



# **The Coronation Oath:**

## **The Centrepiece of King Charles III's Coronation**

**A challenging disclosure researched and written by  
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<https://www.commonlawconstitution.org>**



## **The Coronation and the constitutional importance of the Coronation Oath**

As the mainstream media focus on Harry and Meghan and whether or not they will attend the Coronation on May 6th, a grave constitutional problem demands our attention concerning His Majesty and the Coronation Oath that he is due to take. This article discusses the overwhelming constitutional importance of this oath and its role in protecting the interests and freedoms of the people of Britain and the Commonwealth.

Given His Majesty's proclaimed support for the highly controversial World Economic Forum (WEF), with its global social, economic and 'climate change' agendas that will directly affect all of our freedoms and liberties, it is crucial that there is now immediate clarity and reassurance around his primary allegiances and constitutional responsibilities to the people of Great Britain, Northern Ireland and the Commonwealth. This needs to be offered before the Coronation and needs to be in the form of a formal 'Declaration' that gives these assurances of his essential constitutional responsibilities to Britain, Northern Ireland and the Commonwealth and that they are enshrined in the Coronation Oath. In addition, there needs to be a 'Royal Retraction' of His Majesty's support for the Davos-based WEF. An urgent 'Call to Action' is now needed and this is included at the end of this article.

## **The Coronation is much more than ceremonial**

According to a report by the House of Commons Library on the Coronation released in February 2023, the oaths taken and the coronation ceremony not only have religious and ceremonial importance but also constitutional significance (Torrance, 2023, p.5). For although academics at the University College London's Constitution Unit seek to reduce the value of the oath to something of 'symbolic significance' only (Hazell and Morris, 2022, p.10), the House of Commons Report speaks of a legal requirement on the part of the Monarch to swear an oath to govern the peoples of Great Britain, Northern Ireland and the Commonwealth 'according to their respective laws and customs'. With the Coronation less than two months away, the constitutional role of the Coronation Oath and its content must now become a matter of major and immediate public concern.

Indeed, Charles himself stated in 2021 that 'if you become the sovereign then you play the role in the way that is expected' (Llewelyn, 2021). So, this article explores the part played by the Coronation Oath in the nation's constitutional affairs; the historical forms of previous Coronation Oaths, including the one used by Queen Elizabeth II; and finally steps that should be taken to ensure that Charles' Coronation Oath is not only strictly constitutional but confirmatory of the ancient Common Law Constitution of England and Wales (Scotland is a mixture of both Common Law and Civil Law and Northern Ireland has its roots in Irish Common Law).

## Modern times but keeping within constitutional bounds

A coronation ceremony for the monarchs of Britain can be traced back more than 1,000 years. Central to the ceremony is the 'unction', the act of anointing a monarch with holy oil, an act that signals the conferment of God's grace upon a ruler. Today, the United Kingdom is the only European monarchy to retain such a ceremony (Torrance, 2023) and one might have expected that God's grace would be conferred upon those who have upheld God's laws. However, here we have two people who have, unashamedly, committed adultery and so we are in uncharted waters. What is more, we have an Archbishop of Canterbury whose approval of same sex marriage has lost him the support of 75% of Anglicans around the world, mainly in Asia, Latin American and Africa.

Sticking to constitutional rather than religious matters however, the most significant element in the coronation is the oath in which the monarch swears to govern the peoples of the United Kingdom and Commonwealth according to their respective laws, the only part of the ceremony that according to Torrance (*ibid*) is required by law. So, what should we expect to find in the Coronation Oath and what steps might Charles take to offer reassurances regarding the legal aspects given the arguably problematic elements of a religious nature? We will look at historic precedents, and then go down the rabbit hole as we confront disturbing anomalies in Queen Elizabeth II's coronation oath.

## Historical precedents

The record is clear. English kings from the tenth century, including William the Conqueror and his successors whether Henry I, Stephen, or Henry II, bound themselves by a threefold promise to firstly preserve peace and protect the church; secondly to maintain good laws and abolish bad; and thirdly, to dispense justice to all. Neither Richard I nor John issued coronation charters but *Magna Carta*, as it was reissued in 1216, was in effect a coronation charter (Richardson, 1941). If we then fast-forward to 1309 and the Coronation oath of King Edward II, this is the earliest English coronation for which we have an official record (Hoyt, 1955, 353). Not only that, but Edward II's oath largely remained the format for a Coronation Oath for nearly four hundred years until 1689 when the oath was recast by statute (Richardson, 1941, p.135). Significantly for us given the upcoming coronation on May 6th, Edward II added a fourth promise to observe the 'laws and customs' of England, a promise that remained in monarchs' oaths for four hundred years until 1689 when the customary use of these words was given statutory weight through the Coronation Oath Act of 1689. Indeed, Queen Elizabeth II used these words in her own oath.

