

THE GIFT OF THE PAPAL CAP AND SWORD TO HENRY VII.

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Henry VII. became King of England on the death of Richard III. at Bosworth Field, a victory won in the course of a successful invasion of the realm begun on the 1st of August, 1485. All England was not agreed upon Henry VII.'s right to be King, and the circumstances remind us, in more than one particular, of the coming into England of William of Orange some two hundred years later. Such being the case, King Henry VII. would naturally be desirous of strengthening his position wherever he could, and he would be ready to welcome any support and assistance that might be given him by the Roman Court. Accordingly we find him sending messengers to the Court of Rome as soon as he is settled in his kingdom: ten days before the coronation, on November 20th, 1485, letters patent are ordered to be made out for John Dunmowe, afterwards Bishop of Limerick, to proceed to the Roman Court¹: on February 4th, 1486, Christopher Urswick, the King's almoner, is provided with a passport for going to Rome and Naples²: and on the 28th of the same month the Bishop of Durham, John Dunmowe, and Hugh Spalding, are appointed the King's proctors at the Court of Rome.³ The result of this activity may be seen perhaps in the issuing, or purchase⁴ as it was called, of three bulls, dated

¹ *Materials for a history of the reign of Henry VII.* Rolls Series, 1873. Ed. W. Campbell, vol. i. 176.

² *Op. cit.* 275.

³ *Op. cit.* 323.

⁴ On October 12th, 1488, there is a mandate to the treasurer and chamberlains of the exchequer to pay to "Thomas Parterige the summe of vi. li. xviii. s.

vi. d. which the Right Reverend Fadre in God the bisshoppe of Lymeryke, [John Dunmowe] our procuratour in the courte of Rome, hath laide downe for vs for the purchesinge of a certeyne bulle touching the collectourship of oure land of Irland." (*Materials*, &c., vol. ii. 355. On p. 391 this £6 17s. appears again.)

respectively March 2nd, March 27th, and July 23rd, 1486,¹ of which the most important is that of March 27th, for it not only dispenses with the canon law which created impediments to the marriage of Henry VII. with Elizabeth, the daughter of Edward IV., but it declares Henry VII. to be King of England by right of war and also by a notorious and undoubted title. This bull seems to have been considered of sufficient importance to be translated into English and printed; for Mr. J. Payne Collier found the English version as a folio broadside, forming a flyleaf of an old book; and he was of opinion that the printer of the flyleaf was William Caxton.²

Henry VII. was married to Elizabeth of York on January 18th, 1486; but she was not crowned till November 25th, 1487. Bacon, in his history of Henry VII., says, after speaking of the coronation of the Queen, that "the King sent an ambassadour to Pope Innocent VIII. to signify unto him his marriage."³

This intelligence is not very precise as to date, and it must be owned that the moment of this embassy to the Pope can only be arrived at approximately. William, prior of Christ Church, Canterbury, had, the last day of February, 1487, granted him a reward for going on an embassy to the Pope.⁴ There is the will of Walter Hungerford, knight, dated February 8th, in the second year of Henry VII., that is 1487, made while intending to go to the Court of Rome by commandment of the King⁵: and Thomas, Bishop of Hereford, has a reward granted him on March 2nd, 1487, for going as ambassador to the Pope.⁶ It may therefore be surmised that an embassy was sent to the Pope about the month of March in 1487; so, if this be accepted, it would be after the marriage of the King, but before the Queen's coronation.

In one of the manuscripts in the British Museum there is a rough draft of the speech intended to be made to Innocent VIII. apparently on the occasion of this embassy.

¹ Thomas Rymer, *Foedera*, Londini, 1727, t. xii. 294, 297, 313. The bull of March 27th may also be found in *Materials*, &c., just quoted, vol. i. 392.

² *Camden Miscellany*, Camden Society, No. 39, 1847.

³ Francis Bacon, *Historie of the Raigne of King Henry the Seventh*. London, 1622; p. 38.

⁴ *Materials*, &c., vol. ii. 114.

⁵ *Op. cit.* 122.

⁶ *Op. cit.* 128.

It is complimentary, not to say flowery. The Pope is informed that he is the undoubted successor of St. Peter, the shepherd of the Lord's flock, the keeper of the keys of the Kingdom of Heaven¹; while the King recommends himself and his dominions and kingdoms to the papal protection.² Is it to this speech or to the one actually delivered that Bacon refers when he speaks of the King "offering both his *Person* and the forces of his *Kingdome* vpon all occasions to doe him service"³?

Whether as the result of this embassy or not, Innocent VIII. certainly looked upon Henry VII. with great favour. When the bishops in Ireland crowned Lambert Simnel as Edward VI. there seems to have been no difficulty in obtaining bulls ordering inquiry into this action,⁴ and threatening the rebels with excommunication.⁵

One mark of signal favour conferred upon Henry VII. by the Roman Court was the gift of the cap and sword. Of the reception of this gift in London we have a detailed account in one of the Cotton manuscripts in the British Museum. The text is apparently contemporaneous with the events that it describes, but the writing, Mr. Francis B. Bickley tells me, is of the time of Henry VIII. The account is as follows⁶:

The receyving of a cap and sword sent from the Pope to the King: [written in margin in red ink one hundred years later than the text.]

¶ Also at the breking vp of the consaille ther entrid In to this reaulme a cubicular of the popes whiche broght to the kyng a suerde and a cappe whiche for honnor of the pope was honnour-

¹ Te certum et indubitatum beati petri successorem: Te pastorem dominici gregis: Te denique clauigerum regni celestis profiteamur. (British Museum, *Cleopatra E.* iii. fo. 126b.)

This would seem to have been suggested by the opening passages in *Te Deum*, turned into praise of the reigning pope.

² Ergo tandem seipsum: dominia: et regna que sibi nunc iure debentur: tue clementie: tue fidei. tue que protectioni commendat: pro cuius (*sic*) tue sanctitatis felicissimo statu: nihil unquam arduum: nullum periculi: nullum laboris: aut difficultatis genus recusat (fo. 123b.)

³ Francis Bacon, *loc. cit.*

⁴ T. Rymer, *Foedera*, London, 1727, t. xii. 332 and 333. Both bulls are dated January 5th, 1438. See also British Museum MS. 15,385, fo. 315. *Letters and papers . . . of Richard III. and Henry VII.* Rolls Series, 1861. Ed. J. Gairdner, vol. i. 94.

