

in 1875, the reader must be referred to the special article OLYMPIA. Triphylia stretches south from the Alpheus to the Neda, which forms the boundary towards Messenia. Of the nine towns mentioned by Polybius, only two attained to any considerable influence—Lepreus and Macistus, which gave the names of Lepreatis and Macistia to the southern and northern halves of Triphylia. The former was the seat of a strongly independent population, and continued to take every opportunity of resisting the supremacy of the Eleans. In the time of Pausanias it was in a very decadent condition, and possessed only a poor brick-built temple of Demeter; but considerable remains of its outer walls are still in existence near the village of Strovitz, on a part of the Minthe range.

The original inhabitants of Elis were called Caucones and Paroreate. From traces of the worship of Venus in the city of Elis, and from the presence of such names as Same and Iardanus, it is believed that the Phœnicians had settlements in the country at a very remote period. The inhabitants of Elis first appear in Grecian history under the title of Epeans, as setting out for the Trojan war, and they are described by Homer as living in a state of constant hostility with their neighbours the Pylians. At the close of the eleventh century B.C., the Dorians invaded the Peloponnese, and Elis fell to the share of Oxylus and the Ætolians. These people, amalgamating with the Epeans, formed a powerful kingdom in the north of Elis. After this many changes took place in the political distribution of the country, till at length it came to acknowledge only three tribes, each independent of the others. These tribes were the Epeans, Minyæ, and Eleans. Before the end of the eighth century B.C., however, the Eleans had vanquished both their rivals, and established their supremacy over the whole country. Among the other advantages which they thus gained was the right of celebrating the Olympic games, which had formerly been the prerogative of the Pisans. The attempts which this people made to recover their lost privilege, during a period of nearly two hundred years, ended at length in the total destruction of their city by the Eleans. From the time of this event (572 B.C.) till the Peloponnesian war, the peace of Elis remained undisturbed. In that great contest Elis sided at first with Sparta; but that power, jealous of the increasing prosperity of its ally, availed itself of the first pretext to pick a quarrel. At the battle of Mantinea the Eleans fought against the Spartans, who, as soon as the war came to a close, took vengeance upon them by depriving them of Triphylia and the towns of the Acrorea. The Eleans made no attempt to re-establish their authority over these places, till the star of Thebes rose in the ascendant after the battle of Leuctra. It is not unlikely that they would have effected their purpose had not the Arcadian confederacy come to the assistance of the Triphylians. In 866 B.C. hostilities broke out between them, and though the Eleans were at first successful, they were soon overpowered, and their capital very nearly fell into the hands of the enemy. Unable to make head against their opponents, they applied for assistance to the Spartans, who invaded Arcadia, and forced the Arcadians to recall their troops from Elis. The general result of this war was the restoration of their territory to the Eleans, who were also again invested with the right of holding the Olympic games. During the Macedonian supremacy in Greece they sided with the victors, but refused to fight against their countrymen. After the death of Alexander they renounced the Macedonian alliance. At a subsequent period they joined the Ætolian League, but persistently refused to identify themselves with the Achæans. When the whole of Greece fell under the Roman yoke, the sanctity of Olympia secured for the Eleans a certain amount of indulgence. The games still continued to attract to the country large numbers of strangers, until they were finally put down by Theodosius in 394, two years previous to the utter destruction of the country by the Gothic invasion under Alaric. In later times Elis fell successively into the hands of the Franks and the Venetians, under whose rule it recovered to some extent its ancient prosperity. By the latter people the province of Belvedere on the Peneus was called, in consequence of its fertility, "the milch cow of the Morea."

ELIS, the chief city in the above country, was situated on the river Peneus, just where it passes from the mountainous district of Acrorea into the champaign below. According to native tradition, it was originally founded by Oxylus, the leader of the Ætolians, whose statue stood in the market-place. In 471 B.C. it received a great extension by the incorporation, or "synoikismos," of various small hamlets, whose inhabitants took up their abode in the city.

