POMP AND CEREMONY ATTEND CROWNING AT WESTMINSTER

London, June 11—The impressive ceremonies of Coronation Day, including the coronation itself and the manifold details which accompany it are all laid down with the exactness of official procedure so that it is easy to forsee the series of brilliant events which are about to be unfolded. Early in the morning the following is the first requirement specified in the official form:

In the morning upon the day of the coronation early care is to be taken that the ampulla is filled with oil and with the spoon be laid ready upon the altar in the Abbey church.

Outside the west door of Westminster Abbey there the Coronation occurs the archbishops and bishops await the approach of Their Majesties which is set for 11 a.m. Entering the abbey, the King and Queen pass along the body of the cathedral through the choir and up the stairs to an elevator platform known as the theatre. Passing by the thrones they kneel in prayer at the faldstools set for them before their chairs of state on the south side of the altar then taking their places on the beautifully carved and historic state chairs.

Then the Archbishop of Canterbury together with the Lord Chancellor, the Lord Great Chamberlain, the Lord High Constable and the Earl Marshal with the Garter King-at-Arms preceding them goes to the east, south, west and north sides of the theatre in succession and proclaims in a loud voice:

"Sirs; I here present unto you King George, the undoubted King of this realm; wherefore all you who are come this day to do your homage and service, are you willing to do the same."

The people signify their willingness by shouting "God Save King George."

Trumpets Sound

The trumpets thereupon sound a loud fanfare and the sacred vessels and regal except the swords are placed upon the altar after which two bishops sign the litany; the ante-communion service is cited and a port preached at the beginning of which the King, who has hitherto remained uncovered puts his crimson velvet cap bordered with ermine upon his head and retains it during the address. After the ceremony the coronation oath is administered, the King kneeling on the steps of the altar after the Archbishop of Canterbury has put the formal question:

"Sir: Is your Majesty willing to take the oath?"

To which the King replies:

"I am willing."

The King then solemnly promises to govern according to law and to maintain the established religion and with his hand on the gospel swears, "The things which I have before promised, I will perform and keep, so help me God." Then his Majesty kisses the book and signs the oath.

King is Anointed.

Returning to his chair the King remains there while the religious service is continued, and after a short prayer, rises and is relieved of his crimson robe by the Lord Great Chamberlain Then he takes off his cap of state and proceeds again to the altar, whence he goes to the chair in which he takes his seat. Four Knights of the Garter hold a canopy over him and the Archbishop of Canterbury anoints him.

While the archbishop pours the oil on the King's head he says:

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

As he anoints him on the breast he says: "Be thy breast anointed with holy oil."

Then he continues :"And as Solomon was anointed king, and Nathan the prophet, so be you anointed, blessed and consecrated King over this people, whom the Lord your God hath given you to rule and govern. In the name of the Father and the Son and of the Holy Ghost, Amen."

Then the King kneels down while the archbishop says a blessing over him.

The Dean of Westminster now places the colobium sindonis, over his Majesty's shoulders, followed by the tunicle, or dalmatic. The King's heels are touched by the great golden spurs by the Lord Great Chamberlain, and the sword of justice is girt around him, the Archbishop of Canterbury meanwhile saying: "With this sword of justice, stop the growth of iniquity, protect the holy church of God, help and defend widows and orphans."

Sword Then Taken Off.

The sword is then taken off the king, drawn from its scabbard and carried naked in front of the king during the rest of the ceremony. His majesty's investiture with the stand and imperial mantle is then performed by the dean of Westminster, the clasps being fastened by the lord great chamberlain.

After the King has again taken his seat in the front chair the orb is brought from the altar and placed in his hand by the archbishop of Canterbury, who also places on his right hand little finger the ruby ring.

A glove is presented to his majesty by the lord of the manor of Worksop, who claims this as an herddity duty and then the sceptre with the cross, the symbol of power is put into the king's right hand and the sceptre with the dove, the emblem of equity and mercy, into his left hand.

The culminating point of the ceremony is the consecration of the steward's crown by the archbishop of Canterbury at the altar, the venerable clergyman repeating in solemn tones the prayer:

"Oh, God, the crown of the faithful; bless and sanctify this Thy servant, George, our king, and as Thou dost set a crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace and crown him with all princely virtues through the King Eternal, Jesus Christ Our Lord. Amen."

