



THE KEY-NOTE OF CREATION—CHANGE!

'Behold, we know not anything; I can but trust that good shall fall At last—far off—at last, to all.'—Tennyson.

The World WOULD NOT TOLERATE long any great power or influence THAT WAS NOT EXERCISED for THE GENERAL GOOD.

THE ANTISEPTICS OF EMPIRE.

CIVILISATION OF THE WORLD.

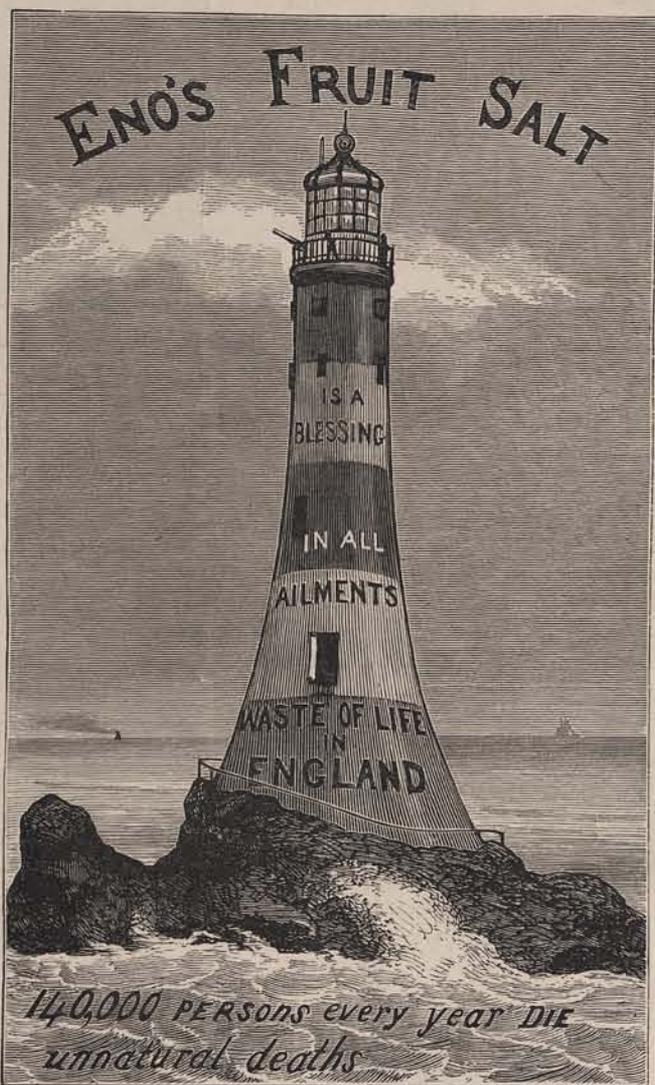
THE COMMAND OF THE SEA AND BRITISH POLICY.

BRITAIN MUST EITHER LEAD THE WORLD, OR MUST UTTERLY PERISH AND DECAY AS A NATION.

THE COMMAND OF THE SEA AND BRITISH POLICY.

"AN ISLAND," he pointed out, "REQUIRED for its PERFECT DEFENCE THE COMMAND OF THE SEA. ONE of the CONSEQUENCES of THE COMMAND of the SEA was that THE COASTS of the WORLD were peculiarly UNDER the INFLUENCE of the NATION that Held it. BUT THOUGH the POWER GIVEN BY the COMMAND of the SEA WAS SO GREAT, IT WAS CONDITIONED by a MORAL LAW. THE WORLD WOULD NOT TOLERATE LONG ANY GREAT POWER OR INFLUENCE THAT WAS NOT EXERCISED FOR THE GENERAL GOOD. THE BRITISH EMPIRE could subsist ONLY SO LONG as it was a USEFUL AGENT FOR the GENERAL BENEFIT of HUMANITY. THAT HITHERTO SHE had obeyed this law we might fairly claim. SHE had used her almost undisputed monopoly of the ocean TO INTRODUCE LAW and CIVILISATION all over the globe. SHE had DESTROYED PIRACY and the SLAVE TRADE AND HAD OPENED to the TRADE of ALL NATIONS EVERY PORT on the globe EXCEPT those that belonged to the CONTINENTAL POWERS. BUT ALL THIS led to the conclusion THAT BRITAIN must either LEAD THE WORLD, OR MUST UTTERLY PERISH and DECAY as a NATION."

SPENSER WILKINSON'S Address at the ROYAL UNITED SERVICE INSTITUTE.—'Spectator.'



WHICH MAY BE PREVENTED.

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IN LIFE'S PLAY
THE PLAYER of the other side
IS HIDDEN from us.
WE KNOW that His play is
ALWAYS FAIR, JUST, and PATIENT,
BUT we also know to our COST that He
NEVER OVERLOOKS A MISTAKE.—HUXLEY.

WAR!!

Oh, men! what are ye, and our best designs,
That we must work by crime to punish crime,
And slay as if death had but this one gate?—BYRON

THE COST OF WAR.

"GIVE ME the MONEY that has been SPENT in WAR
AND I will PURCHASE EVERY FOOT of LAND upon the Globe;
I WILL CLOTHE every MAN, WOMAN, and CHILD in an ATTIRE of which KINGS and QUEENS would be proud;
I WILL BUILD A SCHOOL-HOUSE on EVERY HILLSIDE and in EVERY VALLEY over the whole earth;
I WILL BUILD AN ACADEMY in EVERY TOWN and endow it, a COLLEGE in EVERY STATE, and will fill it with able professors;
I WILL crown every hill with a PLACE OF WORSHIP consecrated to the promulgation of the GOSPEL of PEACE;
I WILL support in every Pulpit an able TEACHER of righteousness, so that on every Sabbath morning the chime on one hill should answer the chime on another round the earth's wide circumference;
AND the VOICE of PRAYER and the SONG of PRAISE SHOULD ascend like a UNIVERSAL HOLOCAUST to heaven."—RICHARD.
WHY all this TOIL and STRIFE?
THERE is ROOM ENOUGH for ALL.
WHAT is TEN THOUSAND TIMES MORE TERRIBLE THAN WAR!

"I WILL TELL YOU WHAT IS TEN TIMES and TEN THOUSAND TIMES MORE TERRIBLE THAN WAR—OUTRAGED NATURE. SHE KILLS AND KILLS, and is NEVER TIRED OF KILLING TILL SHE HAS TAUGHT MAN THE TERRIBLE LESSON HE IS SO SLOW TO LEARN, THAT NATURE IS ONLY CONQUERED BY OBEYING HER. . . . Man has his courtesies of war, he spares the woman and the child; but Nature is fierce when she is offended, as she is bounteous and kind when she is obeyed. She spares neither woman nor child. She has no pity; for some awful but most good reason, she is not allowed to have any pity. Silently she strikes the sleeping child with as little remorse as she would strike the strong man, with the musket or the pickaxe in his hand. Ah! would to God that some man had the victorial eloquence to put before the mothers of England the mass of PREVENTABLE SUFFERING—the mass of PREVENTABLE AGONY of MIND and BODY—which exists in England!"—KINGSLEY.

CONQUEST!! EMPIRE!!! THE GREATEST OF ALL EARTHLY POSSESSIONS.

'HEALTH is the GREATEST of ALL POSSESSIONS: and 'tis a maxim with me that a HALE COBBLER is a BETTER MAN than a SICK KING.'—Bickerstaff.

WHAT HIGHER AIM CAN MAN ATTAIN THAN CONQUEST OVER HUMAN PAIN?

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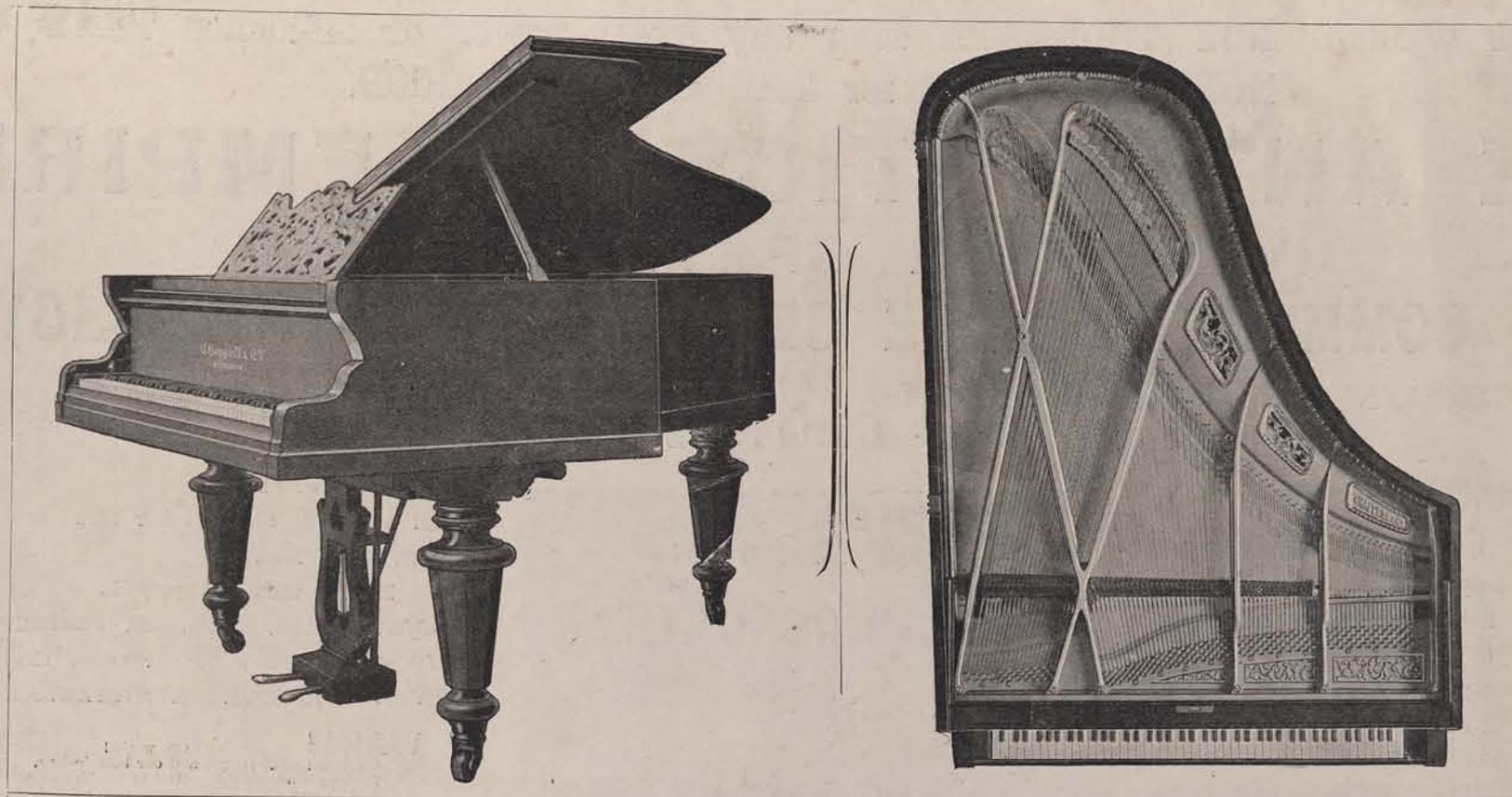
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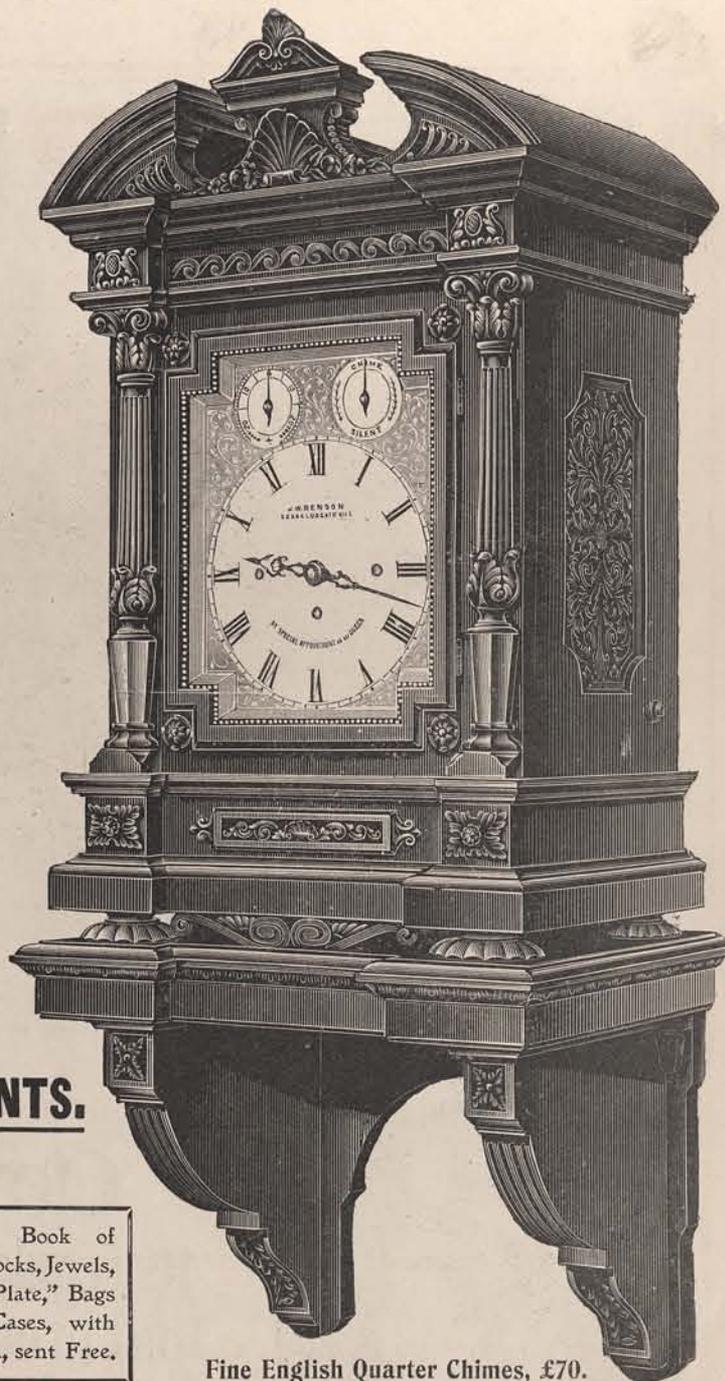
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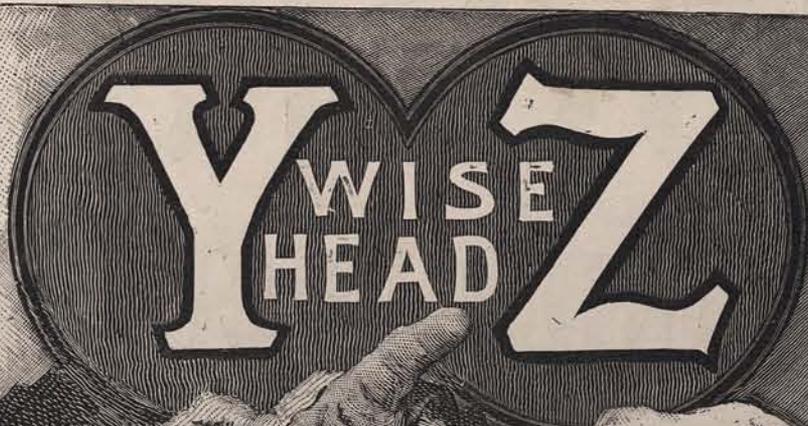
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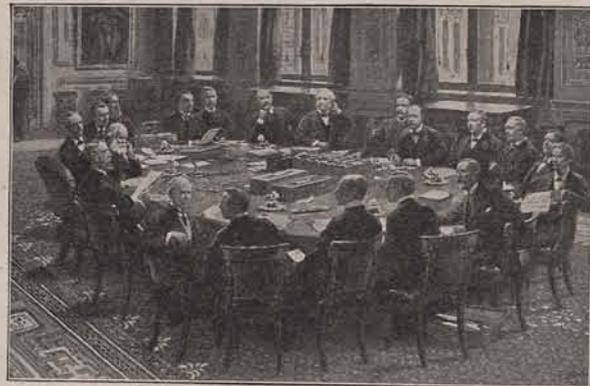
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"Dear Sirs,—I am pleased to tell you that as far back as 1883 I used your Roche's Embrocation on my little girl, then a baby three months old, who had had Hooping Cough for ten days, and had fallen away to almost a skeleton in that short time. I took her into Hampshire, to my home, and directly my mother heard her cough she said: 'That baby has Hooping Cough,' and gave me the remains of a bottle of Roche's Embrocation, which she had kept by her. I used it according to the directions, and found it eased her in two days. I then sent for another bottle, and in three weeks the cough was quite gone; the child commenced to make flesh, and is now a strong girl of sixteen years of age, a wonder to all who knew her at that time."
 "I afterwards used the Embrocation on a little girl three years old, who was cured in seventeen days during the Christmas holidays, without any return of the cough. People wondered and asked what had cured her. I told them Roche's Embrocation."
 "I also had a baby ten months old who was badly taken with Hooping Cough, on whom I used the Embrocation, and in three weeks she was cured, and the cough did not return."
 "In every case in which I have used or known Roche's Embrocation to be used for Hooping Cough, Bronchitis, or Croup, it has been effectual. Wishing you every success, and hoping this may be beneficial to many poor suffering children, I remain, yours sincerely, ELIZA C. DAW."

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 Copy of an Order Received.—"Baroness Melting requests Messrs. Edwards to despatch six bottles of ROCHE'S HERBAL EMBROCATION, used for children having Hooping Cough, to Her Royal Highness the Duchess of Cumberland."
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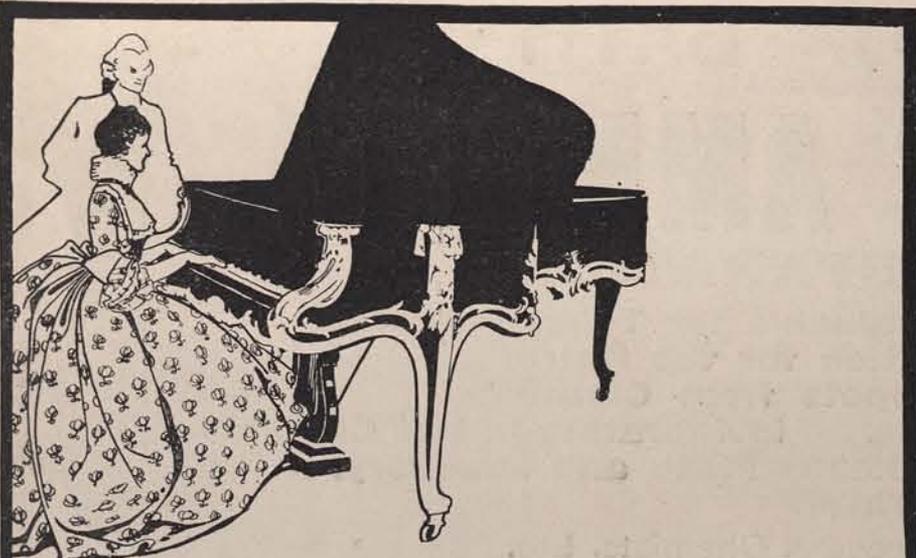
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HIS MAJESTY KING EDWARD VII. IN FULL CORONATION ROBES.

FROM THE PAINTING BY S. BEGG.

THE
ILLUSTRATED LONDON NEWS RECORD
OF
THE CORONATION
SERVICE AND CEREMONY.

KING EDWARD VII.

AND

QUEEN ALEXANDRA

(JUNE 26, 1902)

WITH

TWENTY-FIVE COLOURED AND OTHER PLATES

AND MANY ILLUSTRATIONS BY

*R. CATON WOODVILLE, S. BEGG, A. FORESTIER, T. WALTER WILSON, R.I., ALLAN STEWART,
G. AMATO, H. W. KOEKKOEK, & OTHERS*

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198, STRAND, LONDON, W.C.



EDWARD VII & ALEXANDRA

CORONATION

JUNE 26, 1902.

Edward the Seventh,

by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India: eldest son of her late Majesty Queen Victoria and of his late Royal Highness Albert, Prince

Consort. Born, Buckingham Palace, November 9, 1841. Created by patent Prince of Wales and Earl of Chester, December 8, 1841; created by patent Earl of Dublin, January 17, 1850, all in the peerage of the United Kingdom of Great Britain and Ireland. Succeeded to the throne, January 22, 1901. Married March 10, 1863.

Alexandra Caroline Mary Charlotte Louisa Julia, Queen Consort, eldest daughter of King Christian IX. of Denmark; born, Copenhagen, December 1, 1844.



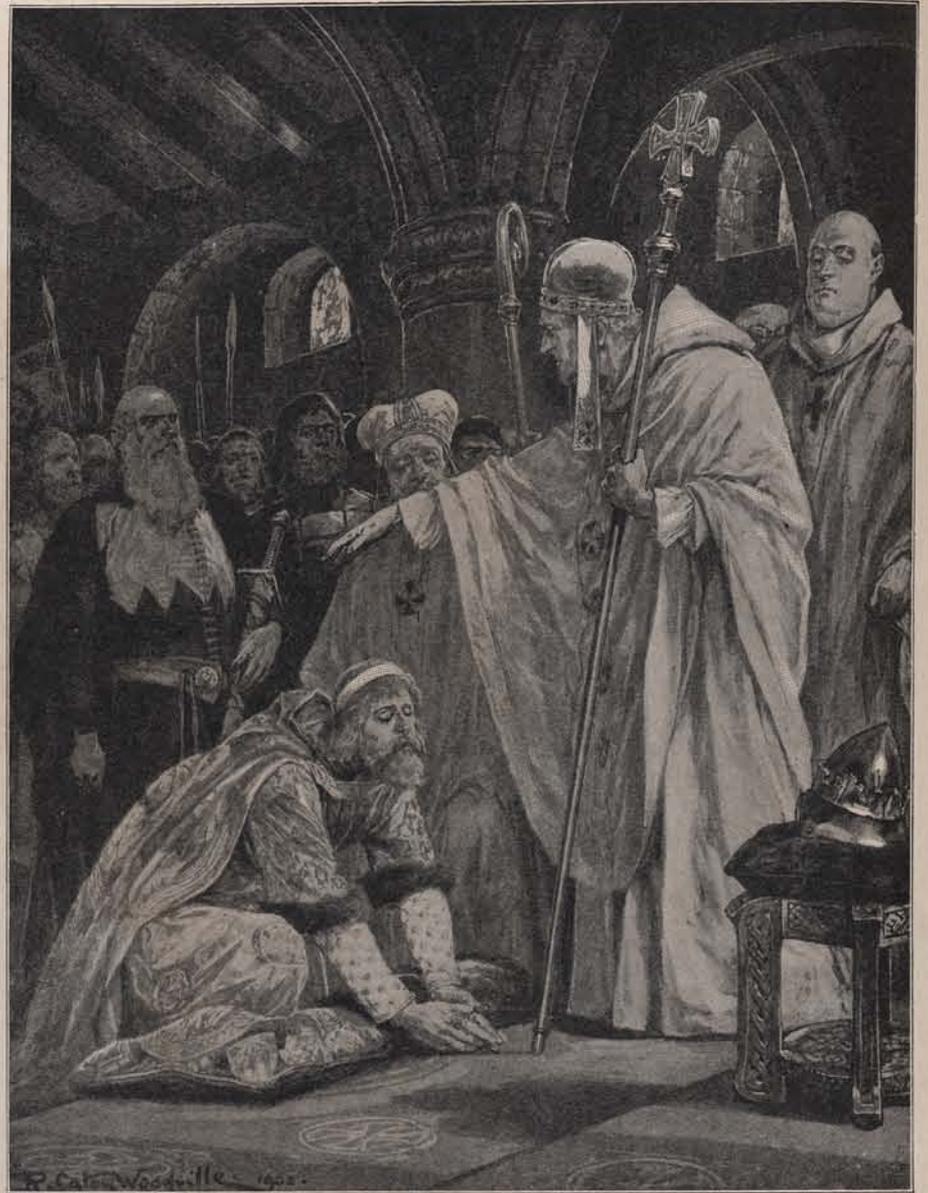


THE MILITARY ELECTIO

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THE PROSTRATION OF HAROLD, SON OF GODWIN.

HAROLD was crowned on January 5, 1066, by Aldred, Archbishop of York, in Westminster Abbey. In the Cottonian MSS., Brit. Mus. (Claudius A III.), we read: "When the King arrives at the church, he shall prostrate himself before the altar." Prostration can be traced in the present service in the spreading of carpets and cushions just before the first Oblation. Kneeling is now substituted for prostration.



THE RESULT OF THE RECOGNITION OF WILLIAM I., CHRISTMAS DAY, 1066.

THE CONQUEROR was crowned at Westminster by Aldred, Archbishop of York. The Recognition, with which the Coronation Service opens, is a relic of the feudal acknowledgment of a rightful heir's claim. It takes the form of a question by the Archbishop, addressed four times to the assembled people, whether they will accept the Sovereign. Assent is given by loud and repeated acclamations, begun, of ancient custom, by the Queen's scholars of Westminster. The shouting in the case of William I. caused the Normans outside the church to fear a riot, and led to a massacre of the Saxon inhabitants of Westminster.



THE INVESTITURE OF WILLIAM II. WITH THE RING, SUNDAY, SEPT. 26, 1087.

WILLIAM RUFUS was crowned in Westminster Abbey by Lanfranc, Archbishop of Canterbury. The Investiture *per annulum et baculum* immediately follows the delivery of the Orb, but before the reign of William and Mary, the crowning preceded it. The tradition that a close-fitting ring presaged a long reign and the people's affection was strikingly illustrated at the Coronation of Queen Victoria, on whose fourth finger the ring, made by mistake for the little finger, was forced by Archbishop Howley. Langtoft, the rhyming chronicler, says of Rufus: "At Westminster tok he ryng in the Abby of Ioudoun."