Up to this date it only occupied the ridge of the hill now called Kalascopi, to the south of the Peneus, but afterwards it spread out in several suburbs, and even to the other side of the stream. As all the athletes who intended to take part in the Olympic games were obliged to undergo a month's training in the city, its gymnasiums were among its principal institutions. They were three in number—the "Xystos," with its pillared galleries, its avenues of plane-trees, its plethron or wrestling-place, its altars to Hercules, to Eros and Anteros, to Demeter and Cora, and its cenotaph of Achilles; the "Tetragonon," appropriated to the lighter exercise, and adorned with a statue of Zeus; and the "Maltho," in the interior of which was a hall or council chamber called Lalichmion after its founder. Among the other objects of interest were the temple of Artemis Philomirax; the Hellanodicæum, or office of the Hellanodiceasts; the Corcyrean Hall, a building in the Dorian style with two façades, built of spoils from Corcyra; a temple of Apollo Acesius; a temple of Silenus; an ancient structure supported on oaken pillars and reputed to be the burial-place of Oxylus; the building where the sixteen women of Elis were wont to weave a robe for the statue of Hera at Olympia; and the shrine of Dionysus, whose festival, the Thyia, was yearly celebrated in the neighbourhood. The history of the town is closely identified with that of the country. In 399 B.C. it was occupied by Agis, king of Sparta. The acropolis was fortified in 312 by Telesphorus, the admiral of Antigonus, but it was shortly afterwards dismantled by Philemon, another of his generals. A view of the site is given by Stanhope.

See J. Spencer Stanhope, *Olympia and Elis*, 1824, folio; Leake, *Morea*, 1830; Curtius, *Peloponnesus*, 1851-2; Schiller, *Stämme und Staaten Griechenlands*; Bursian, *Geographie von Griechenland*, 1868-1872.

ELISHA (literally, *God is deliverance*; LXX., Ἐλισαί; N.T., *Eliseus*), the disciple and successor of Elijah, was the son of Shaphat of Abel-meholah, which lay in the valley of the Jordan. He was called to the prophetic office in the manner already related (see ELIJAH), some time before the death of Ahab, and he survived until the reign of Joash. His official career thus appears to have extended over a period of nearly sixty years. The relation between Elijah and Elisha was of a particularly close kind, and may be compared with that between Moses and Joshua or David and Solomon. The one is the complement of the other; the resemblances, and still more the marked contrast between the character and activity of each, qualified both together for the common discharge of one great work by "diversity of operation." The difference between them is much more striking than the resemblance. Elijah is the prophet of the wilderness, rugged and austere; Elisha is the prophet of civilized life, of the city and the court, with the dress, manners, and appearance of "other grave citizens." Elijah is the messenger of vengeance—sudden, fierce, and overwhelming; Elisha is the messenger of mercy and restoration. Elijah's miracles, with few exceptions, are works of wrath and destruction; Elisha's miracles, with but one notable exception, are works of beneficence and healing. Elijah is the "prophet as fire" (Ecclesiasticus xlvi. 1), an abnormal agent working for exceptional ends; Elisha is the "holy man of God which passeth by us continually," mixing in the common life of the people, and promoting the advancement of the kingdom of God in its ordinary channels of mercy, righteousness, and peace.

Though the duration of Elisha's career, with the approximate dates of its beginning and end, can be fixed, it is impossible to settle a detailed chronology of his life. In most of the events narrated no further indication of time is given than by the words "the king of Israel," the name

