

# MODERN TIMES IN EUROPE

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## PREFACE

THE World War has changed the perspective of modern history. The issues that arose in that great struggle were the outcome, not of the feverish days of July 23-August 4, 1914, but of the political and social movements that had agitated the world since 1789. In the light of the World War and of its aftermath, a clearer view is now possible of many phases of European history.

The present volume treats of the history of Europe from the seventeenth century to the present. It describes, within the limits of space, the political, social, economic, and cultural events. A modern text in history no longer contents itself with a mere recital of campaigns, military and political; it aims to give to the students a view of the various aspects of human life that go to make up the history of a nation.

In order to emphasize the unity of European history the leading characteristics of each period are first described; then follows the separate treatment of the various nations during that period. An attempt is made to harmonize, as far as possible, the topical and chronological orders.

Special attention is given to teachers' equipment. The questions, map studies, and special topics in many instances were tried out in high-school classrooms before they were included in this book. The questions at the end of each chapter are not merely questions of simple fact, but thought questions framed with the object of stimulating discussion.

The author wishes to acknowledge his indebtedness to Mr. Norman Shaw McKendrick, of Phillips Exeter Academy, whose exact and careful scholarship was enlisted in revising the manuscript; to Mr. Walter Rowlands, formerly of the Art Department in the Boston Public Library, who aided him in securing some of the illustrations; to Mr. W. H. J. Kennedy, Dean of Teachers' College, Boston; to Mr. J. A. Rubel, Principal of P. S. 76, Brooklyn, and to many other excellent teachers who gave him valuable suggestions and help.

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# MODERN TIMES IN EUROPE



## INTRODUCTION

**Modern times ushered in by three revolutions.** The eighteenth century witnessed the dawn of modern times in Europe. Three great revolutions took place during this period, the intellectual revolution connected with the names of Voltaire, Rousseau, Adam Smith, and Immanuel Kant who so greatly influenced modern ideas; the political revolution in America and in France that established liberty and equality in society, and democracy in government; and the industrial revolution that established factory production and rapid communication in economic life.

**Results of the Renaissance.** Modern history, however, had a prelude of a century, during which the old that was dying and the new that was struggling to be born were strangely contemporary. This period, the century following the Peace of Westphalia (1648), saw the immediate results of the great changes that had taken place during the fifteenth and sixteenth centuries. The Renaissance brought about the general education of the upper classes and thus put an end to the monopoly of learning hitherto enjoyed by the Catholic clergy. The invention of printing and of paper, as well as the use of the vernacular in the writing of books, made possible the popularization of knowledge. Nevertheless, by the middle of the eighteenth century, the great mass of people was still illiterate, for the day of free, universal education had not yet arrived.

**Results of the Commercial Revolution.** The Commercial Revolution in the seventeenth century, following the voyages and discoveries, produced important changes in the economic life of Europe. No longer did trading vessels confine themselves to rivers, bays, or inland seas, or to creeping timorously along the Atlantic coast. They now sailed boldly on all oceans. The discovery of America ushered in the modern era of colonization, and the nations of Europe — Spain, Portugal, France, Holland,

England — were quick to stake out their claims in the new lands. It was not only a new world that was discovered, but a very old one as well, China and India, of which hitherto Europe had known but vaguely. During the seventeenth century trading posts were established in China and India by adventurous merchants from the colonizing nations. It was in this century that the chartered trading companies appeared, of which the most famous were the East India Companies, British (1601), Dutch (1602), and French (1664); and the Hudson's Bay Company, an English company established in 1670 to trade in the furs of North America. These companies were joint-stock corporations; those who invested in them made huge profits in the trade with India and America. The fortunes realized in these ventures were due to the fact that each East India Company had a national monopoly of Indian trade. From Asia and America came new commodities — tea and coffee from China and the East Indies; potatoes, tobacco, maize, cocoa, molasses, from America. Cotton, planted in America, was destined to supply the world with clothing made of this plant. From America also came large quantities of furs, fish, lumber, and whale oil. Sugar cane was planted in the West Indies, and for a long time the world drew its supply of sugar from these islands. From the mines of Mexico and Peru came a stream of gold and silver, increasing very greatly the European stock of precious metals. The system of barter whereby business was conducted through the exchange of goods gave way to a system of economy in which money was the medium of exchange in the conduct of business.

