

Until 1563, Elizabeth played things calmly enough but by that time had sufficient strength for the issuing of a new prayer book and a new production of the "Forty Two Articles." Dropped from the previous edition were articles touching on resurrection, the souls of the departed, the millennium, and some matters of eternal damnation. (Fuller information may be had in the text of Gee and Hardy: DOCUMENTS ILLUSTRATIVE OF ENGLISH CHURCH HISTORY.) A new prayer book was issued and the general tone of the articles was subdued. But by 1571 and the official publication, Elizabeth had been excommunicated and there was nothing to be gained by not being very forceful. Menaced by the French and the Spanish, Elizabeth allowed more and more protestant manipulation and the country was given a course in the revision of ideal. Elizabeth did not tolerate freedom of conscience, as we understand it, or freedom of religion. The picture of solidarity continued rather as it had been under the Catholic rulers of other countries. Clerical dress was required (there was considerable debate) and a formal order of meetings was put into effect.

Roman Reaction and Repression

Roman Reaction

When the position of Elizabeth had been sufficiently clarified, a number of moves were offered by Roman leaders. None came before 1563, when they could have been effective, as the position of the queen was somewhat veiled while she played for time and support. Political intrigue between the Emperor and the Pope also prevented the latter from any early move against Elizabeth and so the imperial forces were prevented from the attempt to conduct a "holy war" against England. But a number of moves were undertaken and we mention the following:

The Douai Mission

After 1568 a number of English Roman clerics who were forced to flee England rather than accept the supremacy of Elizabeth established a mission school at Douai, France, for the explicit purpose of missionary work to the English. The movement centered around Douai and Rheims but stayed in Douai after about 1593. The group translated the Bible into English (in spite of the Council of Trent's prohibition of any vernacular translations---they bypassed it on a technicality) from Latin and did a credible job. They hoped that with their own text and notes they could undo the work done by the evangelical translations. However, while there may have