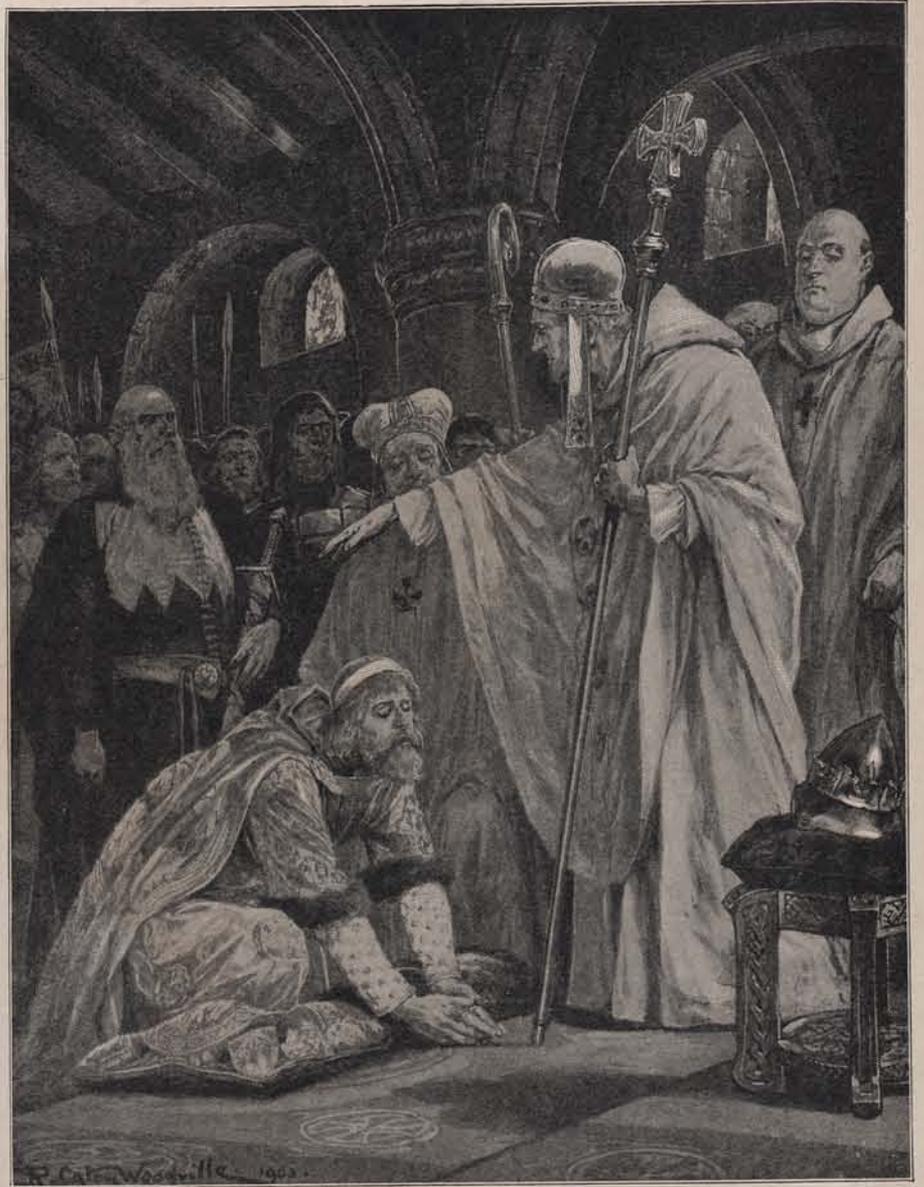


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HER MAJESTY QUEEN ALEXANDRA IN FULL CORONATION ROBES.

FROM THE PAINTING BY S. BEGG.



CORONATION CEREMONIES OF HENRY I., STEPHEN, HENRY II., AND HIS HEIR APPARENT, HENRY.

1.—THE DELIVERY OF THE ORB AT THE CORONATION OF HENRY I.

HENRY I. was crowned at Westminster, Sunday, August 5, 1100, by Maurice, Bishop of London, on account of the exile of Anselm, Archbishop of Canterbury. The Orb is delivered with the Imperial Mantle, but is immediately laid aside to leave the Monarch's hands free for the reception of the two Sceptres.

3.—CENSING THE CROWN AT THE CORONATION OF HENRY II.

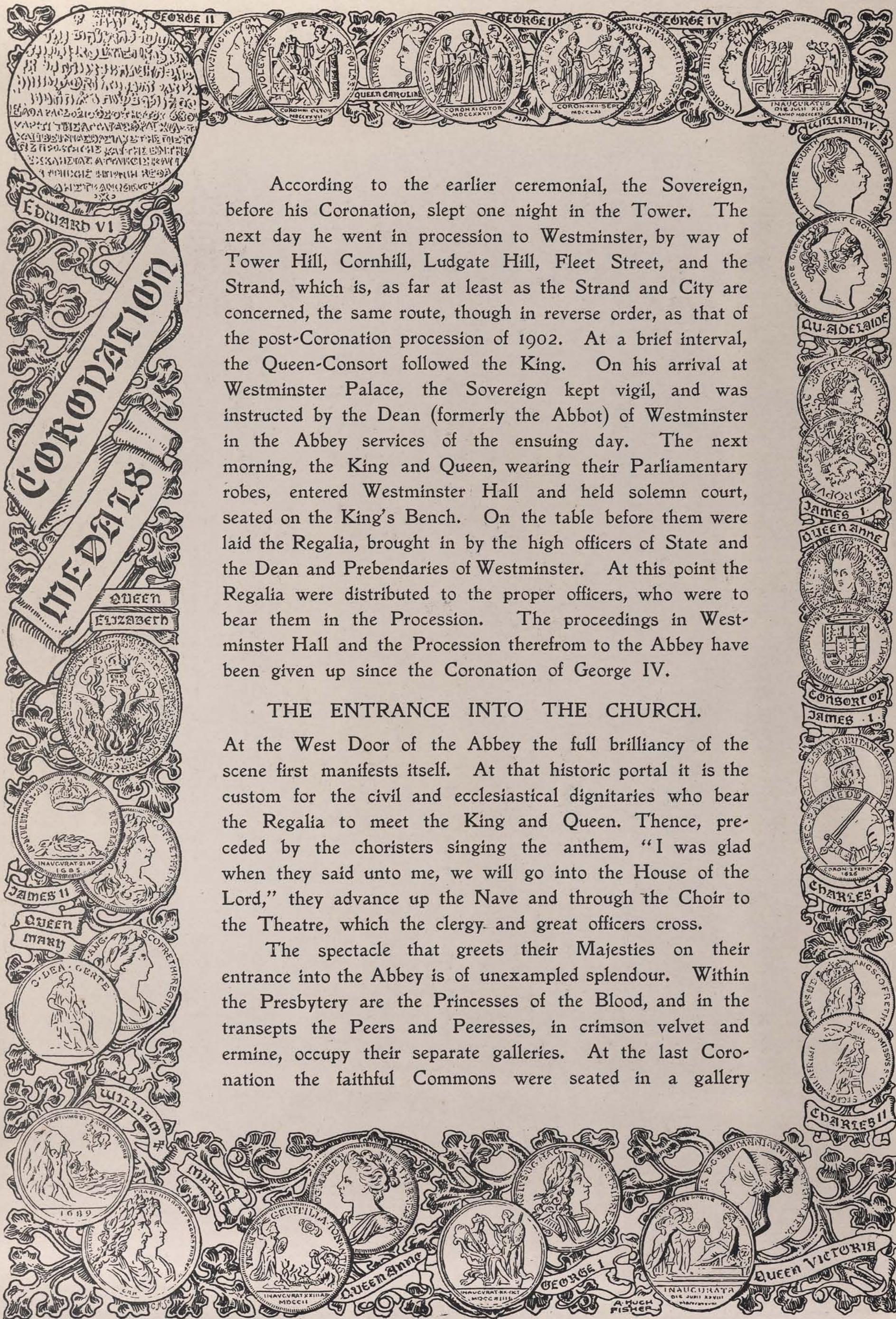
HENRY II. was crowned at Westminster by Theobald, Archbishop of Canterbury, on the Sunday before Christmas, December 19, 1154. The "Liber Regalis" gives directions for the asperging and censuring of the Crown while it rests upon the altar.

2.—THE DELIVERY OF THE ROD WITH THE DOVE AT THE CORONATION OF STEPHEN.

STEPHEN was crowned by William de Curbellio, Archbishop of Canterbury, at Westminster Abbey, St. Stephen's Day, December 26, 1135. The Rod with the Dove is delivered last of the ornaments.

4.—THE BENEDICTION AT THE SECOND CORONATION OF HENRY, SON OF HENRY II.

THE better to ensure the succession, Henry II. caused his eldest son to be crowned King by the Archbishop of York at Westminster on June 15, 1170. Great offence was thereby given to the King of France, because his daughter Margaret, Prince Henry's wife, had not been consecrated with her husband. Henry and his Consort were therefore crowned together at Winchester on August 22, 1172.



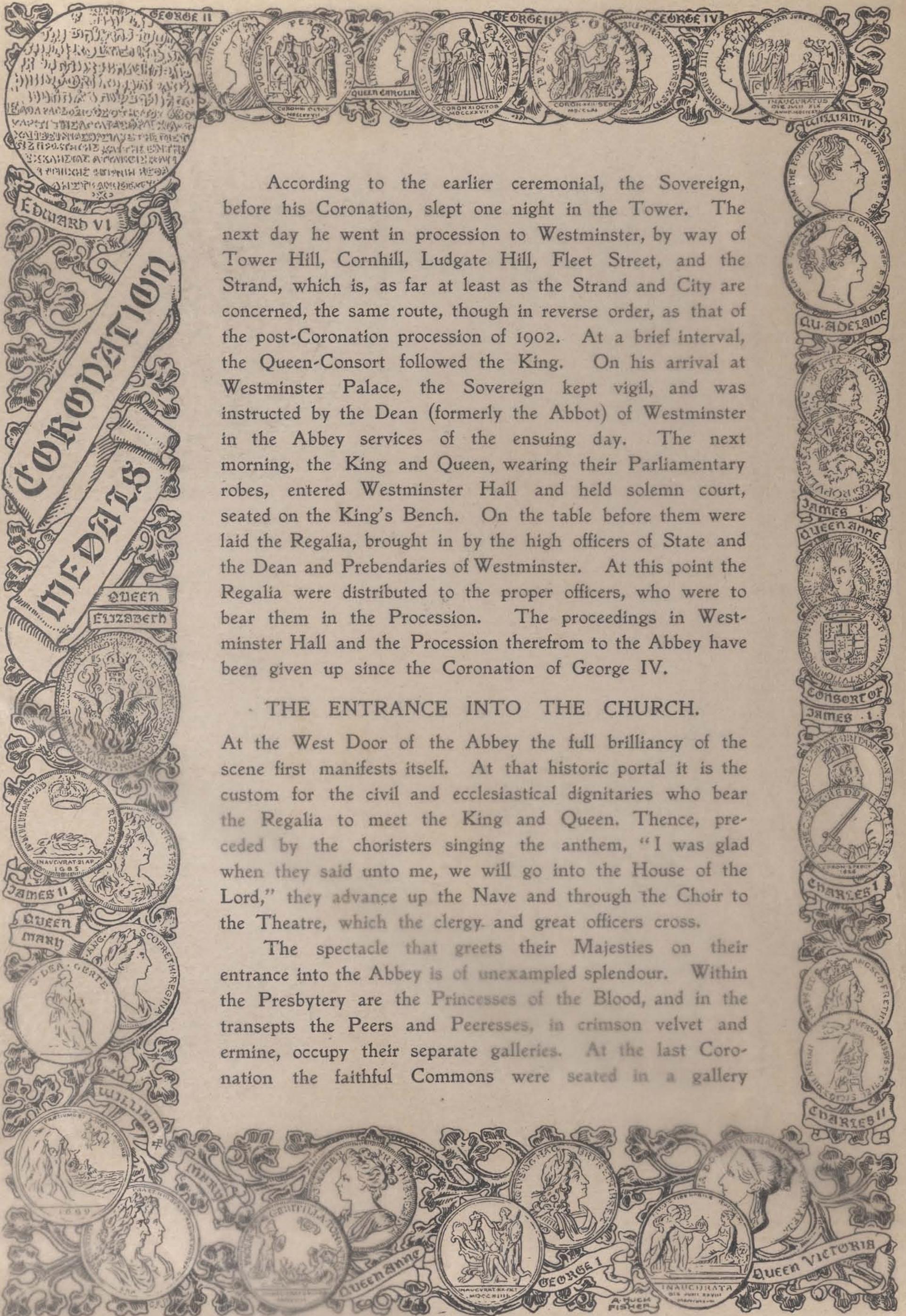
According to the earlier ceremonial, the Sovereign, before his Coronation, slept one night in the Tower. The next day he went in procession to Westminster, by way of Tower Hill, Cornhill, Ludgate Hill, Fleet Street, and the Strand, which is, as far at least as the Strand and City are concerned, the same route, though in reverse order, as that of the post-Coronation procession of 1902. At a brief interval, the Queen-Consort followed the King. On his arrival at Westminster Palace, the Sovereign kept vigil, and was instructed by the Dean (formerly the Abbot) of Westminster in the Abbey services of the ensuing day. The next morning, the King and Queen, wearing their Parliamentary robes, entered Westminster Hall and held solemn court, seated on the King's Bench. On the table before them were laid the Regalia, brought in by the high officers of State and the Dean and Prebendaries of Westminster. At this point the Regalia were distributed to the proper officers, who were to bear them in the Procession. The proceedings in Westminster Hall and the Procession therefrom to the Abbey have been given up since the Coronation of George IV.

THE ENTRANCE INTO THE CHURCH.

At the West Door of the Abbey the full brilliancy of the scene first manifests itself. At that historic portal it is the custom for the civil and ecclesiastical dignitaries who bear the Regalia to meet the King and Queen. Thence, preceded by the choristers singing the anthem, "I was glad when they said unto me, we will go into the House of the Lord," they advance up the Nave and through the Choir to the Theatre, which the clergy and great officers cross.

The spectacle that greets their Majesties on their entrance into the Abbey is of unexampled splendour. Within the Presbytery are the Princesses of the Blood, and in the transepts the Peers and Peeresses, in crimson velvet and ermine, occupy their separate galleries. At the last Coronation the faithful Commons were seated in a gallery

A. HUGH FISHER



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THE ELEVATION OF EDWARD THE ELDER AT HIS CORONATION
AT KINGSTON-ON-THAMES, WHITSUNDAY, 901.

Drawn by R. Caton Woodville.

THE ANOINTING OF EDWARD THE MARTYR AT HIS CORONATION
BY ST. DUNSTAN AT KINGSTON-ON-THAMES, 975.

Drawn by R. Caton Woodville.

THE CHAMPION AT THE CORONATION BANQUET OF HENRY V., PASSION SUNDAY, APRIL 19, 1413.

Drawn by Allan Stewart.

Henry V. was crowned by Thomas FitzAlan, Archbishop of Canterbury, at Westminster.—[A description of the Champion's Service will be found in the Appendix.]



RICHARD I. DELIVERING THE CROWN TO THE ARCHBISHOP BEFORE THE ACT OF CROWNING, SUNDAY, SEPTEMBER 3, 1189.

Drawn by R. Caton Woodville.

RICHARD CŒUR DE LION was crowned at Westminster by Baldwin, Archbishop of Canterbury. Just before the act of crowning, it is usual for the Dean of Westminster to take the Crown from the altar and to give it to the Archbishop, who places it on the Sovereign's head. Hoveden relates, however, that Richard himself took the Crown from the altar and handed it to the Archbishop. That chronicler gives the following description of the ceremony: "The Archbishop covered his head with a linen cloth, hallowed, and set his cap thereon, and then, after he had put on his royal garment and his uppermost

robe, the Archbishop delivered him the sword with which he should beat down the enemies of the Church; which done, two Earls put his shoes upon his feet; and having his mantle put upon him, the Archbishop forbade him, on the behalf of Almighty God, to presume to take upon him this dignity except he faithfully meant to perform those things which he had there sworn to perform. Whereunto the King made answer that by God's grace he would perform them. Then the King took the Crown beside the altar and delivered it to the Archbishop, which he set upon the King's head."



THE HISTORY OF THE REGALIA.

Drawn by G. Amato.

BY the foundation charter of Edward the Confessor, the Convent of Westminster kept the English Regalia until the Reformation, when the most valuable portion was removed to the Tower. Part of the Regalia was lost by King John during his passage of the Wash (3). In 1303, Richard de Podlicote, a monk of the Abbey, stole the Regalia. He and his accomplices covered their theft and the jewels in a crop of hemp purposely sowed in the cloisters (1). James I. showed the jewels at the Tower to the King of Denmark (2). In 1649, the Trustees of the Commonwealth made a minute inventory of the

Regalia, and caused them to be broken up, with the exception of the Coronation Spoon, which is still preserved (5). In 1661, new insignia were made, and in 1671 one Colonel Blood became friendly with the keeper of the Jewel-house, and seizing a favourable opportunity, murderously attacked the old man and made off with the crown and other jewels. The robbers were arrested at the Tower gates, and the crown recovered. Blood was pardoned and given a pension of £500 a year (6). In 1841, the Regalia were nearly destroyed by fire at the burning of the Round Tower, but rescued through the exertions of the Tower warders (4).



THE TAKING OF THE OATH BY EDWARD THE CONFESSOR,

Crowned Easter Day, 1043, at Winchester, by Eadsige, Archbishop of Canterbury, and Aelfric, Archbishop of York. Westminster Abbey was afterwards appointed by the Pope, on an application from the Confessor, as the place of Coronation.



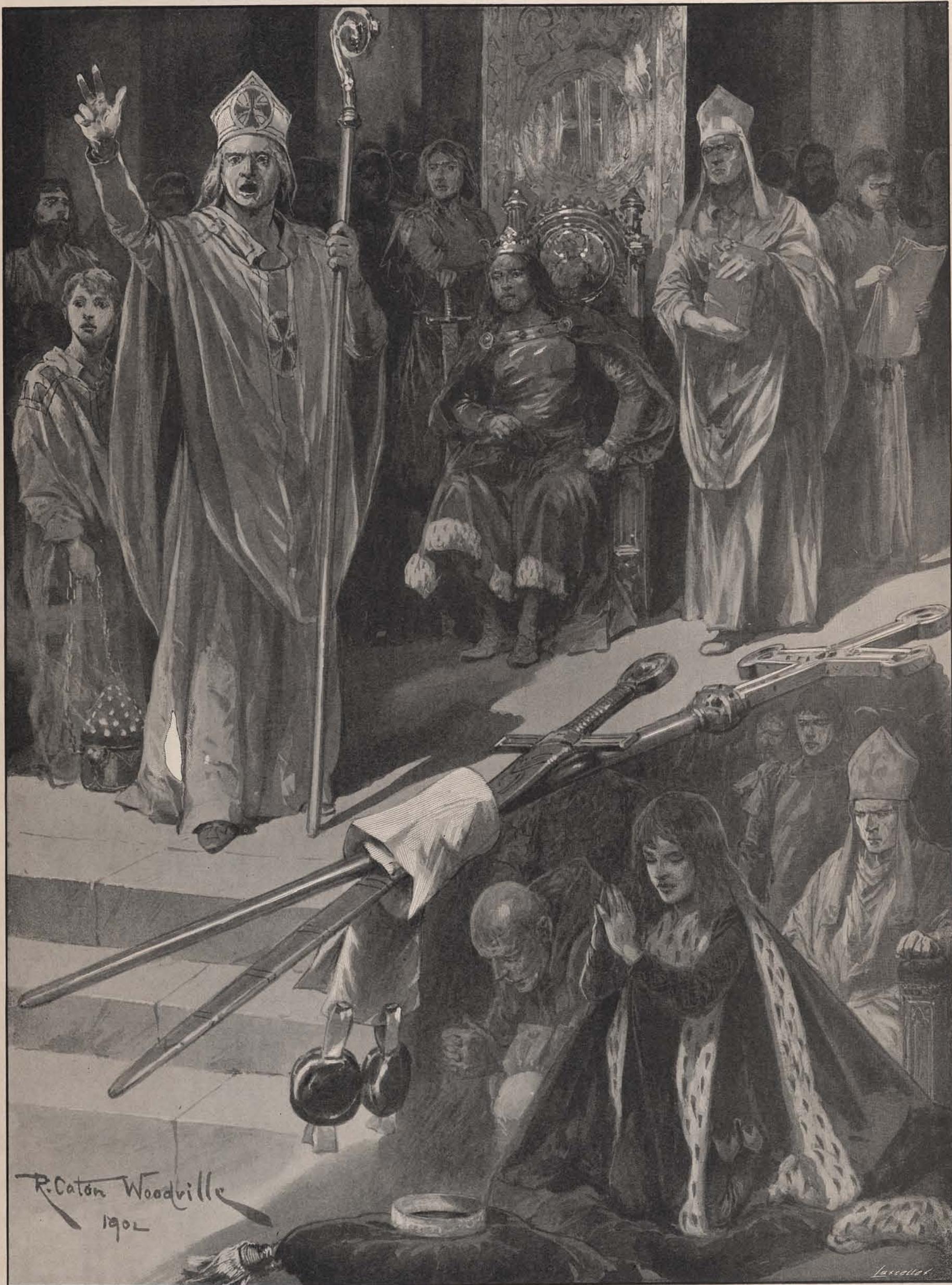
THE CROWNING OF EDWARD I.

Edward I. was Crowned with Queen Eleanor, Sunday, August 19, 1274, at Westminster, by Robert Kilwardby Archbishop of Canterbury.



THE SECOND OBLATION BY EDWARD II.,

Crowned with Queen Isabella on Shrove Sunday, February 25, 1308, at Westminster, by the Bishop of Winchester. Edward II. offered a golden figure of a pilgrim, a conceit suggested by the legend of the Confessor's ring.



1. THE ORATION OF HUBERT WALTER, ARCHBISHOP OF CANTERBURY,
AT THE CORONATION OF JOHN, ASCENSION DAY, MAY 27, 1199.

2. THE LITANY AT THE CORONATION OF HENRY III., AT GLOUCESTER
CATHEDRAL, ST. SIMON AND ST. JUDE, OCTOBER 28, 1216.

Drawn by R. Caton Woodville.

(1) JOHN was crowned by Hubert Walter, Archbishop of Canterbury, at Westminster Abbey. This Coronation was marked by the magnificent oration of that prelate, who proclaimed that the election of a Sovereign was more important than hereditary succession. He argued thus in order to discount the claim of Arthur, the rightful heir.—(2) Henry III. was twice crowned; first, at ten years of age, with a plain gold circlet, by the Bishop of Winchester at Gloucester, as Westminster was in the hands of Louis of France; and for

the second time by Stephen Langton, Archbishop of Canterbury, on Whit-Sunday, May 17, 1220, at Westminster Abbey. After the second Coronation the youth asked Robert Grossteste the precise grace wrought by the Unction. Grossteste replied in a letter addressed "to his most excellent Lord Henry, by the Grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitaine, Count of Anjou," that Unction had a sacramental character, and conferred a special dignity on Monarchs who enjoyed the privilege.

John of Gaunt.

The Lord of the Manor of Farnham Royal:
To Present Glove.



A Baron of the Cinque Ports:
To Carry the Canopy.

The Countess of Norfolk:
To be Marshal of England.

The Earl of Pembroke:
To Carry Spurs and Second Sword.

The Countess of Pembroke:
To be Napier.

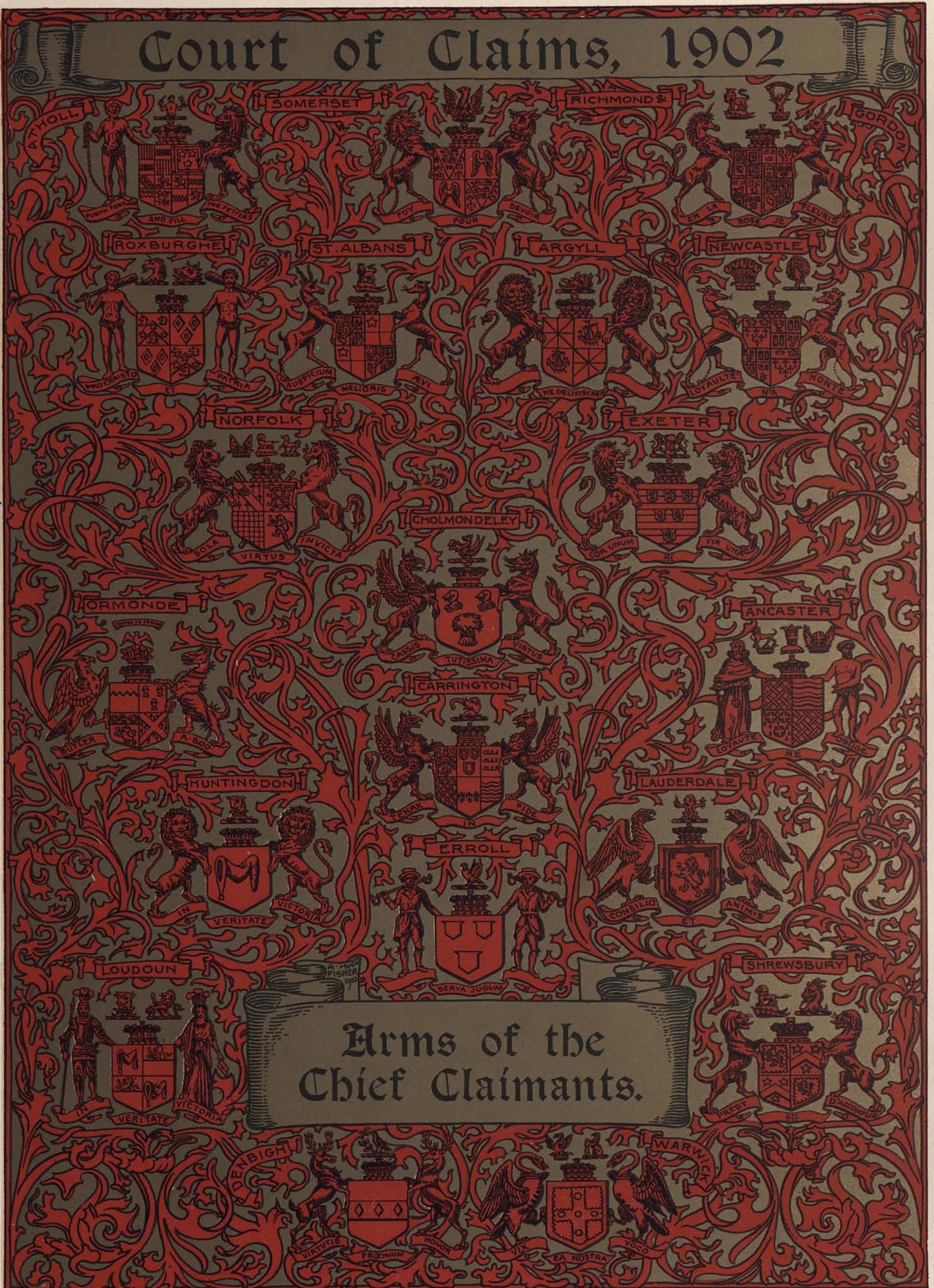
THE FIRST RECORDED COURT OF CLAIMS: JOHN OF GAUNT HEARING THE PETITIONS BEFORE THE CORONATION OF RICHARD II., 1377.

Drawn by T. Walter Wilson, R.I.

