

AN ACCOUNT IN ENGLISH OF THE ANOINTING  
OF THE FIRST KING OF PRUSSIA IN 1701.

By J. WICKHAM LEGG, F.R.C.P., F.S.A.

The anointing of kings at the beginning of their reigns has a very considerable antiquity. It is spoken of in the Book of Judges, in Jotham's parable of the trees going forth to anoint a king over them:<sup>1</sup> so that, even at this early time, it must have been a well established custom to have been used as an illustration in Jotham's remonstrance. The idea of the importance for a king of this ceremony of anointing has persisted in quarters where such a survival would be least expected. In the Cromwellian usurpation it would hardly be looked for that any great respect would be shown for the quasi-Sacramental rites of the Church; yet Cromwell was invited, shortly after he shut up the Long Parliament, to receive the royal anointing and thus to become king.

Assend three Thrones, great Captaine and Diuine  
In th' will of God, Old Lyon, they are thine,  
Come, Priest of God, bringe oyle, bring robes, bring gould,  
Bring Crownes and Septers; its high time,<sup>2</sup> &c.

Thus, notwithstanding all the Presbyterian and Independent influences predominant in the middle of the seventeenth century, the tradition still held its ground

<sup>1</sup> Judges ix. 8. Dr. Neubauer tells me that this parable is probably one of the oldest of the Hebrew writings, and he ascribes it to the time of Samuel, if not earlier.

<sup>2</sup> Bodleian Library, Tanner MSS. lii. fo. 13. These lines are the beginning of

verses hung up in the Exchange under a portrait of Cromwell on May 19, 1653. The Long Parliament was dispersed by force on April 20, 1653. (S. R. Gardiner, *History of the Commonwealth and Protectorate*, Lond. 1897, vol. ii. ch. xxv. pp. 205 & 228.)

that anointing was essential to the making of a king,<sup>1</sup> and this is probably due to the prominence given to the idea in the Old Testament, especially in the Book of Samuel.

Though we have no distinct information<sup>2</sup> that Charles the Great was anointed at his coronation on Christmas Day, 800, in the Vatican Basilica at Rome, yet the idea of the importance of the anointing, as expressing the sacred character of the king, took root early in Germany, and anointing soon became an acknowledged part of the ceremonies of the coronation; it may be noted that the emperor in his imperial coronation at St. Peter's<sup>3</sup> was not anointed by the pope, but by the cardinal of Ostia, not at the high altar where he was crowned, but at a low altar, that of St. Maurice.<sup>4</sup>

The idea of the importance of the royal anointing survived the Lutheran reformation. Frederick II. King of Denmark, in his coronation in 1559, was anointed, then vested and crowned.<sup>5</sup> So also Frederick, the Elector Palatine, when he was crowned King of Bohemia at Prague in 1619 was first anointed and afterwards invested with the royal ornaments.<sup>6</sup> Charles XI. King of Sweden, in 1676 received first the anointing, and then

<sup>1</sup> It may be noticed that the ceremonies are mentioned in the same order as in the ancient consecration of the king of England. First, the anointing; secondly, the investing with the royal robes, which are the rochet or albe, the stole, the tunicle or dalmatic, and the cope; thirdly, the golden ornaments of the King, which are to be given in their old order, the crown before the sceptre; not, as in the present day, the sceptre before the crown. (Chr. Wordsworth, *The manner of the Coronation of King Charles the First*, Henry Bradshaw Society, 1892, p. 38.)

<sup>2</sup> See the annals in Pertz, *Monumenta Germaniae Historica*, Scriptores, vol. i.

<sup>3</sup> St. Peter's at Rome is not a cathedral church, although Mr. Herbert Fisher (*The Medieval Empire*, London, 1898,

vol. ii. p. 220) gives it this title. Crowning places have been more often collegiate than cathedral churches; at Milan, it is not the Metropolitan church, but St. Ambrose; and Aken was only cathedral for a few years in quite modern times, though Mr. Fisher speaks of "the Cathedral of Aix" in the time of Otto I. (*op. cit.* ii. 2). Other instances will readily occur, as Westminster, and Seone; and later on Holyrood, and the church of St. Petronius at Bologna.

<sup>4</sup> L. A. Muratori, *Liturgia Romana Vetus*, Venetiis 1748, t. ii. col. 458.

<sup>5</sup> Simon Schardius, *Schardius Redivivus*, Giessa, ex officina Seileriana, 1673, t. iii. p. 65.

<sup>6</sup> *Actus Coronationis Serenissimorum Dr. Friderici*, &c. Pragae, apud Dani-  
elem Carolidem, 1619. Sign. B.

the royal robe; after this he crowned himself with his own hands, and took the sceptre, orb, key, and sword.<sup>1</sup>

It is not then surprising that when Prussia was declared a kingdom at the end of the seventeenth century it should have been thought proper that the new king should receive the royal anointing. This ceremony took place early in the eighteenth century, in the first month of its first year, on January 18th, 1701. There is an English record of it, which is the subject of this paper, in the British Museum, Harleian MS. 6821. This is a collection of genealogical and heraldic tracts, put together by Gregory King, Rouge Dragon in 1677 and Lancaster Herald in 1689, and who died in 1712.<sup>2</sup> He had a great deal to do with the coronation of King James II. and of King William III. and had a large share in bringing out Francis Sandford's magnificent work on the coronation of King James. Thus the account of a coronation or anointing, even if it were foreign, would be known to be of interest to him.

This account of the Prussian anointing begins on the 191st leaf of Harl. 6821. It is in 8 leaves, eight inches high by six and a quarter broad, in two gatherings of four leaves each. The first leaf is headed: *Coronation service for the King of Prussia a° 1701, Jan. 18*, written in a clear hand, while the rest of the manuscript is written by a German, if we take the appearance of the u-sign as evidence of this. The use of this sign is not uniform, but it is frequent. This hand is an ordinary one of the end of the seventeenth or beginning of the eighteenth century. It may be noted that the scribe often uses the semicolon where another would have used the full stop.

<sup>1</sup> *Diarium Europæum*, Theil 23. *College of Arms*, p. 197, at the Heralds' College.  
[? 1677.] Appendix, p. 329.

