

**HENRY BRADSHOW SOCIETY,
VOL. II: THE MANNER OF THE
CORONATION OF KING CHARLES
THE FIRST OF ENGLAND AT
WESTMINSTER, 2 FEB., 1626**

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21
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THE MANNER
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CHR. WORDSWORTH, M.A.

LONDON,
—
1892.

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INTRODUCTION.

WHEN the learned editor of *Monumenta Ritualia* was engaged in making a comparison of the various Orders of Coronation used in the case of successive Kings and Queens of England, he was unable to bring forward any satisfactory authority for the form used at Candlemas, 1626, when Charles I. was crowned. Mr. Maskell therefore was forced to refer his readers to "the very obscure and confused account in Prynne, *Signal loyalty* (pp. 90, 270)."

Thanks to the liberality of His Grace the Archbishop of Canterbury, and to the great kindness of the authorities of St. John's College, Cambridge, we are now able to print

- (1) The collation of an order contemplated, and
- (2) The form actually used upon the memorable occasion above-mentioned.
- (3) Notes written by Dr. William Laud (then Bishop of St. David's), some immediately before, and others subsequently to the Coronation.

The second of these documents (transcribed for the HENRY BRADSHAW SOCIETY, by Mr. Alfred Rogers, from the little volume which the King is said, by an excellent authority, to have held in his hand at the ceremony) forms the basis of our text.

The first and third contribute the majority of our annotations.

Reference has been made occasionally to a fourth MS. authority, viz., Sancroft's draft made by him for the Coronation of James II., for which purpose he had recourse to the Coronation Service of Charles I.

Negotiations for Prince Charles's marriage with the Princess Henrietta Maria of France had been concluded shortly before the death of K. James I., but the nuptial ceremony had not as yet been performed. The old King died Sunday, March 27th, 1625; and with filial piety, though contrary to royal precedent,

K. Charles attended his father's funeral at Westminster, in the character of "principal" or chief mourner, on Saturday, May 7th, 1625. On the preceding Sunday (May 1st), the second after Easter, he had, by his deputy, Claude de Lorraine, Duke of Chevreux, a son of the Duke of Guise, his kinsman, espoused the French Princess at Paris, Cardinal Richelieu, performing the ceremony; the "fiancelles" having been performed on the Thursday.¹ The Dukes of Chevreux and Buckingham with their Duchesses attended her to England after she had made a progress through France, in ignorance perhaps of the fact that she was keeping the King of England and the Parliament waiting,² and on Monday after Trinity, June 13th, old style,³ the King himself conducted his youthful Bride (she was but sixteen years of age) from Dover to Canterbury. Three days later the marriage was publicly declared, and they were received in London, but in consequence of the plague, which followed upon "the great dry summer," the intended pageantry of a public reception was abandoned, and their entry was almost of a private character.⁴ They went to the Tower by water, and when the King led the Queen out to present her to the people, an English shower of rain drove her back into the barge, but she waved her hand to the people through the open window.

In the summer the pestilence increased, and, among other precautions which were taken, Londoners were prohibited from attending fairs. For a little while the Parliament met at Westminster and held debates while the death-bell kept up its solemn but depressing tolling, till they were adjourned to Oxford, where they met the King in Christ Church Hall.

By the end of the year the pestilence had begun to assuage,⁵ and the King, as yet uncrowned, ordered by his Royal Authority a Public and General Thanksgiving to be observed, "the manner and form whereof was prescribed by a Book composed by the

¹ Cal. State Papers, Charles I. Domestic, 1625, p. 19.

² The day appointed for Henrietta Maria to begin her journey was 5th May (Cal. S.P. Dom., 1625, p. 12). That day had also been intended originally for the funeral of K. James. *Ibid.* p. 19.

³ The anecdote related in a letter of the time (Ellis, iii. No. 313, *bis.*), dated Lond., 17 June, 1625, and repeated by J. D'Israeli (*Commentaries on the Life of Charles I.* Vol. i. p. 244) requires that the day of their first repast together, when she was "carved pheasant," should have been June 23rd, N.S., and this agrees with the date commonly given. Rushworth's "June 24, New Style" i. p. 170 must therefore be incorrect.

⁴ A plague had interfered with the intended pageants, and had caused a change in the route taken by the procession upon the occasion of the Coronation of K. James I. and his consort Q. Anne, in 1603. See J. Nichols. *Progresses of James I.*, vol. i. p. 227.

⁵ The proclamation removing the restriction from Londoners desiring to attend fairs was dated 30 Dec., 1625. State Papers, C.I. Dom., vol. xii.

Bishops, according to His Majesty's special direction."¹ Two days were appointed for this General Thanksgiving for recovery from the plague;—January 29th, the Fourth Sunday after Epiphany, 1626, was the day fixed for observance in London and its environs, while a later date, February 19th, being the Sunday called Quinquagesima, was assigned for the provinces.

