families stood by the old faith, and hoped to see the Pope's power restored. In the towns of the southeast, a majority favored the Protestant Church of England as it had been organized under Edward VI.

Besides these two great parties there were two more, who made up in zeal and determination what they lacked in numbers. One was the Jesuits; the other, the Puritans. The Jesuits were a new Roman Catholic order, banded together to support the Church and to destroy heresy; openly or secretly their agents penetrated every country; it was believed that they hesitated at nothing to gain their ends.

The Puritans were Protestants who, like John Calvin of Geneva and John Knox of Edinburgh, were bent on cleansing or "*purifying*" the reformed faith from every vestige of Catholicism. Many of them were what the rack and the stake had naturally made them, — hard, fearless, narrow, bitter.

In Scotland they had got entire possession of the government; in England they were steadily gaining ground. They were ready to recognize the Queen as head of the State Church, they even wished that all persons should be compelled to worship as the Government prescribed, but they protested against such a church as Elizabeth and the bishops then maintained.

431. The Queen's Choice of Counsellors. — Her policy from the beginning was one of compromise. In order to conciliate the Catholic party, she retained eleven of her sister Mary's counsellors. But she added to them Sir William Cecil (Lord Burleigh), who was her chief adviser;[1] Sir Nicholas Bacon, and, later, Sir Francis Walsingham, with others who were favorable to the reformed faith.

On his appointment, Elizabeth said to Cecil, "This judgment I have of you, that you will not be corrupted with any gifts, that you will be faithful to the State, and that without respect to my private will you will give me that counsel which you think best." Cecil served the Queen until his death, forty years afterward. The almost implicit obedience with which Elizabeth followed his

1 See Macaulay's fine essay on Cecil (Sĕs′il), Lord Burleigh.

advice sufficiently proves that he was the real power not only behind, but generally above, the throne.

432. The Coronation (1559). — The bishops were Roman Catholic, and Elizabeth found it difficult to get one to perform the coronation services. At length the Bishop of Carlisle consented, but only on condition that the Queen should take the ancient form of coronation oath, by which she virtually bound herself to support the Church of Rome.[1] To this Elizabeth agreed, and having consulted her astrologer, Dr. Dee, to fix a lucky day for the ceremony, she was crowned by his advice on Sunday (Jan. 15, 1559).

433. Changes in the Church Service; Religious Legislation (1559).—The late Queen Mary, besides having repealed the legislation of the two preceding reigns, in so far as it was opposed to her own religious convictions (§ 422), had restored the Roman Catholic Latin Prayer-Book (§ 414). At Elizabeth's coronation a petition was presented stating that it was the custom to release a certain number of prisoners on such occasions. The petitioners, therefore, begged her majesty to set at liberty the four evangelists, Matthew, Mark, Luke, and John, and also the apostle Paul, who had been for some time shut up in a strange language. The English Service-Book, with some slight changes, was accordingly reinstated, and Parliament repealed the laws respecting religion passed under the late Queen Mary.

A bill was soon after passed (1559) (the third Act of Uniformity [§ 414]) which required all clergymen, under penalty of imprisonment for life, to use that Service-Book and no other. The same act imposed a heavy fine on all persons who failed to attend the Church of England on Sundays or holidays.

At that time Church and State were supposed to be inseparable. No country in Europe, not even Protestant Germany, could then conceive the idea of their existing apart. Whoever,

1 By this oath, every English sovereign from William the Conqueror to Elizabeth, and even as late as James II, with the single exception of Edward VI, swore to "preserve religion in the same state as did Edward the Confessor." This was changed to support Protestantism in 1688.

therefore, refused to sustain the established form of worship was looked upon as a rebel against the government.

To try such rebels, a special court was organized by Elizabeth (1583), called the High Commission Court.[1] By it many Catholics were tortured and imprisoned for persisting in their allegiance to the Pope. About two hundred priests and Jesuits were put to death. A number of Puritans, also, were executed for seditious publications, while others were imprisoned or banished.

