

November. Shaftesbury had assiduously kept alive the anti-papery agitation, and Monmouth, as the champion of Protestantism, was received with every sign of popular delight. The king appeared to be greatly incensed, deprived him of all his offices, and ordered him to leave the kingdom at once. This he refused to do, and the only notice taken of the disobedience was that Charles forbade him to appear at court.

It was at this time that the *Appeal from the Country to the City*, written by Ferguson, was published, in which the legitimacy was tacitly given up, and in which it was urged that "he that hath the worst title will make the best king." Now it was too that the exclusionists, who, in the absence of parliament, were deprived of their best basis for agitation, developed the system of petitioning. So promptly and successfully was this answered by the "abhorers" that Charles, feeling the ground safer under him, recalled James to London,—a step immediately followed by the resignation of the chief Whigs in the council.

Once more, however, a desperate attempt was made, by the fable of the "black box," to establish Monmouth's claims; and once more these claims were met by Charles's public declarations in the *Gazette* that he had never been married but to the queen. Still acting under Shaftesbury's advice, Monmouth now went upon the first of his progresses in the west of England, visiting the chief members of the country party, and gaining by his open and engaging manner much popularity among the people. In August 1680 James returned to Edinburgh, his right to the succession being again formally acknowledged by Charles. Monmouth at once threw himself more vehemently than ever into the plans of the exclusionists. He spoke and voted for exclusion in the House of Lords, and used language not likely to be forgotten by James when an opportunity should come for resenting it. He was ostentatiously feasted by the city, the stronghold of Shaftesbury's influence; and it was observed as he drove to dinner that the mark of illegitimacy had been removed from the arms on his coach.

The year 1681 seemed likely to witness another civil war. The parliament finished a session of hysterical passion by passing a series of resolutions of extreme violence, of which one was that Monmouth should be restored to all his offices and commands; and when Charles summoned a fresh parliament to meet at Oxford the leaders of the exclusionists went thither with troops of armed men. Not until the dissolution of this last parliament on 27th March 1681 did the weakness of Monmouth's cause appear. In a moment the ground was cut from under the feet of his supporters; their basis for agitation was gone; pamphlets and broadsheets could ill supply the place of a determined and unscrupulous majority of the House of Commons. The deep-seated respect for legitimate descent asserted itself, and a great reaction took place. In November Dryden published *Absalom and Achitophel*. Shaftesbury was attacked, but was saved for the time by a favouring jury. Monmouth himself did not escape insult in the street and from the pulpit. He thought it wise to try to make his peace with the king, but he did so in terms which incensed Charles the more. He was forbidden to hold communication with the court; and, when he went in September 1682 on a second progress through the western and north-western counties, his proceedings were narrowly watched, and he was at length arrested at Stafford. Severity and extreme lenity were strangely mingled in the treatment he received. He was released on bail, and in February 1683, after the flight and death of Shaftesbury, he openly broke the implied conditions of his bail by paying a third visit to Chichester with Lord Grey and others on pretence of a hunting expedition.

It is probable that Monmouth never went so far as to think of armed rebellion; but there is little doubt that he had talked over schemes likely to lead to this, and that Shaftesbury had gone further still. The Rye House plot gave an excuse for arresting the Whig leaders; Russell and Sidney were judicially murdered; Monmouth retired to Toddington in Bedfordshire, and was left unfounded. Court intrigue favouring him, he succeeded, by the betrayal of his comrades and by two submissive letters, in reconciling himself with the help of Halifax both to the king and to James, though he had the humiliation of seeing his confessions and declarations of penitence published at length in the *Gazette*. His character for pettishness and folly was now amply illustrated. He denied that he had given evidence; he then wrote a recantation of the denial. He managed by importunity to get from the king the paper of recantation; and lastly, by the advice of his wife, he offered again to sign the paper which he had withdrawn. Charles heartily despised him, and yet appears to have retained affection for him. His partial return to favour raised the hopes of his partisans; to check these, Algernon Sidney was executed. Monmouth was now subpoenaed to give evidence at the trial of young Hampden. To escape from the difficulties thus opened before him he fled to Holland, probably with Charles's connivance, and though he once more, in November 1684, visited England, it is doubtful whether he ever again saw the king. From that time till the king's death he lived with Henrietta Wentworth, his mistress, in Holland and at Brussels.

