

NOTES ON ELIZABETHAN COMMUNION PLATE, IN
REGARD, ESPECIALLY, TO THE SUBSTITUTION OF
"DECENT CUPS" WITH "COVERS," FOR "MASSING
CHALICES" AND PATENS.¹

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The silver Communion Cup and Cover, inscribed, and dated 1568, and bearing a Norwich assay mark, which were exhibited by Professor Church at the Monthly Meeting of the Institute in last July, probably are examples of what may have been a concession to a scruple or prejudice of the more advanced ecclesiastical innovators of the Elizabethan period, which was enjoined by Archbishops Parker and Grindall, and, possibly, by other Anglican Prelates of that time. I allude to the substitution of "Decent Communion cups" with "covers" for the Pre-Reformation chalices and patens; the "covers" being intended for the purpose—for which the paten had been chiefly employed—of the distribution of the consecrated Bread to communicants.

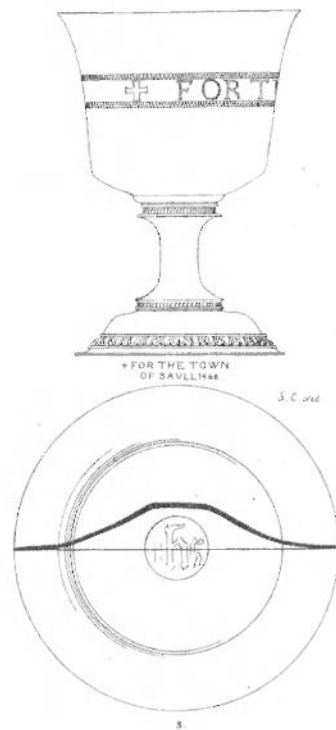
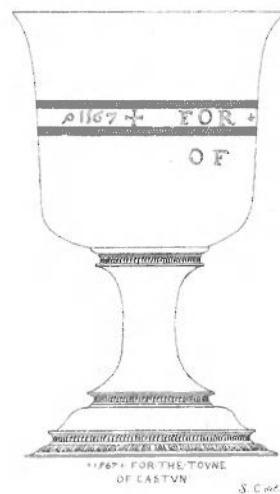
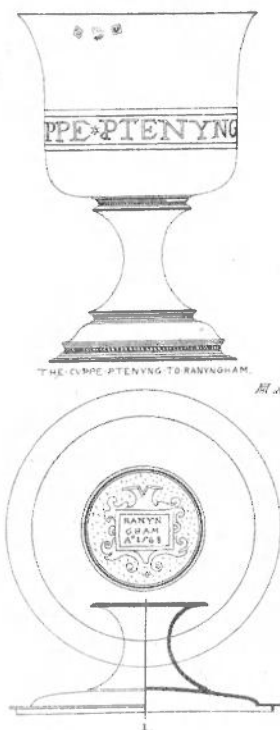
Elizabethan Communion cups and covers still remain² in many parts of the country. Their ordinary form and ornamentation have been so carefully described by a highly-esteemed member of our Society, Mr. Octavius S. Morgan, in a valuable paper in the *Archæologia*,³ that I thankfully avail myself of some

¹ Read at the Monthly Meeting of the Royal Archæological Institute, March 1, 1878.

² The Rev. J. C. Jackson informs me that at the church of S. Olave, Jewry, London, are two Communion cups of silver, elaborately engraved, and gilt, dated respectively 1562 and 1567; and that they "are the finest and most beautiful specimens of Elizabethan plate which" he has "ever seen, and are pronounced by other experts to be equal if not superior to any now remaining."

Our eminent friend and colleague, Mr. M. H. Bloxam, states that the earliest Elizabethan Communion cup which he has noticed, is one with the Hall mark of 1566.—*Associated Architectural Societies' Reports and Papers*, vol. viii, pt. i, p. 370, Syo, 1865.

³ On a Chalice and Paten belonging to the Parish Church of Nettlecombe, in the county of Somerset, with remarks on Early English Chalices.—*The Archæologia*, vol. xlii, p. 405.