What is the relevance of the reference to 'the laws and customs' of the realm today? Well, according to the most authoritative jurist of the thirteenth century, Henry de Bracton, author of a treatise on Common Law (illustration 1), 'the English hold many things by custom which they do not hold by law' and 'kings need only to have allowed the custom for it to be granted'. These words bring the 1215 *Magna Carta* within the orbit of 'customs' and in so doing, assert people's rights as 'freemen' alongside the right to a trial by jury enshrined in its Article 39. *Magna Carta* also allows lawful rebellion by 25 barons (Article 61), a right invoked in 2001 and still in force. So, given the four-hundred-year span in which monarchs swore to observe

the 'laws and customs' of the realm, there can be no good reason for Charles not to swear to maintain these too.



Illustration 1: *Treatise on Common Law* by Henry de Bracton (c1210 – c1268).

Closer to home, there are lessons that the King can learn from his mother's coronation. Not least, the need to avoid the disturbing anomalies that—surprising though this may sound—may call the legality of her coronation into question.

## Anomalies in Queen Elizabeth II's coronation

The young Queen's coronation was a televisual spectacle, beamed out to an audience of twenty million at a cost today equivalent to around £19 million. She followed in Edward II's tradition and swore to maintain the 'laws and customs' of her territories and to cause law and justice to be observed. Yet, despite the splendour of the occasion, her signed oath was rarely seen until 2022 when it was digitised for the first time to mark the Queen's Platinum Jubilee (Howard, 2022). As you can see from the two images of the Coronation Oath shown below (illustrations 3 and 4), the Queen signs above rather than below the oath as would be normal practice in a legal document. In addition, you would have expected to see witness signatures, a title to the document, a date and a royal crest. All five of these elements appear in Edward VIII's formal abdication document (see illustration 2) and so the absence of these five features in Elizabeth's Coronation Oath marks a clear departure from previous royal practice.