THE Court of Claims of Richard II., the first of which we possess a complete record. was presided over by the King's uncle, John of Gaunt, acting as Steward of England. The Court sat in the White Hall of Westminster Palace. The Constabship was claimed by and granted to Thomas de Woodstock, in right of his wife. The Countess of Norfolk claimed to perform the office of Marshal of England by her deputy, the Earl of Strigul, but it was decided that the office was vested in the King. The Lord of the Manor of Farnham Royal claimed to present the Glove and to support the King's right arm while

he held the Rod. The petition granted on this occasion is now made by the Lords of the Manor of Worksop. John de Hastyns, Earl of Pembroke, claimed to carry the Gilt Spurs and the Second Sword, but he, being a minor, was permitted to act through his guardian, the Earl of March. William de Latimer and his ward, John Mowbray, of Axiholm, claimed the office of Almoner. William was permitted to perform the office as John's guardian. The Barons of the Cinque Ports claimed to carry the Canopy over the King, and the plea was allowed. There were various other claims, the chief of which are described elsewhere.

Court of Claims, 1902



Arms of the Chief Claimants.

DUKE OF ATHOLL, TO BE LORD GREAT CHAMBERLAIN.
 DUKE OF SOMERSET, TO CARRY THE ORB.
 DUKE OF RICHMOND AND GORDON, TO CARRY SCEPTRE WITH DOVE.
 DUKE OF ROXBURGHE, TO BEAR STAFF OF ST. EDWARD.
 DUKE OF ST. ALBANS, TO BE ASSIGNED PLACE AS HEREDITARY MASTER FALCONER.

DUKE OF ARGYLL, TO CARRY ROD AS HERITABLE MASTER OF HIS MAJESTY'S HOUSEHOLD OF SCOTLAND.
 DUKE OF NEWCASTLE, TO PROVIDE GLOVE FOR KING'S RIGHT HAND AND SUPPORT HIS MAJESTY'S RIGHT ARM WHILE HOLDING SCEPTRE.
 DUKE OF NORFOLK, TO BE CHIEF BUTLER OF ENGLAND.

MARQUIS OF EXETER, TO BE ALMONER.
 MARQUIS OF CHOLMONDELEY, TO BE LORD GREAT CHAMBERLAIN.
 MARQUIS OF ORMONDE, TO BE CHIEF BUTLER OF IRELAND.
 EARL OF ANCASTER, TO BE LORD GREAT CHAMBERLAIN.
 EARL CARRINGTON, TO BE LORD GREAT CHAMBERLAIN.

EARL OF HUNTINGDON, TO CARRY SWORD OF STATE.
 EARL OF LAUDERDALE, TO BE HEREDITARY STANDARD-BEARER OF SCOTLAND.
 EARL OF ERROLL, TO BE LORD HIGH CONSTABLE OF SCOTLAND.
 EARL OF LOUDOUN, TO CARRY GOLDEN SPURS.

EARL OF SHREWSBURY, TO PROVIDE GLOVE, TO SUPPORT HIS MAJESTY'S RIGHT ARM, TO BE PRESENT AS LORD HIGH STEWARD OF IRELAND, AND CARRY WHITE STAFF.
 EARL OF DENBIGH, TO BE GRAND CARVER.
 EARL OF WARWICK, TO BE GRAND PANNETER.



THE RECESS AFTER THE CORONATION OF RICHARD II., VIGIL OF ST. KENELM, JULY 16, 1377.

Drawn by A. Forestier.

RICHARD II. was crowned by Simon, Archbishop of Canterbury, at Westminster Abbey. The Sovereign, according to the usual custom of Communicants, had to go through the ceremony fasting, and this, together with the strain of the service and the weighty vestments, often proved a severe trial to the Monarch's strength. It is therefore not surprising that Richard II., who was only eleven years old, was, as Walsingham states, worn out with very great fatigue, and was borne back to the Palace on the shoulders of his soldiers. The Recess is not properly a part of the Coronation Service, which is completed

by the Sacrament. Immediately after Communicating, the Sovereign proceeds to a traverse, formerly situated below the feet of the faithful Commons, who sat above the altar, to exchange the Imperial Mantle for the Royal Robe. He reappears, wearing the Crown, and bearing in his right hand the Sceptre with the Cross, and in his left the Orb, and passes in procession through the choir to the West Door of the Abbey in like order as he came. Until William IV., Edward's Crown was exchanged in the traverse for the Imperial Crown, to be worn during the banquet. The Crown of actual Coronation is now retained.

Earl of Warwick, Lord Fitzwalter,
Grand Panneter, Chief Dapifer, or Sewer.Lord Mayor,
with Gold Cup.Lord of Manor of Addington,
with Dish of Dillegrout.Prince of Wales, The Lord Marshal,
with Sword of the Church, with Sceptre.High Constable,
with Sword of Justice.

Earl of Arundel, Chief Butler.

Lady of Great Wimondley, Chief Cupbearer.

Lady of Heydon, with Towel, Ewer, and Basin.

THE BANQUET IN WESTMINSTER HALL AT THE CORONATION OF HENRY IV.

Drawn by T. Walter Wilson, R.I.

HENRY IV. was crowned by Thomas FitzAlan, Archbishop of Canterbury, on the day of the Translation of St. Edward, October 13, 1399. Until William IV., English Coronation ceremonies concluded with a magnificent banquet in Westminster Hall. According to Froissart: "By the King [Henry IV.] stood the Prince holding the Sword of the Church, and on the other side the Constable with the Sword of Justice, and a little above, the Marshal with the Sceptre; and at the King's board sat two Archbishops and seventeen Bishops." The chief banquet claims were: By the Earl of Oxford, to be Chamberlain, and to serve water; by the

Lord of the Manor of Heydon in Essex, to hold a towel (later, to hold a ewer and basin also); by the Lord of the Manor of Kibworth Beauchamp, to be Grand Panneter (to carry salt-cellar and carving-knives); by the Lord of the Manor of Great Wimondley, to serve the first cup; by the Lord of the Manor of Nether Bilsington, to be Chief Butler; by the citizens of London, to assist in the office of Botelry; by Dymoke, Lord of the Manor of Scrivelsby, to be Champion; by the Lord of the Manor of Addington in Surrey, to serve a mess of dillegrout. The several additional claims, preferred at various Coronations, are described on the opposite page.



VARIOUS SERVICES AT THE CORONATION BANQUET.

I.—THE GRAND CARVER AT THE CORONATION OF WILLIAM II., 1087.

THE office of Grand Carver, which explains itself, was claimed by the Earls of Lincoln, but was merged in the Crown at the accession of Henry IV., and has since then become extinct.

2.—THE NAPIER AT THE CORONATION OF QUEEN ELEANOR, 1236.

THE office of Napier, who had charge of the napery for the King's table, was claimed by the Lord of the Manor of Ashley in Norfolk, and first belonged to the family of the Hastings, Earls of Pembroke.

3.—THE HERBSTREWER AT THE CORONATION OF STEPHEN, 1135.

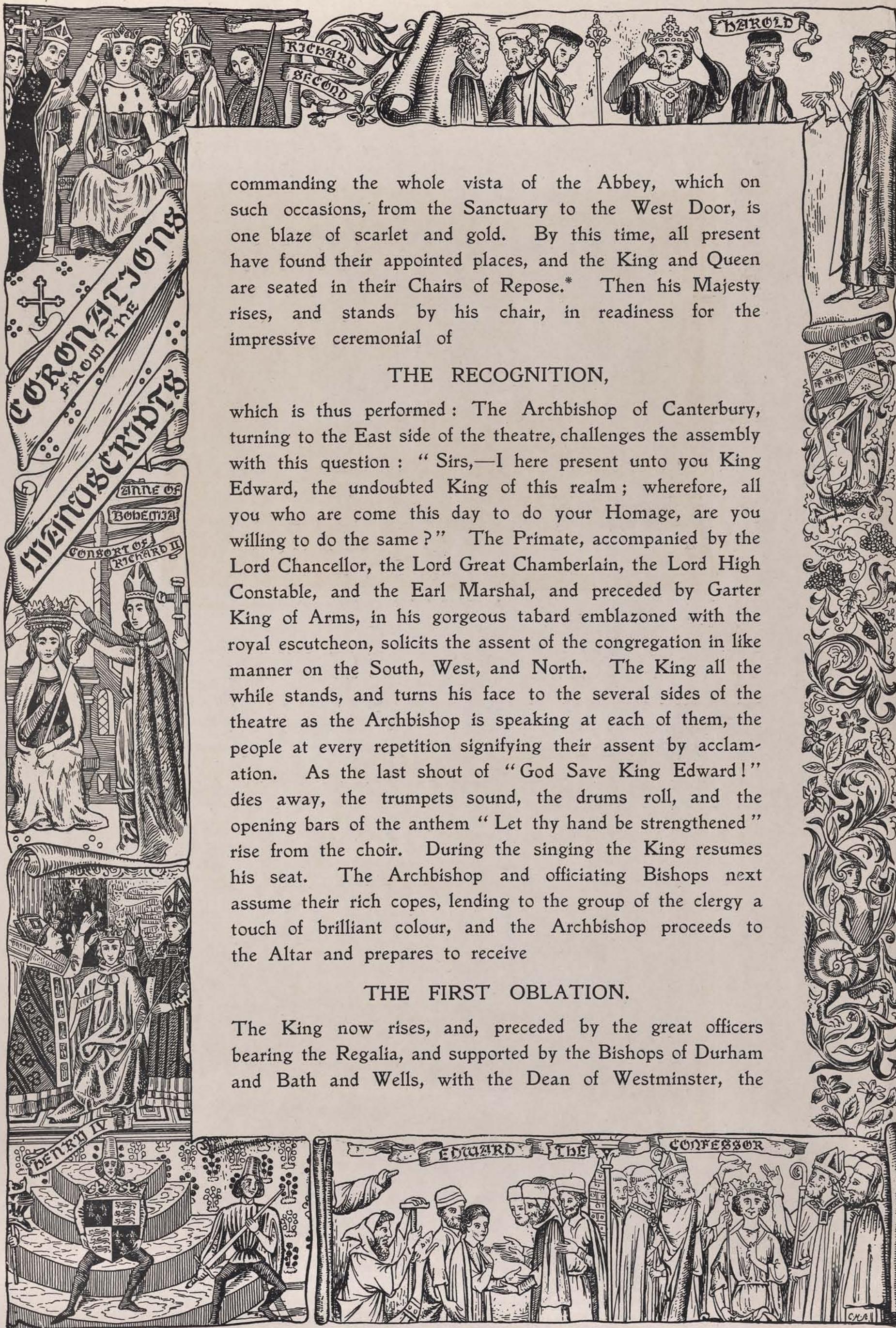
THE office of Herbstrewer dates from the days of the Norman Kings, when such a functionary was found in every nobleman's house. It was last performed at the Coronation of George IV.

4.—THE WAFERER AT THE CORONATION OF HENRY II., 1154.

THE office of Waferer, whose duty was to bring wafers for the King to eat during the second course, was claimed by the Lord of the Manor of Liston in Essex. Under Henry II. this office was discharged by the De Liston family.

5.—THE CHIEF LARDINER IN THE TIME OF EDWARD III.

THE office of Chief Lardiner, whose duty is to provide the meat for the dinner, retaining as a fee the remains of the feast, was claimed by the Lord of the Manor of Scoulton in Norfolk, which is held by Grand Sergeanty of keeping the King's Larder on the day of his Coronation. In the reign of Edward III., Margaret, widow of John de Burdeleys, held this Manor "by the service of coming to the King's Larder on the Coronation Day with a knife in her hand to serve the Lardiner's office."



commanding the whole vista of the Abbey, which on such occasions, from the Sanctuary to the West Door, is one blaze of scarlet and gold. By this time, all present have found their appointed places, and the King and Queen are seated in their Chairs of Repose.* Then his Majesty rises, and stands by his chair, in readiness for the impressive ceremonial of

THE RECOGNITION,

which is thus performed: The Archbishop of Canterbury, turning to the East side of the theatre, challenges the assembly with this question: "Sirs,—I here present unto you King Edward, the undoubted King of this realm; wherefore, all you who are come this day to do your Homage, are you willing to do the same?" The Primate, accompanied by the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable, and the Earl Marshal, and preceded by Garter King of Arms, in his gorgeous tabard emblazoned with the royal escutcheon, solicits the assent of the congregation in like manner on the South, West, and North. The King all the while stands, and turns his face to the several sides of the theatre as the Archbishop is speaking at each of them, the people at every repetition signifying their assent by acclamation. As the last shout of "God Save King Edward!" dies away, the trumpets sound, the drums roll, and the opening bars of the anthem "Let thy hand be strengthened" rise from the choir. During the singing the King resumes his seat. The Archbishop and officiating Bishops next assume their rich copes, lending to the group of the clergy a touch of brilliant colour, and the Archbishop proceeds to the Altar and prepares to receive

THE FIRST OBLATION.

The King now rises, and, preceded by the great officers bearing the Regalia, and supported by the Bishops of Durham and Bath and Wells, with the Dean of Westminster, the

* For the arrangement of the Abbey and the positions of the royal chairs, see the plan and description in the Appendix, on page 51.



THE INVESTITURE OF EDWARD III. WITH THE PALLIUM.
Coronation on Candlemas Day, 1327, at Westminster, by Walter Reynolds,
Archbishop of Canterbury.



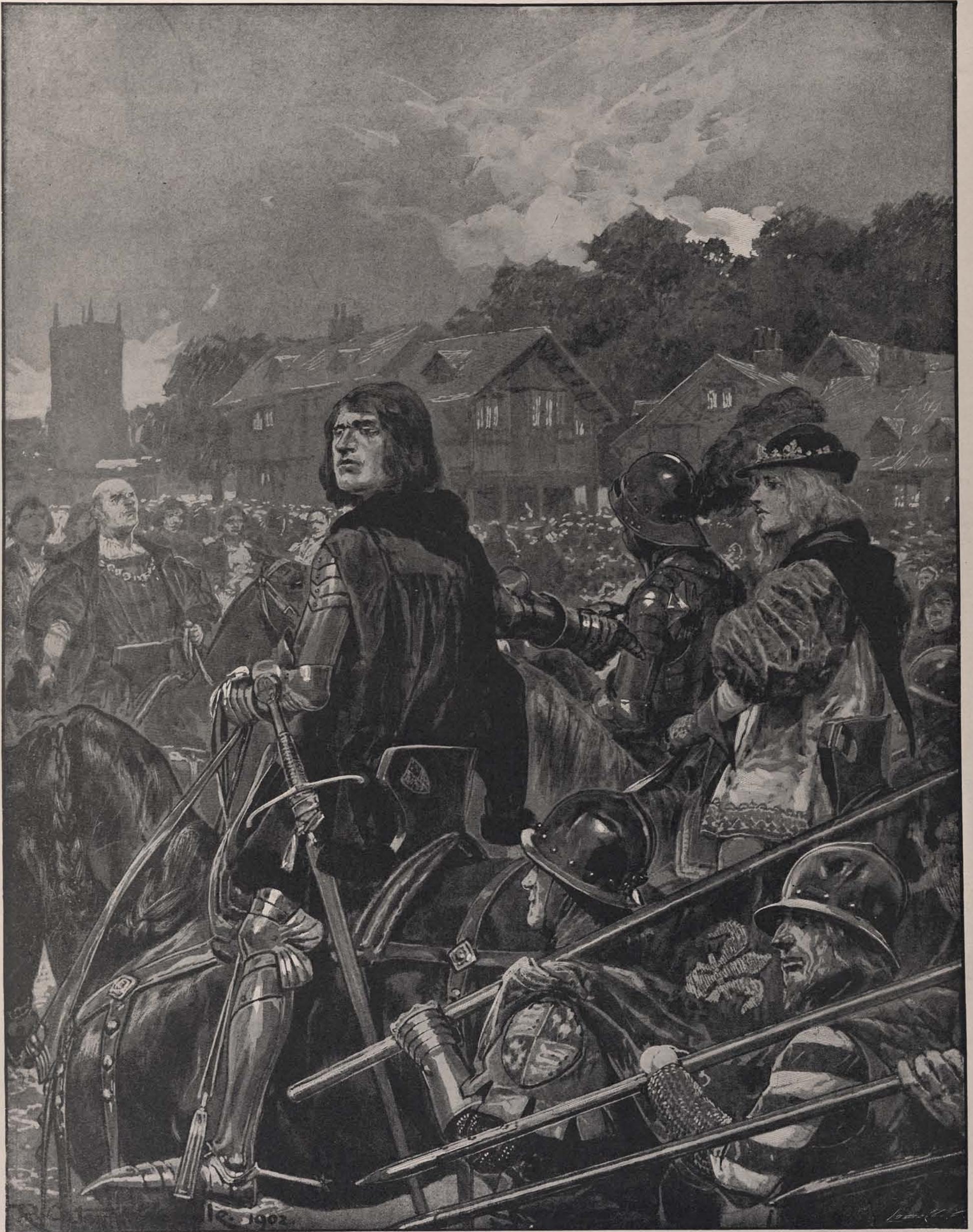
THE EXHORTATION ADDRESSED TO EDWARD IV.,
Crowned on St. Peter's Day, June 29, 1461, at Westminster, by Thomas Bourchier,
Archbishop of Canterbury.



THE PRESENTING OF THE SPURS AND SWORD AT THE CORONATION OF HENRY VI., ON ST. LEONARD'S DAY, NOVEMBER 6, 1429.
Drawn by S. Begg.

HENRY VI. was crowned at the age of nine by Henry Chicheley, Archbishop of Canterbury, and was afterwards crowned King of France in Paris by the Cardinal Bishop of Winchester, December 1431. The ceremonies of the Spurs and Sword immediately follow the Unction, and in preparation for them the Sovereign is invested with the Colobium Sindonis, and the Supertunica. The Buskins, and Sandals, followed, but these have not been worn since the Coronation of George II. In the earliest times, the Spurs were buckled on the Sovereign's heels by the Lord Great Chamberlain, and immediately taken

off to prevent any entanglement in the long robes; but in later times a King's heels have been touched with the Spurs, whereas a Queen Regnant merely places her hand upon them. The Sovereign next receives the Sword-belt over the Supertunica. The actual girding with the Sword is the duty of the Lord Great Chamberlain; but this was performed for Mary I. by her consecrator, the Bishop of Winchester. Elizabeth and Anne were also girded, but in the case of William and Mary only the husband wore the Sword. Queen Victoria simply held the Sword while the Archbishop recited the "Accipe Gladium."



THE ONLY UNCROWNED KING OF ENGLAND: EDWARD V., ACCOMPANIED BY HIS UNCLE, RICHARD CROOKBACK, RECEIVED OUTSIDE LONDON BY THE LORD MAYOR, MAY 4, 1483.

Drawn by R. Caton Woodville.

EDWARD V. became King at the age of thirteen, on the death of his father, Edward IV., which took place on April 9, 1483. While the new King was on his way from Ludlow to London to be crowned, his uncle, Richard, Duke of Gloucester, proceeded to York, where he held a funeral service for his late brother, and swore allegiance to Edward V., calling upon the neighbouring gentry to do likewise. He then went on to meet his nephew, whom he conducted to London with every mark of loyalty. Outside the City, the

royal party were met by the Lord Mayor and citizens, to whom Richard presented the youth as their rightful Lord and King. Edward V. was lodged in the Tower, from which he never again came forth. Many dates for his Coronation were fixed and postponed, while Richard was securing his own position on the throne, which he formally seized on June 26, 1483. The tale of the smothering of the King and his younger brother, Richard of York, by the two hired assassins, Dighton and Forrest, is too well known to be repeated here.



THE CORONATION CEREMONY OF 1902: THE POSITION OF KING EDWARD VII, AT THE TAKING OF THE OATH.

FROM THE PAINTING BY S. BEGG.



THE PROCESSION FROM THE ABBEY TO THE HALL AT THE CORONATION OF RICHARD III. AND ANNE OF WARWICK.

Drawn by Allan Stewart.

RICHARD CROOKBACK and Anne of Warwick were crowned on the sixth Sunday after Trinity, July 6, 1483, by Thomas Bourchier, Cardinal Archbishop of Canterbury, at Westminster Abbey. The processions between Westminster Hall and the Abbey, going and returning, closely resembled each other. They last took place at George the Fourth's Coronation. An Ashmolean manuscript thus describes Richard the Third's procession: "The Abbots and Bishoppes carried their crosiers in their hands. The Bishop of Rochester bare ye Cross. . . . Then came therle of Northumberland bareheaded, with the Pointless Sword naked in

his hand, which signified Mercie. . . . Therle of Kent bare ye second sword with a point . . . which signified Justice to the Temporalltee; the Lord Lovell bare ye third sword . . . with a point, which signified Justice to the Clergie. Therle of Surrey bare ye fourth sword before the King with a rich scabbard, being called the Sword of Estate. . . . Then followed King Richard, and over his head a canopie borne by four Barons of the Sinque Ports, and on every side of the said King went two Bishoppes, that is to say, the Bishop of Bath and the Bishop of Durham. (Wickham Legg's Transcription.) The Queen followed under the second canopy.



THE RECOGNITION AT THE CORONATION OF HENRY VII., SUNDAY, OCTOBER 30, 1485.

Drawn by Allan Stewart.

HENRY VII. was crowned at Westminster Abbey by Thomas Bourchier, Archbishop of Canterbury, who had officiated at the two previous Coronations. The second section of the service prescribes that the Sovereign shall be formally presented by the officiating prelate to the people for Recognition, and the Archbishop of Canterbury, accompanied by the Lord Chancellor, the Lord Great Chamberlain, and Earl Marshal, Garter King of Arms preceding them, goes to all four sides of the theatre—that is, the space formed by the intersection of the choir and transepts of Westminster Abbey. The form of Recognition at the

Coronation of Henry VII. is described in the "Little Device": "The Archbusshop . . . shall say on this wise, Sirs here [is] present Henry rightfull and undoubted enherito' by the Lawes of God and man to the Crowne [and] royall dignitie of Englande w^t all thinges thereunto annexid and apperteigning elect chosen and required by all three estates of this same Lande to take upon him this said crown and royall dignitie. . . . Will ye Syrs at this tyme give your willes and assentes to the conseracion, Inunction and Coronacion, whereunto the people shall say w^t a great voice, yea, yea, yea, so be it, King Henry, King Henry, King Henry."

Sword of Spiritual Justice. Sword of Temporal Justice. with Cross. Sceptre. Curtana. Lord High Constable. Lord Great Chamberlain. Delivering Sword of State. with Rod with Dove.



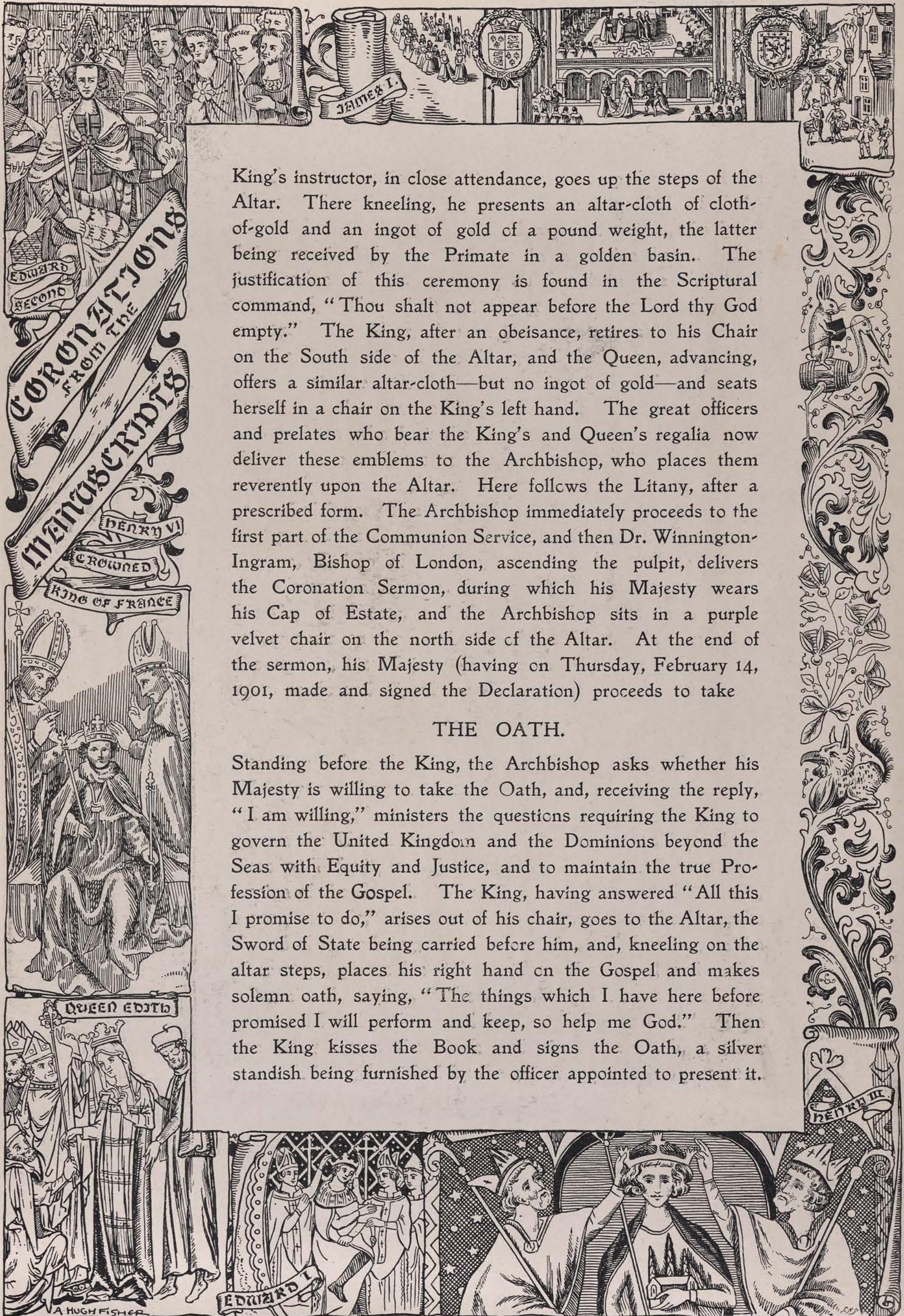
St. Edward's Staff. The Spurs.

THE DISTRIBUTION OF THE REGALIA AT THE CORONATION OF HENRY VIII. AND CATHARINE OF ARRAGON.

Drawn by T. Walter Wilson, R.I.

HENRY VIII. and his Consort were crowned by William Warham, Archbishop of Canterbury, on St. John the Baptist's Day, being also a Sunday and Midsummer Day, 1509. The "Little Device" says that "He [the King] shall come yerly . . . from his chambre into Westminster Hall, where he shall sitt undre cloth of estate in the marble chair." The marble chair mentioned is that known as the King's Bench, where the Sovereign or his judges anciently administered justice. Into this seat the King was raised by the nobles. Here the Monarch awaited the bringing in of the Regalia. For this there were two distinct processions—the first

secular, composed of the Lord Chamberlain and the officers of the Jewel-house, bearing the four Swords and the Gold Spurs; the second ecclesiastical, consisting of the Abbot and Convent (later the Dean and Prebendaries), bearing the remainder of the Regalia. When both sections of the Regalia had been laid on the table before the King, the several parts were delivered to the noblemen who were to bear them in the procession to the Abbey. At the Coronations of William IV. and Victoria, when the procession from Westminster Hall was given up, the Regalia were placed in the Jerusalem Chamber of Westminster Abbey, where the distribution was made.