⁵ Rymer, *op. cit.* 341.

⁶ Julius B. xii. fo. 51b. This manuscript is a collection of heraldic and ceremonial tracts dealing in the main with the early years of Henry VII. There is an imperfect eighteenth century transcript of this account in Harl. 7048, fo. 255.

ably receipuid by the kinges commaundement In manner as enseweth.

firste the king sente an officer of armes to the see side also to cause thos Religious places of cannterbury And outhur townes by the way to make hym goode chiere and well to entret themme

after that his highness sent certaine knightes to met hym as fer as rochester

And after them the reuerentz faders In gode the bishoppe of Durame the bishope of exceter the bishope of rochester therle of shrewsbury therle of wilshire the lorde morley the lorde hastingis & the prior of lantony with many mor lordis and knightes whos names I haue not receipued hym at blakheth and after theme the bishope of winchestre and therle of arundell met hym at saint georges In southwerke wher the cappe was sette vpon the pointe of the swerde

and so the saide cubiculer Riding between the bishope of winchester and therle off arundell openly bar the said swerde thorowt southwerke and on london brigge wher he was also recepued and well comed by the maire of london and his brethern and so as he procedet thorow the cite to poulles stode all the craftes In ther clothinges and at the west ende of poulles he was Recepuid by the metropolitan and diuers outhur bishopes In pontificalibus and with the procession and so proceded to the high autar and from thens it was borne In to the¹ Reuestry In to the morne

That same sonday the king remeved from westminster to the bishopes pales and the quene and mylady the kinges mouder and ther was so grete a miste vpen times that ther was no man cowde telle of a grete season in what place in temps the king was and an the morne whan the king was comen In to his trauers the cape was brought oute of the reuestry to bifore the high auter by the said cubiculer acompagnied with the bishope of winchester and therle off arundell and many outhur nobles bothe espritnel and temporell

and the king come forth of his trauers wher the saide cubiculer presentit the king a letter frome the pope closit with corde and lede that was rede by the reuerent fader In god the lord John morton archebishope of canterbury then chaunceler of england that doon the said cubiculer holding the said suerde and cape made a noble exposition to the whiche the said lord chaunceler ansuerde full clerly and nobly

Present the ambassatours of fraunce also ambassatours of the kinges of romanis and of the kinges of castille and of bretagne and of flandres with diuers outhur straungiers as scottes esterlingis and outhur

and that finished the king and all those estates went a procession and the cape was borne on² the pomel of the suerde by the saide cubiculer and whan procession was done during al the masse hit was set on the high auter the messe doone the archebishope song certain orisons ouer the king whice come from his trauers bifore the high auter to the highest steps nexte the auter whiche orisons and

¹ Here the hand changes, a new leaf, ² *interlined, over by erased.*
fo. 52. being begun which is headed:
Anno iii^o H. vii.

benediccions done the archebishope in ordre after the booke whiche was brought frome rome gerdit the suerde aboute the king and set the cape on his hede and so the king so turned to his trauers whilles te deum was a singing and the colet rede¹ And it was taken of again and as bifore borne by the said cubiculer to the bishopes palles and thier deliuer to the chamberlain

that day the king made a grete feste and kepte open housholde and by cause the palais was so littill for suche a feste the said cubiculer dynnyt in the deanis place acompagnied with diuers bishopis and lordis as the lorde of saint Johns and outhre

We have also another contemporary account from the poet laureate, Bernard André. He tells us who the cubicular of the pope was; one Lionel Chieregato, a bishop of Concordia,² who was also papal ambassador in France. Cubicular in the English of the period seems to mean chamberlain,³ but in Latin it is rather a chaplain.⁴ The poet laureate also gives us what there can be little doubt is an abstract of the cubicular's speech made at St. Paul's, in the delivery of the cap and sword, called above in the description of the ceremony "a noble exposition," to which the chancellor Morton, afterwards Cardinal, "answered full clerkly and nobly."

Per idem tempus Innocentius Pontifex Maximus reverendissimum episcopum Concordiensem una cum ense auro gemmisque galero atque ornatissimo ad regem legavit. Qui postquam honorifice in urbe Londino receptus est post aliquot dies ab ipso rege in conspectum reverendo admodum vultu prodiit vir inquam venerabilis et perfacundus. Cui postquam fandi data est copia post relatas ultro citroque salutes quanto Pontifex Maximus gaudio affectus est propter adeptam ipsius victoriam enunciauit; dein maiestati suae magnopere summa cum facundia gratulari; neque unquam sanctitatem suam dubitasse qui⁵ Dei nutu sua sublimitas ad vota perveniret; Deum sic solere regna disponere ut aliquandiu illis impunitatem istis iniuriam perpeti concedat, tandem ius suum unicuique reddere; et quoniam audivit ad extremum sic evenisse omnia, tamquam

¹ See below, Appendix i. p. 201.

² Concordia is a suffragan see to Aquileia in the Venetian territory. According to Gams (*Series Episcoporum*, Ratisbonae, 1873, p. 788.) Lionel Chieregato was Bishop of Concordia from October 22nd, 1488, to August 19th, 1506. See also *Calendar of State Papers, Venetian*, 1202-1509, p. 182.

³ See Dr. Murray's *New English Dictionary*, s.v.

⁴ The name occurs in *Ordo Romanus XI.* (J. Mabillon, *Museum Italicum*, Lut. Parisiorum, 1724, t. ii. 122, et

seq.) See also L. Duchesne, *Liber Pontificalis*, Paris, 1886, t. i. 239. S. Leo I. Hic constituit super sepulchra apostolorum custodes qui dicuntur cubicularii ex clero Romano; and it is explained in A. Ciacconius, *Vitae et Gesta Summorum Pontificum*, Romae, 1601, p. 126, thus:

S. Leo I. Hic etiam constituit, et addidit supra sepulchra Apostolorum et Clero Romano Custodes, qui dicuntur Cubicularii, quos modo dicimus Capellanos. Cubiculum enim idem erat apud antiquos, quod hodie apud nos Capella.

⁵ Thus in *MS.* for quin.

pignus et monumentum fidei nostrae perpetuum ad bonorum exemplum malorumque formidinem gladium iustitiae, galearum vero longanimitatis ac perseverantiae ad se misisse, sperareque illum aliquando totius rei Christianae monarchiam adversus militantis ecclesiae hostes truculentissimos defensurum.