The quiet accession of James II. soon brought Monmouth to the crisis of his fate. Though at first desirous of retirement, his character was too weak to withstand the urgency of more determined men. Within two months of Charles's death he had yielded to the impetuosity of Argyle and others of the exiles, and to vague invitations from England. It is curious, as showing the light in which his claims were viewed by his fellow-conspirators, that one of the terms of the compact between them was that, though Monmouth should lead the expedition, he should not assume the title of king without their consent, and should, if the rebellion were successful, resign it and accept whatever rank the nation might offer. Now, as always, he was but a puppet in other men's hands.

On the 2d of May Argyle sailed with three ships to raise the west of Scotland; and three weeks later, with a following of only eighty-two persons, of whom Lord Grey, Fletcher of Saltoun, Wade, and Ferguson, the author of the *Appeal from the Country to the City*, were the chief, Monmouth himself set out for the west of England, where, as the stronghold of Protestant dissent and as the scene of his former progresses, he could alone hope for immediate support. Even here, however, there was no movement; and when on 11th June Monmouth's three ships, having eluded the royal fleet, arrived off Lyme Regis, he landed amid the curiosity rather than the sympathy of the inhabitants. In the market-place his "declaration," drawn up by Ferguson, was read aloud. In this document James was painted in the blackest colours. Not only was he declared to be the murderer of Essex, but he was directly charged with having poisoned Charles to obtain his crown. Monmouth soon collected an undisciplined body of some 1500 men, with whom he seized Axminster, and entered Taunton. Meanwhile the parliament had declared it treason to assert Monmouth's legitimacy, or his title to the crown; a reward of £5000 was offered for him dead or alive, and an act of attainder was passed in unusual haste. Troops had been hurriedly sent to meet him, and when he reached Bridgwater Albemarle was already in his rear. From Bridgwater the army marched through Glastonbury to attack Bristol, into which Lord Feversham had hastily thrown a regiment of foot-

guards. The attempt, however, miscarried; and, after summoning Bath in vain, Monmouth, with a disordered force, began his retrograde march through Philips-Norton and Frome, continually harassed by Feversham's soldiers. At the latter place he heard of Argyle's total rout in the western Highlands. He was now anxious to give up the enterprise, but was overruled by Grey, Wade, and others. On the 3d of July he reached Bridgwater again, with an army little better than a rabble, living at free quarters and behaving with reckless violence. On Sunday the 5th Feversham entered Sedgemoor in pursuit; Monmouth the same night attempted a surprise, but his troops were hopelessly routed. He himself, with Grey and a few others, fled over the Mendip Hills to the New Forest, hoping to reach the coast and escape by sea. The whole country, however, was on the alert, and at midnight on the 8th, within a month of their landing, James heard that the revolt, desperate from the first, was over, and that his rival had been captured close to Ringwood, in Hampshire.

The poor strain in Monmouth's character was now shown. On the day of his capture he wrote to James in terms of the most unmanly contrition, ascribing his wrongdoings to the action of others, and imploring an interview. On the 13th the prisoners reached the Tower, and on the next day Monmouth was allowed to see James. The accounts of this interview are difficult to reconcile in some points, but all agree that Monmouth's behaviour was unmanly in the extreme. No mercy was shown him, nor did he in the least deserve mercy; he had wantonly attacked the peace of the country, and had cruelly libelled James. The king had not, even in his own mind, any family tie to restrain him from exercising just severity, for he had never believed Monmouth to be the son of any one but Robert Sidney. Two painful interviews followed with the wife for whom he bore no love, and who for him could feel no respect; another imploring letter was sent to the king, and abject protestations and beseechings were made to all whom he saw. He offered, as the last hope, to become a Roman Catholic, and this might possibly have proved successful, but the priests sent by James to ascertain the sincerity of his "conversion" declared that he cared only for his life and not for his soul.

He met his death on the scaffold with calmness and dignity. In the paper which he left signed, and to which he referred in answer to the questions wherewith the busy bishops plied him, he expressed his sorrow for having assumed the royal style, and at the last moment confessed that Charles had denied to him privately, as he had publicly, that he was ever married to Lucy Walters. He died at the age of thirty-six, on the 15th of July 1685. "Thus ended," says Evelyn, "this quondam duke, darling of his father and the ladies, being extremely handsome and adroit; an excellent souldier and dancier, a favourite of the people, of an easy nature, debauched by lusts, seduced by crafty knaves, who would have set him up only to make a property, and took the opportunity of the king being of another religion to gather a party of discontented men. He failed and perished."

