

MEDALLIC HISTORY OF RELIGIOUS AND RACIAL INTOLERANCE: MEDALS AS INSTRUMENTS FOR PROMOTING BIGOTRY

by Benjamin Weiss

ABSTRACT

Prejudices of all types represent a profound failure and blight on our society. These prejudices manifest themselves in individuals and nations having policies which, overtly or covertly, subtly or blatantly, discriminate on the basis of religion, race, nationality, gender, age or sexual orientation---religious and racial prejudices being among the most commonly encountered. Even a cursory examination of the history of religious bigotry amply demonstrates the frequent, prevalent and globally widespread nature of these practices. The consequences on individuals range from the relatively inconsequential, such as slurs and insults, to the devastating, including confiscation of property, expulsion from countries and mass slaughter. Religious and racial intolerance has also been responsible for a multitude of regional conflicts and global wars in the past as well as in the present, as evidenced by a mere perusal of current events. This article traces the repercussions of religious and racial intolerance through the eyes of historical and commemorative medals. As such, it attempts to be a Medalliac History of Religious and Racial Intolerance. The discourse reviews briefly the history of this enormous field, concentrating on those countries and events where medals exist that exemplify the consequences of religious and racial prejudice. The coverage of the subject must, of necessity, be superficial, as the topic is so wide. Nevertheless, a group of medals has been selected that serve to illustrate, through imagery and wonderful art, that medals not only have provided a window through which to view historical events surrounding bigotry but also have been issued to actually promote religious and racial hatred.

INTRODUCTION

Bigotry, both religious and racial, has a long and sordid history and to this day remains alive and well. It is spread orally and by way of all forms of media, from ancient scrolls to current Internet blogs. Various forms of art have not been immune to its use, and medalliac art, the subject of this discourse, has also been used to spread religious and racial prejudices.

The medals included in this article fall into different categories: some are obviously designed to propagandize their point, while others more subtly promote, and by inference denigrate, one religion over another, or indeed suggest the superiority of any religious practice over non-religious or secular practices. The subtle ones sometimes are more effective, and therefore more dangerous, as the observer is not as likely to be aware of how he/she is being manipulated to support the views of the artist. Another category of medals shown here do not promote religious bigotry directly, if at all, but rather are included in this article to illustrate and amplify further the history of the period discussed, particularly as it involves conflicts and wars based on religious differences between the parties involved.

ANTI-SEMITIC MEDALS

While prejudice among the various religious groups exists among them all to varying degrees, over the ages bigoted acts against the Jews have been among the most prevalent, severe, and

unrelenting. History has shown that Jews, while welcomed in times of need, often were maligned, periodically expelled from their native lands, and sometimes even subjected to mass murder. Some of this bigotry is reflected in the issuance of medals purposefully designed to vilify the Jewish community.

Anti-Semitic medals are probably the most common and most notorious medals for spreading religious hatred, a topic that has been considered in some detail by Daniel Friedenberg in his book *Jewish Medals: From the Renaissance to the Fall of Napoleon (1503-1815)*.

As Friedenberg points out, one of the first of these anti-Semitic medals was reported in the early sixteenth century in Germany. These medals depicted, on the obverse, the Jew riding on a sow, and on the reverse, the face of a devil with horns, representations not uncommon in the medieval period. By the end of the seventeenth century a more common type of anti-Semitic medal made its appearance. These were the so-called “Korn Jude” (Corn or Grain Jew) medals. Most of these were struck in Germany and were issued in various forms over a period of some 80 years. Apparently they were engraved largely, if not exclusively, by only two men: Christian Wermuth (1661-1739) and later by Johann Christian Reich (1740-1814).

Generally the distribution of the Korn Jude medals coincided with periods of rising food prices and famine and were designed to perpetuate the myth that the Jews were to blame for these hardships and to portray the Jew as a diabolic speculator, particularly in grain crops. These medals, to put it mildly, were not subtle in their design or meaning. The usual device was to depict on the obverse a figure carrying a sack of grain on his back with a figure of the devil opening the mouth of the sack (Figure 1). So that there should be no misunderstanding of these devices, the legend clearly identified the figure as “DU KORN IUDE” (You Korn Jew) with the legend below translated as “Famine Time”. The reverse, invoking the powerful instrument of Scriptures, shows a grain sifter inscribed with the quotation taken from the Old Testament (Proverbs) translated as: “He that withholdeth corn, the people shall curse him...”.



Figure 1: **KORN JUDE (CORN JEW) MEDAL**
by Christian WERMUTH: Germany, 1694, Silver, 36 mm (Private Collection)

Over the years several variants of the obverses and reverses of The Korn Jude medals were struck, the particular devices and inscriptions dependant upon whether grain crops were plentiful or scarce. In years of famine, such as in 1694, the reverse inscription implied that the Jews were hoarding grain (see above). In the years when grain was plentiful, the Korn Jude medal was modified. On the

obverse, instead of “Famine Time” the medal was now stamped “Easy Time” (translated) and the scene showed a farmland with a Jew hanging from a tree, with the devil securing a rope around his neck, with the inscription referring to a chapter in the New Testament that attacks covetousness. In all cases, the medals were inscribed on the obverse with the usual DU KORN IUDE. The reverse of these medals was similar to those issued in time of famine (see above).

In 1772-1773 the Korn Jude medal, struck with the “Easy Times” legend, made a reappearance. In this version, a Jew is shown with stacks of corn, ignoring the pleas of a woman. The legend (translated) reads, “Poverty is weeping while the Corn Jew is laughing”. The reverse shows the Jew hanging from a tree with a grain harvest in the background, the legend reading “Avarice is the root of all evil”.

Another variant of German anti-Semitic medals is the so-called Feder Jude (Feather Jew) medal (Figure 2). These were issued around 1700 and were engraved by Christian Wermuth. On a typical example, the obverse shows a merchant, wearing a feathered hat, peering into a moneybag. On his back is tied a large sack. The legend around is written in German, “I wear the feathers which everybody can see; another wears them as a decoy”. Again, there is no doubt whom the figure represents, as the legend below, in a mixture of German and Latin, is inscribed “Hey thou Feather Jew, know thyself”.



Figure 2. **FEDER JUDE (FEATHER JEW) MEDAL** by Christian WERMUTH: c.1700, Silver, 43 mm (Private Collection)

MEDALS INVOLVING CONFLICTS BETWEEN OTHER RELIGIOUS GROUPS

Other medals, though not as blatantly designed to spread unflattering stereotyped impressions against a particular group of people as the Korn Jew medals, or the virulently anti-Black medals shown later, also serve to commemorate events that either strongly involve the religious prejudices of the period or appear to actually serve as instruments of religious bigotry. Some relate to conflicts between Christians and Muslims, but the most common of these are within the Christian community itself, i.e., anti-Catholic, and their counterparts, anti-Protestant medals.

The countries involved cover some of Asia and most of Europe: England, France, Germany, the Holy Roman Empire, Italy, and Sweden, to name just a few. In the period covered by these medals, the countries of Asia and Europe experienced widespread religious wars. The European continent was held together largely by alliances of marriages between and among the various countries, and were

separated largely by religious strife, mainly between Protestants and Catholics but also between Roman Catholics and Byzantine Catholics and between one Protestant group and another.

BRIEF BACKGROUND

Religious wars, in general, date back as far as oral and written history allows and geographically include essentially the entire world. A mention of a few of the major conflicts serve to illustrate their scope and breath and provide some background for a discussion of the medals included in this section. Some of these conflicts will be exemplified by the historical and commemorative medals discussed below.

Arab Muslim conquests

One of the earliest religious wars in the modern period are the Arab Muslim conquests (632–732), also termed the Islamic conquests, which began after the death of the Islamic prophet Muhammad, and spread from the Arabian peninsula to an area stretching from northwest India, across Central Asia, the Middle East, North Africa, southern Italy, and the Iberian Peninsula, to the Pyrenees. Its general purpose was to supplant Christianity with Islam. In some form or other these objectives continued through the 18th century and beyond.

An example of a medal illustrating one result of the conquest of Muslims over Christians is illustrated by the architectural medal of St Sophia at Constantinople by the Belgian engraver Jacques Wiener (Figure 3).



Figure 3. **ST SOPHIA AT CONSTANTINOPLE**
(Weiss Collection)

by Jacques WIENER: Turkey, 1864, Bronze, 59 mm

**Obverse: View of interior STE SOPHIE A CONSTANTINOPLE BATIE PAR
L'EMPEREUR JUSTINIEN 532-537 CONVERTIE IN MOSQUEE 1453
RESTAUREE SOUS LE REGNE DU SULTAN ABDUL MEDJID 1847-1849 PAR G. FOSSATI.**

Reverse: Another view of interior

Signed: **J. WIENER F. BRUXELLES**

Reference: Van Hoydonck 206; Eidlitz 69/419; Reinecke 60; BW274

This medal by Jacques Wiener, of St Sophia at Constantinople (Hagia Sophia), one of the wonderful architectural medals from his series of Great Monuments of Europe, serves as a reminder of the changes that have taken place in houses of worship with each conquering group. The building was at first a church, started during the reign of Emperor Justinian I (532-537) in the city of Byzantium (later Constantinople, now Istanbul), the former capital of the ancient Byzantine Empire and later the Ottoman Empire. In 532 a great fire prompted a rebuilding project that is now regarded as the apotheosis of Byzantine art and architecture. Most of the existing structure of the Hagia Sophia (St. Sophia) dates from this period. The building remained as the largest cathedral ever built in the world for nearly a thousand years, until the completion of the Seville Cathedral in 1520.

As the legend on the medal indicates, the church was converted to a mosque in 1453 when Constantinople was conquered by the Ottoman Turks. It was restored during the reign of the Moslem ruler Sultan Abdul Medjid (Abd ul-Mejid) by the architect G. Fossati. Over the years of Ottoman rule Christian features, such as the bells and altar, were removed, and Islamic features, such as the four minarets, were added. The Hagia Sophia remained a mosque until more recent times when the government, now the Republic of Turkey, became more secular and converted this building into a museum.

While this medal does not overtly promote religious bigotry, it does tell the story of how a religious building changes depending upon the religious practices of the different power structures, and implies that the conquering group does not tolerate the religious practices of those it conquered.

The Crusades

Another major religious or Holy war were the Crusades, a series of religion-driven political and military campaigns waged by much of Christian Europe. Their scope and duration are astounding. The Crusades were concentrated mainly against Muslims, though campaigns were also directed against pagan Slavs, Jews, Russian and Greek Orthodox Christians, Mongols, and many others who were considered political enemies of the popes. The following description of the Crusades, taken from the website www.religioustolerance.org describes some of the atrocities perpetrated against these people in the name of religion:

Emperor Alexius asked Pope Urban II for assistance. On 1095-NOV-27, the Pope called on Europeans to go on a crusade to liberate Jerusalem from its Muslim rulers. "The first and second wave of Crusaders murdered, raped and plundered their way up the Rhine and down the Danube as they headed for Jerusalem." The "army" was primarily composed of untrained peasants with their families, with a core of trained soldiers. On the way to the Middle East, they decided that only one of their goals was to wrest control of Jerusalem from the Muslims. A secondary task was to rid the world of as many non-Christians as possible - both Muslims and Jews. The Crusaders gave the Jews two choices in their slogan: "Christ-killers, embrace the Cross or die!" 12,000 Jews in the Rhine Valley alone were killed as the first Crusade passed through. Some

Jewish writers refer to these events as the "first holocaust." Once the army reached Jerusalem and broke through the city walls, they slaughtered all the inhabitants that they could find (men, women, children, newborns). After locating about 6,000 Jews holed up in the synagogue, they set the building on fire; the Jews were burned alive. The Crusaders found that about 30,000 Muslims had fled to the al Aqsa Mosque. The Muslims were also slaughtered without mercy.

The Roman Catholic church taught that going to war against the "Infidels" was an act of Christian penance. If a believer was killed during a crusade, he would bypass purgatory, and be taken directly to heaven.