Quibus verbis ab ipsius regis cancellario [Domino Ioanne Morton]¹ non minus prudenter quam diserte responsum est. Ille responsione tam benigna contentus amplis donatus muneribus laetabundus abiit.²

One incident in the ceremony deserves to be noticed; the coming on of a London fog: "there was so great a mist," it is said, that no man could tell of a great season in what place the king was. London, from its position on the river, must have always been open to the invasion of ordinary fogs; but we have this instance to show the existence of black fogs at the end of the fifteenth century, probably, as now, due to the use of sea coal as fuel.

It is plain that it was not an ordinary white country fog, but a darkness or gloom; which is indeed the early meaning of the word mist.³

The Bishop of London's palace, to which the pope's cubicular carried the cap and sword after the ceremony at St. Paul's, is assigned by tradition to the north side of the western end of St. Paul's churchyard,⁴ a tradition confirmed by finding a passage in that neighbourhood now called "London House Yard." There is also a lease given by Bishop Boner which speaks of the old palace in the churchyard of St. Paul's.⁵ But after, if not before, the great fire in 1666, the bishops had a house in Aldersgate Street, for in 1688 Princess Anne of Denmark fled to the Prince of Orange from the Bishop of London's house in that street.⁶

For some reason or other King Henry VII. did not dislike living at the bishop's house in St. Paul's churchyard. Immediately after the battle of Bosworth Field

¹ Supplying a blank in manuscript.

² Bernard Andre's Life of Henry VII. in *Historia Regis Henrici Septimi*, ed. James Gairdner, Rolls Series, 1858, p. 46.

³ Cf. the use of the word in the authorised version of the Bible: "And immediately there fell on him a mist and a darkness." (*Acts* xiii. 11.)

⁴ W. Sparrow Simpson, *Chapters in*

the history of old St. Paul's, London, 1881, p. 28.

⁵ British Museum, Harl. MS. 2296, fo. 136b. "The ould Pallace sett lienge and beinge in the churche yarde of the Cathedrall church of St. Paule in the parishe of Saint Gregorie within y^e Citie of london."

⁶ *A Complete History of England*, London, 1719, second ed., vol. iii. 531. [British Museum, 678. i. 15.]

he took up his abode there on coming to London, when he "made Offertorie of his *Standards*" at St. Paul's and "had Orizons and *Te Deum* again sung."¹ This king seems to have treated the houses of the bishops of London very much as if they were his own. Later on in his reign we find that he assigns Fulham as a residence to the ambassadors of the King of Castile; but on the Princess of Wales desiring to live at Fulham he says that the ambassadors must be lodged elsewhere and declares the house at Fulham to be quite at her disposal.² The confiscation of church property in succeeding reigns was only one step further in this direction.

The bishop's house could not have been very large; for the cubicular was forced, on the day of the ceremony, to dine in the deanery. Nor could the dean's house have been remarkable for its size in 1522, probably the same house as in 1488; it contained only "a hall, parlour, vj chambres, ij garrettes, oon chapell, with all houses of offices complete, and x fether beddes."³

The same Cotton manuscript that describes the ceremony gives, immediately before it begins to speak of the receiving of the cap and sword, the names of some of the foreign ambassadors in England at that time. Very likely then these are also the ambassadors whom it speaks of as being present at St. Paul's. The manuscript runs as follows:

And from windesor the king the quene and the housholde remevid to westmyenster to the gretest conseille that was many yers without the name of parlement And also ther wer at that season many enbassatours that is for to say from fraunce the lorde charbenell and the prothonotoire of sandenill And frome the king of Romaines the lorde malpertus a breton and maister piers le puissant also enbassatours frome the king of spaine.⁴

The presentation must have taken place some time in November or December, 1488, as it was immediately

¹ Francis Bacon, *op. cit.* p. 8.

² *Calendar . . . of State papers . . . at Simancas, Henry VII.* 1485-1509, London, 1862, vol. i. p. 401. Edward V., the son of Edward IV., was lodged at London House before he was sent to the Tower. (Sir George Buck, *History of . . . Richard the Third*, London, 1648, *Lib.* 1. 11.)

³ *Rutland Papers*, Camden Society, 1842, ed. by W. Jerdan, p. 86. When the Emperor Charles V. came to England in 1522, the houses round St. Paul's were taken for his train, the deanery among them, and lists drawn up of the accommodation that might be secured in each house.

⁴ British Museum, Julius B. xii. fo. 51b.

upon the breaking up of the council¹ that the cubicular came into England. And it could not have been later than the end of December, 1488; for on January 2, 1489, the king thanks the pope for the honours done him, saying: "the sword and hat sent to us by you we received with great joy and gladness,"² and apparently the gift was made before the sending of ambassadors to the foreign powers, which took place on December 11th, 1488,³ and which our manuscript represents as following immediately upon the presentation of the cap and sword, for

Incontinent after the king sente his ambassatours into diuers parties.⁴

The letter from the pope closed with cord and lead must have been an official letter. This I have not been able to find;⁵ but the "order after the book which was brought from Rome" containing the orisons and benedictions which the Archbishop of Canterbury sang, I have been fortunate enough to discover in the University Library at Cambridge. They have been written on the flyleaf of a Pontifical (Mm. 3. 21.) in which Mr. Henry Bradshaw has written "Lincoln Pontifical;" and they are in a different hand from all the rest of the book.⁶ I may add that a good part of the contents of this manuscript has become widely known in consequence of the use made of the book by the late Mr. William Maskell in his *Monumenta Ritualia*; but he has not noticed these rather curious liturgical forms at the giving of the cap and sword. These I have thought of sufficient importance to add to this paper in an appendix. They are quite different from those drawn up later by Urban VIII., which have been printed by Theophile Raynaud.⁷

The pope who sends this cap and sword is in these liturgical offices distinctly said to be Innocent VIII.

¹ This was held in November, 1488, and immediately after, on December 11th, the King sent his embassies abroad. (*Dictionary of National Biography*, Henry VII. vol. xxvi. 72.)

² *Calendar of State Papers, Venetian*, 1202-1509, p. 176.

³ *Dictionary of National Biography*, loc. cit.

⁴ British Museum, Julius B. xii. fo. 52.

⁵ Mr. Hubert Hall assures me that there is no copy of this in the Record Office; and Mr. W. H. Bliss has looked in the Secreta at the Vatican without success.

⁶ See below, Appendix i. p. 199.