1. IN THE POSSESSION OF PROFESSOR CHURCH.
2. IN THE CHURCH OF SALL, NORFOLK.
3. IN THE CHURCH OF CAWSTON, NORFOLK.

EXAMPLES OF NORWICH CUPS

SCALE OF INCHES

2.

3.

of his remarks on the subject. Mr. Morgan states that the new Communion Cup "consisted of the same parts; bowl, stem, and foot," as the vessel which it was intended to supersede. "The stem, although altered in form and character, still swells out in the middle into a small knop,¹ or the rudiments of one, and is occasionally ornamented with small bands of a lozenge-shaped ornament, or some other such simple pattern, and the foot is invariably round, instead of being indented and angular. The form of the cup, however, is altogether changed, and, instead of being a shallow wide bowl, it is elongated into the form of an inverted truncated cone,² slightly bell-shaped." In regard to the "Cover," Mr. Morgan goes on to say that its form is "also much changed" from that of the Paten,³ its predecessor; "the sunk part of the platter is often considerably deepened, the brim narrowed, and thereon is fixed a rim or edge, by which it is made, when *inverted*, to fit on the cup as a cover, whilst a foot is added to it, which serves also as a handle to the cover." The ornament on all these Communion cups and covers, writes Mr. Morgan, "is invariably the same," consisting "simply of an engraved band round the body of the cup and on the top of the cover, formed by two narrow fillets, which interlace, or

¹ The stem of Professor Church's Communion cup has neither a knop, nor the "rudiments of one."

² The bowl of Professor Church's cup is short in form. This shape and the absence of the knop, above mentioned, are, I believe, exceptional characteristics of Elizabethan Communion cups, in the Diocese of Norwich. The accompanying lithographic representations of such, and the wood-engraving (kindly lent by Mr. Bloxam), of the Elizabethan cup and cover at Hillmorton, Warwickshire, exhibit the ordinary difference in shape between the Norfolk and other Elizabethan Communion cups.

³ "The Paten is sparingly enumerated in the Inventories of the twelfth, thirteenth, and fourteenth centuries; in some, not at all. . . . It had a dignity altogether inferior to the Chalice, under which name it was often comprehended; but as an adjunct thereto introduced by the Church for convenience' sake only; and not as a necessary accompaniment. For although it is ap-

parent from the ancient forms of Consecration of the Paten that the bread was previously to the twelfth century partially consecrated thereon; yet the Corporal was at that time, and at all times, regarded as the proper receptacle for that purpose, and always for That which was to be consumed by the Priest, which was never consecrated on the Paten, that being mainly used for distribution to the people." (Divine Worship in England in the Thirteenth and Fourteenth Centuries contrasted with and adapted to that of the Nineteenth, by John David Chambers, M.A., Recorder of Salisbury, p. 254, 4to. 1877). The Paten was made to fit the top of the bowl of its Chalice, whence it has been sometimes called a "cover." Thus Lyndwood, in 1422, in reference to the word "paten" in a Constitution of S. Edmund of Canterbury, nearly two centuries before his time, states that the Paten is the "Cover of the chalice." It differed, however, materially from the Elizabethan "Cover," described by Mr. Morgan in the text.

cross each other with a particular curvature, in every instance the same, the space between them being occupied by a scroll of foliage, and this ornament is marked by a total absence of letters, monograms, emblems, or figures of any kind."

Having said thus much about the fashion of Elizabethan Communion Plate (limiting that term to the hallowed appliances of precious metal used for the "*ministration*" of the Holy Eucharist), I will now offer a few Notes or Memoranda illustrative of its taking the place, authoritatively or otherwise, of so called "Massing chalices," and patens—a circumstance with which this paper is chiefly concerned.