<sup>2</sup> See MS. *List of the Officers of the*

Alterations have been made in a blacker ink: and these alterations consist mainly in changes of the verbs from the present or future to the past in what may be called the rubrics; there are also a few interlineations. These alterations suggest the idea that the version had been made from a German original, and drawn up before the ceremony; and then, after the ceremonies had really taken place, the English verbs were altered accordingly.

The English is by no means pure, and can hardly be the work of an Englishman. Yet the writer shows himself acquainted with the authorised version of the Bible; as when he speaks of Kings as nursing fathers and Queens as nursing mothers,<sup>1</sup> of which the German is "Konige zu Pflegern, and Koniginnen und Fürstinnen zu Saug-ammern." In other places he does not follow the authorised version, as in § 1, where psalm cxxi. is quoted from a version very different from the English Bible.

Now Gregory King had accompanied the mission which decorated with the Garter the Elector of Brandenburg, soon to be King of Prussia.<sup>2</sup> It seems not impossible that he may have had friends in Prussia, who sent to him this English version of the official account of the anointing. Knowing the work that he had done upon coronations in England, they may have thought that this paper would be an acceptable gift to him.

Besides this Harleian MS. Mr. Everard Green, now his successor as Rouge Dragon, has drawn my attention to a manuscript in the Library of the Herald's College which is a copy of the document in Harl. 6821. It is bound in modern half green morocco, the written part consisting of 12 leaves, 166 by 131 mm. It is neatly written, in a hand which reminds one of the title to the Harleian

<sup>1</sup> See § 5.

<sup>2</sup> Mark Noble, *History of the College of Arms*, Lond. 1804, p. 341.

MS. Red ink is used for the title-page, and the heading of the second leaf, and for the bounding lines. The title is : The | *Coronation* | or | *Royal Unction* | of | *Frederick* | King in | *Prussia*, | at | *Konigsberg* | xviii. Ian. MDCCL. | All the words of the title are written in capitals, red and black, and at the lower right hand corner of the space bounded by the red lines are these initials : G. K. Lanc. that is, Gregory King, Lancaster. On the verso of the title is fixed the book plate of Gilbert Burnet, Bishop of Salisbury.<sup>1</sup> The press mark is C. G. Y. 861, and the volume was bought of the executors of Sir Charles George Young, Garter, on November 4th, 1869. The text is evidently that of the Harleian MS. The spelling of the words differs here and there, and the scribe has written the verbs in the past tense at first, not altered them into it. Occasionally he has altered the words further so as to make a better construction ; for example in § 1 while the Harleian MS. has "Then did the aforesaid Mr. Consecrator address himself," the Heralds' manuscript has "Then the aforesaid Lord or Mr. Consecrator addressed Himself." The Heralds' MS. retains certain grotesque translations ; as, for example, in § 2, "the organs made a preamble," which appears to mean that they played a voluntary. The differences between the two MSS. as a rule are slight and unimportant : as the Heralds' MS. is plainly a copy of the Harleian, it has not been though worth while to collate it with the Harleian MS.

The German original of this English version may be found in a collection of sermons printed by Benjamin Ursinus or von Bar.<sup>2</sup> It is evidently the official programme of the

<sup>1</sup> "Mr. Johnson, nephew to Dr. Burnet, Bishop of Salisbury," was colleague to Gregory King in the mission with the Garter to the Electoral Court of Brandenburg. (Mark Noble, *loc. cit.*)

<sup>2</sup> Benjamin Ursinus, *Die königliche Majestat*, Colln an der Spree, Ulrich Liebpert, 1701. fo. I have seen a copy in the Bodleian Library at Oxford. It has many paginations, and about the third

ceremony of the anointing, divided like the English version into forty sections, containing the rubrics and prayers of the rite. It is plainly the German original used by the translator of the document in Harl. 6821, and in this German text the verbs are not in the past, but in the present or the future.

There is also a French version of the German rite in print.<sup>1</sup> It shows the same construction of the verbs as the German.

Where it has seemed possible that a better understanding of the English version might follow, the German original or French version has been added in foot notes under the symbol "Germ." or "French."

The Harleian manuscript has been followed as closely as possible in the printing; I have tried to reproduce exactly the spelling, punctuation, and use of capitals. Where words have been underlined by the writer, they have been printed in italics.

An elaborate account of the ceremonies followed at this coronation and anointing was published a few years after by Johann von Besser, one of the committee that was appointed to overlook the coronation. This work<sup>2</sup> rivals Sandford's account of the coronation of King James II. of England, published 25 years before.

An account closely akin to the document printed by Ursinus, but certainly not the same, is contained in a

is: Reglement | Welcher gestalt | Die |  
Konigl. Salbung, | Den 18. Januarii,  
dieses 1701. | Jahrs, zu Königsberg in  
Preussen | in der Kirchen verrichtet  
wer. | den soll. It consists of 7 leaves.

<sup>1</sup> I have found this also in the Bodleian Library at Oxford. Its press mark is G. Pamphlets 1701. (17.) Its title is: Reglement | des | Ceremonies | Qui sedoivent pratiquer dans l'E- | glise, à Cunigsberg en Prusse; | Le 18. de Janvier 1701. | Au sujet du | Sacre Royal. It consists of four leaves, cut

down to the quick, so that only the printed matter remains, in size about 165 by 122 mm. There is no printer's name, date, or place of printing. This version is much freer than the English.

<sup>2</sup> [Johann von Besser], *Preussische Kronungs-Geschichte*, Colln an order Spree, Bey Ulrich Liebpert, 1712. There is an accompanying volume of engravings. In this paper references to the letter press are given as *von Besser* with the number of the page after.



collection of tracts published at the time of the coronation.<sup>1</sup>

Of the ceremony itself a few words may now be said. For a description of the robes and regalia, recourse may be had to von Besser's work<sup>2</sup>; I would here deal only with the actions connected with the anointing. On the morning of Tuesday, January 18, at 8 o'clock, the King, being already vested in his royal robes, betook himself to the hall of audience, and there crowned himself with his own hands. Having done this, he proceeded to the Queen's apartments, and there crowned the Queen. At ten o'clock the procession to the church was formed, and there the religious ceremony of the anointing took place.