⁷ Th. Raynaud, *Opera*, Lugduni, 1665, t. x. 533. See below, Appendix ii. p. 201.

Bernard André also affirms that it was Pope Innocent ; and thus the period, within which it is possible that the gifts should have been sent is limited to the years between 1485, the year of King Henry's accession, and 1493, the year of Pope Innocent's death. Bernard André, the Cotton manuscript, and the Chronicle of Richard Arnold,¹ combine to place the receiving of the cap and sword in the fourth regnal year of Henry VII.

Thus it can hardly be doubted that a cap and sword were sent by Innocent VIII. to Henry VII. in the fourth year of his reign.

But this was not the only occasion on which the king received these papal marks of approval. For there is evidence of later sendings of caps and swords to Henry VII. by other popes, who succeeded Innocent VIII., that is, by Alexander VI., and by Julius II.

Of the gift by Alexander VI. we have evidence in a Harleian manuscript in the British Museum.² The handwriting, Mr. Bickley tells me, is of the early sixteenth century. The All Hallows of the twelfth year of Henry VII. would be November 1st, 1496. The extract runs as follows :

Howe pope Alexsaunder sent in Ingland in kyng H. the vijth days the cape and Riche sworde.

Memorandum that on halhallowe even the xijth yere of kyng herry the vijth the pope alexsaunder sent the cape and a ryche sword to our soveraigne above said which was honerably Received by the bushope of ynychester and therle of arundell and many other estates and so convayed through the cytie of london.

Memorandum the lord John marton cardynall and archebushope of Caunterbury dyd the devyne servyce and the Duke of bokyngham bere the cape and therle of arundell the sword all the procession tyme, and to the bushopes palace after the devyne service on al halowyde, but the pope offycers brought the cape through the towne, the cape vpon the poynt of scabert of sword to powls.

This is confirmed by a statement made in a letter from Henry VII. to the Doge of Venice, Agostino Barbarigo,

¹ "the iij yerer." "This yere the king sente . . . and the cap of mayntenance brought fro Rome." (Richard Arnold, *Customs of London*, often called *Arnold's Chronicle*, [British Museum 21. a. 10. J. Doesborke, Antwerp, 1503, fol. A. vi. recto.]

Mr. St. John Hope has pointed out to me a passage in Wriothesley's Chronicle, "Henrici VII. Anno 4 . . .

A capp of mayntenance brought from Rome to the Kinge." (*A Chronicle of England . . .* by Charles Wriothesley, Camden Society, 1875, vol. i. 2.) But in these early parts of Wriothesley's Chronicle it is said that he does but follow Arnold.

² British Museum, Harl. 158. fo. 120b. There is an imperfect copy of this in Add. 6113. fo. 209.

dated 29th of October, 1496.¹ The king says that on All Hallows day, he intends to receive at St. Paul's the cap and sword sent to him by the pope, a statement which agrees exactly with the foregoing extract.

We may note that in the account of the receiving of the cap and sword sent by Alexander VI., there is a resemblance in certain particulars to the account in the Cotton MS. In both it is the Bishop of Winchester and the Earl of Arundel who receive the papal messenger. In both it is the Archbishop of Canterbury who does the divine service. In both there is the return after mass and procession to the Bishop of London's palace. But in the face of the evidence, it is hardly possible to doubt the truth of either one or other of these presentations.

Of the gift by Julius II., I have as yet only the statement contained in Stowe's *Annals*, which is very short.

"1505 About Midsummer, Pope *Iulius* the 2. sent to the King a cap of maintenance, and a sword as to defender of the church, the which cap and sword were received with many and great ceremonies, which I ouerpasse."²

The sword and the cap have been presented to other English sovereigns besides Henry VII. Sixtus IV. presented them to Edward IV., of which ceremony we have an account in the notes of Francis Thynne, Lancaster Herald, copied from an earlier document. It is clear that the ceremony took place at Windsor, in St. George's Chapel.

The feaste one seint georges day.

And³ when the kinge was comen into his stall he proceded to fore the highe auter where [*a space in the MS.*] lossy [*sic*] one of the popes cubiculars presented to his highnes a letter from thee poope with a swerde and a cappe of meintenance and the archbishophe of yorke chauncelor⁴ of englonde redde the letter and declaredde the effecte of the same and then girted the swoorde aboute the kinge and sett the cappe one the kinges hedde and forthwith tooke yt of ageyne and so proceded to the processione and the forsayed cappe was borne one the pointe of the said sworde by the lorde staneley,⁵ present the reuerende fathers in godde the cardinall of Canterburie the Bishoppes of durham norwiche, Lincolne, Wiscester, Ely, Rochester

¹ *I Diarii di' Marino Sanuto*, Venezia, 1879, t. i. col. 413.

² John Stow, *Annals*, London, 1631, ed. Edm. Howes, p. 484.

³ Capp and sworde sent to y^e kinge by the pope *in m.*

⁴ archbishopp of yorke chauncelor *in m.*

⁵ L. Staneley *in m.*

and landaffe At what time the Bishoppe of London sange the masse.¹

To this document Anstis adds the following note :²

The Instrument follows immediately the Narrative of the Kings keeping Christmas in 1481 in his 21 Year, and evidently relates to this Feast, Alfonsus King of Portugal died 24 Aug. 1481, 21 E. IV, and John Rosse Hist. p. 211. saith Huic [Edvardo Quarto] Dominus Papa Sixtus illius nominis quartus misit Gladium & Caleptram regie dignitati congruentem, which Cap this King sometime wore.

At the funeral of Edward IV. this sword was offered at the altar by the heralds.³

Of the presentation of the cap and sword to Henry VIII. by Leo X., in May, 1514, we have a full account in one of the Lansdowne manuscripts, with notes of the address given by the cubicular who brought the sword and cap to England.⁴

fo. 12b.]