These particular wars of religion, which began with the First Crusade in 1095 and ended with the Ninth Crusade in 1272, actually continued through subsequent centuries in varying forms throughout Europe, the Middle east and Northern Africa. In fact, the Crusades may be looked upon as forerunners of other related persecutions which occurred mainly in Europe in efforts to establish political and religious homogeneity, in particular the practice of proselytizing those with differing beliefs to adhere to the Christian faith. Some of the most notorious of these include the Spanish Inquisition of the 15th century, which targeted primarily the Jewish population but later involved some of the Protestant and Muslim community as well. The slaughter of millions of Jews by Nazi Germans and their corresponding anti-Semitic adherents throughout Europe in the mid 20th century during the Holocaust also can be thought of as a continuation of bigoted practices dating back to centuries before.

Obviously, Christians of today should not be held responsible for actions promulgated by some of their spiritual ancestors of past centuries, any more than modern-day Italians should be held responsible for the ancient Romans' killing of Jesus of Nazareth, or the Jews of today held responsible for actions promulgated against Jesus by the ancient Hebrews. However, many Muslims and Jews alike note that attempts to convert them to Christianity, either by words or by force, continue up to this day, and that these efforts, at least in part, formed one of the bases for the persecutions of the past.

Though barbaric in their execution and though they led to the slaughter of countless thousands of individuals, the Crusades are still nevertheless celebrated by the issuance of commemorative medals. One such medal is that of the Inauguration of the Statue of Godefroy De Bouillon, the leader of the First Crusade, by the Belgian medallist Laurent Joseph Hart (Figure 4).



Figure 4. **INAUGURATION OF THE STATUE OF GODEFROY DE BOUILLON**
(Weiss Collection)

by Laurent Joseph HART: Belgium, 1848, Bronze, 72 mm

Obverse: Armored bust of Godefroy with shield and sword. **GODEFRID. BVLLON. DVX LOTH. MARCH. ANTV. REX HIEROS.** Below, **SIMONIS SCULP. HART FEC. MDCCCXLVIII**

Reverse: Equestrian statue of Godefroy carrying a raised flag. **HEROI SVO PATRIA POSVIT A. MDCCCXLVIII**

Exergue: **SIMONIS SCULP. HART FEC.**

Signed: **HART FEC.**

Reference: Forrer II, p.435; BW565

Godefroy de Bouillon (1061-1100) is known primarily for his role as a leader of the first crusade. Godefroy accepted the request of Urbain II to liberate Christ's grave. He sold his castle, and in 1096 set off at the head of one of the four first crusade's armies, a body of perhaps as many as 15,000 crusaders, made up of the Knights from the Meuse and lower Rhine. In 1099, after an arduous journey, Jerusalem was conquered. Because he had been the first crusader ruler of Jerusalem, after his death several legends developed around him, one of which was that his sword attended Jeanne d'Arc in her campaigns. Further, his grandfather was said to be Helias, knight of the Swan, one of the brothers whose adventures are found in the tale of "The Seven Swans", on which Richard Wagner's opera Lohengrin is based.

The inauguration of the statue of Godefroy, which is commemorated by this medal, stands in the Place Royale in Brussels.

MORE RECENT WARS OF RELIGION

The general name **Wars of Religion** has been given to a series of wars that took place throughout Europe during the sixteenth and seventeenth centuries following the onset of the Protestant Reformation. The countries involved were widespread and included Switzerland, Sweden, France, Germany, Austria, Bohemia, the Netherlands, England, Scotland, Ireland and Denmark. A brief discussion of a few of these wars will be considered insofar as they relate to the historical medals shown below.

French Wars of Religion

For the purpose of this discussion, the French Wars of Religion may be divided into those taking place in the 16th century (1562 to 1598) and those related to The Thirty Years War (1618-1648). Both involved two branches of Christianity, which came into conflict as a result of the Protestant Reformation: French Catholics and French Calvinist Protestants, also called the Huguenots. These confrontations, which were both civil and military in nature, largely involved a struggle between the House of Bourbon, at the time mainly Protestant, and the powerful House of Guise (Lorraine) allied with the Catholic League. These wars may also be considered a war by proxy between the Catholic King Philip II of Spain and the Protestant Queen Elizabeth I of England. (See Figure 5, below, for a medal and brief biography of one of the leaders of the Protestant Reformation, John Calvin).



Figure 5.

AL OF JOHN CALVIN'S RETURN TO GENEVA
(Weiss Collection)

CENTENNI

By Sebastian DADLER: Germany, 1641, Silver, 55 mm

Obv: Bust of Calvin (r) **IOANNES CALVINUS PICARD:[us] NOVIODUN:[ensis] ECCLES:[iae] GENEV:[ensis] PASTOR.** (John Calvin from Noyen in the Picardy, Shepard of the Church of Geneva).

Rev: Fame blowing on a trumpet holding an open book with the inscription **DOCTRINA**. The right leg rests on a plinth with the inscription **VIRTUS**. Around: **DOCTRINA & VIRTUS HOMINES POST FUNERA CLARAT.** (Teaching and Virtue Make Men Shine Even after Death).

Signed: **SD** on back edge of plinth

Very rare

Ref: Wiecek 109; Goppel 77; Forrer I, 321 (Illustrated); Europese Penningen #

John Calvin (1509-1564) was a French theologian of the Protestant Reformation. He was greatly influenced by the Humanism of Erasmus while studying at the University of Paris. There he came to reject papal authority and scholasticism in favor of the Scriptures. In 1533, because of his beliefs, he was forced into exile in Switzerland and in 1538 he fled to Strasbourg, where he married. While there, the Syndics and Council of Geneva sent a letter to Calvin asking him not to return, and he was officially banished from the city. In 1541, with the city in turmoil, Calvin returned to Geneva to found a theocracy based on his *Ecclesiastical Ordinances*. Geneva welcomed religious refugees from across Europe and became a base for the spread of Calvinism. This medal commemorates the 100th anniversary of the return of John Calvin to Geneva after his exile.

A well-known historic anecdote of this period, which provides a vivid example of the extreme consequences of religious intolerance, became known as the St. Bartholomew's Day Massacre. Henry IV, King of France, the first of the Bourbon dynasty, had a Protestant upbringing and was a recognized leader of the Huguenots. In 1572, as a peace offering between the Catholics and Huguenots, Henry married Margaret of Valois, the daughter of Catherine de' Médici, the influential mother of King Charles IX of France. (Henry later married Marie de' Médici, who bore him six children, including the future Louis XIII. For a medal of this union, see Figure 6). During the wedding, where many of the Huguenots had gathered, a number of Catholics attacked the Protestant guests and massacred them. This slaughter, in which thousands of Huguenots were killed, extended to several parts of Paris and the outlying countryside. Henry saved his own life by converting to Catholicism, but later repudiated his conversion, resumed his leadership of the Huguenots and continued the French wars of religion.



Figure 6. **HENRI IV, MARIE DE MÉDICIS AND THE DAUPHIN**
(Weiss Collection)

by Guillaume DUPRÉ: France, 1603, Bronze (cast), 67 mm

Obverse: Conjoined busts of Henri IV, wearing the ribbon and cross of the Order of the Holy Ghost, and Marie de Médici **HENR.(icvs) IIII. R.(ex) CHRIST.(ianissimvs)** [Henry IV Most Christian King]

MARIA. AVGVSTA. On truncation: **1603**

Reverse: Henri IV, as Mars clasps Marie's hand, represented as Minerva. An eagle holds a crown over the dauphin who has his foot on a dolphin and is trying on his father's helmet. **.PROPAGO. IMPERI.**

Exergue: **1603**

Signed: **G. DVPRE. F.**

Reference: Jones Vol.2, 59/15 or 16; Kress 105/556; BW529

Henry IV (1553-1610), King of France, was the first of the Bourbon dynasty and, as a Protestant, was recognized as leader of the Huguenots. On his mother's death in 1572 Henry became King of Navarre and married Margaret de Valois, sister of Charles IX of France and daughter of Catherine de Médici, in the belief that this would end the civil war between the Huguenots and Catholics. However, a few days later the Saint Bartholomew's Day Massacre took place and Henry survived only by appearing to convert to Roman Catholicism. The assassination of Henry III in 1589 left Henry IV king of France. He converted to Roman Catholicism in 1593 and in 1598 ended the French Wars of Religion by signing the Edict of Nantes, under which Roman Catholicism remained the state church while Huguenots were given some religious freedom. After his marriage to Margaret de Valois was annulled, he married Marie de Médici (1600). They had several children, the first of which was Louis (1601) (the future Louis XIII of France), depicted as a child on the reverse of this medal. Their other children included Elizabeth, who married Philip IV of Spain, and Henrietta, wife of Charles I of England.

This medal is said to be the most important in Dupre's career. Mark Jones suggests that the reverse is based on coins of Plautilla, wife of the Roman emperor Caracalla (198-217 C.E.), which have the same legend and show Caracalla and Plautilla clasping hands. Others propose that the portrait of Henry IV and the reverse composition of this medal were taken from a painting by Rubens (Kress).

As the description of the medal indicates, the French wars of religion officially concluded with the Edict of Nantes. This edict, while establishing Catholicism as the official state religion, otherwise assured the Huguenots equal rights with the Catholics. This compromise, at least on paper, ended the religious wars in France as it granted a degree of religious toleration to Protestants. Unfortunately, as we will soon see in the medal ***Massacre of the Huguenots*** by Giovanni Hamerani (see below), this rapprochement was short lived.

The **Thirty Years' War** (1618–1648), while highly complex, having both military and political aspects, was in essence a series of religious wars. Even a cursory summary of these conflicts is far beyond the scope of this discourse. Suffice it to say that the conflict began between Protestants (mainly Lutherans and Calvinists) and Catholics in the Holy Roman Empire, but gradually developed into a general, political war involving most of Europe. The war was fought mainly in Germany but ultimately involved most of the European powers. The Thirty Years'

War was ended with the Treaty of Münster, a part of the wider Peace of Westphalia.

The Thirty Years' War is often divided into four major phases: The Bohemian Revolt, the Danish Intervention, the Swedish Intervention, and the French Intervention, each phase having its own distinctive origin and history. The opponents in almost all phases of this series of wars could be divided into Catholics and Protestants, although at one point, Catholic France, being threatened by two surrounding Habsburg states (Spain and the Holy Roman Empire) and eager to exert its power against the weaker German states, led to France's participation on the otherwise Protestant side of the war (see below).

For the purpose of this discourse we will say a few more words about the Swedish phase of the Thirty Years' War as some wonderful medallionic works were struck commemorating Sweden's involvement in the war. The dominant personality here was the Protestant King Gustaf II Adolf (Gustavus Adolphus) of Sweden. Among his major achievements was his successful invasion of the Holy Roman Empire, turning the tables on the Catholics. His important military victories included the Battle of Breitenfeld in 1631 (Figure 7) where Gustavus Adolphus's forces defeated the Catholic League led by General Tilly.



Figure 7. **GUSTAVUS II ADOLPHUS: VICTORY AT THE BATTLE OF BREITENFELD**
(Weiss Collection)

by Sebastian DADLER: Sweden, 1632, Silver, 57 mm

Obverse: Bust of Gustavus in an ornate baroque robe (r) **GUST:[avus] ADOLPH[us] D.[ei] G.[ratia] SUEC:[orum] GOT:[horum] VA[n]D:[alorumque] R:[ex] M:[agnus] PRI[n]C[eps] FI[n]LA[n]D:[iae] DUX E[s]THO:[niae] ET CARELIAE. I[n]GRIAE D.[ominus]** [Gustavus Adolphus, by the Grace of God, King of the Swedes, Goten and Vandalen, Prince of Finland, Duke of Estland (Esthonia), and Ingermanland (Ingria)]
Reverse: Victorious warrior (Gustavus) in Roman armor, holding shield and sword, trampling on monsters which symbolize the defeated enemy. In the background: two radiant solar shields **MILES EGO CHRISTI, CHR[ist]O DUCE, STERNO TYRANNOS, HAERETICOS SIMUL ET CALCO MEIS PEDIBUS. PARCERE CHRISTICOLIS, ME**

DEBELLARE FEROCES PAPICOLAS, CHRIST[us] DUX ME[us] EN ANIMAT. (As a Soldier for Christ, under the Guidance of Christ, I Massacre the Tyrants and at the Same Time Trample the Rebellious Heretics with My Feet to Save the Admirers of Christ. I Wage War on the Admirers of the Pope. Christ, My Leader Give Me Courage).