Places Crown on Head.

After this prayer the archbishop and bishop's leave the altar and go towards the king, who has meanwhile taken his seat in the steward's chair. The dean of Westminster brings the crown from the altar, hands it to the archbishop of Canterbury, who reverently puts it on the king's head. At the same moment all those present acclaim:

"God Save the King," and the peers put their coronets on their heads. The trumpeters blow a loud fanfare and at the same instant the sound of the booming of a royal salute from the batteries stationed in Hyde Park and from the guns of the ancient tower of London is heard.

The enthronement occurs immediately afterwards, the king being lifted into his throne by the archbishop, bishops and peers.

A general act of homage to the king is led by the Archbishop of Canterbury, who after kneeling before his majesty kisses him on the left cheek, and is followed by the Prince of Wales, who removes his coronet, kneels down and does homage, in which he is succeeded by the princes of the blood royal, each of whom touches his majesty's crown and kisses him on the left cheek. The dukes, marquises, earls, viscounts and barons carry out the same proceeding in the order of their precedence, only the senior peer of each degree actually kneeling, touching the crown and kissing the king on the left cheek.

Drums beat and trumpets sound when the homage is over and all those in the church shout once again "God Save the King."

The Queen's Coronation.

The coronation of the queen which now ensues, is a much more simple ceremony. Supported by two bishops her majesty kneels at the steps of the altar while a prayer is said, then she passes to a faldstool between the altar and steward's chair, where the Archbishop of Canterbury anoints her only upon the crown of her head, while a canopy is held over her. She has a ruby ring placed upon the fourth finger of her right hand as a seal of her good faith and a crown placed upon her head by the archbishop. At the moment this is done the peeresses present placing their coronets on their heads.

The archbishop then places the sceptre with the cross into her right hand and the sceptre with the dove in her left hand, and she proceeds to her throne, bowing to the king in passing.

Religious Ceremony.

The ensuing portion of the ceremony is of a purely religious character, the king and queen going to the steps of the altar, where they take off their crowns, hand over the gifts, that from the king comprising an altar cloth and ingot of gold weighing a pound, and those of the queen an altar cloth and a mark weight of gold. The monarchs partake of the Lord's supper afterwards replacing their crowns and, with the sceptres in their hands, return to their thrones for the final prayers.

The processions are now begun and the king and queen, followed by their suites carrying regalia, pass into the steward's chapel from the south and north sides of the altar respectively. After exchanging his official crown and taking off the imperial mantle and replacing it by his robe of purple ,the king accompanied by his consort, each bearing in the right hand the sceptre with the cross, and the king in his left hand the orb, and the queen the sceptre with the dove, pass back to the left door of the abbey, where the procession had first entered, and the return journey to the palace is begun.

A New Bible.

In connection with the religious side of the ceremony at the abbey, the Bible in which the king takes his oath is a new one on each occasion. At the coronation of Edward VII, the Bible was a joint gift of the Universities of Oxford and Cambridge, and is now preserved in the library at Lambeth Palace. The same universities have presented the Bible used by King George to the Archbishop of Canterbury.

The Bible on which the early English Kings took their coronation oath is still preserved in the British Museum. It is a Latin translation of the four gospels in manuscript, supposed to have been written at the end of the ninth century, and it consists of 217 quarto leaves.

The chalice and paten, which are carried by two bishops in the procession in the abbey and later used in the communion service are of gold.

The ampulla and spoon used during the ceremony of anointing both king and queen are said to be the only articles of the regalia not destroyed by the parliamentarians. They are both certainly of great age. The ampulla, known as the "golden eagle" is a kind of a flask which contains the holy oil. It is of pure gold, in the form of an eagle with outspread wings, and it stands on a pedestal also of pure gold. Altogether it is about nine inches high. It weighs about ten ounces and it is capable of holding about six ounces of oil. The head unscrews at the neck for the purpose of filling the flask but the oil is poured into the spoon from the tip of the beak. The oil used at the present day is prepared from the finest olive oil. It is poured from the ampulla into the spoon which is of silver gilt and dates from the early thirteenth century. The handle of the spoon is about seven inches long.