not being specified, so that it is impossible to tell which king is meant. There are two instances at least in which the order of time is obviously the reverse of the order of narrative (compare 2 Kings viii. 1-6 with 2 Kings v. 27, and 2 Kings xiii. 14-21 with 2 Kings xiii. 13). There are besides this other grounds, which it would be out of place to state here, for concluding that the narrative as we now have it has been disarranged and is incomplete. The fact, however, of dislocation and probable mutilation of the original documents requires to be borne in mind in dealing with the life of Elisha. It may serve not only to explain the insuperable difficulties of a detailed chronology, but also to throw some light on the altogether exceptional character of the miraculous element in Elisha's history. Not only are the miracles very numerous, even more so than in the case of Elijah, but, as has been frequently pointed out, they stand in a different relation to the man and his work from that in which the miracles of Elijah or any of the wonder-working prophets do. With all the other prophets the primary function is spiritual teaching,—miracles, even though numerous and many of them symbolical like Elisha's, are only accessory. With Elisha, on the other hand, miracles seem the principal function, and the spiritual teaching is altogether subsidiary.

An obvious though only very partial explanation of the superabundance of miracles in Elisha's life is suggested by the fact that several of them were merely repetitions or doubles of those of his master and predecessor. Such were his first miracle, when returning across the Jordan he made a dry path for himself in the same manner as Elijah (2 Kings ii. 14); the increase of the widow's pot of oil (2 Kings iv. 1-7); and the restoration of the son of the woman of Shunem to life (2 Kings iv. 18-37). It is to be observed, however, that with all the similarity there is a very considerable difference in the circumstances in the two cases, which makes it difficult to accept the theory that stories from the earlier life have been imported by mistake into the later. Besides, this theory, even if tenable, applies only to three of the miracles, and leaves unexplained a much larger number which are not only not repetitions of those of Elijah, but, as has already been pointed out, have an entirely opposite character. The healing of the water of Jericho by putting salt in it (2 Kings ii. 19-21), the provision of water for the army of Jehoshaphat in the arid desert (2 Kings iii. 6-20), the neutralizing by meal of the poison in the pottage of the famine-stricken sons of the prophets at Jericho (2 Kings iv. 38-41), the healing of Naaman the Syrian (2 Kings v. 1-19), and the causing the iron axehead that had sunk in the water to rise to the surface (2 Kings vi. 1-7), are all instances of the beneficence which was the general characteristic of Elisha's wonder-working activity in contrast to that of Elijah. Another miracle of the same class, the feeding of a hundred men with twenty loaves so that something was left over (2 Kings iv. 42-44), deserves mention by itself as the most striking though not the only instance of a resemblance between the work of Elisha and that of Jesus, to which commentators have frequently drawn attention. The one distinct exception to the general beneficence of Elisha's activity—the destruction of the forty-two children who mocked him as he was going up to Bethel (2 Kings ii. 23-25)—presents an ethical difficulty which is scarcely satisfactorily removed by the suggestion that the narrative has lost some particulars which would have shown the real enormity of the offence of the children. The leprosy brought upon Gehazi (2 Kings v. 20-27), though a miracle of judgment, scarcely belongs to the same class as the other. The wonder-working power of Elisha is represented as continuing even after his death. As the feeding of the hundred men and the cure of leprosy connect his work with that of Jesus, so the quickening of the

dead man who was cast into his sepulchre by the mere contact with his bones (2 Kings xiii. 21) is the most striking instance of an analogy between his miracles and those recorded of mediæval saints. Stanley in reference to this has remarked that in the life of Elisha "alone in the sacred history the gulf between biblical and ecclesiastical miracles almost disappears."