Signed: **SD**

Reference: Wiecek 79; Hildebrand 58; Goppel 128; BW025

Gustavus II Adolphus (1594-1632), King of Sweden (1611-1632), was raised as a devout Protestant and throughout his life fought many battles in defense of the faith. Although he considered his fellow Protestants in Germany as God's people, and himself as their divinely appointed deliverer, his first allegiance was to Sweden. Accordingly he entered the Thirty Years' War in order to prevent the emperor's imperial forces, led by Count Johann von Tilly, general of the Catholic League, and Albrecht von Wallenstein, commander of all the armies of the Holy Roman Empire, from acquiring Baltic ports and building up a sea-power dangerous to Scandinavia. An historic battle took place at Breitenfeld in 1631 where, despite getting little help from his Saxon ally, Gustavus, as the head of the Swedish-Saxon forces, routed Tilly's army. The following year another battle took place between Gustavus and the imperial army at Lützen; here, although the Swedish army defeated the imperial army, Gustavus was killed. This medal was created for the Saxon court, perhaps to commemorate the death of the Swedish King, which occurred in 1632 following the victory of the Swedish forces at the Battle of Lützen.

The death of Gustavus Adolphus in the Battle of Lützen in 1632 occasioned the striking of one of the most magnificent medals of this or any other period, **The Apotheosis of Gustavus Adolphus** by the great German medallist Sebastian Dadler (Figure 8). The historic and lasting importance of the role Gustavus Adolphus played in the Thirty Years' War is attested to by the fact that these victories made Sweden the continental leader of Protestantism until the Swedish Empire collapsed in 1721.



Figure 8. **DEATH OF GUSTAVUS II ADOLPHUS**
Royal Apotheosis Medal
 (Weiss Collection)

by Sebastian DADLER: Sweden , 1634, Silver, 79 mm

Obverse: The body of the deceased king Gustavus Adolphus lying in state on battlefield of Lützen. *Above:* Two angels carrying the king's soul to heaven. *At the top:* The Hebrew word "Jehovah" in a radiant halo. *On the sides:* Clouds with numerous angels among them. Between the clouds, on the road on which the king's soul is carried, an inscription: **EUGE SERVE FIDELIS** (Well Done Faithful Servant). In the background, to the right: Troops leaving a battlefield. Above them, a cupid with a sword and a banner with an inscription: **VEL MORTUM FUGIUNT** (Even They Flee Death) . *Around:* **GUSTAVUS ADOLPHUS MAGNUS DEI GRATIA SUECOR:[um] GOTHOR:[um] ET VANDALOR:[um] REX AUGUSTUS.** (Gustavus Adolphus the Great, by the Grace of God, Revered King of the Swedes, Goths, and Vandals).

Exergue: **NATUS 9 DEC:[embris] ANNO 1594 GLORIOSE MORTUUS 6 NOU:[embris] AN[n]O 1632.** (Born 9 December in the Year 1594, Died Gloriously 6 November in the Year 1632).

Reverse: Gustavus in triumphal chariot pulled by three horses tramples Hydra of discord. At the top, to the right, two allegorical figures, Power and Faith, crowning the king's head with laurels. *Above:* **ET VITA ET MORTE TRIUMPHO.** (I Triumph in Both Life and Death). *Around:* **DUX GLORIOS[us] PRINC[eps] PIUS HEROS INVICT[us] VICTOR INCOMPARAB[ilis] TRIUMPH[ator] FELIX & GERM[aniae] LIBERATOR A[nn]o 1634.** (Glorious Leader, Pious Prince, Invincible Hero, Incomparable Victor, Happily Triumphant and Liberator of Germany in the Year 1634).

Signed: **SD** on the reverse on the chariot's wheel.

Reference: Wiecek 89; Hildebrand 188; Europese Penningen # 1065; Pollard II, 856/914; BW026

This extremely rare medal was ordered from Dadler in Gdansk, supposedly by the Swedish court, to commemorate the second anniversary of the king's death in 1632, following his victory at the Battle of Lützen.

As Gustavus Adolphus was credited for having ensured the principle of religious freedom after a near-century of religious conflicts, a monument to him was erected two centuries later on that battle site. Although an individual's freedom of belief in the Germanies had to wait for changes induced by Napoleon, at least the first steps leading to peace and some stability of religion across the region were established by the battle's outcome and that of its successors. Under the statue of Gustavus the Great, the monument's inscription, which stresses the religious nature of the conflict, reads: *The victory confirmed the Swedish king as a great tactical leader and induced many Protestant German states to ally themselves with Sweden against the German Catholic League led by Maximilian of Bavaria, and the Holy Roman Emperor Ferdinand II of Austria.*

The **French Intervention phase** of the Thirty Years' War will be mentioned only briefly enough to provide the excuse for including a few more medals illustrating some of the French medallic works of this period.

France, although overwhelmingly Roman Catholic, was nevertheless a rival of the Catholic states, the Holy Roman Empire and Spain, and allied itself with some of the Protestant countries, notably Sweden. One of the principal religious figures of this period, who was largely responsible for determining this policy, was Armand Jean du Plessis de Richelieu (Cardinal Richelieu) (Figure 9). Richelieu served King Louis XIII's wife, Anne of Austria (Figure 10), and was one of the closest advisors of Louis XIII's mother, Marie de Médici (Figure 11). As Chief Minister to King Louis XIII of France (Figure 12), Richelieu felt that the Habsburgs were too powerful, since they held a number of territories on France's eastern border, including portions of the Netherlands. Accordingly, Richelieu promoted the signing of a treaty with Gustavus Adolphus, by which France agreed to support the Swedes in return for a Swedish promise to maintain an army in Germany against the Habsburgs. The treaty also stipulated that Sweden would not conclude a peace with the Holy Roman Emperor without first receiving France's approval.



Figure 9. **CARDINAL RICHELIEU**
(Weiss Collection)

by Jean WARIN: France, 1631, Lead, 53 mm

Obverse: Bust of Richelieu (r) **.ARMANDVS IOAN. CARD. DE RICHELIEV.**

Reverse: A Genius directs the revolution of the planets around the world **. MENS SIDERA VOLVIT.** (His Intellect Makes the Stars Revolve)

Exergue: **.1631.**

Signed: **I. WARIN.**

Reference: Jones II,192/187; Kress 108/576; Molinari 67/251; Mazerolle-Varin I, 87/13; Forrer VI, p.369 (illustrated); The Medal, No. 11.; BW535

Armand-Jean du Plessis (1585-1642), Cardinal de Richelieu, a French cardinal and statesman, was the chief minister to Louis XIII of France. His greatest achievements were the establishment of the basis of royal absolutism in France and restoration of the prestige of the French kingdom after the lengthy domination of Europe by the Spanish Habsburg. Richelieu became a protege of Marie de Médici and chaplain to Anne of Austria, wife of Louis XIII. He became a cardinal in 1622 and was appointed chief of the royal council in 1624. Although he suppressed the military and political power of the Huguenots, he tolerated Protestant religious practices. He alienated many powerful Catholics, however, by his policy of placing the interests of the state above all else. For example, in the Thirty Years' War, he formed alliances with Protestant powers against the Habsburgs. As a result Cardinal Richelieu made powerful enemies, especially among the nobility and devout Catholics and survived several aristocratic plots against him. On his death he was succeeded as first minister by his own protege, Cardinal Jules Mazarin.

Jean Warin produced this medal to flatter Richelieu and win him over to his side when Warin was accused of forgery. The medal suggests that it is the Cardinal's intellect which governs the motion of celestial bodies (Jones).



Figure 10. **ANNE OF AUSTRIA**
(Weiss Collection)

by Jean WARIN: France, 1644, Bronze, 60 mm

Obverse: Bust of Anne of Austria **.ANNA. D. G. FR. ET. NAV. REG.**

Reverse: A gnomon on a pedestal bearing Anne's coat of arms, in a landscape. Banner above inscribed: **COELESTE RATIONE REGENS** (Ruling With Celestial Judgement)

Exergue: **.1644.**

Reference: The Medal, 1987 #8; Jones II, 203/203; BW684

Anne of Austria (1601-1666) was the daughter of Philip III of Spain (of the house of Austria, i.e., of the Habsburg dynasty), wife of Louis XIII of France and mother of Louis, the future Louis XIV, king of France. Her husband died in 1643, the likely date at which this medal was struck, at which time she ruled France as regent in close alliance with Cardinal Mazarin, Richelieu's successor. Anne's regency ended in 1651 when Louis XIV was proclaimed of age to rule.

This medal was struck shortly after Anne's ascendancy to the position of Regent of France following the death of her husband Louis XIII.



Figure 11. **MARIE DE MÉDICI**
(Weiss Collection)

by Guillaume DUPRÉ: France, 1624, Bronze, 101 mm

Obverse: Bust of Marie de Médici in court dress

Legend: **MARIA AVGVSTA GALLIAE NAVARAE REGINA** (retrograde)

Reverse: Uniface

Signed: **G DVPRE F 1624**

Reference: Kress 568; Jones Vol 2, No. 59; Mazarolle II, no. 696; BW102

Marie de Médici (1573-1642) was born in Florence, the daughter of Francis de Médici, grand duke of Tuscany, and Joanna, an Austrian Archduchess. She married Henry IV of France in 1600 and became queen consort. Her children included her eldest son, who became Louis XIII, Gaston duke of Orleans, Elizabeth queen of Spain, Christine duchess of Savoy and Henrietta Maria queen of England. She became queen regent of France upon the murder of Henry IV in 1610. In 1616 Cardinal Richelieu entered her councils.

The inversion of the legend may have intended to suggest that her titles, legible only in a mirror, are merely a reflection of the glory of her son.



Figure 12. **LOUIS XIII : BIRTH OF LOUIS XIV**
(Weiss Collection)

by Michel MOLART: France, 1638, Bronze, 73 mm

Obverse: Bust of Louis XIII **LUDOVICUS XIII. FR. ET. NAV. REX.**

Reverse: Facade of Val-de-Grace **OB GRATIAM DIV. DESIDERATI REGII PARTVS**
(For the Favor from God of the Delivery Desired by the King) (i.e., The birth of a child).

Exergue: **V SEPT. M. DC. XXXVIII**

Signed: **MOLART. F.**

Reference: Jones Vol 2, p.23 (obverse).; BW191

Louis XIII (The Just) (1601-1643), King of France (1610-1643), was the son of Henry IV and Marie de Médici. He became king at the age of nine on his father's assassination in 1610, with his mother assuming full powers of regent. One of Marie de Médici's major objectives at that juncture was to bring France into a political and religious alliance with Spain and Austria. She decided, therefore, that Louis was to

marry Anne of Austria, the daughter of the Spanish king, Philip III. The relationship between the young king and his mother, however, was often hostile, as was his relationship with Cardinal Richelieu, his wife Anne's principal advisor. Richelieu, nevertheless, became the most important member of the king's council, and was in large measure responsible for directing France's policy. This policy, which was often openly hostile to non-Catholic members of the community, brought Louis into unremitting conflict with the Protestants. Through Richelieu's influence, Huguenot strongholds were captured, Italy was invaded and France entered the Thirty Year's war (1618-1649) against Habsburg Spain.

Louis and Anne had a child, the future Louis XIV, on September 5, 1638, the event celebrated by this medal. Although dated 1638, the medal was likely struck later, perhaps about 1690 (see Jones).

The church of Val-de-Grace, the facade of which is depicted on the reverse of the medal, is a French baroque church built in Paris between 1645 to 1650 by Francois Mansart.

After the Swedish victories (cited above), Richelieu decided to enter the war against the Habsburgs and directed France to declare war on Spain and the Holy Roman Empire. This decision ended in a military disaster, as the Spanish counter-attacked, invading French territory. The death of Cardinal Richelieu in 1642 and of Louis XIII a year later left Louis' five-year-old son Louis XIV on the throne (Figure 13). Cardinal Mazarin (Figure 14), who became the young Louis' chief minister, continued to prosecute the war but eventually was forced to try to bring it to a conclusion. This long and costly war ultimately ended in 1648 with a series of treaties, collectively known as the Peace of Westphalia (Figure 15), which brought to a close both the Thirty Years' War in Germany and the Eighty Years' War between Spain and the Netherlands.