There is a new departure here in the order of proceeding. In most coronation rites the anointing is the first ceremony, and then follows the investing with the royal ornaments, such as the vestments, crown, sceptre, and orb, &c. But in the Prussian rite, the crown is taken first, with the sceptre, orb, and sword. No religious ceremony accompanies the putting on of these ornaments. They are taken in the castle, in the hall of audience. The anointing, on the other hand, is done in the church and is accompanied by prayers, a blessing of the oil, and a singing of *Veni Creator*; and it is done, not by the King's own hands, but by the hands of a minister. It may have been thought that as a man cannot baptize himself, so a King cannot anoint himself.<sup>3</sup> There is an analogy with this rite in the coronation of the Emperor of Russia, who crowns himself, but is anointed by a

<sup>1</sup> *Auszug verschiedener Die Neue Preussische Crone angehender Schriften*, [? Königsberg] 1701. sign B. Press mark in the British Museum:

9326. df. 1

1—10

<sup>2</sup> von Besser, 25.

<sup>3</sup> But I am not sure of what von Besser (36.) says on this point.

bishop. It was the same with the King of Sweden in 1676.

The *Schloss-Kirche* was Lutheran, but being near to the castle was chosen for the ceremony: the King also had been baptized in it, and so it was said, where he had been spiritually anointed, he willed there to be bodily anointed. Two Court-preachers were appointed "consecrators," one Benjamin Ursinus, and the other Bernard von Sanden. The rivalry between the Lutheran and the Reformed or Calvinistic Confessions appears in this appointment. There is a desire to give an advantage to neither of the confessions. Ursinus was Reformed, and his assistant, von Sanden, Lutheran.<sup>1</sup> So of the six preachers named to attend upon the consecrators, three were Reformed and three Lutheran.<sup>2</sup> The two consecrators had been named bishops for the day by the King, "out of the fulness of his own power," as a German writer has it.<sup>3</sup> J. von Besser also remarks that no one but the King could give power to the consecrator to anoint him.<sup>4</sup>

The service itself seems quite new. I can find nothing at all like it elsewhere. Some portions of it, as the hymns *Veni Creator, Gloria in excelsis, Te Deum*, and the like, are old; but the prayers generally do not seem to have been drawn from antiquity. For instance, the long prayer in § 5. has nothing in it ancient. The belief that by the anointing grace is given to the sovereign to perform the duties of his office and that thereby the Holy Ghost descends upon him is so wide spread that it is not

<sup>1</sup> von Besser, 29.

<sup>2</sup> von Besser, 33.

<sup>3</sup> "Der König hatte Beide für diesen feierlichen Tag aus eigener Macht-voll kommenheit zu Bischöfen ernannt." Werner Hahn, *Friedrich der Erste*,

*König in Preussen*, Berlin, 1851. p. 178.)

<sup>4</sup> "Seine Majestät liessen das Salb-Oel ueberreichen: weil keiner als Sie, die Macht Sie zu salben, dem Consecrator ertheilen konte" (v. Besser, 36).



surprising to find it present in this prayer.<sup>1</sup> The special gifts of the Holy Ghost are prayed for by name. There is no need to suggest that this portion was adapted from the Coronation Service of William III. in 1689. It happens that a prayer for the sevenfold gifts of the Holy Ghost was for the first time inserted into the blessing of the oil in the English rite at this coronation. A detailed account of the ceremony in German was published at Hamburg immediately after,<sup>2</sup> but it does not give the words, or even an abstract, of the new prayer; so that the idea could not have been conveyed thereby to the Prussian ministers; while on the other hand there are similar ideas contained in the rites of neighbouring lands: as in that of the King of Denmark and Norway in 1671,<sup>3</sup> and eighty years before the same idea appears in the coronation of Frederick King of Bohemia, when at the anointing these words *Ungat et is Te Spiritu Sancto suo* were said to him.<sup>4</sup> So that it is only to be looked for that in the prayer in § 5. the anointing with the Holy Spirit should be asked for, and again in § 16 when the King is being anointed, that the consecrator should say *Let the Lord our God himself here- with anoint your royal Majesty with the Holy Ghost*. There is no need to look outside Protestantism or to England for these ideas. It is however to be noticed that the Prussian

<sup>1</sup> Mr. Henry Jenner points out to me that the Russian Church has carried this idea so far as to anathematise those who reject it. On Orthodoxy Sunday (the first Sunday in Lent) some sixty anathemas are pronounced. Arius and Nestorius and other notable heretics are abjured. Also: "To them who say that Orthodox Princes do not ascend their thrones by the special grace of God, and do not at their unction receive the gift of the Holy Ghost for the discharge of their great office . . . . Anathema, Anathema, Anathema." (J. M. Neale, *History of the Holy*

*Eastern Church*, London, 1850. Part i. p. 875.)

<sup>2</sup> *Cronungs-Actus Beyder Mayst. Mayst. Wilhelm des Dritten, &c. Hamburg, about 1689. sign. B. verso.*

<sup>3</sup> Johan Wandal, *Den Stormægtigste . . . Konnings . . . Christian den Femtes, Kjøbenhavn, 1671. Sign. F. 2.*

<sup>4</sup> *Actus Coronationis Serenissimorum Dn. Friderici, Com. Pal. Rheni, S.P. (sic) Imperii Principis, elect. Ducis Bojarie, &c. Pragae, apud Danieleum Carolidem, 1619. Sign. B. Press mark in Brit. Mus. 811. e. 42.*

is the only mid-European rite in which I find *Veni Creator* sung.

There seems no evidence that the King and Queen received the communion save in one author,<sup>1</sup> who wrote 150 years after the event. If the accounts given by the contemporary writers be at all complete, the idea must be almost excluded.

Mr. Carlyle, from contemplating the silences, the eternities, the life everlasting and the death everlasting, or the eternal soul of things, or the abysses and the black chaotic whirlwinds, has come down to this earth so far as to tell us the story of Queen Charlotte's pinch of snuff during the coronation or anointing. Which he says "is not in these Folios at all," and yet he does not take the trouble to give the reference where the account may be found of this "symbolic pinch of snuff," the "inexorable quiet protest against cant, done with such simplicity,"<sup>2</sup> or at what part of the ceremony the pinch of snuff was taken. A man immersed in the contemplation of the infinities cannot of course condescend to such trifling incidents as accuracy of references.

