJESTIES
KING GEORGE VI
& QUEEN ELIZABETH

OFFICIAL · SOUVENIR · PROGRAMME





THE CORONATION OF THEIR MAJESTIES KING GEORGE VI & QUEEN ELIZABETH

MAY 12th 1937

STATES UNDER HIS MAJESTY'S PROTECTION

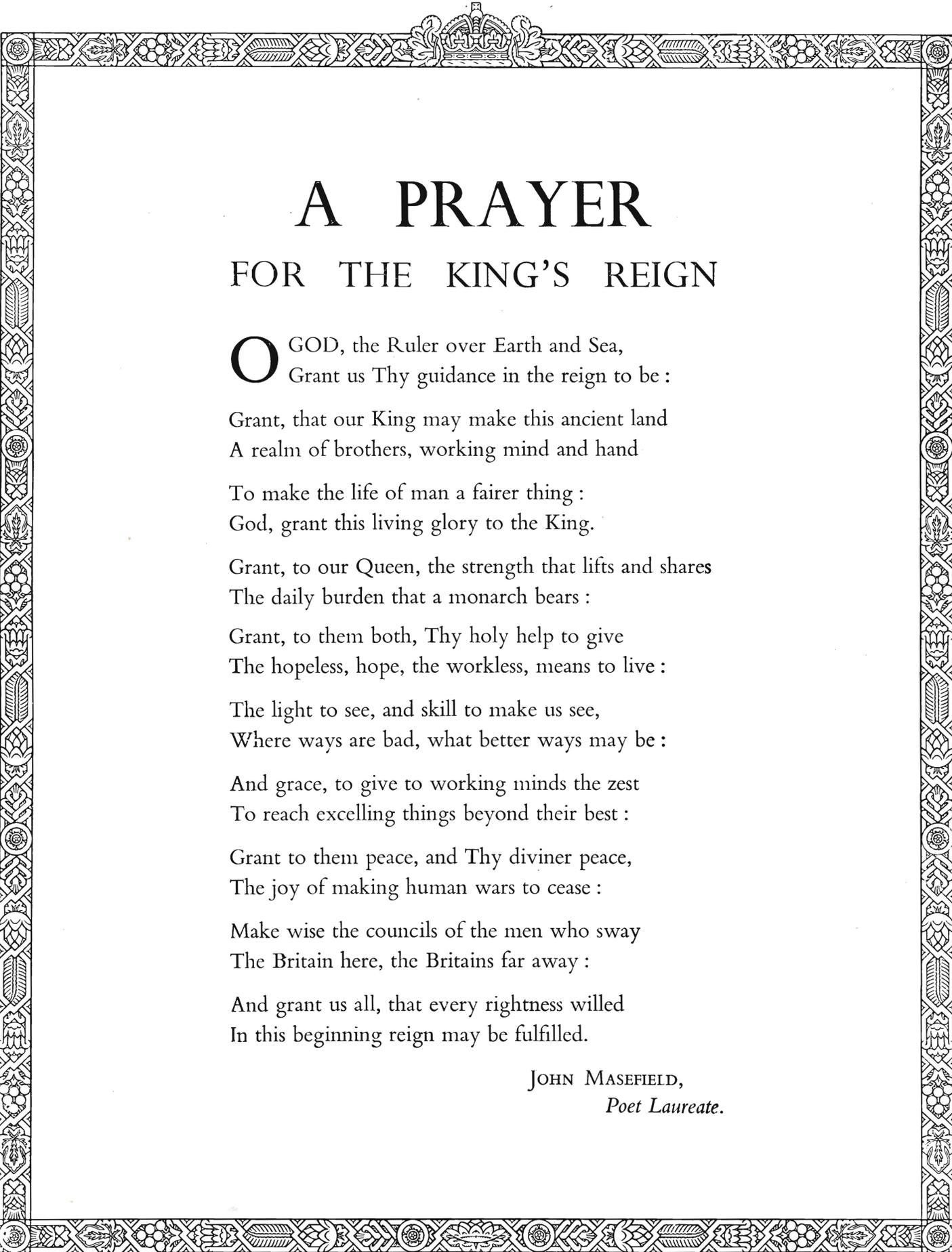
PERAK SELANGOR PAHANG JOHORE KEDAH KELANTAN
NEGRI SEMBILAN BRUNEI TRENGGANU PERLIS
NORTH BORNEO SARAWAK



MANDATED TERRITORIES

CAMEROONS TOGOLAND TRANSJORDAN NAURU
NEW GUINEA WESTERN SAMOA SOUTH-WEST AFRICA





A PRAYER

FOR THE KING'S REIGN

O GOD, the Ruler over Earth and Sea,
Grant us Thy guidance in the reign to be :

Grant, that our King may make this ancient land
A realm of brothers, working mind and hand

To make the life of man a fairer thing :
God, grant this living glory to the King.

Grant, to our Queen, the strength that lifts and shares
The daily burden that a monarch bears :

Grant, to them both, Thy holy help to give
The hopeless, hope, the workless, means to live :

The light to see, and skill to make us see,
Where ways are bad, what better ways may be :

And grace, to give to working minds the zest
To reach excelling things beyond their best :

Grant to them peace, and Thy diviner peace,
The joy of making human wars to cease :

Make wise the councils of the men who sway
The Britain here, the Britains far away :

And grant us all, that every rightness willed
In this beginning reign may be fulfilled.

JOHN MASEFIELD,
Poet Laureate.



HIS MAJESTY KING GEORGE VI



HER MAJESTY QUEEN ELIZABETH



THEIR ROYAL HIGHNESSES THE PRINCESSES ELIZABETH & MARGARET



HER MAJESTY QUEEN MARY

A FOREWORD

BY HIS ROYAL HIGHNESS THE
DUKE OF GLOUCESTER

*Chairman of the Administrative Council of
King George's Jubilee Trust*



ALL will remember that King George's Jubilee Trust was authorised to issue the Official Programme of his late Majesty's Silver Jubilee.

The Coronation Programme has, with the King's approval, been prepared in like manner, and, as before, the proceeds of its sale will be devoted to the Trust, and thus to the welfare of Britain's Youth.

It is the object of the Trust that, carried by land, sea and air, this Programme shall reach British subjects wherever they may be, in city, waste or wilderness. Its pages will enable one and all to participate more easily, in spirit if not in person, at the solemn ceremony which, on May 12th, is being enacted in the capital of the Empire.

To those who are within reach of wireless—and there will be many sitting in the intimate privacy of their own homes—the historic scene at Westminster, where for centuries gone by our Kings and Queens have dedicated themselves to their peoples, will be still more vividly portrayed, for the successive stages of the Coronation are here set out, and will be broadcast throughout the world.

If the people of the British Empire are brought into more intimate touch with the Coronation Ceremony on that day and at that hour when they are all more than ever in the thoughts and prayers of their Majesties, then indeed will King George's Jubilee Trust have performed a service.

Henry.

THE KING'S MAJESTY

By JOHN DRINKWATER



THROUGHOUT five continents, on May 12th, 1937, attention will be fixed on a ceremony at Westminster Abbey in London, proclaiming George the Sixth crowned King.

In what, we may well ask, does this altogether phenomenal interest originate? Why, on this historic day, do not only the King's people, but all peoples, stand figuratively in waiting on the Coronation Chair of a man who is the supreme symbol of British life?

The answer, if we can find it, may tell us much about ourselves. To the rest of mankind we have always been an enigmatic race. Stubborn, even mulish folk we have been called, unimaginative shopkeepers, muddlers, political prigs, commercial freebooters, material moralists. And yet, with it all, poets. Not merely the motherland of a few great poets writing immortal verse, but a nation of John Bulls with poetry in the blood.

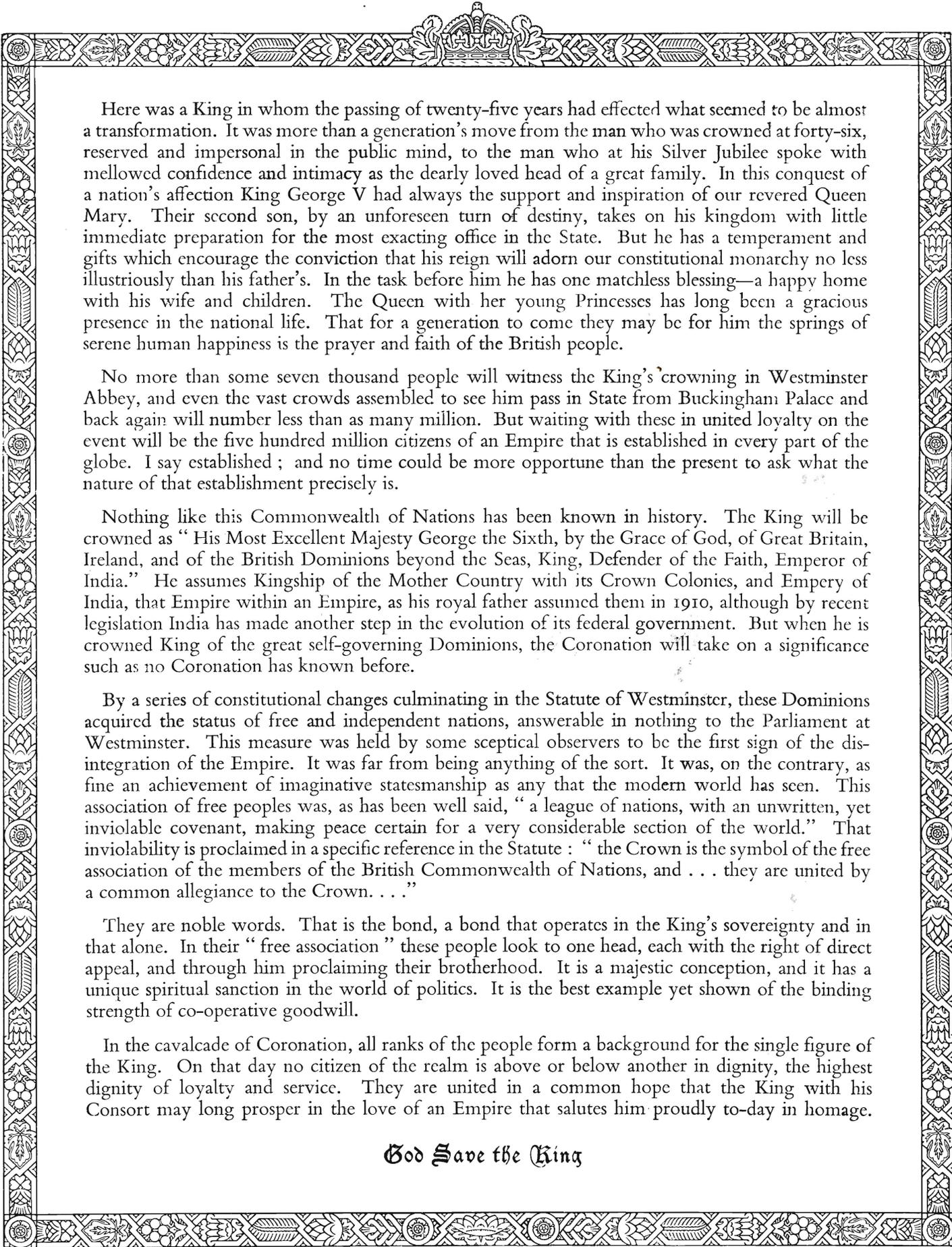
A paradox indeed, and one that has always been a perplexity to the world. Obscure to ourselves, it is even obscurer to our friends and neighbours across the seas. That is why the Coronation of our King arrests the attention of mankind.