Authorities for Monmouth's career are, besides the known modern histories, Robert's *Life* (1844), Evelyn's and Pepys's *Diaries*, Oldmixon's *History* (1724), James II.'s *Memoirs*, Clarke's *Life of James*, Resesby's *Memoirs*, Sidney's *Diary* (1848), Scott's notes to *Absalom and Achitophel*, and *The Heroic Life*, &c. (1688). For the rebellion, Lord Grey's *Secret History* should be consulted. (O. A.)

MONMOUTH, GEOFFREY OF. See GEOFFREY OF MONMOUTH.

MONOPHYSITES. See EUTYCHES and JACOBITE CHURCH.

MONOPOLI, a city of Italy, in the province of Bari, is situated on the coast of the Adriatic, 25 miles by rail south-east of Bari. It is a bishop's see, is surrounded by

ancient walls, and possesses a castle built by Charles V. in 1552, a cathedral, and a hospital dating from 1368. The harbour is neither large nor well protected, but a certain amount of trade is carried on in the export of local products. The population was about 12,000 in the 17th century; 12,377 in 1861; and 13,000 in 1871, that of the commune being 20,918. Monopoli probably grew up after the destruction of Egnatia (5th century), the ruins of which lie a few miles to the south.

MONOPOLY (*μονοπωλία*, *exclusive sale*). Though still used in the sense of the original Greek, the term is more accurately applied only to grants from the crown or from parliament, the private act of an individual whereby he obtains control over the supply of any particular article being properly defined as "engrossing." It was from the practice of the sovereign granting to a favourite, or as a reward for good service, a monopoly in the sale or manufacture of some particular class of goods that the system of protecting inventions arose, and this fact lends additional interest to the history of monopolies (see PATENTS). When the practice of making such grants first arose it does not appear easy to say. Sir Edward Coke laid it down that by the ancient common law the king could grant to an inventor, or to the importer of an invention from abroad, a temporary monopoly in his invention, but that grants in restraint of trade were illegal. Such, too, was the law laid down in the first recorded case, *Darcy v. Allin* (the case of monopolies, 1602), and this decision was never overruled, though the law was frequently evaded. The patent rolls of the Plantagenets show few instances of grants of monopolies (the earliest known is temp. Edw. III.), and we come down to the reign of Henry VIII. before we find much evidence of this exercise of the prerogative in the case of either new inventions or known articles of trade. Elizabeth, as is well known, granted patents of monopoly so freely that the practice became a grave abuse, and on several occasions gave rise to serious complaints in the House of Commons. Lists prepared at the time show that many of the commonest necessities of life were the subjects of monopolies, by which their price was grievously enhanced. That the queen did not assume the right of making these grants entirely at her pleasure is shown, not only by her own statements in answer to addresses from the House, but by the fact that the preambles to the instruments conveying the grants always set forth some public benefit to be derived from their action. Thus a grant of a monopoly to sell playing-cards is made, because "divers subjects of able bodies, which might go to plough, did employ themselves in the art of making of cards"; and one for the sale of starch is justified on the ground that it would prevent wheat being wasted for the purpose. Accounts of the angry debates in 1565 and 1601 are given in Hume and elsewhere. The former debate produced a promise from the queen that she would be careful in exercising her privileges; the latter a proclamation which, received with great joy by the House, really had but little effect in stopping the abuses complained of. A few grants were cancelled, others limited, and others again left to the action of the ordinary law courts (instead of the privy council). In speaking of the results of the proclamation, previous writers seem to have been misled by the promises made in the queen's speech, promises by no means carried out in the text of the document itself, a copy of which still exists in the British Museum.