/Coronation Service for the King of Prussia [fo. 191 a°. 1701. Jan. 18.

The Proclamation | 66 |

Seing, the most Wise Providence of God has so ordered it that this *Souveraine* Dukedome of Prussia, should be made a Kingdome, & the *Souveraine* thereof the Most Serene, & most Potent Prince and Lord; Lord *Frederich*, King in Prussia; This therefore, by these presents, is published, proclaimed, & made

<sup>1</sup> Otto Forster, *Friedrich Wilhelm der Grosse in Preussens Ruhmes- und Ehrenhalle*, Sondershausen, 1857. Lieferung i. p. 166.

<sup>2</sup> Thomas Carlyle, *History of Frederick II. of Prussia*, Book I. Chap. v. London, 1858. vol. i. p. 62. One who

has recently gone through Mr. Carlyle's work on the French Revolution tells me that about two-thirds of Mr. Carlyle's references are inexact: but, on the other hand, towards the end of the work the references increase in accuracy.

known to all whom it may  
 concern;  
 Vivat  
 Frederich  
 Our most Gracious King  
 Vivat  
 Sophia-Charlotta  
 Our most Gracious Queene;

/The Order. & Method<sup>1</sup>

[191. b.

of the Royall Unction or  
 Anointeing

Performed the 18<sup>th</sup> of January, of this present 1701<sup>st</sup>  
 Yeare, in Konigsberg in Prussia, & in the Church there;

§: 1: When both their Majestys, the *King & Queene*  
 enter<sup>2</sup> into the church, wch is in their castle, they <sup>3</sup>shall  
 be<sup>3</sup> most submissively received, & saluted, by the first-  
 Royal-grand-court-Preacher-consistory-& church-coun-  
 seller-M<sup>r</sup> Benjamin Ursinus<sup>4</sup>, as Lord<sup>5</sup> consecrator, <sup>6</sup>or  
*chief*,<sup>6</sup> or *first Bisshop*, as also by the Royal-Prussian-  
 Grand-Court-Preacher and assessor of the Provincial  
 consistory of Sambia<sup>7</sup>; M<sup>r</sup> Bernard V. Sanden Doctor  
 & primary Professor of Divinity in the Academy,  
<sup>8</sup>together wth the other six assisting<sup>8</sup> as *assisting*  
*Bisshop*, together with the other six attending Ministers  
 of the Gospel, to witt, the Prussian-Royal-Reformed-  
 Court-preachers, M<sup>r</sup>/ Cochius, M<sup>r</sup> Lursenius, & [fo. 192  
 M<sup>r</sup> Mell; & the Royal-court-Preacher, M<sup>r</sup> Gotfried  
 Wegener,<sup>9</sup> Doctor, & professor in <sup>8</sup>Ordinary<sup>8</sup>, of  
 Divinity <sup>10</sup>in ordinary<sup>10</sup>, M<sup>r</sup> Pomian Pesarovius<sup>11</sup> Doctor &  
 professor in ordinary, & Pastor of the Cathedral church,  
 and also assessor in the aforesaid Provincial consistory of  
 Sambia; & M<sup>r</sup> Bartholem: Goldbach Pastor of the old  
 towns church, and assessor in the aforesaid consistory;

Then shall<sup>12</sup> the aforesaid M<sup>r</sup> consecrator address him-  
 self to both their majestys, in these terms;

<sup>1</sup> Ursinus begins here.<sup>2</sup> a d has been added to this word.<sup>3,3</sup> struck through and were interlined.<sup>4</sup> German: ersten Koniglichen Ober= Hoff=Prediger, Consistorial und Kirchen=Rathe, Herrn Benjamin Ursino.<sup>5</sup> interlined.<sup>6-6</sup> struck through.<sup>7</sup> Germ. Samland.<sup>8-8</sup> struck through.<sup>9</sup> Germ. Wegner.<sup>10-10</sup> interlined.<sup>11</sup> Germ. Pesarovii. French Passovii.<sup>12</sup> struck through and did interlined.

Lett the blessed of the Lord, our King, & Queene, enter in, in the powre of our God; And lett their comeing in, & goeing out, be blessed before the Lord, from this tyme forth, & even for ever more, through Jesus Christ, our Lord. Amen;

§: 2. Hereupon immediately, the Organs <sup>1</sup>made a præamble<sup>2</sup> and while they playd, M<sup>r</sup> Consecrator, & his M<sup>r</sup> Assistents<sup>3</sup>; As also, all the other attending M<sup>r</sup> Preachers, march<sup>5</sup> to the altar, & M<sup>r</sup> Consecrator, & M<sup>r</sup> Assistant, place<sup>6</sup> ihemselfs before the altar, &<sup>7</sup> the other attending Preachers on each side of the Altar, three on each side;

/§: 3: Both their majestys, attended wth their [fo. 192. b. Royal Traine, walk<sup>8</sup> under the Organs, towards their Royal throne, & place<sup>8</sup> themselfs upon it;

§: 4: As soone as they sit<sup>9</sup> down, upon their throne the musick begins<sup>10</sup> from the Chores; & then the whole congregation sing<sup>11</sup> the known<sup>12</sup> Hymne.

