

now a sleepy place, straggling and dirty, with many of its adobe buildings abandoned to decay. The flourishing Monterey whaling company (chiefly Portuguese from the Azores) has its station under the old fort; and, the Southern Pacific Railroad Company having erected (1881) a magnificent hotel, the place bids fair to become one of the leading watering-places on the Californian coast. The mission church of San Carlos, about four miles from the town, is a curious and striking ruin. Population is now (1883) about 1400.

See Franc. Palou, *Vida del ven. padre fray J. Serra*, Mexico, 1787; Lady Duffus Gordon, *Through Cities and Prairie-lands*, 1882; and *Harper's Monthly Magazine*, October 1882.

MONTEREY, a city of Mexico, capital of the state of Nuevo Leon, lies 1600 feet above the sea on a sub-tributary of the Rio Grande del Norte, 150 miles south-south-west of Nuevo Laredo, and 190 west-south-west of Matamoras. A handsome and well-planned city, with a cathedral and a number of good public buildings, Monterey is also in commercial and manufacturing activity the most important place in the northern parts of the republic, and one of the principal stations on the railway opened in 1882 between the city of Mexico and the United States frontier (at Matamoras and Nuevo Laredo). The population was about 37,000 in 1880. The city was founded in 1596, became a bishopric in 1777, and was captured by the United States forces under General Taylor in September 1846.

MONTE SAN GIULIANO, a city of Sicily, in the province of Trapani and 12 miles north-east of the town of Trapani, occupies the summit of the mountain from which it takes its name. Rising in the midst of an undulating plain, this magnificent and conspicuous peak (the Eryx of the ancients) has, whether seen from sea or land, such an appearance of altitude that, while it really does not exceed 2464 feet, it has for ages been popularly considered the culminating point of western Sicily, and second only to Mount Etna. By the Phœnicians it was early chosen as the site of a temple, which continued down to the time of the Roman empire to be one of the most celebrated of all the shrines of Venus (Venus Erycina). The ancient city of Eryx, situated lower down the mountain side, disappears from history after the establishment of the Roman power in Sicily,—the inhabitants having probably taken advantage of the protection afforded by the sanctity, fortifications, and garrison of the temple-enclosure. In the modern town, the population of which has recently decreased to about 3000 by the migration of considerable numbers to the plain, the chief points of interest are the cathedral, internally restored in 1865, the castle, which occupies the site of the temple, and the three so-called *torri del Balio*, which probably represent the propylæa. Remains of Phœnician masonry are still seen on the north side of the town. The great rock-hewn cistern in the garden of the castle is very like one of the cisterns of the Haram at Jerusalem.

The antiquities of Monte San Giuliano have been carefully investigated by Giuseppe Polizzi (*I Monumenti d'Antichità della Provincia di Trapani*), and by Professor Salinas (*Archivio Storico Siciliano*, i., &c.). Compare Renan, *Mélanges d'Histoire et de Voyages*; and Sayce in *Academy*, 30th December 1882.

MONTE SANT' ANGELO, a city of Italy in the province of Foggia (Capitanata), 10 miles north of Manfredonia, stands on an offshoot of Monte Gargano 2824 feet high. In 491 the archangel Michael pointed out the place to St Laurentius, archbishop of Sipontin (Manfredonia), and the chapel, which was built over the cave, to which he drew more particular attention, soon became a famous place of pilgrimage. Though plundered by the Lombards in 657, and by the Saracens in 869, St Michael's was already a wealthy sanctuary in the 11th century, and its prosperity continued till the time of the French occupation. The canons (*Canonici Garganici*, as

they are usually called) maintained a prolonged contest with the Sipontine archbishops for episcopal independence. According to Ughelli (*Italia Sacra*, vol. vii. p. 816), a marble statue of the saint by Michelangelo Buonarroti took the place of a silver image. The bronze doors still preserved are fine pieces of Byzantine work, made, as an inscription bears witness, in Constantinople in 1076. The town of Sant' Angelo, which had only about 3000 inhabitants in the 17th century, numbered 14,759 in 1861, and 13,902 in 1871. Besides the festival of the saint celebrated on the 9th of May, there is a great fair on the 29th of September.