King's instructor, in close attendance, goes up the steps of the Altar. There kneeling, he presents an altar-cloth of cloth-of-gold and an ingot of gold of a pound weight, the latter being received by the Primate in a golden basin. The justification of this ceremony is found in the Scriptural command, "Thou shalt not appear before the Lord thy God empty." The King, after an obeisance, retires to his Chair on the South side of the Altar, and the Queen, advancing, offers a similar altar-cloth—but no ingot of gold—and seats herself in a chair on the King's left hand. The great officers and prelates who bear the King's and Queen's regalia now deliver these emblems to the Archbishop, who places them reverently upon the Altar. Here follows the Litany, after a prescribed form. The Archbishop immediately proceeds to the first part of the Communion Service, and then Dr. Winnington-Ingram, Bishop of London, ascending the pulpit, delivers the Coronation Sermon, during which his Majesty wears his Cap of Estate, and the Archbishop sits in a purple velvet chair on the north side of the Altar. At the end of the sermon, his Majesty (having on Thursday, February 14, 1901, made and signed the Declaration) proceeds to take

THE OATH.

Standing before the King, the Archbishop asks whether his Majesty is willing to take the Oath, and, receiving the reply, "I am willing," ministers the questions requiring the King to govern the United Kingdom and the Dominions beyond the Seas with Equity and Justice, and to maintain the true Profession of the Gospel. The King, having answered "All this I promise to do," arises out of his chair, goes to the Altar, the Sword of State being carried before him, and, kneeling on the altar steps, places his right hand on the Gospel and makes solemn oath, saying, "The things which I have here before promised I will perform and keep, so help me God." Then the King kisses the Book and signs the Oath, a silver standish being furnished by the officer appointed to present it.



THE CORONATION OF EDWARD VI, SHROVE SUNDAY, FEBRUARY 20, 1547:

THE PROCESSION THROUGH THE STREETS OF LONDON.



THE SERMON PREACHED BY THE BISHOP OF CHICHESTER AT THE CORONATION OF MARY I., SUNDAY, OCTOBER 1, 1553.

Drawn by A. Forestier.

MARY I. was crowned at Westminster Abbey by the Cardinal Bishop of Winchester. Although at the Coronation of 1902 Dr. Ingram, Bishop of London, was chosen to preach the sermon, it is not an invariable rule for the occupant of the See of London to be the Coronation preacher. At the Coronation of Mary I., George Day, the Bishop of Chichester, preached. At that of William and Mary, the Bishop of Salisbury delivered the sermon. At the Coronation of Charles I., Dr. Senhouse, Bishop of Carlisle, chose for his text, "And I will give Thee a crown of Life"—words which were afterwards remembered

as an omen. In the Coronation Order of Queen Victoria the ancient rubric prescribing brevity was omitted. For the sermon the Sovereign sits in a chair on the south side of the altar facing the pulpit, and the two supporting Bishops stand on either hand. In close attendance are the nobles that bear the Swords, and on his left is the Lord Chamberlain. Opposite the Sovereign is seated the Archbishop in a purple velvet chair, which is his only perquisite. During the sermon the Sovereign wears the "Cap of Estate, of crimson velvet turned up with ermines," but George IV. suffered so much from the heat that he remained uncovered.



THE PRESENTATION OF THE GLOVES BY THE LORD OF THE MANOR OF WORKSOP AT THE CORONATION OF ELIZABETH.

Drawn by A. Forestier.

ELIZABETH was crowned on Sunday, January 15, 1559, at Westminster Abbey, by Oglethorpe, Bishop of Carlisle. Immediately after the investiture with the Ring, the Lord of the Manor of Worksop presents a pair of rich gloves to the Sovereign. This office, one of the few picturesque feudal services still remaining in the Coronation solemnity, dates back to the Middle Ages, when it was originally attached to the Manor of Farnham Royal, in Buckinghamshire, held by the family of Furnivall. On the dissolution of the monasteries at the Reformation, the Earl of Shrewsbury, the Lord of the Manor of Farnham Royal,

exchanged his manor with Henry VIII. for the suppressed Priory and Manor of Worksop, to which his service of presenting the Coronation gloves was transferred. The manor came into the possession of the Howard family, and the Duke of Norfolk is now the Lord of the Manor. The rich glove or gloves must not be confounded with the white linen gloves placed on the hands of the anointed Sovereign to protect the consecrated oil from irreverent contact. The Worksop Manor also gives the right to support the King's right arm while he holds the Sceptre with the Cross, and to hold the Sceptre itself when required.



THE HOMAGE, THE LARGESSE, AND THE GENERAL PARDON AT THE CORONATION OF JAMES I. AND ANNE OF DENMARK.

Drawn by R. Caton Woodville.

JAMES I. was crowned with his Consort on St. James's Day, July 25, 1603, by John Whitgift, Archbishop of Canterbury, in Westminster Abbey. The Fealty of the Lords Spiritual and the Homage of the Lords Temporal are performed immediately after the Inthronization and Exhortation. The Lords Temporal take off their coronets, kneel before the Monarch according to precedence, and the premier noble of each degree, placing his hands between those of the Sovereign, recites the Oath of Homage. The peer then rises, touches the crown on the King's head, and kisses him on the left cheek.

Until George II. it was the custom for the Lord Chancellor to proclaim a general pardon, "the effect whereof was that his Majesty did offer a pardon to all his subjects who would take it, under his broad Seale" (Fuller). This was done during the Homage; but James the Second's Pardon was deferred until the meeting of Parliament. While these two ceremonies were proceeding, the Treasurer of the Household scattered the Princely Largesse, in the form of commemorative medals, at four sides of the theatre. (All the medals thus distributed from the time of Edward VI. are depicted on page 6 and described in the Appendix.)



THE ANOINTING

is begun with the hymn, "Come Holy Ghost, our souls inspire," after the singing of which the Archbishop, laying his hand on the Ampulla containing the oil, prays for the blessing and sanctification of the Monarch. Such is the impressive preliminary to the service which is, in reality, the most sacred and significant rite of the whole Coronation Order. Although, in later times, the importance of the ceremony of anointing has been somewhat over-shadowed by the crowning, which partakes more of a temporal character, the Uction is the most ancient form of "sacring" a King, and has, indeed, the highest sanction of divinity. To the noble music of Handel's "Zadok the Priest," the King, rising from his devotions, goes to the Altar in the same order as for the First Oblation, and there is divested of his crimson Parliamentary robes. He then ascends King Edward's historic chair, which stands in the middle of the Sanctuary, and over his Majesty is held a rich Pall, supported by four Knights of the Garter habited in the dark blue mantles of their order. The King is now anointed by the Archbishop with the consecrated oil poured from the Eagle's beak into the Spoon, and, thereupon, while his Majesty kneels at the faldstool, the Archbishop invokes a blessing upon him. In ancient Coronations, the Sovereign was here invested with the Colobium Sindonis, an undergarment of fine cambric; and with the Supertunica, a closed cope of cloth-of-gold woven with rich patterns; and over these was put the Sword-belt.

THE SPURS AND SWORD.

At the conclusion of the Blessing, the Dean of Westminster brings from the Altar the Gilt Spurs, symbolising the King's knighthood, and hands them to the Lord Great Chamberlain, who touches the King's heels with them. The Monarch forthwith sends them back to the Altar. Here follows what





HIS MAJESTY KING EDWARD VII. AS COLONEL-IN-CHIEF OF THE 10TH HUSSARS.

FROM THE PAINTING BY H. W. KOEKKOEK.



THE ANOINTING OF CHARLES I. BY GEORGE ABBOT, ARCHBISHOP OF CANTERBURY, AT WESTMINSTER ABBEY, ON CANDLEMAS DAY, 1626.

Drawn by A. Forestier.

IT had been the intention of Charles I. to be crowned with his Consort, but Henrietta, being a Roman Catholic, refused to be consecrated. The ceremony of Unction immediately follows the Oath, and is performed by the Archbishop, who formerly anointed the Sovereign on the palms of the "hands, . . . on his brestes, in the middes of his back, on his two sholders, on his two elbows, and on his head with the said oyle making a crosse" (Little Device). Since William IV., the Sovereign is anointed only on the head and hands. The oil, which is poured from the beak of the Eagle, or Ampulla, into the Coronation Spoon, has since Anglo-Saxon

times been applied by the Primate's thumb, in the form of a cross. After the Unction, the Dean of Westminster dries with a piece of cotton-wool or fine lawn (which is afterwards burnt) all the places anointed, except the head, whereon a linen coif, used as late as George III., was placed to protect the oil from irreverence. Charles I. is described by Fuller as being in his "hose and doublet of white satten (with ribbons on the arms and shoulders to open them)." As there is now no anointing on the breast, the special undervestures with loops are not used. A pall of silk or cloth-of-gold is held over the Sovereign, seated in St. Edward's Chair, by four Knights of the Garter.

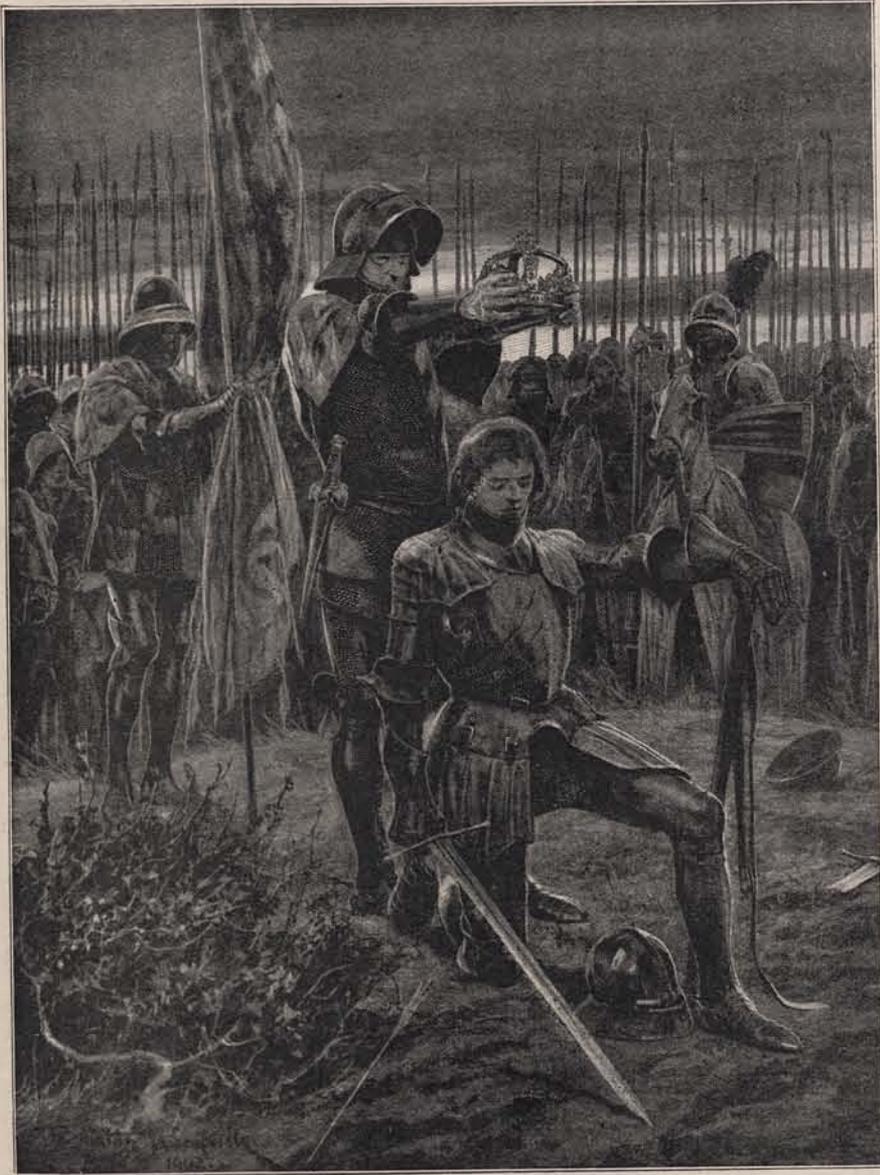


THE PRESENTATION OF THE BIBLE AT THE INAUGURATION OF OLIVER CROMWELL AS LORD PROTECTOR, JUNE 26, 1657.

Drawn by R. Caton Woodville.

OLIVER CROMWELL, despite the principles of the Commonwealth, caused himself to be invested and installed as Lord Protector with ceremonies almost equal in splendour to those of a Coronation. St. Edward's Chair was removed for the only time in its history from the Abbey to Westminster Hall. Foreign nations, whose envoys at the Coronation of Queen Victoria were assigned a position of so much importance, were here represented by the Ambassadors of France and Holland. Mr. Speaker presented his Highness with a robe of purple velvet, "being the habit anciently used at the solemn investiture of princes," and

a large Bible. He then girded him with the Sword of State, and, lastly, delivered "the sceptre of massy gold into his hand." The Lord Mayor and the Dutch Ambassador were on his left. The ceremony of presenting the Holy Bible, which immediately follows the crowning, dates from William and Mary, although Macaulay inaccurately supposed it to have been introduced at the Reformation, on the ground that Edward VI., when the three swords were borne in front of him, made the remark that the Sword of the Spirit, by which he meant the Bible, was absent; but this Mr. Wickham Legg discredits as a pious fable.



THE INFORMAL CORONATION OF HENRY VII. BY LORD STANLEY ON THE BATTLEFIELD OF BOSWORTH, AUGUST 22, 1485.

THE Crown used on this occasion was that worn by Richard III. on his helmet during the battle of Bosworth, the last engagement of the Wars of the Roses, and was found under a hawthorn bush at the end of the conflict. Nine weeks later Henry VII. was formally anointed and crowned at Westminster Abbey.



THE ONLY UNCROWNED QUEEN REGNANT OF ENGLAND: LADY JANE GREY SIGNING HER ACCESSION PROCLAMATION, JULY 10, 1553.

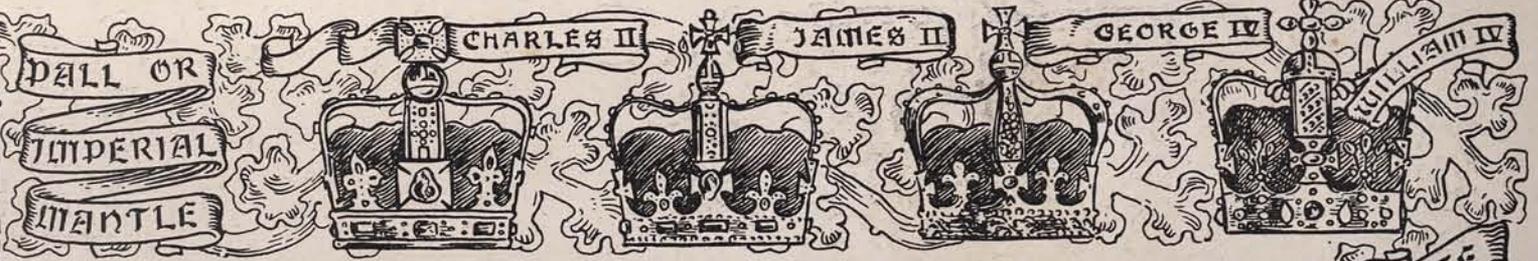
THE announcement of the death of Edward VI. was postponed for two days. The following day, July 9, 1553, Lady Jane Grey was declared Queen by the Council. She reigned ten days, and on February 22, 1554, after a seven months' imprisonment, she was beheaded by the order of Mary I.



THE LAST PROCESSION FROM THE TOWER: CHARLES II. AND HIS RETINUE ON TOWER HILL, APRIL 22, 1661.

CHARLES II. was crowned "upon Tewesday, the 23rd of Aprill, being St. George's Day," by Archbishop Juxon at Westminster Abbey. The services of the Coronation Day were preceded, from the time of Richard II. to that of Charles II., by a royal progress on the previous day from the Tower of London to Whitehall, a custom which probably originated in an uncrowned King's desire to establish himself in a fortress. The progress of James I. was postponed, and that of Charles I. entirely omitted, owing to the Plague. The route was by Cornhill, Cheapside, St. Paul's, Ludgate Hill, Fleet

Street, and the Strand to Whitehall. It was usual for the Monarch to proceed under a canopy borne by the Barons of the Cinque Ports, but Charles II. had none. This procession was given up by James II. owing to the expense it entailed, but has been partially revived in the Coronation processions of Queen Victoria and Edward VII. The chief points of interest in the Illustration are the Serjeants-at-Arms with the royal maces, followed by the representatives of the Dukes of Normandy and Aquitaine. (For a description of these latter officers see the picture of George the Third's Coronation.)



is technically known as the Girding on of the Sword. Before the reign of Victoria, it was the custom for every Sovereign, whether King or Queen, to have the Sword actually girded on, but her late Majesty merely received a Sword, sheathed in a purple velvet scabbard, and this she held in her right hand while the Archbishop recited the "Accipe Gladium."

THE OBLATION OF THE SWORD.

The next ceremony prescribed is that the Sovereign shall rise and go to the Altar, where he offers the Sword in the scabbard, which the Archbishop lays upon the Altar, signifying that the power of the Sword belongs to God, and that man undertakes to exercise it, not as a natural, but permitted right, for temporary use—"not a sword-taker, but a sword-bearer." After the offering, the King again seats himself in King Edward's Chair, while the Bearer of the Sword of State offers the price of it—a hundred shillings—to the Altar, whereupon the Dean of Westminster returns the Sword, and the nobleman draws it out of its scabbard and carries it naked before the Sovereign throughout all the solemnities of the Coronation Day. Then the King stands up, and about his shoulders is thrown

THE IMPERIAL MANTLE

of cloth-of-gold woven with designs in purple of the eagle, the rose, the thistle, the shamrock, and the flower-de-luce. This vestment completes the ecclesiastical attire, that "Bysshop's gere" wherewith the King is habited to symbolise the priestly nature of his office, emphasized at the Coronation of Henry VI. by the rubric which directed the arraying of the King "like as a Bysshop [who] shuld say masse." Thus vested, the King again seats himself, and the Dean of Westminster, bringing the Orb with the Cross from the Altar, transfers it to the Archbishop, who delivers it into the King's right hand for the brief space of the Blessing and the Exhortation "Accipe Pallium."





THE SCENE OF THE CORONATION: WESTMINSTER ABBEY.

(For Detailed Description, see under Plate.)



THE INTHRONIZATION OF THE QUEEN CONSORT AT THE CORONATION OF JAMES II. AND MARY OF MODENA, ON ST. GEORGE'S DAY, APRIL 23, 1685.

WHEN the Queen Consort is crowned and has received all the regal ornaments, she "ariseth and goeth from the Altar supported as before by ye two Bishops, and so up to ye Theater; and as she passeth by ye King on his throne, she boweth herself reverently to his Majestie, and then is conducted

to her own throne, and without any farther ceremonie taketh her place in it, reposing herself there until ye anthem is ended." (Order of James II.) James II., being a Roman Catholic, commissioned Sancroft to modify the Protestant service. Accordingly, the Communion office and several prayers were omitted.



THE CROWNING OF THE QUEEN CONSORT AT THE CORONATION OF JAMES II. AND MARY OF MODENA

JAMES II. and Mary were crowned by William Sancroft, Archbishop of Canterbury, at Westminster Abbey. The crowning of a Queen Consort takes place immediately after the Inthronization of the King, when the Queen proceeds to a faldstool placed between St. Edward's Chair and the altar, attended by the "Greate Lady being nigh unto her for her instruccion and comfort." (Little Device.) The Queen's circlet of gold, which she wears until the time of her anointing, is removed by the great lady

attending, and then the Archbishop pours the oil upon her head. She then receives the R'ng, though in the Order of James II. this symbol was bestowed after the crowning. Thereupon the Archbishop crowns the Queen and delivers the rest of the Consort's Regalia. The circlet prepared for Mary of Modena, which a contemporary valuation estimated at £112,000, was richly jewelled. The Crown of State, commonly known as that of Mary of Modena, was worn during the procession from the Abbey to the Hall until 1821.



THE RING AND THE SCEPTRES.

An officer of the Jewel-house next hands to the Lord Chamberlain a ring set with a magnificent table jewel, on which is engraved the Cross of St. George. This ornament has been poetically called "The Wedding-Ring of England." This he delivers to the Archbishop, who places it upon the fourth finger of the Sovereign's right hand—the ancient "marrying finger"—giving the charge: "Receive this Ring, the Ensign of Kingly Dignity." By the time the "Amen" has been pronounced to this exhortation, the Dean of Westminster is in readiness, bearing the Sceptre with the Cross and the Rod with the Dove. The top of the Sceptre with the Cross rises into an arched crown, out of which issues a mound, formed of a huge amethyst, with a girdle of jewelled gold, and surmounted by a cross pattée of stones. The Rod with the Dove is also of gold, with three splendid bands thickly encrusted with jewels, widening at the top into a golden mound, encircled with diamonds. Over all, alighting upon a cross, is a white dove. Meanwhile, in pursuance of an ancient and picturesque tradition, the Lord of the Manor of Worksop, on bended knee, performs the feudal service, in virtue of which he holds his lands, of presenting the Sovereign with a pair of rich gloves. These the King puts on; and then the Sceptre with the Cross is given into his right hand, as the emblem of Kingly Power and Justice, while in his left is placed the Rod with the Dove, symbolising Equity and Mercy.

Now approaches the supreme moment of the day's ceremonial, when the ultimate emblem of regality will be placed by the Southern Primate on the head of the anointed King to show forth that sanction which the Church, representing the Heavenly Power, accords to the earthly power of the Monarch.

THE CROWNING.

The interest of the vast and brilliant assemblage, already on tiptoe of expectation, is now centred upon the venerable





THE OBLATION OF THE SWORD BY WILLIAM III. AND MARY II., APRIL 11, 1689.

Drawn by T. Walter Wilson, R.I.

WILLIAM AND MARY were crowned by Henry Compton, Bishop of London, at Westminster, Sancroft having refused to officiate. Since the time of Lanfranc, the duty of royal consecration has, in the absence of the Archbishop of Canterbury, devolved upon the See of London. The Coronation of William and Mary was singular in the fact that they were crowned as joint Sovereigns, and in view of this a second chair, similar in design to that of St. Edward, was made for the Queen. The Oblation of the Sword has, since William and Mary, immediately followed the Girding-on. The sword offered, technically called the Sword of

State, was originally the King's own sword. It is so mentioned in the Coronation Orders of Charles I. and James II., and in former Orders. This sword had a purple scabbard, and it is curious to note, in the service of Queen Victoria, that the great Sword of State was replaced by another in a purple velvet scabbard, which was then used in the Girding, Oblation, and Redemption, and was afterwards carried naked before the Queen for the rest of the solemnity. William and Mary, being vested with equal sovereignty, proceeded together to the altar and offered the sword. The chief peer redeems the sword from the clergy at the usual price of a hundred shillings.



THE FIRST OBLATION AT THE CORONATION OF ANNE, ST. GEORGE'S DAY, APRIL 23, 1702.

Drawn by A. Forestier.

ANNE was crowned at Westminster Abbey by Thomas Tenison, Archbishop of Canterbury. The Queen Regnant was thirty-seven years of age, and was so infirm that she was carried in a chair in the longer processions. The First Oblation is made by the Sovereign after the Recognition. In the rubric of the previous Coronation it is laid down that the Sovereign goes down to the altar, and kneeling (in the earlier rubrics, grovelling) upon the steps, offers a pall and an ingot or wedge of gold of a pound weight. The pall is handed to the Sovereign by the Lord Great Chamberlain,

who has received it from the Master of the Great Wardrobe, and the ingot is delivered by the same officer, who has taken it from the hands of the Treasurer of the Household. The Archbishop, standing, receives both offerings one after the other, the pall to be laid upon the altar, and the ingot to be placed in a basin, and likewise laid upon the altar. The ingot of gold, which commemorates the offering of the Magi, is not invariable. Henry VII. and Edward VI. offered £24 in gold. Edward II. had his ingot made in the form of a King holding a ring in his hand, in allusion to the legend of the Confessor's Ring.

GENEALOGICAL KINGS & QUEENS

TABLE OF THE OF ENGLAND



William I

Henry II - Edward II



Henry V - Elizabeth



William III & Mary II



George I - George II



George III - William IV



Stephen

Edward III - Henry IV



James I - James II



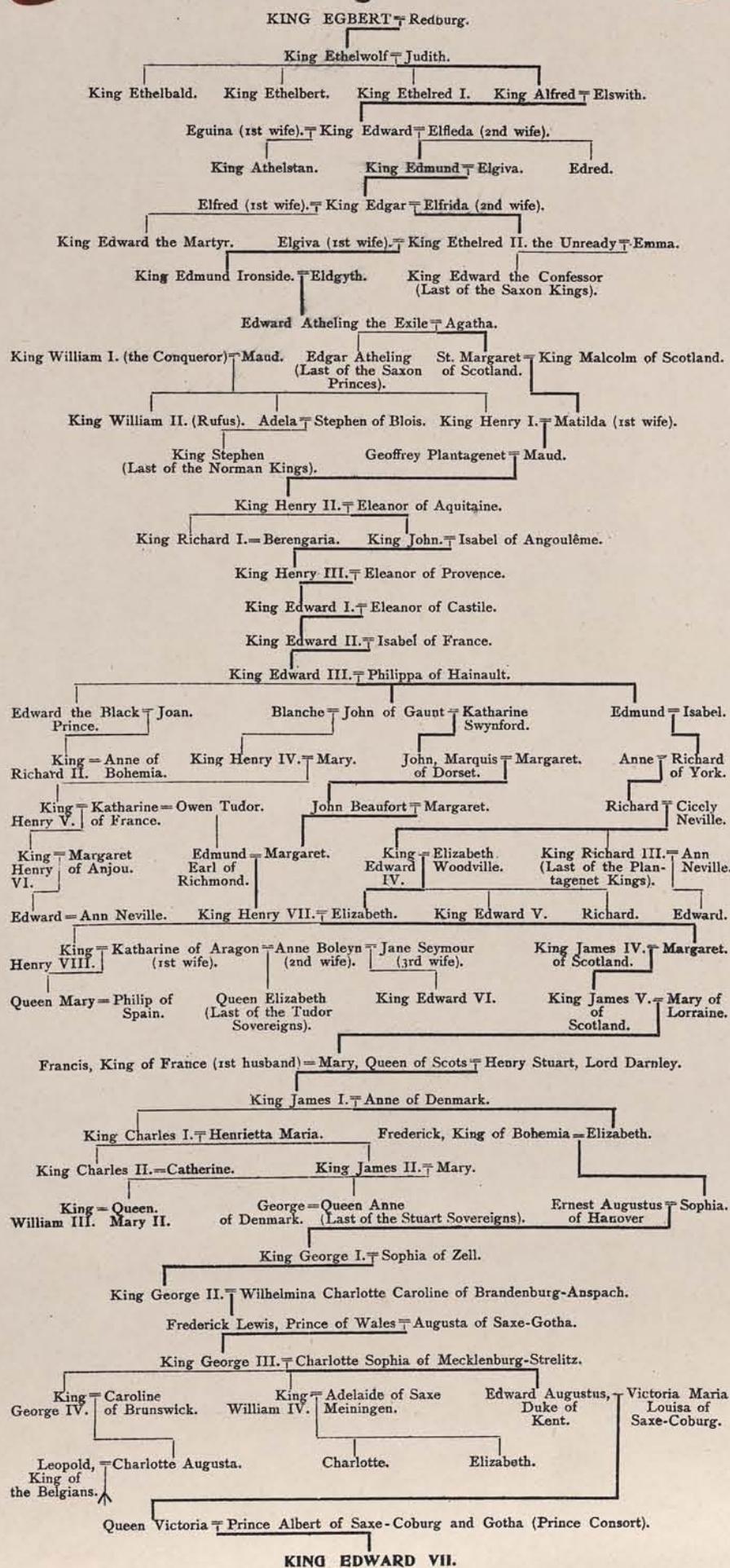
Anne



George III - William IV



George III - William IV





THE INTHRONIZATION AT THE CORONATION OF GEORGE I., OCTOBER 20, 1714.