Leonardi Spinolli Sanctissimi domini nostri pape [interlined] Cubicularii oratio habita ad Serenissimum Regem Anglie 21 Mai 1514

Misit me serenissime et Gloriosissime princeps sanctissimus d. n. divina providentia pontifex. Romanus. Leo. x. et ex infinito servorum suorum numero me vnum ideo vt credo elegit qui beneficio et honori a gloriosissima Maestate vestra ornatus allicquando grati animi et fidei merito dilligentior finitimis eram in ferendo sibi munera quod [sic] in sacratissima dominice nativitatis nocte Romani pontifices Ecclesiastice defensionis premium Christianis Regibus mittere soliti sunt Cuius Iudicio anima Recte fundatur et sapienter constituitur et communi omnium fama qua verissima meritissimo principi et invictissimo Regi destinatum est Noverint siquidem omnes que vbicunque sunt quales Christiane fidei consortes quanta sit Anglici Regis sedes quanta cunctis religio quanta etiam Regis pietas. quantum illi studium pacis quanta vis et potentia in Armis quales et quanti Ecclesiam [sic] omni tempore defensores exitere Anglie Reges. pro quibus sola omnium virtus honore digna est Munus hoc sibi per me misit in quo Gladius pileo coniunctus esset Bellice virtutis et Jucunde Libertatis felicissima domino Insignia. vt habeat Gloriosissima Maestas vestra quo rem Ecclesie propitius tueri et lebertates [sic] eius augere valeat Suscipe igitur Serenissime Rex. quod sancti Romani pontificis nomine a me indigno et huius-

¹ British Museum, Stowe MS. 1017, fo. 210b. A common place book of Francis Thynne, *Lancaster Herald* from 1602 to 1608.

² John Anstis, *The Register of the most noble Order of the Garter*, London. 1724, vol. i. 211a. I have verified the quotation from John Rosse. In the British Museum he is catalogued as

John Rows, *Historia Regum Angliae*, Oxon, 1716, and again 1745. He was a contemporary writer.

³ *Archæologia*, 1804, Third Edition, vol. i. 380. "a rich swerde whiche had be sent from the Pope."

⁴ *British Museum*, Lansdowne MS., 818, fo. 12b.

modi vtriusque servulo in manus traditur pontificalis gladii et pilei munus. etc.

fo. 13.]

The pope Leo. sent by a Prothonotary the Cape¹ and the Suerd to the king } *Ad vj^{to}. H 8.*

In the yeare of our Lord 1514 the xixth daye of Maye being frydaye the said prothonotary entered into London whiche before according to the old pesedentes was mett at the Sea sid and at Canterbury and at Rochester. with the Bushops and at blackheathe there mett with him the duk of Suffolk the Marquis dorsett the B. of Lyncolne. Therle of Essex. with all the Speares divers other knightes and esquires suche as at that tyme were present in the Court and at London. And so proceded thoroughe London the Duk on the right hand and the Marquis on the left hand the Bushop of Lincoln by him. The Maior Aldermen and Craftes stod in the streetes according to theyr order. And when he was come to the west dore of Pouls. he and the Noble men descended from theyr horses where at the same dore stod Reddy the ArchB. of Canterbury the B. of wynton The B. of dunelm. B of Exon. all in pontificalibus. the quere of Pouls and so singing an Antipho.¹ proceded to the high Altar wher the cape and the Sword were sett and so after borne to the Revestrye the sayd Prothonotary was convoied to the Augustin fryars And on sundaye following the Kinges grace right nobly accompanied with the nobiliti and the embassators of Spayne and Venice of Saxon and fryseland The duk of Longevile² of france³ being then³ prisoner the officers of Armes ruling theyr Attendance The duk of Norfolk as³ erle marshall of England bare the Staff of his office next before him Garter King of Armes and the Lo. Maior of London Mr. Wm. Browne and then all other noble men according to thyer estate. and degrees went before and proceded from the Bushops palace where the king was Loged vnto the quier of Powls. where nygh to the highe altare was set vp the Kings Travers. where the king remayned vntill the Popes messenger cam. accompanied with the B. of dunelm the Lo of St Johns. the Lo. Fines chif Justice the Lo. Reed the Lo chefe Baron vj other knvghtes ij doctors. and ij esquires for the kinges body wh all went and were appoynted to accompany him for that daye. and Brought him to the kinges presence where he deliverd to the king the Popes Letters. after made the⁴ proposition to whom Doctor Tunstall made Answer. After the king went a procession And bothe the Sword that the Poope had sent and the kinges Sword The popes orator Bare the Sword that he brought the procession did begin the masse. song by the Arch B. the B of London Gospeller the B of execeter Epistoller. The cape was put on the kings hed. and the Sword gyrt about him by the ArchB. of Cant after the order of the Book. And after masse when the king Returned the Sword that the Pope sent was borne alone by the duk of Suffolk. and by him in the kings Chamber delivered to the vise Chamberlen in Lieu of the Lo. Chamberlen. The Strangers were

¹ *Ecce ego mitto angelum*: see below, Appendix i. p. 199.

² *interlined.*

³ *interlined.*

⁴ *written over a.*

Here the account ends abruptly. For the transcription of this passage I am indebted to my son.

This is one of the instances in which the sword and cap were sent to Henry VIII. An article in the *Quarterly Review* says that "the hat, the sword, and the golden rose had repeatedly been sent to him."¹ The golden rose was received about April 5th, 1510, being sent by Julius II.²

One of these papal swords was amongst the jewels and other parcels within the King's secret jewel house within the tower of London according to an inventory made in the reign of James I.³

Item one greate Twoe handed Sworde garnyshed wth sylver and guylte and presented to King Henry the vith by the Pope.

And it seems that this sword, or one like it, was still in the possession of King James II. and used by him in ceremonials.

On Saturday the king was pleased to send to my Lord Pois [Powys] to let him know he had the sword the pope sent King Hary the eight, and that he should have the honour to carry it beefore him on ister day.⁴

Edward VI. was not likely to receive any compliments from the pope; but his successor Queen Mary, together with her husband, King Philip, received the gift of the golden rose and the cap and sword from Julius III.⁵ It

¹ *Quarterly Review*, 1877, vol. 143. 22.

² J. B. Brewer, *Letters . . . Henry VIII.* 1862, vol. i. 146. Beyond this gift of the golden rose and later on of the cap and sword already mentioned, I do not find in this volume of Mr. Brewer any other papal gift. But the index to this volume and indeed to the whole of these important volumes has been made on a method which is not easily understood. For example, there is no mention in the index to be readily found of the cap and sword or of the golden rose.

³ *The antient Kalendars and Inventories of the Treasury of His Majesty's Exchequer*, ed. Sir Francis Palgrave, 1836, vol. ii. 306.