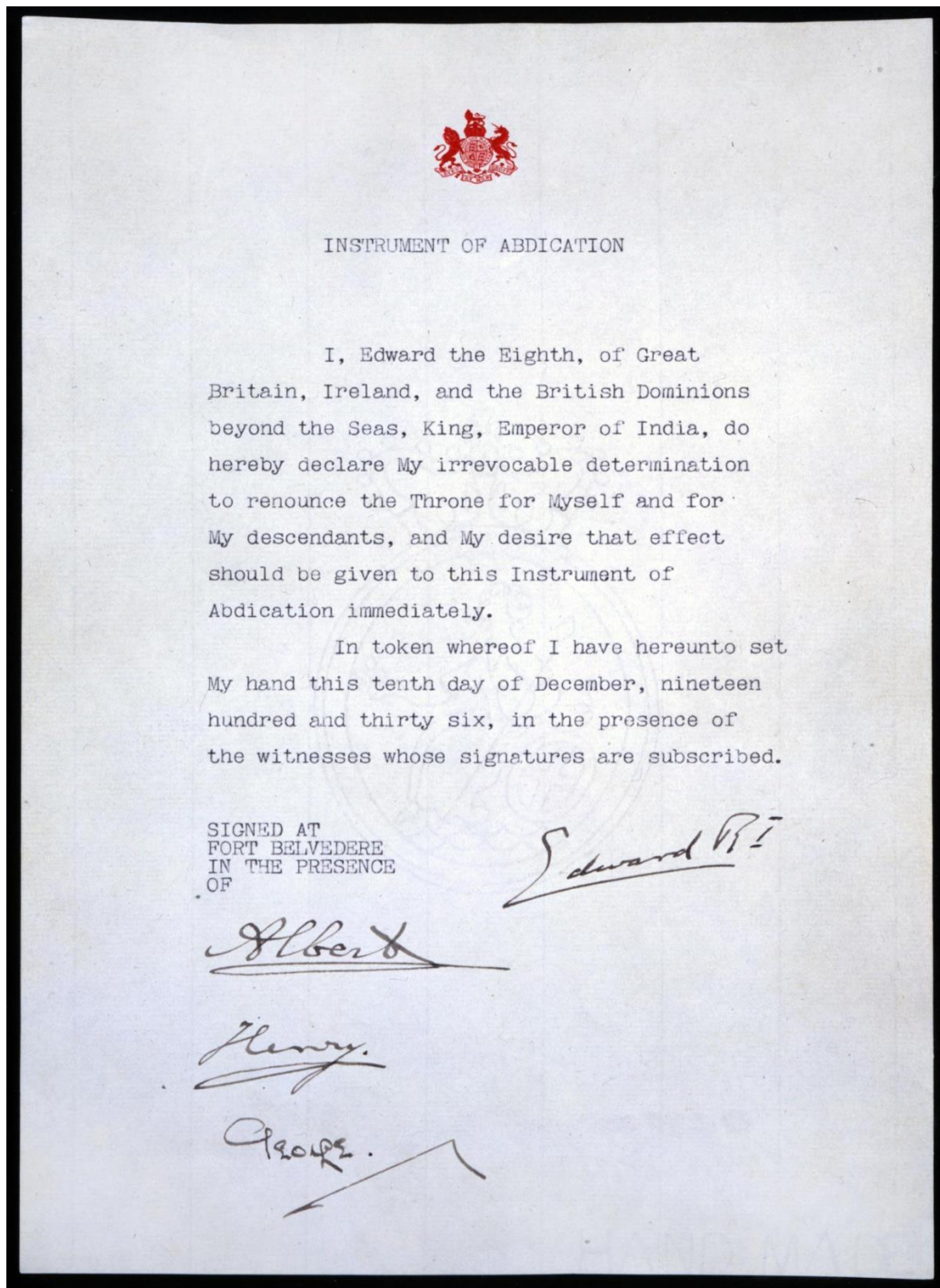
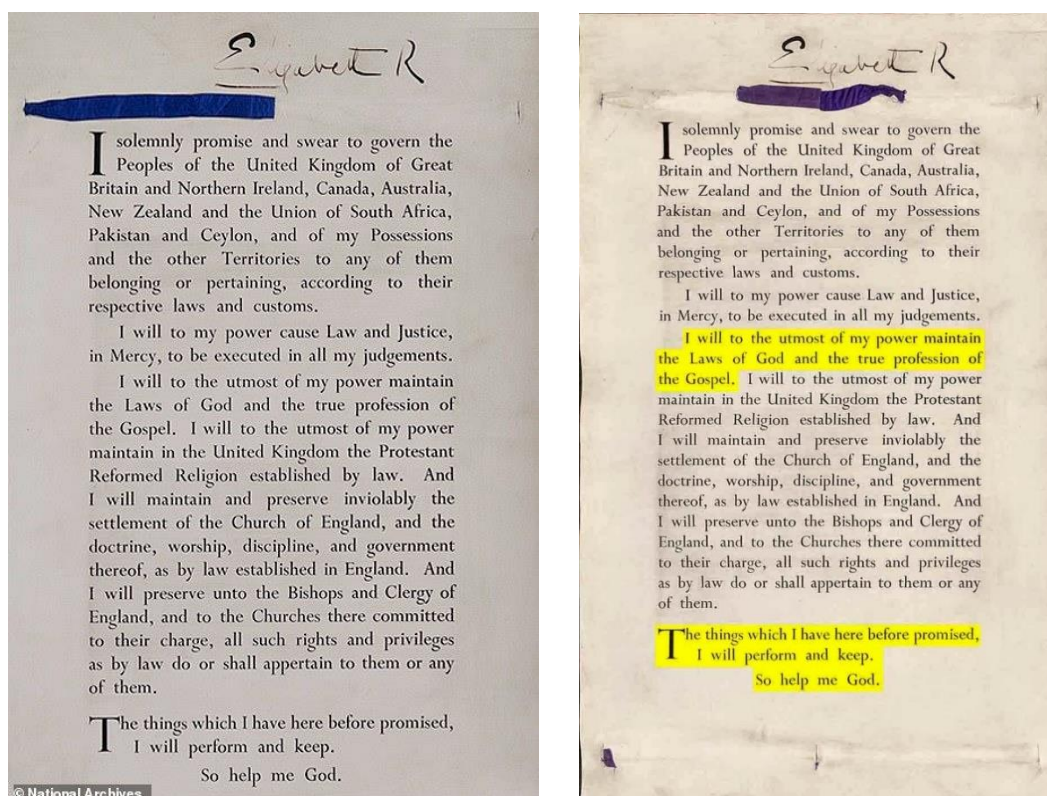