Drawn by S. Begg.

GEORGE I. was crowned at Westminster Abbey by Thomas Tenison, Archbishop of Canterbury. After the Sovereign has been anointed and crowned and has received all the ensigns of royalty, he is blessed by the Archbishop. While the "Te Deum," which follows the Benediction, is being sung, the Sovereign, crowned and bearing the Sceptre with the Cross and the Rod with the Dove, goes to the Chair of Repose at the foot of the steps of the throne. After the "Te Deum," the Monarch, accompanied by the Archbishop and attended by the supporting Bishops and the Dean of Westminster, preceded by the four

Swords, escorted by the great officers, the Peers Spiritual in their caps and the Peers Temporal in their coronets, ascends the theatre and is lifted up into the throne, or inthronized. Standing among the nobles about the King are the Kings of Arms, who, though not nobles, are permitted in virtue of their office to assume crowns at the moment when the King is crowned and the Peers put on their coronets. Near the King's person are also two gentlemen representing the Dukes of Normandy and Aquitaine, a survival of the time when the kingdom of France was in the hands of the English Sovereign. These are distinguishable by their Caps of Estate.

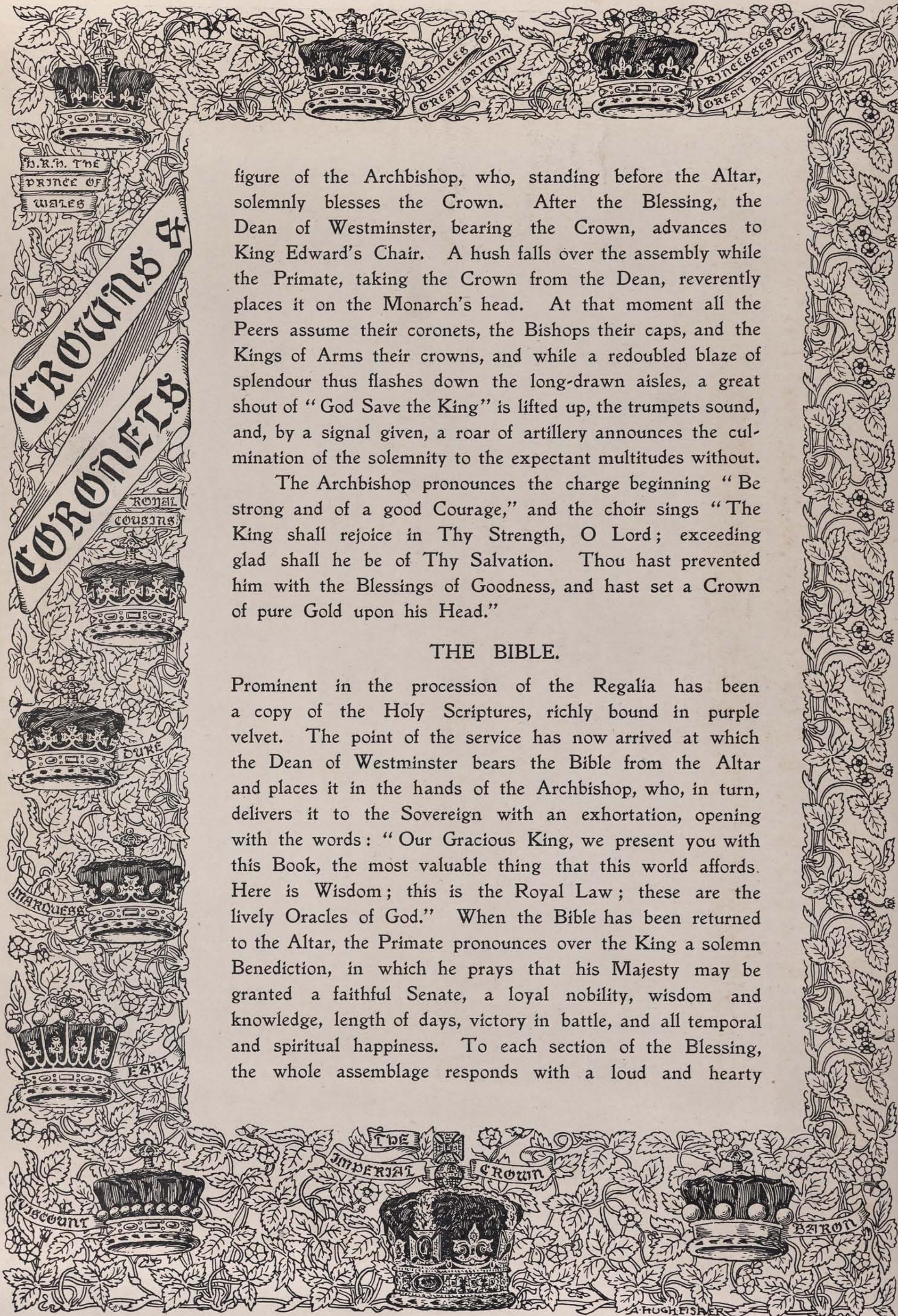


figure of the Archbishop, who, standing before the Altar, solemnly blesses the Crown. After the Blessing, the Dean of Westminster, bearing the Crown, advances to King Edward's Chair. A hush falls over the assembly while the Primate, taking the Crown from the Dean, reverently places it on the Monarch's head. At that moment all the Peers assume their coronets, the Bishops their caps, and the Kings of Arms their crowns, and while a redoubled blaze of splendour thus flashes down the long-drawn aisles, a great shout of "God Save the King" is lifted up, the trumpets sound, and, by a signal given, a roar of artillery announces the culmination of the solemnity to the expectant multitudes without.

The Archbishop pronounces the charge beginning "Be strong and of a good Courage," and the choir sings "The King shall rejoice in Thy Strength, O Lord; exceeding glad shall he be of Thy Salvation. Thou hast prevented him with the Blessings of Goodness, and hast set a Crown of pure Gold upon his Head."

THE BIBLE.

Prominent in the procession of the Regalia has been a copy of the Holy Scriptures, richly bound in purple velvet. The point of the service has now arrived at which the Dean of Westminster bears the Bible from the Altar and places it in the hands of the Archbishop, who, in turn, delivers it to the Sovereign with an exhortation, opening with the words: "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." When the Bible has been returned to the Altar, the Primate pronounces over the King a solemn Benediction, in which he prays that his Majesty may be granted a faithful Senate, a loyal nobility, wisdom and knowledge, length of days, victory in battle, and all temporal and spiritual happiness. To each section of the Blessing, the whole assemblage responds with a loud and hearty



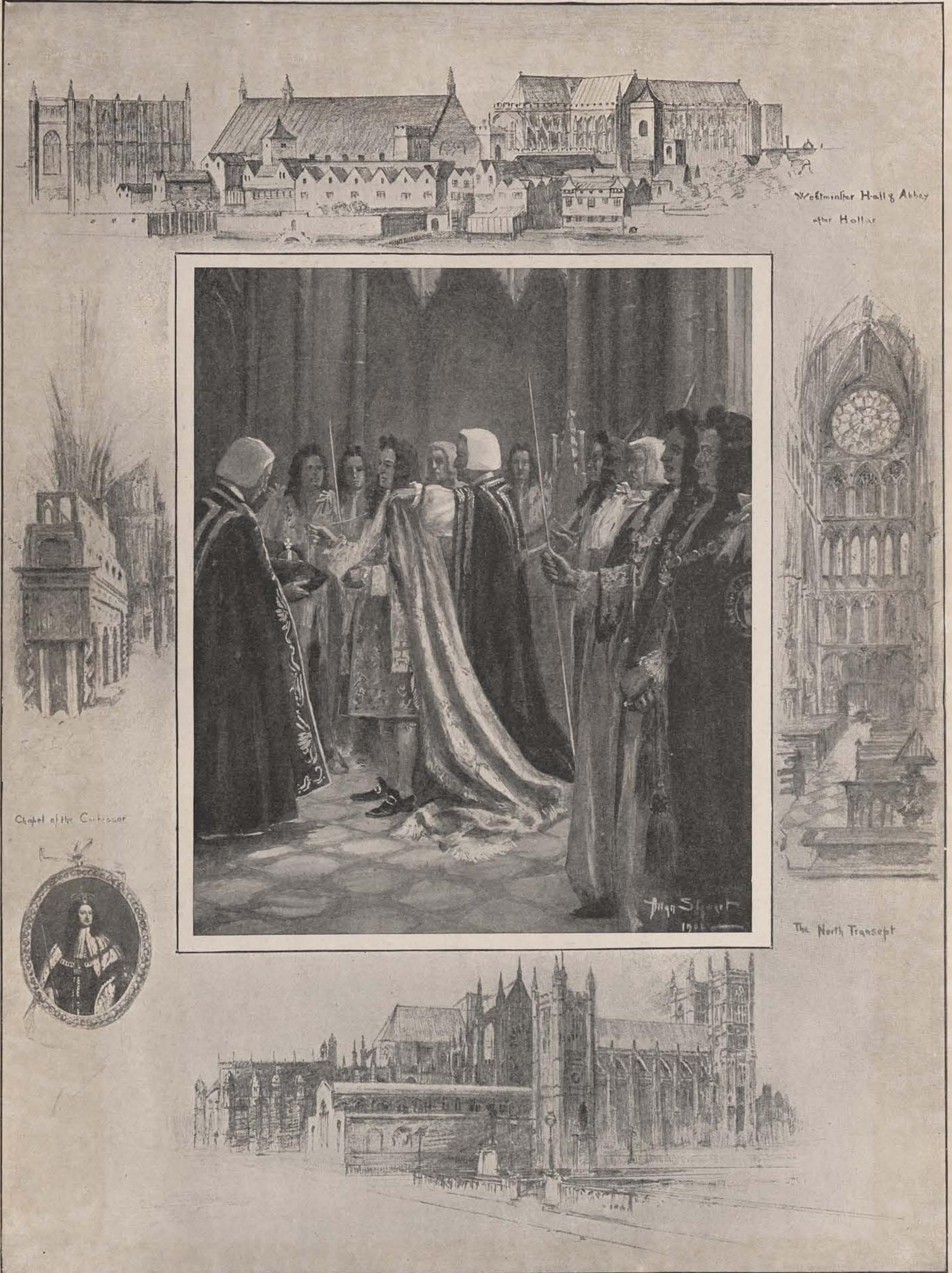
HIS ROYAL HIGHNESS THE PRINCE OF WALES.

FROM THE PAINTING BY S. BEGG.

The Old Parliament House.

The Hall.

The Abbey, 17th Century.



Westminster Hall & Abbey
after Hollar

Chapel of the Cross

The North Transept

Westminster Abbey and St. Margaret's Church, 1902.

THE INVESTITURE WITH THE IMPERIAL MANTLE AT THE CORONATION OF GEORGE II., OCTOBER 11, 1727.

Drawn by Allan Stewart.

GEORGE II. was crowned in Westminster Abbey by William Wake, Archbishop of Canterbury. The investiture with the Imperial Mantle, or Dalmatic Robe, immediately follows the Oblation and Redemption of the Sword. This robe, otherwise called the Pallium, has been used since Saxon times, and is probably the same as the mantle with orphreys of gold mentioned in the inventory of Edward the Third's Regalia. In the "Little Device" drawn up for Henry VII., the rubric describes the pall as "iiij square woven all with golden eagles." These eagles, which have come down from the earliest English Kings, symbolise

the independence of the Crown. In later reigns the rose and flower-de-luce were introduced; and at the first Coronation after the legislative union of England and Scotland, the thistle was added; and at that of George IV., the first after the legislative union of England and Ireland, the shamrock also appeared. There was no time to embroider the eagles on the robe of James II., and a purple brocaded tissue with flowers of gold frosted and silver trails was used instead. It was formerly usual to line the pallium with ermine, but although Queen Victoria's Coronation rubric prescribes this embellishment, the fur was omitted.



THE CREATION OF KNIGHTS OF THE BATH BEFORE THE CORONATION CEREMONY.

Drawn by A. Forestier.

THIS creation is first mentioned in Froissart's description of the Coronation of Henry IV. The ceremony of Investiture as performed at Westminster is described by Sir Edward Walker. After Evensong the novitiates "were lodged in Palletts . . . having . . . an Escoccheon of Armes on every Tester. At the floote of every Pallett . . . was a Bathing Tubb covered . . . with a crosse hoope over it. . . . The Roomes being voyded, each bathed himselfe more or less as hee thought fitt and so went to rest" (1). Assuming "Hermitt's habitts," they proceeded again to Henry the Seventh's Chapel, where the

heralds brought them up six at a time to kiss the Book, held by Norroy, while the Garter King of Arms read the Admonition (2). Returning, they put on surcoats and mantles. After dining, they proceeded to the Banqueting House to come before their King, who then knighted them six and six, and invested them with the Ribbon of the Order (3). Their swords were then hung round their necks and their heels touched with their spurs. Next they offered and redeemed their swords at the altar (4). At the chapel door stood the King's cook, cleaver in hand, who threatened to hack off the Knights' spurs if they broke their vows (5).



THE CORONATION OATH.—THE FIRST PARLIAMENT OF KING EDWARD VII.: THE LORDS AND COMMONS WHO RECEIVED HIS MAJESTY'S PRELIMINARY DECLARATION.

DRAWN BY T. WALTER WILSON, R.I.



Duke of Normandy.

Duke of Aquitaine

THE PROCESSION FROM WESTMINSTER HALL AT THE CORONATION OF GEORGE III. AND QUEEN CHARLOTTE, SEPTEMBER 22, 1761.

Drawn by T. Walter Wilson, R.I.

GEORGE III. was crowned with his Consort at Westminster Abbey by Thomas Secker, Archbishop of Canterbury. The procession from Westminster Hall at the Coronation of George III. was remarkable for the last appearance of the gentlemen chosen by the King to represent the Dukes of Normandy and Aquitaine. These deputies wore crimson velvet mantles lined with white sarsenet, furred with miniver, and powdered with ermine. They each carried also the Cap of Estate, now called the Cap of Maintenance—a peculiar headdress of crimson cloth-of-gold turned up with ermine and gradually narrowing to a peak projecting to the full width of the

brim. Their order in the procession, where they occupied a superior position to the Dukes, seems to indicate that they were quasi-Sovereign Princes. At the Coronation of George I. the Dukes were represented by a couple of players; and the only part of the spectacle that amused the Jacobites was the jaunty manner in which the sham Dukes clapped on their caps at the moment when the Peers assumed their coronets. George the Fourth's progress from Westminster Hall to the Abbey was the last ever held, and in it the Dukes of Normandy and Aquitaine were omitted, owing, no doubt, to the fact that in 1800 England abandoned all claim to the throne of France.



"Amen." Finally, turning to the people, the Archbishop prays that the nation may enjoy, under the Sovereign's care, Peace, Plenty, and Prosperity.

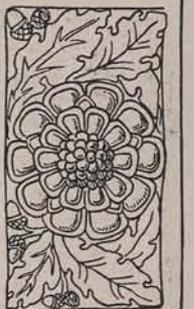
Closely following the last "Amen" come the opening bars of the "Te Deum," which is the moment for the Sovereign to return, preceded by the Swords, to his Chair of Repose, where he remains until the end of the singing. From the beginning of the service the Throne has been unoccupied, but now the King, crowned and bearing the Sceptres, moves towards it. With the utmost pomp of royalty, he ascends the Theatre, attended by all the greatest in the realm, who form a gorgeous procession, wherein the coronets of the nobility and the collars of the knightly orders glitter against the rich background afforded by the crimson robes of the Peers and the sweeping blue and scarlet mantles of the Knights of the Garter and the Bath.

THE INTHRONIZATION.

The Archbishop and Bishops and other Peers then lift the Sovereign into his throne (a relic of the ancient ceremony of Elevation), and the brilliant throng, including the great officers of State and the Lords that bear the Swords and Sceptres, group themselves about the Siege Royal, their costumes and orders combining in a blaze of splendid pageantry. While the Archbishop repeats the exhortation, there is scarcely a stir throughout the whole vast concourse; but as soon as the concluding words have left the Primate's lips, life and motion are imparted to the scene as the Lords Spiritual, with the Archbishop at their head, detach themselves from the crowd, kneel before the Sovereign, and make their

FEALTY AND HOMAGE

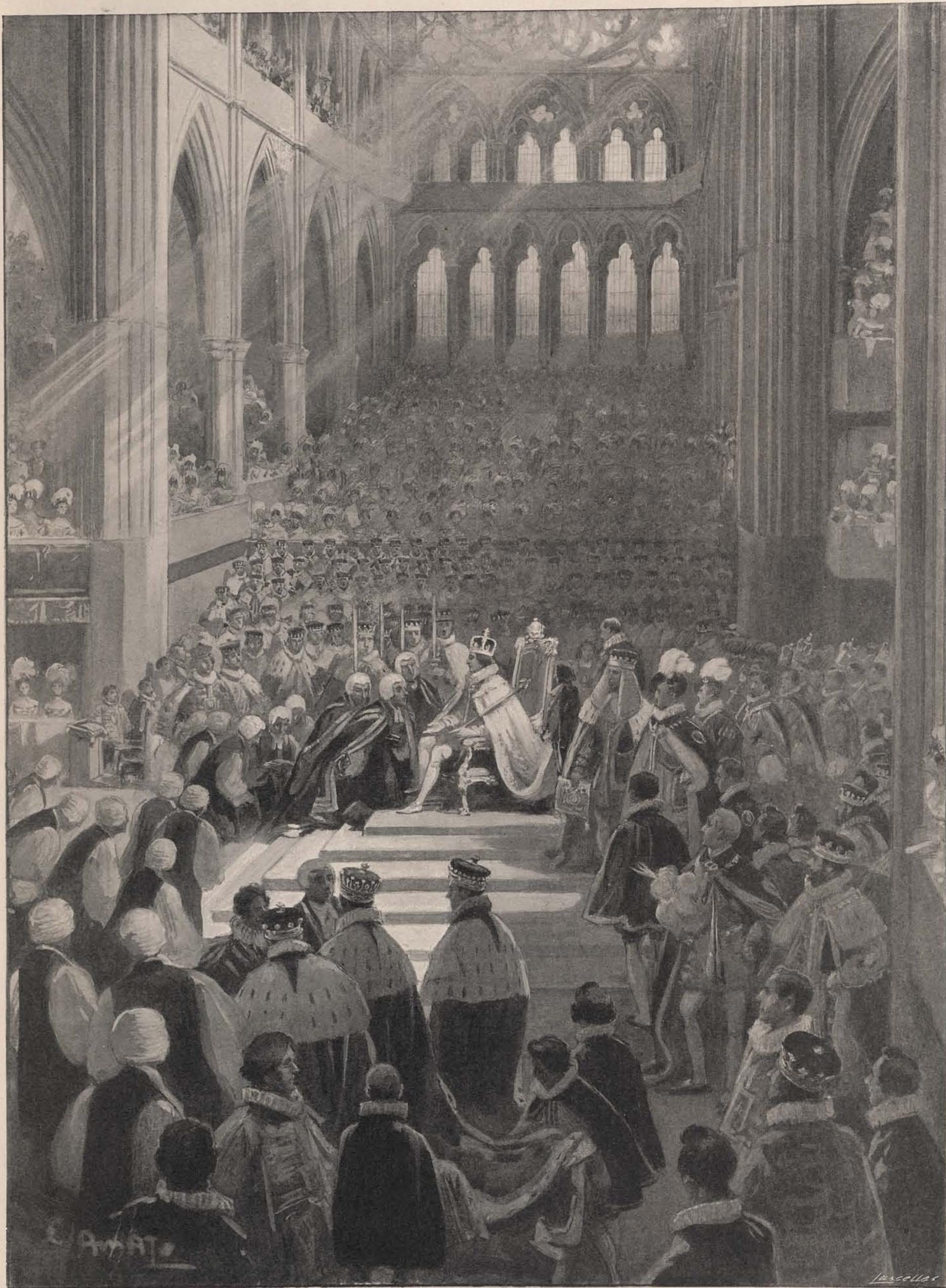
saying: "I, Frederick, Archbishop of Canterbury (or N., Bishop of M.), will be faithful and true, and Faith and Truth will bear unto you, our Sovereign Lord, and your heirs—Kings or Queens—of the United Kingdom and





HER ROYAL HIGHNESS THE PRINCESS OF WALES.

FROM THE PAINTING BY S. BEGG.



THE FEALTY MADE BY THE LORDS SPIRITUAL AT THE CORONATION OF GEORGE IV., JULY 19, 1821.

Drawn by G. Amato.

GEORGE IV. was crowned by Charles Manners Sutton, Archbishop of Canterbury, in Westminster Abbey. The Fealty of the Lords Spiritual immediately follows the Inthronization and the Exhortation. Although the Lords Spiritual are not technically peers, they, as the first estate of the realm, take precedence over even Princes of the Blood Royal; but at Queen Anne's Coronation, George of Denmark, her Consort, made his homage before the Archbishop. The fealty is performed first by the Archbishop of Canterbury, who kneels before the Sovereign—the rest of the Bishops kneeling on either hand and

about him—and then recites the Oath of Fealty. Bishop Oglethorpe, or the officiating prelate, is recorded to have put his hand on Queen Elizabeth's hand, "and read certaine words to Her Grace"; and Laud writes that at Charles the Second's Coronation, though it was proper for every Bishop to do Fealty separately, the Archbishop of Canterbury did it on behalf of all, with the desire to shorten the ceremony. The Archbishop then kissed the Sovereign on the cheek, but at Victoria's Coronation the Queen's hand only was kissed. It is curious to note that Edward VI. was kissed on the foot as well as the left cheek by the Lords.

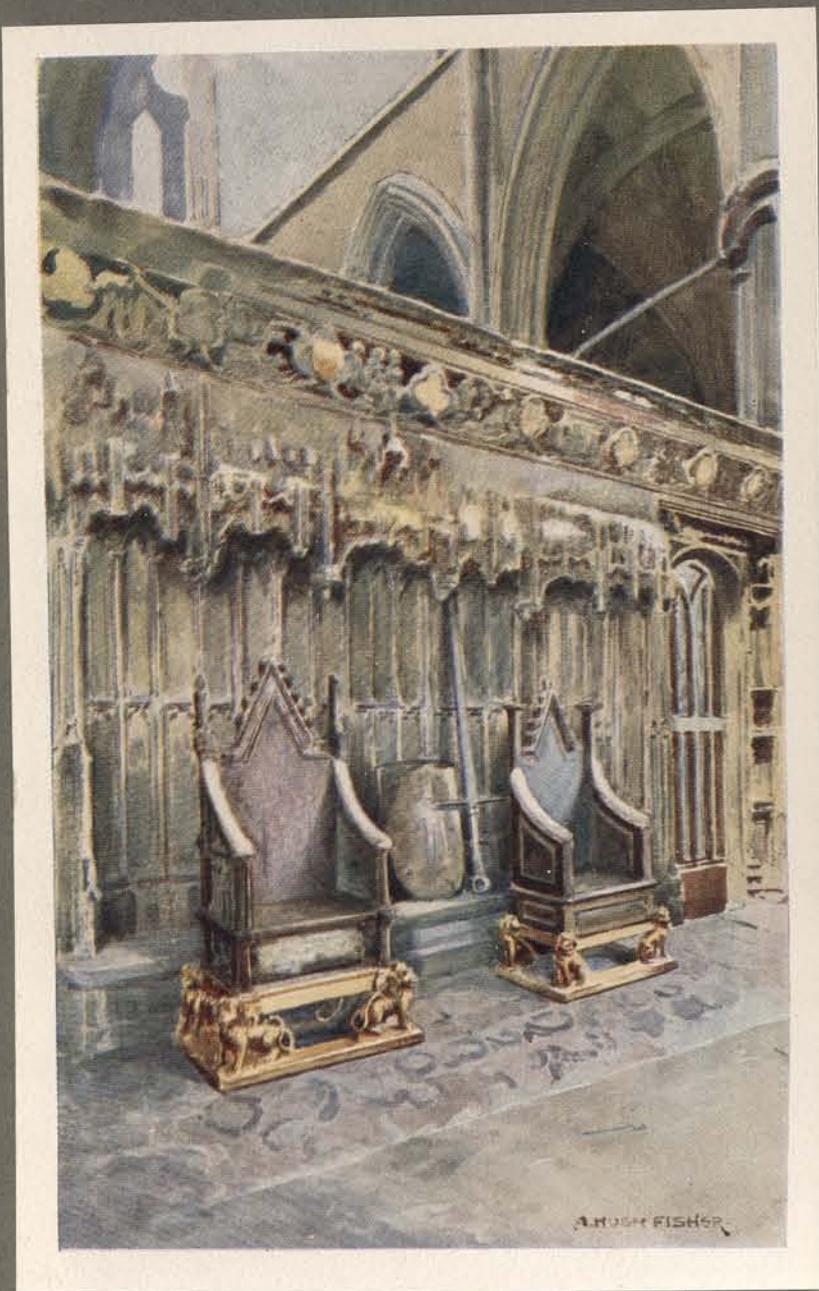


THE OFFERING OF THE BREAD AND WINE AT THE CORONATION OF WILLIAM IV. AND QUEEN ADELAIDE.

