Prayer
Scripture: Psalm 23
Hymn: 509 "The Lord My Shepherd Is"

The chief features of Queen Elizabeth's settlement of religion in England were:

1. The complete repudiation of the authority of the pope of Rome within the realm and Church of England. All the clergy and all office holders in the government had to swear to this repudiation or forfeit their offices and benefices. Those who continued loyal to the pope were considered traitors.

2. The queen was made the supreme Governor of the Church of England. The Convocation of the Clergy was stripped of independent legislative power and placed under strict royal control. The Court of High Commission made up of royal delegates was placed over all ecclesiastical courts and given full power to enforce royal enactments and to inflict civil punishments.

3. One uniform ritual of public worship was prescribed for all Englishmen. It was the worship set forth in the Book of Common Prayer and enforced by the Act of Uniformity. No liberty of worship was permitted. Deviating from the prescribed form of worship was a criminal act. A fine was levied for failing to attend Sunday services. Nonconformity could be punished by excommunication and banishment or death.

4. Freedom of opinion was allowed so long as it did not question or threaten the role of the queen as the head of the church. Heretics suspected of treason were subject to the death penalty.

DEFENDERS OF ANGLICANISM:
The criticisms of the Anglican settlement of Elizabeth by Catholics, Puritans, and Separatists called forth spirited defenses of the Church of England.

In 1562, John Jewel, who had been a pupil of Peter Martyr, and who had become Bishop of Salisbury, published his Apology for the Anglican Church in Latin. It was translated into English by Lady Anne Bacon, wife of Sir Nicholas Bacon and mother of Francis Bacon. It was considered the authoritative and sufficient defense of the English church against the Roman church. It held its place under King James and King Charles and four archbishops ordered it to be made available and to be read in all parish churches in England and Wales. Drawing arguments from Scripture, from the church councils, and the writings of the church fathers, Jewel attacked the innovations and abuses of the Roman church and sought to establish the legitimacy of the Church of England as a true and ancient church and not a heresy, schism or innovation. He defended its ministry, its sacraments and its ceremonies. He published a Defense of the Apology in reply to Catholic attacks on the Apology.

Whitgift with the aid of the High Commission zealously enforced the laws against Puritans and Separatists. Richard Bancroft, who later followed Whitgift as archbishop of Canterbury, in a sermon at Paul's Cross in 1589, powerfully attacked the Puritans and defended the divine right of episcopacy. He took the Puritans to task for ignoring the role of the queen as the supreme governor of the church in their writings and pointed out that they were a very small minority in the kingdom. He dwelt on the long history of the bishopric going back to the early
church. He urged that the holy bishops of the Church of England were not less inspired than the bishops of Nicea and Chalcedon. Without submission to the bishops everything in religion would become relative. Bancroft was made a member of the High Commission in 1587 and by 1592 it reached full power. The accused were assumed to be guilty. The High Commission could examine and imprison anywhere in England. It was the right arm of episcopal authority.

Adrian Saravia, a Walloon theologian (half Spaniard and half Fleming) who had become a refugee in England, defended English episcopacy against the criticisms of Beza.

Thomas Bilson, who soon became bishop of Winchester, published his Perpetual Government of Christ's Church in 1593, in which he insisted that episcopacy was the only Scriptural form of Church government.

The classical defense of Anglicanism against both Catholics and Puritans was Richard Hooker's Laws of Ecclesiastical Polity (1594-1597). Hooker was the protégé of Bishop John Jewel. He was born to humble parents in Exeter in 1554. An uncle, John Hooker, a public official and historian, recommended him to Bishop Jewel. He proved a studious lad and at fourteen was admitted to Corpus Christi College, Oxford. He distinguished himself in the study of Plato, Aristotle, the classics, the church fathers, and Aquinas. He completed the Bachelors and Masters, became a fellow of the college, and a lecturer in Hebrew. In 1581 he was called to preach in St. Paul's in London. In 1584 he became vicar of Buckinghamshire. In 1585 he became Master of The Temple in London which was accustomed to Puritan views. Walter Travers preached Puritanism in the afternoons and Hooker preached Anglicanism in the mornings. It was a kind of running debate. Two of Hooker's sermons, one on "Justification" and one on "The Certainty of Faith" were considered models of Anglicanism. Whitgift silenced Travers in 1586 and Hooker requested a quieter appointment out of London to work on a defense of Anglicanism that he was planning. He was made rector of Boscombe in Wiltshire in 1591. He received a special appointment by Queen Elizabeth to Bishopsbourne near Canterbury where he spent the rest of his life. He published the first four books of his Treatise on the Laws of Ecclesiastical Polity in 1544. The fifth book was published in 1597. Books VI-VIII were not published until after his death in various editions accompanied by much controversy.