The place which Elisha filled in the history of Israel during his long career as a prophet was, apart altogether from his wonder-working, one of great influence and importance. In the natural as in the supernatural sphere of his activity the most noteworthy thing is the contrast between him and his predecessor. Elijah interfered in the history of his country as the prophet of exclusiveness, Elisha as the prophet of comprehension. During the reign of Jehoram he acted at several important crises as the king's divine counsellor and guide. At the first of these, when he delivered the army that had been brought out against Moab from a threatened dearth of water (2 Kings iii.), he plainly intimates that, but for his regard to Jehoshaphat, the king of Judah, who was in alliance with Israel, he would not have interfered. His next signal interference was during the incursions of the Syrians, when he disclosed the plans of the invaders to Jehoram with such effect that they were again and again ("not once nor twice") baffled (2 Kings vi. 8-23). When Benhadad, the king of Syria, is informed that "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber," he at once sends an army to Dothan, where the prophet is residing, in order to take captive the destroyer of his plans. At the prayer of Elisha an army of horses and chariots of fire is revealed to his servant surrounding the prophet. At a second prayer the invaders are struck blind, and in this state they are led by Elisha to Samaria, where their sight is restored. Their lives are spared at the command of the prophet, and they return home so impressed with the supernatural power that is opposed to them that their incursions thenceforward cease. The marauding incursions were given up, however, only to be followed by the invasion of a regular army under Benhadad, which laid siege to Samaria, and so caused a famine of the severest kind (2 Kings vi. 24-29). The calamity was imputed by Jehoram to the influence of Elisha, and he ordered the prophet to be immediately put to death. Forewarned of the danger, Elisha ordered the messenger who had been sent to slay him to be detained at the door, and, when immediately afterwards the king himself came ("messenger" in 2 Kings vi. 33 should rather be *king*), predicted a great plenty within twenty-four hours. The apparently incredible prophecy was fulfilled by the flight of the Syrian army under the circumstances stated in 2 Kings vii. After the episode with regard to the woman of Shunem (2 Kings viii. 1-6), which, as has been already pointed out, is introduced out of its chronological order, Elisha is represented as at Damascus (2 Kings viii. 7-15). The object for which he went to the Syrian capital is not expressly stated, but it evidently was to fulfil the second command laid upon Elijah, viz., to anoint Hazael as king of Syria. The reverence with which the heathen monarch Benhadad addressed Elisha deserves to be noted as showing the extent of the prophet's influence. In sending to know the issue of his illness, the king causes himself to be styled "*Thy son Benhadad*." Equally remarkable is the very ambiguous nature of Elisha's reply (2 Kings viii. 10), which may, however, be due to the doubtful state of the Hebrew text. The next and, as it proved, the last important interference of Elisha in the history of his country, constituted the fulfilment of the third of the commands laid upon Elijah. The work of anointing Jehu to be king over Israel was performed,

by a deputy, as related in 2 Kings ix. 1-3. During the reigns of Jehu and Jehozabab the Scripture narrative contains no notice of Elisha, but from the circumstances of his death (2 Kings xiii. 14-21) it is clear that he had continued to hold the office and receive the honours of a prophet. Joash the king waited on him on his deathbed, and addressed him in the same words of profound reverence and regret which he himself had used to Elijah: "Oh my father, my father, the chariot of Israel and the horsemen thereof." By the result of a symbolic discharge of arrows he informed the king of his coming success against Syria, and immediately thereafter he died. It seems fitly to complete the contrast between him and his greater predecessor to be told expressly that "he was buried." The miracle wrought at his tomb has been already noticed.

Elisha is canonized in the Greek Church, his festival being on the 14th June, under which date his life is entered in the *Acta Sanctorum*.

ELIZABETH, queen of England, one of the most fortunate and illustrious of modern sovereigns, was born in the palace of Greenwich on the 7th of September 1533. She was the only surviving issue of the ill-starred union between Henry VIII. and Anne Boleyn, which extended over a space of less than three years. Anne was crowned at Westminster June 15, 1533, and was beheaded within the Tower of London May 19, 1536. The girlish beauty and vivacity of Anne Boleyn, with her brief career of royal splendour and her violent death, invest her story with a portion of romantic interest; but she does not seem to have possessed any solid virtues or intellectual superiority. The name of Elizabeth cannot be added to the list of eminent persons who are said to have inherited their peculiar talents and dispositions from the side of the mother. On the contrary, she closely resembled her father in many respects,—in his stout heart and haughty temper, his strong self-will and energy, and his love of courtly pomp and magnificence. Combined with these, however, there was in Elizabeth a degree of politic caution and wisdom, with no small dissimulation and artifice, which certainly does not appear in the character of "bluff King Harry." Early hardships and dangers had taught Elizabeth prudence and suspicion, as well as afforded opportunity in her forced retirement for the pursuit of learning and for private accomplishments. The period of her youth was an interesting and memorable one in English history. The doctrines of the Reformation had spread from Germany to this country; and the passions and interests of Henry led him to adopt in part the new faith, or at least to abjure the grand tenet of the Papal supremacy. Anne Boleyn, by her charms and influence, facilitated this great change; and there is historical truth as well as poetical beauty in the couplet of Gray,