Drawn by S. Begg.

WILLIAM IV. and Queen Adelaide were crowned by William Howley, Archbishop of Canterbury, on the day of the Nativity of the Blessed Virgin, Sept. 8, 1831. The ceremony of offering the Bread and Wine, the royal communicants themselves providing the elements, gives emphasis to the fact that the Sovereign at this portion of the service is fulfilling the office of a sub-deacon. Immediately following the Homage, when a Monarch is crowned alone, and after the crowning of the Queen when a King and his Consort are consecrated together, their Majesties proceed to their faldstools before the altar. The King is supported

by the Bishops of Durham and Bath and Wells, and the Queen by the Bishops of Exeter and Ely, although in the case of William IV. and his Consort the supporting prelates were the Archbishop of York and the Bishop of Bath and Wells, attending the King, and the Archbishop of Armagh and the Bishop of Winchester, attending the Queen. Their Majesties, laying aside their crowns, kneel at their faldstools and offer the Bread and Wine. Henry VII. and Henry VIII., and perhaps George II., communicated crowned. George III. voluntarily laid aside the emblem of sovereignty, and in 1838 it was the prescribed order.



THE CHURCH OF THE CORONATION: WESTMINSTER ABBEY.
For Detailed Description, see under each Plate.



HISTORICAL INCIDENTS AT CORONATIONS OF ENGLISH SOVEREIGNS.

Drawn by A. Forestier.

(1) AT the Coronation of Henry the First's Consort, Adeliza, the King wore his crown, but Ralph, Archbishop of Canterbury, imagining that his right to put on the Monarch's crown had been infringed, refused to proceed with the ceremony, and removed the crown, in spite of the protests of the spectators. (2) The splendour of the Coronation of Richard I. was marred by a massacre of the Jews in London, although they had offered large sums of money to conciliate the King. (3) At the Coronation of Edward I., Alexander King of Scots came to do homage for the realm of Scotland. "At the solemnity of this

Coronation, there were let go at liberty (catch them that catch might) five hundred great horses by the King of Scots" and other noblemen. (4) The procession of Edward VI. from the Tower was beguiled by the performance of an Arragonese, who "played many pretty toys" on a cable stretched from Paul's steeple to the gate of the Dean's house. (5) During the Coronation of Charles II., an unseemly quarrel arose between the Barons of the Cinque Ports and the royal footmen, who separately claimed as their fee the canopy which had been borne over the King's head. The dispute was settled by the Sovereign himself.

Ireland and of the British Dominions beyond the Seas. 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." This done, the Archbishop and all the Lords Spiritual kiss the King's hand.

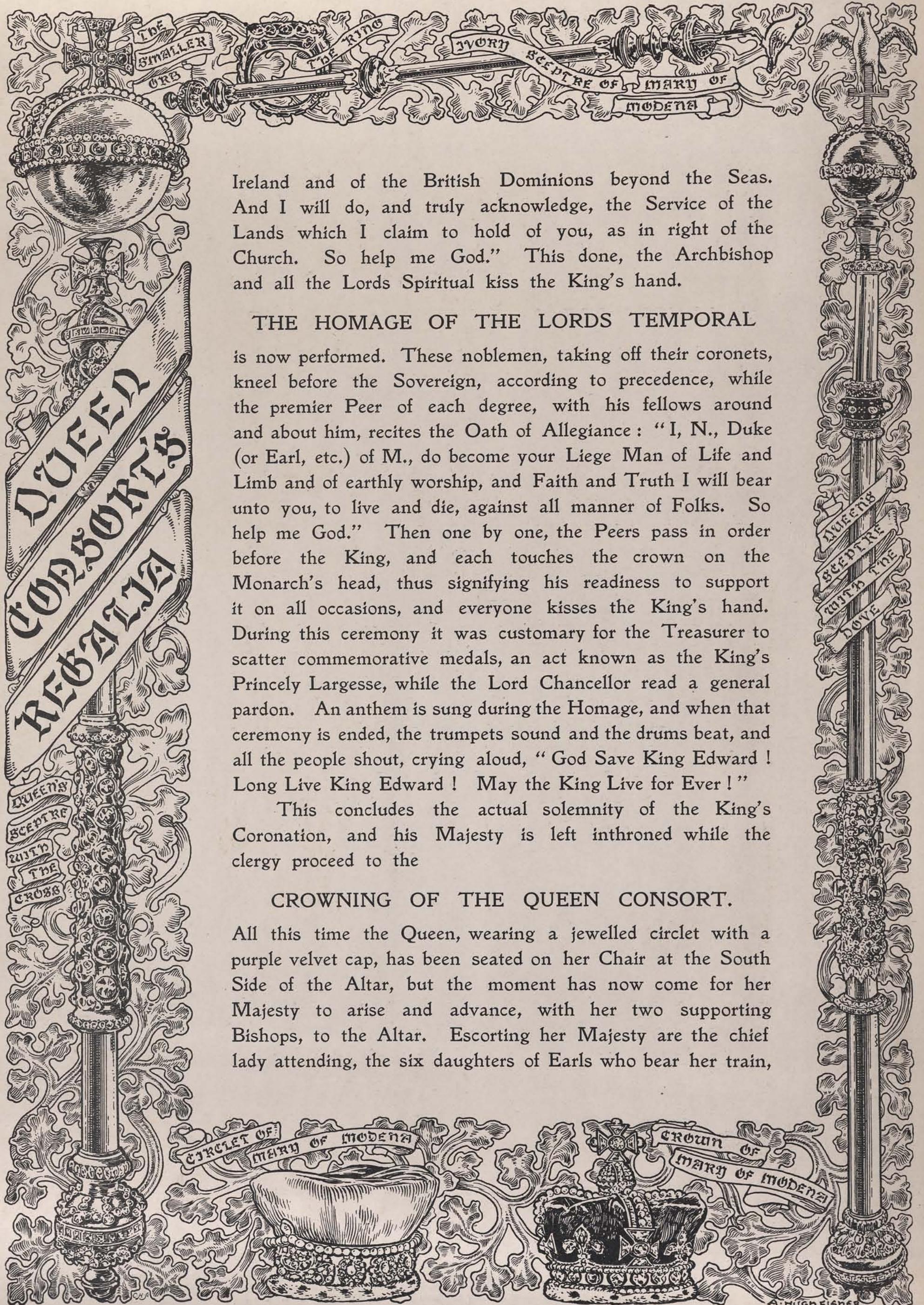
THE HOMAGE OF THE LORDS TEMPORAL

is now performed. These noblemen, taking off their coronets, kneel before the Sovereign, according to precedence, while the premier Peer of each degree, with his fellows around and about him, recites the Oath of Allegiance: "I, N., Duke (or Earl, etc.) of M., 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 one by one, the Peers pass in order before the King, and each touches the crown on the Monarch's head, thus signifying his readiness to support it on all occasions, and everyone kisses the King's hand. During this ceremony it was customary for the Treasurer to scatter commemorative medals, an act known as the King's Princely Largesse, while the Lord Chancellor read a general pardon. An anthem is sung during the Homage, and when that ceremony is ended, the trumpets sound and the drums beat, and all the people shout, crying aloud, "God Save King Edward! Long Live King Edward! May the King Live for Ever!"

This concludes the actual solemnity of the King's Coronation, and his Majesty is left enthroned while the clergy proceed to the

CROWNING OF THE QUEEN CONSORT.

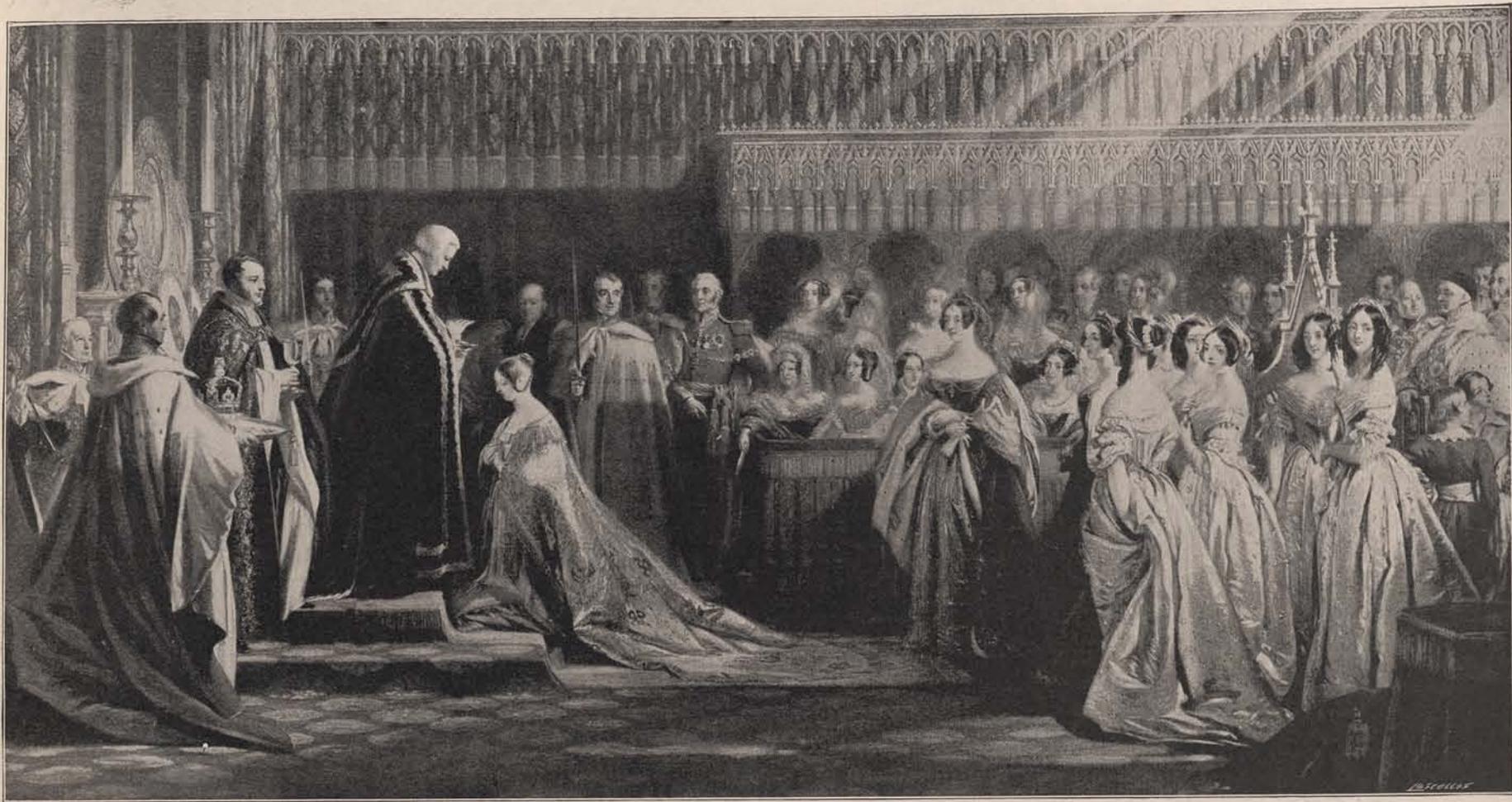
All this time the Queen, wearing a jewelled circlet with a purple velvet cap, has been seated on her Chair at the South Side of the Altar, but the moment has now come for her Majesty to arise and advance, with her two supporting Bishops, to the Altar. Escorting her Majesty are the chief lady attending, the six daughters of Earls who bear her train,





H.R.H. PRINCE EDWARD OF WALES SALUTING THE COLOURS.

FROM THE PAINTING BY ALLAN STEWART.

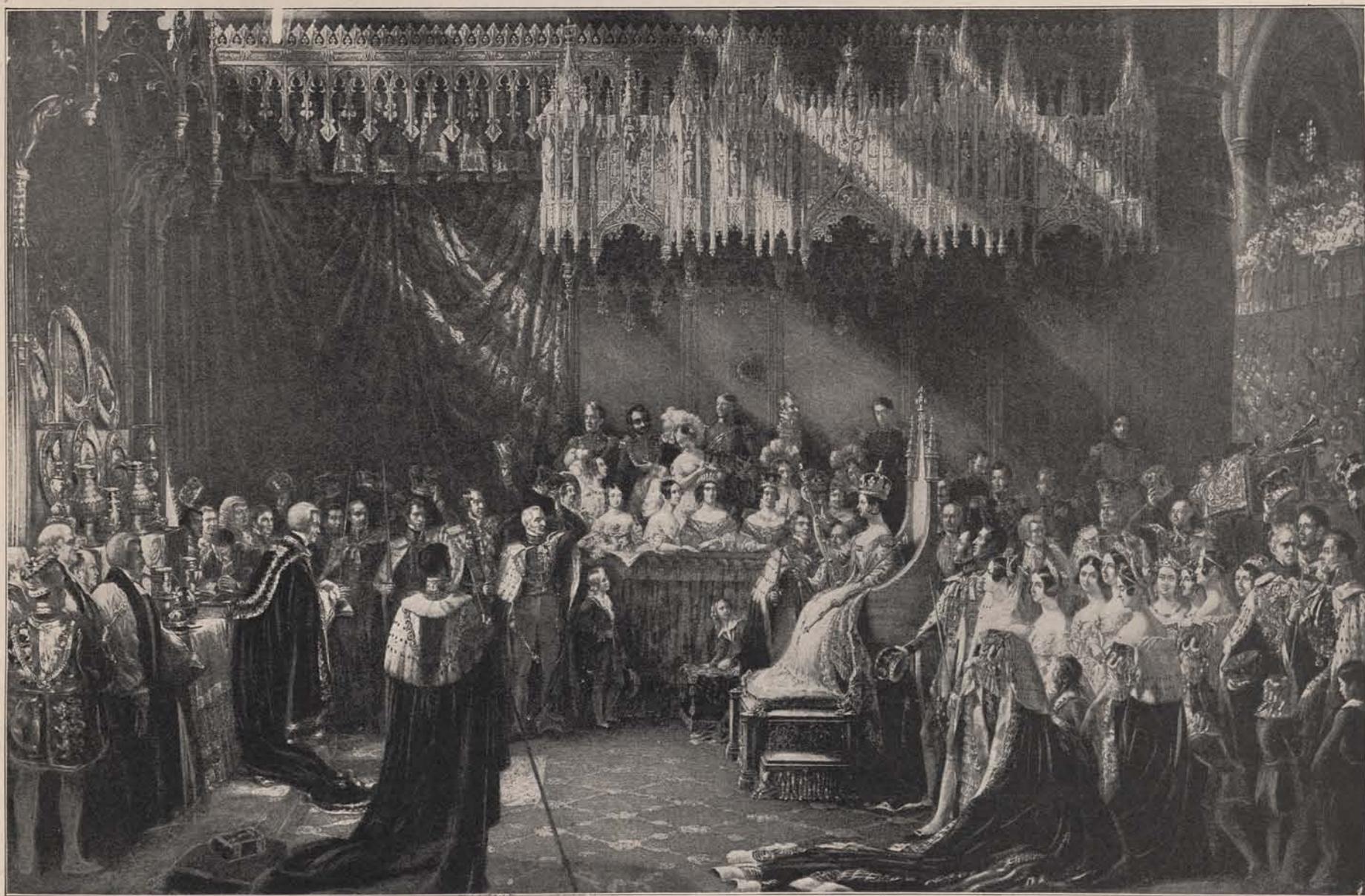


THE HOLY SACRAMENT ADMINISTERED TO VICTORIA AT HER CORONATION, THE EVE OF ST. PETER JUNE 28, 1838.

From the Painting by Charles Roberts.

VICTORIA was crowned at Westminster Abbey by William Howley, Archbishop of Canterbury. The Archbishop administers the Bread, and the Dean of Westminster the Cup. Until the reign of William IV., the Houselling Pall, a towel of white silk or white linen, was invariably held before the Sovereign. In the case where a Sovereign is crowned with his Consort, they Communicate together.

The only persons who Communicate besides the Sovereign are the Archbishop, who celebrates; the Dean of Westminster, who serves; the Epistoler and Gospeller, and those who read the Litany. The weight of evidence goes to prove that before the Reformation the Sovereign, in Communicating, never partook of the Chalice, but at subsequent Coronations he received both the Bread and the Wine.

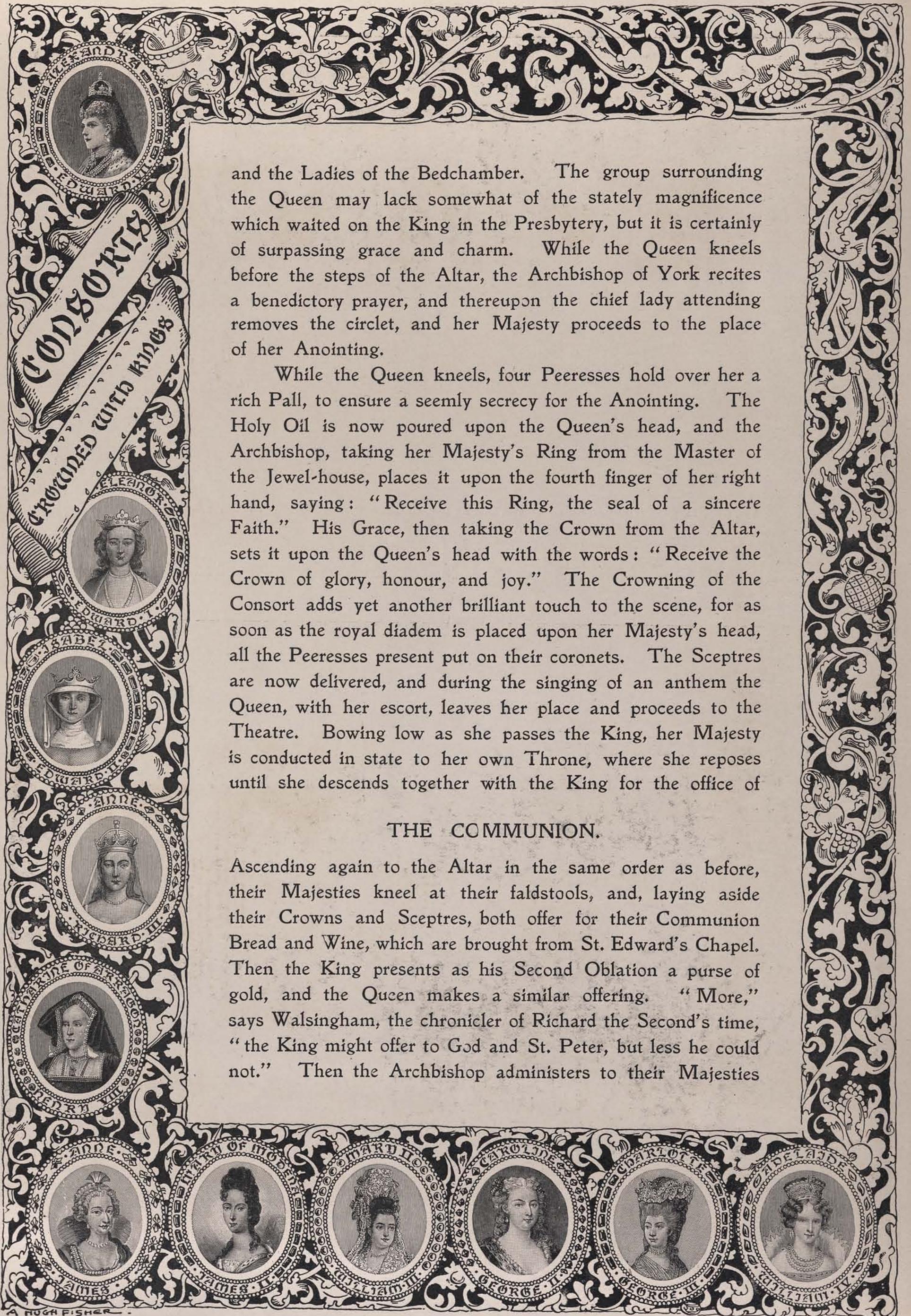


THE BENEDICTION PRONOUNCED BY ARCHBISHOP HOWLEY AT THE CORONATION OF VICTORIA.

From the Painting by Sir George Hayter.

THE Benediction immediately follows the presenting of the Bible, and in former days was succeeded by the "Osculum Episcoporum," when the King received the kiss of the Archbishop and Bishops assisting at his Coronation. The ever-scandalous Greville relates that William IV. expressed a desire to be relieved of the duty of receiving the prelates' kiss, but that Archbishop Howley constrained him to observe the ancient custom. In an earlier rubric the "Crowned one" was directed to give the kiss himself. The Navy was first included with the Army in the Benediction at the Coronation of George II.

The Benediction was omitted at Stephen's consecration, which was accounted an evil omen, afterwards fulfilled by the troubles of his reign. A most gracious act was performed by Queen Victoria at her Coronation. The aged Lord Rolle, on advancing to the throne, slipped and fell. He strove to recover himself, but stumbled a second time; whereupon her Majesty moved swiftly forward with outstretched hands to his assistance. The story went among the gossips of the time that certain foreign representatives mistook the mishap for a service in virtue of which Lord Rolle held his title and lands.



and the Ladies of the Bedchamber. The group surrounding the Queen may lack somewhat of the stately magnificence which waited on the King in the Presbytery, but it is certainly of surpassing grace and charm. While the Queen kneels before the steps of the Altar, the Archbishop of York recites a benedictory prayer, and thereupon the chief lady attending removes the circlet, and her Majesty proceeds to the place of her Anointing.

While the Queen kneels, four Peeresses hold over her a rich Pall, to ensure a seemly secrecy for the Anointing. The Holy Oil is now poured upon the Queen's head, and the Archbishop, taking her Majesty's Ring from the Master of the Jewel-house, places it upon the fourth finger of her right hand, saying: "Receive this Ring, the seal of a sincere Faith." His Grace, then taking the Crown from the Altar, sets it upon the Queen's head with the words: "Receive the Crown of glory, honour, and joy." The Crowning of the Consort adds yet another brilliant touch to the scene, for as soon as the royal diadem is placed upon her Majesty's head, all the Peeresses present put on their coronets. The Sceptres are now delivered, and during the singing of an anthem the Queen, with her escort, leaves her place and proceeds to the Theatre. Bowing low as she passes the King, her Majesty is conducted in state to her own Throne, where she reposes until she descends together with the King for the office of

THE COMMUNION.

Ascending again to the Altar in the same order as before, their Majesties kneel at their faldstools, and, laying aside their Crowns and Sceptres, both offer for their Communion Bread and Wine, which are brought from St. Edward's Chapel. Then the King presents as his Second Oblation a purse of gold, and the Queen makes a similar offering. "More," says Walsingham, the chronicler of Richard the Second's time, "the King might offer to God and St. Peter, but less he could not." Then the Archbishop administers to their Majesties

THE BRITISH DOMINIONS BEYOND THE SEAS AT THE DATE OF THE CORONATION.



THE ARMS OF THE COLONIES AND DEPENDENCIES.

- | | | | | | |
|--------------|-------------------|------------------|--------------|--------------------|----------------------|
| TASMANIA. | QUEENSLAND. | NEW SOUTH WALES. | VICTORIA. | WESTERN AUSTRALIA. | SOUTH AUSTRALIA. |
| NEW ZEALAND. | THE TRANSVAAL. | CEYLON. | INDIA. | NATAL. | CAPE COLONY. |
| ONTARIO. | BRITISH COLUMBIA. | MANITOBA. | NOVA SCOTIA. | QUEBEC. | ORANGE RIVER COLONY. |



THE FIRST PROCLAMATION OF THE INDIAN IMPERIAL TITLE OF THE BRITISH CROWN AT DELHI, NEW YEAR'S DAY, 1877.

Drawn by G. Amato.

DURING 1876, the year of the tour in India of the Prince of Wales (now Edward VII.), Lord Beaconsfield, through his belief in the virtues of personal government, brought to fruition the scheme for the formal establishment of a British Indian Empire, and accordingly, on the opening day of the succeeding year an Imperial Durbar was held at Delhi for the proclamation of Queen Victoria as Empress. *The Illustrated London News*, February 10, 1877, thus describes the magnificent spectacle: "Lord Lytton, Viceroy of India, made the proclamation from a superb canopied dais flanked by a grand amphitheatre filled with

the native Princes and Rajahs, all in gorgeous and glittering attire. The Viceroy, who was accompanied by Lady Lytton and his daughters, with a brilliant suite, ascended the dais and took his seat on the Imperial throne. The heraldic trumpeters, British and Indian, sounded a flourish, and Major Barnes, the chief herald, read the Imperial Proclamation in English. A translation in the Urdu language was read by the Foreign Secretary. A salute of one hundred and one guns was fired by the Artillery, the Infantry fired a *feu de joie*, and the National Anthem was played by all the military bands."



THE FIRST PRELIMINARY TO THE CORONATION OATH: HIS MAJESTY SIGNING THE DECLARATION FOR THE SECURITY OF THE CHURCH OF SCOTLAND, JANUARY 23, 1901.



G. MONTBARD

THE PROCLAMATION OF THE DATE OF THE CORONATION BY THE COMMON CRIER OF LONDON AT THE ROYAL EXCHANGE, DECEMBER 12, 1901.



A SITTING OF THE COURT OF CLAIMS AT WESTMINSTER.



THE SECOND PRELIMINARY TO THE CORONATION OATH: KING EDWARD SIGNING THE DECLARATION UNDER THE TEST ACT AT HIS FIRST MEETING WITH HIS PARLIAMENT, FEBRUARY 14, 1901.

KING EDWARD'S ACTS RELATIVE AND PRELIMINARY TO THE CORONATION.



THE IMPERIAL BODYGUARD: TYPES OF THE SOLDIERS OF THE EMPIRE.

FROM THE PAINTING BY G. AMATO.