There are four fine pearls set in the widest part of the handle and the bowl is finely chased on both sides. The anointing is carried out by the Achbishop of Canterbury, who dipping the end of his finger into the spoon, makes the sign of the cross on the crown of the king's head with the palms of his hands on his breast. He afterwards carries it in his left hand in the procession back to the palace. It is a massive ball of gold six inches in diameter encircled with a jeweled band of the same metal, richly embellished with rose diamonds and other precious stones and edged with pearls.

On the top is an immense amethyst purple in color and nearly an inch and half high, in the shape of an oval. Around the amethyst are four bands and it serves as the pedestal of a splendid golden cross, three and one-quarter inches high and three inches broad, closely set with diamonds and having in the middle a sapphire on one side and an emerald on the other. It is also ornamented with four large pearls in the angles of the cross and three more at the ends. The whole height of the orb from the base to the top is eleven inches.

A MENACE TO ENTIRE WORLD.

China a Breeder and Transmitter of Diseases.

Chicago, June 21—China is a perpetual menace to the health of the world, says Dr. M. R. Edwards, head of the branch of the Medical school of Harvard university, which is being established in Shanghai to combat disease. Dr. Edwards arrived here today from his trip through China to study conditions.

"Every ship which sails from a Chinese port is a possible carrier of cholera, bubonic plague and even leprosy to the outside world. China has all the diseases of America and many others. Against them it has no adequate medical protection," Dr. Edwards said. "The country is only beginning to awaken to the necessity of modern medicine. When I made my trip of investigation I found scarcely more than twenty-five well trained native physicians. The situation there is a world menace. Three years ago bubonic plague was brought to our Pacific coast by ships from China; last winter, Asiatic cholera was carried to Hawaii and now a little-understood Chinese disease is epidemic on the western coast. The establishing of the school in Shanghai is the beginning of a world-wide movement for the betterment of health conditions in China.

CANADIAN WAS INJURED.

Captain MacCowan Thrown From His Horse in Coronation Procession

London, June 22—The only serious accident of the day was that to Capt. Leslie MacCowan, commanding the Canadian mounted contingent, escorting the King to the Abbey. He was thrown from his horse and badly injured.

Owing to the downpour of rain the illumination of the fleet at Spithead was postponed until Friday.

On Thursday afternoon, June 22nd at St. Paul's church, corner of Kinistino avenue and Short street, the marriage took place of Mr. Samuel Graham Francis and Miss Mabel Annie Pitcher, both formerly of London, England. The ceremony was performed by the Rev. George Howcroft, Priest in charge.

CHARGES DISMISSED.

Toronto Band Who Gave Free Concerts Last Sunday Were Summoned Into Police Court.

Toronto, June 20—The charges against the conductors of professional bands who gave free concerts last Sunday were dismissed by Magistrate Kingsford today. The defense successfully contended that the accused were artists and thus not amenable to the Lord's Day Act, which specifies laborers and artisans.

Diaz Lands in Spain.

Vigo, Spain, June 20.—General Portfiro Diaz, former president in Mexico, arrived in the harbor today on the steamer Ypirango, on which he sailed from Vera Cruz on May 31. The steamer anchored at the bay at 6.30 this morning. According to such of his plans as were made public previous to his departure from Mexico, General Diaz will continue to Harve, France, later returning to Spain for an indefinite stay. The Mexican minister to Port Ugal is at Vigo to receive former chief.

Police Investigate Winnipeg Concern.

Winnipeg, Man., June 22—Following a number of complaints from outside points, the police on Saturday investigated the affairs of a local mail-order house dealing in boots and shoes. It was alleged the firm had received many remittances, but had sent out no goods. It was found that a shortage of capital necessitated the firm sending to manufacturers of the goods and that was the sole cause of the delay. The police state the firm is trustworthy but very slow.

KING GEORGE WILL GIVE THE SIGNAL.

St. Johns, Nfld., June 20—King George will find time next Thursday, Coronation day, to participate in the laying of the corner stone of the new firemen's institute to be erected here by Dr. Wilfrid T. Grenfell. It will be at His Majesty's signal, sent over the cable, that Gov. Williams, of Newfoundland, will place the stone in position. Arrangements have been completed for telegraph and cable connection between Buckingham palace and the site of the structure in St. Johns. The event will be the only function outside of the British Isles which King George will formally recognize on his Coronation day.