MONTESQUIEU, CHARLES LOUIS DE SECONDAT, BARON DE LA BRÈDE ET DE (1689-1755), philosophical historian, was born at the chateau of La Brède, about 10 miles to the south-east of Bordeaux, in January 1689 (the exact date being unknown), and was baptized on the 18th of that month. His mother was Marie Françoise de Penel, the heiress of a Gascon-English family. She had brought La Brède as a dowry to his father, Jacques de Secondat, a member of a good if not extremely ancient house, which seems first to have risen to importance in the early days of the 16th century. The title of Montesquieu came from his uncle, Jean Baptiste de Secondat, "président à mortier" in the parliament of Bordeaux,—an important office, which, as well as his title, he left to his nephew. Montesquieu was in his youth known as M. de la Brède. His mother died when he was seven years old, and when he was eleven he was sent to the Oratorian school of Juilly, near Meaux, where he stayed exactly five years, and where, as well as afterwards at Bordeaux, he was thoroughly educated. The family had long been connected with the law, and Montesquieu was destined for that profession. He was made to work hard at it notwithstanding his prospects (for his uncle's office was his by reversion); but, as in his later life, he seems to have tempered much study with not a little society. His father died in 1713, and a year later Montesquieu, or, as he should at this time strictly be called, La Brède, was admitted councillor of the parliament. In little more than another twelvemonth he married Jeanne Lartigue, an heiress and the daughter of a knight of the order of St Louis, but plain, somewhat ill-educated, and a Protestant. Montesquieu does not seem to have made the slightest pretence of affection or fidelity towards his wife—things which, indeed, the times did not demand; but there is every reason to believe that they lived on perfectly good terms. Like the three previous years, 1716 was an eventful one to him; for his uncle died, leaving him his name, his important judicial office, and his whole fortune. He thus became one of the richest and most influential men in the district. He continued to hold his presidency for twelve years, in the course of which he had much judicial work to perform, as well as the non-descript administrative functions which under the old régime fell to the provincial parliaments. He was none the less addicted to society, and he took no small part in the proceedings of the Bordeaux Academy, to which he contributed papers on philosophy, politics, and natural science. He also wrote much less serious things, and it was during the earlier years of his presidency that he finished, if he did not begin, the *Lettres Persanes*. They were completed before 1721, and appeared in that year anonymously, with Cologne on the title-page, but they were really printed and published at Amsterdam. This celebrated book (the original notion of which is generally set down to a work of Dufresny, the comic author, but which is practically original) would have been surprising enough as coming from a magistrate of the highest dignity in any other time than in the regency of the duke of Orleans, and even as it was it rather scandalized the graver among Montesquieu's contemporaries. In the guise of letters written by and to two Persians of distinction

travelling in Europe, Montesquieu not only satirized unmercifully the social, political, ecclesiastical, and literary follies of his day in France, but indulged in a great deal of the free writing (so free as very nearly to deserve the term licentious) which was characteristic of the tale-tellers of the time. But what scandalized grave and precise readers naturally attracted the majority, and the *Lettres Persanes* were very popular, passing, it is said, through four editions within the year, besides piracies. Then the vogue suddenly ceased, or at least editions ceased for nearly nine years to appear. It is said that a formal ministerial prohibition was the cause of this, and it is not improbable; for, though the regent and Dubois must have enjoyed the book thoroughly, they were both shrewd enough to perceive that underneath its playful exterior there lay a spirit of very inconvenient criticism of abuses in church and state. The fact is that the *Lettres Persanes* is the first book of what is called the Philosophe movement. The criticism is scarcely yet aggressive, much less destructive, and in Montesquieu's hands it never became so; but what it might become in the hands of others was obvious enough. It is this precursorship in his own special line which in all probability made Voltaire so jealous of Montesquieu, as well as the advantage which a wealthy and well-born noble of high official position had over himself. It is amusing to find Voltaire describing the *Lettres* as a "trumpy book," a "book which anybody might have written easily." It is not certain that, in its peculiar mixture of light badinage with not merely serious purpose but gentlemanlike moderation, Voltaire could have written it himself, and it is certain that no one else at that time could. The reputation acquired by this book brought Montesquieu much into the literary society of the capital, and he composed for, or at any rate contributed to, one of the coteries of the day the clever but rather rhetorical *Dialogue de Sylla et d'Eucrate*, in which the dictator gives an apology for his conduct. For Mademoiselle de Clermont, a lady of royal blood, a great beauty and a favourite queen of society, he wrote the curious prose poem of the *Temple de Gnide*. This is half a narrative, half an allegory, in the semi-classical or rather pseudo-classical taste of the time, decidedly frivolous and dubiously moral, but of no small elegance in its peculiar style. A later *jeu d'esprit* of the same kind, which is almost but not quite certainly Montesquieu's, is the *Voyage à Paphos*, in which his warmest admirers have found little to praise. In 1725 Montesquieu was elected a member of the Academy, but an almost obsolete rule requiring residence in Paris was appealed to, and the election was annulled. It is doubtful whether a hankering after Parisian society, or an ambition to belong to the Academy, or a desire to devote himself to literary pursuits of greater importance, or simple weariness of not wholly congenial work determined him to give up his Bordeaux office; it is certain that he continued to hold it but a short time after this. It is tolerably clear that he had already begun his great work, and the character of some papers which, about this time, he read at the Bordeaux Academy is graver and less purely curious than his earlier contributions. In 1726 he sold the life tenure of his office, reserving the reversion for his son, and went to live in the capital, returning, however, for half of each year to La Brède. There was now no further formal obstacle to his reception in the Académie Française, but a new one arose. Ill-wishers had brought the *Lettres Persanes* specially under the minister Fleury's attention, and Fleury, a precisian in many ways, was shocked by them. There are various accounts of the way in which the difficulty was got over, but all seem to agree that Montesquieu made concessions which were more effectual than dignified. He was elected and received in January 1728. Almost immediately afterwards he started on a tour through Europe to observe

men, things, and constitutions. He travelled through Austria to Hungary, but was unable to visit Turkey as he had proposed. Then he made for Italy, where he met Chesterfield. They sojourned together at Venice for some time, and a curious story is told of the way in which either a piece of mischief on Chesterfield's part, or Montesquieu's own nervousness and somewhat inordinate belief in his own importance, made the latter sacrifice his Venetian notes. At Venice, and elsewhere in Italy, he remained nearly a year, and then journeyed by way of Piedmont and the Rhine to England. Here he stayed for some eighteen months, and acquired an admiration for English character and polity which never afterwards deserted him. He returned, not to Paris, but to La Brède, and to outward appearance might have seemed to be settling down as a squire. He altered his park in the English fashion, made sedulous inquiries into his own genealogy, arranged an entail, asserted, though not harshly, his seigniorial rights, kept poachers in awe, and so forth. Nor did he neglect his fortune, but, on the contrary, improved his estates in every way, though he met with much opposition, partly from the dislike of his tenants to new-fangled ways, and partly from the insane economic regulations of the time, which actually prohibited the planting of fresh vineyards.