An example of the evil estimation in which the extreme reformers of Elizabeth's time held the Pre-Reformation Communion Plate, causing them to entertain a scruple about, and a prejudice against its Eucharistic use, is afforded by a statement in "A Comparison betwene the Lordes Supper and the Popes Masse," by Thomas Becon—a profane and scurrilous polemic—who played his part as a theological writer, and a preacher in the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. It is marginally entitled "The Massemongers trinkets," and is as follows:—"Christ simply and playnly, and without deckyng or gorgious furniture, prepared and ministered that heauenly banket. The Massemonger with a maruelous great pompe and a wonderfull gaye shewe setteth forth hys marchandyse. For he hath an altare sumptuously builte, yea and that is couered wyth most fyne and whyghte lynnyn clothes, so lykewyse rychely garnished,

¹ In some notes upon my paper with which I have been favoured, Mr. J. T. Micklethwaite, remarks:—"The term 'Massing chalice' is particularly appropriate to the vessels used at the beginning of the sixteenth century, between which time and the end of the thirteenth they had been gradually modified from the simple cup-shape in order to adapt them exactly to the ritual in which they were used, and especially to the cleansing at the end of the Service. After the rinsing of the chalice it was laid on its side with the lip on the paten, so that any remaining liquid in it might drain away. A round footed vessel, such as the earlier chalices are, is liable to roll

when so placed, so the foot was changed to a hexagon, which is the figure nearest the circle, and giving a sufficiently large base for security. At the same time, the bowl, originally hemispherical, became conical, so that when laid down the liquid would drain quite out." Mr. Micklethwaite believes that "this peculiar propriety of the Chalice to its purpose" had more to do with the substitution of the Communion cup for it than the necessity of a larger vessel; "anything" which suggested the sacrificial aspect of the Mass "being offensive to the doctrinal innovators who got into power in Elizabeth's reign."

decked, and trymmed with diuerse gorgious pictures and costly ymages. He hath also crewettes for water and for wyne, towels, coffers, pyxes,¹ philacteries,² banners, candelstyckes, waxe candels, organes, synging belles,³ sacry [sacring] bells,⁴ *chalice of syluer and of golde*, *patenes*, *sensers*, *shyppe*,⁵ *franckinsence*, *altare clothes*, *curtines*, *paxes*,⁶ *basyns*, *ewers*,⁷ *crosses*, *Chrismatory*,⁸ *reliques*, *jewelless*, *owches*,⁹ *precyous stones*, *myters*, *crosse staues*, and many other such lyke ornamentes more mete for the Priesthode of Aharon, then for the ministry of the newe testamente."¹⁰

In 1562, Archbishop Parker, as Strype relates, "pounded diuers matters for the better regulation of the Church, to which he with his own hand wrote this title,

¹ The Pyx was ordinarily an oblong box with a cone-shaped cover, made of wood, silver, gold, ivory, or onyx, often jewelled and chased, for holding the Eucharistic breads before consecration. "Pyxides, shaped like cups, were afterwards called Ciboria, and the same name was given to the Cups which were used for the Reservation of the Sacrament, suspended over the Altar or conserved elsewhere."—*Divine Worship in England*, &c., p. 259, 4to., 1877.

² Reliquaries.

³ I have not met with this term elsewhere. May not "singing bell" be analogous to "singing bread" or "cakes" ("which," say the Elizabethan Injunctions of 1559, "served for the use of the private Mass"), and have been the bell which was carried before the Blessed Sacrament at the Visitation of the sick?

⁴ Becon says:—"Pope Honorius the third commaunded y^e that the Missal bread shoulde be heaued and lifted up aboute the Prieste's heade at the sacryng tyme, as they call it. . . . Pope Gregory the ninth ordayned, y^e the sacryng bel should be rong whe the priest lifteth up the Missal bread and Challice aboute hys head."—*Reliques of Rome*, f. 131, small 8vo., 1563.

⁵ A vessel, in the form of a boat, for holding frankincense. "Two ships of mother-of-pearl," and "a ship or ark garnished with stones," are mentioned among the furniture of the Holy Table in the Royal Chapel, Westminster, on the occasion of a Christening there, on Sep. 30, 1565.—*Leland's Collectanea*, vol. ii, pp. 691, 692, 8vo, 1770.