PREMIER LAURIER STIRS ENGLAND

Prime Minister's Sentiment Cheered at Liberal Luncheon.

Canadian Associated Press

London, June 21.—Much favorable comment has been evoked by the stirring words of Sir Wilfrid Laurier at the luncheon given by the National Liberal Club yesterday to the visiting premiers. He said in part:

"In Canada I am accustomed to be a member of the Liberal party, but when it became my privilege to be sent here by my country, to represent it at the Imperial Conference, I was neither Liberal nor Conservative, but simply a British subject, and my mission was with my compatriots of the other Dominions beyonds the seas to endeavor to settle many questions of moment between them and the Mother Country, and to improve, if improvement was necessary, the affectionate relations which existed between them."

The British Empire today, he said, was a galaxy of free and independent nations, but they all owed sovereignty to the British crown. In all the pages of British history those old walls of Westminster had never seen a more majestic spectacle than that of the previous day, or so many nations coming to acknowledge the supremacy of the British King and fulfilling in a manner, more dramatic perhaps than it was even represented by the mind which conceived the idea, that of John Bright, of England as the Living England, the Living Mother of Living Nations. (Cheers.)

The bond which bound them was the British crown and British institutions. It was the principal of freedom for which the British crown stood that held true the hearts of men who were not of British extraction.

"The bond which makes men not of British blood, like myself and Botha, as enthusiastic British subjects as men of British blood, is that under the British crown and constitution is always to be found the principal of freedom."

FINISHING TOUCHES TO CORONATION DECORATIONS

London, June 21—The last touches are being put to the coronation decorations. The large number of people having business at the Canadian office have to crawl under or climb over massive timber barricades to say nothing of doing friendly battle with scores of eager sightseers. The whole city is seething with enthusiasm. The Canadian immigration offices at Charing Cross are gaily decorated with greetings to our King and Queen. One of the best places to view the procession is the Grand Trunk offices, which have been transferred into an amphitheatre where a large body of British and Canadian guests are being entertained. The C. P. R. offices are also elaborately decorated.

The ancient coronation ceremony was, apparently, the introduction of the presentation of the Bible to the Sovereign, though this was not formally prescribed by Act of Parliament until the coronation of William III. and Mary II. Long before that time, however, an old M.S. copy of the Gospels—generally known as "King Athelstane's Book"—was handed to the King, and upon this the oath of fidelity to the kingdom was taken. This precious book somehow escaped the violence of the Parliamentary Party during the time of the Lord Protector, which led to the destruction of almost the whole of the old regalia. It is now in the British Museum as a part of the priceless Ashburnham collection. The inclusion of the Communion Service during the coronation is also to be traced to the joint crowning of William and Mary. Various efforts were made to include it in previous coronations—notably in that of Anne of Denmark, whose queen, Ann of Denmark, refused it when offered to her—while Henrietta Maria, Queen of Charles I. and mother of Charles II. and James II., was never crowned, owing to her reluctance to receive the Communion.

Rather a curious position arose at the coronation of George I. Since His Majesty could neither speak nor understand a word of English. The whole of the service had therefore to be explained to him by his ministers, and, since their knowledge of German was rathy scanty, the coronation was considerably prolonged. One chronicler puts the matter rather quaintly when he says, "Much bad language took place."

The Modern Service.

When the late beloved King Edward came to be crowned the officials of the Court and others concerned were confronted with a very difficult task. His Majesty desired that so far as was possible the form observed of old should be followed, so that in many instances the precedent of the crowning of Queen Victoria was ignored. It was felt that it would be putting too great a strain upon their Majesties to expect them to sit in their heavy robes of state in Westminster Abbey for four hours upon a blazing June afternoon, and then to proceed to the coronation banquet in Westminster Hall; so it was then decided that the whole of this portion of the coronation should be abolished. There was also the great age of the then Archbishop of Canterbury to be taken into consideration. The venerable Dr. Temple was in his eighty-second year, and the gravest fears were entertained that it might be impossible for him to sustain the burden of the arduous part he was called upon to undertake in the service. As events proved he carried the ceremony through with great credit, though upon one occasion King Edward—himself only just recovered from his serious illness—had to extend a hand to support the aged Primate. Therefore, wherever it was possible, the service was shortened, and the sermon that is usually preached upon these occasions was omitted.