Figure 13. **LOUIS XIV : JUSTICE**
(Weiss Collection)

Unknown artist: France, ca. 1665, Bronze (cast), 80 mm

Obverse: Bust of Louis XIV (r) **LVDOVICVS. MAGNVS. FRAN. ET. NAV. REX. P.P.**
(Louis the Great, King of France and Navarre, Father of his Country).

Reverse: Justice, blindfolded, holding sword and balance, facing castle tower.

Reference: BW314

Louis XIV (1638-1715), called Louis the Great and the Sun King, was the son of Louis XIII and Anne of Austria. He became king at the age of five upon the death of his father in 1643. Louis XIV enjoyed the longest reign in European history and had the most splendid court on the continent, both in culture and in regal ostentation, exemplified by his luxurious royal palace at Versailles.

During his long reign the Thirty Years War came to an end, but several other wars were fought, some of which were with Protestant allies. France became the dominant power in Europe so long as these alliances remained. However, Louis' decision to revoke the Edict of Nantes, which had provided for tolerance toward the Protestants, caused the loss of Protestant support and the diminution of France's power.



Figure 14. **CARDINAL MAZARIN**
(Weiss Collection)

WARIN, Claude (?): France, ca.1660, Bronze (cast), 96 mm

Obverse: Bust of Mazarin (r) **IVLIVS . S . R . E . CARD . MAZARINVS F . C . A . G . A . E**

Reverse: Hercules takes the burden of the world from Atlas **HI DVO ILLE SOLVVS**

Reference: Museum Mazzuchelliani II, CXV, 1: T.N. LXVI; BW414

Unsigned

Rare

Jules Cardinal Mazarin (1602-1661), French statesman and Cardinal, was the first minister of France after Cardinal Richelieu's death in 1642. During the early years of King Louis XIV, he completed Richelieu's work of establishing France's supremacy among the European powers and crippling the opposition to the power of the monarchy at home. By the end of his term in office, Mazarin had made Louis the most powerful ruler in Europe. The reverse of this medal alludes to the fact that Mazarin (Hercules) took much of the burden of the affairs of state from Louis XIV (Atlas).



Figure 15.

OF FREDERICK III OF DENMARK: PEACE OF WESTPHALIA
(Weiss Collection)

ACCESSION

by Sebastian DADLER: Denmark, 1648, Silver , 48 x 58 mm

Obverse: Bust of Frederick III within an ornate wreath **FRIDERICUS III. D.[ei] G.[ratia] DAN.[iae] NORW.[egiae] GOT.[horum] VAND.[alorum] REX. DUX. SL.[esvici] HOLST.[a]T.[iae] DIT.[marsiae] COM.[es] IN OLD.[emburg] & DELM.[enhorst].**

Reverse: Within a halo, Peace seated with leg on globe. In her right hand she is holding the shield of the sun, and in her left hand an olive branch and an open book with the inscription **DAS HOHES TE GUTH.** (The Greatest Good [The Bible]). *Around:* **SEHT WIE DER FRIED IEZ ZIERT DIE WELT, DA FRIDRICH KROHN UND SCEPTER HELT:** (Look How Peace Now Adorns the World When Frederick Holds the Crown and Scepter)

Signed: **SD**

Rare

Reference: Wiecek 123; Pax in Nummis 924; Galster 80; Europese Penningen # 1076; BW030

Frederick III (1648-1670), King of Denmark and Norway was the son and successor of Christian IV. This medal commemorates the accession of Frederick III to the throne in 1648. It also commemorates the treaty establishing the Peace of Westphalia (1648), one of the most important and far reaching treaties in European history, which effectively ended the Thirty Years' War. The peace established the virtual autonomy

of the German states, created equality between Protestants and Catholics, and diminished the authority of the Holy Roman Empire. It also established the ascendancy of France and the Netherlands, increased the power of Sweden in northern Europe and led to the decline of Spain.

Having now provided a short Medallion History of some the religious conflicts of the 16th and 17th centuries, let us now consider a medal issued apparently with the expressed intent to propagandize and aggrandize the horrific acts perpetrated by one religious group against another.

Massacre of the Huguenots in the Cevennes by Giovanni Hamerani

As mentioned earlier, the Huguenots, the French Protestants who arose in France during the Reformation, suffered severe persecution by the Roman Catholic clergy. Henry IV, although adopting the Roman Catholic faith, issued the Edict of Nantes (1598), which, while recognizing Catholicism as the official religion, gave Huguenots certain rights, among which was the freedom of worship. Under Louis XIV, however, the clergy regained more influence and the Huguenots were again persecuted. Hundreds of proclamations, edicts, and declarations attacking the Huguenots, confiscating their property and restricting their liberty of conscience, were promulgated during these years, leading finally to the total revocation of the Edict of Nantes in 1685. This caused thousands of Huguenots to flee France and, as one of the unintended consequences of such acts, greatly weakened France's Protestant alliances in Europe. It also resulted, in some cases, in the massacre of the Huguenots and, as shown below, the issuance of a medal which appears to celebrate this slaughter (Figure 16).



Figure 16.

HUGUENOTS IN THE CEVENNES (Weiss Collection)

MASSACRE OF THE

by Giovanni HAMERANI: France, 1673, Bronze, 45 mm

Obverse: Equestrian Portrait of Louis XIV **LVD. XIV. D. G. FR. ET. NAV. REX.**

Exergue: **IO. HAMERANVS . FECIT ROME**

Reverse: Warrior, watched over by Religion, stomps on Gorgon, representing the Huguenots **QVIS CONTRA. NOS.** (Who Is Against Us); below, **1673**

Signed: **IO. HAMERANVS . FECIT**

Reference: Forrer II, p.403; BW373

The Cevennes, referred to in this medal, are a mountain range in southern France, home to the Camisards, the name given to the Protestant peasantry who, from 1702 to 1705 and for several years afterward, carried out organized military resistance to the revocation of the Edict of Nantes. Although the Camisards killed many Catholics and burned several churches, ultimately Louis prevailed over them. It wasn't until 1789 that the Protestants' civil rights were restored and their religious equality guaranteed.

This medal commemorates the massacre of the Huguenots in the Cevennes, one of the persecutions directed by Louis XIV against the Protestants during this period. It was executed in Rome by the Italian medallist Giovanni Hamerani and appears to celebrate rather than criticize this massacre, as on the reverse, Religion is shown, hovering in the background behind the soldier, guiding the slaughter.

RELIGIOUS CONFLICTS IN ENGLAND

Let us now turn our attention to a brief Medallic History of religious strife in England and to some of the medals that, in my view, promote religious bigotry. Unlike in France, where the dominant Catholics persecuted the Protestants, in England the Anglican Church gained the upper hand, resulting in predictable consequences toward anyone who chose not to conform to the religious precepts of the Church of England. One of the medals issued during this period, **Archbishop Sancroft and the Seven Bishops**, serves to demonstrate the repercussions that followed when a monarch tried to go against the religious bigotries of the bishops and their adherents.

Archbishop Sancroft and the Seven Bishops by George Bower

To set the stage for this medal: During the reign of Elizabeth, a new branch of Western Christianity developed in England, termed Anglicanism (from *England*). By the mid 17th century, this Church of England was independent of the Roman pontiff and comprised a distinct Christian tradition, with theologies, structures and forms of worship representing a middle ground between Roman Catholicism and Protestantism. Other forms of worship were not tolerated in England by the hierarchy of the Church, the bishops. But in 1672, Charles II of England joined Louis XIV of France in issuing the Declaration of Indulgence. This historic document suspended all penal laws against Catholic recusants, i.e., those Catholics who did not attend the Church of England, as well as Protestant dissenters who did not adhere to the doctrine of the Church of England. However, the English Parliament objected to Charles' effort to promote religious tolerance and compelled him to withdraw this declaration, putting in its place laws requiring anyone entering public service in England to take the Anglican sacrament.

In 1687, Charles' successor, the openly Catholic James II, issued a new Declaration of Indulgence which went even further than that issued by Charles II, in that it exempted Catholics, Protestants, Unitarians, Jews, Muslims, and people of any or even no faith from penalties that were based on their religious (or non-theist) convictions. Further, he required his bishops to read this document to the bishops' parishioners. However, William Sancroft, (1617-1693), archbishop of Canterbury, took exception to the declaration and wrote a petition against the reading of the Declaration of Indulgence. This petition was signed by himself and six bishops. For this action they were all imprisoned in the Tower of London.

Several medals, an example of which is shown here (Figure 17), were issued to protest their imprisonment.



Figure 17. **ARCHBISHOP SANCROFT AND THE SEVEN BISHOPS**
(Weiss Collection)

by George BOWER: England, 1688, Silver, 51 mm

Obverse: Bust of Sancroft (r) **GVIL. SANCROFT. ARCHIEPISC. CANTVAR. 1688.**

Reverse: Medallions of the six imprisoned bishops with the Bishop of London in the center (left to right from top): William Lloyd, Bishop of St. Asaph; Francis Turner, Bishop of Ely; John Lake, Bishop of Chichester; Henry Compton, Bishop of London; Thomas Ken, Bishop of Bath and Wells; Thomas White, Bishop of Peterborough; and Sir John Trelawney, Bishop of Bristol.

Edge: **SI FRACTUS ILLABATUR ORBIS IMPAUDOS FERIENT RUINAE** (If the Shattered Universe Were to Fall, the Ruins Would Strike Them Undismayed).

Signed: **.G B. F.**

Reference: M.I. i, 622/37; Eimer 56/288; Fearon 34/139.1; V. Loon III, 339; BW424

William Sancroft (1617-1693) was the 79th archbishop of Canterbury. He was well supported by the reigning monarchs, being elevated to the archbishopric of Canterbury by Charles II, and upon Charles' death he officiated in the crowning of James II. But in 1687, a major political problem arose for Sancroft when he wrote, in his own hand, a petition against the reading of the Declaration of Indulgence, which had been issued by James II. This petition was signed by himself and six of his fellow bishops (collectively known as the Seven Bishops). For this offence they were confined to the Tower of London, where they stayed until they were acquitted and released.

This medal commemorates and, in fact, supports the action taken by William Sancroft and his fellow bishops in refusing to read James II's Declaration of Indulgence. As this declaration was designed to grant individuals a degree of religious tolerance, the medal provides an example of one issued condoning religious intolerance. This medal and like copies were often worn around the neck by clergy in support of these bishops, who were considered heroes, and as the legend on the medal

edge suggests, were “undismayed” by the penalties inflicted upon them by the Crown. A similar medal (M.I.,i, 62, 1/36) in support of these bishops was struck in Holland and which intimated that their imprisonment was an honor rather than a disgrace. Then, as now in some circles, religious intolerance is worn as badge of honor.

James (III) Stuart, The Elder Pretender: Jacobite Appeal Against The House of Hanover by Giovanni Hamerani

In order to understand the significance of this medal, which is discussed in more detail several pages down, and which is important to further our understanding of the competition between Catholics and Protestants for the throne of England, a little more background may be helpful.

The dispute between Catholics and Protestants for control of the monarchy began in earnest in England during the reign of Henry VIII (King of England 1509-1547) and continued for more than a century. Henry, a Catholic, married Catherine of Aragon, also a Catholic. Unfortunately for Catherine she could not conceive the son that Henry craved to be heir to the throne, so Henry determined to divorce her. The Pope, however, forbade the divorce. Accordingly, Henry broke with the church in Rome, established the Church of England with himself as its head, divorced Catherine and, as is well known, had four more wives, who bore him future monarchs.

The medal of Henry VIII by the Genevan medallist Jean Dassier (Figure 18) exemplifies Henry’s anti-catholic policy. The reverse of this medal depicts a bas-relief of the king as Hercules, club in hand, within a temple destroying the Papal tiara and keys which have been placed on an altar. Behind is a fire to which Henry consigned those Roman Catholics who refused to acknowledge his supremacy.