In the first parliament of James I. a "committee of grievances" was appointed, of which Sir Edward Coke was chairman. Numerous monopoly patents were brought up before them, and were cancelled. Many more, however, were granted by the king, and there grew up a race of "purveyors," who made use of the privileges granted them

under the great seal for various purposes of extortion. One of the most notorious of these was Sir Giles Mompesson, who fled the country to avoid trial in 1621. After the introduction of several bills, and several attempts by James to compromise the matter by orders in council and promises, the Statute of Monopolies was passed in 1623. This made all monopolies illegal, except such as might be granted by parliament, or were in respect of new manufactures or inventions. Upon this excepting clause is built up the entire English system of letters patent for inventions, the statute itself (amended by later Acts) being still in force. The Act was strictly enforced, and by its aid the evil system of monopolies was eventually abolished. This result was not indeed immediately achieved, for even during the Protectorate cases of monopoly patents were brought up, and the patents cancelled as grievances. Parliament has, of course, never exercised its power of granting to any individual exclusive privileges of dealing in any articles of trade, such as the privileges of the Elizabethan monopolists; but the licences required to be taken out by dealers in wine, spirits, tobacco, &c., are lineal descendants of the old monopoly grants, while the quasi-monopolies enjoyed by railways, canals, gas and water companies, &c., under Acts of Parliament, are also representative of the ancient practice.

MONOTHELITES (*μονοθελίται, monothelites*) was the name given to those who, in the 7th century, while otherwise orthodox, fell into the heresy of maintaining that Christ had only one will. The monothelite controversy had its origin in the efforts of the emperor Heraclius to win back for the church and the empire the excommunicated and persecuted Monophysites or Eutychians of Egypt and Syria. It seems to have been while in Armenia in 622 that, in an interview with Paul, the head of the Severians (Monophysites) there, he first broached the doctrine of the *μία ἐνέργεια* of Christ, i.e., the doctrine that the divine and human natures, while quite distinct in His one person, had but one activity and operation.¹ At a somewhat later date he wrote to Arcadius of Cyprus, commanding that "two energies" should not be spoken of; and in 626, while in Lazistan (Colchis), he had a meeting with the metropolitan, Cyrus of Phasis, during which this command was discussed, and Cyrus was at last bidden seek further instruction on the subject from Sergius, patriarch of Constantinople, a strong upholder of the *μία ἐνέργεια*, and the emperor's counsellor with regard to it. So well did he profit by the teaching he received in this quarter that, in 630 or 631, Cyrus was appointed to the vacant patriarchate of Alexandria, and in 633 succeeded in reconciling the Severians of his province on the basis of *μία θεανδρική ἐνέργεια* (one divine-human energy). He was, however, opposed by Sophronius, a monk from Palestine, who, after vainly appealing to Cyrus, actually went to Constantinople to remonstrate with Sergius himself. Shortly afterwards Sergius wrote to Pope Honorius, and received a friendly reply. Sophronius, however, who meanwhile had been made patriarch of Jerusalem (634), refused to be silenced, and in his *Epistola Synodica* strongly insisted on the "two energies." So intense did the controversy now become that at last, towards the end of 638, Heraclius published his *Ecthesis*, or Exposition of the Faith, which prohibited the use of the phrase "one energy," because of its disquieting effects on some minds, as seeming to militate against the doctrine of the two natures; while, on the other hand, the expression "two energies" was interdicted because

¹ According to some church historians, it was Paul who introduced the doctrine; but this statement seems to rest on a misinterpretation of the authorities. See Hefele, *Conciliengesch.*, iii. p. 124 sq. (1877), who also traces the previous history of the expressions *μία ἐνέργεια*, *θεανδρική ἐνέργεια*, especially as found in the writings of the Pseudo-Dionysius Areopagita.

it seemed to imply that Christ had two wills. That Christ had but one will was declared to be the only orthodox doctrine, and all the faithful were enjoined to hold and teach it without addition or deduction. The document was not acceptable, however, to Popes Severinus and John IV., the immediate successors of Honorius; and Maximus, the confessor, succeeded in stirring up such violent opposition in North Africa and Italy that, in 648, Constant II. judged it expedient to withdraw his grandfather's offensive edict, and to substitute for it his own *Typus* (*τύπος περὶ πίστεως*), forbidding all discussion of the questions of the duality or singleness of either the energy or the will of Christ. The scheme of doctrine of the first four general councils, in all its vagueness as to these points, was to be maintained; so far as the controversy had gone, the disputants on either side were to be held free from censure, but to resume it would involve penal consequences. The reply of the Western Church was promptly given in the unambiguously dyothelite decrees of the Lateran synod held by Martin I. in 649; but the cruel persecutions to which both Martin and Maximus were exposed, and finally succumbed, secured for the imperial *Typus* the assent at least of silence. With the accession of Constantine Pogonatus in 668 the controversy once more revived, and the new emperor resolved to summon a general council. It met at Constantinople in 680, having been preceded in 679 by a brilliant synod under Pope Agatho at Rome, where it had been agreed to depart in nothing from the decrees of the Lateran synod. At Constantinople the condemnation of the monothelite heresy was explicit and complete, Pope Honorius being anathematized by name along with the others who had supported it. Beyond the limits of the empire, monothelism survived for some centuries in Lebanon among the MARONITES (*q.v.*), who did not abjure their heresies until 1182.