"That Love could teach a monarch to be wise,
And gospel light first dawn'd from Boleyn's eyes."

The Protestantism of England was henceforth linked to Elizabeth's title to the crown. She was in her fourteenth year when her father King Henry died. Her education had been carefully attended to, latterly under the superintendence of good Catherine Parr, the last of Henry's queens. The young princess was instructed in Greek and Latin, first by William Grindal, and afterwards by Roger Ascham, who has described his pupil in glowing terms as "exempt from female weakness," and endued with a masculine power of application, quick apprehension, and retentive memory. She spoke French and Italian with fluency, was elegant in her penmanship, whether in the Greek or Roman character, and was skilful in music, though she did not delight in it. "With respect to personal decoration," adds Ascham, "she greatly prefers a simple elegance to show and splendour." This last characteristic, if it ever existed, did not abide with Elizabeth. Her love of rich dresses, jewels, and other

ornaments was excessive; and at her death she is said to have had about 2000 costly suits of all countries in her wardrobe. Nor can it be said that even at the tender age of sixteen, when Roger Ascham drew her flattering portrait, Elizabeth was exempt from female weakness. After the death of Henry, the queen-dowager married the Lord Admiral Seymour, whose gallantries and ambition embittered her latter days. Seymour paid court to the Princess Elizabeth, and with the connivance of her governess, Mrs Ashley, obtained frequent interviews, in which much boisterous and indelicate familiarity passed. The grayer court ladies found fault with "my lady Elizabeth's going in a night in a barge upon Thames, and for other light parts;" and the scandal proceeded so far as to become matter of examination by the council. Mrs Ashley and Thomas Parry, cofferer of the princess's household (afterwards patronized by Elizabeth), were committed for a time to the Tower, and Elizabeth underwent an examination by Sir Thomas Tyrwhit, but would confess nothing. "She hath a very good wit," said Tyrwhit, "and nothing is gotten of her but by great policy." The subsequent disgrace and death of Seymour closed this first of Elizabeth's love passages; she applied herself diligently to her studies under Ascham, and maintained that "policy" and caution which events rendered more than ever necessary.

The premature death of Edward VI. called forth a display of Elizabeth's sagacity and courage. Edward had been prevailed upon by the duke of Northumberland to dispose of the crown by will to his cousin Lady Jane Grey. The two sisters, Mary and Elizabeth, on whom the succession had been settled by the testamentary provisions of Henry VIII., as well as by statute, were thus excluded. Mary's friends immediately took up arms; Elizabeth was asked to resign her title in consideration of a sum of money, and certain lands which should be assigned to her; but she rejected the proposal, adding that her elder sister should be treated with first, as during Mary's lifetime she herself had no right to the throne. Elizabeth then rallied her friends and followers, and when Mary approached London, successful and triumphant, she was met by Elizabeth at the head of 1000 horse—knights, squires, and ladies, with their attendants. Such a congratulation merited a different acknowledgment from that which Elizabeth was fated to experience. But the temper of Mary, never frank or amiable, had been soured by neglect, persecution, and ill-health; and her fanatical devotion to the ancient religion had become the absorbing and ruling passion of her mind. She was not devoid of private virtues,—certainly excelling Elizabeth in sincerity and depth of feeling; but her virtues "walked a narrow round;" and whenever the Romish Church was in question, all feelings of private tenderness, and all considerations of public expediency or justice, were with Mary as flax in the fire. The five years of her reign are perhaps the most un-English epoch in our annals.¹