In answer to the Puritan position that the Scriptures must be followed literally as an absolute law and that whatever is not expressly commanded in Scripture is unlawful, Hooper developed a theory of natural law that is the voice of harmony in the world. This natural law is the expression of God's supreme reason. Everything in Scripture must be interpreted in the light of it. Ecclesiastical and civil polity are subservient to natural law. The Puritans were mistaken in regarding the Bible as a mechanical code of rules; not everything that is right finds precise direction in Scripture. In the church there are three sources of authority: Scripture, tradition, and right reason. The church is not a static institution but changes to accommodate to circumstances. It possesses continuity with the medieval church and through the medieval church with the ancient church. Hooper declared the Puritans erred in demanding Scripture for picking up "a rush or straw, about which point there should not need any question to grow" and they should "not extend the actions whereof they speak so low as that instance doth import of taking up a straw, but rather keep themselves at the least within the compass of moral actions." The Scriptures dealt with virtues and vices. In matters of faith the
Scriptures alone should be followed. In church polity and worship much had been left to human judgment. The church was free to adopt and change forms as seemed fitting just so long as nothing was done to contradict Scripture. Some things are hallowed by tradition. It may not be possible to positively demonstrate that they are good and useful, but if they are not injurious they may be retained. Even things that were Popish in origin, if they are not bad in themselves, may be retained. Even harmful things should be kept if they are not too harmful, for the evil of changing the established custom may be greater than the evil of retaining the practice.

Hooker would not maintain that episcopacy was the only Scriptural form of church government. Others by cunning tried to prove their particular form of government was the only one. Hooper maintained the church had the authority to alter its form of government as reason dictated. Episcopacy had served the church for over 1500 years. No other form of government could claim such antiquity.

Hooker defended royal supremacy on the ground that the Church of England is a national institution to which every Englishman belonged. Hooker is considered the greatest English theologian of the sixteenth century and one of the greatest theologians that the Church of England has produced. He provided a foundation for "high church" Anglicanism that wanted to maintain the traditions without the pope.

ELIZABETH'S SECRET WARS:

While flirting with royal suitors from the continent Elizabeth and Cecil kept something of a balance of power between France and Spain. They dangled before each of them the prospect of forming an alliance against the other one and thus kept them from attacking England. All the while Elizabeth carried on what she called her "secret wars." She secretly gave aid to the Dutch Calvinists against the forces of Philip II and his general Alva in the Netherlands. English ports were open to the Dutch "Sea Dogs" who preyed on Spanish commerce. In France Elizabeth aided the Huguenots against the Catholic crown. In Germany Elizabeth gave aid to Calvinists against both Catholic and Lutheran princes. England became a haven of refuge for persecuted Protestants on the continent. Puritans complained that Elizabeth treated these refugees better than she treated her own people who tried to reform the church.

Elizabeth secretly aided and encouraged the piracy, smuggling, and slave-trading that laid the foundation for England's sea power. John Hawkins, a native of Plymouth, in the 1560's inaugurated the daring and lucrative industry of stealing negroes from the Portuguese slave-catchers on the Guinea coast of Africa, transporting them to the New World, and selling them to Spanish colonists. Elizabeth backed him and shared in the profits. Hawkins was an ardent Puritan. His prosperity was a sign of his election and the favor of God on his attacks on the men of the pope, the anti-christ. The slaves were pagans and therefore belonged to the damned. Hawkins was advancing the cause of true religion.

Francis Drake, a cousin of Hawkins, was commissioned by Elizabeth as a privateer. With her backing and that of her favorite, the earl of Essex, Drake acquired fame and wealth preying on the Spanish ships and colonies. In 1580 he returned from a three-year trip around the world, loaded with booty from the Spaniards and Portuguese.

Another freebooter and pirate was Thomas Cavendish who in 1586, 1587 made a third circumnavigation of the globe, looting as he went.
Among the most renowned of the pirates were the half-brothers, Humphrey Gilbert and Walter Raleigh. Gilbert campaigned in the Netherlands against the Spanish and raided Spanish shipping. He was one of the first of many Englishmen who tried to find a northwest or northeast passage to India and China over polar seas. Others were Frobisher, Davis, Hudson and Baffin. They failed to find the passage because of polar ice but did discover the rich northern fisheries. Gilbert also pioneered in English colonization by attempting to found an English colony at St. Johns, Newfoundland, in 1583. Though he failed he fired the English imagination with the possibility of an English overseas colonial empire.