Important as it was, the Commercial Revolution produced little change in the life of the average man. Things continued to be made by hand and to be transported by animals on land and by sailing vessels on sea; hence the increased business of the world was confined to small groups of traders. The great majority of people were still peasants in the country and artisans in the town.

**Results of the Protestant Revolution.** The Protestant Revolution had destroyed the Catholic Church as the one and only Christian Church in Western Europe. The triumph of Protestantism spread the idea of nationalism in religion, and there were now Catholic nations and Protestant nations, each of which established its faith as the national Church to which all citizens

must belong. Whether a nation became Catholic or Protestant depended upon the will of its monarch, whose faith determined the faith of his people. The kings of France, Spain, Portugal, Poland, the princes of Italy, and the princes of southern Germany remained Catholic; the kings of England, Scotland, the Netherlands, Sweden, Denmark (including Norway), and the princes of northern Germany became Protestant. Both Catholics and Protestants were opposed to religious freedom, and both persecuted those who did not conform to their beliefs. Gradually, however, during the terrible wars of religion a new idea began to emerge; namely, toleration. Toleration meant that any religious group who refused to belong to the established Church should be permitted to worship unmolested — that is, “tolerated.” It did not at all mean *religious equality*. Those who were “tolerated” did not have full civil rights: they could not hold public office and they were forbidden to follow certain occupations; moreover, they were taxed for the support of the established Church. The first great act of toleration was the famous Edict of Nantes (1598), issued by King Henry IV of France, which granted freedom of worship to the Huguenots. The eighteenth century witnessed a rapid growth of the spirit of toleration; enlightened monarchs, Catholic and Protestant, refused to enforce the harsh laws against heretics. But the modern idea of religious freedom, that religion is a private matter with which the government has no concern, was neither practiced nor advocated.

The nineteenth century reaped in full measure the benefits first given by the eighteenth. How modern ideas and institutions arose, and how they were developed, the struggles that arose over them, and the hopes that they inspired for the future of mankind will be described in the following pages.

### LEADING QUESTIONS

1. Describe the changes that mark the beginning of modern history.
2. What was the influence of the Renaissance upon popular education?
3. What is meant by the Commercial Revolution? In what ways did it increase international trade?
4. Discuss religious freedom in relation to the Protestant Revolution. What is the distinction between religious freedom and religious toleration?



## INTRODUCTION

## TOPICS FOR SPECIAL STUDY

- THE COMMERCIAL REVOLUTION. Hayes, *Political and Social History of Modern Europe*, I, pp. 43-69; Day, *History of Commerce*, ch. xv.
- THE TRADING COMPANIES. Day, ch. xvi, pp. 157-60, chs. xx, xxi; Cheyney, *Industrial and Social History of England*, pp. 164-69; Gibbins, *History of Commerce in Europe*, pp. 109-20; Perkins, *France under the Regency*, ch. xiv.
- THE PROTESTANT REVOLT. Hayes, I, pp. 124-69; Bryce, *The Holy Roman Empire*, ch. xviii; Cheyney, *Short History of England*, pp. 289-328, 330-35, 342-50; Green, *Short History of the English People*, I, pp. 443-97; Robinson, *Readings in European History*, chs. xiv-xviii.
- THE THIRTY YEARS' WAR. Hayes, I, pp. 218-32; Bryce, pp. 334-41; Robinson, ch. xxix.

## PART I

### DIVINE RIGHT MONARCHY

**Triumph of king over lords.** A political result of the Protestant Revolution was the great increase in the power of the king. In the Middle Ages political power was largely in the hands of the feudal lords and the Catholic Church; the king had a dignified office but little power. From the thirteenth to the sixteenth centuries a struggle went on between the lords and the king, which resulted in the triumph of the latter. The once naughty barons became fawning courtiers or officials in the pay of the king on whose good will they were now dependent. The triumph of Protestantism meant the loss of the political power enjoyed by the Church, and made the latter as dependent upon the good will of the king as were the nobles. In Protestant countries the king was the head of the national Church; he determined its faith and appointed its officials. In Catholic countries the Pope, not the king, was the head of the Church; yet the king had to be consulted in the appointment of officials and in ecclesiastical policies. The king was now supreme. His once powerful opponents, the nobility and clergy, were now his humble servants. His subjects, "the people," obeyed him implicitly as the head of the nation.