434. Act of Supremacy (1559). — No sooner was the Queen's accession announced to the Pope than he declared her illegitimate (§ 401), and ordered her to lay aside her crown and submit herself entirely to his guidance. Such a demand was a signal for battle. However much attached the larger part of the nation, especially the country people, may have been to the religion of their fathers, yet they intended to support the Queen.

The temper of Parliament manifested itself in the immediate reënactment of the Act of Supremacy. It was essentially the same, "though with its edge a little blunted," as that which, under Henry, had freed England from the dominion of Rome (§ 401). It declared Elizabeth not "supreme head" but "supreme governor" of the Church. Later, the act was made more stringent (1563).

To this act, every member of the House of Commons was obliged to subscribe; thus all Catholics were excluded from among them. The Lords, however, not being an elective body, were excused from the obligation.

435. The Thirty-Nine Articles (1563); the Queen's Religion. — Half a year later, the religious belief of the English Church, which had been first formulated under Edward VI (§ 414), was revised and reduced to the Thirty-Nine Articles which constitute it at the present time.[2] But the real value of the religious

[1] High Commission Court: so called, because originally certain church dignitaries were appointed commissioners to inquire into heresies and kindred matters. See, too, Summary of Constitutional History in the Appendix, page xiv, § 15.

[2] By the Clerical Subscription Act (1866), all that is now required, even of the English clergy, is a general declaration of assent to the Thirty-Nine Articles and the Prayer-Book.

revolution which was taking place did not lie in the substitution of one creed for another, but in the new spirit of inquiry, and the new freedom of thought which that change awakened.

As for Elizabeth herself, she seems to have had no deep and abiding convictions on these matters. Her education and her political interests made her favor Protestantism, but to the end of her life she kept up some Catholic forms. A crucifix, with lighted candles in front of it, hung in her private chapel, before which she prayed to the Virgin as fervently as her sister Mary had ever done.

436. The Nation halting between Two Opinions. — In this double course she represented the majority of the nation, which hesitated about committing itself fully to either side. Men were not wanting who were ready to lay down their lives for conscience' sake, but they were by no means numerous.

Many sympathized at heart with the notorious Vicar of Bray, who kept his pulpit under the whole or some part of the successive reigns of Henry, Edward, Mary, and Elizabeth, changing his theology with each change of rule. When taunted as a turncoat, he replied, "Not so, for I have always been true to my principles, which are to live and die Vicar of Bray."[1]

Though there was nothing morally noble in such halting between two opinions, and facing both ways, yet it saved England for the time from that worst of all calamities, a religious civil war, such as rent France in pieces, drenched her fair fields with the blood of Catholics and Protestants, split Germany and Italy into petty states, and ended in Spain in the triumph of the Inquisition and intellectual death.[2]

437. The Question of the Queen's Marriage. — Elizabeth showed the same tact with regard to marriage that she did with regard to religion. Her first Parliament, realizing that the welfare

[1] "For this as law I will maintain
Until my dying day, sir,
That whatsoever king shall reign,
I'll be Vicar of Bray, sir."

[2] Gardiner's History of England.

of the country depended largely on whom the Queen should marry, begged her to consider the question of taking a husband. Her reply was that she had resolved to live and die a maiden queen. When further pressed, she returned answers that, like the ancient oracles, might be interpreted either way.

The truth was, that Elizabeth saw the difficulty of her position better than any one else. The choice of her heart at that time would have been the Protestant Earl of Leicester, but she knew that to take him as consort would be to incur the enmity of the great Catholic powers of Europe. On the other hand, if she accepted a Catholic, she would inevitably alienate a large and influential number of her own subjects.

In this dilemma she resolved to keep both sides in a state of hopeful expectation. Philip II of Spain, who had married her sister Mary, made overtures to Elizabeth. She kept him waiting in uncertainty until at last his ambassador lost all patience, and declared that the Queen was possessed with ten thousand devils.

Later, the Duke of Anjou, a son of Henry II of France, proposed. He was favorably received, but the country became so alarmed at the prospect of having a Catholic king, that Stubbs, a Puritan lawyer, published a coarse and violent pamphlet denouncing the marriage.[1] For this attack his right hand was cut off; as it fell, says an eye-witness,[2] he seized his hat with the other hand, and waved it, shouting, "God save Queen Elizabeth!" That act was an index to the popular feeling. Men stood by the Crown even when they condemned its policy, determined, at all hazards, to preserve the unity of the nation.

