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Editorial.

NURSES AND THE CORONATION.

There are no more loyal subjects of the Crown than the trained nurses of the British Empire; and, as is fitting, the uniform of the trained nurse will be in evidence on the day of the Coronation. Seats on the route have been allotted to members of various branches of the profession. Indeed, so entirely is the work of nurses interwoven with the national life, that no great national celebration is complete without its recognition.

Nurses are looking forward to a specially busy time, for their services will be requisitioned in the streets, in connection with the accidents and casualties inevitable on such an occasion, and in the hospitals to which the graver cases will be conveyed. But not only in connection with sickness will they be in demand. They are busy in hospital wards and infirmaries, in districts, wherever their work takes them, in helping to organise festivities, which shall worthily commemorate the occasion, which shall help the poor, the maimed, the halt, and the blind, and the little children, to share in the national rejoicing, and few can do this so well as trained nurses. It is work in which they are special adepts, and long experience has taught them the particular form of pleasure which will give the greatest satisfaction to the patients in their care.

Of the ceremony of the Coronation in the Abbey, with its stately ceremonial, its splendid imagery, its wondrous symbolism, few nurses will be witnesses. Yet they may study its hidden meaning, and realise why, from the ends of the earth, distinguished men and women have come to witness the sacring of their King.

The Archdeacon of Westminster has said "To us, the King is the unit to whom

we delegate the functions of the sovereignty which appertains to the community. 'Broad based upon the people's will' is the definition of the Crown of England; and the King, to us, is the sacrament of the sovereignty of the people. He is an outward and visible sign of an inward and nationally diffused authority; a means whereby we exercise our sovereignty, and a pledge to assure us thereof."

From the earliest days the anointing with oil has been an integral part of the consecration of kings, priests and prophets, the sword with which the King is girt is a symbol that he "do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, . . . and confirm what is in good order."

The Investing with the Imperial Robe is accompanied with the prayer that the King may be endowed with wisdom and knowledge embraced with mercy on every side, and clothed with the robe of righteousness, and the Orb set under the Cross is a reminder that the whole world is subject to the power and empire of Christ; the Ring is the ensign of kingly dignity, and of defence of the Catholic faith, the Royal Sceptre of kingly power and justice, the Rod of equity and mercy, and the Crown an emblem of glory and righteousness.

The Queen's Coronation includes the ceremony of anointing, the gift of the insignia of the Ring, the Crown, the Sceptre and the Ivory Rod with the Dove, after which she is conducted to her throne.

One regret mars for nurses, in common with other women, this Coronation—that the day which sees their Queen crowned and enthroned leaves them still outside the pale of citizenship, unable to take their rightful share in promoting the welfare of the realm.

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