

NOTICE OF THREE SILVER CUPS, PRESERVED IN THE PUBLIC  
LIBRARY AT ZURICH, PRESENTED BY BISHOP JEWEL AND  
OTHER ENGLISH BISHOPS, IN THE REIGN OF ELIZABETH,  
TO THEIR FRIENDS OF THE REFORMED CHURCH IN THAT  
CITY.

COMMUNICATED BY DR. FERDINAND KELLER,  
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IN the library of the city of Zurich there exist, among various objects of ancient plate and other valuable relics, three silver beakers, which are of interest as associated with the history of the early times of the Reformed Church in England, and the friendly refuge found in Zürich by the English Protestants who were expatriated during the time of Queen Mary. The extensive collection of correspondence and papers which throw light on the period of the Reformation, preserved in that library, extending to not less than 100 volumes, is well known to all who take an interest in the history of the period; and a considerable number of letters, still to be found at Zürich, from learned Englishmen and eminent members of the Protestant church in England in the sixteenth century, have been published by the Parker Society. The existence, however, of the silver cups, inscribed with the names of three of the earliest Protestant bishops, John Jewel, bishop of Salisbury, Robert Horn, bishop of Winchester, and John Parkhurst, bishop of Norwich, appears to have been scarcely known to the English visitor of Zurich. The following brief notice, it is hoped, may not be unacceptable to the Archæological Institute.

In the thirteenth and fourteenth centuries it was a common custom in Switzerland among persons associated, either by their station in society or by friendship, to establish a place of social and convivial meeting, called a "Trinkstube," or drinking-room. For such purpose they selected in some house in the town a suitable chamber, where they might assemble in the evening or on such occasions as suited

their pleasure, in order to pass the time in drinking or in play. In such chamber were provided the requisite furniture and appliances for their recreation ; and an attendant was engaged, called the "Stubenknecht," who resided there. The members of such convivial associations, or, as they would now be termed, clubs, subscribed a small contribution for the supply of firing for heating the apartment ; they made appointment of some member of the society as a steward or director, styled "Stubenmeister," whose duty it was to take care of the wine, the fuel, the objects used in play, and so forth.

All corporate bodies or gilds in the city, as well as the association of marksmen who exercised themselves in shooting with the crossbow, and also other private societies, had their Trinkstube or club-room. The dignitaries of the Collegiate Church of Zurich were originally associated in the club of the nobles, because they ranked on an equality with that class, and for the most part these dignitaries were of noble descent. At a later period, however, they found themselves obliged to establish a distinct association or club of their own body. On a certain occasion when the canons presented themselves to take part as usual in the customary festivities of the club of the nobles, their table appeared unprovided, and the attendant, on their asking the cause of such neglect, replied very discourteously that he had received from his masters no direction to take care of them, and that they might go to the Jews, if they pleased, and find entertainment with them. This occurrence took place, as Bullinger supposed, about the middle of the thirteenth century. It may here be observed that the Jews appear to have been established at Zurich at an early period, and to have suffered grievous persecution on various occasions. Mention of the Jews occurs in the municipal ordinances of the thirteenth century ; and after repeated insult and oppression, they were totally expelled in 1436.

The precise date of the institution of the Trinkstube or club of the canons at Zurich has not been ascertained. In the year 1245 the Ban was proclaimed by Pope Innocent IV. against the Emperor Frederic II., and the interdict extended to the city of Zurich, which took part zealously with the Emperor. In consequence therefore of the refusal of the canons of the Collegiate Church in that city, and also

of the other clergy, to administer the divine offices to the citizens, they were expelled from Zurich, and were only permitted to return after the interdict had been withdrawn. The convivial association or club established by the dignitaries of the city, doubtless about the time of their return in 1249, had its place of assembly in the conventual buildings connected with the church, where the members of the choir originally had their common place of abode.<sup>1</sup> The accommodations appropriated for the social meetings in question consisted of an apartment which might be heated when necessary by means of a stove; and in an open chamber to be used in summer. We learn from a passage in the manuscript *Passionale*, written in the year 1452 by the Provost Hemmerlin, that about that time several secular persons were expelled from the society. It appears also that, owing to the disturbance caused by the canons and chaplains in drinking and in noisy disports, not only the services in the adjoining church were occasionally interrupted, but frequently through such unseemly assemblies the requisite number of persons could not be brought together to officiate in the sacred functions.

