

disease, the *Spirochaeta pallida*.

It was also found that all cases of general paralysis of the insane reacted positively to Wassermann's Reaction.

General paralysis was, until a few years ago, the most hopeless of all mental diseases. Almost without exception the patient died, usually within three or four years of the apparent onset of the disease. The discovery of the Wassermann Reaction in the cerebro-spinal gland proved that syphilis was active in the nervous system itself.

It took 10 to 15 years for the particular anti-syphilitic remedy to be found.

Wagner-Jauregg came to the conclusion "that in the therapy of psychosis it was justifiable to make use of a remedy already present in nature, the production of febrile illnesses."

It was in 1917 that he first inoculated paralytics with malaria, and it has remained the preferred method in the treatment of general paralysis of the insane ever since.

And so gradually the improvement has come. From the monks to the trained and efficient nurse; from the doctors that were nonentities to specialists in nerve diseases and psychologists. All now go to make the mental hospitals as we know them today.

## The Coronation

THIS PART OF A LECTURE delivered by Mr. H. F. Bryant Peers to Fellows, Members and friends of The British College of Nurses, Ltd., we feel will be of interest to our readers.

"First of all let us look at the building where the ceremony will take place, and indeed where practically all Coronations have taken place for the past thousand years.

Before the Norman invasion of 1066 Coronations took place at Kingston-on-Thames—a corruption of the word *Kingstown* in Surrey—and outside the Guildhall may still be seen the Coronation Stone used by the Saxons; before Kingston, Coronation took place at Winchester.

However, in 1060 (six years before the conquest) Edward the Confessor built himself an Abbey West of the City of London and, of course, this was called *West Minster*. Part of the original buildings remain but very little. The Abbey as we know it now came some 300 years later and this building today is the Private Chapel of the reigning monarch.

In early times this great event was not called the coronation but the *consecration*; the very heart and core of the whole ceremony is not the actual crowning but the *anointing*, when by his Hallowing with the Holy Oil the sovereign is:—

"Anointed, blessed and consecrated Queen over the peoples whom the Lord God hath given her to rule and govern."

The custom is for the sovereign to be anointed by the Archbishop in the form of a cross—on the head, the breast and the hands. Up to the time of *James SECOND* the anointing was a very thorough business indeed. Not only was the monarch touched with the oil on the head, breast and hands but also on the *shoulders and elbows* and between the shoulder blades and quite often also on the feet.

*Edward Sixth* is described as "grovelling" before the Altar as he was being anointed, others knelt. In more recent times the sovereign has been anointed sitting in the Coronation Chair.

*Richard Third*, we are told sat "*stripped to the waist*" to be anointed and from such custom comes the use of a *canopy* borne by knights of the Garter, which shields the sovereign during the ceremony even today.

However, it may be truly said that the service is throughout sacramental in its character not only because all the rites

take place within the Order of the Sacrament of the Holy Communion, but because each of them is regarded as an outward and visible sign of an inward and spiritual grace sought from God, and as we may humbly believe, given by Him.

All the symbolic rites that follow the anointing, including the crowning itself, partake of its sacramental character. The Girding with the Sword, the Clothing with the Royal Robe, the Presentation of the Orb with the Cross, the Ring and the Two Sceptres (emblems of justice and mercy)—all these, with the culminating act of Coronation are charged with spiritual meaning and intent which have remained constant for the past *twelve hundred years*.

So, for close on a thousand years the Coronations of our Kings and Queens have taken place at Westminster, first in the great church built by *Edward the Confessor* and then, since the *thirteenth century* in the present Abbey Church which *Henry Third* built on the same site. It was indeed, William the Conqueror's veneration for Edward the Confessor, and his desire to be regarded not as a conqueror but as the legitimate successor of the Saxon Kings which caused him to choose Westminster as the place for his Coronation.

There have been few stranger scenes than those which were enacted on *Christmas Day, 1066*, when William came to receive his crown.

Whatever he may have wished, there was no disguising the fact that he came as a conqueror and that his hold on the country was precarious. The Archbishop of Canterbury had fled to Scotland, and his place was taken by the Archbishop of York who was supported by a Norman prelate and by a mixed congregation of Normans and Saxons.

When the question "*will you have this man to be your King*" was put to his new subjects, first in Saxon, then in French, a confused shout arose which was misunderstood by the Norman cavalry on guard outside. At once alarmed, they charged and scattered the crowds and then began to set fire to the buildings. The smoke poured into the church; the congregation rushed out, and William, trembling for perhaps the only time in his life, was left alone with his prelates. Then, after hastily swearing to protect his new subjects, the crown was placed on his head in the almost empty church.

In these remarkable circumstances was concluded the first undoubted Westminster Coronation, Kingston and Winchester were forgotten, and henceforth Westminster was to be the undisputed Coronation church.

Even the connection with Edward the Confessor—apart from the place of Coronation—has been preserved. Through-out the service the Coronation Chair is still called in the rubrics *St. Edward's Chair* and the crown with which the sovereign is actually crowned is known as *St. Edward's Crown*, although it was in fact re-made for the Coronation of *Charles Second* in 1661.

The service, too, old when the Conqueror was crowned, has changed little for nearly 1,200 years. English has taken the place of Latin but in essentials it remains the same. It is still a service of election, of confirmation of the people's choice and of consecration and dedication of the sovereign to the service of God and His peoples.

To show how unbroken is the continuity of the ceremonies from middle ages you may care to know there is a fairly full record of the Coronation of *Richard First* in 1189.

On this occasion it is specially mentioned that the Bishops of *Durham* and *Bath*, who happened to be the two senior Bishops at the time, supported the King on his right and left. For this reason the Bishops of these two Sees have continued this office to the present day!

The Coronation of *Edward First* in 1274 was noteworthy because it was the first to take place within the existing Abbey.

At the Coronation of the ill-fated *Edward Second* that we get the oldest existing material link between the mediaeval and

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