438. The Queen a Coquette. — During all this time the court buzzed with whispered scandals. Elizabeth was by nature a confirmed coquette. The Earl of Leicester, the Earl of Essex, and Sir Walter Raleigh were by turns her favorites. Over her relations

[1] Stubbs' pamphlet was entitled "The Discovery of the Gaping Gulf, wherein England is likely to be swallowed up by another French marriage, unless the Lords forbid the bans by letting her see the sin and punishment thereof."

[2] Camden's Annals, 1581.

with the first there hangs the terrible shadow of the murder of his wife, the beautiful Amy Robsart.[1]

Her vanity was as insatiable as it was ludicrous. She issued a proclamation forbidding any one to sell her picture, lest it should fail to do her justice. She was greedy of flattery even when long past sixty, and there was a sting of truth in the letter which Mary Queen of Scots wrote her, saying, "Your aversion to marriage proceeds from your not wishing to lose the liberty of compelling people to make love to you."

439. Violence of Temper; Crooked Policy. — In temper, Elizabeth was arbitrary, fickle, and passionate. When her blood was up, she would swear like a trooper, spit on a courtier's new velvet suit, beat her maids of honor, and box Essex's ears. She wrote abusive, and even profane, letters to high church dignitaries,[2] and openly insulted the wife of Archbishop Parker, because she did not believe in a married clergy.

The age in which Elizabeth lived was preëminently one of craft and intrigue. The kings of that day endeavored to get by fraud what their less polished predecessors got by force. At this game of double dealing Elizabeth had few equals and no superior. So profound was her dissimulation that her most confidential advisers never felt quite sure that she was not deceiving them. In her diplomatic relations she never hesitated at a lie if it would serve her purpose, and when the falsehood was discovered, she always had another and more plausible one ready to take its place.

440. Her Knowledge of Men; the Monopolies. — The Queen's real ability lay in her instinctive perception of the needs of the age, and in her power of self-adjustment to them. Elizabeth never made public opinion, but watched it and followed it. She knew an able man at sight, and had the happy faculty of attaching such men to her service. By nature she was both irresolute and impulsive; but her sense was good and her judgment clear.

[1] See the De Quadra Letter in Froude's England.

[2] For the famous letter to the bishop of Ely attributed to Elizabeth, see Hallam, Froude, and Creighton; but the Dictionary of National Biography ("Elizabeth") calls it a forgery.

She could tell when she was well advised, and although she fumed and blustered, she yielded.

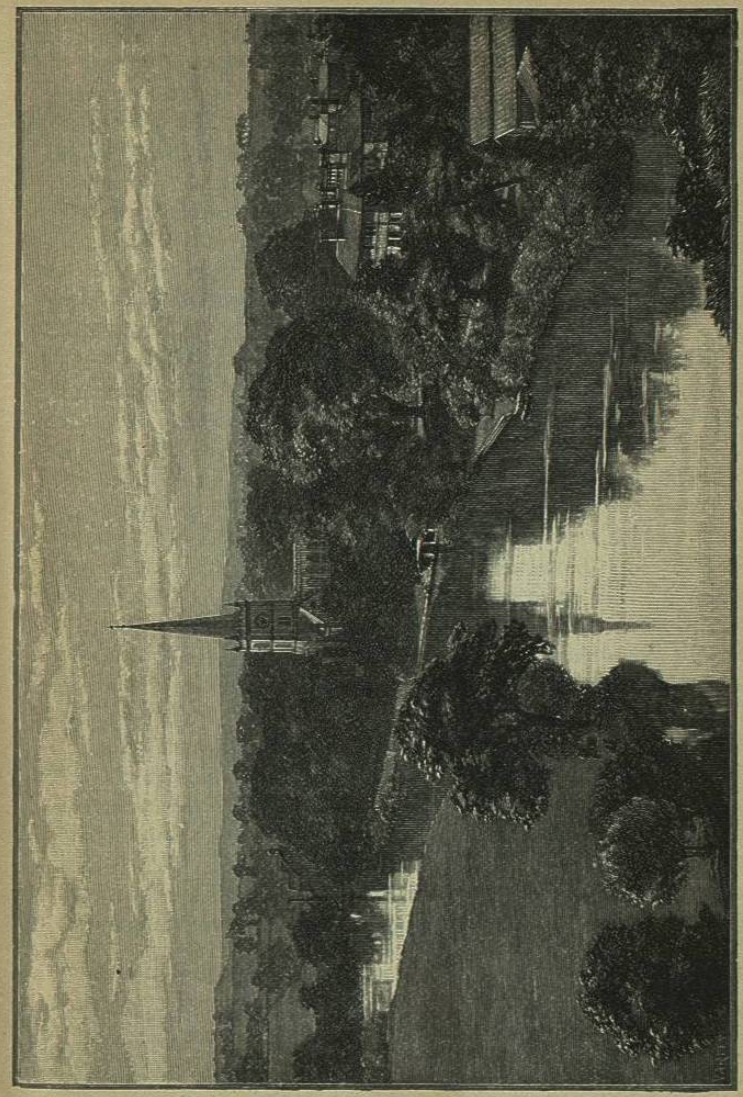
It has been said that the next best thing to having a good rule is to know when to break it. Elizabeth always knew when to change her policy. No matter how obstinate she was, she saw the point where obstinacy became dangerous. In order to enrich Raleigh and her numerous other favorites, she granted them the exclusive right to deal in certain articles. These privileges were called "monopolies."