For the Coronation is an act of the highest poetry in our national life. The absolute kings of old took homage from a people who recognised in the Sovereign a person born to an estate not merely above their own, but wholly remote from it. In later history, and down to our own time, elected Heads of States have been acclaimed by peoples who have placed them in the eminence from which they could by the will of those peoples be deposed. Both are striking figures in the political story of man, but neither has the mystical significance of our Constitutional Monarch.

That is the secret. In relation to his King the citizen of the British Empire is a mystic. In the person of his Sovereign he sees not a man exalted above himself by Divine Right, nor a man of his own choosing whose place he himself might conceivably assume. He sees instead a man whose inheritance it is to be the accepted apotheosis of all his subjects. Our King is not born to a dignity in which we have no part; neither does he achieve a dignity at our will. He is, in a predestined line of succession, the unimpeachable figure of all that we ourselves may be in might and right. We know that in the figure of our Constitutional Monarch, and by no other means whatever, we can satisfy the desire in us for a symbol that shall stand above all creeds and parties in witness of the soul that still informs our manifold material designs. And so the world looks on, a little bewildered, a little incredulous perhaps, but with goodwill in any case.

King George VI came to the Throne in circumstances of great personal anxiety. His bearing in an unexampled ordeal won universal admiration. He said no wrong word, none that did not speak of touching affection for the brother whom he succeeded. That in itself was an inspiration to his people. Of their loyalty he was already assured. By his chivalry at a moment when many chivalries were threatened, he established himself at once and surely in their personal regard.

When his father, King George V, died last year, he was revered above any other ruler in the world. But when he succeeded twenty-seven years ago he was but little known to his people, and had a long way to make in reaching the personal popularity that illumined his later years. And when he had won the nation's heart as well as its loyal respect, it was in a very special sense as the father of his people. No one who heard King George's Christmas broadcasts in the closing years of his life could fail to be deeply moved by the tenderly parental tone of that beautiful voice.



Here was a King in whom the passing of twenty-five years had effected what seemed to be almost a transformation. It was more than a generation's move from the man who was crowned at forty-six, reserved and impersonal in the public mind, to the man who at his Silver Jubilee spoke with mellowed confidence and intimacy as the dearly loved head of a great family. In this conquest of a nation's affection King George V had always the support and inspiration of our revered Queen Mary. Their second son, by an unforeseen turn of destiny, takes on his kingdom with little immediate preparation for the most exacting office in the State. But he has a temperament and gifts which encourage the conviction that his reign will adorn our constitutional monarchy no less illustriously than his father's. In the task before him he has one matchless blessing—a happy home with his wife and children. The Queen with her young Princesses has long been a gracious presence in the national life. That for a generation to come they may be for him the springs of serene human happiness is the prayer and faith of the British people.

No more than some seven thousand people will witness the King's crowning in Westminster Abbey, and even the vast crowds assembled to see him pass in State from Buckingham Palace and back again will number less than as many million. But waiting with these in united loyalty on the event will be the five hundred million citizens of an Empire that is established in every part of the globe. I say established; and no time could be more opportune than the present to ask what the nature of that establishment precisely is.

Nothing like this Commonwealth of Nations has been known in history. The King will be crowned as "His Most Excellent Majesty George the Sixth, by the Grace of God, of Great Britain, Ireland, and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India." He assumes Kingship of the Mother Country with its Crown Colonies, and Empery of India, that Empire within an Empire, as his royal father assumed them in 1910, although by recent legislation India has made another step in the evolution of its federal government. But when he is crowned King of the great self-governing Dominions, the Coronation will take on a significance such as no Coronation has known before.

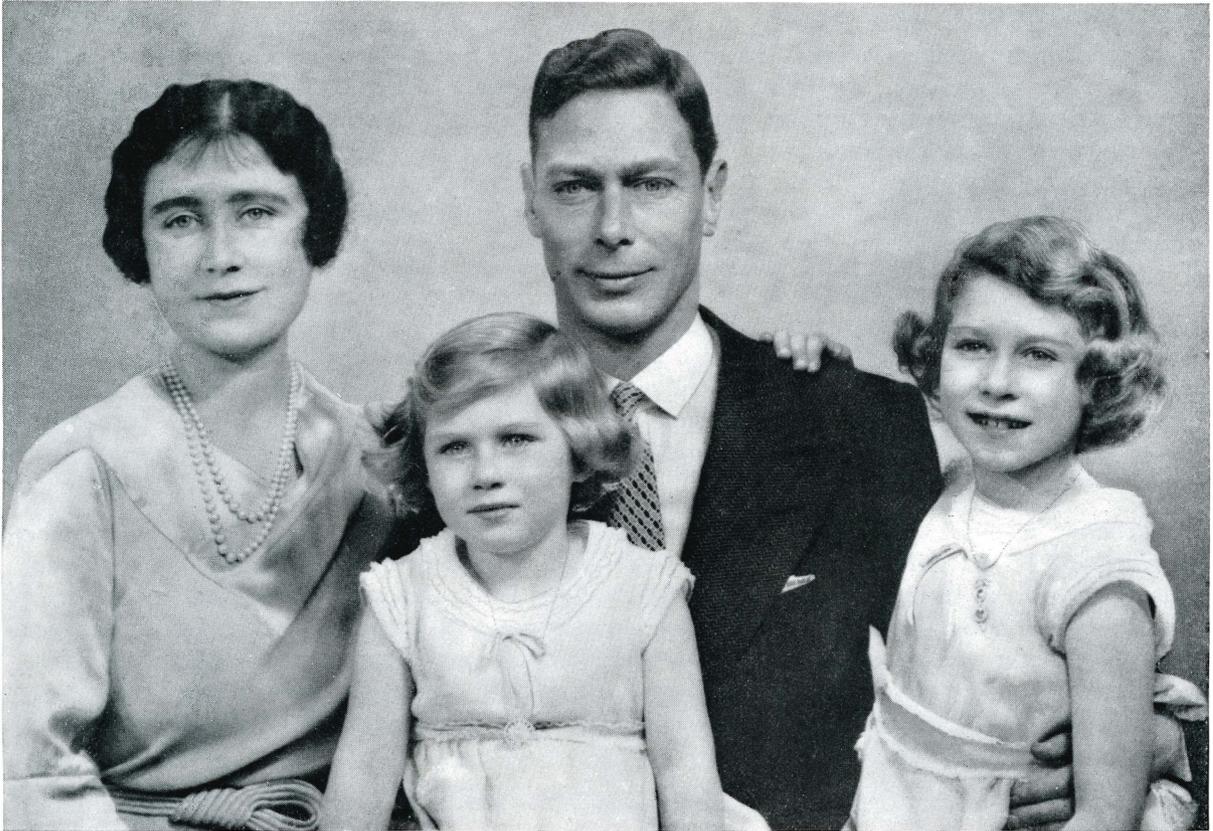
By a series of constitutional changes culminating in the Statute of Westminster, these Dominions acquired the status of free and independent nations, answerable in nothing to the Parliament at Westminster. This measure was held by some sceptical observers to be the first sign of the disintegration of the Empire. It was far from being anything of the sort. It was, on the contrary, as fine an achievement of imaginative statesmanship as any that the modern world has seen. This association of free peoples was, as has been well said, "a league of nations, with an unwritten, yet inviolable covenant, making peace certain for a very considerable section of the world." That inviolability is proclaimed in a specific reference in the Statute: "the Crown is the symbol of the free association of the members of the British Commonwealth of Nations, and . . . they are united by a common allegiance to the Crown. . . ."

They are noble words. That is the bond, a bond that operates in the King's sovereignty and in that alone. In their "free association" these people look to one head, each with the right of direct appeal, and through him proclaiming their brotherhood. It is a majestic conception, and it has a unique spiritual sanction in the world of politics. It is the best example yet shown of the binding strength of co-operative goodwill.

In the cavalcade of Coronation, all ranks of the people form a background for the single figure of the King. On that day no citizen of the realm is above or below another in dignity, the highest dignity of loyalty and service. They are united in a common hope that the King with his Consort may long prosper in the love of an Empire that salutes him proudly to-day in homage.

God Save the King

KING GEORGE THE SIXTH



The King and Queen with Princess Elizabeth and Princess Margaret

“IT is only by getting to know one another better that closer sympathy and understanding can come. Only so can we realise that we are all members of one family.”

These words were spoken by King George VI when, as Duke of York, he visited Australia in 1927. He has endeavoured to fulfil them throughout his life.



Prince Albert when six years of age

Prince Albert Frederick Arthur George was born at York Cottage, Sandringham, on December 14th, 1895. He was the second son of the then Duke of York, later King George V. His boyhood was spent at Sandringham, Marlborough House, Balmoral, Windsor and Buckingham Palace. With his brothers, he learned to play football, cricket, golf and tennis, to shoot, fish, and ride.

His serious training for life began at Osborne, and continued at the Royal Naval College, Dartmouth. On passing out of Dartmouth in January, 1913, he was appointed to H.M.S. Cumberland, a cruiser then employed as a cadet training ship. At the completion of his training he was appointed as a Midshipman to serve on board H.M.S. Collingwood, the Flagship of the First Battle Cruiser Squadron.

In the Collingwood, he went on a Mediterranean cruise, and while she was in Egyptian waters he visited Lord Kitchener, then Agent-General.



The Duke of York at his camp, 1933

to the new Arm, sent him into the Royal Naval Air Service, afterwards incorporated with the Royal Flying Corps to become the Royal Air Force. In 1918, Prince Albert went with the Royal Air Force to France. There he remained for several months. In November, 1918, he represented King George V at the ceremonial entry of the King of the Belgians into Brussels. In July, 1919, he qualified as an air pilot.

After the War, Prince Albert went to Cambridge, where he took a special course in history, economics, and civics. In the Birthday Honours List of June, 1920, he was created Duke of York, a title usually conferred on the second son of the King since the accession of Edward IV in the 15th century. Six of the nineteen Dukes of York have succeeded to the English Throne.

At this period he came to know men who had had considerable experience in industry, and from that time onwards he has maintained his interest in the vital problems of social welfare. He became President of the Industrial Welfare Society; he has been Patron of the Dockland Settlements, Patron of the National Safety First Association and President of the National Playing Fields Association; and in 1935 he became Chairman of the Administrative Council of King George's Jubilee Trust.

There are few industrial districts in this country which he has not found time to visit, and his visits have been inspired by deep personal interest in working conditions. From time to time he has also called together at informal meetings in London people whom he has met and with whom he could discuss industrial problems.