*God be mercifull unto us; etc.*

(NB: this is Luther's version of the 67 psal: Davids<sup>13</sup>)

§: 5: while the last verse is<sup>14</sup> a singing, M<sup>r</sup> consecrator retreated<sup>15</sup> from the altar, into the Vestrie: after this Hymn is<sup>14</sup> sung, M<sup>r</sup> Assistant before the altar, wth his face towards their majestys, makes<sup>16</sup> this following Prayer;

Eternal, allmighty, Onely Wise, Great God, thou art our Refuge, for ever, & ever; God of Gods, King of Kings, & Lord of all Lords, a father of mercys, in Jesus Christ our Lord, thy onely beloved son; Wee acknowledge, that thou alone, makest men<sup>17</sup> Great, & Potent, & it is of thy Grace, & faithfulness, when thou givest to thy people, Kings to be their nursing fathers, & Queenes to be their nursing Mothers; Hence it is,

<sup>1</sup> *interlined.*

<sup>2</sup> *Germ. præambuliret: French un prelude sur l'orgue.*

<sup>3</sup> *the final s struck through.*

<sup>4</sup> *struck through.*

<sup>5</sup> *a t has been added to the word.*

*Germ. gehen.*

<sup>6</sup> *a d has been added to the word.*

<sup>7</sup> *interlined.*

<sup>8</sup> *a d has been added to this word.*

<sup>9</sup> *altered to satt.*

<sup>10</sup> *altered to begun.*

<sup>11</sup> *altered to sung.*

<sup>12</sup> *this word is not in the German.*

<sup>13</sup> *Germ. Es woll uns Gott genädig sein, &c. The sentence within brackets is not in the original.*

<sup>14</sup> *altered to was.*

<sup>15</sup> *Germ. gehet . . . ab.*

<sup>16</sup> *struck through, and made interlined.*

<sup>17</sup> *a letter at the end of this word has been struck out.*

that thou at this tyme, present's before our eyes, wth all his Royal ornaments, our *Dread<sup>1</sup> Sovereighn*, thy /Prince & servant, *Lord Friederich, King in* [fo. 193 *Prussia*, & thy Princess & Servant, *Lady Sophia Charlotta, Queene in Prussia*; who now in thy sanctuary, with all their hearts present <sup>2</sup>& devote to thy Honour<sup>2</sup> to thee, the most high God; & devote to thy Honoure & Glory,<sup>3</sup> their Royal Highness & dignity, their Royal thrones their Royal crowns, Scepter, Sword, Seal, & other ensignes of royalty, as they have received them, from thy hands; And seing thou hast in particular putt it into their hearts, that they should publicquely receive, the Unction, where with, thou formerly didst appointe & order, the Kings of thy people of<sup>4</sup> Israel to be anointed, Wee therefore humbly pray thee, that thou thyself <sup>5</sup>wouldst sanctify<sup>5</sup> O God, thou holy one of Israel wouldst sanctify, this holy action, to<sup>6</sup> the bodys & on the soules, of our *King*, and *Queene*; lett them bee to them, <sup>7</sup>sure and certain signes & tokens<sup>7</sup>, that thou wilt *anointe* them, wth the Oyle of Gladness, wth thy Holy & Good Spirit; do thou, by this, poure <sup>8</sup>upon them<sup>8</sup>, thy Love, that on them may rest, the Spirit of wisdome, and understanding, the spirit of counsell & of strength; the spirit of knowledge, and of the feare of the Lord; Lett them, from this, receive powre & strength, to growe in all royal virtues, /to the Glory of thy name, to the [fo. 193. *b.* consolation of thy church, to the Joy & interest of their Royal House, and of all their territorys and subjects; pardon us also all our sinns; for thy beloved sons sake grant thy blessing to the preaching of thy word; lett also, all our purposes, at this tyme, by the ministry of thy word, & by prayer, bee throughly sanctified, And thou, O God, sanctify us all, through & through, that our whole Spirit, Soul, & body, may be preserved blameless, till the comeing, of our Lord & Saviour Jesus christ. Amen;

<sup>1</sup> *Germ.* theuresten.

<sup>2-2</sup> *struck through and againe interlined.*

<sup>3</sup> *this comma struck out.*

<sup>4</sup> *interlined.*

<sup>5-5</sup> *struck through.*

<sup>6</sup> *struck through, and on interlined.*

<sup>7-7</sup> *Germ.* ein gewisses Wahrzeichen.

*Cf.* the definition of a sacrament in the xxvth Article of Religion: "Sacraments . . . be certain sure witnesses, and effectual signs of grace."

<sup>8</sup> *struck through, and into their hearts interlined.*

§: 6: after this prayer, 'will be' sung, & playd on musical instruments, the Hymn, wch begins, *Glory be to God alone, in the highest*, <sup>2</sup>(NB it is the Angelical song Luc: 2: according to Luthers version, & paraphrase<sup>3</sup>):<sup>2</sup> & while the last verse is<sup>4</sup> a singing, Mr Consecrator will<sup>5</sup> ascend the pulpit, & make a short sermon, upon the words<sup>6</sup> of god, written j sam: cap: 2: *¶ 9 for them that Honoure mee, I will Honoure*,

§: 7: After Sermon, the Organs are 'plaid upon,<sup>7</sup> & wth them, <sup>8</sup>will be sung<sup>8</sup> *¶ 2: 3: 4: 5: 6: 7: 8, & ¶ 14: of the 21<sup>st</sup> psal: <sup>9</sup>(NB: in the English Bible; & translation, they are, ¶: 1: 2: 3: 4: 5: 6: 7: & ¶ 13.)<sup>9</sup>*

§: 8: While this musick is<sup>10</sup> continued, Mr [fo. 194. Consecrator will<sup>11</sup> descend from the pulpit, & go<sup>12</sup> into the Vestry; & before it be<sup>10</sup> quite ended, Hee, with his assisting Bisshop place<sup>13</sup> themselves againe, before the altar, wth their faces towards their Royal Majestys; & the other attending Preachers stand<sup>14</sup> in their former order, on both sides of the altar;

§: 9. when the musick is<sup>15</sup> ended, the whole congregation <sup>16</sup>will sing<sup>16</sup>; & the chore wth musical instruments & voices, will<sup>17</sup> play<sup>18</sup> the Hymn, wch begins

*Come, O God creator, Holy Ghost, etc :*

(<sup>19</sup>NB: is Luthers Version of the knowne and antient Hymn<sup>20</sup>, called, *Veni Creator Spir: <sup>19</sup>*) when this Hymn is<sup>15</sup> ended, the Drums & trumpets play<sup>18</sup> a short note, or two;

§: 10: <sup>21</sup>while the drums & trumpets, make<sup>22</sup> such a noise<sup>21</sup> His Majesty the *King*, offers<sup>23</sup> or presents<sup>24</sup> himself,

<sup>1,1</sup> struck through, and was interlined.

<sup>2,2</sup> struck through. It is not in the original German.

<sup>3</sup> Germ. Allen Gott in der Hoh sey Ehr, &c.

<sup>4</sup> altered into was.