⁶ The Pax or Peace was a tablet usually of metal, which was kissed by the celebrant, clerks in choir, and the congregation (in lieu of the Primitive "Kiss of peace,") at Mass, to show the unity and amity of all there assembled. The Pax is now generally disused in the Roman Communion.

⁷ A basin and ewer were employed for the ritual washing of the hands of the celebrant, as prescribed by rubrics in the Ordinary and Canon of the Sarum Missal. This symbolical ceremony, Ps. xxvi, 6, was practised by Bishop Andrewes and other Anglican Prelates of the seventeenth century. Thus, for example, "The Form and Order of the Consecration and Dedication of the Parish Church of Abbey Dore," drawn up by Bishop Wren, and used by his substitute, Bishop Field, on Palm Sunday, 1634, contains the following Rubric:—"Then the Bishop standeth up, and setteth ready to his hand the Bread and Wine, with the paten and chalice; but first *washeth his fingers with the end of the napkin besprinkled with water*. Then layeth he the Bread on the paten, and poureth of the Wine into the chalice, and a little water into it, and standing with his face to the Table, about the midst of it, he saith the Collect of Consecration."—p. 30, 8vo, 1874. See the *Archæological Journal*, vol. xxxiv, p. 491.

⁸ A vase for holding chrism.

⁹ Precious brooches used as clasps for copes.

¹⁰ Becon's Works, Book III, f. ci, fol. 1563. Becon elsewhere calls the Challice, "Popeholy." The Displayeng of the popishe Masse. Ibid. f. xlvi.

'Articles drawn out by some certain, and were exhibited to be admitted by authority; but not so allowed;' and the 28th of those Articles orders, "chalices to be altered to decent cups."¹

In 1567, Parker sent "Articles to be enquired of" in Canterbury Cathedral, containing the following interrogation and command:—"Item, whether your divine service be used, and your sacraments ministered in maner and forme prescribed by the Queen's Majesty's Injunctions; and none other way? . . . Item, Finally, You shall present what you think necessary or profitable for the church to be reformed, or of new to be appointed or ordained in the same." In relation to which George Gardiner, one of the Prebendaries, replied, "This respondent saith that their divine service is duely songe in maner and forme, according to the Queen's Injunctions: saving that the Communion, as he saith, is *ministered in a chalice*, contrary, as he saith, to the Advertisements."²

He wold have service songe more deliberately with Psalms at the beginning and ending of service, as is appointed by the Injunctions; and *their chalice turned into a decent communion cupp*."³

Master Gardiner may have had some inkling of the Archbishop's inclination in favour of the alteration of "chalices to decent cups," and sagaciously opined that his recommendation of it might advance him in the good graces of his Metropolitan, who, notwithstanding his failure to obtain the allowance of authority for such a change in 1562, did not scruple to enjoin it in 1575, if not before,⁴ as appears from the 17th of his Visitation Articles concerning the Diocese of Winchester in that year, in which he demands, "Whether they ['your Parsons and Vicars'] minister the holy Communion . . . in profane [secular] Cuppes, dishes, bowles, old

¹ Strype's *Annals of the Reformation*, &c., Vol. i, Part i, p. 507, 8vo. 1824; *ibid.* Vol. i, Part ii, p. 564.

² Neither chalices nor cups are even mentioned in Archbishop Parker's *Advertisements of 1566*.

³ Strype's *Life and Acts of Matthew Parker*, vol. iii. Appendix. Book iii. pp. 159, 161. 8vo. 1821.