⁴ *Memoirs of the Verney Family*, edited by Margaret M. Verney, London, 1899, vol. iv. 341. In the Ashmolean Museum at Oxford there is pre-

served a sword which from the founding of the Museum has been said to be that sent by Leo X. to Henry VIII. in 1521, when conferring the title of Defender of the Faith. By the courtesy of Mr. Bell, the underkeeper of the museum, I have been allowed to examine the sword, but I must own that I am not convinced that it is papal, of the kind usually sent with the cap.

⁵ I find no account of this embassy of Antonio Augustino to England in the Calendars of the State papers. He was bidden to return into the Low Countries in October, 1555. (*Nouvelle Biographie generale*, Paris, 1855, t. iii. 726.) As Julius III. died on March 23rd, 1555, it seems likely that the presentation of the cap and sword took place between April and October, or even between April and August, when Philip left England for the Low Countries.

was one of the last acts of this pope. We have the text of the address to the sovereigns on this occasion by Cardinal Pole, explaining the mystical significance of these ornaments.¹

No sovereign of England with the exception of James II. is likely after Philip and Mary to have received the cap and sword from the pope, and with them we may in all likelihood close the list of English kings who have received this decoration.

We need not go back, with some writers, to the time of Judas Macchabæus² for a precedent for the giving of a sword to a soldier who has deserved well of the Roman See. In the eighth century Paul I. sent to Pippin a great sword,³ apparently forming the chiefest of the gifts presented at that time. There was also a ring; with a pallium adorned with peacocks, and these are still part of the ornaments given to kings at their coronation. In the order for the coronation of the Emperor printed by Muratori⁴ there is delivered to the Emperor a sword taken from the body of the blessed Peter, just as the pall delivered to metropolitans is taken from the body of the blessed Peter and receives its blessing thence.⁵

The practice of sending a cap and sword from the Roman Court as a decoration to a sovereign or other prince whom it wished to honour was already well established in the time of Henry VII. It is spoken of in the book presented by Agustino Patricio Piccolomini to Pope Innocent VIII. in the very year in which Henry VII. first received the cap and sword.⁶ This work was afterwards put forth as his own work by Christopher Marcellus, the elect of Corfu; and in it may be found details of the blessing of the cap and sword, which takes place in the papal chapel before the mattins of Christmas Day. The liturgical forms are attributed to Sixtus IV.

¹ *Epistolarum Reginaldi Poli S. R. E. Cardinalis*, Brixiae, 1757. Pars v. 36.

² ii. Macchab. xv. 15.

³ Cajetan Cenni, *Monumenta Dominationis Pontificæ*. Romae, 1760, t. i. 159.

⁴ L. A. Muratori, *Liturgia Romana Vetust.*, Venetiis, 1748, t. ii. col. 461. Some manuscripts say that the sword is girt about the emperor. The mediæval

ritualists attach much importance to this girding. See the work edited by Philip Zazzera, *SS. Ecclesiæ Rituum*, &c., Romae, 1784, cap. ccl. p. 446.

⁵ See my paper on the blessing of the pall, in the *Yorkshire Archaeological Journal*, September, 1898, Vol. XV. 121.

⁶ I. Mabillon, *Museum Italicum*, Luteciae Parisiorum, 1724, t. ii. pp. v. and 584.

the pope immediately before Innocent VIII. and they are given by Marcellus at length.¹

It so happens that of the blessing of the cap and sword given by Alexander VI. to Henry VII. we have an account given by John Burchard, of Strassburg, the papal *Ceremoniarius*, as follows :

In nocte inter septimam et octavam horam, Papa indutus cappa de cremesino et aliis more solito, venit ad capellam, episcopo Segobricensi fimbrias deferente. Sed antequam cappa indueretur, benedixit ensem, stans in illo loco ante lectum paramenti ubi paramenta acceperat, D. J. Drago auditore coram ex [*sic*] genuflexo ensem cum capello desuper manibus erectum tenente, quia nullus clericus camere interfuit. Benedicto ense, cardinale S. Anastasie ministrante, Papa imposuit incensum, deinde incensavit ensem et venit ad capellam, ut prefertur, cardinalibus Papam sequentibus. Eusem portavit prefatus auditor immediate ante crucem incedens : Papa incepit matutinum, dixit absolutiones et benedictiones omnes in libro.²

At the Christmas of 1487, when the first gift to Henry VII. should have been blessed, there is nothing said about the cap and sword by Burchard ; though there is a full account of the ceremonies. The Christmas before, the sword and cap were delivered at St. Peter's, on Christmas day, to the ambassador of the King of Spain, and the form is given.³

Of the blessing of the sword sent to Henry VIII. from Leo X. we have an account by Paride de Grassi, but, as his custom is, less diffuse than that of the Strassburger.

In nocte Nativitatis Domini, hora nona, sonata campana palatii, matutinum inchoatum est, et Papa antequam indueret cappam benedixit spatam apud lectum : adfuit cum cardinalibus dux Bari, missa finita est hora quasi duodecima.⁴

Moroni tells us that this practice of blessing a cap and sword before the mattins of Christmas Day continued down to his times, which were those of Gregory XVI.⁵ Whether it has been left off with the other papal functions since 1870 I do not know.

The papal sword follows a certain type which some of

¹ Christopher Marcellus, *Rituum Ecclesiasticorum*, Venetiis, 1516. Charta xxxvi. of Lib. I. See also Lib. II. charta lxxvi.

² Ioannis Burchardi *Diarium*, ed. L. Thuasne, Paris, 1884. t. ii. 259. Feria quinta, 24 decemb. 1495.

³ Burchard, *op. cit.* t. i. 280 and 230.

⁴ *Il diario di Leone X. di Paride de Grassi*, ed. M. Armellini, Roma, 1884, p. 12. This was the Christmas of 1513.

⁵ Gaetano Moroni, *Le Capelle Pontificie*, Venezia, 1841, p. 340.

us may remember to have seen in the specimen preserved in the castle of Edinburgh, the sword sent by Julius II. to the King of Scotland. It is adorned with the arms of the family of Rovere. Other papal swords may be found represented in Wendelin Boeheim's album, which Lord Dillon, with his accustomed kindness, has pointed out to me in his collection. They show swords presented by Julius II. in 1510, Pius V. in 1568, and Gregory XIII. in 1582.¹ In the engraving in Angelo de Rocca's book, the sword is much later, and bears the arms of the Albani family, those of Clement XI.²

This engraving in Rocca also gives a representation of the cap, which is made of much more perishable materials than the sword, and is thus rarer. I do not remember ever to have seen one. Cancellieri describes it as made of crimson velvet, lined with ermine, adorned with pearls, and surrounded with a band of gold, with a dove in the midst, as a symbol of God the Holy Ghost.³ This is alluded to in the delivery of the cap in the liturgical form of Urban VIII. in Appendix II.