<sup>5</sup> struck through, and did interlined.

<sup>6</sup> final s struck out.

<sup>7</sup> struck out. Germ. musiciret.

<sup>8,8</sup> struck out, and was sung interlined. In the original German the verses are given in full.

<sup>9,9</sup> struck through. The sentence enclosed in brackets is not in the original German.

<sup>10</sup> struck through, and was interlined.

<sup>11</sup> struck through, and did interlined.

<sup>12</sup> struck through, and went interlined.

<sup>13</sup> d added at end.

<sup>14</sup> altered into stood.

<sup>15</sup> struck through, and was interlined.

<sup>16,16</sup> struck through, and sung interlined.

<sup>17</sup> struck through.

<sup>18</sup> d added at end of word.

<sup>19,19</sup> struck through. It is not in the original German.

<sup>20</sup> Germ. Komm Gott Schopffer Heiliger Geist, &c.

<sup>21,21</sup> Germ. Unter deren Schall.

<sup>22</sup> altered to made.

<sup>23</sup> altered to offered.

<sup>24</sup> altered to presented.



to receive the Unction; & M<sup>r</sup> Consecrator, with his M<sup>r</sup> Assistent, descend<sup>1</sup> from the altar, to a little bench<sup>2</sup>, whereon the King must<sup>3</sup> kneele, and receive<sup>4</sup> the Unction;

§: 11: M<sup>r</sup> Consecrator, haveing in his hand, a plate of pure Gold; His high-Excellence & Grace, his Royal majestys Grand-Chambelane Monseigneur V: Wahrtenburg<sup>5</sup>, Count of the Empire; setts<sup>6</sup> upon the Plate, a Vessel of */Jaspis*, wherein the Anointeing oyl [fo. 194. b. was;

§: 12: This Plate, wth the vessel aforesaid, & the oyl M<sup>r</sup> Consecrator, afterwards gives<sup>7</sup> to his M<sup>r</sup> assistent, to hold;

§: 13: Here upon his Majesty the king himself; takes the crown from his head, & lying<sup>8</sup> the crowne together with his scepter, upon a cushion beside him; &<sup>9</sup> kneele.<sup>10</sup>

§: 14: So soone as his Majesty the King was kneeled the Grand Chambelane aforesaid, drew his Majestys periwig a little backward, that his majestys forehead was quite bare, & free;

§: 15: Then M<sup>r</sup> consecrator tooke the vessel with the anointeing oyle; from the Golden Plate, & poured a little thereof, upon the two foremost fingers,<sup>11</sup> of his right hand; & anointed his majesty the King therewith, first upon his forehead then the Pulse of the right hand, after this the Pulse<sup>12</sup> of the left hand; and so sett the vessel with the oyle upon the Golden Plate againe.

§: 16: Then the drums & trumpets must<sup>13</sup> cease, and M<sup>r</sup> Consecrator, with a loud voice, addressed his Royal Majesty, in these words;

Lett Your Royal Majesty receive this Unction, as a divine signe & token whereby /God formerly, By [fo. 195. his Priests & prophets, did testify to the Kings of his

<sup>1</sup> ed added to word.

<sup>2</sup> Germ. Banckgen.

<sup>3</sup> struck through, and did interlined.

<sup>4</sup> d added to word.

<sup>5</sup> Germ. Konigl. Herrn Ober-Cammer-Herrn Reichs-Grafens von Wartenbergs, Hoch Grafliche Excellenz und Gnaden.

<sup>6</sup> struck through, and did sett interlined.

<sup>7</sup> struck through, and gave interlined.

<sup>8</sup> Thel has been altered into a capital. Germ. leget.

<sup>9</sup> struck out.

<sup>10</sup> a d has been added at end of word.

<sup>11</sup> Germ. zwey fordersten Finger.

<sup>12</sup> Germ. Puls.

<sup>13</sup> struck through and did interlined.

people, that hee himself alone, is the most high God; & that hee makes, sets up, & appointeth Kings; And lett the Lord our God, himself, Herewith anoint Your Royal Majesty, with the Holy ghost, that You, as an anointed of the Lord, with a resolute, couragious, & willing heart, may rule & govern this Your people, & Kingdome; and in good health & prosperity, for many years, & tymes to come, may serve the counsell & will of your God; through our Lord Jesus Christ, Amen;

§: 17: immediately after this, wth instrumentall & vocal Musick, were sung these words

*Amen, Amen, prosperity<sup>1</sup> to the King prosperity to the King, Prosperity to the King; God grant him length of days;*

§: 18: Then again begunn the drums to beate & the trumpets to sound, a short Note or two;

§: 19: <sup>2</sup>during the noise of the trumpets & drums<sup>2</sup> the above said Grand Chambelane<sup>3</sup> wth a cloath prepared for that purpose, washed<sup>4</sup> the oyle from his Majestys, the kings foreheade, & both his hands, & gave the cloath to m<sup>r</sup> consecrator;

§: 20: & after this m<sup>r</sup> consecrator, deliverd [fo. 195. b. back againe, to the Grand Chambelane, the vessel of Jaspis wth the oyle, upon the golden Plate; & his Majesty the King, returned to his throne & satt<sup>5</sup> himself upon it.

§: 21: M<sup>r</sup> Consecrator, & m<sup>r</sup> Assistent, remaine<sup>6</sup> standing before the Bench, whereon his Majesty the King kneeled; & the noise of drums & trumpets continuing, her Majesty the Queene presented herself, to be anointed, & kneeled

§: 22: & then the Grand Chambelane<sup>7</sup> aforesaid, gave the same Vessel with Oyl, to the consecrator who received it, on the Golden Plate aforesaid, & deliverd it, to m<sup>r</sup> Assistent

§: 23<sup>8</sup>: from whom M<sup>r</sup> Consecrator, received it againe, & haveing anointed her majesty the queene on the fore-

<sup>1</sup> Germ. Glück.

<sup>2-3</sup> Germ. Unter deren Schall.

<sup>3</sup> The last a seems as if erased.

<sup>4</sup> struck through, and wiped interlined.  
Germ. wischet.

<sup>5</sup> The word has been altered.

<sup>6</sup> ing has been added.

