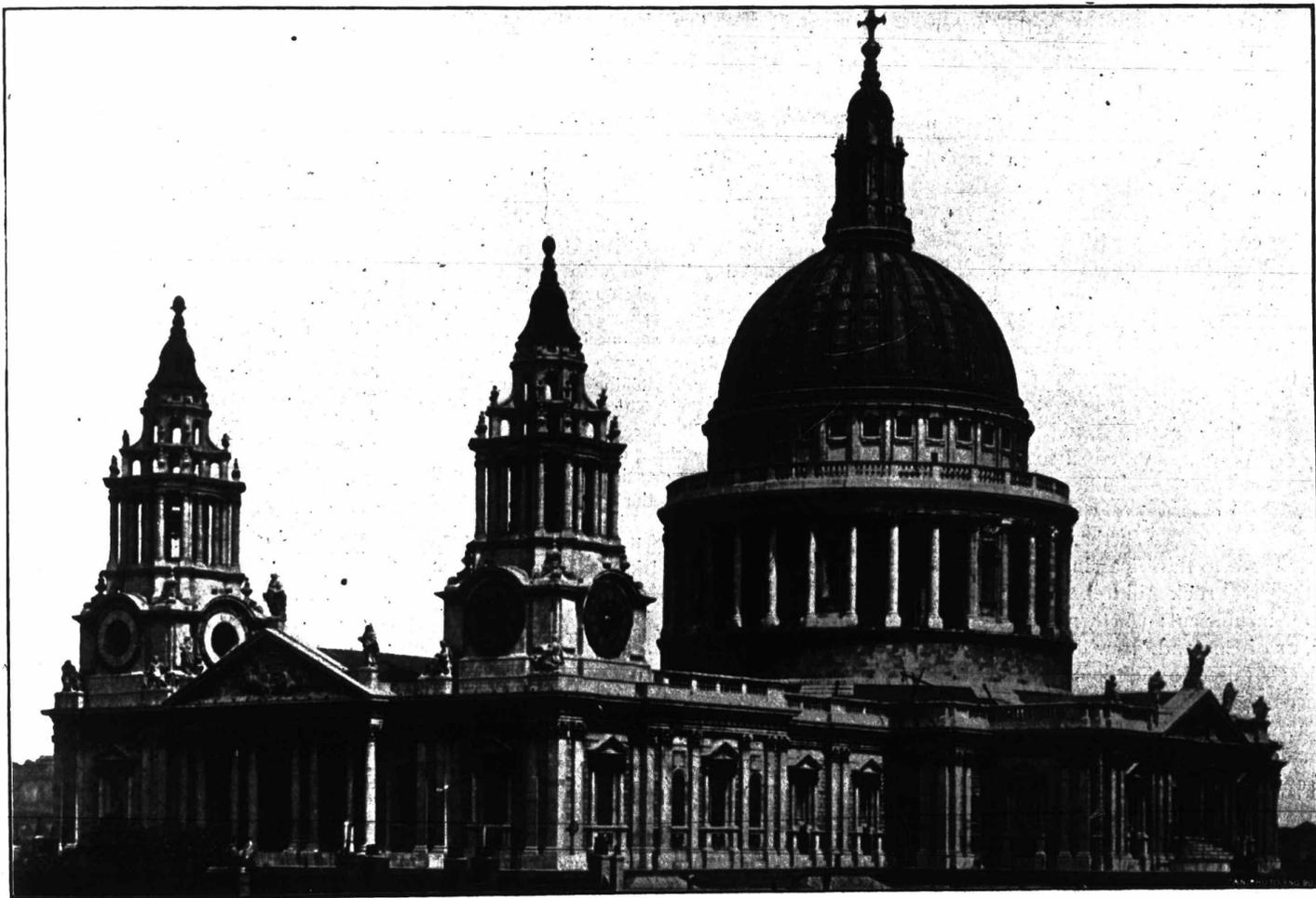


creves were being cleared out, some sealed vials of unguents were found, the nature of whose contents was still plainly perceptible—some sacramentaries contain the form for exorcising vessels, made by the heathen, found underground. The Tsars of Russia are anointed with balm from the vessel of St. Mary Magdalene, from which she anointed Our Lord's feet. These earlier kings and kaisers are anointed only with chrism, or with hallowed or exorcised oil. It is likely that the Ste. Ampouille first appeared to legalize some usurpation (perhaps that of Hugh Capet), as the vial sent by the Blessed Virgin to the Black Prince did, when wanted to aid in legitimizing the accession of our Henry IV. The Roman Pontifical never allowed anything but the oil, and limited the unction to the right arm and the back, between the shoulders, so