They finally came to comprise almost everything that could be bought or sold, from French wines to second-hand shoes. The effect was to raise prices so as to make even the common necessaries of life excessively dear. A great outcry finally arose; Parliament requested the Queen to abolish the "monopolies"; she hesitated, but when she saw their determined attitude she gracefully granted the petition.

441. The Adulation of the Court. — No English sovereign was so popular or so praised. The great writers and the great men of that day vied with each other in their compliments to her beauty, her wisdom, and her wit. She lived in an atmosphere of splendor, of pleasure, and of adulation. Her reign was full of pageants, progresses,[1] and feasts, like those which Scott describes in his delightful novel, "Kenilworth."

Spenser composed his poem, the "Faërie Queen," as he said, to extol "the glorious person of our sovereign Queen," whom he blasphemously compared to the Godhead. Shakespeare is reported to have written a play[2] for her amusement, and in his "Midsummer Night's Dream" he addresses her as the "fair vestal in the West." The common people were equally full of enthusiasm, and loved to sing and shout the praises of their "good Queen Bess." After her death at Richmond, when her body was being conveyed down the Thames to Westminster, an extravagant eulogist declared that the very fishes that followed the funeral barge "wept out their eyes and swam blind after!"

[1] Progresses: state-journeys made with great pomp and splendor.
[2] The Merry Wives of Windsor.



STRATFORD ON AVON

442. Grandeur of the Age; More's "Utopia." — The reign of Elizabeth was, in fact, Europe's grandest age. It was a time when everything was bursting into life and color. The world had suddenly grown larger; it had opened toward the east in the revival of classical learning; it had opened toward the west, and disclosed a continent of unknown extent and unimaginable resources.

About twenty years after Cabot had discovered the mainland of America (§ 387), Sir Thomas More (§§ 391, 403) wrote a remarkable work of fiction, in Latin (1516), called "Utopia"[1] (the Land of Nowhere). In it he pictured an ideal commonwealth, where all men were equal; where none were poor; where perpetual peace prevailed; where there was absolute freedom of thought; where all were contented and happy. It was, in fact, the "Golden Age" come back to earth again.

Such a book, now translated into English (1551), suited such a time, for Elizabeth's reign was one of adventure, of poetry, of luxury, of rapidly increasing wealth. When men looked across the Atlantic, their imaginations were stimulated, and the most extravagant hopes did not appear too good to be true. Courtiers and adventurers dreamed of fountains of youth in Florida, of silver mines in Brazil, of rivers in Virginia, whose pebbles were precious stones.[2] Thus all were dazzled with visions of sudden riches and renewed life.