Owing to the state of my eyesight I have not been able to correct as fully as I could have wished the proofs of this paper. My son has read the excerpts from manuscripts with the originals in the British Museum. I must beg the indulgence of members of the Institute for the rest of the paper.

¹ Wendelin Boeheim, *Album hervorragender Gegenstände aus der Waffensammlung des Allerhöchsten Kaiserhauses*, Wien, 1894. Tafel XI. and XXVII. See also pp. 7 and 15.

² Angelo de Rocca, *Opera Omnia*, Romae, 1719. t. i. 207.

³ Francesco Cancellieri, *Descrizione de' tre pontificali*, Roma, 1814, p. 12. On p. 17 there is a list of the writers on this subject.

APPENDIX I.

LITURGICAL FORMS AT THE GIVING OF THE CAP AND SWORD OF THE
TIMES OF INNOCENT VIII.¹

[Q]uando recipitur Nuncius apostolicus Qui portabit Capellum et
ensem domino Regi Anglie

Quando erit intraturus Oppidum seu Castrum ubi dominus Rex
residenciam facit. Et erit dies festus

de mane bona hora exhibunt ei obuiam multi ex quocunque statu eciam
Magnates et principes de mandato domini Regis

Et ipse Nuncius erit inter duos honorabiliores seu potenciores Ibit
eciam obuiam ei processio usque ad portum Ciuitatis seu loci cantando.
ymnos. etc. vel saltem si in aliquo modo propter tempus malum uel alias
impediretur Saltem usque ad portas ecclesie

Et immediate ipse Nuncius et alii cum uiderint processionem de
equis descendant pro reuerencia ipsius

Dominus Rex autem erit in ecclesia Cathedrali siue principali ipsius
loci expectando

processione uero precedente uenient omnes pedestres sociando ipsum
Nuncium cum processione ad ecclesiam

Cum processio intrauerit ecclesiam siue fuerit in portis ecclesie
cantabitur antiphona per illos de processione
ant'.

[E]cce ego mitto angelum meum qui preparabit uiam ante faciem
meam . et statim ueniet ad templum sanctum suum domi-
nator quem uos queritis et angelus testamenti quem uos uultis

Nuncius ergo apostolicus portabit ensem et in summitate ensis erit
capellus et ibit usque ad altare ubi erit prelatus qui celebraturus est
paratus

qui prelatus . capiet ensem cum capello posito in summitate ensis et
ponet super altare in medio

Deinde finita antiphona Ecce ego etc. Incipiet introitum misse qua
finita non faciet prelatus benedictionem Quia in fine post dacionem
capelli et ensis fiet: dabitur ensis et capellus Serenissimo Domino Regi
Anglie per dominum .N. uel eo absente per alium prelatum Quem
Rex ipse ad id duxerit eligendum nomine Serenissimi in christo patris
et domini domini Innocencii diuina prouidencia pape viij Sacro[sancte]
ecclesie Romane ac vniuersalis ecclesie summi pontificis

Stabit itaque Dominus Rex genuflexus coram prelato parato ante
altare pileo et ense in altari existentibus et prelatus dicat alta uoce Et
compleat secrete usque Pater noster Et ne nos [inducas in tempta-
tionem]

¹ From the first leaf of a Lincoln Pontifical in the Cambridge University Library (Mm. 3, 21). Capital letters wanting in the manuscript have been supplied between square brackets; and

where an obelus follows a word it is meant to indicate that the word is printed precisely as in the manuscript.

The transcription has been made for me by Mr. Alfred Rogers.

R. Sed libera nos [a malo.]
V. Saluum fac seruum tuum domine
R. Deus meus sperantem in te
V. Esto ei domine turris fortitudinis
R. A facie inimicorum suorum
V. Nil proficient in eo inimici
R. Et filii iniquitatis non noceant ei
V. Domine exaudi [orationem meam]
R. Et clamor meus atq[ue] te perueniat
[V.] Dominus uobis[cum]
R. Et cum [spiritu tuo]

Oremus.

[D]omine sancte pater omnipotens eterne deus qui cuncta solus
 ordinas et disponis qui ad coercedam† maliciam reproborum
 ac perfidorum infidelium et hereticorum usum gladii in terris hominibus
 tua salubri dispositione permisisti et militare ordinem ad populi
 protectionem instituisti clemenciam tuam domine suppliciter exoramus
 ut sicut dauit puero tuo goliath superandi largitus es facultatem et
 Judam Machabeum de feritate gentium nomen tuum inuocantem
 triumphalem fecisti. ita et huic famulo tuo Henrico Regi nostro qui
 pro tui nominis honore ac fidei et ecclesie† tuicione collum supponit
 pietate celesti uires et audaciam ad fidei et iusticie ecclesieque
 defensionem tribuas et prestes fidei et caritatis augmentum Et da ei
 timorem pariter et amorem humilitatem perseueranciam obedienciam
 et pacienciam bonam et cuncta in eo recte disponas. omnia ipse recta
 et iusta disponat defendat perfidorum infidelium et hereticorum
 feritatem confundat uictoriam de eis optatam tua ineffabili
 interueniente benignitate per omnia assequatur per christum

[D]eus in cuius manu sunt corda Regum et qui omnium regnorum
 protector existis inclina ad preces humilitatis nostre aures
 misericordie tue et Henrico Regi nostro regimen tue sapientie appone
 ut haustis de tuo fonte consiliis [fo. 1 b.] tibi placeat et cunctis bonis
 operibus semper intendat

Alia Oratio

[P]retende quesumus domine famulo tuo Henrico Regi nostro
 dexteram tuam celestis auxilii ut te toto corde perquirat et que
 digne postulat assequi mereatur.

*Datur pilus et in capite ponitur domino Regi per ipsum prelatum
 dicendo*

[A]ccipe signum glorie et honoris de benedictione apostolica ✠
 [i]n nomine pa✠tris et filii ✠ et spiritus ✠ Sancti Amen

Datur Ens domino Regi dicendo

[A]ccipe gladium istum de benedictione apostolica ut sis defensor
 fidei et iusticie protector ecclesiarum uiduarum et pupillorum.
 In nomine pa✠tris et ✠ filii et spiritus ✠ sancti. Amen. Et utaris
 eo ad defensionem sancte dei ecclesie et ad confusionem omnium
 inimicorum sancte fidei christiane necnon tuam† et corone Anglie
 quod ipse prestare dignetur. qui cum deo et spiritu sancto uiuit et
 regnat in secula seculorum Amen.