See the church historians, and especially Hefele (*op. cit.*), whose obvious partisanship can only slightly affect the reader's appreciation of his full and accurate learning.

MONREALE, a contraction of "monte-reale," was so called from a palace built there by the Norman Roger I., king of Sicily. It is now a town of about 16,300 inhabitants, situated 5 miles inland from Palermo, on the slope of Mount Caputo overlooking the beautiful and very fertile valley called "La Concha d'Oro" (the Golden Shell), famed for its orange, olive, and almond trees, the produce of which is exported in large quantities. The town, which for long was a mere village, owed its origin to the founding of a large Benedictine monastery, with its church, the seat of the metropolitan archbishop of Sicily.¹ This, the greatest of all the monuments of the wealth and artistic taste of the Norman kings in northern Sicily, who in 1072 expelled the Mohammedans and established themselves there with Palermo as their capital, was begun about 1170 by William II., and in 1182 the church, dedicated to the Assumption of the Virgin Mary, was, by a bull of Pope Lucius III., elevated to the rank of a metropolitan cathedral. It was, and is even now, one of the most magnificent buildings in the world, and Pope Lucius in no way exaggerated its splendour when he said in his bull, "ut simile opus per alicuem regem factum non fuerit a diebus antiquis."

The archiepiscopal palace and monastic buildings on the south side were of great size and magnificence, and were surrounded by a massive precinct wall, crowned at intervals by twelve towers. This has been mostly rebuilt, and but little now remains except ruins of some of the towers, a great part of the monks' dormitory and frater, and the very splendid cloister, completed about 1200. This latter is well

¹ An earlier church appears to have existed at Monreale since the 6th century, but no traces of it now remain.

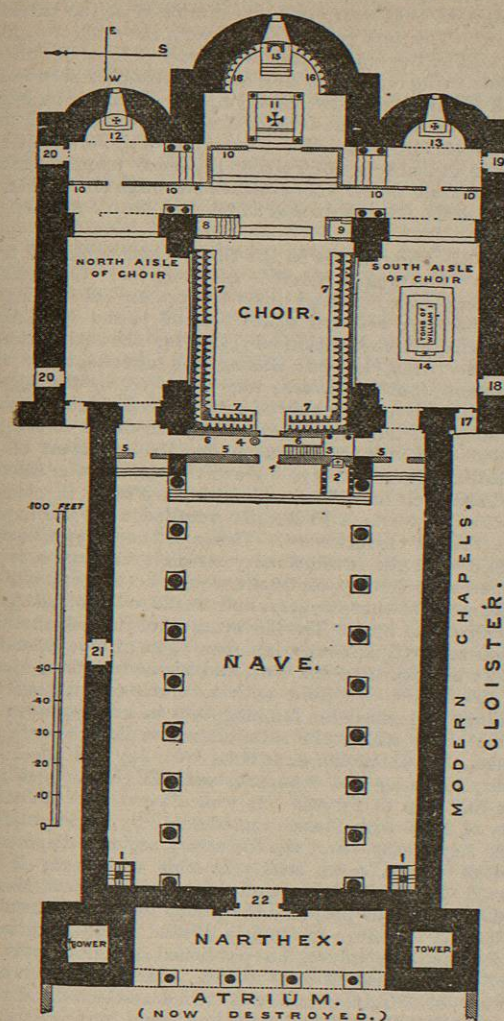
preserved, and is one of the finest cloisters both for size and beauty of detail that now exists anywhere. It is about 170 feet square, with pointed arches covered with marble inlay, supported on pairs of columns in white marble, 216

contains the marble fountain or monks' lavatory, evidently the work of Moslem sculptors.