Their Majesties at a review of ex-Service men in the Isle of Skye, 1933

During this time Prince Albert not only qualified as a naval officer; he also learned to be a shipmate. In due course he was promoted Sub-Lieutenant, and, as such, took his place in the fore-turret of the Collingwood during the Battle of Jutland. For his conduct in this action he was mentioned in despatches by Admiral Jellicoe.

In November, 1917, Prince Albert underwent an operation for duodenal ulcer. When he was fit for service again, King George V, who desired that one of his sons should be attached



Taking the salute at a Scout Jamboree. The King, then Duke of York, with the Chief Scout, 1924

He was the founder of the Duke of York's Camps, to which have been invited every year since 1921 two hundred boys from industrial firms in various parts of the country and two hundred boys from public schools. Those who have read letters from the boys realise the inspiration these camps have been to the youth of the country.

In April, 1923, the Duke of York married the Lady Elizabeth Bowes-Lyon, daughter of the Earl and Countess of Strathmore. He was the first of the King's sons to marry, and his marriage set a precedent in modern times in that the Lady Elizabeth was not of a royal family, though of royal lineage. King George and Queen Mary announced the betrothal—to quote the Court Circular,



King George V, with the King, then Duke of York, and Prince George (Duke of Kent) at a Royal Wedding, 1923

Commonwealth in 1901. King George VI, as Duke of York, opened the Federal Parliament in its new home in Canberra. With the Duchess of York, he sailed for Australia in the battle cruiser *Renown* on January 6th, 1927. The visit to Australia became a world tour. Their Royal Highnesses sailed by way of Jamaica and the Panama Canal to Fiji and New Zealand. Thence they went to Australia, where they visited the State capitals and the new Federal capital. They returned home by way of Mauritius and the Suez Canal. In the



The King and Queen, then Duke and Duchess of York, talking to a hospital patient, 1935

as one "to which the King has gladly given his consent." It was characteristic that, when a wedding gift of £2,500 was made to him, the Duke of York should have commanded that it be used for the entertainment of children in five industrial towns.

The Duchess of York shared with the Duke his interest in the welfare of working folk, and devoted herself especially to the relief of ill-health and suffering among them.

Princess Elizabeth of York, their elder daughter, was born on April 21st, 1926, and Princess Margaret of York on August 21st, 1930. The two Princesses have been brought up in a typical British home.

Domestic life did not lessen the public responsibilities of the Duke and Duchess of York. On the contrary, these progressively increased. From this time on, they shared with the Prince of Wales the many Imperial duties to which the development of the British Commonwealth was constantly giving a new significance. The first of these duties was a visit, a year after their Royal Highnesses' marriage, to Uganda and Kenya, whence they returned through the Sudan and Egypt. The next was a visit to Australia.

King George V, as Duke of Cornwall and York, had visited Australia for the Inauguration of the



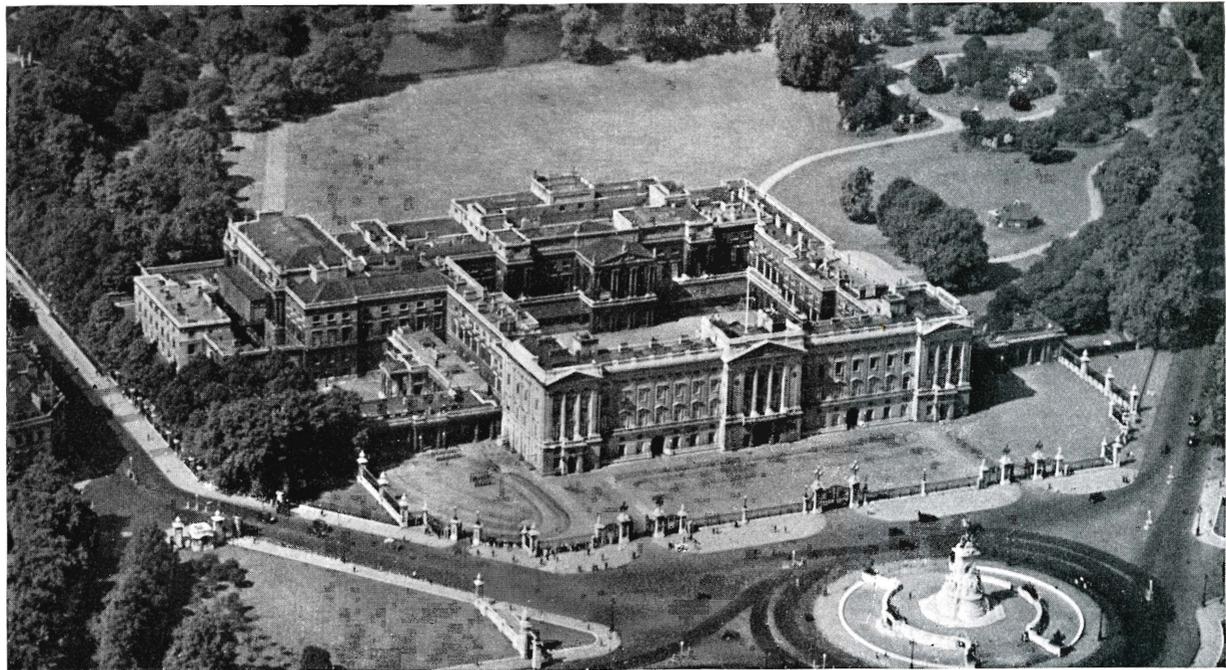
His Majesty presenting the Duke of York's Cup to Lord Louis Mountbatten, 1933

Dominions they were received with enthusiasm, especially by the younger generation, and throughout their tour they were deeply impressed by the affection which was shown them.

On his accession to the Throne, King George VI made the following declaration to his Privy Council:—

"Now that the duties of Sovereignty have fallen to Me I declare to you My adherence to the strict principles of constitutional government and My resolve to work before all else for the welfare of the British Commonwealth of Nations. With My Wife as helpmeet by My side, I take up the heavy task which lies before Me. In it I look for the support of all My Peoples."

THE CORONATION PROCESSION



Buckingham Palace, as seen from the air. The Victoria Memorial is in the foreground

The Coronation Procession will be in two parts. In the first their Majesties will drive from Buckingham Palace at 10.30 a.m., going by way of the Mall, Admiralty Arch and Whitehall, and will arrive at Westminster Abbey just before 11 a.m. In this Procession the Troops will be mounted, and the Yeomen of the Guard, his Majesty's Marshalmen, and the King's Bargemaster and Watermen will march.

In advance of their Majesties' own Procession to Westminster Abbey, there will be the following processions of those proceeding to the ceremony :

**The Lord Mayor of London's Procession
The Speaker of the House of Commons**

In the Speaker's Coach, With Escort

MOTOR CAR PROCESSION OF CERTAIN MEMBERS OF THE ROYAL FAMILY AND THE REPRESENTATIVES OF FOREIGN POWERS

(Leaving Buckingham Palace at 8.40 a.m.)

CARRIAGE PROCESSION OF PRIME MINISTERS, REPRESENTATIVES OF INDIA AND BURMA AND COLONIAL RULERS

(Leaving Buckingham Palace at 9.15 a.m.)

1st Carriage.

The Prime Minister of the United Kingdom,
Rt. Hon. Stanley Baldwin.
Escort of Metropolitan Mounted Police.

2nd Carriage.

The Prime Minister of the Dominion of Canada,
Rt. Hon. W. L. Mackenzie King,
Escort of Royal Canadian Mounted Police.

3rd Carriage.

The Prime Minister of the Commonwealth of Australia,
Rt. Hon. J. A. Lyons.
Australian Mounted Escort.

4th Carriage.

The Prime Minister of the Dominion of New Zealand,
Rt. Hon. M. J. Savage.
New Zealand Mounted Escort.

5th Carriage.

The Prime Minister of the Union of South Africa,
Rt. Hon. J. B. M. Hertzog.
South African Mounted Escort.

6th Carriage.

Sir Muhammad Zafrullah Khan (India) and Dr. Ba Maw (Burma).
Escort of Indian Cavalry.

7th Carriage.

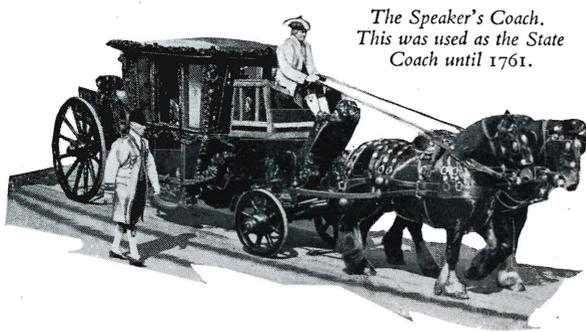
The Prime Minister of Southern Rhodesia,
Hon. G. M. Huggins.
Southern Rhodesian Mounted Escort.

8th Carriage.

The Prime Minister of Northern Ireland,
Rt. Hon. Viscount Craigavon.
Escort of Royal Ulster Constabulary.

9th Carriage.

The Sultan of Negri Sembilan.
The Sultan of Pahang.
The Sultan of Trengganu.
Escort of Troopers of the 16th/5th Lancers.



*The Speaker's Coach.
This was used as the State
Coach until 1761.*

10th Carriage.
The Sultan of Johore.
Escort of Troopers of the 16th/5th Lancers.

11th Carriage.
The Sultan of Zanzibar.
The Amir Abdullah of Transjordan.
Escort of Troopers of the 16th/5th Lancers.

THE CARRIAGE PROCESSION OF THE ROYAL FAMILY

*With Escort
(Leaving Buckingham Palace at 9.50 a.m.)*

HER MAJESTY QUEEN MARY'S CARRIAGE PROCESSION

(Leaving Marlborough House at 10.10 a.m.)

First Division, Captain's Escort.
One Glass Coach.

Her Majesty Queen Mary.
Her Majesty the Queen of Norway.
Second Division, Captain's Escort, with Standard.
One State Landau conveying Suite.

THEIR MAJESTIES' PROCESSION

The order of their Majesties' Procession from Buckingham Palace to Westminster Abbey will be :

The Officer leading the Procession
Four troopers of the Household Cavalry
Detachments Yeomanry and Scouts (T.A.) and Honourable Artillery Company
Cavalry of the Line
Royal Artillery
"K" Battery, Royal Horse Artillery, with guns
The King's Indian Orderly Officers
His Majesty's Aides-de-Camp of Royal Air Force, Army and Royal Navy ; General Officers Commanding-in-Chief at Home ; Field Marshals ; Air and Army Councils ; Board of Admiralty—Sea Lords
The King's Escort of Colonial Officers
The King's Escort of Dominions Officers
His Majesty's Marshals and Yeomen of the Guard
The King's Bargemaster and Watermen
The King's Escort of Indian Army Officers
Massed Bands of the Household Cavalry
1st and 2nd Divisions of the Sovereign's Escort
Honorary Indian Aides-de-Camp to the King

THEIR MAJESTIES THE KING AND QUEEN

In the State Coach

Officer Commanding and Captain of the Sovereign's Escort
Field Marshal Commanding Troops
The Standard

H.R.H. THE DUKE OF GLOUCESTER

H.R.H. THE DUKE OF KENT

The King's Entourage
Officers of the Household
3rd Division of the Sovereign's Escort
Four State Carriages with Members of the Royal Household
4th Division of the Sovereign's Escort

On arrival at Westminster Abbey, their Majesties will leave the State Coach and, accompanied by their Entourage, will be received by the Earl Marshal at the West Entrance of the Abbey. The remainder of the Procession and, in addition, the dismounted troops who have followed the main Procession down the route to the Abbey, will move to a point clear of the Abbey to a position for the return.