The association of the Trinkstube of the Canons at Zurich continued subsequently to the Reformation in Switzerland, but it had at that period assumed a more dignified character. The appliances of gambling, the dice-box, the chessboard and tables, had disappeared. Instead of the carousing brethren of the former establishment, the professors of Zurich and the preachers composed the assembly; and after the labours of the day, they there found refreshment in social intercourse and moderate refectations. The society had, moreover, assumed a more extended character, since, together with the members of the collegiate church, the other clergy of Zurich, and also the professors and physicians were admitted. Into this association, which at a subsequent time received the designation of the Learned Society (*Gelehrte Gesellschaft*), foreign *Literati* were also introduced, and entertainments were given to their honour. The only expense permitted in this society consisted in the acquisition of drinking vessels of silver. In the year 1548 it was determined that each canon should give

<sup>1</sup> See a detailed account with views of these buildings in the *Neujahrsblatt*, issued by the Public Library at Zurich in

1853 and in that of 1854, and to which we are indebted for many particulars above related.

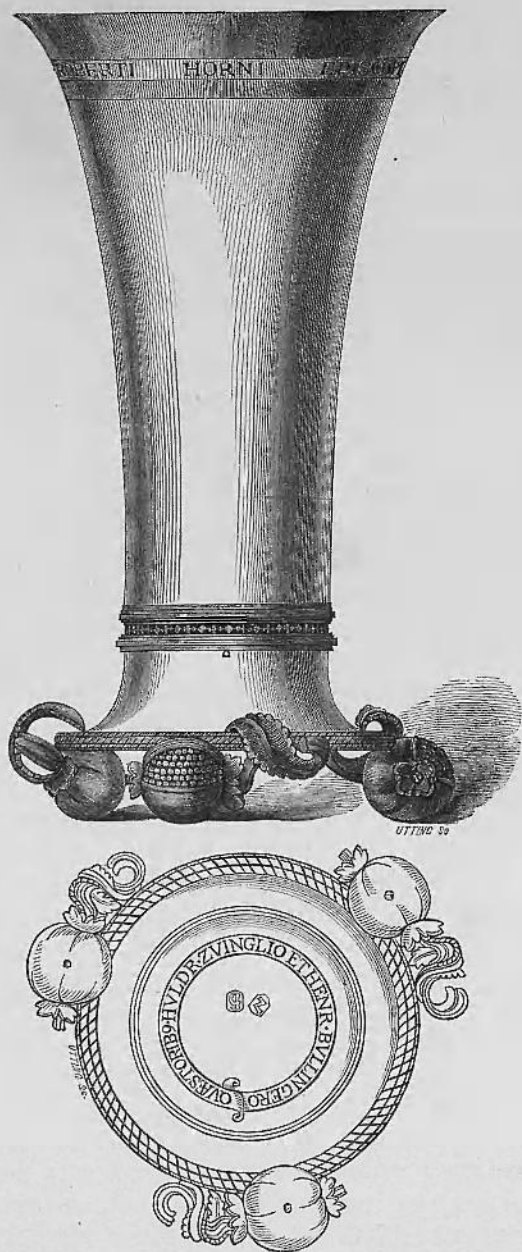
to the association a piece of plate of that description ; and that, of the other members, every two individuals should jointly present a similar offering. Every associate newly elected, and each member on his becoming advanced to any public function, were required to provide a cup of a certain value. In the year 1653 the number of such drinking vessels belonging to the society amounted to as many as 142, but in 1656, a third part of these silver cups, those especially which were of greatest value and of most artistic character in their workmanship, were melted down, the Society of the Canons being compelled, in common with all other associations and guilds, to pay a certain sum for the outfit and expenses occasioned by the war with the Catholic Cantons. In a short time, however, the plate thus unfortunately destroyed was replaced, and the valuable possessions of the society, of such description, were considerably augmented. The contribution imposed by the French upon the city of Zürich in 1798 made an end of all such display. The whole of the silver vessels were sold, with the exception only of twelve cups or beakers, and these were ultimately presented by the Learned Society, on its dissolution in the year 1830, to the Library of the city of Zürich.

Of the silver beakers now preserved in the library, the three which had been presented by English bishops have been regarded as possessing considerable historical interest. On the accession of Queen Mary to the throne of England in the year 1553, she proceeded with much severity against those who had favoured the Reformation, and of these, upwards of a thousand persons, according to Bishop Burnet, sought refuge among the Protestant churches on the continent. Many of them settled at Zürich, where they were entertained, as he informs us, both by the magistrates and ministers, by Bullinger, Gualter, Simler, Lavater, Gessner, and all the rest of that body, with a degree of consideration and affection that led these refugees to make, to the end of their lives, the greatest acknowledgments in their power. After their return home, upon the accession of Queen Elizabeth in the year 1558, they maintained close correspondence with their late friendly hosts at Zürich ; and their letters, together with those of Bullinger, have long been regarded among the principal objects of interest in the archives of that city.