⁴ Wilkins's *Concilia* contains Visitation Articles by Parker, dated 1569, in which

he inquires, "Whether they do minister in any profane cups, bowls, dishes, or chalices heretofore used at Masse or els in a decent communion cuppe provided and kept for the same purpose only?" Vol. iv. p. 258, fol. 1737. The Communion cup at the church of All Saints, Shepreth, Cambridgeshire, is of the above date. It is inscribed:—"FOR * THE * TOWNE * OF * SHEPERETH * 1669."

massing challices, or in a decent communion cuppe provided and kept for the same only purpose?"¹

In 1571, about four years earlier than the date of the above Article, Edmund Grindal, Archbishop of York, requires his clergy to "minister the Holy communion in no chalice, nor any profane cup or glasse, but in a Communion cup of Siluer, and with a couer of Siluer, appointed also for the ministration of the Communion bread." This Prelate, when Archbishop of Canterbury, inquires in 1580, "Whether your Parson, Vicar, Curat, or Minister do . . . minister the holy Communion in any Chalice heretofore used at Masse?"²

How many Elizabethan Bishops, in common with Parker and Grindall, interdicted the sacred use of Pre-Reformation Communion Plate, cannot perhaps be ascertained. John Parkhurst, Bishop of Norwich, in his Articles of 1569 (a year later than the date of Professor Church's Communion Cup), inquires, "Whether you haue in your Church . . . a comly communion cup with a couer?"³ John Aylmer, Bishop of London, inquires in 1577, "Whether you haue . . . a fayre and comly Communion cup of Siluer and a couer of siluer for the same, which may serue also for the ministration of the communion bread?"⁴ Edwin Sandys, Archbishop of York, inquires in 1578, "Whether you haue . . . a fayre and comely Communion Cup of Silver and cover of Siluer, for the same, which may serue for the administration of the LORDE'S BREAD?"⁵ William Chaderton, Bishop of Chester, about three years later, asks, "Whether you haue . . . a fayre and comely Com-

¹ Articles to be enquired of within the Diocese of Winchester, &c. Appendix to the second Report of the Ritual Commission, p. 416, fol. 1868.

² Injunctions given by the most reuerende father in Christ, Edmonde, &c. Ibid. p. 411. In his visitation Articles of 1571, the Archbishop asks the churchwardens of his Province, whether they have in their parish churches and chapels "a fayre and comely Communion cup of silver and a couer of siluer for the same, which may serue also for the ministration of the communion bread?" Ibid., p. 407.

³ Articles to be enquired of within the

Province of Canterbury, &c. Imprinted at London by Christopher Barker, Printer to the Queene's Maiestie. 4to, 1580.

⁴ Injunctions with certaine Articles, &c. Appendix to the second Report of the Ritual Commission, p. 405. That Bishop Parkhurst strenuously required the provision of Communion cups, appears from the fact that in a single Deanery of his Diocese—that of Ingworth, Norfolk, still exist eight examples dated 1567. Norfolk Archaeology, vol. v. p. 226, 8vo. 1859.

⁵ Articles, &c. Appendix to the second Report of the Ritual Commission, p. 418.

⁶ Articles, &c. Ibid. p. 422.

munion cuppe of syluer and a couer of siluer for the same ?”¹

None of these Prelates, however, in their Visitation Articles, *forbid* their Clergy to “minister the Holy Communion” in chalices and patens upon the score of their having been “the Massemonger’s trinkets,” as Becon calls them, or for any other reason. Unaware, apparently, of the detestation in which the Chalice, both name and thing, was held by the party of which Becon was a prominent member, Mr. Morgan writes that “a new form of chalice was introduced for the communicants of the Church of England, who, receiving the Sacrament in both kinds, required a larger cup.”² At first, in 1548, the difficulty consequent upon the contents of the chalice failing to suffice for the communicants according to the new ritual, was met by an authoritative direction respecting its replenishment.³ No order on the subject occurs in the Elizabethan Communion Service; yet, in 1573, one Robert Johnson, Chaplain to Lord Keeper Bacon, was tried before the Queen’s Commissioners and others, and condemned to a year’s imprisonment for not reciting the words of Consecration in a case in which more wine was required.⁴ Probably a “larger cup” than a chalice of the usual size,⁵ was *in certain cases* provided on account of the communicating of the Laity “in both kinds.” I will mention a few facts which support this conclusion. A rubric in the First Prayer-book of Edward VI, directs “the minister” to put “the wine into the Chalice, *or else in some fair and convenient cup* prepared for that use (if the chalice will not serve).”⁶ About 1550, the Churchwardens of S. Saviour’s, Southwark, employed “Mr.