A Royal Salute of 41 guns will be fired in St. James's Park and a Royal Salute of 62 guns at the Tower of London to announce the actual moment of Coronation.

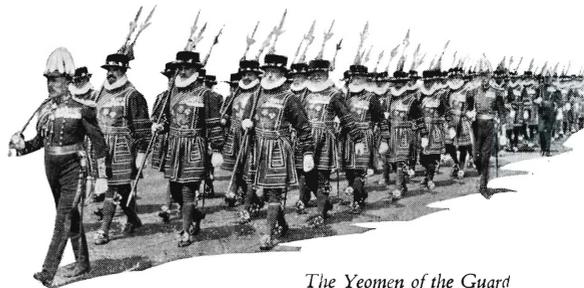
THE RETURN TO BUCKINGHAM PALACE

On the return from the Abbey the Coronation Procession will follow the route shown on the map on pages 16 and 17.

In addition to the mounted representatives, the Procession will include, on the return, the dismounted representatives from all Defence Forces of the Empire.

The order of the Procession on the return from Westminster Abbey to Buckingham Palace will be :

The Officer leading the Procession
Colonial Contingent
Burmese Contingent
Dominions Contingents
The United Kingdom and Indian Empire Representative
Detachments of :—
The Royal Air Force
Indian Contingent
Officers Training Corps
The King's Own Malta Regiment, Bermuda Militia, Royal Jersey Militia, Royal Guernsey Militia
Territorial Army Nursing Service
The Territorial Army
The dismounted Corps of the Regular Army
The Infantry of the Regular Army



The Yeomen of the Guard

The five Regiments of the Brigade of Guards
 The Royal Corps of Signals and Royal Engineers
 Yeomanry and Scouts (T.A.) and Honourable Artillery
 Company
 Royal Artillery
 Cavalry of the Line
 "K" Battery, Royal Horse Artillery, with guns
 Detachments of the Royal Marines
 Detachments of the Royal Navy

**CARRIAGE PROCESSION OF
 PRIME MINISTERS, REPRESENTATIVES OF
 INDIA AND BURMA AND COLONIAL RULERS**

1st Carriage.

The Sultan of Zanzibar.
 The Amir Abdullah of Transjordan.
 Escort of Troopers of the 16th/5th Lancers.

2nd Carriage.

The Sultan of Johore.
 Escort of Troopers of the 16th/5th Lancers.

3rd Carriage.

The Sultan of Negri Sembilan.
 The Sultan of Pahang.
 The Sultan of Trengganu.
 Escort of Troopers of the 16th/5th Lancers.

4th Carriage.

The Prime Minister of Northern Ireland,
 Rt. Hon. Viscount Craigavon.
 Escort of Royal Ulster Constabulary.

5th Carriage.

The Prime Minister of Southern Rhodesia,
 Hon. G. M. Huggins.
 Southern Rhodesian Mounted Escort.

6th Carriage.

Sir Muhammad Zafrullah Khan (India) and Dr. Ba Maw
 (Burma).
 Escort of Indian Cavalry.

7th Carriage.

The Prime Minister of the Union of South Africa,
 Rt. Hon. J. B. M. Hertzog.
 South African Mounted Escort.

8th Carriage.

The Prime Minister of the Dominion of New Zealand,
 Rt. Hon. M. J. Savage.
 New Zealand Mounted Escort.

9th Carriage.

The Prime Minister of the Commonwealth of Australia,
 Rt. Hon. J. A. Lyons.
 Australian Mounted Escort.

10th Carriage.

The Prime Minister of the Dominion of Canada,
 Rt. Hon. W. L. Mackenzie King.
 Escort of Royal Canadian Mounted Police.

11th Carriage.

The Prime Minister of the United Kingdom,
 Rt. Hon. Stanley Baldwin.
 Escort of Metropolitan Mounted Police.

The State Coach



This coach was built for George III in 1761, and weighs four tons

**THE CARRIAGE PROCESSION OF THE
 ROYAL FAMILY**

With Escort.

**HER MAJESTY QUEEN MARY'S
 CARRIAGE PROCESSION**

One State landau conveying Suite.
 First Division, Captain's Escort.

One Glass Coach.

Her Majesty Queen Mary.
 Her Royal Highness Princess Elizabeth.
 Her Royal Highness Princess Margaret.
 Second Division, Captain's Escort, with Standard.

The King's Indian Orderly Officers

His Majesty's Aides-de-Camp of Royal Air Force,
 Army and Royal Navy; General Officers Com-
 manding-in-Chief at Home; Field Marshals; Air and
 Army Councils Board of Admiralty—Sea Lord

The King's Escort of Colonial Officers

The King's Escort of Dominions Officers
 His Majesty's Marshals and Yeomen of the Guard
 The King's Bargemaster and Watermen
 The King's Escort of Indian Army Officers
 Massed Bands of the Household Cavalry
 1st Division of the Sovereign's Escort
 Four State Carriages with Members of the Royal Household
 2nd Division of the Sovereign's Escort
 Honorary Indian Aides-de-Camp to the King
 Commissioner of Police
 Chief of Staff to the Field Marshal commanding Troops

**THEIR MAJESTIES
 THE
 KING AND QUEEN**

In the State Coach

Officer Commanding and Captain of the Sovereign's Escort
 Field Marshal Commanding Troops
 The Earl Marshal
 The Standard

**H.R.H. THE DUKE OF GLOUCESTER
 H.R.H. THE DUKE OF KENT**

The King's Entourage
 Officers of the Household
 3rd and 4th Divisions of the Sovereign's Escort

The Metropolitan Police, augmented by the City of London
 Police, will be on duty, and the route will be lined throughout by
 representative detachments from the Royal Navy, the Army and
 the Royal Air Force. Bands will be stationed along the route and
 will play at intervals between the broadcasts of selected parts of the
 Service in Westminster Abbey.

CORONATION PROCESSION OF THEIR MAJESTIES



There are sermons in stones; and the sermons are innumerable on the route of the Coronation Procession.

Buckingham Palace, whence the Procession starts and where an Observer from the British Broadcasting Corporation will be stationed to describe it, has been the Royal London residence since Queen Victoria's accession to the Throne a hundred years ago. There was a house on the site in the seventeenth century. In 1703 the Duke of Buckingham built Buckingham House, which George III bought in 1762 and George IV commissioned Nash to remodel in 1825.

The Coronation Procession goes from Buckingham Palace down the Mall, so called from the game of "paille-maille" which was played there in Charles II's time. On the left-hand side of the Mall, it passes St. James's Palace, the King's official London residence from 1698 to 1837. The King's Court is still officially the Court of St. James's. Next to St. James's Palace is Marlborough House, built by Wren for the great Duke

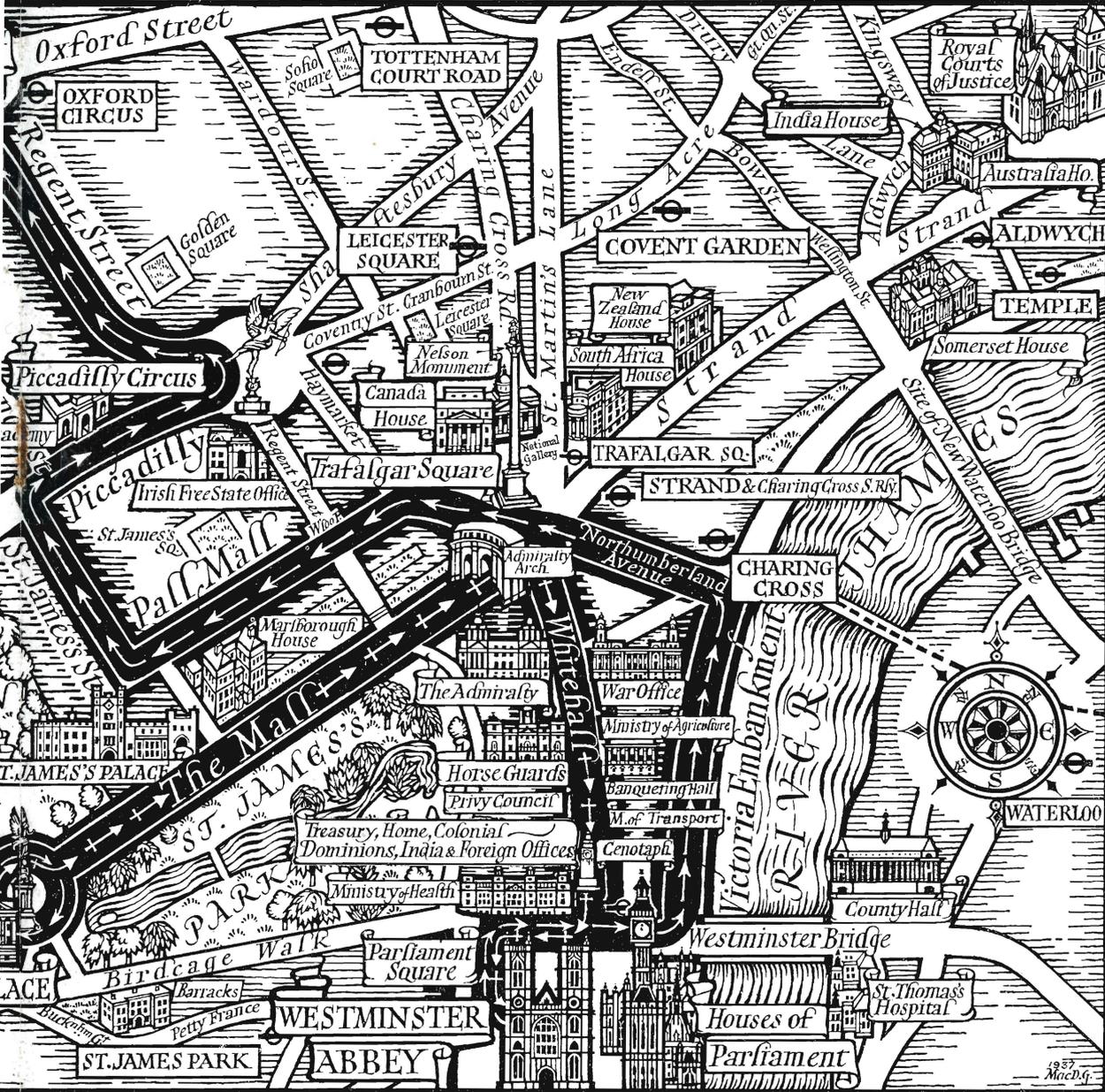
of Marlborough in 1710. It is now occupied by Queen Mary. Continuing down the Mall, the Procession goes through Admiralty Arch, built by Sir Aston Webb in 1910 as part of the National Memorial to Queen Victoria, into Whitehall.