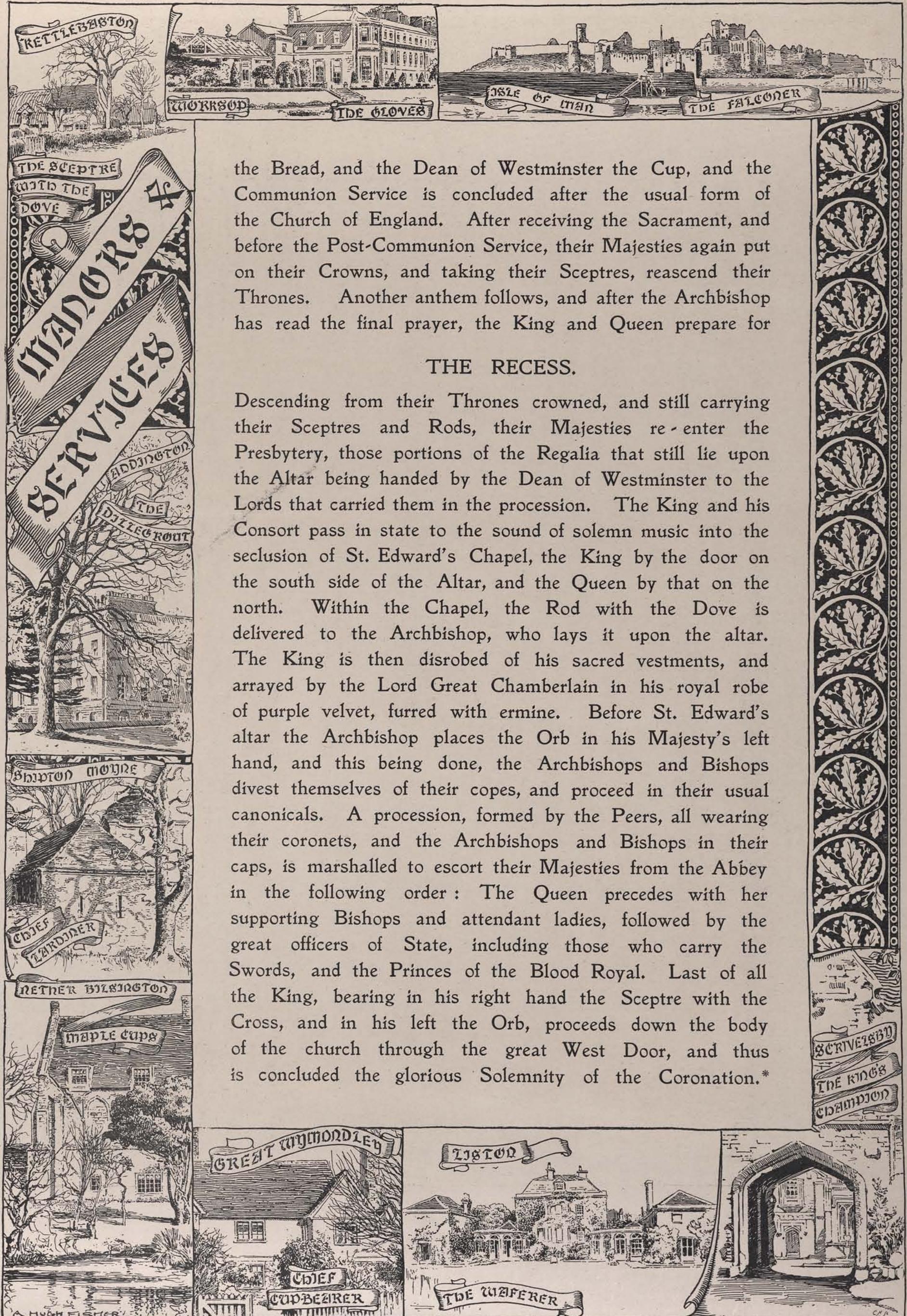


THE CORONATION CEREMONY OF 1902: THE POSITION OF KING EDWARD VII. DURING THE ACT OF CROWNING.

Drawn by S. Begg.

NOW approaches the supreme moment of the day's ceremonial, when the ultimate emblem of regality will be placed by the Southern Primate on the head of the anointed King to show forth that sanction which the Church, representing the Heavenly Power, accords to the earthly power of the Monarch. The interest of the vast and brilliant assemblage, already on tiptoe of expectation, is now centred upon the venerable figure of the Archbishop, who, standing before the Altar, solemnly blesses the Crown. After the Blessing, the Dean of Westminster, bearing the Crown, advances to King Edward's Chair.

A hush falls over the assembly while the Primate, taking the Crown from the Dean, reverently places it on the Monarch's head. At that moment all the Peers assume their coronets, the Bishops their caps, and the Kings of Arms their crowns. And while a redoubled blaze of splendour thus flashes down the long-drawn aisles, a great shout of "God Save the King" is lifted up, the trumpets sound, and, by a signal given, a roar of artillery announces the culmination of the solemnity to the expectant multitudes without.—(FROM "THE CORONATION CEREMONY OF EDWARD VII. AND ALEXANDRA.")



the Bread, and the Dean of Westminster the Cup, and the Communion Service is concluded after the usual form of the Church of England. After receiving the Sacrament, and before the Post-Communion Service, their Majesties again put on their Crowns, and taking their Sceptres, reascend their Thrones. Another anthem follows, and after the Archbishop has read the final prayer, the King and Queen prepare for

THE RECESS.

Descending from their Thrones crowned, and still carrying their Sceptres and Rods, their Majesties re-enter the Presbytery, those portions of the Regalia that still lie upon the Altar being handed by the Dean of Westminster to the Lords that carried them in the procession. The King and his Consort pass in state to the sound of solemn music into the seclusion of St. Edward's Chapel, the King by the door on the south side of the Altar, and the Queen by that on the north. Within the Chapel, the Rod with the Dove is delivered to the Archbishop, who lays it upon the altar. The King is then disrobed of his sacred vestments, and arrayed by the Lord Great Chamberlain in his royal robe of purple velvet, furred with ermine. Before St. Edward's altar the Archbishop places the Orb in his Majesty's left hand, and this being done, the Archbishops and Bishops divest themselves of their copes, and proceed in their usual canonicals. A procession, formed by the Peers, all wearing their coronets, and the Archbishops and Bishops in their caps, is marshalled to escort their Majesties from the Abbey in the following order: The Queen precedes with her supporting Bishops and attendant ladies, followed by the great officers of State, including those who carry the Swords, and the Princes of the Blood Royal. Last of all the King, bearing in his right hand the Sceptre with the Cross, and in his left the Orb, proceeds down the body of the church through the great West Door, and thus is concluded the glorious Solemnity of the Coronation.*

* Until the Coronation of William IV., the ceremony at the Abbey was followed by a procession to Westminster Hall, where the Sovereign presided at a magnificent banquet, a description of which will be given in the Appendix, on page 51.

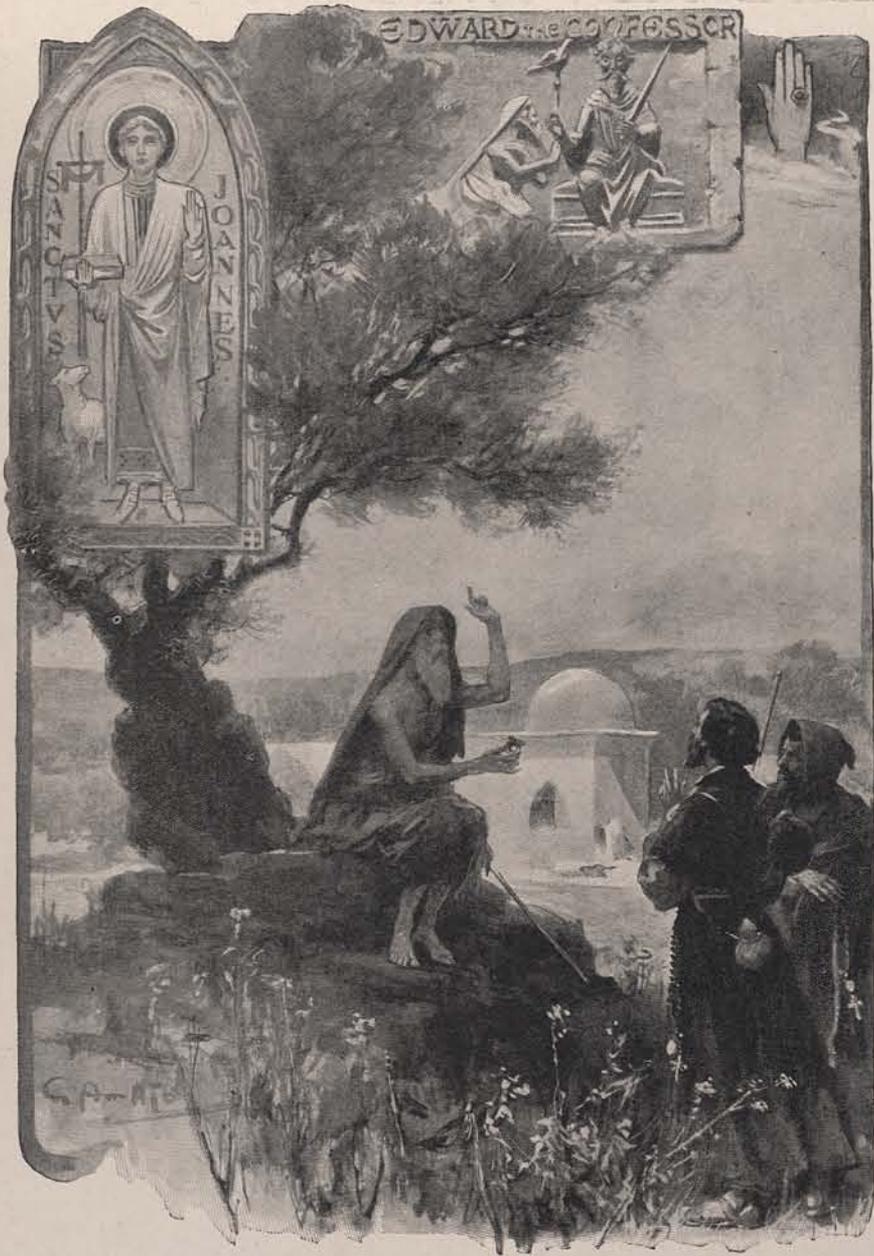


THE CORONATION CEREMONY OF 1902: THE POSITION OF ALEXANDRA, QUEEN CONSORT, AT HER INTHRONIZATION.

Drawn by S. Begg.

AFTER the elaborate ceremonies of Crowning and Inthroning the Sovereign are ended, the Coronation of the Queen Consort begins with her Majesty's Anointing. "The Holy Oil is now poured upon the Queen's head, and the Archbishop, taking her Majesty's Ring from the Master of the Jewel-house, places it upon the fourth finger of her right hand, saying 'Receive this Ring, the seal of a sincere Faith.' His Grace, then, taking the Crown from the Altar, sets it upon the Queen's head with the words: 'Receive the Crown of glory, honour, and joy.' The

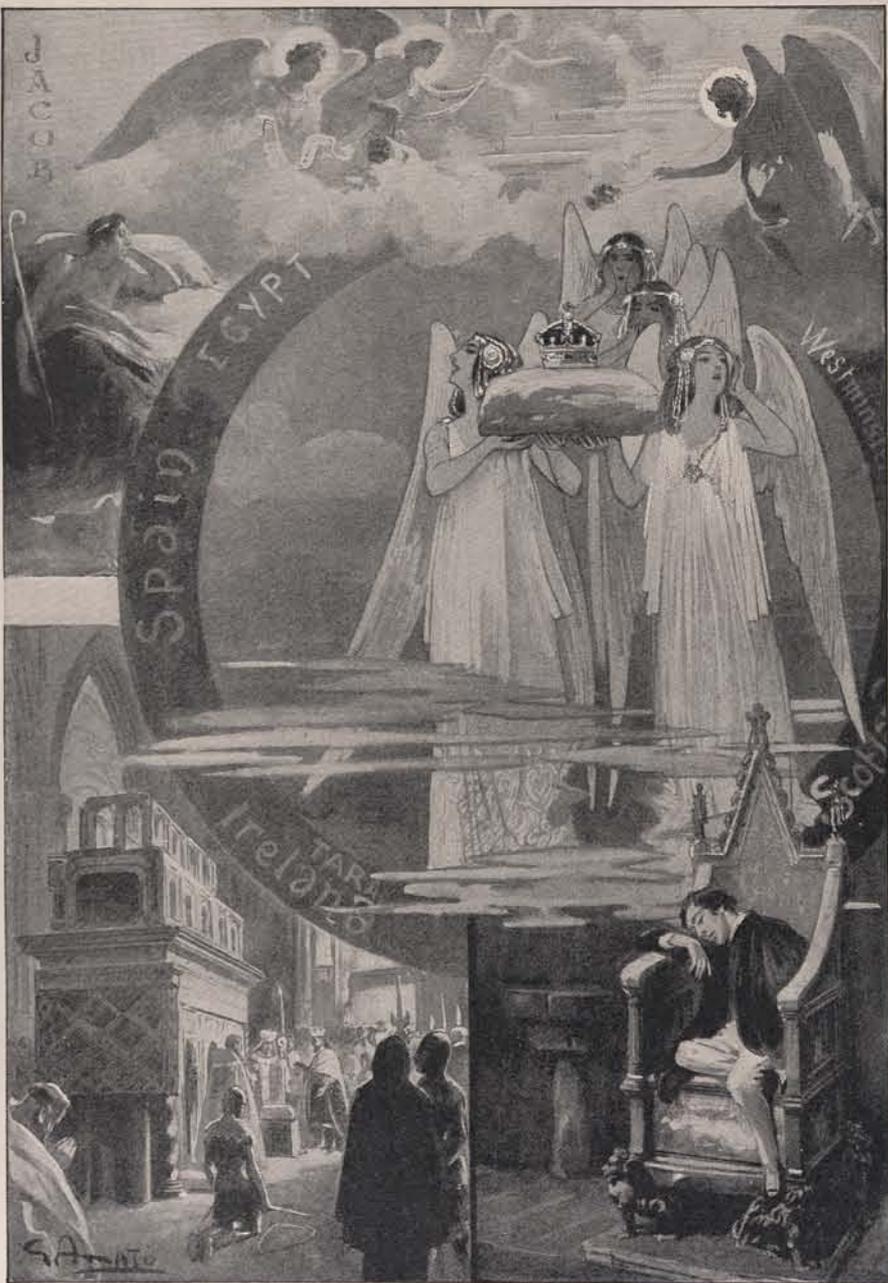
Crowning of the Consort adds yet another brilliant touch to the scene, for as soon as the royal diadem is placed upon her Majesty's head, all the Peeresses present put on their coronets. The Sceptres are now delivered, and during the singing of an anthem, the Queen, with her escort, leaves her place and proceeds to the Theatre. Bowing low as she passes the King, her Majesty is conducted in state to her own Throne, where she reposes until she descends together with the King for the office of the Communion."—(FROM THE "CORONATION CEREMONY OF EDWARD VII. AND ALEXANDRA.")



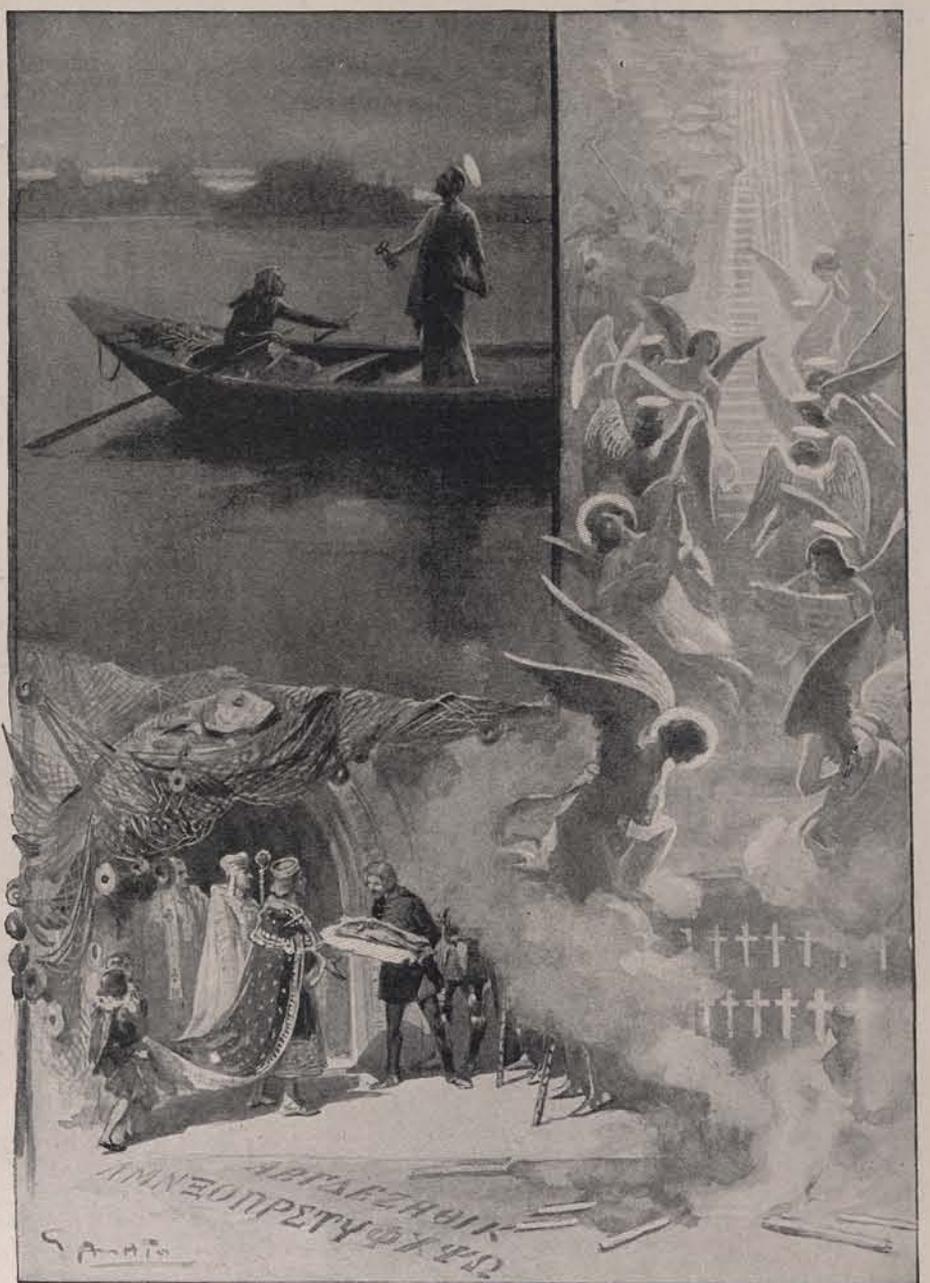
THE LEGEND OF THE RING OF EDWARD THE CONFESSOR.



THE LEGEND OF THE CORONATION OIL AND THE AMPULLA.



THE LEGEND OF THE CORONATION STONE.



THE LEGEND OF WESTMINSTER ABBEY.

FOUR FAMOUS CORONATION LEGENDS.—[DRAWN BY G. AMATO.]

For a Full Account of these Legends, see Appendix.

APPENDIX AND INDEX.

NOTE.—In preparing this number, the main object has been to describe by illustration and letterpress every incident of the complicated ceremony of the Coronation. To do this, it was found advisable, for the sake of variety and lucidity, to connect each special incident with a definite Coronation of a King or Queen of England. The details alike of picture and story have been ascertained and set down after the most careful reference to contemporary authorities, and each illustration is designed to emphasise the origin or history of the special ceremony of which it treats. Wherever a point of peculiar interest has presented itself in connection with any ceremony in any particular reign, it has been taken as the subject of the drawing. For convenience, the pictures have been arranged according to chronological sequence rather than in the order of the Coronation Service. For those, however, who desire to follow the proceedings from start to finish, the whole Coronation ceremony has been minutely described in the text, and, as a further aid, the order of ceremony from the earliest times, including the portions that are now omitted, is subjoined.

CORONATION LEGENDS.

The Legend of the Confessor's Ring.

According to the "Golden Legend," the Coronation Ring, called "the Wedding Ring of England," was given by Edward the Confessor to a beggar who asked an alms of the King. Not long after, two English pilgrims in the Holy Land met an aged man, who gave them the very ring, and bade them return it to their King, and tell him that he, the supposed beggar, was none other than St. John the Evangelist. In commemoration of this legend Edward II. offered at his Crowning, as the First Oblation, a golden figure of a man bearing a ring, and as the Second Oblation a figure of a pilgrim stretching out his finger to receive a ring. The power to prevent or cure the falling sickness used to be ascribed to the sapphire in St. Edward's Ring. The gem is now set in the Cross above the State Crown.

The Legend of the Coronation Oil and the Ampulla.

According to the mediæval story, the oil of unction was miraculously delivered to Thomas à Becket by the Virgin Mary. The legend really dates from the time of Edward II., but attained its greatest prominence through the instrumentality of Henry IV., who, having been anointed with the oil, sought thereby to palliate his usurpation. A manuscript of the fifteenth century (Ashm. MS. 59, fol. 77), which is here quoted, professes to give Becket's own account of the occurrence, and is interesting as reflecting the form of the legend most acceptable to Henry: "One night as I was praying in the Church of St. Columba . . . there appeared to me the Blessed Virgin with an eagle of gold in her bosom and with a small phial of stone in her hand. She took the eagle from her bosom, and put the phial into it, placed the eagle and phial into my hand, and said these words: 'This is the oil with which the Kings of England must be anointed, but not those wicked ones who now reign. Now there will be a King of the English who will be the first to be anointed with this oil. . . . He will be the greatest among Kings, and . . . as often as he carries this eagle on his breast he will have the victory over all his enemies.' There is a man in this town, a monk of St. Cyprian's of Poitiers. . . . Give him the eagle and the phial for him to take to the Abbey at Poitiers, and I would hide it in the church of St. George, where it will be found at a convenient time. This is [the oil of unction of the Kings of the English]." TRANSLATION BY L. WICKHAM LEGG.

The Legend of the Coronation Stone.

The Coronation Stone, or Stone of Destiny, is fabled to have been that on which the Patriarch Jacob slept at Bethel. It was conveyed to Egypt, and thence was brought to Spain by Gaethelus (founder of the Scottish nation), who married Scota, daughter of Pharaoh, a Princess whose heart was touched by Moses' preaching. From Spain it was brought to Ireland by the mythical Hiberus (some say by Simon Brech), who was crowned King upon it. It was placed upon the Hill of Tara, and became the usual Coronation seat of the Irish Kings. According to the legend, the Stone used to groan when a rightful monarch sat on it, and remained silent under a usurper. Three hundred and thirty years before Christ, Fergus conveyed the Stone to Scotland. In process of time it was built into the wall of Dunstaffnage Castle, whence it was removed by Kenneth, who in A.D. 850 deposited it in the Church of Scone. On this Stone the Scottish Kings were crowned until the year 1206, when Edward Longshanks brought it with other Scottish spoil to London. In Westminster Abbey, Edward dedicated the Stone to Edward the Confessor, and offered it at the altar of that saint. He intended that an artificer, Master Adam, should work a chair in bronze to contain the Stone; but he changed his mind, and had the design carried out in wood by Master Walter of Durham, at the cost of a hundred shillings.

The chair made for Mary II. is a close imitation of the ancient seat. A Westminster schoolboy who had secreted himself overnight in the Abbey has left this legend: "P. Abbott slept in this chair July 1800."

The Legend of Westminster Abbey.

The earliest church on Thorney Island, the site of Westminster Abbey, was founded in the seventh century by Sebect, the first Christian King of the East Saxons. A day was appointed for the consecration of the building by Mellitus, Bishop of London, but on the Sunday night previous a stranger hailed Etric, a poor fisherman, and asked to be ferried across from the Lambeth shore to Thorney. Etric complied, and while he waited for his passenger to return he saw the church illuminated and heard angelic singing. At the same time he saw a vision of a ladder stretching up to heaven, with angels ascending and descending. The stranger shortly reappeared, and revealed himself to the fisherman as St. Peter, come to consecrate the church. He bade Etric, who had caught nothing all night, cast his nets again and he would obtain a good haul. At the same time the saint bade him take a salmon in his hand and go to meet the Bishop as he came to dedicate the church, and tell him that St. Peter had already consecrated it as his especial property. Etric was also charged to give a tithe of all he should catch to the Abbot of Westminster, and St. Peter further enjoined him never more to fish on a Sunday. The fisherman accordingly met Sebect and Mellitus at the Abbey door and delivered his message, showing as proof the moisture of the holy water, the crosses on the walls, the marks of the consecrated oil, the Greek alphabet traced in the sand, and the remains of the candles which had supplied the miraculous illumination.

THE BANQUET.

The Coronation Banquet undoubtedly originated in the meal which must have been set before the Sovereign after the long fast he had observed during the ceremony in the Abbey. At the south end of Westminster Hall was placed a dais for the Monarch, and along each side of the Hall ran three tables. When the Banquet was ready,

the King, carrying the Sceptre and Orb and wearing his Crown, preceded by the Lord Great Chamberlain and the Lords bearing the Swords, re-entered the Hall and sat in his Chair of Estate. The Queen, also crowned and bearing her two Sceptres, was preceded by the Chamberlain and followed by the Ladies of the Bedchamber. She sat on the left hand of the King. When the King entered the Hall, he received the first dish of meat, which was brought up the Hall in procession, preceded by the Lord High Steward, the Earl Marshal, and the Lord High Constable on horseback. The course itself was carried either by the Gentlemen Pensioners or the new-made Knights of the Bath. The King, having laid aside the emblems of sovereignty except the Crown, washed his hands in a basin presented by the Lord Great Chamberlain. The towel was held by the Lord of the Manor of Heydon. Grace was then said by the Dean of the Chapel Royal,

the King's Champion was attached to the Lord of Scrivelsby. This disputed point was again raised in the reign of Henry IV., the Freville family being once more defeated, and after this the right of the Dymokes was undisturbed. After the reign of George IV. the Banquet was discontinued, as an unnecessary expense, and though the present representative of the family, Mr. Frank Dymoke, petitioned the last Court of Claims for this service, it was set aside on the ground that there was to be no Banquet. Immediately before the second course of the Coronation Banquet, the Champion enters Westminster Hall on horseback, armed cap-à-pie, and accompanied by the High Constable and Earl Marshal, the last two also on horseback.

The herald at the lower part of the hall recites the challenge, and repeats it twice at the middle of the Hall and the steps of the King's table. At the end of each challenge the Champion throws

Saxon Kings. The right of holding it is the sole prerogative of Kings and Queens regnant. When the Orb was put into Queen Victoria's hand, Greville relates that she said to Lord John Thynne, who acted for the Dean of Westminster, "What am I to do with it?" "Your Majesty is to carry it, if you please, in your hand." "Am I?" said the Queen; "it is very heavy."

The Bible

has been described under the picture of Oliver Cromwell (page 26) and also in the "Coronation Ceremony of Edward VII. and Alexandra." The presentation of the Bible to the Sovereign heightens the parallel between the Coronation Service and that for the Consecration of a Bishop.

St. Edward's Staff.

The coins of Edward the Confessor show the Monarch bearing a long sceptre or staff of this kind, whence the name is probably derived, although it may possibly have been given because of the offering of this ornament with the other Regalia at St. Edward's Shrine. St. Edward's Staff is a long gold rod surmounted by a mound and cross, and shod with a steel spike about 4 in. long. This ferule almost conclusively proves that the staff was originally used by the King to walk with in the procession. It is thus the exact equivalent of a Bishop's crozier.

St. Edward's Chalice and Patina.

The original Chalice was of agate, and was destroyed by the Trustees of the Commonwealth. The Chalice and the Patina as given in our border have been taken from Sir George Naylor's account of the Coronation of George IV.