¹ Articles, &c. Imprinted at London by Christopher Barker, Printer to the Queene’s Maiestie, 4to. No date.

² The Archæologia, vol. xlii, p. 414.

³ “Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest after the first Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly, prepare and consecrate another, and so a third, or more.”—The Order of the Communion. Liturgies of

Edward VI. Parker Society, p. 8, 8vo, 1844.

⁴ A parte of a Register, &c., pp. 105—111., 4to. cir. 1590.

⁵ Some “Massing chalices” were larger than some Communion cups. Some, on the other hand, were considerably smaller. Thus in the Edwardian Inventories of one county, Surrey, are the following items :—“j lyttill challice parcell gilt; a lytle challice of sylver; a lyttill chalys which wayd vij ounces; ij littell chalices of silver;” and “a veray littell chalice.”

⁶ Liturgies of Edward VI, p. 85.

Calton at the sign of the Purse in Chepe," to make four "chalices into two communyon cuppis."¹ The Inventory of 1552, of the goods of S. Mary's, Beddington, Surrey, contains this item, "Imprimis a communion cup of silver made of ij chalices."² Similarly "made" Communion cups belonged at that period to the churches of Mitcham,³ Putney,⁴ and Caterham,⁵ in the same county. Among the goods of S. Margaret's, Westminster, in 1562, were "two great Communion cuppes all gilt," as well as "one challis with the patent."⁶ The above examples of the conversion of two chalices into one Communion cup, although affording no proof, would seem to warrant the inference that convenience was the motive of such change.

Communion cups could hardly have been necessary on account of the paucity of chalices. The Commission issued on the 16th of January, 1553, less than six months before the decease of Edward VI, for the seizure of all goods not absolutely needed for parish churches, "distinctly states that in every church one, and in large churches, two chalices are to be left for the administration of the Holy Communion;" and as it is very unlikely that they were parted with during the reign of Mary,⁸ doubtless they still belonged to the churches at the time of the accession of Elizabeth. In some parishes,

¹ Surrey Archaeological Collections, vol. iv, p. 87, 8vo, 1869.

² Ibid. p. 75.

³ Ibid. p. 148.

⁴ Ibid. p. 157.

⁵ Ibid. p. 189.

⁶ See the History of S. Margaret, Westminster, by my learned and accomplished friend, Mackenzie E. C. Walcott, B.D., Precentor and Prebendary of Chichester, p. 60, 8vo, 1847.

⁷ *Archæologia Cantiana*, vol. viii, p. 32; 8vo 1872. The Commission does not mention patens,—a fact which has been attributed to the circumstance of the Paten having been regarded rather as the lid or cover of its Chalice, "than as a distinct vessel having an independent use." (*Notitia Eucharistica*, by W. E. Scudamore, M.A., p. 556, 8vo, 1877.) I apprehend, however, that this attribution is more charitable than correct, since the Edwardian Inventories constantly specify "patens" and "covers" in addition to chalices, as thus:—"ij chalices with patens; one chalisse parcel gylte with a

patten; ij chalysse with their patentes; one chalice and a cover of silver, all gilt," &c. In 1554-5, the churchwardens of S. Martin, Leicester, "p^d to Robert Goldsmythe for a patten of a chalyce xjs vi^d;" and to "Nichis Lawson," for a similar instrument, "xvj^d." A Chronicle of the church of S. Martin, Leicester, &c., by Thomas North, pp. 130, 137, 4to, 1866.

⁸ A chalice in every church was required in the first year of her reign. Mandate of the Bishop of London to all the churches in the Province of Canterbury.—(*Cardwell's Documentary Annals*, &c., vol. i, p. 126, 8vo, 1844.) About 1556, the churchwardens of Ludlow, Shropshire, received donations amounting to 2*l.*, "for the amendynge of the grett chalice, and the gilding of the same, with the workmanship of the goldsmythe." *Churchwardens' Accounts of the Town of Ludlow*, &c. Edited by Thomas Wright, M.A., F.S.A. Camden Society, vol. cii, p. 81, 4to, 1869.