France, at least by way of privilege, whether granted or taken, continued to imitate Samuel the prophet and Zadoc the priest, in pouring the oil on the heads of their kings, as well as their priests; but the Congregation of Rites as yet was not, and Rome had too much to do in securing her supremacy in more important matters to trouble about mere ceremonies. There is a curious illumination of the twelfth century showing the coronation of a French king. Bared to the waist, he kneels before the altar, on which are crown, sword and ring. Before him stands the Archbishop, with the Ste. Ampouille in his left hand, in his right hand the golden needle, wherewith he has extracted the balm with which he now makes a cross on the king's brow. Canon Wordsworth informs me that only four kings were considered worthy of crowning, the

purpose, is still to be seen at Rome, as are the cope of Charlemagne at Metz, worn by the Kaiser in his capacity of canon of that cathedral, and the chasuble of St. Stephen, wrought by his wife, and still worn by the Apostolic kings of Hungary when installed canons of Pesth, or rather of Pressburg. Another sign of the sacerdotal character was the episcopal mitre or tjara worn under the crown, still represented by the velvet cap. But this was the round-crowned cap of some soft material which has so strangely developed by stages, easily traced, into the cleft mitre of the west, and the bulbous mitre of the east.

The Roman Rite has always made a distinction between the coronation of emperors and kings, the latter, *inter alia*, being subdeacons, privileged only to read the Epistle, the former deacons, who might read the Gos-



ST. PAUL'S, LONDON, ENGLAND.

that Durandus, Frenchman and French bishop though he was, writes as though it were a thing unknown that any but bishops should be anointed on the head. But in the earlier coronations, where particulars are given, the head is always specified. So Hincmar of Rheims, at Metz, in 869, anointed Charles II. with chrism on the right temple, across the forehead to the left, and on the head; so the Vienna Codex, long believed to be the actual book sent by Pope Hadrian to Charlemagne, more probably sent by Hadrian II. (867-872), to a later Charles, directs the metropolitan to anoint the King on head, shoulders, breast, and the inside of both elbows. Unluckily, the order for Louis II. in 877, and the Book of the Abbot Ratold of Corbie, only say "Here let the King be anointed." However, England and

kings of England, France (eldest son of the Church, Hungary, the Apostolic king), and Sicily; the rest might be satisfied with a simple benediction. It is not generally known that an anointed king partakes of the sacerdotal character. In England the sovereign is to this day by law *persona mixta*, between cleric and lay, by right of coronation, and can hold benefices in the same way as the clergy, a fact of which the Tudors took full advantage. The Queen is still a canon of St. David's cathedral, and in the same quality is Visitor of New Foundation chapters and of Westminster and Windsor. The kings of France held at least six canonries and the emperors were installed as canons of St. Peter's. The splendid blue dalmatic, covered with embroidery, which they wore for that

pel. Both, however, receive communion in both kinds at their "sacring," as the Tsars receive "priest's fashion" at that time only. But the various national rites paid little heed to Roman Use, and kings were often crowned with ceremonies that pertained to emperors. That form must indeed have served as a model, since Charlemagne's coronation probably brought such services into general use in the west. I do not mean, of course, to imply that crowns were not worn as insignia of kingship; but they were not solemnly put on with a religious service. When the chosen sovereign had been accepted by the folk, the nobles, or the soldiers, he was set on some elevation in the place of meeting, on a barrow in Sweden, at Upsala, on a flat-topped rock in Wessex and Kent; or great stone in Ireland,