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THE CORONATION.

It is on occasions such as this that we are reminded of the great traditions of the British race; and the blending, according to the ancient usage, of the rites of religion with the affairs of state, is, at the coronation, a conspicuous, we might say the dominating, feature of the occasion. Though to some the coronation rites and ceremonies may seem to be superfluous and even to savour of superstition, yet to others who are blessed with imagination, they are full of significance. The recognition of His Majesty as lawful King by that great assembly recalls the fact that Royal power and authority has, as its ultimate foundation, the consent of the people. The anointing and the other symbolic ceremonies, as Bishop Stubbs points out, are to be understood as typifying rather than as conveying the spiritual gifts for which prayer is made, and they come down to us hallowed by ancient and immemorial custom, and though to the matter-of-fact man of the present day, they may seem out of place and no longer appropriate, yet to those who have respect to the past and to the fact that the King is set as a beacon to his people, it seems well to surround him on this momentous occasion with a halo of sanctity, not that the "sacring" of the King was ever an affirmance of Divine right. That "the powers that be are ordained of God" was a truth recognized as a motive to obedience, without any suspicion of the doctrine, so falsely imputed to churchmen of all ages, of the indefeasible sanctity of royalty. The same conclusion may be drawn from the compact made by the King with his people and the oaths taken by both. "If coronation and unction had implied an indefeasible right to obedience, the oath of allegiance on the one side, and the promise of good government on the other, would have been superfluous." Stubb's *Con. Hist.* c. 6, 168.