Although, however, Montesquieu was enough of a *grand seigneur* to be laughed at, and enough of a careful steward of his goods to be reviled for avarice, by those of his contemporaries who did not like him, these matters by no means engrossed or even chiefly occupied his thoughts. In his great study at La Brède (a hall rather than a study, some 60 feet long by 40 wide) he was constantly dictating, making abstracts, revising essays, and in other ways preparing his great book. Like some other men of letters, though perhaps no other has had the experience in quite the same degree, he found himself a little hampered by his earlier work. He may have thought it wise to soften the transition from the *Lettres Persanes* to the *Esprit des Lois*, by interposing a publication graver than the former and less elaborate than the latter. He had always, as indeed was the case with most Frenchmen of his century, been interested in ancient Rome and her history; and he had composed not a few minor tractates on the subject, of which many titles and some examples remain, besides the already-mentioned dialogue on Sylla. All these now took form in the *Considérations sur les Causes de la Grandeur et la Décadence des Romains*, which appeared in 1734 at Amsterdam, without the author's name. This, however, was perfectly well known; indeed, Montesquieu formally presented a copy to the French Academy. Anonymity of title-pages was a fashion of the day which meant nothing. The book was not extraordinarily popular in France at the time. The author's reputation as a jester stuck to him, and the salons affected to consider the *Lettres Persanes* and the new book respectively as the "grandeur" and the "décadence de M. de Montesquieu;" but more serious readers at once perceived its extraordinary merit, and it was eagerly read abroad. A copy of it exists or existed which had the singular fortune to be annotated by Frederick the Great, and to be abstracted from the Potsdam library by Napoleon. It is said, moreover, by competent authorities to have been the most enduringly popular and the most widely read of all its author's works in his own country, and it has certainly been the most frequently and carefully edited. Its merits are indeed undeniable. Merely scholastic criticism may of course object to it, as to every other book of the time, the absence of the exactness of modern critical inquiry into the facts of history; but this is only a new example of a frequent *ignoratio elenchi*. The virtue of Montesquieu's book is not in its facts but in its views. It is (putting Bossuet and Vico aside) almost

the first important essay in the philosophy of history. The point of view is entirely different from that of Bossuet, and it seems entirely improbable that Montesquieu knew anything of Vico. In the *Grandeur et Décadence* the characteristics of the *Esprit des Lois* appear with the necessary subordination to a narrower subject. Two things are especially noticeable in it: a peculiarity of style, and a peculiarity of thought. The style has a superficial defect which must strike every one, and which was not overlooked by those who were jealous of Montesquieu at the time. The page is broken up into short paragraphs of but a few lines each, which look very ugly, which irritate the reader by breaking the sense, and which prepare him to expect an undue and ostentatious sententiousness. The blemish, however, is chiefly mechanical, and, though no editor has hitherto had the perhaps improper audacity so to do, it would be perfectly possible to obliterate it without changing a word. On the other hand, the merits of the expression are very great. It is grave and destitute of ornament, but extraordinarily luminous and full of what would be called epigram, if the word epigram had not a certain connotation of flippancy about it. It is a very short book; for, printed in large type with tolerably abundant notes, it fills but two hundred pages in the last edition of Montesquieu's works. But no work of the century, except Turgot's second *Sorbonne Discourse*, contains, in proportion to its size, more weighty and original thought on historical subjects, while Montesquieu has over Turgot the immense advantage of style.

Although, however, this *ballon d'essai*, in the style of his great work, may be said to have been successful, and though much of that work was, as we have seen, in all probability already composed, Montesquieu was in no hurry to publish it. He went on "cultivating the garden" diligently both as a student and as an improving landowner. He had lawsuits, sometimes on his own account, sometimes on that of others, and in one case he won from the city of Bordeaux no less than eleven hundred *arpents* of it, it is true, the unproductive *landes* of the country. He is said to have begun a history of Louis XI., and there is a story that it was completed but burnt by mistake. He wrote the sketch of *Lysimaque* for Stanislaus Lecinski; he published new and final editions of the *Temple de Gnide*, of the *Lettres Persanes*, of *Sylla et Eucrate* (which indeed had never been published, properly speaking). After allowing the *Grandeur et Décadence* to be reprinted without alterations some half dozen times, he revised and corrected it. He also took great pains with the education of his son Charles and his daughter Denise, of whom he was extremely fond. He frequently visited Paris, where his favourite resorts were the salons of Madame de Tencin and Madame d'Aiguillon. But all the time he must have been steadily working at his book, indeed, a contemporary accuses him of having only gone into society to pick up materials for it. But it seems that he did not begin the final task of composition till 1743. Two years of uninterrupted work at La Brède finished the greater part of it, and two more the rest. It was finally published at Geneva in the autumn of 1748, in two volumes quarto. The publication was, however, preceded by one of those odd incidents which in literature illustrate Clive's well-known saying about courts-martial in war. Montesquieu summoned a committee of friends, according to a very common practice, to hear and give an opinion on his work. It was an imposing and certainly not an unfriendly one, consisting of Hénault, Helvétius, the financier Silhouette, the dramatist Saurin, Crébillon the younger, and lastly, Fontenelle,—in fact, all sorts and conditions of literary men. The members of this eminently competent tribunal unanimously, though for different reasons and in different forms of expression, advised the author not to

publish a book which has been recently described by a judge of certainly not less competence as "one of the most important books ever written," and which, when importance of matter and excellence of manner are jointly considered, may be almost certainly ranked as the greatest book of the French 18th century.