443. Change in Mode of Life. — England, too, was undergoing transformation. Once, a nobleman's residence had been simply a square stone fortress, built for safety only; but now that the land was at peace and the old feudal barons destroyed (§§ 368, 380), there was no need of such precaution. Men were no longer content to live shut up in sombre strongholds, surrounded with moats of stagnant water, or in meanly built houses, where the smoke

[1] Utopia was published in Latin about 1516. It was first translated into English in 1551.

[2] "Why, man, all their dripping-pans [in Virginia] are pure gould; . . . all the prisoners they take are feterd in gold; and for rubies and diamonds, they goe forth on holydayes and gather 'hem by the sea-shore, to hang on their children's coates."— *Eastward Hoe*, a play by John Marston and others, "as it was playd in the Blackfriers [Theatre] by the Children of her Maiesties Revels." (1603?)

curled around the rafters for want of chimneys by which to escape, while the wind whistled through the unglazed latticed windows.

Mansions and stately manor-houses like Hatfield, Knowle, and the "Bracebridge Hall" of Washington Irving,[1] rose instead of castles, and hospitality, not exclusion, became the prevailing custom. The introduction of chimneys brought the cheery comfort of the English fireside, while among the wealthy, carpets, tapestry, and silver plate took the place of floors strewed with rushes, of bare walls, and of tables covered with pewter or wooden dishes.

An old writer, lamenting these innovations, says: "When our houses were built of willow, then we had oaken men; but, now that our houses are made of oak, our men have not only become willow, but many are altogether of straw, which is a sore affliction."

444. An Age of Adventure and of Daring. — But they were not all of straw, for that was a period of daring enterprise. Sir Walter Raleigh planted the first English colony, which the maiden Queen named Virginia, in honor of herself. It proved unsuccessful, but he said, "I shall live to see it an English nation yet"; and he did.

Frobisher explored the coasts of Labrador and Greenland. Sir Francis Drake sailed into the Pacific, spent a winter in or near the harbor of San Francisco, and ended his voyage by circumnavigating the globe.[2] In the East, London merchants had founded the East India Company, the beginning of English dominion in Asia; while in Holland, Sir Philip Sydney gave his life-blood for the cause of Protestantism.

445. Literature. — It was an age, too, not only of brave deeds but of high thoughts. Spenser, Shakespeare, and Jonson were making English literature the noblest of all literatures. Francis Bacon, son of Sir Nicholas Bacon, of Elizabeth's council, was giving a wholly different direction to education. He taught men in his new philosophy, that in order to use the forces of nature they must learn by observation and experiment to know nature herself; "for," said he, "knowledge is power."

1 Aston Hall, in the vicinity of Birmingham, is believed to be the original of Irving's "Bracebridge Hall."

2 See Map No. 13, facing page 218.

Showing the English discoveries in America in the 15th, 16th, and 17th centuries, with a part of Drake's voyage round the globe in 1577–1579.

446. Mary Queen of Scots claims the Crown (1561). — For England it was also an age of great and constant peril. Elizabeth's entire reign was undermined with plots against her life and against the life of the Protestant faith. No sooner was one conspiracy detected and suppressed than a new one sprang up. Perhaps the most formidable of these was the effort which Mary Stuart (Queen of Scots) made to supplant her English rival. Shortly after Elizabeth's accession, Mary's husband, the King of France, died. She returned to Scotland (1561) and there assumed the Scottish crown, at the same time asserting her right to the English throne.[1]

447. Mary marries Darnley; his Murder. — A few years later she married Lord Darnley, who became jealous of Mary's Italian private secretary, Rizzio,[2] and, with the aid of accomplices, seized him in her presence, dragged him into an ante-chamber, and there stabbed him.

The next year Darnley was murdered. It was believed that Mary and the Earl of Bothwell, whom she soon after married, were guilty of the crime. The people rose and cast her into prison, and forced her to abdicate in favor of her infant son, James VI.

448. Mary escapes to England (1568); Plots against Elizabeth and Protestantism. — Mary escaped and fled to England. Elizabeth, fearing she might pass over to France and stir up war, confined her in Bolton Castle.[3] During her imprisonment elsewhere she became implicated in a plot for assassinating the English Queen (who had meditated her death) and seizing the reins of government in behalf of herself and the Jesuits.