Not merely, however, by their letters, but in a more substantial manner, did the English Protestants who had thus found refuge and hospitality make demonstrations of their grateful feelings towards their friends at Zurich. They received with hearty welcome several persons from that place who on various occasions visited England; and they sent money and presents from time to time, as frequently appears in the Zurich Letters published by the Parker Society, evincing how solicitous they were to offer any acknowledgment in their power to those friends who had rendered them services in their troubles. During the residence of the English refugees in Zurich, several persons who were subsequently promoted by Queen Elizabeth to the episcopal dignity had been invited to frequent the club or Association of the Canons, and had there passed pleasant hours of friendly intercourse among those with whom they were united in the sympathy of their common faith. Of three of these English Protestants, as already mentioned, namely, Bishop Jewel, Bishop Horn, and Bishop Parkhurst, a memorial is still to be found in the tokens of their grateful acknowledgment to which these notices relate. Of the present thus tendered, as their slender means at that period permitted, traces occur in the letters to which allusion has already been made. The three bishops appear to have transmitted, in the year 1562, to the Society of the Canons' Club the modest sum of about fifty shillings, in English money, destined for the purchase of a drinking-cup or beaker. On December 13, 1563, Bishop Horn, writing from Winchester to his friend Bullinger at Zurich, makes the following allusion to the present in question: "And when you daily refresh your remembrance of me in that silver cup, I take it thus, that as nothing can be more gratifying to me than your kindness and esteem, so it is a source of exceeding pleasure to me to be in your frequent recollection, and to be, as it were, constantly before your eyes. But since a cup of so moderate a price must be very small, I have sent you fourteen crowns more, together with my coat-of-arms, as you desire, that you may get a cup made that is larger and more suitable for a large party."<sup>2</sup> Several other passages occur in the correspondence of the English

<sup>2</sup> Zürich Letters, 1558—1579, edited for the Parker Society, Letter lxi. p. 135.

Compare the original Latin in the same volume, p. 80.



Silver Cup presented by Robert Horn, Bishop of Winchester, to the Learned Society at Zürich, in 1564. (Half original size.)



Reformers, preserved at Zurich, in which mention is made of sums of money and other presents transmitted to that city, as also of their desire to be retained in the friendly remembrance of the members of the "*Hypocaustum*," or Trinkstube, the social society in which they had found so cordial a welcome.

I enclose a drawing of the silver beaker presented by the Bishop of Winchester in 1564. (See woodcut.) It measures  $8\frac{1}{2}$  inches in height, and about 5 inches in diameter at the mouth, which is parcel-gilt, as are also a band near the foot and the pomegranates, with leaves of elegant workmanship, upon which the beaker stands. Near the mouth is the following inscription: D. ROBERTI HORN EPISCOPI VINTONIENSIS  $\Xi$ ENION. 1564. On an enameled roundel within the cup appear the arms of Bishop Horn, to which allusion is made in his letter cited above. The escutcheon displays the coat of the see of Winchester, *gules*, a drawn sword and two keys in saltire, impaling the coat of Horn, *or*, a cross flory between four griffins' heads erased *sable*, on a chief of the second three hunters' horns *argent*.<sup>3</sup> The field of this roundel is enameled light green over foliated diapered work chased upon the metal. There are to be seen on the under-side the plate marks, the letter z, commonly used until recent times by the goldsmiths of Zurich, and a little escutcheon charged with a stag, the personal mark of the artificer by whom the cup was made. Of the other two beakers preserved at the public library one, standing likewise upon three golden pomegranates, is inscribed JOANNI PARKHURSTI EPISCOPI NORDOVICENSIS  $\Xi$ ENION. 1563, and within the cup there is an enameled roundel, displaying the arms of Bishop Parkhurst, *gules*, a cross *argent* between four stags trippant, *or*.<sup>4</sup> On the under side of the foot the following inscription is to be seen, upon a circular scroll; QVÆSTORIB' HVLD. R. ZVINGLIO ET HENR. BVLLINGERO. These were probably the directors or stewards at the period. Huldred Zuinglius, it should be observed, was the son of the distinguished

<sup>3</sup> In Cassan's Bishops of Winchester the arms of Bishop Horne are thus given: *Or*, a cross flory *gules* between four griffins' heads erased *Azure*, on a chief *Sable* three bugle horns stringed of the first. On the seal of this Bishop, and in the plate in Abp. Parker's Antiquities, Han-

over edition, a different coat occurs,—*Sable*, three bugle horns stringed and garnished *Argent*. See the Blazon of Episcopacy, by the Rev. W. R. Bedford, p. 103.