Montesquieu, of course, did not take his friends' advice. In such cases no man ever does, and in this case it was certainly fortunate. The *Esprit des Lois* represents the reflexions of a singularly clear, original, and comprehensive mind, corrected by forty years' study of men and books, arranged in accordance with a long deliberated plan, and couched in language of remarkable freshness and idiosyncrasy. The title has been somewhat cavilled at, and, like that of the *Considérations*, it gave a handle to the somewhat malicious frivolity of the salons. But if it had been preserved in full it would have escaped much of the criticism which it has received. In the original editions it runs *L'Esprit des Lois: ou du Rapport que les Lois doivent avoir avec la Constitution de chaque Gouvernement, les Mœurs, le Climat, la Religion, le Commerce, etc.* It consists of thirty-one books, which in some editions are grouped in six parts. This division into parts is known to have entered into the author's original plan, but he seems to have changed his mind about it. Speaking summarily, the first part, containing eight books, deals with law in general and with forms of government; the second, containing five, with military arrangements, with taxation, &c.; the third, containing six, with manners and customs, and their dependence on climatic conditions; the fourth, containing four, with economic matters; and the fifth, containing three, with religion. The last five books, forming a kind of supplement, deal specially with Roman, French, and feudal law. The most noteworthy peculiarity of the book to a cursory reader lies in the section dealing with effects of climate, and this indeed was almost the only characteristic which the vulgar took in, probably because it was easily susceptible of parody and *reductio ad absurdum*. But this theory is but the least part of the claims of the book to attention. Its vast and careful collection of facts, the novelty and brilliancy of the generalizations founded on them, the constructive spirit which penetrates it, its tolerance, its placid wisdom lighted up by vivacious epigram, could only escape the most careless reader. The singular spirit of moderation which distinguishes its views on politics and religion was indeed rather against it than in its favour in France, and Helvétius, who was as outspoken as he was good-natured, had definitely assigned this as the reason of his unfavourable judgment. On the other hand, if not destructive it was sufficiently critical, and it thus raised enemies on more than one side. Montesquieu was thought too English in his ideas by some, the severe defenders of orthodoxy considered him latitudinarian, and one zealous Jansenist informed him that he was "a pig." It was long suspected, but is now positively known, that the book (not altogether with the goodwill of the pope) was put on the Index, and the Sorbonne projected, though it did not carry out, a regular censure. To all these objectors the author replied in a masterly *défense*; and there seems to be no foundation for the late and scandalous stories which represent him as having used Madame de Pompadour's influence to suppress criticism. The fact was that, after the first snarlings of envy and incompetence had died away, he had little occasion to complain. Even Voltaire, who was his decided enemy, was forced at length to speak in public, if not in private, complimentarily of the *Esprit*, and from all parts of Europe the news of success arrived.

Montesquieu enjoyed his triumph rather at La Brède than at Paris. He was becoming an old man, and, unlike Fonte-

nelle, he does not seem to have preserved in old age the passion for society which had marked his youth. A rather dubious description, published long after his death, represents him as "wandering in his woods from morn to night with a white cotton nightcap on his head, and a vine prop on his shoulder." This, in the florid language of its time (the Republican period), is probably only an imaginative expression of his known interest in managing his estate. But he certainly spent much of his later years in the country, though he sometimes visited Paris, and on one visit had the opportunity, which he is likely to have enjoyed, of procuring the release of his admirer La Beaumelle from an imprisonment which La Beaumelle had suffered at the instance of Voltaire. He is said also to have been instrumental in obtaining a pension for Piron. Indeed, indigent or unlucky men of letters found in him a constant protector, and that not merely at the royal expense. Nor did he by any means neglect literary composition. The curious little romance of *Arsace et Isménie*, a short and unfinished treatise on Taste, many of his published *Pensées*, and much unpublished matter date from the period subsequent to the *Esprit des Lois*. He did not, however, live many years after the appearance of his great work. At the end of 1754 he visited Paris, with the intention of getting rid of the lease of his house there and finally retiring to La Brède. He was shortly after taken ill with an attack of fever, which seems to have affected the lungs, and in less than a fortnight he died, on 10th February 1755, aged sixty-six. He was buried in the church of Saint Sulpice with little pomp, and the Revolution obliterated all trace of his remains.