¹ Miss Lucy Alkin, in her *Memoirs of the Court of Elizabeth*, praises the magnanimity of Elizabeth in allowing Shakespeare's drama of *Henry VIII.*, in which the wrongs and sufferings of Catherine of Aragon are embalmed, to be publicly offered to the compassion of her people. We wish that this instance of magnanimity could be justly ascribed to the queen; but it seems certain that Shakespeare's *Henry VIII.* was not produced till after Elizabeth's death. No poet would have dared to hint at the death of the queen while she lived; and Cranmer's prophecy in the fifth act speaks of the death of Elizabeth and of her successor James. We have Ben Jonson's testimony as to Shakespeare's favour with Elizabeth,—

"Those fights upon the banks of Thames,
That so did take Eliza and our James."

And the tradition that the poet wrote his *Merry Wives of Windsor* by request of the queen, who wished to see *Falstaff* in love, is at least highly probable. One of the latest Shakespearean discoveries is that the poet, along with his "fellows" Kempe and Burbage, acted in two plays before the queen at Greenwich in December 1594, for which

To escape from indignities and persecution at court, Elizabeth was suffered to retire, though carefully watched, to her house of Ashridge, in Buckinghamshire. Wyatt's insurrection, prompted by the rumoured marriage of Mary with Philip of Spain, made her still more an object of suspicion and distrust, as the hopes of the Protestant party were on all occasions turned to Elizabeth. The young princess was taken from Ashridge and privately committed to the Tower. Her death was demanded by some of the bigoted adherents of the court, but Mary dared not and probably did not desire to proceed to this extremity; Philip, when allied to the English crown, interceded on behalf of the fair captive, and Elizabeth was removed to Woodstock, under care of a fierce Catholic, Sir Henry Bedingfield. Her extreme wariness and circumspection baffled every effort to entrap her. She conformed outwardly to the Catholic Church, opening a chapel in her house at Woodstock, and keeping a large crucifix in her chamber. This conformity was not unnaturally ascribed to dissimulation, but part was probably real. To the end of her life, Elizabeth retained a portion of the old belief. She had always a crucifix with lighted tapers before it in her private chapel; she put up prayers to the Virgin (being, she said, a virgin herself, she saw no sin in this); she disliked all preaching and controversy on the subject of the real presence; and she was zealous almost to slaying against the marriage of the clergy. She was anxious to retain as much as possible of the Catholic ceremonial and the splendid celebrations of the church festivals, which the ardent reformers would gladly have swept away, as had been done in Scotland. The Anglican Church was a compromise.

The wretched and inglorious reign of Mary terminated on the 17th of November 1558. Elizabeth heard the news of her accession at Hatfield, and she fell down on her knees exclaiming: *A Domino factum est istud, et est mirabile oculis nostris*—"It is the Lord's doing, it is marvellous in our eyes"—words which she afterwards caused to be stamped on a gold coin, impressing on her silver coin another pious motto, *Posui Deum adiutorem meum*—"I have chosen God for my helper." All her perils were now passed. The nation received her with unbounded enthusiasm. Church bells were rung, bonfires blazed, tables were spread on the streets, the Protestants exulted with a holy joy.

Elizabeth was in her twenty-fifth year when she ascended the throne. She had been better disciplined and trained for her high trust than most princes, yet the difficulties that surrounded the English crown at this time might well have appalled her. The nation was struggling in a war with France, trade was much decayed, Calais had been lost, and England was distracted by religious divisions and animosities. All Catholic Europe might be expected to be arrayed against the Protestant queen of England. Elizabeth, however, at once chose the better part for herself and the nation. Without waiting for the assembling of her first parliament, she ordered the church service to be read in English, and the elevation of the host to be discontinued. But before this could be known abroad, she had instructed the English ambassador at Rome to notify her accession to the pope. Paul IV., then pontiff, arrogantly replied, that England was a fief of the Holy See, that Elizabeth was illegitimate, and could not inherit the crown, and that she should renounce all her pretensions and submit to his decision. If Elizabeth had ever wavered as to the course she should pursue, this papal fulmination must have fixed her determination. Twelve years afterwards, a subsequent pope, Pius V., issued a bull releasing English Catholics from their allegiance to the queen, and formally depriving