<sup>7</sup> a dash has been made between e and l.

<sup>8</sup> Germ. Dann nimmt der Herr Consecrator das Gefasse mit dem Salb-Oele, giesst sich etwas auff die fordesten Finger seiner rechten Hand, und salbet Ihre Majestat die Konigin, auf der Stirne, &c.

heade, & on the Pulses of both arms, (after hee had poured a little thereof on the forefingers of his right hand;) hee sett the vessel, wth the remaineing oyle, in its appointed place;

§: 24: When the noise of drums & trumpets ceased M<sup>r</sup> Consecrator, with a loud voice said to her majesty, as followeth

*Lett your Royal Majesty receive this Unction*, as a divine signe & /token, that Your majesty have this [fo. 196. anointing and appointment to Royal Dignity, & Majesty, from God; who espoused You to Your King; That hee should have from you both<sup>1</sup> Joy & comfort; And the Lord our God anointe You, more, & more, wth his holy Ghost, that You may be courageous & willing to glorify god, and serve him; for Jesus christ our Lord; Amen

§: 25: Here upon from<sup>2</sup> the chore, wth instrumental & vocal musick, was sung, & playd, as before

*Amen, Amen, prosperity to our Queene, prosperity to our queene, prosperity to our queene, God grant her length of days;*

§: 26: then again begunn the noise, with drums & trumpets, & the *Dutchess of Holstein* washed<sup>3</sup> the Oyle<sup>4</sup> from<sup>4</sup> her majestys the Queenes forehead, & her arms, with a cloath prepared for that purpose, wch cloath shee afterwards deliverd, to M<sup>r</sup> consecrator;

§: 27: Then the consecrator delivered to the Grand Chambelane aforesaid, the Vessel wth oyle as hee received it from him; in the mean tyme her majesty the queene retreats<sup>5</sup>, & while the drums & trumpets make<sup>6</sup> a noise, placeth<sup>7</sup> her self upon the Throne,

/§: 28: whereupon M<sup>r</sup> consecrator, & [fo. 196. b. M<sup>r</sup> assistent return<sup>8</sup> to the altar, & when the trumpets & drumms ceased, they both in company wth the rest of the attending preachers presented themselves before his Majesty the King; first stood a while, afterwards bowed themselves, & made a very deepe reverence & worshipped him, as the Scripture saith<sup>9</sup>; then said M<sup>r</sup> Consecrator

<sup>1</sup> *This word has been altered.*

<sup>2</sup> *Germ. auf.*

<sup>3</sup> *Germ. wischet.*

<sup>4</sup> *altered.*

<sup>5</sup> *altered to retreated. Germ. gehen ab.*

<sup>6</sup> *struck through, and made interlined.*  
<sup>7</sup> *altered to placed.*

<sup>8</sup> *a d added at end.*

<sup>9</sup> *Germ. stehen, bücken sich aufs tieffste und beten Sie an, wie die Schrift redet.*

*Prosperity to 'the King'<sup>1</sup>  
King Frederick  
King in Prussia*

And the Lord, the God of our Lord the King say so ; as the Lord has beene wth him, hithertowards, so lett him be wth him, for the tyme to come ; that his Royal Throne, may dayly be greater & greater, Amen ;

§ : 29 : Then the vocal & instrumental musick from the chore, repeated againe

*Amen, Amen, prosperity to the King prosperity to the King, prosperity to the King, God grant him length of days*

§ : 30 : So soone as all was still & quiet, all these Ministers, presented themselves in like manner before the queenes Majesty ; & the /consecrator speaks<sup>2</sup> to [fo. 197. her, with a loud voice <sup>3</sup>these words<sup>3</sup>

*Prosperity to the Queene,  
to Sophia-charlotta, queen in Prussia*

The Lord our god, make you a blessing to his people, & grant you may see the prosperity of your Royal house, & childrens children, in Jsraels Peace, Amen

§ : 31 : then againe begann the instrumental & vocal musick to repeat

*Amen, Amen, Prosperity to the Queene prosperity to the queene, prosperity to the queene ; God grant her length of days*

§ : 32 : after a short Pause, the musick begann againe, & first a discantist<sup>4</sup>, sung alone, and afterwards, the whole chore, these words

*Glory to god, on high  
Peace on Earth, &  
Good will towards men*

§ : 33 : dureing this musick, & singeing, all the Ministers (: haveing made a very deepe reverence towards both their majestys.) retreated and M<sup>r</sup> Consecrator,

<sup>1-1</sup> struck out. In the German Fridericco stands in one line by itself.

<sup>2</sup> altered to speake ; intended, it would seem, for spoke or spake.

<sup>3-3</sup> added.

<sup>4</sup> Germ. Discantist. In English a discanter was "one that can extempore

sing a part vpon a playne song." (Thomas Morley, *A Plaine and Easie Introduction to practicall Musicke*, London, Peter Short, 1597. p. 70.) But in 1701, it was most likely one who sang the "discantus" or treble part.

& Mr Assistent, placed themselves againe before the altar. when /all was still, & quiet againe, Mr [fo. 197. b. Consecrator wth a loud voice, as to the people, said these words

*feare god, Honour your king, & yo' queene.*

*Let their help come from the Lord, who made heaven & earth, psal : 121 :*

*The Lord suffer not thy<sup>1</sup> foote to be moved,*

*The Lord be their keeper & their shade on their right hand, that the sunn<sup>2</sup> smite them not by day, nor the moone by night ;*

*The Lord preserve them from all evill*

*The Lord preserve their soule*

*The Lord preserve their going out, & their comeing in, from this tyme forth, & forever more, Amen*

§ : 34 : <sup>3</sup>Then the vocal & instrumental musick sung & playd these words<sup>3</sup>

*Lord beginn<sup>4</sup> even now, to bless the house of thy servant Friederich, King in Prussia, that hee<sup>5</sup> may bee before thee for ever, for what thou blessest o Lord is blessed for ever ;*

§ : 35 : after this piece of Musick was ended, the whole congregation, joyneing wth the Musick in the chore, sung the 2 last verses, cf /the known [fo. 198. Hymn of Paulus Speratus, wch beginns thus, *Our salvation comes alone, from free grace & mercy<sup>6</sup>* etc : but the 2 last verses begin thus, *Praise & glory be to thee for so great mercys<sup>7</sup>* etc :

§ : 36 : Mr Assistent, to conclude, repeated<sup>8</sup> this prayer before the altar.