Even then the ceremony extended for nearly four hours. An effort has lately been made to see if this cannot be shortened at the crowning of King George, and it is believed that by omitting certain non-essential portions of the ceremony, and with a general "speeding-up" of the remainder at least half an hour, and possibly a little more ,can be saved.

GEORGE V. CROWNED KING OF GREAT BRITAIN THURSDAY, JUNE 22nd

Seven or eight thousand highly privileged spectators will witness the stately ceremonial in Westminster Abbey today, which will culminate in the placing of the historic "Crown of St Edward" upon the brow of His Most Gracious Majesty King George V.

Now that there is no longer a king of France, there is no coronation of any monarch so impressive in its solemnity or so rich in the reminiscences of bygone years as is that of the crowning of a British Sovereign. It is not too much to say that each moment of the ceremonial brings back memories of historic scenes in the past. The earliest king of these realms of whose coronation a complete record still exists is Richard I., and the form of service to be observed today will be strikingly similar to it in its essential details. Changes of form and even of religion have, it is true, taken place during the seven and a quarter centuries that have elapsed since the King of the Lion Heart was anointed Sovereign of England, but the service remains much the same. Further, it has been copied by almost every country in Europe since the middle of the twelfth century.

How the Service Has Grown Up.

The form of service adopted at the crowning of Richard I. is known to have been adapted to a great extent from that used at the coronation of the later Saxon kings, and, indeed, it would be an almost impossible task—and certainly rather a futile one—to seek to trace back the coronation service, as it exists today, to its source. But it may be noted that the most ancient, and perhaps the most significant, portions of the coronation ceremony are the anointing with the sacred oil and the subsequent placing of the crown upon the head of the Sovereign. This solemn rite of crownins is obviously copied from the Old Testament, and gradually found its way to this country from the East. So far as can be traced, apart from Biblical sources, the first king to be crowned was Theodosius II. (circa 400-450 A.D.). The anointing ceremony appears to have been introduced a little later, possibly at the dawn of the sixth century. So far as this country is concerned, the anointins was certainly in vogue before the close of the eighth century, since there is a document still in existence, dated 787, in which the king is referred to as "the Lord's Anointed." It would seem—though this is a point upon which it is difficult, and, indeed, unwise, to dogmatise—that the first King of England to be anointed was Alfred the Great, who visited Rome about 755, and was anointed in due form by Pope Leo IV., at the intercession of his father, Ethelwolf. It is from Alfred the Great that one usually dates when discussing the coronation of the kings of England, and this custom may well be adopted here.

The next great addition to the coronation ceremony, apparently, the introduction of the presentation of the Bible to the Sovereign, though this was not formally prescribed by Act of Parliament until the coronation of William III. and Mary II. Long before that time, however, an old M.S. copy of the Gospels—generally known as "King Athelstane's Book"—was handed to the King, and upon this the oath of fidelity to the kingdom was taken. This precious book somehow escaped the violence of the Parliamentary Party during the time of the Lord Protector, which led to the destruction of almost the whole of the old regalia. It is now in the British Museum as a part of the priceless Ashburnham collection. The inclusion of the Communion Service during the coronation is also to be traced to the joint crowning of William and Mary. Various efforts were made to include it in previous coronations—notably in that of Anne of Denmark, whose queen, Ann of Denmark, refused it when offered to her—while Henrietta Maria, Queen of Charles I. and mother of Charles II. and James II., was never crowned, owing to her reluctance to receive the Communion.

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Their Majesties will arrive at the Annexe that has been erected at the west entrance to the Abbey, and gives direct access to the nave, at 11.30 this morning, and will find the Royal ladies awaiting them, headed by the Princess Royal, in a Royal box specially erected at one side or the annexe.

The interior of this annexe will be hung with tapestries of historic interest, mainly from the collections at Windsor Castle and St. James's Palace. Trophies of arms and armour will further decorate the walls, and richly-embroidered banners will float from its roof. The Yeomen of the Guard, in their quaint, old-world uniforms, will be on duty in the annexe.