It would be impossible, in brief space, to do justice to all the history and tradition of Whitehall. Here to-day stand the greater part of the United Kingdom Government offices. Here in the sixteenth and seventeenth centuries stood the Palace of Whitehall, where Henry VIII married Anne Boleyn and Elizabeth reigned. All that remains of it is the Banqueting Hall. To-day, the most notable feature of Whitehall is the Cenotaph, a simple and dignified memorial to the dead of the Great War. There will be a B.B.C. Observer near the Cenotaph.

Westminster Abbey, where the King and Queen are crowned, has been described as the most perfect mediæval monument in Britain. For centuries English Sovereigns have been crowned here. Many of them



KING GEORGE VI AND QUEEN ELIZABETH



are buried here; and along with them, statesmen, poets, soldiers, distinguished men from every walk of life. There will be a B.B.C. Observer outside the Abbey, and possibly another Observer inside.

On leaving the Abbey, the Coronation Procession goes first past the stately Houses of Parliament, built in the late nineteenth century by Sir Charles Barry. Thence it turns North along the Victoria Embankment of the Thames and into Northumberland Avenue and Trafalgar Square. The famous Nelson Monument towers above the square. On one side of it is the National Gallery, once the site of the former Royal Mews; on another, South Africa House; and to the West, Canada House.

The Procession moves from Trafalgar Square into Pall Mall and St. James's Street, in the eighteenth century the home of the coffee-houses, to-day London's recognised "clubland." St. James's Palace may be seen at the foot of St. James's Street.

The Procession turns East from St. James's Street into Piccadilly, on the North side of which is Burlington House, home of the Royal Academy. In Piccadilly Circus the Procession goes by Sir Alfred Gilbert's Eros fountain, erected in 1893 as a monument to the philanthropy of the Earl of Shaftesbury.

From Regent Street, the Procession passes through Oxford Circus into Oxford Street, once called Tyburn Road because the Tyburn gallows stood at its Western end. Passing through Marble Arch, it then moves along the East Carriage Drive in Hyde Park. The triple arch at the South end of this drive leads into Hyde Park Corner, where there will be another B.B.C. Observer. Thence the Procession goes under the Quadriga into Constitution Hill, and so back to Buckingham Palace, having touched in its six-mile course on reminders of a dozen centuries of British history.

THE CORONATION CEREMONY

By SIR GERALD WOLLASTON, Garter Principal King of Arms

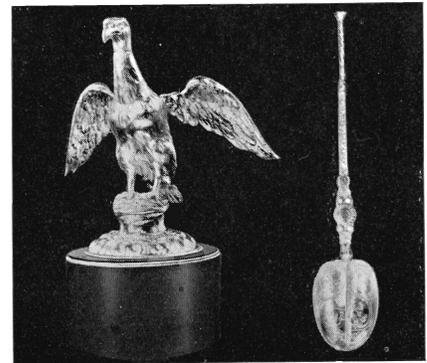
THE CORONATION is undoubtedly the oldest State ceremonial in this country, and possibly in the world, to-day. The earliest preserved ritual of an English Coronation dates from the eighth century, and there is also extant a more complete form of service which has been attributed by some to St. Dunstan and said to have been used by him at the Coronation of King Ethelred in the year 978. It is certainly of Saxon origin. These rituals probably formed the basis of the Coronation ceremonies of the French Kings, which approximated to those used at the hallowing of our own Monarchs, though the question of their priority of origin is not altogether free from doubt. All the principal rites of our present Coronations—the Recognition, the Oath taken by the Sovereign, the Anointing, Investiture and Crowning, with much of the actual Service—are to be found in these Saxon prototypes.

The Recognition by the people of the new Sovereign, to-day a formality only, perpetuates a custom of earliest origin in our polity, for, although the succession to the Crown has, in this country, been governed mainly by the principle of hereditary descent, there existed in the people a right to subject the individual successor to the discrimination of a national confirmation. This right was perhaps obscured by the incidents of the feudal system introduced by William the Conqueror, although, even under that system, it was not entirely abrogated, and the assent of the people, as well as of the tenants in chief, was requisite to the complete inauguration of a new Sovereign.

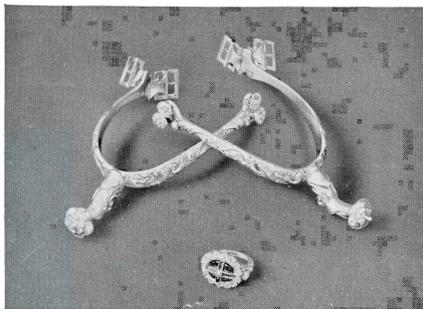
The ceremony of Recognition is performed thus: The Archbishop of Canterbury, with the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable and the Earl Marshal, preceded by Garter King of Arms, pass to the East Side of the Theatre, and the Archbishop says, "Sirs, I here present unto you King George, your undoubted King: Wherefore all you who are come this day to do your homage and service, are you willing to do the same?" In similar manner the proclamation is made at the South, West, and North sides of the Theatre, the King standing by his chair and facing the people on the side at which the proclamation is made, and the people replying to each demand with acclamations of "God Save King George."

The Oath taken by the Sovereign has varied in form according to the religious and political state of the kingdom; but in substance it has remained an obligation to maintain the laws and customs of the realm, to execute justice and mercy, and defend the Church. The changes in its form are full of historical interest, and have been the subject of great political controversy, particularly in the time of the Stuart Sovereigns, when, it may be recalled, a charge of altering the Coronation Oath was one of the articles of impeachment of Archbishop Laud in the time of Charles I.

The taking of an oath and the ceremony of anointing and crowning derive their origin from a period long antecedent to the Christian era. The Books of the Old Testament are evidence of the performance of these rites at the inauguration of the ancient Jewish kings and it was doubtless on the authority of the Holy Scriptures



The Ampulla and Anointing Spoon



The Spurs and the Ring

that the same ceremonies were afterwards adopted by the Christian nations. The ceremony of Anointing may be considered the real pivot of the whole Coronation, of which the Crowning is the culmination, for the symbolism of the service emphasises the sacred as well as the civil office to which the King is thus admitted. Indeed it has been pointed out that the Coronation Service is practically identical with that used for the consecration of a Bishop, except the laying on of hands, and some contend that there is evidence that even this rite was not omitted in earliest days.

The Anointing is thus performed: The King being divested of his crimson Robe and Cap of State—the robe and cap indicative of his Parliamentary rank in which he comes to the Abbey—proceeds to the Altar and takes his seat in King Edward's Chair. Four Knights of the Garter (summoned by Garter King of Arms) hold a canopy over his Majesty. The Dean of Westminster takes from the Altar the Ampulla containing the Consecrated Oil and pours some into the Anointing Spoon, which he hands to the Archbishop, who anoints the King on the palms of his hands, his breast, and his head in the form of a cross, signifying, according to the authority of Archbishop Becket, "Glory, Sanctity, and Fortitude."

After his anointing the King is invested with the Royal and Priestly Robes and the Regalia are delivered to him. Some of these robes have a definite religious signification. They are the Colobium

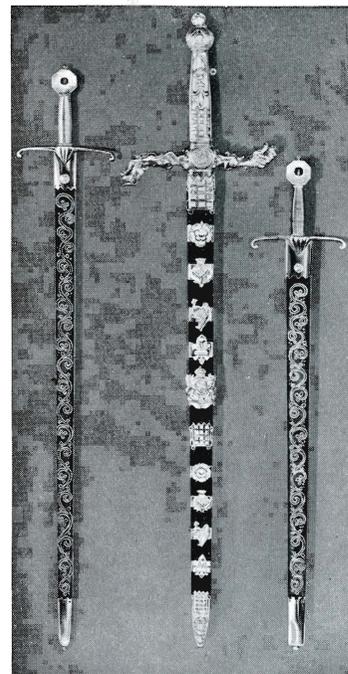


The Cap of State

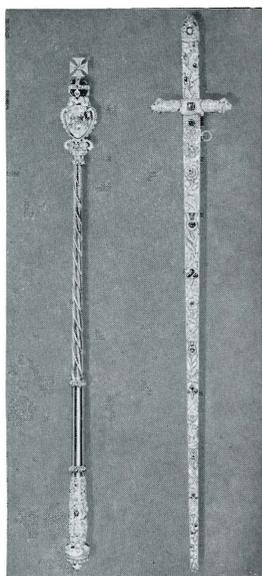
Sindonis, the Supertunica, the Armill or Stole, and the Pallium or Royal Robe. The Colobium Sindonis is a surplice without sleeves, of fine white cambric, and was an ancient dress of bishops and priests. The Supertunica is a close-fitting surcoat with plain sleeves of rich cloth of gold. It has a girdle of the same material, with a gold buckle and hangers to suspend the Sword with which the King is girded. The Armill or Stole is also of cloth of gold lined with crimson, and is placed round the neck. It is an ecclesiastical ornament, the origin of which may be traced even prior to the Christian era, and, in this country, to Saxon times. A stole dating from the beginning of the tenth century is preserved in Durham Cathedral and was recently exhibited, on loan, at the British Museum. Finally the King is invested with the Pallium, which is a mantle in the form of a cope of purple and gold brocaded tissue fastened at the neck with a broad gold clasp, the train reaching about a foot on the ground.

Clad in these robes, and having received the Regalia—the Spurs and the Sword (indicative of Knighthood), the Orb, the Sceptres, and the Ring—the King, seated in King Edward's Chair, receives, at the hands of the Archbishop, the ultimate symbol of sovereignty, the Crown.

A word may here be said of that most venerable relic, King Edward's Chair. It is made of oak of an architectural design, the feet being formed of four sejant lions, and is attributed to the time of Edward I. But this structure was designed to contain a far more ancient and famous object, known as the stone of Scone, which forms its seat. It is a block of reddish sandstone and, if the legends about it are to be believed, is the stone on which the Patriarch Jacob laid his head at Bethel, its subsequent migrations ending in its removal from Spain to Ireland by Simon Brech, who was



The Sword of Spiritual Justice The Sword or Curtana of State The Sword of Mercy



The Sceptre with the Cross The Sword with which the King is girded

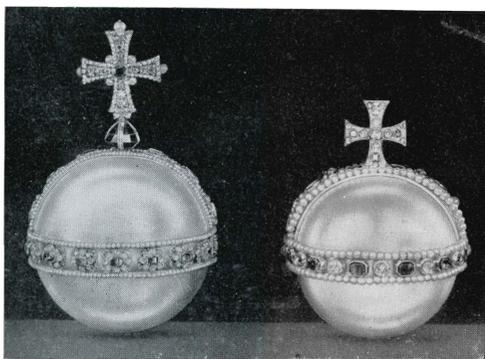
crowned upon it there 700 years before the Christian era. There certainly was a stone corresponding to it in Ireland, preserved on the Hill of Tara, possibly as a stone used for purposes of consecration in that country. The Irish called it the Stone of Destiny, due to its alleged power of emitting an oracular sound to show the legitimacy of Royal descent. It may well have been taken from Ireland to the West of Scotland, early in the Christian era, by the settlers from Ireland who established themselves in that country, for it certainly existed in that part of Scotland long before the ninth century, when it was removed by King Kenneth from Dunstaffnage to the Abbey of Scone. In Scotland the stone was accorded the same veneration, including the tradition that its possession was essential to the preservation of regal power. At Scone all the Kings of Scotland were crowned upon it until the year 1296, when Edward I brought it to England and left it as an offering of conquest at the Shrine of Edward the Confessor in Westminster Abbey. There it has ever since remained and has been used for the crowning of almost every successive Monarch of our land.