Illustration 2: *the Instrument of Abdication of Edward VIII, 1936, National Archives. Note, the royal crest and title at the head of the document, Edward's signature below the text and witness signatures from his three brothers.*

Strangely, the anomalies do not end there, as a close inspection of the Queen's Coronation Oath reveals. By way of clarity, we should point out that we are looking at two versions of the oath, one added to the National Archives on the occasion of the Queen's Platinum Jubilee in June 2022 (illustration 3) and another version, seemingly the only one available before that date (illustration 4).



Illustrations 3 and 4: *Illustration 3 (left) shows the digitised version of the Coronation Oath published for the Platinum Jubilee in 2022 by the National Archives. Illustration 4 (right) shows the only version seemingly available online before June 2022, with modern day highlighting.*

Now, you may want to compare these versions of the oath and see if there are any differences. If you take a good look, you may notice that there no fewer than three differences. One relates to the squiggly ribbon, immediately below Elizabeth’s name in the pre-2022 document, which is missing completely from the post-2022 version unless this piece of ribbon has been cut, shaped and moved to the left to occupy the space, faintly outlined in the pre-2022 version. A further two differences concern the lower end of the document, below the text. For, if you look carefully, you can see that the digitised post-2022 version comes to an abrupt end immediately after the final words of the oath ‘So help me God’, something not true of the pre-2022 version. How has this been achieved?

One of the Hardwick Alliance team, Adrian Price, undertook a close comparison of the two versions, concluding that the vertical spacing of the pre-2022 EIR coronation oath document is significantly closer than that of the post-2022 document, leaving sufficient space below it to accommodate a signature. Donning his Sherlock Holmes hat, he suggests that both versions derive from the same document but that:

‘One or other or both of them have had their aspect ratio electronically adjusted. Based on the visible edges of the vellum or paper in the pre-2022 version I’d say at a

guess that it presents the correct aspect ratio and that the post-2022 version is the one that has been scaled.'

This scaling has not only removed all traces of the ribbon in the bottom left-hand corner of the pre-2022 version, and also of the faint outline visible below the words 'So help me God' but has also left no room for a signature below the text. The question then arises, according to voices in the Hardwick Alliance, as to whether this change in aspect ratio is deliberate or down to incompetence. If it is deliberate, then this invites speculation as to the reason and whether there was a conscious desire to eliminate the blank space at the bottom of the document where Her Majesty could easily have signed? Perhaps, according to one voice, there was a desire to pre-empt the posing of awkward questions as to why Her Majesty had followed the unusual practice of placing her signature above rather than below the text of the oath.

Whatever conclusion we might reach regarding the reduced space below the text in the post-2022 document, it cannot be doubted that the 1953 Coronation Oath has been treated in such a way as to ill befit such an important constitutional document. Why does it look so distressed and uncared for? Why has there been no preservation by conservators and why, following the pomp and ceremony of 1953, has the Coronation Oath not been on public display since that time? What is more, when searching the internet, we could find no pictures of the Coronation Oaths of any other Monarchs including George VI, George V, Edward VII and Victoria.

Extraordinarily, the mysteries do not end there. For [newsreel footage](#) of the Queen signing her Coronation Oath clearly shows the young Queen doing so by ending her signature with a long flourish beneath her name, not the short underline shown in illustrations 3 and 4 above. And it is also worth noting that the footage shows the Queen dipping her pen twice into the ink before writing her signature which makes it hard to understand why the signatures shown in the Coronation Oath document (illustrations 3 and 4) are so comparatively weak, with an initial splurge of ink on the 'E' followed by a much weaker trace afterwards. This is all the more surprising given that the pen used by Elizabeth was made especially for the 1953 Coronation by the Company of Scriveners, a group that you might expect would know a thing or two about making [pens](#).