her received, upon the Council's warrant, £13, 6s. 8d. and, "by way of her Majesty's favour," £6, 13s. 4d.—in all £20 (Halliwell's *Illustrations*, 1874).

her of her title to the throne. But the thunders of the Vatican, like the threats of the Escorial, fell harmless on the English shores. The nation, under its Protestant monarch and her wise counsellors, the Lord-Keeper Bacon, Cecil (afterwards Lord Burgheley), Walsingham, Throckmorton, Sir Ralph Sadler, and others, pursued its triumphant course, while its naval strength and glory were augmented beyond all former precedent. The exploits of the gallant sea-rovers Drake, Hawkins, and Frobisher, the heroic deaths of the brave admirals Gilbert and Grenville, and the transatlantic adventures of Raleigh—are still unsurpassed in romantic interest. The government of Elizabeth and the public events of her reign will fall to be recorded in another part of this work, under the head of ENGLAND. Her first parliament passed the famous Acts of Supremacy and Uniformity, which struck directly at the papal power. All clergymen and public functionaries were obliged to renounce the temporal and spiritual jurisdiction of every foreign prince and prelate; and all ministers, whether benefited or not, were prohibited from using any but the established liturgy. These statutes were carried out with considerable severity; many Catholics suffered death; but all might have saved themselves, if they had explicitly denied the right of the pope to depose the queen. The Puritans and nonconformists, on the other hand, were content to bear some portion of the burden of intolerance and oppression, from the consideration that Elizabeth was the bulwark of Protestantism. If they lost her firm hand they lost all; and the numerous plots and machinations of the Catholics against the queen's life showed how highly it was valued, and how precious it was to Protestant Europe. In the latter part of the queen's reign, her domestic and fiscal regulations were justly open to censure. The abuse of monopolies had grown to be a great evil; grants of exclusive right to deal in almost all commodities had been given to the royal favourites, who were exorbitant in their demands, and oppressed the people at pleasure. Elizabeth wisely yielded to the growing strength of the Commons, and the monopolies complained of were cancelled. The monarchy, though as yet arbitrary and in some respects undefined, was still, in essential points, limited by law.

One great object of the Protestants was to secure a successor to the throne by the marriage of Elizabeth. The nearest heir was Mary Queen of Scots, a zealous Catholic, who was supported by all the Catholic states, and had ostentatiously quartered the royal arms of England with her own, thus deeply offending the proud and jealous Elizabeth. The hand of the English queen was eagerly solicited by numerous suitors—by Philip of Spain, who was ambitious of continuing his connection with England, by the Archduke Charles of Austria, by Eric king of Sweden, the duke of Anjou, and others. With some of these Elizabeth negotiated and coquetted for years; to Anjou she seems to have been attached; but her affections were more deeply touched, as Mr Hallam has remarked, by her favourite Dudley, earl of Leicester. Her early resolution, and that which ultimately prevailed over her weakness or vanity, was, that she should remain single and hold undivided power. To a deputation from the Commons on this delicate subject, she emphatically said she had resolved to live and die a virgin queen: "and for me it shall be sufficient that a marble stone declare that a queen, having reigned such a time, lived and died a virgin." She appears often to have wavered in her resolution, and, in her partiality for handsome courtiers and admirers, to have forgotten her prudence and dignity. Her partiality for Essex was undisguised—it was unhappy for both; and making Hatton chancellor because he could dance gracefully was a bold but not unsuccessful achievement. Elizabeth's fits of rage were as violent as her fits of love. Her maids of honour