The literary and philosophical merits of Montesquieu and his position, actual and historical, in the literature of France and of Europe, form a subject of rather unusual interest in its kind. At the beginning of this century the vicomte de Bonald classed him with Racine and Bossuet, as the object of a "religious veneration" among Frenchmen. But Bonald was not quite a suitable spokesman for France, and it may be doubted whether the author of the *Esprit des Lois* has ever really occupied any such position in his own country. For a generation after his death he remained indeed the idol and the great authority of the moderate reforming party in France, and at such times as that party recovered power during the revolutionary period Montesquieu recovered vogue with it. But the tendency of the century and a quarter which have passed since his death has been to reduce the numbers and position of this party ever more and more, and Montesquieu is not often quotable, or quoted, either by Republicans, Bonapartists, or Legitimists, at the present day. Again, his serious works contain citation of or allusion to a vast number of facts, and the exact (let it be hoped that posterity will not call it the pettifogging) criticism of our time challenges the accuracy of these facts. Although he was really the founder, or at least one of the founders, of the sciences of comparative politics and of the philosophy of history, his descendants and followers in these sciences think they have outgrown him. In France his popularity has always been dubious and contested. It is a singular thing that, until within the last decade, there has been no properly edited edition of his works, and nothing even approaching a complete biography of him, the place of the latter being occupied by the meagre and rhetorical *Éloges* of the last century. He is, his chief admirers assert, hardly read at all in France to-day, and a tolerable familiarity with modern French literature enables its possessor to corroborate this by first-hand knowledge, to the effect that no writer of equal eminence is so little quoted. The admirers just mentioned attempt to explain the fact by confessing that Montesquieu, great as he is, is not altogether great according to French principles. It is not only that he is an Anglo-maniac, but that he is rather English than French in style and thought. His work, at least the *Esprit*, is lacking in the proportion and the most ostentatious lucidity of arrangement which a Frenchman demands. His sentences are often enigmatical, and suggestive rather than clear. He is almost entirely dispassionate in politics, but he lacks the unswerving deductive consistency which Frenchmen love in that science. His wit, it is said, is quaint and a little provincial, his style irregular and in no definite genre. Some of these things may be allowed to exist and to be defects in Montesquieu, but they are balanced by merits which render them almost insignificant. Of the minor works, which are on the whole rather unworthy of their author, nothing need be said here. In the few *Pensées*, and in detached thoughts of the same kind

scattered about the tolerably numerous letters which have reached us, there is much acuteness and point, as also in some of the best sentences of the *Considérations* and of the *Esprit*. But no one would put Montesquieu as a *pensé*, or maxim, writer beside La Rochefoucauld and Joubert, Pascal and Vauvenargues. It is on his three principal works that his fame does and must rest. Each one of these is a masterpiece in its kind. It is doubtful whether the *Lettres Persanes* yield at their best either in wit or in giving lively pictures of the time to the best of Voltaire's similar work, though they are more unequal. There is, moreover, the great difference between Montesquieu and Voltaire that the former is a rational reformer, and not a mere *persifleur* or *frondeur*, to whom fault-finding is more convenient for showing off his wit than acquiescence. Of course this last description does not fully or always describe Voltaire, but it often does. It is seldom or never applicable to Montesquieu. Only one of Voltaire's own charges against the book and its author must be fully allowed. He is said to have replied to a friend who urged him to give up his habit of sneering at Montesquieu, "il est coupable de lèse-poésie," and this is true. Not only are Montesquieu's remarks on poetry (he himself occasionally wrote verses, and very bad ones) childish, but he is never happy in purely literary appreciation. The *Considérations* are noteworthy, not only for the complete change of style (which from the light and mocking tone of the *Lettres* becomes grave, weighty, and sustained, with abundance of striking expression), but for the profundity and originality of the views, and for the completeness with which the author carries out his plan. These words—except, perhaps, the last clause—apply with increasing force to the *Esprit des Lois*. The book has been accused of desultoriness, but this arises, in part at least, from a misapprehension of the author's design. At the same time, it is impossible to say that the equivocal meaning of the word "law," which has misled so many reasoners, has not sometimes misled Montesquieu himself. For the most part, however, he keeps the promise of his sub-title (given above) with fidelity, and applies it with exhaustive care. It is only in the last few books, which have been said to be a kind of appendix, that something of irrelevancy suggests itself. The real importance of the *Esprit des Lois*, however, is not that of a formal treatise on law, or even on polity. It is that of an assemblage of the most fertile, original, and inspiring views on legal and political subjects, put in language of singular suggestiveness and vigour, illustrated by examples which are always apt and luminous, permeated by the spirit of temperate and tolerant desire for human improvement and happiness, and almost unique in its entire freedom at once from doctrinaireism, from visionary enthusiasm, from egotism, and from an undue spirit of system. As for the style, no one who does not mistake the definition of that much used and much misused word can deny it to Montesquieu. He has in the *Esprit* little ornament, but his composition is wholly admirable. Every now and then there are reminiscences, perhaps a little more close than is necessary, of the badinage of the *Lettres Persanes*, but these are rare, and the author's wit is for the most used only to lighten his pages. Yet another great peculiarity of this book, as well as of the *Considérations*, has to be noticed. The genius of the author for generalization is so great, his instinct in political science so sure, that even the falsity of his premises frequently fails to vitiate his conclusions. He has known wrong, but he has thought right.