Are we to assume that the Worshipful Company of Scriveners, one of the most historic of the City of London Livery Companies dating back to 1373, was not capable of creating a pen, even one made of ivory, gold, enamel and gemstones, that would faithfully produce all aspects of the Queen's signature? Were this to be the case, you would have expected that a dress rehearsal for such a significant event would have ironed out problems associated with this central part of the coronation ceremony.

As if this is not enough to get our heads around, there is also the vexed question of the Coronation Chair, the wooden chair on which English and British monarchs are seated when crowned and which contains the all-important Stone of Scone. This stone was seized by England's King Edward I from Scotland's Scone Abbey in 1296, following his victory at the Battle of Dunbar, and used subsequently in all Westminster Abbey coronations. An incident occurred on Christmas day in 1950 when four Scottish nationalists, then students, stole the stone from Westminster Abbey and returned it to Scotland in the trunk of a car. One of the four, Ian R. Hamilton, subsequently a Q.C., maintained in three of his books that the stone weighed 4cwt



(458lbs.) but that the stone in Westminster Abbey, subsequently moved to Edinburgh Castle in 1996, only weighed 3cwt (336lbs.) (Breeze, 1997). In September 2022, Historic Environment Scotland confirmed that the object described as the Stone of Destiny in the Crown room at Edinburgh Castle would be transferred to London for use in King Charles III's coronation. With possible discrepancies in the weight and also the colour of the stone (some say that the original stone was black, not the current pale colour) doubts remain that the Stone of Scone used in the Queen's coronation—and now about to be used in Charles'—is actually the genuine article.

## Achieving transparency

There is one further elephant in the room. In 1972 and 2001, Queen Elizabeth II added her consent to two statutes (the European Communities Act 1972 and the Treaty of Nice, 2001) that handed substantial British sovereign powers to Brussels. Some asserted then, including twenty-five barons in the House of Lords who invoked Article 61 of Magna Carta in 2001, that adding her signature was treasonous and that her period as a monarch came to an end when she signed these new statutes into being. Mindful of this and the likely unconstitutionality of the Queen's actions in handing powers over to a foreign body, it is vital that these mistakes are not repeated by the new Monarch.

How easy will this be? Well, we know that in 2020, while still Prince of Wales, King Charles III launched 'The Great Reset' for the World Economic Forum (WEF), an unelected and unaccountable body with great power that meets annually in Davos. This group attempts to set global strategies for the entire world and Charles' clear and continuing support for the WEF and 'The Great Reset' can be viewed [here](#) along with his Sustainable Markets Initiative that enacts WEF policies.



Illustration 5: A [collage](https://www.princeofwales.gov.uk/thegreatreset) taken from <https://www.princeofwales.gov.uk/thegreatreset>

Underpinning these changes of direction for the human race is an irrational but completely planned drive to achieve 'zero carbon' emissions, a move that would severely damage national economies (including Britain's) and change people's way of life beyond all recognition with the planned introduction of '15- or 20-minute cities' or 'human settlement



zones'. All of this is being rolled out under the guise of tackling so-called 'Climate Change', a [scientifically flawed](#) phenomenon with no underpinning scientific consensus (Legates *et al*, 2015). This lack of scientific consensus flies in the face of the narrative maintained by governments, the mainstream media and a small clique of academics.

Unfortunately, this bad science is used as the pretext for 'zero carbon' legislation, rushed through by allegedly sovereign parliaments that are in fact complicit with the Davos mind-set. Combining this with the WEF's push for Digital IDs, Social Credit Systems and Central Bank Digital Currencies (CBDCs) produces a plan to engineer the lockdown of people's freedoms in an all-seeing, all-controlling digital prison not dissimilar to that installed by the Chinese Communist Party in present-day [China](#). In short, people are being shoehorned into losing their essential freedoms through injunctions to 'save the planet' and restrict CO<sub>2</sub>, the very '[gas of life](#)' for all living things on Earth. This plan has no basis in reason or science and is, according to many, nothing more than a tool for social control.