The procession will be headed by the state trumpeters in their tunics of gold lace over purple velvet, whose opening fanfare will denote the commencement of the most stately and most impressive ceremony that the British Constitution can show. The minor clergy of the Abbey, the Chapels Royal and other privileged churches follow, and behind them come the heralds in gorgeous tabards. Then come the officers—not being bishops—of the Orders of the Garter, the Thistle, St. Patrick, the Bath, Star of India, St. Michael and St. George, and the Indian Empire, each in their full robes and insignia.

A particularly interesting portion of the procession now follows. These are the standard bearers of the three divisions of the United Kingdom. The Irish Standard will be borne by The O'Connor Don, while the hereditary Standard Bearer of Scotland is Henry Scrymgeour Wedderburn, the Lions of England being entrusted to Dymoke of Scrivelsby, who, if the former portion of the coronation ceremony in Westminster Hall were continued, would be the King's champion, and ride into the hall armed cap-a-pie. Following these comes the glorious Standard of Great Britain and the Overseas Dominions, borne proudly aloft by the Duke of Wellington as a living recognition of the part his ancester played in guarding this country from the aggression of a foreign invader.

Close behind the Standard Bearer comes the well-known figure of Field Marshal Sir Evelyn Wood, V.C. He holds his place by right of being the Constable of the Tower of London and Keeper of the Regalia. Though the regalia has for the time being passed out of his possession, he is still responsible for its safety. He bears the coronation rings himself. Sir Evelyn Wood will likewise carry a sword of state which will presently be placed upon the Altar. The great officers of State follow in due order, each bearing his wand of office, and close behind them come four Knights of the Garter is their mantles, collars and full insignia, who are presently to hold the golden canopy over his Majesty while the anointing ceremony takes place.

It is rather curious—and is evidence of the comparatively modern creation of the positions—that the Prime Minister, as such, has no official place assigned to him in the Coronation procession. At the crowning of the late King Edward, however, Mr. Balfour walked behind these four Knights of the Garter and this is the position that Mr. Asquith is to occupy. It is also worthy of passing remark that at each of the two Coronations the Premier has been a commoner.

The most principal figures of the great procession are those of the two Archbishops in their copes and gorgeous robes of state. Then come more heralds in their tabards, making way for the bearers of the Queen's regalia and following these comes the regal form of Queen Mary herself. Her Majesty's robes will be very similar to those worn by Queen Alexandra nine years ago, and will comprise a rich robe of deep purple velvet with a train some eighteen yards in length over an under-dress of white satin trimmed with costly lace. The robe and the train are richly oramented with ermine, and a cape of the same Royal fur surmounts the robe. The entry of Queen Mary ends the first part of this wonderful procession.

The second part is opened by the Duke of Norfolk in his scarlet and gold embroidered robes as Earl Marshal. Accompanying him are the principal officials of his department, who have but a few moments previously been busily engaged in marshalling the procession, so that they have no easy task to complete their work and take their due places.

Another fanfare of trumpets from the State Trumpeters—now perched up in a coign of vantage over the organ, where they can see everything that is taking place, calls everyone to attention for the entrance of the bearers of the King's regalia. This fanfare is really the salute to the Crown.

When this portion of the procession is at length at an end, the bishops approach who are to take part in the ceremony, all in their copes and richest robes. Prominent among these will be the athletic figure of the Bishop of London carrying the magnificent Bible specially designed and executed for the great occasion. After the prelates comes the Lord Mayor of London who carries the crystal sceptre. Accompanying him is the Lord High Constable.

The crowning event—the central point—the one great focus of interest of the whole ceremonial, now takes place. There is another loud fanfare of trumpets and His Most Gracious Majesty King George V. (whom God long preserve) enters. He is supported on either side by the Bishop of Durham and the Bishop of Bath, and Wells in their rich copes and mitres. The presence of these prelates takes us back to the days of Richard I., who granted to the holders of these two Sees the privilege of attending the Sovereign of England at his Coronation "for ever."

The King is escorted upon either hand by ten Gentlemen-at-Arms while the bearer of his Royal Standard walks near him. Following him come the chief officers of his household and the principal figures of his Army and Navy.

As he passes into the "theatre," as that portion of the Abbey, where the actual Coronation Service takes place is properly known, King George will receive a lusty greeting from the assembled boys from the collegiate school of Westminster, whose time-honored privilege it is to salute their Sovereign in the Abbey upon the occasion of his crowning. The great choir under Sir Frederick Bridge will now sing the Coronation Anthem.