The Crown which the King receives at the hands of the Archbishop is known as St. Edward's Crown, and derives its name from that supposed to have been worn by Edward the Confessor, formerly preserved in the Abbey of Westminster. But, in fact, all the regalia were seized by the Parliament at the death of King Charles I, and broken up, and those now used are copies made anew for the Coronation of King Charles II.

Besides St. Edward's Crown, there is a State Crown, which is assumed by the King after the Coronation ceremony and is worn by him on leaving the Abbey. This is the Crown which is also used at the Opening of Parliament and at similar State ceremonies. The Crown represented officially on documents, coins, stamps, regimental colours, or wherever else the crown is used as an emblem, does not in fact correspond to either of these crowns, or to any actual crown, but is a conventional representation of the symbol of sovereignty, the form of which was standardised by King Edward VII, but was previously subject to variations of treatment to suit the design into which it was to be incorporated.



The Coronation Chair



The King's Orb

The Queen's Orb

When the King has been thus invested and crowned, he receives the homage and fealty of the Spiritual and Temporal Peers. This is a definite link with the feudal system, dating from the time when the Peers were, or were selected from, those who were tenants in chief of the king and held their lands direct from him. For those lands they were bound to do homage, to declare themselves his liegemen of life and limb and earthly worship, and to swear to be faithful and true and to perform the services due on account of their tenures. But, to-day, the symbolism of this homage has a different, and far



St. Edward's Crown

Knights of the Garter had previously held over the King. The Archbishop puts the ring on the fourth finger of the Queen's right hand, and taking the Crown from the Altar places it on her Majesty's head, whereupon the Princesses and Peeresses put on their Coronets, as the Princes and Peers and Kings of Arms had done when the King was crowned. The Queen is then conducted to her Throne on the left hand of the King.

After the Coronation of the Queen, their Majesties leave their Thrones and go to the Altar. There, taking off their crowns, they make their oblations of a pall, or altar cloth, and an ingot, and a mark, of gold, respectively, and then partake of the Holy Communion. The Service concludes with the "Te Deum," during which their Majesties repair to St. Edward's Chapel, where the King is divested of the Pallium and arrayed in his robe of purple velvet and receives the Crown of State, which he wears in place of St. Edward's Crown. During this interval the procession is re-formed, and the King and Queen, wearing their



Queen Elizabeth's Crown

wider meaning. Though performed by the Peers—and for the historical reasons stated it can be performed only by them—it represents the homage of a whole Empire, and those in distant lands who, on the day of the Coronation, may perhaps, by one or other of the modern methods of transmission, be following the actual service, will feel that the Peers are expressing for them too the sentiments of loyalty and devotion which they would so willingly express, if opportunity offered, to the Sovereign whose exalted position forms the link which binds the British people into one Empire throughout the world.

The Anointing, Crowning, and Inthroning the Queen immediately follow the homage to the King. This ceremony is a shortened form of the Coronation of the King, and can also be traced to Saxon times. The Queen is anointed only on the head, and during the anointing four Peeresses appointed for that purpose hold over her Majesty the Canopy which the four



The State (Imperial) Crown

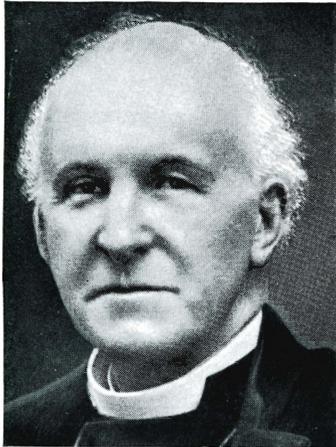
Crowns, the King holding in his right hand the Sceptre with the Cross, and in his left the Orb, and the Queen bearing her Sceptre and Ivory Rod, are conducted back to the West door of the Abbey and thence to the State Coach, in which they drive through London to the Palace.

To the many thousands of their subjects who will line the streets and fill the stands along the route covered by the return journey from Westminster Abbey to Buckingham Palace, this vision of the King and Queen, robed in the splendour of Majesty, and escorted by troops representative of all parts of the Empire, will be an abiding memory. One may be permitted to hope, and think, that the solemn ceremonies of this great day, and the acclamations of his subjects, will prove a no less abiding memory to King George VI, and give to his Majesty the assurance that he and his gracious Consort, Queen Elizabeth, reign in the hearts of all members of that great family of peoples who own them Sovereign Lord and Queen.

THE CORONATION SERVICE

AN INTRODUCTION

BY HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY



The Coronation Service may be said to be as old as the Monarchy itself. The first form of it which has been preserved belongs to the ninth century. Since then in all its main features its continuity has been maintained. The service has been essentially from the very beginning the consecration of the English King by the English Church. The sphere of his kingship has been immensely widened, especially during the last two centuries. He is now not only King of Great Britain, Ireland and of the colonies and dependencies, but Emperor of India and King of the nations

which form the British Commonwealth. But it is still in accordance with these most ancient English ceremonies that he is consecrated and crowned for his high office.

The Service takes us across at least eleven centuries to the earliest days of the Monarchy. The *Recognition* recalls the far distant time when the King was presented to his Witan, the Bishops and Nobles, and to the People and acknowledged as King by their acclamations. Then stage by stage the ancient rites and the noble words which accompany them unfold their exalted conception of kingship. By his *Anointing*—regarded from early days as the central feature of the ceremony—the King is consecrated, and by symbolic garments he is invested with that spiritual character—that care, protection and supervision of the Church and religion of his people—which has always been an attribute of his office. The days of chivalry are recalled by the *Presenting of the Spurs and Sword*—the Sword symbolising, with the two Sceptres, the rule of justice and equity and mercy. The feudal ages are recalled by the *Homage* which follows the crowning and the *Inthronization*, when Bishops, Princes and Nobles render to their King their promises of service in return for lands or privileges granted to them by him. The most dramatic moment is the actual Coronation, when the King is crowned and the people shout and the Peers put on their coronets, and the trumpets sound and, at a signal given, the great guns at the Tower are shot off. But the significance of the ceremony is that the King does not crown himself. His crown is brought from God's Altar and put upon his head by the

Archbishop, in token that his kingship is a solemn trust committed to him by Almighty God.

Some persons may ask—many more may think—"Are not all these ancient Rites and Ceremonies quite out of place in this modern world?" The question surely argues a singular lack of imagination—of that faculty which visualises the significance of history. It is no mere paradox to say that the very merit and meaning of these rites is precisely that they are in a sense "out of date." How could the wonderful stability and continuity of the national history be more impressively shown? But in another sense they are most truly—to use the common phrase—"up to date." Consider the world around us—ancient empires and monarchies vanished, new dictatorships created, everywhere restlessness and uncertainty about the future. In the midst our King is to be crowned with the same rites as those with which his predecessors have been crowned for more than a thousand years.

Moreover, although the forms are old, the spirit embodied in them and expressed in the words attached to them is never old and may ever be renewed. The spirit is the solemn recognition of the sacred character alike of royalty and loyalty—that "the powers that be are ordained of God," that the ultimate source and sanction of all true civil rule and obedience is the Will and Purpose of God, that behind the things that are seen and temporal are the things that are unseen and eternal.

The Form and Order of Their Majesties' Coronation

I. THE PREPARATION

¶ 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 laid ready upon the Altar in the Abbey Church.

¶ The LITANY shall be sung as the Dean and Prebendaries and the choir of Westminster proceed from the Altar to the West door of the Church.

¶ The Archbishops and Bishops Assistant being already vested in their Copes, the procession shall be formed immediately outside of the West door of the Church, and shall wait till notice is given of the approach of their Majesties, and shall then begin to move into the Church.

II. 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, to be sung by the choir of Westminster.

PSALM CXXII 1-3, 6, 7

I WAS glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces.

¶ The King and Queen shall in the mean time pass up the body of the Church, into and through the choir, and so up the stairs to the Theatre; and having passed by their thrones, they shall make their humble adoration, and then kneeling at the faldstools set for them before their Chairs of Estate on the South side of the Altar, use some short private prayers; and after, sit down in their chairs.

III. THE RECOGNITION

¶ The King and Queen being so placed, the Archbishop, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal (Garter King of Arms preceding them), shall go to the East side of the Theatre, and after, shall go to the other three sides in this order, South, West, and North, and at every of the four sides the Archbishop shall with a loud voice speak to the People; and the King in the mean while, standing up by his chair, shall turn and shew himself unto the People at every of the four sides of the Theatre as the Archbishop is at every of them, the Archbishop saying:

SIRS, I here present unto you King GEORGE, your undoubted King: Wherefore all you who are come this day to do your homage and service, Are you willing to do the same?

¶ The People signify their willingness and joy, by loud and repeated acclamations, all with one voice crying out,

God save King GEORGE

¶ Then the trumpets shall sound.

¶ The Bible, Paten and Chalice shall be brought by the Bishops who had borne them, and placed upon the Altar.

¶ The Lords who carry in procession the Regalia, except those who carry the Swords, shall come near to the Altar, and present in order every one what he carries to the Archbishop, who shall deliver them to the Dean of Westminster, to be by him placed upon the Altar.

IV. THE OATH

¶ Then shall the Archbishop go to the King, and standing before him, administer the Coronation Oath, first asking the King, Sir, is your Majesty willing to take the Oath?

¶ And the King answering,
I am willing,

¶ The Archbishop shall minister these questions; and the King, having a book in his hands, shall answer each question severally as follows:

Archbishop Will you solemnly promise and swear to govern the peoples of Great Britain, Ireland, Canada, Australia, New Zealand and the Union of South Africa, of your Possessions and the other Territories to any of them belonging or pertaining, and of your Empire of India, according to their respective laws and customs?

King I solemnly promise so to do.

Archbishop Will you to your power cause Law and Justice, in Mercy, to be executed in all your judgments?

King I will.

Archbishop Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them, or any of them?

King All this I promise to do.