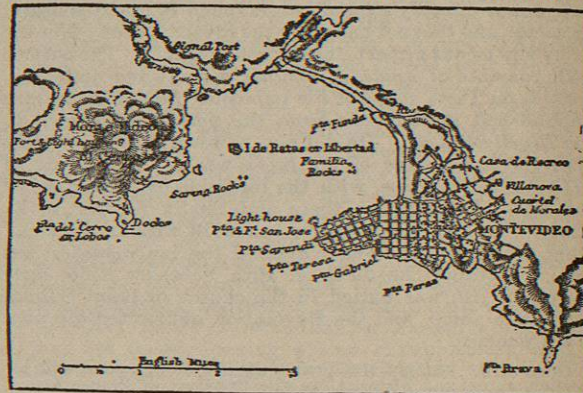
The sole edition of Montesquieu which need be mentioned here is that of Edouard Laboulaye (7 vols., Paris, 1875-1879), the sole biography that of Louis Vian (Paris, second edition, 1879). From the latter the facts of the above notice are principally drawn. The bibliography of Montesquieu's published works is not of any special interest, but in respect of *anecdota* he occupies a singular position. There is known to exist at La Brède a great mass of MSS. materials for the *Esprit des Lois*, additional *Lettres Persanes*, essays and fragments of all kinds, diaries, letters, notebooks, and so forth. The present possessors, however, who represent Montesquieu, though not in the direct male line, have hitherto refused permission to examine these to all editors and critics, though the publication of some of them has been vaguely promised. At present they are chiefly known by a paper contributed nearly half a century ago to the *Transactions of the Academy of Agen* (1834). (G. S.A.)

MONTEVERDE, CLAUDIO (1568-1643), the inventor of the "free style" of musical composition, was born at Cremona in 1568; he was engaged at an early age as violist to the duke of Mantua, and studied composition with some success under Ingegneri, the duke's "maestro di capella," though without thoroughly mastering the difficulties of musical science. His knowledge of counterpoint was limited, and his ear imperfect, but he was a bold experimenter, and his undisguised empiricism led to discoveries which exercised a lasting influence upon the progress of art. He was the first composer who ventured to use unprepared dissonances,—employing them first in his madrigals, the beauty of which they utterly destroyed, but afterwards introducing them into music of another kind with such excellent effect that their value was universally recognized, and all opposition to their use effectually silenced. In 1603 he succeeded

Ingenieri as "maestro di capella;" and in 1607 he produced, for the marriage of Francesco Gonzaga, his first opera, *Ariana*, in which he employed the newly-discovered discords with irresistible effect. Though he did not invent the lyric drama—Peri's *Euridice* having been produced at Florence in 1600—he raised it to a level which distanced all contemporary competition. His second opera, *Orfeo*, composed in 1608, was even more successful than *Ariana*, and was based upon a principle which is held by some modern critics to embody the only law to which the dramatic composer owes obedience—that of accommodating the music to the exigencies of the scene. In 1613 Monteverde was invited to Venice, as "maestro di capella" at St Mark's. Here he composed much sacred music, the greater part of which is lost,—a circumstance the less to be regretted, since his *Vespers* and *Masses* bear no comparison with those produced by his predecessors in office. In 1630 he wrote another grand opera, *Proserpina rapita*. In 1639 he produced *L'Adone*, and in 1641 *Le Nozze di Enea* and *Il ritorno d'Ulisse*. These later works show him still greatly in advance of his age, notwithstanding the progress made by other composers since the production of *Orfeo*. Monteverde was ordained priest in 1633; and he died in 1643, universally respected. Though his free employment of the dominant seventh and other unprepared discords put an end to the school of Palestrina, it led the way to the greatest achievements of modern music.

MONTEVIDEO, SAN FELIPE Y SANTIAGO DE, the capital of the republic of Uruguay (Banda Oriental) in South America, lies on the eastern side of a nearly semicircular bay on the northern shore of the estuary of the La Plata, 120 miles from Buenos Ayres, with which communication is maintained by a daily service of steamers. The small peninsula on which the city is built does not rise more than 95 feet above the level of the sea; but the headland of Cerro, 505 feet high, which forms the western side of the bay, is notable enough on that low-lying coast to justify the name Montevideo; it is crowned by a lighthouse, and by an old Spanish fort, once of considerable strength. About 620 acres is the area occupied by the city proper; the suburbs stretch for miles into the country. The plan both of the old and the new town is regular; they are separated by the Calle de la Ciudadela on the line of the old ramparts. A somewhat Oriental appearance is produced by the low houses with their flat terraced roofs and *miradors* or watch-towers, from which the merchants look out for ships. As a whole, the city is overbuilt, and immense wealth has been squandered in Italian marbles and other forms of architectural decoration. The streets are for the most part well paved, and there is an extensive tramway system. Mare's grease was for some time employed to make gas for lighting; but an epidemic having commenced at the gas-yard the works were for a time closed, and when they were reopened coal-gas was substituted. Previous to 1870, when water was introduced from a distance of 40 miles, the whole supply was dependent on the rainfall. In the old town the principal square is the Plaza de la Constitucion, the south side of which contains the "cathedral," and the north side the *cabildo* (law-courts, senate-house, and prison). The cathedral (as it is usually called, though the bishop is a bishop *in partibus*, and takes his title from Megera in Asia Minor) is a somewhat imposing building, consecrated 21st October 1804, with a dome and two side towers 133 feet high, which form one of the best landmarks of the bay. In the line of the old ramparts formerly stood the old Spanish citadel, which was built by the seven years' forced labour of 2000 Guarani Indians. From 1835 to 1868 it served as the principal market in the city; in 1877 it was removed and the area united with the fine Plaza de la Independencia at the south-western end of the Calle del 18 Julio, a broad

street which runs in a straight line right through the new town. The new market, covering 2 acres, was built in 1867 at a cost of £86,000, and there are besides the Port market (cost £55,320) and the Mercado Chico. The exchange, constructed after the style of the house at Bordeaux, dates from 1864, and cost £32,000. Of note also are the custom-house, the post office (1866), the museum, the public library (founded in 1830 by Dr J. M. Perez Castellano), the university (dating from 1849), the Solis theatre (1856), the British hospital (established in 1857, present building 1867), the Hospital de Caridad (founded by Francisco A. Macil in 1825), having an average of 300 patients, the new lunatic asylum (1877), the Basque church (1858), and the English church (1845), built on the site of a battery taken in 1807 by Sir Samuel Auchmuty's forces. Since the beginning of