King Charles fixed upon the first day possible for his Coronation after London and Westminster were thus to be pronounced virtually free from the plague. Notwithstanding his father's "Book of Sports," the young King, whose first Act of Parliament was one for the better observance of the Lord's Day, did not so far break with the religious idea of respect for Sunday already widely spread in London, as well as in Scotland, as to avail himself of the freedom granted by the *Liber Regalis* to be crowned on the Lord's Day, like Q. Elizabeth, who in this had followed numerous precedents, and who was herself ever prone to encourage Sunday festivities.²

The 2nd of February, 1625-6, was a Thursday; and on that day, "the Feast of the Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin," or Candlemas Day, should be his Coronation at the Palace of Westminster.³

His father had chosen to be crowned upon the feast of St. James the Apostle, the festival of his own eponymous patron saint.⁴ It must surely have been with some admixture of tender and religious feeling that K. Charles selected a day connected in a special manner with the name of Mary. He designed that his

¹ Rushworth Hist. Coll., i. p. 199. On the previous Midsummer Day the King had appointed Abp. Abbot, with six other prelates (Andrewes and Laud among them) to draw up a form for Publick Fasting and Humiliation, which was kept on Saturday, July 2nd, by both Houses, and in the country on the 20th. Laud's *Diary*.

² Q. Elizabeth was crowned on the 2nd Sunday after Epiphany, 15th January, 1558-9, by Owen Oglethorpe, Bp. of Carlisle. Though the rubric of the fifteenth century Pontical of English use (Cambridge Univ. Library) from which Maskell printed the Coronation Service, *Mon. Rit.*, ii. p. 41, contemplates the possibility of its being celebrated "*simplici die*," a ferial day was at least not commended. Richard II., however, had been crowned on Thursday, 16th July, which had not (in 1377) become a holiday.

³ According to Holinshed, iii. p. 345, Edward III. had been crowned on "the day of the Purification of our lady," a Monday, 1326-27. Sir Harris Nicolas, however, says Feb. 1st. (William I. was crowned on a Monday Christmas Day).

⁴ Stephen had set a precedent by being crowned on St. Stephen's Day, 1135. Edward I. and Richard III. had been crowned with their consorts.

For the Coronation of George III., front seats in the galleries in the Abbey were let at ten guineas each. *Account of Coronation*, edited by Ric. Thompson, 1820, p. 26. The gradual rise of fees for seeing the Coronation from the time of William I. onward is quoted *ibid.* pp. 29, 30, from the *London Magazine*, in 1761.

consort should be crowned at the same time as himself, as his Father and Mother had been crowned together by Whitgift in 1603, though Q. Ann had then declined to receive the Sacrament.

It is to this design for a joint coronation that we owe the former of the manuscripts which I have mentioned,—the draft Coronation Service for K. Charles I. and the Princess "Marye," now preserved at Lambeth, and noted in our collations as MS. "A."

But it is a matter of history that in point of fact Henrietta Maria though *proclaimed*¹ as Queen on Tuesday June 20th, 1625, was never crowned or anointed Queen of England.²

At what date she made up her mind not to share the Coronation Service with her Consort I cannot tell.³

Laud, at that time Bishop of St. Davids, and still, as he had been since 1620, a prebendary of Westminster, has noted in his diary that the day after Abbott, Monteigne, Neale, Andrewes,

¹ Ellis, *Orig. Letters* iii., No. 315.

² Joseph Meade writing from Christ's College, Cambridge, to Sir Martin Stuteville, two days after the Coronation, tells him that the solemnity took place on Thursday, 20d Feb., 1626, but was private. (The doors, however, were thrown open so soon as the King had made his entry.) The King went to Westminster Abbey by water. The Queen was not crowned, but stood at a window (at Sir Abraham Williams's, looking on, and her ladies frisking and dancing in the room. Ellis, *Letters* iii., No. 321 (cf. Sir Benj. Rudyerd to Sir Fra. Nethersole, 3 Feb., State Papers, Dom. Charles I. xx. 23); likewise to Stuteville, on Feb. 4th, from the Middle Temple, and giving a full account of the Coronation, says that the Queen "was neither crowned nor at the Church, but saw their going" (*ibid.* no. 322),—though "she was offered to have a place made fit for her; but took a chamber at the Palace gate, where she might behold them going and returning." (*ibid.* no. 323, Mead, writing on Feb. 11th, from Cambridge, to supplement the account which his friend had given the previous week.) It must at that time have been within the recollection of many that the one drawback in the ceremonial at the last preceding Coronation had been the refusal of Queen Ann to take the sacrament; "she had changed her Lutheran religion once before," for the Presbyterian forms of Scotland, and that (as Dean Stanley tells us) was enough. *Hist. Memorials of Westminster Abbey* (1868), p. 86.

³ The month of October, 1625, had been at first mentioned as the time for the Coronation. J. Chamberlain to Sir Dudley Carleton writing from London, May 6th, Cal. S. P. Dom. Ch. I. p. 19.

As early as May 14th, 1625, people were beginning to wonder why the Coronation was not to take place at an earlier date, and to suspect "some mystery in it, besides the present businesses and the danger of infection." (Meade to Stuteville.) Copies of the Common Prayer Book in French had been sent to "our Queen and the Madam of France," by Sir George Goringe before she set foot in England.

The English Prayer Book had been translated into French by command of Sir Hugh Paulet, Governor of Calais, and printed in 1553. Also in London (by order of James I.) in 1615 and 1616. On Jan. 19th, 1626,