It was a time when the Protestant faith seemed everywhere marked for destruction. In France evil counsellors had induced the King to order a massacre of the Reformers, and on St. Bartholomew's Day thousands were slain. The Pope, misinformed

[1] See table, § 420. Mary's claim was based on the fact that the Pope had never recognized Henry VIII's marriage to Anne Boleyn, Elizabeth's mother, as lawful, and that she was recognized as a successor to the crown by the will of Henry VIII.

[2] Rizzio (Rit'se-o).

[3] Bolton Castle, Yorkshire.

in the matter, ordered a solemn thanksgiving for the slaughter, and struck a gold medal to commemorate it.[1] Philip of Spain, whose cold, impassive face scarcely ever relaxed into a smile, now laughed outright. Still more recently, William the Silent, who had driven out the Catholics from a part of the Netherlands,[2] had been assassinated by a Jesuit fanatic.

449. Elizabeth beheads Mary (1587). — Under these circumstances, Elizabeth, aroused to a sense of her danger, reluctantly signed the Scottish Queen's death warrant, and Mary, after nineteen years' imprisonment, was beheaded at Fotheringay Castle.[3]

As soon as the news of her execution was brought to the Queen, she became alarmed at the political consequences the act might have in Europe. With her usual duplicity she bitterly upbraided the minister who had advised it, and throwing Davidson, her secretary, into the Tower, fined him £10,000, the payment of which reduced him to beggary.[4]

Not satisfied with this, Elizabeth even had the effrontery to write a letter of condolence to Mary's son (James VI), declaring that his mother had been beheaded by mistake! Yet facts prove that not only had Elizabeth determined to put Mary to death, — a measure whose justice is still vehemently disputed, — but she had suggested to her keeper that it might be expedient to have her privately murdered.

450. The Spanish Armada. — Mary was hardly under ground when a new and greater danger threatened the country. At her death, the Scottish Queen, disgusted with her mean-spirited son James,[5] bequeathed her dominions, including her claim to the English throne, to Philip II of Spain. He was then the most powerful sovereign in Europe, ruling over a territory equal to that of the Roman Empire in its greatest extent.

Philip resolved to invade England, conquer it, annex it to his

[1] See the Leading Facts of French History.

[2] Netherlands, or Low Countries: now represented in great part by Belgium and Holland.

[3] Fotheringay Castle, Northamptonshire, demolished by James I.

[4] £10,000: a sum probably equal to more than $300,000 now.

[5] James had deserted his mother, and accepted a pension from Elizabeth.

THE SPANISH ARMADA

own possessions, and restore the religion of Rome. To accomplish this, he began fitting out the "Invincible Armada,"[1] an immense fleet, intended to carry twenty thousand soldiers, and to receive on its way reinforcements of thirty thousand more from the Spanish army in the Netherlands. But in the end, the King of Spain gave the command of the Armada to a man who openly declared that he knew nothing about the sea and nothing about war.

451. Drake's Expedition; Sailing of the Armada (1588). — Sir Francis Drake determined to check Philip's preparations. He heard that the enemy's fleet was gathered at Cadiz. He sailed there, and in spite of all opposition effectually "singed the Spanish King's beard," as he said, by burning and otherwise destroying more than a hundred ships.

This so crippled the expedition that it had to be given up for that year, but the next summer a vast armament set sail. Motley[2] says it consisted of ten squadrons, of more than one hundred and thirty ships, carrying upwards of three thousand cannon.

The impending peril thoroughly roused England. Both Catholics and Protestants rose to defend their country and their Queen.

452. The Battle, 1588. — The English sea forces under Lord High Admiral Howard, a stanch Catholic, and Sir Francis Drake, second in command, were assembled at Plymouth, watching for the enemy. When the long-looked-for fleet came in sight, beacon fires were lighted on the hills to give the alarm.