*Illustration 6: The WEF supports the Orwellian 'Great Reset' (in Scottish law, 'Reset' means 'Theft') bringing in 15 Minute Cities, Digital IDs, Central Bank Digital Currencies, Social Credit Systems, Zero Carbon Economies, Artificial Intelligence, the 'Internet of Things' and even the 'Internet of Bodies' as the nightmare of Trans-humanism emerges. In other words, a 'Technocracy' of total control by the very few over the very many... exactly as we see in Communist China where the all-knowing state decides the levels of your freedom. This is now planned for the UK.*

The fact that a Constitutional Monarch is involved in what many would deem to be unscientific steps that will digitally enslave Great Britain deserves serious critical attention, particularly when these steps breach the freedoms afforded to the peoples of Great Britain and Northern Ireland by their ancient and tried and tested Common Law Constitution. Moreover, collaborating with foreign powers beyond the borders of Great Britain and Northern Ireland exceeds the limits set for a British constitutional monarch. It is for these reasons that a reassurance is needed before the Coronation on 6 May that King Charles III formally repudiates his involvement with the World Economic Forum. This, along with a clear

condemnation of 'The Great Reset' and acknowledgement of its devastating and unwarranted effects is essential before his role as constitutional monarch of Great Britain, Northern Ireland and the Commonwealth can be confirmed.

Fortunately, there is a window of opportunity in which this constitutional crisis can be averted using a constitutional mechanism for which there is a historical precedent. For, during the so-called 'Bloodless Glorious Revolution' of 1688-9 when King James II was replaced by William of Orange and Mary, James' daughter and William's wife, neither were permitted to take the throne until they signed a Declaration protecting certain rights and customs in England. The Declaration was enacted by the Bill of Rights in 1689 and drawn up by an elected convention of elders.

As we move closer to the Coronation date of the 6th May, it is vital, in the interests of transparency and Charles' primary loyalty to the people of Britain and the Commonwealth, that he and all future monarchs swear a Declaration, rooted in the foundation and authority of the 1215 Magna Carta and our Common Law Constitution, to govern according to the 'laws and customs' of Great Britain and Northern Ireland. Taking this step, whilst also disclaiming his allegiance to the World Economic Forum by formally signing a separate '[Royal Retraction](#)', will ensure that the monarch is not aligned with external powers to the detriment of Britain's Common Law Constitution.

For, though we may be living in 2023, the country owes a debt of allegiance to previous monarchs who set down the traditions according to which the constitutional system of Great Britain and Northern Ireland was established. As we saw, a coronation is not mere pageantry but a ceremony with deep roots into Britain's ancient Common Law Constitution.

So now, in the interests of transparency and clarity, Charles III can follow in the footsteps of William and Mary in 1689 and issue a Declaration in his name. This would ideally offer a Royal Retraction from any further involvement with the World Economic Forum and its 'Great Reset' and would confirm His Majesty's unswerving support for Britain's sovereignty. Such an act would ensure that King Charles III takes his Coronation Oath in line with Britain's ancient Common Law Constitution and would garner the unswerving support of the people. In the absence of any such Declaration, the constitutional protections available to the people of Britain, Northern Ireland and the Commonwealth would be at risk and with that, people's loyalty to the new monarch.

## **A Call to Action**

The historical revelations in this article present the peoples of the United Kingdom and the Commonwealth with a challenge. In order to ensure that the forthcoming Coronation remains within the bounds of what is customary and constitutional, the [Hardwick Alliance for Real Ecology \(HARE\)](#) in conjunction with [CommonLawConstitution.org](#) calls for the following three actions:

1. That King Charles III signs a Declaration before witnesses asserting his constitutional and Common Law allegiance to the people of the United Kingdom and the

Commonwealth. He should also at the same time retract his current allegiance to the WEF and the Great Reset through a formal Royal Retraction.

2. That an independent investigation be set up to examine the legitimacy of the Stone of Scone.
3. That an independent investigation be set up to examine the legitimacy of the 1953 Coronation Oath of Queen Elizabeth II, now in the National Archives.

## Gloria Moss

Professor Gloria Moss PhD is the author of over seventy peer review journal and conference papers. She is the author of eight books, many published by Routledge and Palgrave Macmillan. Her latest book, written with Katherine Armitage, is *Light Bulb Moments and the Power of Critical Thinking* (2023), published by Truth University Press, the publisher also of *The Dark Side of Academia: How Truth is Suppressed*. Both can be obtained from [infotruthuniversity@protonmail.com](mailto:infotruthuniversity@protonmail.com) or from Amazon.

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