

than she did. The preceding pages contain ample proof that the Puritans abhorred and denounced the *toleration* of any form, or ceremony, or doctrine, different from their own, more intensely and vehemently than did their Queen or her bishops. Mr. Neal admits that the Queen "approved of the *doctrines* of the foreign Reformed Churches;" he everywhere maintains in his history that the "*doctrines* of the foreign Reformed Churches," and of the Puritans were identical; how then could the Queen be more inclined to the doctrines of Popery than of Puritanism, as Mr. Neal imputes to her?

Nor is there a vestige of proof that Queen Elizabeth ever condemned the "foreign Reformed Churches" for their polity, or their worship, or even the apparel of their clergy; on the contrary, she, with her bishops, recognized and honoured them, fraternized with them, supported and defended them; but she maintained that the Church, and Parliament, and the Sovereign in England, had as much authority to "decree rites and ceremonies," affecting Church polity, order and worship, as the Reformed Churches and the civil rulers on the Continent, or as the ecclesiastical barristers and City Council of Geneva, or as the Kirk and Parliament in Scotland; that if Presbytery was a necessity and best adapted to the "foreign Reformed Churches," and preferred in Scotland, Episcopacy was preferred and best adapted for Protestantism in England. The Queen, her bishops, and Parliament, were not propagandists of Episcopacy among the Reformed Churches of the Continent, or in Scotland, and claimed like independence and non-foreign interference in matters of Church polity and ceremony in England.

The first volume of Mr. Neal's "History of the Puritans" is a continuous indictment of the Protestantism of Queen Elizabeth, which is substantially disproved by his own admissions in the passage above cited, as well as by the testimony of Papal writers and the bulls of the Pope, by whom, as also by the Protestants of the Continent, Queen Elizabeth was regarded as the standard-bearer of Protestantism in that age; and by her unshaken firmness, undaunted courage, and unrivalled skill, under the Divine blessing, the existence of Protestantism was maintained, and its triumph achieved. The Congregational historian, Dr. R. Vaughan,