As His Majesty proceeds to where his Choir of State awaits him, he will pass the Queen, giving her a bow as he does so. After removing the cap of Maintenance from his brow he kneels for a few moments on the faldstool that awaits him, asd the ceremony begins.

THE CEREMONY.

The King stands up and faces the great audience, while the Archbishop of Canterbury advances from the Altar and says in a loud voice:

"Sirs, I here present unto you King George, 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."

Resounding cries of "God Save King George" follow from every part of the crowded Abbey accompanied by a flourish from the State Trumpeters.

The beautiful Communion Service of the Church of England then commences. After a certain portion has been read the Archbishop of Canterbury advances towards the King, bearing in his hand the gorgeous Bible that has been specially prepared for this occasion and repeats to his Majesty the questions of the Oath. The King, having once more removed the Cap from his head, replies: "The things which I have herebefore promised (i.e., upon the occasion of his Accession) I will perform and keep."

The Earl Carrington as Lord Great Chamberlain, then hands to his Majesty a silver pen and the two bishops supporting him; the King signs a roll of parchment upon which has been engrossed the wording of the oath.

The ancient ceremony of anointing immediately follows. The four earls, being members of the Order of the Garter selected for this duty by their fellow Knights, advance and hold the canopy of gold while his Majesty divests himself of his robes assisted by Earl Carrington. The anointing is carried out successfully upon the head, breast and hands, the Archbishop of Canterbury having as his principal assistant in this office, Dr. Ryle, the recently appointed Dean of Westminster, who carries the ancient Ampulla and the anointing spoon. This anointing at an end, his Majesty is once more acclaimed by those present, and the Dean of the Abbey places upon his shoulders the super-tunic of cloth of gold, while the Gold Spurs are brought from the High Altar and Lord Carrington touches each of the King's heels with these in turn.

A picturesque ceremony then takes place. This is the surrender of the Sword of State to the Archbishop who lays it on the altar. He removes it immediately afterwards and approaches the King with it, accompasied by Archbishop of York and the Bishops of London, Winchester, Durham and Bath and wells, and hands the sword to the King in its rich scabbard of purple velvet lavishly decorated with gold saing: "Receive this Kingly Sword brought now from the Altar of God and delivered to you by us, the Bishops and servants of God, though unworthy." This, it may be mentioned, is the only occasion in the Church of England where a lethal weapon is placed upon the Altar.

The King hands the Sword to the Lord Great Chamberlain, who girds it about His Majesty and the Archbishop then continues: "With this sword do justice stop the growth of iniquity, protect the Holy Church of God help and defend widows and orphans restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that doing these things you may be glorious in all virtue."

The Sword is then taken from the King and returned to the Altar. It is at once redeemed upon his Majesty's behalf for a hunured pieces of silver in a velvet purse, and is then removed from its scabbard and carried naked in front of his Majesty during the remainder of the Service.

The Imperial Mantle is next placed around the Sovereign, and the bracelets of solid gold are placed around each wrist. The Orb is now placed in his Majesty's hand and the ring is placed on his finger. The ancient ceremony of the presentation of a glove for the King's hand is performed by the Lord of the Manor of Worksop, and the Orb is then returned to the Altar so that the Sceptre with the Cross may be placed in his Majesty's right hand and the Virge or Rod of Power placed in his left hand.

The climax of the whole of this extremely lengthy ceremony is now approached. Silently and reverently the "Crown of St. Edward" is handed to the Primate by the Dean of Westminster, and is placed upon the King's brow. As this is done the "theatre", which has so far been rather dimly lighted, suddenly springs into the brilliance of rich light from countless electric globes. The trumpets once more ring out as the peers place their coronets upon their heads. Loud shouts of "God Save the King!" echo and reverberate through the historic old fame. In the distance guns can be heard booming, a message having been sent electrically when the great moment of the Service has at length been reached; and the cheering of the huge crowds outside can be plainly heard. As anthem having been sung by the choir, the Archbishop bestows two solemn blessing upon the King and one on the congregation, and the Homage to the newly-crowned King in then begun. He is conducted in all pomp and state to his Throne, and prepares to receive the senior peer present of each rank.

