

## Religious Controversies of the Elizabethan Age

a) **The Great Controversy.** From the *Challenge Sermon* (1559) of the Protestant John Jewel to Catholics, but Catholics unable to respond in England, not till settled at Louvain, when their champion emerges as Thomas Harding (1564), continuing both between these two but others on either side, producing some 90 published items during the 1560s, but unequal as Catholic books forbidden. Ending with deaths of Jewel in 1571 and Harding in 1572, after both weary of continued controversy.

b) **The Admonition Controversy.** From Puritan (radical Protestant) criticism of insufficient reform in established Church, at first concerning vestments to be worn at services, then authority of bishops to impose the wearing of vestments (1566), then appealing to Parliament of 1572 in anonymous *Admonition to Parliament*, subsequently taken up on Puritan side by Th. Cartwright, L. Margaret Professor of Divinity at Cambridge, and on Anglican side by John Whitgift, Master of Trinity College, Cambridge, already opposed to each other, till Cartwright driven for refuge to the continent, while Whitgift promoted to Archbishop of Canterbury in 1583, involving 25 published items.

c) Controversy over **Catholic Reasons**, arising from foundation of English College at Douai (1568) by William Allen, later moving to Rheims (1578), and especially coming to a climax with the arrival (1580) of first two Jesuits in England, Robert Persons and Edmund Campion, with Persons' *Brief Discourse* on reasons of Catholics for non-attendance at Anglican services and Campion's *Ten Reasons* (in Latin) distributed secretly at St Mary's church Oxford, appealing for disputation, provoking a long controversy in which Puritans called upon by Lord Burghley (William Cecil) to write against the Jesuits, involving some 50 published items.

d) At the same time, at last Catholic translation of NT (Rheims Version) published in 1582, followed by translation of OT in two volumes (Douai Version) in 1609-10, in contrast to Tyndale's version of NT in 1525, followed in Elizabethan England by Bishops' Bible (1568) for use in churches and more portable Geneva Bible (1560), both echoed in plays of Shakespeare, before Authorized/ King James Bible published in 1611, the very year the dramatist returned to Stratford after final complete play *The Tempest*.

e) Controversy over **Presbyterian Discipline**, from time of Whitgift's promotion to Canterbury, when he again insists on Anglican ministers' "subscription" to certain Articles, and deprivation if they refuse, provoking Puritan protests directed to Parliament from 1585 onwards, culminating in the scurrilous **Marpelate Controversy** in 1588-89, opposed in similarly scurrilous manner by "university wits" (Thomas Nash, Robert Greene, John Lyly), suborned by Whitgift's chaplain and successor at Canterbury Richard Bancroft, about the time of Shakespeare's arrival on the London stage