<sup>4</sup> This coat does not agree precisely with that assigned to Bishop Parkhurst.

Reformer of that name. The other cup is of like form, but of rather simpler fashion, the foot being plain, without the pomegranates : it was the gift of Jewell, Bishop of Salisbury, and is inscribed, R. D. D. JOANNIS IVELLI EPISCOPI SARISBURIENSIS ZENION. It bears no armorial escutcheon. The three cups were made at Zurich, each bearing the goldsmiths' mark used there ; the two enameled roundels are of silver, with enamel partly opaque, partly translucent ; the design of the heraldry in each instance closely resembles that in fashion in England at the period, and the patterns were doubtless in each case sent over from England.



Robert Horn, Bishop of Winchester,  
1561 to 1580.



John Parkhurst, Bishop of Norwich,  
1560 to 1575.

In noticing these pieces of plate, which possess a certain historical interest, another may claim mention, which has been preserved in the neighbourhood of Zürich. It is a covered silver cup, of elegant workmanship, presented by Queen Elizabeth to Bullinger in 1560, doubtless as a mark of her consideration of the kindness shown to the Protestants, who had been so hospitably received by that distinguished divine and the other ministers of the Reformed Church at Zürich. This cup was transmitted to him by Bishop Parkhurst : it measures, the cover included, about 10 inches in height, is parcel-gilt, and is engraved with the heraldic bearings of the Bullinger family, a mill-rind, the crest being a demi-man holding in each hand a pine-tree drawn up by the roots. This royal gift, which has been briefly noticed by Bullinger's biographers, and

Compare the Blazon of Episcopacy, by the Rev. W. K. Bedford, p. 81. "John Parkhurst, 1560 to 1575. *Arms.*—A cross engrailed Ermines between four

bucks trippant proper; on a chief G. three crescents O.—Grant by Dethicke A.D. 1559."





Silver Cup presented by Queen Elizabeth in 1560 to Bullinger.

(Height of the original, 10 inches.)

especially by Dr. Pestalozzi in his recent life of the Reformer, bears the following inscription, round the inner margin of the cover :—<sup>5</sup>

ANGLORUM EXSILIUM TIGURINI ECCLESIA FOVIT.

SUB MARLÆ SCEPTRIS, ID SANCTE AGNOVIT ELISA,

ET BULLINGERUM HOC DONAVIT MUNERE POCLI. 1560.

The present, thus offered by the Queen of England to the great reformer and divine of Zürich, has been described also by Salomon Hess, in his Biographical Memorials of the Swiss Reformers, and by Orelli, in one of the Treatises on matters of local and literary interest, issued by certain learned Societies and Institutions at Zürich as New Year's gifts.<sup>6</sup>

I hope that these notices of relics in my native city, associated with the early times of the Reformed Church in England, may prove of interest to the Archæological Institute, and that they may be received as a token of my sense of the honour conferred by the Society, in receiving me among their foreign correspondents.

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<sup>5</sup> Henrich Bullinger; *Leben und ausgewählte Schriften*, &c., von Carl Pestalozzi. Elberfeld, 1858, 8vo., p. 448.

<sup>6</sup> Hess, *Ursprung, Gang und Folgen der Reformation*, s. 101: and Biogra-

phien berühmter Schweizerischer Reformatoren; Zürich, 1829; p. 176. See also Orelli's account in the *New Year's Gift* (Neujahrsblatt) of the Hülfs-gesellschaft at Zürich for 1840.

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We would here acknowledge with gratification the kindness of the Head Librarian of the Public Library at Zürich, Dr. Horner, in allowing every facility for the examination of the interesting relics of the English Reformers there preserved, as also for permission to have drawings executed by the faithful pencil of M. Græter, from which the accompanying woodcuts have been prepared. We have on former occasions experienced the obliging courtesy of Dr. Horner, in freely communicating the treasures under his charge, comprising many of high interest to the English antiquary.