¶ Then the King arising out of his chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried before him, shall go to the Altar, and there being uncovered, make his solemn Oath in the sight of all the people, to observe the premisses: laying his right hand upon the Holy Gospel in the Great Bible (which was before **The Bible to be brought** carried in the Procession and is now brought **brought** from the Altar by the Archbishop, and tendered to him as he kneels upon the steps), saying these words:

The things which I have here before promised, I will perform, and keep.

So help me God.

And a Silver Standish ¶ Then the King shall kiss the Book and sign the Oath.

¶ The King, having thus taken his Oath, shall return again to his chair, and the Archbishop shall go to him and minister the Declaration prescribed by Act of Parliament, and his Majesty shall make, subscribe and audibly repeat the same. This done, the Archbishop shall return to the Altar and begin the Communion Service.

V. THE BEGINNING OF THE COMMUNION SERVICE

THE INTROIT.

Let my prayer come up into thy presence as the incense : and let the lifting up of my hands be as an evening sacrifice.

¶ Then the Archbishop shall begin the Communion Service saying :

The Lord be with you.

¶ Answer.

And with thy spirit.

LET US PRAY

O GOD, who providest for thy people by thy power, and rulest over them in love : Grant unto this thy servant GEORGE, our King, the Spirit of wisdom and government, that being devoted unto thee with all his heart, he may so wisely govern, that in his time thy Church and people may continue in safety and prosperity ; and that, persevering in good works unto the end, he may through thy mercy come to thine everlasting kingdom ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

THE EPISTLE.

¶ To be read by one of the Bishops.

I S. PETER II 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

THE GOSPEL.

¶ To be read by another Bishop, the King and Queen with the people standing.

S. MATTHEW XXII 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's : and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ Then shall be sung the Creed following, the King and Queen with the people standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible : And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our Salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

VI. THE ANOINTING

¶ The Creed being ended, both the King and the Queen kneeling at their faldstools, the Archbishop shall begin the hymn, VENI CREATOR SPIRITUS, and the choir shall sing it out.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight :
Anoint and cheer our soiled face
With the abundance of thy grace :
Keep far our foes, give peace at home ;
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One ;
That, through the ages all along,
This may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ This being ended, the Archbishop shall say this prayer :

O LORD, Holy Father, who by anointing with Oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel : Bless and sanctify thy chosen servant GEORGE, who by

our office and ministry is now to be anointed with this Oil, and consecrated King: Strengthen him, O Lord, with the Holy Ghost the Comforter; confirm and stablish his hand upon the Spirit of wisdom and government, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fill him, O Lord, with the Spirit of thy holy fear, now and for ever. Amen.

¶ *This prayer being ended, the choir shall sing:*

1 KINGS 1. 39, 40.

ZADOK the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced and said: God save the king, Long live the king, May the king live for ever. Amen. Hallelujah.

¶ *In the mean time, the King rising from his devotions, having been disrobed of his crimson robe by the Lord Great Chamberlain, and having taken off his Cap of State, shall go before the Altar, supported and attended as before.*

¶ *The King shall sit down in King Edward's Chair (placed in the midst of the area over against the Altar, with a faldstool before it), wherein he is to be anointed. Four Knights of the Garter shall hold over him a rich pall of silk, or cloth of gold: The Dean of Westminster, taking the Ampulla and Spoon from off the Altar, shall hold them ready, pouring some of the holy Oil into the Spoon, and with it the Archbishop shall anoint the King in the form of a cross:*

1. *On the palms of both the hands, saying,
Be thy Hands anointed with holy Oil.*
2. *On the breast, saying,
Be thy Breast anointed with holy Oil.*
3. *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.

¶ *Then shall the Dean of Westminster lay the Ampulla and Spoon upon the Altar; and the King kneeling down at the faldstool, the Archbishop standing shall say this Blessing over him:*

OUR Lord Jesus Christ, the Son of God, who by his Father was anointed with the Oil of gladness above his fellows, by his holy Anointing pour down upon your Head and Heart the blessing of the Holy Ghost, and prosper the works of your Hands: that by the assistance of his heavenly grace you may preserve the people committed to your charge in wealth, peace, and godliness; and after a long and glorious course of ruling a temporal kingdom wisely, justly, and religiously, you may at last be made partaker of an eternal kingdom, through Jesus Christ our Lord. Amen.

¶ *This prayer being ended, the King shall arise and sit down again in King Edward's Chair, while the Knights of the Garter give back the pall to the Lord Chamberlain; whereupon the King again arising, the Dean of Westminster shall put upon his Majesty the Colobium Sindonis and the Supertunica or close Pall of cloth of gold, together with a Girdle of the same. Then shall the King again sit down.*

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

¶ *The Spurs shall be brought from the Altar by the Dean of Westminster, and delivered to the Lord Great Chamberlain; who, kneeling down, shall touch his Majesty's heels therewith, and send them back to the Altar.*

¶ *Then the Lord who carries the Sword of State, delivering to the Lord Chamberlain the said Sword (which is thereupon deposited in the traverse in Saint Edward's Chapel) shall receive from the Lord Chamberlain, in lieu thereof, another Sword in a scabbard of purple velvet, provided for the King to be girt withal, which he shall deliver to the Archbishop; and the Archbishop shall lay it on the Altar, saying the following prayer:*

HEAR our prayers, O Lord, we beseech thee, and so direct and support thy servant King GEORGE, who is now to be girt with this Sword, that he may not bear it in vain; but may use it as the minister of God for the terror and punishment of evil doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen.

¶ *Then shall the Archbishop take the Sword from off the Altar, and deliver it into the King's right hand, the Archbishop of York and the Bishops of London and Winchester and other Bishops assisting and going along with him; and, the King holding it, the Archbishop shall say:*

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.

¶ *The King standing up, the Sword shall be girt about him by the Lord Great Chamberlain; and then, the King sitting down, the Archbishop shall say:*

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 that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come.

¶ *Then the King, rising up, shall ungird his Sword, and, going to the Altar, offer it there in the scabbard, and then return and sit down in King Edward's Chair: and the Peer, who first received the Sword, shall offer the price of it, namely, one hundred shillings, and having thus redeemed it, shall receive it*

from the Dean of Westminster, from off the Altar, and draw it out of the scabbard, and carry it naked before his Majesty during the rest of the solemnity.

¶ Then the Bishops who have assisted during the offering shall return to their places.

VIII. THE INVESTING WITH THE ARMILL AND ROYAL ROBE, AND THE DELIVERY OF THE ORB

¶ Then the King arising, the Armill and Robe Royal or Pall of cloth of gold shall be delivered by the Officer of the Great Wardrobe to the Dean of Westminster, and by him put upon the King, standing; the Lord Great Chamberlain fastening the clasps. Then shall the King sit down, and the Orb with the Cross shall be brought from the Altar by the Dean of Westminster and delivered into the King's hand by the Archbishop pronouncing this Blessing and exhortation:

RECEIVE this Imperial Robe, and Orb; and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord embrace you with his mercy on every side; the Lord cloath you with the robe of righteousness, and with the garments of salvation. And when you see this Orb thus set under the Cross, remember that the whole world is subject to the Power and Empire of Christ our Redeemer.

¶ Then shall the King deliver his Orb to the Dean of Westminster, to be by him laid on the Altar.

IX. THE INVESTITURE PER ANNULUM ET BACULUM

¶ Then the Keeper of the Jewel House shall deliver to the Archbishop the King's Ring, in which a table jewel is enchased: the Archbishop shall put it on the fourth finger of his Majesty's right hand, and say:

RECEIVE this Ring, the ensign of kingly dignity, and of defence of the Catholic Faith; and as you are this day solemnly invested in the government of an earthly kingdom, so may you be sealed with that Spirit of promise, which is the earnest of an heavenly inheritance, and reign with him who is the blessed and only Potentate, to whom be glory for ever and ever. Amen.

¶ Then shall the Dean of Westminster bring the Sceptre with the Cross and the Sceptre with the Dove to the Archbishop.

¶ The Glove, presented by the Lord of the Manor of Worksop, being put on, the Archbishop shall deliver the Sceptre with the Cross into the King's right hand, saying,

RECEIVE the Royal Sceptre, the ensign of kingly power and justice.

¶ And then shall he deliver the Sceptre with the Dove into the King's left hand, and say:

RECEIVE the Rod of equity and mercy: and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which he hath given you. Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Punish the wicked, protect and cherish the just, and lead your people in the way wherein they should go.

¶ The Lord of the Manor of Worksop may support his Majesty's right arm.

X. THE PUTTING ON OF THE CROWN

¶ The Archbishop, standing before the Altar, shall take the Crown into his hands, and laying it again before him upon the Altar, he shall say: **S. Edward's Crown.**

O GOD, the crown of the faithful: Bless we beseech thee and sanctify this thy servant GEORGE our King: and as thou dost this day set a Crown of pure gold upon his head, so Here the King enrich his royal heart with thine must be put in abundant grace, and crown him with mind to bow his all princely virtues, through the King head. eternal Jesus Christ our Lord. Amen.

¶ Then the King still sitting in King Edward's Chair, the Archbishop, assisted with other Bishops, shall come from the Altar: the Dean of Westminster shall bring the Crown, and the Archbishop taking it of him shall reverently put it upon the King's head. At the sight whereof the people, with loud and repeated shouts, shall cry, GOD SAVE THE KING; the Peers and the Kings of Arms shall put on their coronets; and the trumpets shall sound, and by a signal given, the great guns at the Tower shall be shot off.

¶ The acclamation ceasing, the Archbishop shall go on, and say:

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.

¶ Then shall the choir sing:

BE strong and play the man: keep the Commandments of the Lord thy God, and walk in his ways.

XI. THE PRESENTING OF THE HOLY BIBLE

¶ Then shall the Dean of Westminster take the Holy Bible from off the Altar, and deliver it to the Archbishop, who shall present it to the King, first saying these words to him:

OUR gracious King; we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal Law; these are the lively Oracles of God.

¶ Then shall the King deliver back the Bible to the Archbishop, who shall give it to the Dean of Westminster, to be reverently placed again upon the holy Altar; and the Archbishop of York and the Bishops shall return to their places.

XII. THE BENEDICTION

¶ And now the King having been thus anointed and crowned, and having received all the ensigns of royalty, the Archbishop shall solemnly bless him: and the Archbishop of York and all the Bishops, with the rest of the Peers, shall follow every part of the Benediction with a loud and hearty Amen.

THE Lord bless you and keep you: and as he hath made you King over his people, so may he prosper you in this world, and make you partake of his eternal felicity in the world to come. Amen.

The Lord give you fruitful lands 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, peaceable, and obedient commonalty. Amen.

¶ Then shall the Archbishop turn to the people, and say:

AND the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn service, and together with them all the people of the land, fearing God, and honouring the King, may by the merciful superintendency of the divine Providence, and the vigilant care of our gracious Sovereign, continually enjoy peace, plenty, and prosperity; through Jesus Christ our Lord, to whom, with the eternal Father, and God the Holy Ghost, be glory in the Church, world without end. Amen.