Almighty, Eternal God, most mercifull & faithfull father, in christ Jesus, our Lord, & saviour, Wee praise & glorify thy holy Name that thou hast given to us, not onely thy onely begotten son, Jesus christ, to bee our everlasting King ; & in & through him, has given to us, the everlasting Kingdome of heaven, for an inheritance of the Saints in Light ; But also that at this tyme, thou hast granted to us this Special Grace, that wee may now

<sup>1</sup> *struck out, and their interlined.*

<sup>2</sup> *The final n struck out.*

<sup>3,3</sup> *Germ. Hier auff werden musiciret und gesungen diese Worte :*

<sup>4</sup> *Germ. liebe an.*

<sup>5</sup> *struck out, and it interlined.*

<sup>6</sup> *Germ. Es ist das Heyl uns kommen her. &c.*

<sup>7</sup> *Germ. Sey Lob und Ehr mit hohem Preiss, &c., &c.*

<sup>8</sup> *Struck out, and said interlined.*

wth our eys see, thy anointed, our King & queene, in thy sanctuary: As thou now hast beene pleased to grant grace to this holy action, of the Royal Unction, & here in this world, hast erected a Kingdome, for our King; so wee pray thee o god, thou wouldst please, to strengthen it, & bee a wall of defence aboute it, for it is thy own work Lett therefore be recommended to thee, /as the apple of thy eye; his Royal Majesty *friederich*, [fo. 198. *b*. our most gracious King, & soveraine Lord; together with his Royal Spouse Her majesty, our Queene; His Royal Highness, our Crown- & Hereditary-Prince The Royal Lady his<sup>1</sup> daughter, the Royal Lord his Brethren, & Ladys his<sup>2</sup> sisters; and all that are related & allyed to this Royal & High house; preserve them from all evil bless them wth all good things; both in their<sup>3</sup> bodys & in their<sup>4</sup> soules; yea so bless the hous of thy anointed; that it may bee before thee for ever, for what thou Lord blessest is blessed forever; Heare us, oh! our heavenly father for Jesus christs sake Amen;

§: 37: immediately after this, the usuall blessing was said;

§: 38: after that, with trumpets & drums <sup>5</sup>was sung<sup>5</sup> *Te deum Laudamus*; etc: and then all the bells in the citty rung, the great gunns from the walls were discharged, & the Vollys were given by the souldjery;

§: 39: Then was a general pardon proclamed and after that the drumms & trumpets made a noise againe;

§: 40: & while this continued their majestys returne<sup>6</sup> from the church:

#### NOTES.

The original of the Proclamation may be found in von Besser's work (17.). It is not given by Ursinus.

§ 1. In the address to the King and Queen, there is a quotation from the eighth verse of the cxxi. psalm (*Levavi oculos*). A similar quotation occurs in the welcome of Frederick King of Bohemia at the door of the church at Prague before his coronation.

§ 5. The long prayer contained in this section may be looked upon as the blessing of the oil. It contains a prayer for the descent

<sup>1</sup> *interlined.*

<sup>2</sup> *interlined.*

<sup>3</sup> *added in margin.*

<sup>4</sup> *interlined.*

<sup>5-5</sup> *interlined.*

<sup>6</sup> *d added to word.*



of the Holy Ghost upon the King and Queen through the anointing, and the coming of the special gifts of wisdom and understanding, counsel and strength, knowledge and the fear of the Lord, six of the sevenfold gifts.

§ 6. "Glory be to God alone" is not the English version.

The Sermon by Ursinus may be found in his collection already quoted, *Die Konigliche Majestat*.

§ 9. *Veni Creator Spiritus* comes here immediately before the anointing. It is not found in the Bohemian, Danish, or Swedish rites.

§ 15. The consecrator anointed the King in the form of a circle or crown; and von Besser explains this by saying that the Hebrews anointed their Kings in the form of an O and that a circle is the most perfect figure known to the mathematicians. The high priests on the other hand were anointed in the form of an X or of a cross: von Besser (37 note) quotes Schickardus *Jure Regio c.i. Theo.* 4 p.m. 75. [W. Schickard, *Jus regium Hebraeorum*, Argentinae, 1625. p. 27.]

The King of Denmark in 1559 was anointed with a fragrant oil in the form of a cross, on the breast and shoulders certainly, if not on the head and elsewhere as is likely, his dress being torn somewhat to allow this. (Simon Schardius, *loc. cit.*)

§ 23. It may be noted that only two places are to be anointed: the head and the hands. The King kneels during the anointing.

Charles XI. King of Sweden was anointed, kneeling, on the forehead, shoulders, and hands by the Archbishop of Upsal.

The King of England is now anointed sitting in his chair, and only in three places, the forehead, the breast, and the hands.

§ 28. There is a long note in von Besser (39 note) on the salutation or adoration prescribed in this section. *Anbeten* is merely *adorare*, such a word as we retain in our marriage service up to this day, and in the title of "Worship" given to Mayors and other officers.

§ 33. This blessing seems to be a survival of the old episcopal benediction.<sup>1</sup>

§ 35. These two last verses of the hymn of Paulus Speratus are according to Lauxmann, in frequent use, and they contain a paraphrase of the Lord's Prayer. He notes their use on this occasion.<sup>2</sup>

The text of this hymn of Paul Speratus may be found in C. J. Cosack, *Paulus Speratus Leben und Lieder*, Braunschweig, 1861. p. 240. It consists of 14 stanzas. It is the best known hymn of this writer; to whom the title of Reformer of Prussia is given. He died in 1551.

§ 38. *Te Deum* is an almost invariable ending to the coronation rite in modern times.

<sup>1</sup> See the various *Ordines* in E. Martene, *De antiquis Ecclesiae Ritibus*, Lib. ii. cap. x. (Bassani, 1788. t. ii. pp. 214 *et seq.*).

<sup>2</sup> E. E. Koch, *Geschichte des Kirchenlieds*, Stuttgart, 1876. 3te Auflage, Bd. viii. p. 240.