Walter Raleigh, a handsome and bragging buccaneer, became a favorite with Queen Elizabeth and the idol of patriotic Englishmen. He gained wealth by raids on Spanish colonies and spent it lavishly at court. He gave the name "Virginia" to the vast stretch of America north of the Spanish settlements in Florida. He attempted a colony on Roanoke Island in the present state of North Carolina.

Many Englishmen followed the example of these early heroes reaping rich rewards at Spanish expense. They justified their piracy and pillage on the grounds that they were raiding the forces of the anti-christ and assuring the freedom of Protestant England against Catholic Spain. Their prosperity was a sign of God's election. They understood that if they were captured Elizabeth would disown their work and deny any knowledge of it. They would be executed as pirates if the Spanish captured them. Philip dared not attack England lest he drive her into an alliance with France and ruin the prospects of a marriage alliance. In the beginning of Elizabeth's reign Philip had backed her to keep the French with their hold in Scotland from taking England. As Elizabeth's reign progressed it became clear that the goal of the English was to break the Spanish monopoly in the New World. Philip gave aid to the Irish against the English but held back from open war.

Elizabeth aided the Protestants in Scotland against the Catholic forces.

CATHOLIC PLOTS AGAINST ELIZABETH AND THE EXECUTION OF MARY QUEEN OF SCOTS:

When Mary Stuart returned to Scotland after the death of her husband, Francis II of France, she laid claim to the thrones of Scotland and England. With the Catholics of Scotland and England, and with encouragement from Philip II and Pope Pius V, she plotted to overthrow Elizabeth. She married Lord Darnley, an English Catholic whose claims to the English throne were almost as good as hers. Darnley became jealous of David Rizzio, the Catholic agent at her court. Darnley and the Protestant Lords of Scotland murdered Rizzio. Mary bore Darnley a son, in June, 1566, who would become James VI of Scotland and James I of England. Darnley was murdered and Mary married the earl of Bothwell. This was too much for both Catholics and Protestants in Scotland. Mary was imprisoned but escaped to England in May, 1568. Elizabeth's ministers wanted her to have Mary executed but for nineteen years Elizabeth kept her in a kind of royal imprisonment. Even so Mary was the center of plots to overthrow Elizabeth and restore England to Catholicism.

In the autumn of 1569 there was the plot of Thomas Howard, Protestant duke of Norfolk, to marry Mary and seize both Scottish and English thrones. He was sent to the Tower. The Earls of Westmoreland and Northumberland led a rebellion of the Catholics in the northern part of England. They were defeated, Northumberland and about eight
hundred common folk were executed, while Westmoreland fled to the continent.

Pius V with hopes of strengthening Catholic opposition to Elizabeth issued the bull of excommunication in February, 1570, but Parliament in 1571 made it high treason to call Elizabeth a heretic or to publish the papal bull in England. The High Commission became more active in checking the faith of the clergy to rid the church of any loyal to Rome.

Ridolfi, an Italian financier, in 1571, with assistance from the pope, Philip II and Alva, plotted to free Mary and to marry her to Norfolk. The plot was discovered, Norfolk was executed and a number of his associates sent to prison, but Elizabeth still refused to execute Mary.

William Allen, an English Catholic refugee, established a college in Douay in 1568 as a rallying point for English Catholic exiles and to train priests to return as missionaries to England. Similar colleges were established in Rome (1579), Pallodolid (1589), and Seville (1592). The Douay college had to move to Rhemes in 1578 but later returned to Douay. The Douay-Rhemish Bible was prepared to off-set Protestant Bibles and also was a part of the plan to retake England for Catholicism. The Jesuits infiltrated England to encourage Catholics and as missionaries. Pope Gregory XIII (1572-85) declared Elizabeth "the wicked Jezebel" of England and in 1579 gave his sanction to English exiles who plotted to stage revolts in Ireland, Scotland, and Wales. Italian and Spanish soldiers joined in the Irish revolt that the English put down with great brutality. During the Catholic attack in Ireland in 1581, Edmund Campion and Robert Parsons, two Jesuits, headed a Jesuit mission into England, circulating Catholic literature and converting a number of Englishmen. Parliament passed an act making it high treason for an Englishman to convert to Catholicism.

Following a plot in 1583 to kill Elizabeth and make Mary queen, Parliament passed an act demanding that all Jesuits leave England within forty days. Those who remained were to be executed for high treason. English students abroad were declared traitors. About half of England's 160 Catholic priests and 60 Catholic laymen died as martyrs. The total number of martyrs during the reign of Elizabeth (45 years) was about two hundred fifty. About three hundred were martyred in five years under Mary.