Figure 18. **Henry VIII**
(Weiss Collection)

by Jean Dassier: England, 1731, Bronze, 41 mm

Obverse: Bust of Henry VIII **HENRICVS. VIII. D.G. ANG. FR. ET. HIB. REX.**
(Henry VIII, by the Grace of God, King of England, France and Ireland).

Reverse: A square monument surmounted by a mask. At the front is a bas-relief depicting the king as Hercules, club in hand, within a temple destroying the Papal tiara. Behind is a fire, emblematic of the fate that Roman Catholics suffered if they refused to acknowledge Henry’s supremacy. At the foot of the monument is Hymen holding

one torch still burning, symbolizing the one marriage undissolved at the death of Henry, while five extinguished torches at his feet represent Henry's previous marriages.

Exergue: **NAT. 1491. COR. 24 IUN. 1509. MORT. 28 IAN. 1547.**

Signed: **I.D.**

Reference: M.I.i,52/54; Eimer 29/27; Eisler 259/22; Thompson 29/20;BW611

Henry VIII (1491-1547), King of England (1509-1547), was the second son of Henry VII and Elizabeth, daughter of Edward IV. He became heir on the death of his elder brother Arthur, and to solidify his relationship with Spain he married Arthur's widow, Catherine of Aragon, the Catholic daughter of Ferdinand II of Aragon and Isabella I of Castile. A few years after his marriage to Catherine, he sought a divorce because she had failed to produce a male heir. Pope Clement VII's refusal to grant the divorce resulted in Henry presiding over the first stages of the English Reformation with the support of Thomas Cromwell. The English church separated from Rome and in 1533 Henry divorced Catherine and married Anne Boleyn, mother of the future Elizabeth I. On the political front, Henry's aggressive foreign policy, administered by his lord chancellor Cardinal Thomas Wolsey, depleted the royal treasury. This and other unwise decisions ultimately led to Wolsey's downfall and replacement by Thomas More, but More was later executed for refusing to accept Henry as supreme head of the Church of England.

Henry VIII is a major figure in English history, not so much for his having had six wives, but rather for the fact that during his reign Henry presided over the beginnings of the English Renaissance and the English Reformation. He is particularly remembered for his break with Rome and the dissolution of the monasteries. On Henry's death, his only son, Edward VI (the son of Henry and Jane Seymour), succeeded to the throne. Edward was a devout Protestant, who died after only six years of reign, but not before willing the crown to Lady Jane Gray, in order to exclude, unsuccessfully, his Catholic half-sister, Mary I (Mary Tudor, daughter of Henry VIII and Catherine of Aragon), from the throne.

Dassier's medal of Edward VI (Figure 19), like that of Henry VIII, provides another example of religious bigotry in medals. In this case the reverse of the medal of Edward VI depicts a bas-relief showing the king as an infant Hercules strangling a dragon, symbolizing the papacy, in imitation of the fable of Hercules strangling the serpent.

As noted by Eisler, such anti-Catholic references are to be expected by the Genevan medallist Jean Dassier. However his subsequent medal of Mary I (Figure 20) shows his evenhandedness in this matter.



Figure 19. **Edward VI**
(Weiss Collection)

by Jean Dassier: England, 1731, Bronze, 41 mm

Obverse: Bust of Edward VI wearing a cloak lined with ermine, embroidered doublet, and hat with feather. **EDOUARD. VI. D.G. ANG. FR. ET. HIB. REX.** (Edward VI, by the Grace of God, King of England, France and Ireland).

Reverse: Tomb monument flanked by volutes decorated with festoons of roses. In the center is a square bas-relief showing the king as an infant Hercules strangling a dragon, symbolizing the papacy.

Exergue: **NAT. 12 OCTOB. 1537. COR. 20. FEBR. 1547. M.6 IUL. 1553.**

Reference: M.I. i, 62/20; Eimer 30/30; Thompson 29/21; Eisler 260/23; BW612

Edward VI (1537-1553), King of England and Ireland (1547-1553), was the only legitimate son of Henry VIII. A devout Protestant, Edward endorsed Archbishop Thomas Cramer's revision of the Book of Common Prayer. Edward died of tuberculosis at the age of sixteen years after willing the crown to Northumberland's daughter-in-law, Lady Jane Gray, to exclude his catholic sister, Mary I (who, in fact, did succeed him). He did not marry and had no issue. (Thompson)

Mary I, a devoted Catholic, determined to reestablish papal authority and restore Catholicism to England. She revived heresy laws and ordered the murder of many citizens who had converted to Protestantism, earning her the appellation 'Bloody Mary'.

Dassier's medal of Mary I (Figure 20) depicts another example of religious persecution, but in this case it is the Catholics who are tyrannizing the Protestants. The reverse of the medal of Mary I shows the figure of Religion (Popery) with Papal tiara seated before a monument; on one side of the monument is a fire for burning heretics, and on the other side a column on which is hung a medallion engraved with a portrait of Pope Paul IV surrounded by arms and implements of torture.



Figure 20. **Mary I**
(Weiss Collection)

by Jean DASSIER: England, 1731, Bronze, 41 mm

Obv: Bust of Mary I **MARIA. I. D.G. ANG. FR. ET. HIB. REX.** (Mary I, by the Grace of God, Queen of England, France and Ireland).

Rev: Religion and Papal tiara; at sides are a fire for burning heretics, and a column on which is hung a medallion with a portrait of Pope Paul VI.

Exergue: **NATA. 18 FEBR. 1516. COR. 1. OCTOB. 1553. MORT. 17. NOV. 1558.**

Ref: M.I. i, , 89/59; Eimer 31/38; Eisler, 260/24; Thompson 30/22; BW613

Mary I (1516-1568), Queen of England (1553-1558), also called Mary Tudor or Bloody Mary, was the daughter of King Henry VIII and the Spanish Princess Catherine of Aragon. She was the first queen to rule England in her own right. She married Philip II of Spain, the son of the emperor Charles V. She was known as Bloody Mary for her persecution of Protestants in a vain attempt to restore Roman Catholicism in England.

Mary Tudor was succeeded to the throne by Elizabeth I (the daughter of Henry and Anne Boleyn). Elizabeth reestablished Protestantism and in 1559 passed the Act of Supremacy which revived the anti-papal statues of Henry VIII and declared Elizabeth supreme governor of the church. Plots to murder Elizabeth and replace her on the throne with yet another Mary, the Catholic Mary, Queen of Scots, resulted in this Mary's eventual execution.

Dassier's medal of Elizabeth I (Figure 21) provides an example of a very common form of religious prejudice, that is, by depicting God as having a preference of one religion over another. Thus, the reverse of this medal shows a monument with a triangular pediment into which the Eye of God (Providence) has been inserted. The bas relief pictures the destruction of the Spanish Armada, with lightning bolts setting fire to the Spanish vessels. This is flanked on the left by Religion holding a bible and a lighted candle, symbolizing the Reformation, and on the right by Minerva holding a rudder and palm branch. Although this medal does not obviously promote religious bigotry, it clearly shows that God is on the side of the victor, implying that Religion has taken sides in the famous battle between Protestant England and Catholic Spain.



Figure 21. **Elizabeth I**
(Weiss Collection)

by Jean Dassier: England, 1731, Bronze, 41 mm

Obverse: Bust of Elizabeth **ELISABETH D.G. ANG. FR. ET. HIB. REGINA.**
(Elizabeth, by the Grace of God, Queen of England, France and Ireland).

Reverse: Monument surmounted with the Eye of God. The bas relief depicts the destruction of the Spanish Armada. The monument is flanked on the left by Religion, symbolizing the Reformation, and on the right by Minerva, symbolizing the learning, wisdom and prudence of Elizabeth. (Eisler)

Exergue: **NATA. 7. SEPT. 1533. COR. 15. IAN. 1559. M. 24 MART. 1602.**

Signed: **I.D.**

Reference: M.I. i,185/193; Eimer 35/79; Eisler, 261/25; Thompson 30/23; BW072

Elizabeth I (1533-1603), Queen of England (1558-1603), was the daughter of the Tudor king Henry VIII and his second wife Anne Boleyn. During the reigns of her half-brother Edward VI and half-sister Mary I, she avoided political disputes, but once crowned she re-established Protestantism and became the supreme governor of the church. As a result Pope Pius V excommunicated Elizabeth and absolved her subjects from any oath of allegiance that they might have taken to her. Various plots to murder Elizabeth and place her Catholic cousin, Mary, Queen of Scots, on the throne resulted in Mary's imprisonment and execution and the initiation of repressive legislation against Catholics.

For most of her reign, England was at peace, and commerce and industry prospered. Elizabethan drama reflected this "golden age". The expansion of the navy laid the foundations for the development of the first British Empire and the defeat of the Spanish Armada.

Elizabeth was the last of the Tudor line, and the throne passed to James I, a Stuart. The source of the image of Elizabeth on the obverse of this medal has been variously attributed to a miniature by Isaac Oliver (M.I.) or to the engraving by George Vertue (Eisler).

The following few medals shown below do not promote religious bigotry but are included to provide an illustrative continuation of this narrative, leading to a medal of James Francis Edward Stuart, the Elder Pretender, which exemplifies the schism between Catholics and Protestants in England.

As Elizabeth had no offspring, the next in line was James I (James VI of Scotland and the first of the Stuart line), the son of Mary Queen of Scots, a Catholic. Although there is some controversy about his beliefs, the consensus is that James was not only Protestant but he actually opposed the Pope and wrote vehemently against Roman Catholicism. Despite his anti-Catholic views, James intended to create a church that would include all moderate Catholics and Protestants. However, a group of provincial English Catholics attempted to assassinate James and his family, leading to renewed reprisals against Catholics. (See Figure 22 for Dassier's medal of James I.)



Figure 22. **James I**
(Weiss Collection)

by Jean Dassier: England, 1731, Bronze, 41 mm

Obverse: Bust of James I **IACOBUS. I. D. G. M. BR. FR. ET. HIB. REX.** (James I, by the Grace of God, King of Great Britain, France and Ireland).

Reverse: Tomb with two Genii, one of whom adds the Scottish Lion to the arms, alluding to the union of the two kingdoms, the other points to a book, alluding to the king's fame as an author.

Exergue: **NAT. 19. IUN. 1556. CORON. 25. IUL. 1603. MORT. 27 MART. 1625.**

Reference: M.I. i, 237/104; Eimer 37/104; Eisler 262/26; Thompson 31/24; BW615

James I (1566-1625) was King of England from 1603 to 1625 and, as James VI, was King of Scotland from 1567 to 1625. He was the son of Mary, Queen of Scots, and Henry Stewart, Lord Darnley. On the death of Elizabeth I, the last of the Tudor monarchs, James inherited the English throne, becoming the first of the Stuart Dynasty. In 1605, a conspiracy was instigated to blow up King James and the Parliament in response to the anti-Roman-Catholic laws. This so-called Gunpowder Plot was foiled and James cracked down heavily on Catholics.

James is remembered for the establishment of the first English colony in America (Jamestown) and for sponsoring the Authorized, or King James' Version of the Bible, which was published in 1611.

James I was succeeded by his son Charles I (Figure 23), who married Henrietta Maria, the sister of Louis XIII of France, raising fears of a Catholic succession to the throne among the Puritan leaders in Parliament.



Figure 23. **Charles I Memorial**
(Weiss Collection)

by James ROETTIERS: England, 1649, Bronze, 51 mm

Obverse: Bust of Charles I (r) **CAROL. D.G. M.B.F. ET. H. REX & GLOR. MEM.**
(Charles, by the Grace of God, King of Great Britain, France, and Ireland and of Glorious Memory)

Reverse: A landscape and sheep without a shepherd; a hand from heaven holding a celestial crown **VIRTVT EX. ME. FORTVNAM EX. ALIIS** (Learn Virtue from Me, but Fortune from Others).

Signed: **R** (in monogram)

Reference: M.I. i, 346/200; van Loon II, 320; Eimer 43/162; Farquhar 1908/199; Fearon 92.5; Med. Hist.50/7; BW412

Charles I (1600-1649), son of James I, was King of England, Scotland, and Ireland from 1625 to 1649. In 1625 he married Henrietta Maria, sister of the Catholic Louis XIII of France, raising fears of a Catholic succession to the throne. This fear led to the passage of the Act of Settlement during the reign of William III, which assured, through legislation, the continual Protestant dominance to the throne (see below).