XIII. THE INTHRONIZATION

¶ Then shall the King go to his throne, and be lifted up into it by the Archbishops and Bishops, and other Peers of the Kingdom; and being Inthronized, or placed therein, all the Great Officers, those that bear the Swords and the Sceptres, and the Nobles who carried the other Regalia, shall stand round about the steps of the throne; and the Archbishop standing before the King, shall say:

STAND firm, and hold fast from henceforth the seat and state of royal and imperial dignity, which is this day delivered unto you, in the Name and by the authority of Almighty God, and by the hands of us the Bishops and servants of God, though unworthy: And as you see us to approach nearer to God's Altar, so vouchsafe the more graciously to continue to us your royal favour and protection. And the Lord God Almighty, whose ministers we are, and the stewards of his mysteries, establish your Throne in righteousness, that it may stand fast for evermore, like as the sun before him, and as the faithful witness in heaven. Amen.

XIV. THE HOMAGE

¶ The Exhortation being ended, all the Princes and Peers then present shall do their Homage publicly and solemnly unto the King.

¶ The Archbishop first shall kneel down before his Majesty's knees, and the rest of the Bishops shall kneel in their places: and they shall do their Homage together, for the shortening of the ceremony, the Archbishop saying:

I Cosmo, Archbishop of Canterbury [and so every one of the rest, I N. Bishop of N., repeating the rest audibly after the Archbishop] 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. So help me God.

¶ Then shall the Archbishop kiss the King's left cheek.

¶ Then the Duke of Gloucester, taking off his Coronet, shall kneel down before his Majesty's knees, the rest of the Princes of the Blood Royal, being Peers of the Realm, kneeling in their places, taking off their Coronets, and pronouncing the words of Homage after him, the Duke of Gloucester saying:

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

¶ Then shall the Princes of the Blood Royal, being Peers of the Realm, arising severally touch the Crown on his Majesty's head and kiss his Majesty's left cheek. After which the other Peers of the Realm, who are then in their seats, shall kneel down, put off their Coronets, and do their Homage, the Dukes first by themselves, and so the Marquesses, the Earls, the Viscounts, and the Barons, severally in their places, the first of each Order kneeling before his Majesty, and the others of his Order who are near his Majesty also kneeling in their places, and all of his Order saying after him:

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

¶ The Peers having done their Homage, the first of each Order, putting off his Coronet, shall singly ascend the throne and stretching forth his hand, touch the Crown on his Majesty's head, as promising by that ceremony for himself and his Order to be ever ready to support it with all their power; and then shall he kiss the King's cheek.

¶ While the Princes and Peers are thus doing their Homage, the King, if he thinks good, shall deliver his Sceptre with the Cross and the Sceptre or Rod with the Dove, to some one near to the Blood Royal, or to the Lords that carried them in the procession, or to any other that he pleaseth to assign, to hold them by him.

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

¶ At the same time the choir shall sing these anthems:

O COME ye servants of the Lord, and praise his Holy Name. From early morn to setting sun, his might on earth proclaim. His laws are just, and glad the heart; he makes his mercies known: Ye princes come, ye people too, and bow before his throne.—*Christopher Tye.*

HEAR my prayer, O Lord, and let my crying come unto Thee.—*Henry Purcell.*

O CLAP your hands together, all ye people, O sing unto God with the voice of melody. For the Lord is high, and to be feared: He is the great King of all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose out an heritage for us, even the worship of Jacob, whom he loved.—*Orlando Gibbons.*

ALL the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him.—*William Boyce.*

O PRAISE God in his holiness: praise him in the firmament of his power. Praise him in his noble acts: praise him according to his excellent greatness. Praise him in the sound of the trumpet: praise him upon the lute and harp. Praise him in the cymbals and dances: praise him upon the strings and pipe. Praise him upon the well-tuned cymbals: praise him upon the loud cymbals. Let everything that hath breath praise the Lord.—*George Dyson.*

THOU wilt keep him in perfect peace, whose mind is stayed on Thee. The darkness is no darkness with Thee, but the night is as clear as the day: the darkness and the light to Thee are both alike. God is light, and in Him is no darkness at all. O let my soul live, and it shall praise Thee. For Thine is the Kingdom, the power, and the glory for evermore.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.—*Samuel Sebastian Wesley.*

¶ *When the Homage is ended, the drums shall beat, and the trumpets sound, and all the people shout, crying out:*

God save King GEORGE.

Long live King GEORGE.

May the King live for ever.

¶ *The solemnity of the King's Coronation being thus ended, the Archbishop shall leave the King in his throne and go to the Altar.*

XV. THE QUEEN'S CORONATION

¶ *The Queen shall arise and go to the steps of the Altar, supported by two Bishops, and there kneel down, whilst the Archbishop saith the following prayer:*

ALMIGHTY God, the fountain of all goodness: Give ear, we beseech thee, to our prayers, and multiply thy blessings upon this thy servant ELIZABETH, whom in thy Name, with all humble devotion, we consecrate our Queen; defend her evermore from all dangers, ghostly and bodily; make her a great example of virtue and piety, and a blessing to the kingdom; 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 prayer being ended, the Queen shall arise and come 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. There shall she kneel down, and four Peeresses, appointed for that service, holding a rich pall of cloth of gold over her, the Archbishop shall pour 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.*

¶ *Then shall the Archbishop receive from the Keeper of the Jewel House the Queen's Ring, and put 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, prosper you in this your honour, and grant you therein long to continue, fearing him always, and always doing such things as shall please him, through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall take the Crown from off the Altar into his hands, and reverently set 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 everlasting gladness in the life that is to come, through Jesus Christ our Lord. *Amen.*

¶ *The Queen being crowned, all the Peeresses shall put on their coronets.*

¶ *Then shall the Archbishop put the Sceptre into the Queen's right hand, and the Ivory Rod with the Dove into her left hand, and say this prayer:*

O LORD, the giver of all perfection: Grant unto this thy servant ELIZABETH our Queen, that by the powerful and mild influence of her piety and virtue, she may adorn the high dignity which she hath obtained, through Jesus Christ our Lord. *Amen.*

¶ *The Queen being thus anointed, and crowned, and having received all her ornaments, shall arise and go 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 shall bow herself reverently to his Majesty, and then be conducted to her own throne, and without any further ceremony take her place in it.*

XVI. THE COMMUNION

¶ *Then shall the organ play and the choir sing the Offertory.*

O HEARKEN thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

¶ *In the mean while the King and Queen shall deliver their Sceptres to the Lords who had previously borne them, and descend from their thrones, supported and attended as before;*

and go to the steps of the Altar, where, taking off their Crowns, which they shall deliver to the Lord Great Chamberlain and other appointed Officer to hold, they shall kneel down.

¶ And first the King shall offer Bread and Wine for the Communion, which being brought out of Saint Edward's Chapel, and delivered into his hands (the Bread upon the Paten by the Bishop that read the Epistle, and the Wine in the Chalice by the Bishop that read the Gospel), shall by the Archbishop be received from the King, and reverently placed upon the Altar, and decently covered with a fair linen cloth, the Archbishop first 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 Blood of thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body : And that thy servant King GEORGE may be enabled to the discharge of his weighty office, whereunto of thy great goodness thou hast called and appointed him. Grant this, O Lord, for Jesus Christ's sake our only Mediator and Advocate. Amen.

¶ Then the King kneeling, as before, shall make his Oblation, offering a Pall or Altar-cloth delivered by the Officer of the Great Wardrobe to the Lord Great Chamberlain, and by him, kneeling, to his Majesty, and an Ingot or Wedge of Gold of a pound weight, which the Treasurer of the Household shall deliver to the Lord Great Chamberlain, and he to his Majesty : And the Archbishop coming to him, shall receive and place them upon the Altar.

¶ The Queen also at the same time shall make her Oblation of a Pall or Altar-cloth, and a Mark weight of Gold, in like manner as the King.

¶ Then shall the King and Queen return to their chairs, and kneel down at their faldstools, and the Archbishop shall say :

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men : We humbly beseech thee most mercifully to accept these oblations, and to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors ; and specially thy servant GEORGE our King ; that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that, with meek heart and due reverence, they may hear

and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ The Exhortation.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways : Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ The general Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ The Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

¶ After which shall be said :

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.
So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

¶ *After which the Archbishop shall proceed, saying,*
Lift up your hearts.

Answer.

We lift them up unto the Lord.

Archbishop.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ *Then shall the Archbishop turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God: who by thy providence dost govern all things both in heaven and in earth, and hast shewn mercy this day to these thine anointed servants, our King and our Queen, and hast given them to us thy people that under them we may lead a quiet and peaceable life in all godliness and honesty.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. Amen.

¶ *The Prayer of Humble Access.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *The Prayer of Consecration*

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his

death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, took Bread; and, when he had given thanks, brake it, and gave it to his disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ *When the Archbishops, and Dean of Westminster, with the Bishops Assistant (namely, those who have read the Epistle and the Gospel), have communicated in both kinds, the King and Queen shall advance to the steps of the Altar and kneel down, and the Archbishop shall administer the Bread, and the Dean of Westminster the Cup, to them.*

¶ *At the delivery of the Bread shall be said:*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *At the delivery of the Cup:*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *The King and Queen shall then put on their Crowns, and repair to their Thrones, there taking the Sceptres in their hands again.*

¶ *Then shall the Archbishop go on to the Post-Communion, he and all the people saying,*

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *Then shall be said as followeth:*

OLORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching

thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall be sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then shall the Archbishop say,*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

XVII.

¶ *Then shall the Choir sing :*

TE DEUM LAUDAMUS.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubin and Seraphin : continually do cry,
Holy, Holy, Holy : Lord God of Sabaoth :
Heaven and earth are full of the Majesty : of thy Glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

THOU art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O LORD, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

XVIII. THE RECESS

¶ *In the mean time, the King attended and accompanied as before, the four Swords being carried before him, shall descend from his throne crowned, and, carrying his Sceptre and Rod in his hands, go into the area eastward of the Theatre, and pass on through the door on the South side of the Altar into Saint Edward's Chapel ; and as they pass by the Altar, the rest of the Regalia, lying upon it, are to be delivered by the Dean of Westminster to the Lords that carried them in the procession, and so they shall proceed in state into the Chapel. The Queen at the same time descending, shall go in like manner into the same Chapel at the door on the North side of the Altar ; bearing her Sceptre in her right hand, and her Ivory Rod in her left.*

¶ *The King and Queen being come into the Chapel, the King, standing before the Altar, shall deliver the Sceptre with the Dove to the Archbishop, who shall lay it upon the Altar there. And the golden Spurs and Saint Edward's Staff are to be given into the hands of the Dean of Westminster, and by him laid there also.*

¶ *The King shall then be disrobed of his Royal Robe of State, and arrayed in his Robe of purple velvet, and wearing his Imperial Crown shall then receive in his left hand the Orb from the Archbishop.*

¶ *Then their Majesties shall proceed through the Choir to the West door of the Church, in the same way 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.*

FINIS.

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GENEALOGICAL TABLE SHOWING THE DESCENT OF THE CROWN