St. Edward's Crown.

This Crown was originally a diadem said to have been worn by Edward the Confessor, and preserved in Westminster Abbey until it was broken up at the Commonwealth. That now known as St. Edward's Crown was used until the Coronation of Queen Victoria, who wore the Crown known as the Imperial Crown.

The Spurs.

These symbols of chivalry are of gold chased with flowing designs, and have crimson velvet straps with golden embroidery. They have no rowels, but are "prick-spurs."

The Three Swords.

All these swords have names, a reminiscence of the time when every knight christened his blade; as, for example, Arthur's "Excalibur" and Roland's "Durandal." The most important is "Curtana," or pointless Sword of Mercy, also called the Sword of Edward the Confessor. The blunt point is typical of mercy. The second sword, known as the Sword of Justice to the Spirituality, is rather longer than "Curtana" and has an obtuse point. The Sword of Justice to the Temporality is precisely similar to the second sword, but has a sharp point.

The Sword of State.

This sword, with which the King is girt, and which was formerly carried in the procession, is larger than any of the other three. It is not properly part of the Regalia, but belongs personally to the Monarch, a fact to which emphasis is given by the King's offering and redeeming it at the Altar. It is two-handed, and is much more richly adorned. The bands of the scabbard are ornamented with the national emblems. Henry IV. caused the sword which he had worn at his successful invasion of England to be carried unsheathed by the Constable at his Coronation. At George the Third's Coronation the Sword of State was thought to have been left behind at St. James's, and one was hastily borrowed from the Lord Mayor. On the arrival at the Abbey, however, the sword was found lying on the Altar.

The Bracelets, or Armilla.

These ornaments have probably not been used at Coronations for a considerable time, though there is a likelihood that Edward VI. wore them at his Coronation. They were destroyed in 1649 with the rest of the Regalia, and were re-made. They are ornamented with the thistle, rose, shamrock, and flower-de-luce. There has been much confusion between these and the Stole or Armilla.

THE CORONATION MEDALS.

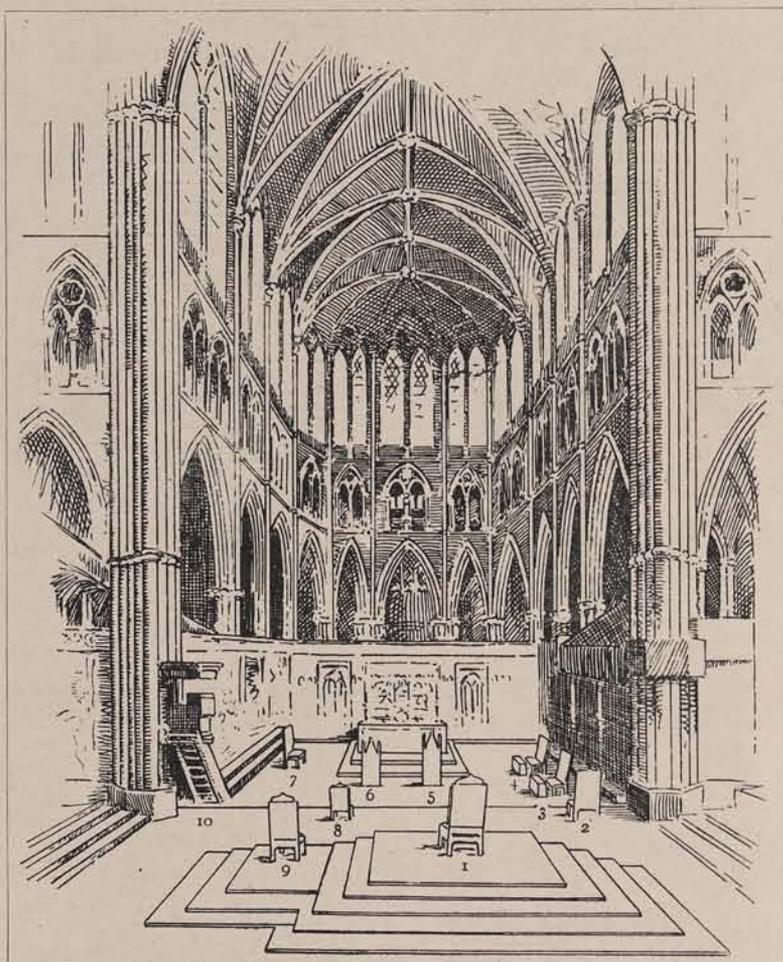
The medal of Edward VI. is the best of those extant, and strikes a just proportion between design and lettering. On the reverse is an inscription in Hebrew and Greek. Elizabeth's medal affords a valuable portrait, as does that of James I., who wears a laurel crown over a ruff. Anne of Denmark wears the stiff lace of the period, while the portrait of Charles I. bears little resemblance to the work of Vandeyck. Charles II. is shown with his long locks flowing from under his crown, and the effigy of James II. shows a return to the Roman bays. The heads of William and Mary also follow classical tradition, while Anne's displays that compromise between contemporary fashion and the Greek use which was afterwards adopted for Queen Victoria's effigy. The first two Georges show a curious incongruity of wig, toga, and armour. The profiles of George III. and William IV. are ineffective, while George IV. grotesquely combines the bays with long hair knotted at the back and a little British whisker. Queen Victoria's Coronation Medal, although better than her later coins, is dull as a portrait effigy.

FIRST MANUSCRIPT - BORDER.

The Coronation of Harold.

From a Manuscript Life of Edward the Confessor, now in the Cambridge University Library.

The King is arrayed in the Tunic or close pall, and over it the Pallium. A figure on his right is presenting him with the Rod, and on the left another, wearing a flat black cap, is receiving a pair of gloves from an attendant robed in a cope. The attitude of Harold, who is supporting his



1. King's Throne. 2. King's Chair of Repose. 3. Queen's Chair on South Side of Altar. 4. King's Chair on South Side of Altar. 5. King Edward's Chair. 6. Queen Mary's Chair. 7. Archbishop's Chair. 8. Queen's Chair of Repose. 9. Queen's Throne. 10. Pulpit.

WESTMINSTER ABBEY ARRANGED FOR THE CORONATION.

The space in the immediate foreground is termed "the Theatre."

and after the first course the Lord of the Manor of Addington presented the dish of dillegrou, and the Lord of the Manor of Wymondley presented the first cup.

The Champion

then performed his duty. The service of the King's Champion is said to have originated with the grant of the Castle of Tamworth and the Manor of Scrivelsby by William the Conqueror to Robert de Marmion. These properties remained in the family until the time of Edward I., when Philip Lord Marmion died without issue, and the Castle of Tamworth went to the family of Freville, and the Manor of Scrivelsby to Sir Thomas Ludlow, and afterwards to the Dymokes. This division of inheritance was the cause of a severe dispute between the Freville and the Dymoke families, in the reign of Richard II., for the service and its fees, but it was then settled that the office of

the gauntlet on the ground. The King then drinks to the Champion from a gilt bowl of wine, and then sends the bowl by the Cup-Bearer to the Champion, who retains the cup as his fee.

In the event, which has never yet occurred, of the Champion having to make good his challenge, he would receive, if victorious, the armour and charger.

Between the first and second courses, the Heralds proclaimed the King's style in Latin, French and English from the dais, from the middle of the Hall, and at the door, crying, "Largesse!" Various other services were then performed, and the Lord Mayor, as assistant to the Chief Butler, brought in a golden cup of wine. At the Coronation of George IV. the Lord Chancellor then proposed the King's health, and the Duke of Norfolk replied, whereupon his Majesty drank to the health of his good people. This concluded the Banquet.

DESCRIPTION OF BORDER DESIGNS.

THE KING'S REGALIA.

The Golden Eagle, or Ampulla,

which contains the Coronation Oil, stands about 9 in. high, including the pedestal. The stretch of the wings is 7 in., and the vessel holds about six ounces of oil. It is not at all unlikely that this is the original Ampulla first used at the Coronation of Henry IV., one great proof of its antiquity being the primitive screw attaching the head to the body.

The Coronation Spoon.

This is the only part of the Regalia, with the exception perhaps of the Ampulla, which escaped destruction. The Spoon is silver-gilt, of thirteenth-century workmanship, and has four pearls in the broadest part of the handle, the upper side of which is richly chased. Mr. Wickham Legg thinks that it was not used for its present purpose until 1661.

The Sceptre with the Dove

has been invariably used by the Kings since Edward the Confessor. At the Coronation of Charles I. the left wing was broken, and this

damage being considered an ill omen—"a main upon the emblem of peace," as Fuller remarks—it was repaired at the Monarch's urgent command. The original Sceptre was, with the rest of the Regalia, destroyed during the Civil War, and was made anew at the Coronation of Charles II. The Sceptre measures 3 ft. 7 in.

The Sceptre with the Cross.

The Orb and the Sceptre with the Cross were originally identical, which is proved by the fact that from William I. until the Commonwealth, mention of the one ornament excludes the other. At the reconstruction of the Regalia for Charles II., both these ornaments were copied and carried in the procession of that Monarch; and at James the Second's Coronation, The Archbishop, not appreciating the essential identity of these two ornaments, delivered the Orb at the same time as the Pallium, and the mistake has been continued. The Sceptres in our border are for convenience not drawn in correct proportion.

The Orb

is a symbol borrowed by the early Christians from the Roman Emperors and adopted by our

Crown, may have been derived from the tradition that that Monarch crowned himself.

The Coronation of Richard II.

erroneously ascribed by Strutt to the "Liber Regalis," but in reality taken from the Missal of Abbot Nicholas de Littington, now in Westminster Abbey. In this picture the King is not in the episcopal Coronation vestments, but in Parliamentary robes, and this, therefore, may be a representation of the final vesting of the King in St. Edward's Chapel just before the Recess. The noble on the extreme left is a layman who is probably bearing the Sword of State. The Coronation of Anne of Bohemia is taken from the same as the above.

The Coronation of Henry IV.

is taken from the illuminated copy of Froissart now in the Harleian Manuscripts in the British Museum. Unfortunately the fourth book of this manuscript, which dates from the end of the fifteenth century, alone remains. The illuminations are by a Flemish artist who, from his accurate drawing of well-known Parisian buildings, was undoubtedly resident in the French capital. There is every reason to suppose that this book was executed for Philippe de Comines, the historian and courtier of the reign of Louis XI., a theory which is borne out by the representation of his arms in the borders.

The Coronation of Edward the Confessor.

This is taken from the same manuscript as that containing the Coronation of Harold, described above. The Archbishop is in the act of anointing the Sovereign, and is pouring the oil from a phial. The left-hand portion does not bear upon the Coronation.

SECOND MANUSCRIPT-BORDER.

James the First's Coronation

is taken from a contemporary Dutch print. It is to be noted that owing to the raging of the Plague, the public were forbidden to come to the Coronation, the different stages of which are, by an ingenious convention, depicted on the one plate.

The Coronation of Edward II.

is from a fourteenth-century manuscript in Corpus Christi College, Cambridge. There is some doubt as to the particular Sovereign and ceremony represented in the picture, but the introduction of the Chair of Scone in the drawing makes it clear that it must be a Coronation later than Edward I. Mr. Wickham Legg thinks it probable that it is an idealised version of the Second Oblation in the general Coronation Service of English Kings.

The Coronation of Henry VI. as King of France

is taken from Rous's "Life of Richard Beauchamp, Earl of Warwick," in the Cottonian Manuscripts in the British Museum.

The Coronation of Queen Edith

is taken from the manuscript life of Edward the Confessor, in the Cambridge University Library.

Edward the First's Coronation

Initial letter is from an illuminated manuscript.

Henry the Third's Coronation

is taken from a manuscript of the latter end of the thirteenth century, in the Cottonian Collection. The King holds in his hand a model of Westminster Abbey, which he enlarged, and to which he added the monument of Edward the Confessor.

THIRD MANUSCRIPT-BORDER.

The Coronation of Offa.

The Coronation of Offa the Second, King of the Mercians, is taken from a manuscript transcription of Matthew Paris, in the Cottonian Collection, supposed to be drawn by Matthew with his own hand.

Henry the Fourth's Coronation

is taken from a curious manuscript copy of Froissart, written probably towards the end of the reign of Henry VI. The ceremony is being performed by the Archbishops of Canterbury and York.

The Coronation of Jane, Consort of Henry IV.

from Rous, who, in his "Life of Richard Beauchamp, Earl of Warwick" (Cottonian Collection), says: "Here shewes howe dame Jane, duchesse of Breteyn, daughter of the kyng of Navarre, and newe wedded wife to Henry IV., kyng of England, was crowned queene of this noble reame of England."

Henry the Sixth's Coronation

is taken from Rous's "Life of Richard Beauchamp, Earl of Warwick." Rous says: "Here shewes howe kyng Henry VI., beyng in his tender age, was crowned kyng of England at Westminster with great solempnytie."

EMBLEMS AND VESTMENTS.

This border shows the State Crowns of Charles II., James II., George IV., and William IV., worn after the service and during the Recess and Banquet. The Crown of Charles II. here figured was that stolen by Colonel Blood. William the Fourth's Crown had arches of laurel sprays.

The Coronation Book of Henry I.

From the time of Henry I. until that of Henry VIII., the Coronation Oath of the British Sovereigns was sworn upon a vellum manuscript, bound in thick oaken boards covered with brown leather and ornamented with a gilt bronze crucifix. The Book was formerly kept in the chest of the King's Remembrancer at the Exchequer, and after passing through many hands, came into the Ashburnham Collection, and thence to the British Museum. The Oath is now sworn upon a different Book each time.

The Stole,

erroneously called the Armilla, and curiously confused with the Armilla, or Bracelets, is a narrow slip of cloth of tissue lined with crimson. It measures about an ell, and is embroidered with the national emblems and the eagle.

The Crown of Scotland

is now to be seen in Edinburgh Castle.

The Ring of Charles I.

is also kept in Edinburgh Castle.

The Sandals.

After the anointing, the King was wont to assume the buskins or tinsin hose and the sandals. This was discontinued, however, after George II., though they were provided for George III.

The Colobium Sindonis.

The vestment here shown is that worn by Queen Victoria at her Coronation. It was a garment

of fine linen without sleeves, edged with most beautiful lace.

The Dalmatic, or Supertunica,

was that worn by Queen Victoria over the Colobium Sindonis. It was a long garment of cloth-of-gold with a wavy foliated pattern.

Queen Elizabeth's Salt-Cellar.

Among the plate at the Tower, this is the only piece older than the time of Charles II. It is called the Great Salt-Cellar, in contrast to the Trencher Salt-Cellar, the former being used to mark the differences in rank at the table—e.g., "above the salt"—and the latter being simply placed to each guest's hand.

The Wymondley Cup.

In our Illustration of the Banquet of Henry IV. we have described the service of the First Cup. The one here figured bears the inscription: "At the Coronation dinner of His Majesty King George IV., on the 19th day of July 1821, this Cup, having been delivered from His Majesty's Jewel Office to William Wilshere, Esquire, Lord of the Manor of Wymondley, was by him, according to the ancient tenure of the Manor, presented with wine therein to his Majesty, who having drunk thereof, returned the Cup to him for his fee."

The Imperial Pallium

has been sufficiently described under our Illustration of the Investiture of George II.

SCENES OF CORONATIONS.

Kingston.

There is authentic evidence that as early as 838 Kingston was the authorised locality for the installation of Anglo-Saxon Kings. As regards actual Coronations, we have a record of the consecration at Kingston of Athelstan, Edmund, Edred, Edgar, Edward the Martyr, Ethelred II., and Edmund II. A rough block of stone on which the Kings were crowned is still shown in the market-place of the ancient borough.

Gloucester Cathedral

was the place of coronation of Henry III., owing to the occupation of London by the French Dauphin.

THE ILLUSTRATIONS IN ORDER OF CEREMONY.

Table with 3 columns: Ceremony, Sovereign, Page. Lists various coronation ceremonies and the monarchs involved, such as 'Signing the Declaration for the Security of the Church of Scotland' by Edward VII.

* Ceremony now Obsolete.

INDEX OF PLATES.

Table with 2 columns: Description of the scene, Artist. Lists 27 numbered items corresponding to the illustrations, such as 'His Majesty King Edward VII. in Full Coronation Robes' by S. Begg.

ACCESSORIES AND INCIDENTALS TO THE CORONATION.

Table with 2 columns: Description of the accessory, Artist. Lists 13 items such as 'The Military Election of King Alfred' by A. Hugh Fisher.

Notre Dame de Paris.

Henry VI. was crowned King of France on Dec. 7, 1431, at Notre Dame, in Paris, by the Cardinal Bishop of Winchester, "after which he departed to the Palace, having one crown on his head and another borne before him."

Winchester

was the place of crowning of Alfred the Great, Edward the Confessor, and of Henry, Prince of Wales, son of Henry II., at his second Coronation.

Westminster Abbey

has been the recognised place for the Coronation of English Sovereigns since the time of Edward the Confessor. That Monarch consulted Pope Nicholas II. on the subject, and received from him a rescript making the Abbey the future place of inauguration.

The Abbey Church of Holyrood

was the scene of the Coronation of Charles I. as King of Scotland, by the restored Scotch Episcopate, with most of the ancient ceremonial. This was a case of a Monarch who had already been crowned King of England being crowned King of Scotland. The reverse took place with Anne of Denmark, who, after her marriage with James VI. of Scotland, was crowned at Holyrood, and on the union of the Crowns was again crowned Queen at Westminster.

CROWNS AND CORONETS.

The Imperial or State Crown

was not originally the diadem of actual crowning, and was assumed in St. Edward's Chapel for the Recess. The present Imperial Crown of England was made for Queen Victoria, and was used for her crowning and throughout the rest of the ceremony. The arches of this crown are fashioned like festoons of oak-leaves, and in the front of the circlet is a great sapphire, formerly in the Crown of Charles II. This stone was bequeathed by Cardinal York to George III., thus curiously passing from the hands of a Stuart to a Hanoverian. In the centre of the cross is the large sapphire said to have been set in the ring of Edward the Confessor. Just above the great sapphire of Charles II. is a jewelled cross bearing in its centre

the huge irregular ruby which was among the jewels for the sake of which Don Pedro, King of Castille, in 1367, murdered the King of Granada. This Pedro gave to the Black Prince, and the jewel is said to have been worn by Henry V. at Agincourt. This stone, which was placed in Henry's crown, is said to have saved the King's life from the attack of the Duc d'Alençon. The coronets of Princes of the Blood and all Peers' coronets contained no jewels. Wherever the ball occurs as an ornament it must be of silver, and a special regulation forbids the substitution of pearls.

THE "LIBER REGALIS."

The "Liber Regalis," containing a fourth version of the English Coronation Order, exists in a manuscript dating from the time of Richard II., now in the custody of the Dean of Westminster, by whose courtesy we have been enabled to copy the four miniatures which adorn the work. It is described by the Rev. Joseph H. Pemberton in his excellent book on "The Coronation Service" as a most valuable volume, and originally the authorised copy of the service. It is supposed to have been written and illuminated for the use of Richard II. at his Coronation. Although this Order returned in some respects to an earlier model, it brought the service to an elaborate perfection, which set the standard for France and England.

THE QUEEN'S REGALIA.

The Crown of Mary of Modena.

This ornament was worn by the Consort of James II. in the procession to Westminster Hall after the Coronation. It is supposed that in the Crown, as it at present exists, some alterations have been made in the crosses and flowers-de-luce which surmount the rim. These alterations are believed to have been made for Mary II.

The Circlet of Mary of Modena.

This was worn by the Consort of James II. as she proceeded to her Coronation. There is no record of its having been used by any other Queen.

The Queen's Sceptre with the Cross.

This was also made for Mary of Modena.

The Queen's Sceptre with the Dove

is believed to have been made for Mary II. It was lost for some years, but was discovered in 1814 at the back of a shelf in the Tower Jewel-House.

The Ivory Sceptre of Mary of Modena.

This emblem, which is believed to have been made for Mary of Modena, is probably a copy of an older Sceptre, destroyed by the Trustees of the Commonwealth. It is made in three pieces bound together with collars of gold, and the extreme length is 3 ft. 1 1/2 in.

The Smaller Orb.

This emblem of independent sovereignty was made for Mary II., to emphasise the fact that she was a Queen in her own right. It is far less handsome than the King's Orb.

The Ring

figured in our border is that of Queen Adelaide.

CONSORTS CROWNED WITH KINGS.

Alexandra,

daughter of Christian IX. of Denmark, crowned with Edward VII., June 26, 1902.

Eleanor of Castille,

daughter of Ferdinand III. of Castille, was crowned with Edward I. on Aug. 19, 1274. Eleanor is best known for her devotion in sucking the poison from the wound which her husband received from an assassin at Acre.

Isabella of France,

daughter of Philip the Fair, was crowned with Edward II., Feb. 25, 1308. After the death of Edward II., Isabella, together with Mortimer, governed England in the name of Edward III., her son. She was suspected of complicity in the murder of her husband in Berkeley Castle.

Anne of Warwick,

daughter of Warwick the Kingmaker, was crowned with her husband, Richard III. She is believed to have been formerly married at Angers to Edward Prince of Wales, who was slain at Tewkesbury.

Catharine of Arragon,

the first wife of Henry VIII., was the daughter of Ferdinand and Isabella. She was crowned with her Consort at Westminster Abbey on June 24, 1509.

Anne of Denmark,

Consort of James I., was the daughter of Frederick of Denmark and Norway. She was crowned first, at Holyrood, Queen of Scotland, and afterwards at Westminster Abbey with James, July 25, 1603.

Mary of Modena,

the wife of James II., was the only daughter of Alphonso IV. of Modena, of the House of Este. She was crowned with James at Westminster Abbey on April 23, 1685.

Mary II.,

daughter of James II., was the rightful inheritor of the throne after her father's deposition. When her husband, William, Prince of Orange, was called to the throne of the United Kingdom, she reigned with him not only as Queen Consort, but as Queen in her own right. She was crowned at Westminster Abbey on April 11, 1689, as equal Sovereign with William.

Caroline,

wife of George II., was the daughter of John Frederick, Margrave of Brandenburg-Anspach. She was crowned with her consort at Westminster Abbey on October 11, 1727.

Charlotte,

wife of George III., was the daughter of Charles Louis of Mecklenburg-Strelitz. Her married life was extraordinarily happy. She was crowned with George at Westminster Abbey on September 22, 1761.

Adelaide,

wife of William IV., was the daughter of George Duke of Saxe-Coburg-Meiningen. She was remarkable for her amiability. Adelaide was crowned with William at Westminster Abbey on September 8, 1831.

MANORS HELD BY SERVICES.

These have been already mentioned in the "Coronation Service" and in the articles and descriptions dealing with the Banquet.

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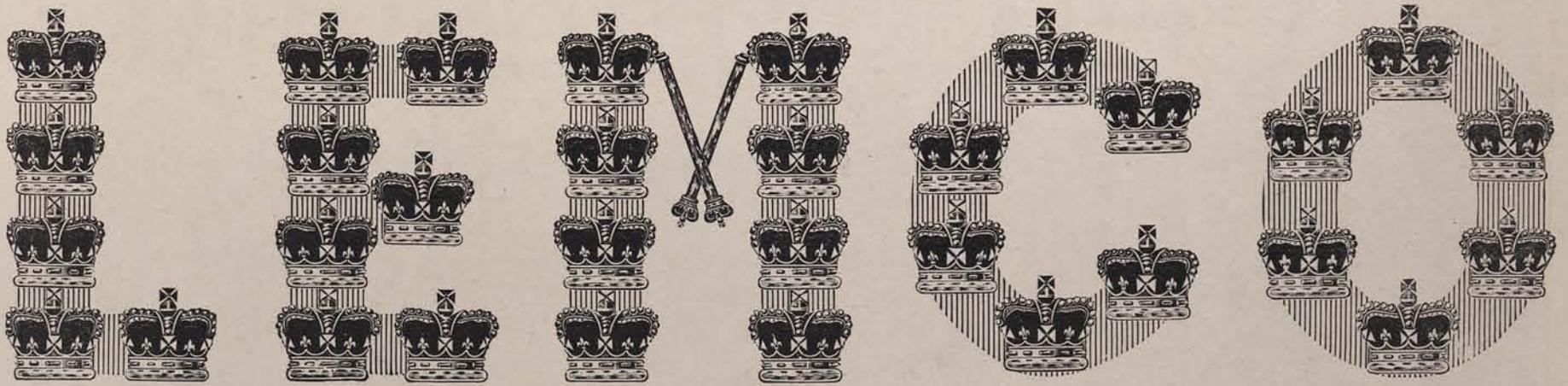
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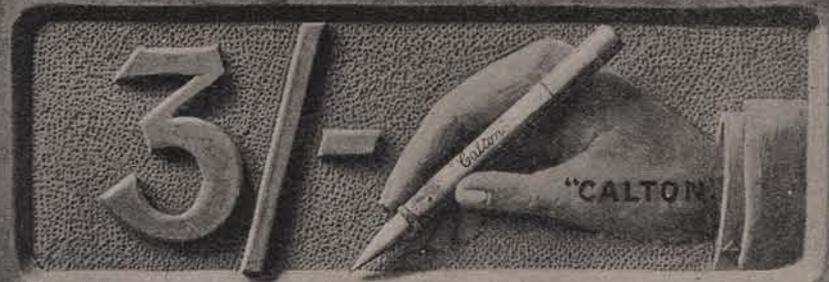
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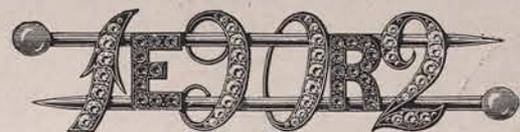


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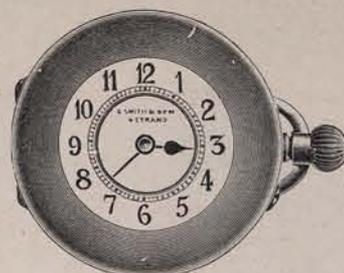


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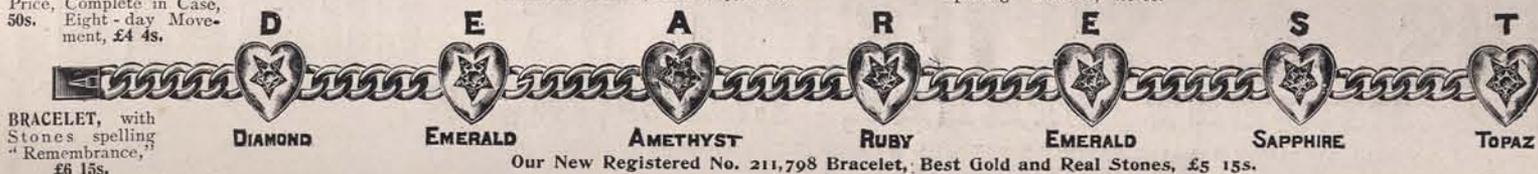
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