Philip II finally made up his mind to end the depredations of the English sea dogs. Parma was to land the Spanish army in England, dethrone Elizabeth, and crown Mary. His plans were changed when Anthony Babington in 1586 led a plot in which Mary was involved. The plot was joined by leading conspirators. Philip gave his approval to the plan to assassinate Elizabeth and crown Mary. Walsingham was in on the plot from the beginning and let it develop till he had full proof of the guilt of Mary and the leading conspirators. Elizabeth finally signed the death warrant for Mary to be beheaded. She was executed February, 1587.

THE SPANISH ARMADA:

The execution of Mary was the signal for Philip to move to crush England. A giant armada of about 130 ships, 7,000 sailors, and 17,000 soldiers were readied to invade England. The Spanish ships were large, clumsy galleons designed for the old tactics of sailing alongside, grappling, and fighting infantry battles at sea. Spanish guns were
small for firing at infantry rather than ships. The soldiers scorned
the sailors and the fleet was manned by incompetents. The English
navy was much smaller. Elizabeth picked to command the fleet Lord
Howard of Effingham, a Protestant from a Catholic family. He had as
his foremost seamen Hawkins, Drake, and Frobisher. The ships were
light and swift and manned with heavy guns for sinking ships.

Before the Armada sailed Drake led a raid on Cadiz on the coast
of Spain, one of the main ports for the Armada. He destroyed a
considerable portion of the fleet, describing his raid as "singeing
the King of Spain's beard."

By 1588 Philip had repaired the damage of Drake's raid and the
Armada sailed in July. The Armada appeared off the English coast
only to be mercilessly hammered by the English. The Spanish sailed
for the Netherlands harried by the lighter English ships. The Armada
was driven ashore on Flemish sandbanks. The English sent among the
Spanish ships blazing fire ships. In terror the Spanish sailed out
into a wild storm in the North Sea. In attempting to sail around
Ireland many ships were driven ashore where the crews were massacred
by the wild Irish. Only about sixty battered ships returned to Spain.

The war would continue until 1604, but the English had broken
the Spanish sea power. To the English God's men had triumphed over
the anti-christ. It was proof of God's election.

THE TRIUMPH OF ELIZABETH:
The defeat of the Armada deeply stirred English patriotism.
Puritans had rallied against the pope's men. In 1593 the queen
demanded more vigorous prosecution of the sectaries disloyal to the
crown. Parliament passed the act that made attendance at conventicles
punishable by imprisonment and nonconformity punishable by banishment.
John Greenwood and Henry Barry who were arrested for leading a
conventicle in London that demanded complete separation from the
Anglican Church were executed for attempting to provoke rebellion.
The remaining years of Elizabeth's reign were characterized by
comparative religious peace.

The later years of Elizabeth's reign was a period of great
prosperity for the upper classes. Prices were high but money was
plentiful. Banking, commercial and industrial enterprises were growing.
The ordinary laborer shared in the good fortune. Merchants, tradesmen,
and independent land owners enjoyed a comfort not known before.
Comfortable new homes with chimneys and windows sprang up all over
England.

There were still poor that suffered and beggars unemployed.
Parliament passed "Poor Laws" in 1597 and 1601 that brought some
relief. Each parish was ordered to appoint overseers for the poor.

On the last day of the sixteenth century, December 31, 1600,
Elizabeth chartered the English East India Company.

An important part of the glory of the Elizabethan Age was its
growth of learning, the scholarship of its universities, and its
literature. Education was made available to the sons of tradesmen
and farmers. An educated public developed. Attendance in the
universities doubled to meet the need for scholars to serve both
church and state. The glory of England was its literature. Edmund
Spenser published his Shepherd's Calendar in 1579, which was followed
by his Faerie Queene. The drama became so popular that new play
houses sprang up from 1576 onward for such works as Christopher
Marlowe's Edward II, Tamburlaine, and Doctor Faustus. There were
the Essays of Francis Bacon. Historical works multiplied and records of the adventures of the explorers. Above all there were the early works of Shakespeare such as A Midsummer Night's Dream, Two Gentlemen of Verona, The Merry Wives of Windsor and As You Like It. Also Richard III, King John, and Julius Caesar, Othello, Hamlet, and Macbeth. In them we see the Elizabethan age with its pride, its individualism, its ambition.

By the end of the century Drake, Hawkins, Frobisher had all died in a single year, along with Walsingham. The next year, 1598, saw the death of Cecil, Lord Burghley, who had guided the queen so shrewdly. On the morning of March 1603 Elizabeth died. Her forty-five years was the glorious age of England.