Charles had several serious problems during his reign, some of which had religious bases. These included disagreements with Parliament, leading to Charles' insistence on the "divine right of kings", and attempts to impose Anglican liturgy on Scotland, leading to the Bishops' Wars. These and other clashes with Parliament precipitated the English Civil War led by Oliver Cromwell. After suffering a succession of defeats, Charles surrendered and was taken prisoner. In 1647 Charles reached a secret agreement with the Scots, promising to accept Presbyterianism in return for military support against Parliament, but this second phase of the Civil War ended with Scottish defeat. In 1649 Charles was tried for treason and was beheaded as a tyrant and public enemy to his people.

This medal was struck by order of his son Charles II after his restoration to the throne in 1660.

As mentioned above, religious, financial and political strife led to the English Civil War (1642-1651),

a series of political and armed conflicts between Parliamentarians and Royalists, resulting ultimately in the beheading of Charles I and the establishment of the Commonwealth republic under the Calvinist statesman Oliver Cromwell (Figure 24)



Figure 24. **OLIVER CROMWELL AND MASANIELLO**
(Weiss Collection)

by O. (Wouter) MÜLLER: England/ Italy, 1658, Silver, 70 mm

Obverse: Oliver Cromwell being crowned between two soldiers. A cartouche below, inscribed **OLIVAR CROMWEL PROTECTOR V. ENGEL: SCHOTL: YRLAN 1658** (Oliver Cromwell, Protector of England, Scotland and Ireland 1658)

Reverse: Tommaso Aniello (Masaniello) being crowned between two sailors. A cartouche below, inscribed **MASANIELLO VISSCHER EN CONINCK V. NAPELS 1647** (Masaniello Fisherman and King of Naples 1647)

Rare

Reference: M.I. i, 432/78; Eimer 47/198; Jones, "Art of the Medal", 51/110; Med. Hist. Engl. 64/10; BW178

This medal was inspired by the rise to prominence of these two commoners, considered remarkable in the 17th century: Tommaso Aniello and Oliver Cromwell. Tommaso Aniello, called Masaniello (1620?-1647), was a fisherman, turned Neapolitan revolutionist, who led a revolt of the lower classes.

The reverse of this medal compares Masaniello's revolt with that of Cromwell's in England, which like that of Cromwell's, was short lived. Of further interest, is the artist's rendition of the two figures, who are depicted as having a striking physical resemblance.

Cromwell's rule ended with the Restoration of the Monarchy in 1660 (Figure 25) in the person of Charles II, the son of Charles I.



Figure 25. **EMBARKATION OF CHARLES II ON HIS RESTORATION TO ENGLAND**
(Weiss Collection)

by Pieter van ABEELE: England, 1660, Silver, 70 mm

Obverse: Bust of Charles II (r) **CAROLUS. II. D. G. MAGNAE BRIT. FRA. ET. HIB. REX.** (Charles II, by the Grace of God, King of Great Britain, France and Ireland)

Reverse: Fleet under sail; above, Fame with a trumpet and scroll inscribed, **SOLI DEO GLORIA** (To God Alone the Glory). Below, a shell inscribed, **S. M. is uit Hollant van Scheveling agfevaren naer fyn Coninryken A. 1660 Juni 2.** (His Majesty Departed from Holland by Scheveningen to His Own Kingdom, 2 June, 1660). Legend: **IN NOMINE MEO EXALTABITUR CONRU EIUS. PSAL. 89** (In My Name Shall His Horn Be Exalted)

Signed: **PVA** (in monogram on rim) **F.**

Two embossed plates, chased, and united by a broad rim.

Reference: M.I. i, 455/44; Van Loon II 462; BW410

Charles II (1630-1685) was King of England, Scotland and Ireland from 1660 to 1685). After the execution of his father, Charles I, he fled to France but in 1650 was invited to Scotland and crowned king in 1651. Charles' attempted invasion of England was repulsed by Oliver Cromwell, and he was forced back into exile. In 1660, in order to regain the throne, Charles issued the Declaration of Breda, in which he promised religious toleration and amnesty for his enemies. Parliament agreed to the Declaration, and Charles left Holland on June 2, 1660, as is shown on the medal, and was crowned king in May 1660, ushering in the Restoration. Charles attempted to preserve royal power, accepting secret subsidies from Louis XIV of France in exchange for promoting Roman Catholicism. But Charles' support of Louis led to the Dutch Wars (1672-74). Conflict was further fueled by strong anti-Catholic feeling, manifested in the "Popish Plot" rumor and the Exclusion Crisis when attempts were made to exclude Charles' Catholic brother, the Duke of York, (the future James II) from the succession.

To his credit, Charles II tried to decrease religious discord by issuing the Declaration of Breda, which among other things promised religious toleration. But although Parliament initially supported the Declaration, they again started stirring up anti-Catholic feelings and even went to the extent of trying to prevent Charles' Catholic brother, James II (Figure 26), from succeeding to the throne. The reverse of the medal, shown below, leaves no doubt as to James' religious beliefs.



Figure 26. **JAMES II**
(Weiss Collection)

by Jean DASSIER: England, 1731, Silver, 41 mm

Obverse: Bust of James II (I) **IACOBUS. II .D.G. MAG. BR. FR. ET. HIB. REX**

Reverse: Tomb, upon which is seated the mourning figure of Religion, holding a chalice with a host, amid various ornaments of Roman Catholicism; a cross, crucifix, and a Papal tiara with the keys of St. Peter. **NAT. 13 OCT. 1633 CORONAT. 23 APR 1685 MORT. 5 SEPT. 1701**

Signed: **I.D.F. / I.DASSIER. F**

Rare in silver

Reference: M.I. ii, 215/537; Eimer 65/384; Eisler I, 263/29a; Thompson 32/28; BW536

James II (1633-1701), King of England, Scotland and Ireland, was the third son to Charles I and Henrietta Maria, and the brother of Charles II. During the Civil War he fled to safety in France. He returned to England and became king after the death of his brother. Unlike his brother Charles, James maintained a strong adherence to the Roman Catholic faith. However, his zealous piety and his determination to impress Catholicism on his subjects was to prove his downfall. For within days of James' accession, Protestants were rallying around Charles' son, James, Duke of Monmouth, whom they believed should be king. The rebellion was easily quashed and Monmouth was beheaded. Continuing his religious campaign, James had Catholics promoted to high-status positions while he appointed the 'Bloody Assizes' to execute, torture or enslave Protestant rebels.

A critical turning point in his reign came when James II issued the Declaration of Indulgence (see Archbishop Sancroft and the Seven Bishops, *Figure 17, above*), which granted religious tolerance to Catholics and non-conformists. In response, many turned against the king, with the Protestant Parliament aligning themselves with James' Protestant daughter Mary (Mary was the daughter of James' first wife Anne Hyde, a Protestant who raised her daughter in the same faith), and her husband William of Orange, who eventually took the throne of England as William and Mary (see below).

A significant figure in the epic battle of Protestants and Catholics for the throne of England was the second wife of James II, Mary (of Modena) Beatrice. In 1673 she married James, then Duke of York, later James II of England, the marriage having been brought about through the influence of Louis XIV of France. Mary of Modena was a devout Roman Catholic, who supported her husband's pro-Catholic policies and dedicated herself to the conversion of England to Catholicism, thereby making her unpopular in Protestant England. When she bore a son, James Francis Edward Stuart (the Elder Pretender), it was widely rumored that this Catholic heir to the throne was a changeling, and fear of a Catholic succession precipitated the so-called Glorious Revolution that overthrew James II and led to the invitation of William of Orange (the future William III) to England. The Glorious Revolution, engendered by James' Roman Catholicism, permanently established Parliament as the ruling power of England. James died in exile, the last Stuart monarch in the direct male line (Queen Anne being the last Stuart monarch). Mary fled to France with her son, James Stuart, and worked tirelessly to advance his claims to the English throne.

We will return to James Stuart, the Elder Pretender, shortly. But first we must dispense with three more monarchs, who serve as a bridge between the Catholic James II and the seismic political and religious battle for the English throne that ended the Stuart line and ushered in the Protestant Hanoverians. These three, Mary II (Figure 27), William III (Figure 28), and Anne (Figure 29), who are illustrated below with more of the Dassier medals from his Series of Kings and Queens of England, were all raised Protestants, some for purely political reasons.



Figure 27. **MARY II**
(Weiss Collection)

by Jean DASSIER: England, 1731, Bronze, 41 mm

Obverse: Bust of Mary II **MARIA. II. D. G. MAG. BR. FR. ET. HIB. REGINA.** (Mary II, by the Grace of God, Queen of Great Britain, France and Ireland).

Reverse: Beneath a canopy is a funerary monument, surmounted by a flaming urn decorated with a cherub's head. Below is a tomb with bas-relief of Religion, seated with a candle, and Hymen, with an extinguished torch, lamenting the loss of Mary, while an infant Fame, seated upon a globe, proclaims her merits.

Exergue: **NATA. 10. FEBR. 1662. COR. II. APR. 1689. MORT. 29. DEC. 1694.**

Signed: **I.D.**

Reference: M.I. ii, 123/368; Eimer 63/364; Eisler 263/30; Thompson 33/29; BW536

Mary II (1662-1694) Queen of England, Scotland and Ireland (1689-1694), was the eldest daughter of James II. Despite her father's Catholicism, Mary was brought up a Protestant. In 1677 she married her cousin, Prince William of Orange, Stadholder of Holland and champion of Protestantism in Europe. During the Glorious Revolution, she and her husband were invited to assume the English throne as joint monarchs, as William and Mary. (O'Brien).



Figure 28. **WILLIAM III**
(Weiss Collection)

by Jean DASSIER: England, 1731, Bronze, 41 mm

Obverse: Bust of William III **GULIELMUS. III. D. G. M. BR. FR. ET HIB. REX.**
(William III, by the Grace of God, King of Great Britain, France and Ireland).

Reverse: Pedestal decorated with a crown between two branches of palm. On top is a statue of Eternity seated on a celestial globe. In one hand she holds up a circle of stars and in the other a trumpet, to which is attached a ribbon with the legend **AETERNITAS**. On her left is Britannia seated amid piles of captured arms and standards, looking up towards Eternity. On her right is Hercules reposing upon the body of the slaughtered Hydra.

Exergue: **NAT. 4. NOV. 1650. CORONAT. II. APR. 1689. MORT. 8. MART. 1702.**

Signed: **I.D.**

Reference: M.I. ii, 225/554; Eimer 65/387; Eisler 264/31; Thompson 33/30; BW621

William III (1650-1702), King of England Scotland and Ireland (1689-1702) was the son of William II, Prince of Orange, and Mary, daughter of Charles I. In 1677 he married Mary (later Mary II), daughter of James II of England. Following the Glorious Revolution in 1688, he and Mary, both strong Protestants, defeated and replaced the Catholic James, ruling jointly as William and Mary until her death in 1694. During their reign they accepted a Bill of Rights, curbing royal power and restricting succession of the throne to Protestants.

In 1701, as William and Mary were without heirs, Parliament, in order to assure that the crown not fall into the hands of a Catholic, passed the Act of Settlement, which had the effect of assuring that only Protestants could succeed to the English throne. The act was later extended to Scotland as a result of a section of the Acts of Union (1707), and which, along with other Bills, remains today one

of the main constitutional laws governing the succession to not only the throne of the United Kingdom but, following British colonialism, also to those of the other Commonwealth realms. It may be noted in passing that this type of religious prerequisite also extended to Jews. Indeed, until late in the 19th century there were still laws preventing Jews from even serving in Parliament. The consequences of the Act of Settlement are considered below in the discussion of how a German became to rule England, in the person of George I. But first we must dispense with Anne, the last of the Stuart monarchs.

Figure 29. **ANNE**
(Weiss Collection)



by Jean
1731,
Bronze, 41
mm

DASSIER: England,

Obverse: Bust of Anne **ANNA D.G. M. BR. FR. ET HIB. REGINA.** (Anne, by the Grace of God, Queen of Great Britain, France and Ireland).