[A]ccingatur per prelatum *Ensem† dominus Rex capellum in capite
 tenens qui prelatus dicat*

[A]ccinge gladio tuo super femur tuum potentissime . Et attende quod sancti non gladio sed per fidem uincerunt† regna in nomine domini ihesu cristi . Amen.

Item dicat prelatus

[E]xciteris a somno et uigila in fide christi et fama laudabili.
Item dicat prelatus

Speciosus forma pre filiis hominum diffusa est gracia altissimi in te Accinge gladio tuo super femur tuum potentissime.

Dicat prelatus

R. Dominus uobis[cum]

Oremus

[O]mnipotens¹ potentissime et sempiternus deus super hunc famulum tuum. Henricum Regem nostrum qui eminenti hoc mucrone circumcingi desiderat gratiam tue benedictionis infunde et dextre tue uirtute fretum fac cuncta aduersancia celestibus armari presidiis quonullis in hoc seculo tempestatibus bellorum ac inimicorum nostrorum perfideorum infidelium et hereticorum turbetur per

Deinde dicat prelatum†

Pax tecum

R. Et cum [spiritu tuo]

Et Regi det osculum pacis deinde chorus cantabit

Te deum laudamus

Quet† finito prelatus dabit benedictionem Et erit finis

His peractis Nuncius ante Regem portet ensen sub quo sit capellus Donec Rex sit in Palacio suo ubi deosculetur breue .d. pape² et regi offerat etc.

APPENDIX II.

LITURGICAL FORMS AT THE GIVING OF THE CAP AND SWORD OF THE TIMES OF URBAN VIII.³

R. Adiutorium nostrum in nomio† domini.

R. Qui fecit caelum, et terram.

R. Pater noster &c.

Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

R. Esto nobis Domine turris fortitudinis.

R. a facie inimici.

R. Nihil proficiat inimicus in eo.

R. Et filius iniquitatis non apponat nocere ei.

R. Fortitudo mea, et laus mea Dominus.

R. Et factus est mihi in salutem.

R. Si consistent aduersum me castra.

R. In hoc ego sperabo.

¹ Erasure of one word here.

² Scratched out partly in MS.

³ Theophile Raynaud, *Opera*, Lugduni, 1665. t. x. 533. A variation of this order may be found in Joseph Carafa,

De capella regis utriusque Siciliae, Romae 1749. p. 390, for use on the occasion of the sending by Innocent X. of the sword and cap and of the golden rose to the king and queen of Poland.

V. Non salvatur Rex per multam virtutem suam.
R. Et Gigas non salvabitur in multitudine virtutis suae
V. Hi in curribus, et hi in equis.
R. Nos autem in nomine Dei exercituum.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Domine vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, praeliantium fortitudo, et triumphantium gloria, dilectum hunc filium tuum coronatum scuto bonae voluntatis tuae, armare digneris galea salutis; et diadema perfecti decoris impone super caput eius, ut saevientibus periculis, e medio umbrae mortis abire possit incolumis, ad tutelam fidelium populorum, et gloriam Domini nostri Iesu Christi, qui tecum vivit et regnat in saecula saeculorum. Amen.

Pontifex deinde sedet, et cooperto capite pileum accipiens, principis seu Regis capiti imponit, dicens;

Accipe dilectissime Fili noster, pileum hunc aureis Spiritus sancti radiis micantem; ubi candentes uniones non rapacis aquilae crudelitatem, sed paciferae columbae innocentiam effingunt. Cogitare enim debes, bella tum demum iusta esse, cum non usurpandi imperii, aut opum rapiendarum cupidine geruntur; sed suscipiuntur Spiritu sancto admonente, ad propugnandam fidem, et ad stabiliendam pacem, quae relictis Principibus fuit haereditas Christi in caelum redeuntis, qui vivit, et regnat in saecula saeculorum. Amen.

Assurgit deinde Pontifex, et accipiens gladium e vagina eductum dicit.

V. Veh genti insurgenti super genus meum.
R. Dominus omnipotens vindicabit in eis.
V. Maledictus homo qui prohibet gladium suum a sanguine.
R. Et non fecit vindictam in nationibus non credentibus.
V. Apprehende Domine arma, et scutum
R. Et exurge in adiutorium mihi.
V. Iudica Domine nocentes me.
R. Et expugna impugnantes nomen tuum.
V. Gladius eorum, intret in corda ipsorum.
R. Et arcus eorum confringatur.
V. Laetabitur iustus cum viderit vindictam.
R. manus suas lavabit in sanguine peccatoris.
V. Notum fecisti in populis virtutem tuam,
R. Redemisti in brachio tuo, filios Israel, et Ioseph.
V. Domine exaudi orationem meam
R. Et clamor meus ad te veniat
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Omnipotens bellator, qui terribilis es apud reges terrae, et doces praeliantium digitos ad bellum, dilectum hunc filium nostrum N.

praecinge gladio illo ancipiti qui profligat legiones inferui, ut militet cum eo orbis terrarum adversus insensatos, et molas Leonum conterat, et dentes peccatorum confringat; ut in splendore fulgurantis hastae tuae, barbaras nationes subdat Domino nostro Iesu Christo, qui tecum vivit, et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Pontifex sedens, capite cooperto, ensen nudum tradit Principi, dicens;

Accipe dilectissime Fili noster, N. mucronem Domini, et gladium salutis, et fiat in dextera virtutis tuae, innocentium tutela, et impiorum flagellum, et ad gloriam Dei omnipotentis, et sanctae matris Ecclesiae illucescant coruscationes eius orbi terrae.

Deinde Pontifex gladium vagina tegit, Principem eo accingit, dicens;

Accingat te gladio suo super femur tuum potentissimus, qui superbis resistit, humilibus autem gratiam dat. Tu autem crebris victoriis cole Deum exercituum, et ultionum Dominum, in nomine Patris, et Filii, et Spiritus sancti. Amen.

Terque super Principem Pontifex benedicit, et Princeps Pontificis pedem, manum, et os osculatur; eique gratias agit.