Map of Montevideo.

the century the depth of water in the bay has been allowed to diminish 5 feet, and the area has been reduced by the construction (1868) of an embankment to carry the railway across it. Dredging has been tried from time to time, but on too limited a scale. The so-called harbour is a space of less than half a mile square off the north-west face of the town; in 1870 it was reported to be yearly becoming smaller and less safe, and vessels are now obliged to anchor farther out. Among modern improvements in the port the most noteworthy are the Maua dry docks, opened in 1873, and the larger docks, erected in 1877 at a cost of 2,000,000 dollars, at the foot of the Cerro on the other side of the bay. The trade of Montevideo consists mainly in the export of the raw products of the slaughter-house (horns, hides, hair, tallow, wool, bones), with a certain quantity of live stock and preserved meat, and in the import of European manufactures. During the five years 1877-1881 the average value of the exports was £2,303,061, and that of the imports £3,469,997. Of the 1044 vessels (tonnage 780,870) which entered in 1879, 285 were English, 157 Spanish, 145 Italian, 112 German, and 99 French. The population is largely of foreign origin, Italian, Spanish, Basque, and French. In 1874 the Italians, who had rapidly increased after the siege, were about 40,000 strong, and in several quarters of the city nothing was to be heard save North-Italian dialects. Even in 1880, after the exodus caused by the confiscations of 1875, they numbered 36,300. The greater proportion are engaged as petty traders. In 1879 the total population of the town was 73,879; it had been 92,260 in 1878, and 105,296 in 1871, and now (1883), including the environs, is 110,167.

Montevideo owes its origin not to the commercial advantages of its position but to the jealousy of the Spaniards towards the Portuguese, which led Zabala, viceroy of Buenos Ayres, to erect a fort at this point in 1717. In 1726 the first settlers were introduced from the Canary Islands and Andalusia, and more than fifty

years passed before the settlement was declared a port; but by 1781 it had 6460 inhabitants, and by 1792 was importing to the value of 2,993,267 dollars, and exporting to the value of 4,150,523. In 1808 the governor of Montevideo was the first to revolt against the Spanish authorities, and to establish an independent junta; twenty years later, after much disastrous confusion and conflict, the city became the recognized capital of the newly-formed republic of Banda Oriental. Its population, which had been about 36,000 at the opening of the century, was reduced to 9000 by 1829; and it had hardly recovered its ground in this respect (31,189) when, in 1843, Rosas, dictator of Buenos Ayres, wishing to compel annexation to Buenos Ayres, commenced the siege which was irregularly maintained till 1852, and left the city and the country exhausted and almost ruined. By 1860, however, the population had increased to 49,548; and though the Brazilians blockaded the port in 1864-5 and reinstated ex-president Flores the prosperity of the place was but little impaired. During the Paraguayan war, which lasted till 1864, Montevideo grew rapidly rich, attracting a large share of the trade diverted from Buenos Ayres. Immigrants flocked from all quarters, and excessive investments were made in all kinds of real property. The valuation of the city and suburbs, which was 14,156,000 dollars in 1860, reached the sum of 74,000,000 dollars in 1872. Reckless speculation, political dissension, and the financial mismanagement of the Government have told heavily; the value of house property has greatly diminished, and commercial activity has been grievously restricted. Since 1881, however, Montevideo has been rapidly recovering, and its natural advantages are so great that, with better political circumstances, a future of yet higher prosperity may be anticipated.

Notices of Montevideo will be found in Bonelli, *Travels in Bolivia*, &c., 1854; Hadfield, *Brazil, the River Plate, &c.*, 1854, and his supplemental volume, 1868; Mulhall, *Handbook of the River Plate Republics*, 1874; and Gallenga, *South America*, 1881. See also Brigandello, *Delle vicende dell' America merid. e specim. di Montevideo nell' Uruguay*, Genoa, 1879; *The Republic of Uruguay*, 1883; the reports of the municipal junta, and Vaillant's statistical publications.

MONTEZUMA. See CORTES and MEXICO.

MONTEFAUCON, BERNARD DE (1655-1741), critic and scholar, was born of a noble and ancient family at the chateau of Soulage (now Soulatgé, in the department of Aube, France), on 13th January 1655. Though destined for the army, he passed most of his time in the library of the castle of Roquetaillade (the usual residence of his family), devouring books in different languages and on almost every variety of subject, his studies being directed by a learned friend of his father, Pavillon, bishop of Aleth. In 1672 he entered the army, and in the two following years served as a volunteer in Germany under Turenne. But ill-health and the death of his parents brought him back to his studious life, and in 1675 he entered the cloister of the Congregation of St Maur, at La Daurade, Toulouse, taking the vows there on 13th May 1676. Apart from his vast literary labours, the remainder of his life presents little to record. He lived successively at various abbeys—at Sorèze, where he specially studied Greek and examined the numerous MSS. of the convent library, at La Grasse, and at Bordeaux; and in 1687 he was removed to Saint Germain des Prés. From 1698 to 1701 he lived in Italy, chiefly in Rome. Returning to Saint Germain, he was made a member of the Académie des Inscriptions et Belles-Lettres in 1719. He died on 21st December 1741.