When Her Majesty has been crowned and is escorted to her Throne by the side of the King, but two steps lower, the interrupted Communion service is resumed by the Archbishop of Canterbury, and the King and the Queen remove their crowns. Having received the Communion, the procession is reformed and passes through the lengthy vista of the Abbey to where the cheering multitude of their subjects await their Majesties outside.

Denounce Ne Temere Decree

Winnipeg, June 20—The Manitoba Methodist conference passed a strong resolution condemning the ne temere decree. A committee was appointed to further the establishment of temperance hotels throughout the province.

B.C. Logger Killed.

Cranbrook, B.C., June 22—Malcolm McKenzie, a logger working in one of the East Kootenay Lumber Company's camps east of here was killed early this morning. He was thirty years old ond came from Prince Edward Island. The body was brought in here tonight.

NAVAL REVIE AT SPI

The Coronation F Will Continue July 21.

London, June 24.—Th ceremonies of Coronati ushered in a series o events of almost daily o the next month, up to a Beginning with the nav Spithead today, these c ceptions and festivities k and Queen moving thr kingdom. The Royal land from July 7 to 12, t of the Prince of Wales on July 13, and the Ro Scotland from July 17 t of The principal events.

The programme of th Royal functions, beginn naval review today, are

June 24—Naval revie The King and Queen sp on the Royal yacht.

June 26—Their Majes London and attend a ance at the Covent Gar

June 27—Royal gard Buckingham Palace, fo gala performance at Theatre.

June 28—The Royal The King visits the Ro tural Show at Norwich.

June 29—Royal visit of London. Thanksgiv St. Paul's Cathedral. lunch at the Guildh journey to the palace North London boroughs

June 30—King's fete London school children Palace. The King an be present at a dinner Minister and Mrs. Asq tion medals will be pr colonial and Indian tro partaken in the cerem

July 1—Their Majest Windsor, alighting at proceeding by road to

July 7 and 8—Royal land. Arrival at Kin the Victoria and Albe and reception by the ant. Drive to Dublin. Royal College of Scien Phoenix Park races. castle.

July 9—Service at Cathedral. Visit to A trial School. Inspection and girls at Drummond

July 10—His Majesty dresses at the castle levee. The Queen rece dress from women of visits Coombe Hospita Dublin, embark at Kin banquet at the castle. afterwards visits a ch Order of St. Patrick.

July 11—The King Royal Irish Constabular Regal Lodge and attend the troops and the pr colors in Phoenix Pa party at the castle in th

July 12—Their Maj Dublin, emvark at King Victoria and Albert.

July 13—Investiture of Wales at Carnarvon.

July 14—The King o University College at Ba

July 15—The King la tion stone of the We Library at Aberystwith.

July 17—Royal visit The King and Queen a of Wales, with Princess at the Caledonian Railw Princess street, at 6 pa Duke of Connaught aw rival.

July 18—Inspection bodyguard for Scotland Company of Archers) tion of colors by His Ma a.m., to be followed by tion of "Reddendo" an sentation of addresses bodies. A levee will noon. The Queen visi and Children's Hospita field. The King in t pays a visit to Edinbur to the Royal Scottish

July 19—The King Giles's Cathedral in the dedication of the Thistle. Their Maje afternoon, lay the fou of the Usher Hall and a visit to the Royal Int Majesties hold a court

July 29—In the mor presents colors to the the King's parade and e erons, the Boys' brigad Lads' brigade, a detac from Queen Victoria blane, and the Boy S will be paid to Linlit the afternoon.

July 21—Their Maje Inburgh.

The gala performan jesty's theatre of The is to be one of the mos tions connected with

A prologue written sion by Owen Seaman proceedings, and this edd by scenes from Mo Wives of Windsor, T Scandal, Julius Caesar Ben Johnson's masque Delight, will then be performance will be the singing of the Na

The official progran Prologue—Spoken b ertson.

Scene from The M Windsor, in which Mr Ellen Terry and Mrs. will appear.

The second act of with Sir Charles Wy Terry, Weedon Gross Mary Moore.

The Forum scene f sar, the actors includ Beerbohm Tree and

The Critic, includin ander Arthur Bourchie Charles Hawtrey, Os ald Du Maurier, L Lady Tree, Winnifre Tempest, Gertie Milla Violet Vanbrugh,