Reverse: A sarcophagus, upon which an obelisk has been erected. At left, Fame blowing her trumpet, draws open a curtain to reveal a bust of Prince George. At right a putto points to the portrait. On the lid of the sarcophagus is Victory seated on the barrel of a cannon amidst a pile of captured standards, cannons and cannon balls. She is depicted in the act of recording the deeds of the reign upon a shield.

Exergue: **NATA. 6. FEBR. 1665. CORONAT. 23. APR. 1702. MORT. 1. AVG. 1714.**
Signed: **I.D.**

Reference: M.I. ii, 417/292; Eimer 72/462; Eisler 264/32; Thompson 33/31; BW622

Anne (1665-1727) Queen of Great Britain and Ireland (1702-1714), was the second daughter of James, Duke of York (King James II, 1685-1688), and Anne Hyde. Although her father was a Roman Catholic, she was reared a Protestant at the insistence of her uncle, King Charles II.

Following Anne's reign, because of the passage in of the Act of Settlement, the long and fitful battle between the Catholics and Protestants for domination of the monarchy came to a resolution in favor of the Protestants, thus ending the long reign of the Stuarts in England. The succession of a Protestant heir to the throne was not obvious and, as one might predict, it did not occur without considerable opposition from the Catholics, as we shall see.

Here were the problems: Although Anne was raised a Protestant, her father James II was a Catholic, and as Anne died without issue, there was no obvious successor. The next in line from the hereditary standpoint might well have been James Francis Edward Stuart, the son of James II and his second wife, Mary of Modena. However James Stuart was a Catholic. A protestant heir must be found, and was, but only through a rather convoluted route and not without considerable opposition. The resultant new monarch was the first of the Hanoverian line of kings, George I, the dynasty that continued through Queen Victoria.

A medal by the prolific German medallist Georg Wilhelm Vestner, issued to commemorate the Accession of George I to the British throne, is shown below (Figure 30).



Figure 30. **ACCESSION OF GEORGE I**
(Weiss Collection)

by Georg Wilhelm VESTNER: England, 1714, Silver, 44 mm

Obverse: Bust of George I **GEORG LVD. D. G. M. BRIT. FR. ET HIB. REX DVX B & L. S. R. I. ELEC.** (George Louis, by the grace of God, King of Great Britain, France, and Ireland, Duke of Brunswick and Luneburg, Elector of the Holy Roman Empire)

Below: * (a star)

Reverse: St. George on horseback slaying the Dragon, Victory hovering above crowning him **FIDEI DEFENSOR ET AEQVI.** (Defender of the Faith and of Justice)

Exergue: **CORONATVS 31. OCT. MDCCLXIII** (Crowned 31, Oct. 1714) **V.** (Georg Wilhelm Vestner.)

Signed: * (The mark of Georg Wilhelm Vestner)

Very Rare

Reference: Eimer 73/469; M.I. ii, 425/12; Forrer VI, 253; Fearon 42/165.2; Bernheimer 197/10; Brockmann II, 145/817; BW569

George Louis, George I (1660-1727), Elector of Hanover, was the first of the Hanoverian kings, succeeding Queen Anne and ending the Stuart line to the throne. Although a German, who could speak little English, he succeeded to the throne as a result of the Act of Settlement which excluded Catholics from ascending to the monarchy. George was chosen over James (III) Stuart (the Elder Pretender), the son of James II, as James Stuart was Catholic and George was the next Protestant in line to the throne. This succession was somewhat circuitous: George I was the great-grandson of James I and inherited the British crown through his mother Sophia,

a protestant granddaughter of James I of England.

George I was succeeded by George II, George III, George IV and Queen Victoria, the last Hanoverian monarch.

George was crowned in Westminster Abbey on October 20, 1714, the event commemorated by this medal.

St. George is the emblem of the King. The Dragon is intended to represent Popery and Arbitrary Power, both of which were overthrown when George I from the House of Brunswick was established onto the throne of England. (M.I.)

With this rather long background, at long last, we arrive at the medal of James (III) Stuart, the Elder Pretender by the Italian medallist Ottone Hamerani (Figure 31).



Figure 31. **JAMES (III) STUART, THE ELDER PRETENDER: JACOBITE APPEAL AGAINST THE HOUSE OF HANOVER**
(Weiss Collection)

by Ottone HAMERANI: England, 1721, Bronze, 50 mm

Obverse: Bust of Prince James **VNICA SALVS** (Our Only Salvation)

Reverse: The Hanoverian Horse trampling upon Unicorn and Lion of England; a grieving Britannia seated with view of Thames and London in the distance; Barbary pirates at right. **QVID GRAVIVS CAPTA** (What Is More Grievous Than Being in Captivity)

Exergue: **MDCCXXI**

Signed: Unsigned

Reference: M.I. ii, 454/63; Molinari 41/124; Eimer 75/493; BW148

As you may recall, James Francis Edward Stuart (1688-1766) was the son of James II, King of England and Mary of Modena. He titled himself James III of England (hence, the Elder Pretender) and James VIII of Scotland and spent a good deal of his life attempting to regain control of England back to Catholic rulers from the Protestant and foreign Hanoverians. Encouraged by the French king Louis XIV, James Stuart staged a series of rebellions (the Jacobite Rebellions) against George I, the Hanoverian king of England, each of which ended in failure. (*Jacobite* is the name given to the supporters of James II and were formed to restore the Stuarts to the British throne. They were supported by the primarily Catholic countries, France and Spain).

This medal (which is sometimes called *The South Sea Bubble*, and has also been attributed to

Ermenegildo Hamerani) was intended for distribution among the Jacobites and was executed during the period when efforts were being made secretly to raise troops and supply arms to insurgents in Britain so that another effort might be made to place the Stuarts back on the throne of Britain. The omission of the Prince's name on the medal was intended to increase the interest of his cause. The Jacobites believed that the Lion and the Unicorn were symbols of the Stuarts only, and their treatment on the reverse of this medal was calculated to "fan the flame of indignation against the House of Hanover". (Sanda Lipton web site)

Thus, with the passage of the Act of Settlement and the final defeat of the Catholic Jacobites, any chance of Catholicism becoming re-established in England ended. Indeed, it would be some time before Catholics and nonconformist Protestants had full political rights. For Catholics, it was particularly disastrous, both socially and politically, for they were denied the right to vote and sit in Parliament for over 100 years afterwards. They were also denied commissions in the British army. Further, the monarch was not only forbidden to be Catholic, they were not even permitted to marry a Catholic, thus ensuring the Protestant succession to the throne.

ANTI-BLACK MEDALS

Without getting into the fruitless argument of which body of individuals may have suffered more injustices than another, suffice it to say that black Africans and their descendants throughout the world stand out among the top as victims of racial prejudice. The manifestations of this bigotry run the gamut from the scourge of slavery to the still prevalent discrimination in housing. Relevant to the present discussion is the intolerance revealed by the issuance of anti-black medals, three of which are shown below.

Among the most widely known medals for promoting anti-black sentiment are those by the prolific German medallist of the early 20th century, Karl Goetz. The most notorious of these is *The Watch on the Rhine* also called *Die schwarze Schande* (The Black Shame) medal (Figure 32), issued in 1920 to protest the sending of black colonial French troops to occupy the Rhine territory.



Figure 32. **THE WATCH ON THE RHINE** (Die schwarze Schande)

by Karl Goetz: Germany, 1920, Bronze cast, 58 mm

Reference: Kienast # 264. (Medal image from "The Goodman Collection")

www.karlgoetz.com generously provided by Henry Scott Goodman, photographer).

This satirical medal shows on the obverse a caricature of a black African soldier; on the reverse is depicted a nude woman tied to a large phallus. The purpose of this medal was to spread the malicious propaganda of black soldiers raping white women. Goetz issued three similar medals with the same theme. In version shown here, the reverse legend is double imposed to suggest an image of a long, painful cry (according to Kienast) or the angry shaking of the earth out of outrage for what was occurring (according to Goodman).

Another work by Karl Goetz, also issued in 1920, serves again to illustrate explicit racist propaganda in medals (Figure 33).



Figure 33. **CODE NAPOLEON** (*Wüstlinge am Rhein*)

by Karl Goetz: Germany, 1920, Bronze cast, 58 mm

Reference: Kienast # 274. (Medal image from "The Goodman Collection"
www.karlgoetz.com generously provided by Henry Scott Goodman, photographer).

This medal, entitled Code Napoleon (*Wüstlinge am Rhein*), is designed to criticize the French government for the behavior of their occupation forces. The medal implies that the French colonial troops sought sexual favors from the German women and that the French government converted German residences into brothels. Racism is evident as the obverse of this medal shows black soldiers chasing German girls. The reverse depicts a market place with a statue of the Virgin Mary, with Negro soldiers assaulting German woman, the legend around reading **Wüstlinge am Rhein** (Lechers on the Rhein). In case there were any doubt as to who were the perpetrators of this offense, the top of one of the houses is inscribed **LUST HOUS FUR NEGER** (Whore-house for Negros).

Another propaganda piece by Goetz is *Der Staat* (The State) issued in 1924 (Figure 34) at the height of inflation in Germany.



Figure 34. **FATHER STATE** (Vater Staat)

by Karl Goetz: Germany, 1924, Bronze cast, 60 mm

Reference: Kienast # 306. (Medal image from "The Goodman Collection" www.karlgoetz.com generously provided by Henry Scott Goodman, photographer)

On the obverse is shown a beggar holding a penny while a billion mark paper note is pinned to his coat, with the legend translated as: "One billion marks in paper equals one copper penny. The first is very much, the last is very little". The implicit racism is shown on the reverse which depicts a French soldier caricatured as a black man standing guard while an old man digs and an old woman prays. The inscription around reads *And work, and work, and work* (translated from the German).

CONCLUSION

In reviewing the history of religious and racial intolerance, as reflected in historical and commemorative medals, and the role medals have played in recording and even promoting religious and racial bigotry, we reach the same conclusions that countless others have established through the ages. Namely, that on the one hand, religion serves as a source and inspiration for the most unselfish and noble acts, the most beautiful art, and most glorious music ever devised by humankind. At the same time, religion, both by advocating with force the superiority of one group's theological views over another's and by subverting the basic tenants of their religious principles, is responsible for some of the most heinous crimes, massacres and injustices ever promulgated against the world.

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The biographical sketches cited for these medallists were gleaned largely from Forrer's comprehensive *Biographical Dictionary of Medallists*. The descriptions and interpretations of the reverses of the medals that relate to English history were taken in large measure from Edward Hawkins' classic two volume book, *Medallic Illustrations of the History of Great Britain and Ireland to the Death of George II* and from *Medallic History of England* printed by Wilson and Co. in 1802. Information related to these medals was also taken, in large part, from the recently published books devoted exclusively to the medals executed by the Dassier family: the very useful book by Dr. Peter Thompson (*The Dassier Family and its Medals*), and the excellent and comprehensive two volume set, written by William Eisler, describing the history and works of the Dassier family (*The Dassiers of Geneva: 18th Century European Medallists*).

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BIOGRAPHY OF MEDALLISTS

Abeelee, Pieter van: Pieter van Abeelee (?- ca. 1677) was one of the best engravers of the Dutch school of the seventeenth century. It is thought that he was also a painter. He lived principally in Amsterdam where he was a pupil of Jerian Pool. His works date from 1622-1677. His medals, like those of his contemporary, the engraver O. Muller, are of *repousse* work and chased, the two sides being united by a rim. Among his most interesting medals are those related to English history.

Bower, George: George Bower (Bowers) worked in London from 1650 to 1689. He was appointed in 1664 Engraver to the Royal Mint and Embosser in Ordinary. He died in 1690.