His first publication, in which he was assisted by Lopin and Pouget, was the first volume of a never completed series of previously unpublished *Anales Græci* (1688). In 1690 appeared his defence of the literally historical character of the book of Judith. *Athanasii opera omnia*, still the best edition of that father, was issued with a biography and critical notes in 1698. The first-fruits of his visit to Italy were seen in his copious *Diarium Italicum, sive monumentorum veterum, bibliothecarum, mssorum, &c., notitia singularis in itinere Italico collecta* (1702). The *Palaographia Græca, sive de ortu et progressu litterarum Græcarum, et de variis omnium seculorum scripturis Græca generibus* (1708) is a standard work, which has not yet been superseded; in its own field it is as original as the *De re diplomatica* of Mabillon. In 1718 Montefaucon edited *Hexaplorum Origenis quæ supersunt* (2 vols. fol.), only recently superseded by the work of Field; and between 1718 and 1738 he completed his edition of *Joannis Chrysostomi opera omnia* (13 vols. fol.), which is hardly an improvement upon that of H. Saville. His *L'Antiquité expliquée et représentée en figures* (10 vols. fol., 1719) would of itself suffice to establish a reputation for colossal diligence. It was continued by him in *Les Monuments de la Monarchie Française* (5 vols. fol., 1729-1733). A complete list of his literary labours, including his numerous contributions to the *Mémoires* of

the Academy of Inscriptions, will be found in the *Nouvelle Biographie Générale*, s.v. "Montefaucon."

MONTEFORT, SIMON DE, EARL OF LEICESTER (c. 1200-1265), a great political leader, and sometimes even referred to as the "founder of the English House of Commons," born in France about the beginning of the 13th century, was the fourth and youngest son of Simon IV. de Montfort and of Alice de Montmorency. Of his early life and education nothing is known, the first definitely recorded fact about him being that in April 1230 he was in England and had attached himself to the service of Henry III., who granted him a temporary pension of 400 marks, with a promise of the earldom which his father had held.¹ In the following year he did homage for the honour of Leicester, and in 1232 the king confirmed to him all the land with appurtenances which had belonged to the late earl in England. But, though thus formally admitted to the ranks of the English baronage, he did not for several years succeed in making way against the strong dislike in which "aliens" were now held, and until 1236 most of his time was spent, in considerable poverty, abroad. In that year, however, he attended the king's marriage to Eleanor of Provence as lord high steward, and thenceforward began to take part in the business of the royal council. Handsome, talented, and brave, he gained the love of Eleanor, widow of the earl of Pembroke, and sister of the king, to whom he was privately married at Westminster on 7th January 1238, Henry himself giving away the bride. When the fact became known, the indignation of the baronage and of the people had almost broken out in open rebellion, and after Simon had with difficulty averted this by propitiating his brother-in-law, Richard, earl of Cornwall, he found it necessary to go to Rome to meet the objections which the church had raised on the ground of an alleged previous vow made by Eleanor. Having succeeded in obtaining (by bribery, it would seem) the papal sanction to his marriage, he returned to England in October, and early next year, still in the enjoyment of the royal favour, he had the earldom of Leicester formally conferred upon him in presence of the assembled barons. In June (1239) he assisted as godfather and high steward at the baptism of Prince Edward; but the machinations of his enemies were soon afterwards successful in bringing about a change in the fickle humour of Henry, and when Simon came back to Westminster in August to attend the churching of the queen the king met him with the information that he was an excommunicated person, and ordered him to leave the church.² Along with his wife he forthwith went into voluntary exile in France; but in April 1240 he returned to England, and was received by the king on a footing of at least outward friendship. Of his private and public life during the

¹ Simon IV. de Montfort, the well-known Albigensian crusader, in right of his mother, Amicia de Beaumont, sister and co-heiress of Robert Fitz-Pernell, earl of Leicester, succeeded to that earldom in 1204, and in 1207 was confirmed in the high stewardship of England, hereditary in connexion with the title. Soon afterwards he was deprived of his English possessions under some pretext, the real reason doubtless being his position as captain-general of the French forces against the Albigenses (1208). He received them again towards the end of John's reign, their custody, however, being committed to his nephew, the earl of Chester. The long hostility between England and France during the early years of Henry III. made it practically impossible for the alien De Montforts to maintain any hold upon their English earldom on the death of Simon IV. in 1218; in 1231, after the peace, the eldest son Amaury (now constable of France) renounced all claim to it, thus leaving the field clear to his next surviving brother Simon.

² There is no evidence, that Simon actually had been excommunicated, but it seems clear that certain payments he had agreed to make to the Roman curia had not been punctually attended to, and that some annoyance had been in this way caused to the king. The charge of immoral relations with Eleanor was probably only a conveniently coarse way of restating the ecclesiastical offence for which De Montfort had already purchased absolution.