The chief feature of the place—the church—like the main cloister, is fortunately well preserved. In plan it is a curious mixture of Eastern and Western arrangement (see fig.). The nave is like an Italian basilica, while the large triple-apsed choir is like one of the early three-apsed churches, of which so many examples still exist in Syria and other Eastern countries (see De Vogüé, *Syrie Centrale*). It is, in fact, like two quite different churches put together endwise. The basilican nave is wide, with narrow aisles. Monolithic columns of Oriental granite (except one, which is of cipollino), evidently the spoils of older buildings, on each side support eight pointed arches much stilted. There is no triforium, but a high clerestory with wide two-light windows, with simple tracery like those in the nave-aisles and throughout the church. The other half, Eastern in two senses, is both wider and higher than the nave. It also is divided into a central space with two aisles, each of the divisions ending at the east with an apse. The roofs throughout are of open woodwork very low in pitch, constructionally plain, but richly decorated with colour, now mostly restored. At the west end of the nave are two projecting towers, with narthex-entrance between them. A large open atrium, which once existed at the west, is now completely destroyed. The outside of the church is plain, except the aisle walls and three eastern apses, which are decorated with intersecting pointed arches and other ornaments inlaid in marble. The outsides of the principal doorways and their pointed arches are magnificently enriched with carving and inlay, a curious combination of three styles—Norman-French, Byzantine, and Arab.

It is, however, the enormous extent (80,630 square feet) and glittering splendour of the glass mosaics covering the interior, which make this church so marvellously splendid (see MOSAIC). With the exception of a high dado, itself very beautiful, made of marble slabs enriched with bands of mosaic, the whole interior surface of the walls, including soffits and jambs of all the arches, is covered with minute mosaic-pictures in brilliant colours on a gold ground. This gorgeous method of decoration takes the place of all purely architectural detail, such as mouldings and panelling. The mosaic covers even the edges of the arches and jambs, which are slightly rounded off, so as to allow them to be covered by the glass tesserae. This device gives apparent softness to all the edges, and greatly enhances the richness of effect produced by the gleaming gold grounds. The only carving inside is on the sculptured caps of the nave arcade, mostly Corinthian in style. The mosaic pictures are arranged in tiers, divided by horizontal and vertical bands of elaborate flowing mosaic ornament. In parts of the choir there are five of these tiers of subjects or single figures one above another. The half dome of the central apse has a colossal half-length figure of Christ, with a seated Virgin and Child below; the other apses have full-length colossal figures of St Peter and St Paul. Inscriptions on each picture explain the subject or saint represented; these are in Latin, except some few which are in Greek. The subjects are partly from the Old Testament types of Christ and His scheme of redemption, with figures of those who prophesied and prepared for His coming. Towards the east are subjects from the New Testament, chiefly representing Christ's miracles and suffering, with apostles, evangelists, and other saints. The design, execution, and choice of subjects all appear to be of Byzantine origin, the subjects being selected from the *Menologium* drawn up by the emperor Basilus Porphyrogenitus in the 10th century.

No other mosaics perhaps so closely resemble the Mon-



Plan of the cathedral of Monreale, as built in the 12th century, omitting later additions.

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| 1. Stairs to towers, now altered. | 11. High altar and baldacchino |
| 2. Chapel under the south ambo. | 12. Altar in northern apse. |
| 3. Stairs to ambo. | 13. Altar in southern apse. |
| 4. Holy-water stoup. | 14. Altar at tomb of William I. |
| 5. "Pulpitum" or choir-screen, now destroyed. | 15. Archbishop's throne. |
| 6. 6. Screens behind stalls, now destroyed. | 16. Seats for clergy. |
| 7. 7. Stalls, now destroyed. | 17. Door to great cloister. |
| 8. King's throne. | 18. Door to chapter house. |
| 9. Archbishop's throne. | 19. Door to sacristy. |
| 10. 10. Sanctuary screen. | 20. 20. Doors to royal palace. |
| | 21. Bronze door by Barisanos. |
| | 22. Bronze door by Bonannus. |

in all, which are sumptuously decorated either by rich surface carving or by bands of patterns in gold, silver, and colours, made of glass tesserae, arranged either spirally or vertically from end to end of each shaft. The marble caps are each richly carved with figures and foliage executed with great skill and wonderful fertility of invention—no two being alike. At one angle, a square pillared projection