Communion cups were exchanged for chalices long prior to any known Episcopal prohibition of the Eucharistic use of the latter. For example, in the Inventory of church goods of Farnborough, Kent, made in 1552, we find this entry, "on [one] cupp of silver for to recyue the Communion *exchanged for the chalice* waying by estimacon, viij ounces."¹ Again, at the end of an Inventory of the same year, of ornaments, &c., "pertheyning" to the church of All Saints, Sanderstead, Surrey, the following memorandum occurs, "That ther hath bynne nothing altred nor solde except a chalys wych was *changd for a coppe*, sence the fyrst yere of our soveraine Lorde the Kynges most honorable reigne."²

Recorded instances of the substitution of Communion cups for chalices during the Elizabethan period are not uncommon; and they seem to have been sometimes due (not to Prelatical interference, nor Puritanical prejudice, nor the stress of inconvenience, but) to the sordid reason that they were pecuniarily profitable. Thus, in 1568, the churchwardens of S. Margaret, Leicester, "rec^d. for the chales" 4*l*. 13*s*. 6*d*., and "paid for the Com'union coppe" 4*l*. 8*s*.;³ and in 1562, the churchwardens of Smarden, Kent, "receaved of John Sadler of Madstone for the chalice over and above the price of the Communion Cupp," 7*s*. 4*d*.⁴

Fearing lest the foregoing Memoranda may have been more tedious than interesting, I will only add in conclusion, that the terms "chalice" and "paten" are in the Church of England's First Book of Common Prayer, of 1549; were excluded from her Second, in 1553; and, after an interval of about a century, were inserted in her present Prayer-book at its last revision, in 1662; but it was not until about forty years ago⁵ that the skill of the gold and

¹ Archæologia Cantiana, vol. viii, p. 99.

² Surrey Archæological Collections, vol. viii, p. 65.

³ History and Antiquities of Leicester, by John Nichols, vol. i, part ii, pp. 560, 561, fol. 181*l*.

⁴ Archæologia Cantiana, vol. ix, p. 234.

⁵ Mr. Micklethwaite, in the notes which I have before cited, observes:—"In the

reign of James I, the chalice-shape was again adopted, and it continued, more or less debased according to the taste of the times, until the recent revival of the mediæval form. The Elizabethan Cover, with its button-handle on the top, which prevented its being used like the old Paten, held its ground till that revival, and is, I believe, even still to be found in the stock of some manufacturers."

silversmith began again to be exercised in the production of English Communion Plate by the ancient method of working metals, and of exquisite mediæval design.¹

¹ One of the most remarkable specimens of Communion Plate, in an artistic point of view, which has been produced since the revival, is a chalice belonging to the church of S. Andrew, Wells Street, London. It was designed by our distinguished colleague, Mr. Burges, and admirably executed by Mr. Barkenten. On the base of the chalice are six large medallions, representing respectively, the Crucifixion, the Blessed Virgin, S. John Evangelist, S. Andrew, the Annunciation, and (on the sixth) a beautiful and precious fragment of that gilded glass of early Christian date, of which some rare specimens have from time to time been found

in the catacombs. The knop has six enamels, representing the Four rivers of Paradise, the Tree of Life, and the Tree of Knowledge. The bowl is encircled round its base with eight enamelled medallions, all being types of Our Lord from the animal creation, viz. : the Agnus Dei, emblem of His innocence; the Pelican, emblem of His meritorious Death; the Lion, emblem of His Resurrection; the Eagle, emblem of His Ascension; the Antelope, emblem of His loftiness of soul; the Phoenix, emblem of His new Life; the Ox, emblem of His sacrifice; and the Swan, emblem (by its dying song) of the voluntariness of His Death.



Elizabethan Communion Cup and Cover at Hillmorton, Warwickshire.