> "For swift to east and swift to west the ghastly war-flame spread;
> High on St. Michael's Mount it shone: it shone on Beachy Head.
> Far on the deep the Spaniard saw, along each southern shire,
> Cape beyond cape, in endless range, those twinkling points of fire."[3]

The enemy's ships moved steadily towards the coast in the form of a crescent seven miles across; but Howard, Drake, Hawkins, Raleigh, and other noted captains, were ready to receive them. With their fast-sailing cruisers they sailed around the unwieldy Spanish war-ships, firing four shots to their one, and "harassing

1 Armada: an armed fleet.

2 See Motley's United Netherlands, II, 465; compare Froude's England, XII, 466, and Laughton's Armada (State Papers), xl–lvii.

3 Macaulay's Armada.

them as a swarm of wasps would a bear." Several of the enemy's vessels were captured, and one blown up. At last the commander sailed for Calais to repair damages and take a fresh start. The English followed. When night came on, Drake sent eight blazing fire-ships to drift down among the Armada as it lay at anchor. Thoroughly alarmed at the prospect of being burned where they lay, the Spaniards cut their cables and made sail for the north.

453. Destruction of the Armada, 1588; Elizabeth at Tilbury, and at St. Paul's. — They were hotly pursued by the English, who, having lost but a single vessel in the fight, might have cut them to pieces, had not the Queen's suicidal economy stinted them in both powder and provisions. Meanwhile the Spanish fleet kept moving northward. The wind increased to a gale, the gale to a furious storm. The commander of the Armada attempted to go around Scotland and return home that way; but ship after ship was driven ashore and wrecked on the wild and rocky coast of Western Ireland. On one strand, less than five miles long, over a thousand corpses were counted. Those who escaped the waves met death by the hands of the inhabitants. Of the magnificent fleet which had sailed so proudly from Spain only fifty-three vessels returned, and they were but half manned by exhausted crews stricken by pestilence and death. Thus ended Philip's boasted attack on England.

When all danger was past Elizabeth went to Tilbury, on the Thames below London, to review the troops collected there to defend the capital. "I know," said she, "that I have but the feeble body of a woman, but I have the heart of a king, and of a king of England too." Unhappily the parsimonious sovereign had half starved her brave sailors, and large numbers of them came home only to die. None the less Elizabeth went with solemn pomp to St. Paul's to offer thanks for the great victory, which was commemorated by a medal bearing this inscription: "God blew with his winds, and they were scattered." From the date of the defeat of the Armada England gradually rose, under the leadership of such illustrious commanders as Drake, Blake, and Nelson, until she became the greatest sea power in the world (§§ 511, 605).

454. Insurrection in Ireland (1595). — A few years later, a terrible rebellion broke out in Ireland. From its partial conquest in the time of Henry II (§ 209), the condition of that island continued to be deplorable. First, the chiefs of the native tribes fought constantly among themselves; next, the English attempted to force the Protestant religion upon a people who detested it; lastly, the greed and misgovernment of the rulers put a climax to these miseries. The country became, as Raleigh said, "a commonwealth of common woe."

Under Elizabeth a war of extermination began, so merciless that the Queen herself declared that if the work of destruction went on much longer, "she should have nothing left but ashes and corpses to rule over." Then, but not till then, the starving remnant of the people submitted, and England gained a barren victory which has ever since carried with it its own curse.

455. The First Poor Law (1601). — In Elizabeth's reign the first effective English poor law was passed. It required each parish to make provision for such paupers as were unable to work, while the able-bodied were compelled to labor for their own support. This measure relieved much of the distress which had prevailed during the two previous reigns, and forms the basis of the law in force at the present time (§ 646).

456. Elizabeth's Death (1603). — The death of the great Queen (1603) was as sad as her life had been brilliant. Her favorite, Essex, Shakespeare's intimate friend, had been beheaded for an attempted rebellion against her power. From that time she grew, as she said, "heavy hearted." Her old friends and counsellors were dead, her people no longer welcomed her with their former enthusiasm. She kept a sword always within reach. Treason had grown so common that Hentzner, a German traveller in England, said that he counted three hundred heads of persons, who had suffered death for this crime, exposed on London Bridge. Elizabeth felt that her sun was nearly set; gradually her strength declined; she ceased to leave her palace, and sat muttering to herself all day long, "Mortua, sed non sepulta!" (Dead, but not buried).