Dadler, Sebastian: Dadler is one of the foremost medallists of the seventeenth century. He was born at Strasbourg in 1586, but resided at Augsburg (1619), and Dresden (1621-1630), and later at Nuremberg, Berlin and chiefly at Hamburg where he died in 1657. (The Historical Museum at Dresden and the "Grune Gewolbe" have examples of his work and an important collection of his medals are housed in the Hamburg Museum.) At Augsburg, he held the post of first Goldsmith to the Imperial and Electoral Saxon Court, and there attained celebrity as a Medallist and Chaser in gold and silver. At Dresden he was appointed Medallist and Goldsmith to the Ducal Court of Saxony. While at Nuremberg Dadler is believed to have been employed by the Elector of Brandenburg. Because of his international renown, Dadler also worked for the House of Orange, the Court of Sweden and for many other princely houses of Europe. Several examples of medals made to commemorate events in these countries are shown below. In addition, Dadler engraved a large number of religious, marriage, baptismal, and death commemorative medals, some of which are also represented in this section. (Biographical information taken from Forrer).

DASSIER, Jean: The Dassier family constituted a group of celebrated Swiss medalists from the late 17th to mid 18th centuries. The father, Domaine Dassier (1641-1719), was Chief-engraver at the Mint of Geneva from 1677 to 1720. His son, Jean Dassier (1676-1763), who succeeded his father

as Chief-engraver on his father's death in 1720, studied die-sinking under his father and later in Paris under Mauger and Roettiers. One of Jean Dassier's sons, Jacques Antoine (1715-1759), learned the art of die-sinking under the celebrated goldsmith Germain of Paris. He was engaged as Engraver at the Royal Mint, London from 1741-1757. Another son of Jean Dassier, Antoine (1718-1780), worked with his father for a number of years, issuing a series of medals bearing the signature DASSIER ET FILS.

Jean Dassier is considered one of the greatest of the eighteenth century medalists. He was also the most prolific of the family, issuing several series of medals, including a series of small medals (jettons) *Les metamorphoses d'Ovide*, a series of medals representing celebrated men and women in France during the 17th century (*les hommes illustres du siecle de Louis XIV*), a series of medals depicting the principal Protestant Reformers, The Genevan Theologians, medals illustrating the history of Geneva and, when in England, a series of famous English men (The British Worthies) and a series of English Sovereigns from William I to George II. In conjunction with his son, he also issued a series of small medals illustrating Roman history.

Dupré, Guillaume: Guillaume Dupré (ca. 1576-1643) was the most brilliant exponent of the French medal in its High Renaissance stage, and the greatest French medallic portraitist. He was also a sculptor and gem engraver and was the first to apply the art of sculpture to medal-engraving. His medals were nearly all cast but so fine that they could be mistaken as having been struck. Some consider his works to rise to the height of the Italian Masters of the Renaissance.

Goetz, Karl: Karl Goetz (1875-1950) was born in Augsburg, Germany in the state of Bavaria. He attended school in several cities in Germany, including Augsburg, Dresden, Leipzig, Berlin and Düsseldorf. Later in his career he spent time in Utrecht, Paris and Munich. Over his lifetime Goetz created over 600 medals, most of which were cast. Many of them were satirical in nature, several of which relate to World War I, the most famous of which is the propaganda piece on the *Sinking of the Lusitania*. He is also noted for his dramatic portrait medals. His medals are displayed in museums around the world, including those in Germany, Austria, England, Norway and the United States. Goetz was a member of several artistic and numismatic societies in Germany and Austria.

Karl Goetz exhibited strong emotions in his medals, some of which expressed his prejudicial feelings, most notably in the anti-Black medals shown in this article.

Hamerani, Giovanni Alberto: Giovanni Hamerani (1649-1705) was one of a family of celebrated medallists and coin engravers who were employed for nearly two centuries at the Papal Zecca of Rome. Giovanni Hamerani was born in Rome, the son of Alberto Hamerani. Giovanni left behind two sons, Ermenegildo and Ottone and a daughter Beatrice, all three of whom distinguished themselves as noted medal engravers. After his father's death, Giovanni Hamerani was appointed Medallist to Pope Clement X and later also to Innocent XI, Alexander VIII, Innocent XII, and Clement XI. In 1684 Hamerani was elected to be a member of the Academy of St. Luca. Bolzental remarks that this artist, in common with his father, possessed a pure artistic taste, and in style, expression and strength of execution, was much superior to the engravers of his time. (Forrer).

Hamerani, Ottone: Ottone (Otto) Hamerani (1694-1768), the younger son of Giovanni Hamerani, was a medallist and coin engraver from Rome. He held the office of Medallist to Popes Clement XII, Benedict XIV, and Clement XIII, and was Master of the Mint at Rome from 1734 until his death in 1768. Although Ottone did not come up to his father as an artist, he was an especial favorite of the Old Pretender of England, James (III) Stuart, for whom he struck several medals.

Hart, Laurent Joseph: Hart was born in Antwerp, Belgium, in 1810 and died in Brussels in 1860.

He was a pupil of Braemt, Veyrat and Jouvenel. Before the revolution of 1830, he served as coin engraver to the Mints of Brussels and Utrecht. His medals, which are numerous, are often of particularly high relief and are generally of above average merit. (Forrer, Vol II, p. 433)

Molart, Michel: Michel Molart (1641-1713) was born in Dieppe, the son of a judge. He was trained in Elfenbeinschnitzer then later settled in Paris where he did most of his work. Originally he worked carving reliefs in ivory; later he began engraving medals at which time he became a member of the academy and was allowed to call himself "Medal Engraver of the King", making a number of portrait medals of Louis XIV. Along with Mauger, Molart was one of the most prolific engravers of the period. Their work was similar in style and they were often in competition with each other.

Muller, O. (Wouter): O. (or Wouter) Muller was a silversmith and medallist of Amsterdam, whose work dates between 1653 and 1688. Bolzental calls him "der Meister Muller", and gives him high praise for the excellence of the execution of his medals. Like those of Peter van Abeele, his medals are embossed and chased and are in high relief.

Roettiers, James: James Roettiers (1663-1698) was the second son of John Roettiers. He assisted his father at the English Mint in making dies and puncheons and in 1690, on the death of George Bower, was officially employed as an assistant engraver of the mint, together with his brother Norbert. He was removed from his office at the mint in consequence of the theft of dies from the Tower of London. He died in 1698 from the effects of a fall from his horse.

Vestner, Georg Wilhelm: Georg Wilhelm Vestner (1677-1740) was born at Schweinfurth and died at Nuremberg where he worked as a medallist from about 1705 until his death. He was first apprenticed to a metal worker and later learned die engraving with the medallist Suhl. In 1701 he was employed by the Bishop of Chur. Later he moved to Berlin then to Weimar, until finally he settled down at Nuremberg in 1705. In 1720 he was appointed Engraver to the Episcopal See of Wurzburg, and in 1732 he was made Court medallist to the Elector of Bavaria. During this period he produced several hundred medals, many of which relate to English and Swedish history. Like Georg Hautsch, he signed many of his medals with his private mark of a star.

Warin, Claude: Claude Warin was Jean Warin's younger brother. He was born between 1611 and 1616 and died in 1654. Claude Warin made large, cast portrait medallions. His workmanship, therefore, was different from that of his brother, Jean Warin, whose later medals were often struck.

Warin, Jean: Jean Warin was born at Liege about 1604 and died in Paris in 1672. He is considered to be one of the foremost medalists of France and the best French Engraver of coin-dies of the seventeenth century. Of the many medals attributed to him, most were engraved and struck although some were cast. Besides medal making Jean Warin had a variety of other interests. He distinguished himself somewhat as a painter but most particularly as a sculptor, even rivaling the great Italian sculptor Bernini. He also experimented in medal making capacity of machinery and helped develop an improved method for coin making. In fact, his fame was established more for his other artistic endeavors than for those as a medallist.

Jean Warin led a somewhat checkered personal life. He seduced the wife of one of his compatriots and was accused at one point of forging coins, for which he was sentenced to banishment for five years. Fortunately for him he had cultivated a champion in Cardinal Richelieu, who, so as not to lose the skill of this great artist, intervened on his behalf, resulting in a pardon.

Jean Warin occupies a pivotal place in the history of medallic art. He took the techniques developed during the Italian renaissance and by mastering the machinery at the *Monnaie du Moulin*,

transformed the art to serve the state. His influence extended not only in France but throughout all of Northern Europe, well into the eighteenth century. (From Forrer and Jones).

Wermuth, Christian: Christian Wermuth (1661-1739) was a famous German medallist, born in Altenberg and died in Gotha. He was educated in Dresden where he learned die-sinking. In 1689 he was appointed Engraver to the Mint at Gotha and in 1688 Court Medallist to the Ducal House of Saxony. In 1703 Wermuth was appointed Court Medallist to King Frederick I of Prussia. With the help of his pupils, Wermuth issued, over the space of about twenty years, over 1300 medals. Forrer notes that, with few exceptions, his medals are of little artistic merit. They are noteworthy, however, in that many of his medals were satirical in content, some of which were suppressed and consequently of great rarity. Included in this group of satirical medals are a large number of anti-Semitic medals, such as the Korn Jude and Feder Jude medals. Indeed, Christian Wermuth has the unsavory reputation of being the foremost anti-Semitic medallist in history (see Friedenbergr).

Wiener, Jacques (Jacob): The Wieners were a Jewish-Flemish family of extraordinary artists and die engravers. Jacob Wiener (1815-1899), who often signed his medals as Jacques Wiener, was the eldest of three brothers [the others were Leopold (1823-1891) and Charles (1832-1888)], all of whom excelled in the art of medal engraving. Jacques was born of Hungarian parents, studied in Paris and then settled in Brussels. In 1845 he decided to engrave medals representing the exterior and interior of monuments with a degree of precision of details that had not yet been attempted. The first in the series was a group of ten medals, 50 mm in diameter, depicting famous Belgian churches. All but one of these medals were done in collaboration with his brother Leopold. Jacques Wiener then undertook what was to be a series of 50 medals, each 59 mm in diameter, entitled "Medals of the most remarkable Edifices of Europe", to represent the principal monuments of Europe. Of these the majority were cathedrals, churches and mosques. Three depicted synagogues. He was unable to complete the whole task as only 41 medals were issued, some of which were done in conjunction with his brother Charles. He also engraved dies for a large number of other monuments, including prisons, town halls, the stock exchange etc. In addition to buildings, he engraved dies for individuals commemorating important events in their lives. His work was not only prodigious but was also the best rendition of perspective of the interior of buildings I have seen. This intricate and minute work, however, was to take its toll, for by 1872 Wiener had almost completely lost his eyesight, and after 1874 he produced no more medals. His collective works have been catalogued by Emiel van Hoydonck who lists, mostly with photographs, 233 medals and 62 jetons by Jacques Wiener. The vast majority of his medals were struck in bronze, with a relatively few in silver.

Biographical Sketch of Benjamin Weiss

Born in the Bronx and raised on a chicken farm in New Jersey, Ben received his undergraduate and graduate training from the Philadelphia College of Pharmacy and Science, where he earned a Ph.D. in Pharmacology in 1963. He worked at the National Institutes of Health, Columbia University, and the Medical College of Pennsylvania, where he held the positions of Professor of Pharmacology and Psychiatry and Chief of the Division of Neuropsychopharmacology. He was also a Visiting Scientist at the Mario Negri Institute in Milan, Italy, and a Visiting Scientist at the Weitzman Institute in Israel. He currently is Emeritus Professor of Pharmacology and Physiology at Drexel University College of Medicine.

Dr. Weiss has edited two books and has published over 300 scientific articles on his research in the

fields of Molecular Biology and Molecular Pharmacology. He has been an invited speaker at most of the major universities and research institutions in the United States and at dozens of national and international conferences, which has afforded him the opportunity of visiting some of the greatest museum collections of medals in the world. These included a number of fine collections of medals not normally on public display, such as the wonderful collection of medals compiled by George III of England at the British Museum, London, the entire Kress Collection of Renaissance Medals at the National Gallery of Art, Washington, D.C., the Vernon Hall Collection of European Medals, the Hunterian Collection at the University of Glasgow, Scotland, and the collection of Italian Baroque medals at the Modena Museum, Modena, Italy.

Ben was introduced to the field of medal collecting in 1972 and since then has been an avid collector of historical and commemorative medals. He is currently a Member of the Board of the Medal Collectors of America and the Webmaster of the website of the Medal Collectors of America. In addition to collecting medals, Ben has published a website of his own, *Collection of Historical and Commemorative Medals* (www.historicalartmedals.com).