**Decay of parliaments.** Absolute monarchy was the new government everywhere in Western Europe. Parliaments, which had appeared during the thirteenth century, had all but disappeared by the seventeenth. In those days parliament was not elected at stated intervals, but was called by the king at his pleasure. He generally called it when he needed money, and dismissed it after money was voted. In time he managed to get control of taxation and refused to call parliament, which he regarded as a nuisance. Only in England did parliament survive; but even there its function, until the English Revolution, was merely advisory.

**Divine right justifies absolutism.** That one person should govern millions of his fellow men could not appear reasonable even to the dullest; therefore absolutism had a supernatural explanation to justify it. This gave rise to the famous doctrine of

"divine right of kings." The king, it was asserted, was no ordinary mortal, but the image of God on earth, whose authority came from God alone; hence the "king could do no wrong." At coronations, a religious ceremony was performed during which a priest poured holy oil on the king's head, to signify that he was the "Lord's anointed." If a king was good, it meant that God was kind to his people; but if he was wicked, it meant that the people were being punished for their sins. "What virtue there was in the word 'king'!" says a modern writer, Anatole France. "A man who suffered some wrong would murmur, 'Ah, if the king knew it!' The ill came from the king's not knowing. He had bad information, or he had evil counsellors, or he was too young or too old." Under no circumstances whatever were the people to rebel, for the king was answerable to God, not to the people, for his conduct. Rebellion was not merely a crime for which the laws prescribed punishment, but a sin for which one would surely be punished in the hereafter. Both the Catholic and Protestant churches preached the doctrine of "divine right," and enjoined obedience upon the faithful. "God who has given kings to men," said Louis XIV, "has willed that they should be revered as his lieutenants, and has reserved to Himself the right to review their conduct."

**Government by the few.** In those days government was generally regarded as a "mystery" which only those who were initiated, the king and his advisers, could penetrate. For the people to inquire as to the origin of laws and to have something to say about making them was regarded as presumptuous. This attitude still survives to some extent in "secret diplomacy."

## CHAPTER I

### SUPREMACY OF FRANCE UNDER LOUIS XIV

#### DOMESTIC POLICIES OF LOUIS XIV

**Louis XIV (1638-1715).** In 1643 there came to the throne of France one of the remarkable monarchs of modern times, Louis XIV. He reigned for seventy-two years, and so influential was he in the life of Europe that this period is called the Age of Louis XIV. When Louis asserted that he ruled by the grace of God, one could almost believe him, for he was every inch a king. Handsome, gracious, dignified, exquisitely refined, he made the impression at all times of being a superior person. "He was as dignified and majestic in his dressing-gown as when dressed in robes of state," said one of his courtiers. Louis took "the profession of reigning" very seriously by attending conscientiously to the business of State. He had a keen mind and a genius for diplomacy. Of his power as king he held no uncertain views, and the famous saying "*l'état, c'est moi*" (I am the State), has popularly been ascribed to him.



LOUIS XIV

**Colbert (1619-83).** Among the many able ministers who served Louis, Colbert stands preëminent. He was a man of business; efficient and industrious, he devoted all his energies to making France a prosperous nation. To facilitate commerce he built a canal connecting the Bay of Biscay with the Mediterranean. He literally spanned France with splendid highways. Through his efforts the French East India Company was organized. He

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founded the Göbelin tapestry factory as a government enterprise, and did much to promote the silk industry which made France the leading silk manufacturing country of the world. He promoted industry through government regulations and subsidies. Good work was rewarded and bad work punished, with the result that the fame of French craftsmanship spread far and wide.

**Mercantilism.** Colbert was the champion of Mercantilism, a system of economic thought that influenced the policies of nations for two centuries. The chief idea of Mercantilism was that the wealth of a nation consisted of the amount of gold and silver that it possessed. These metals could be obtained only by having a "favorable balance of trade"; namely, by exporting more goods than were imported. The balance due for exports was paid in coin by foreign nations. To encourage exports the government gave bounties; to discourage imports it laid heavy tariff duties.

**Colonies administered for the benefit of mother country.**

Mercantilism had much to do with the colonial policies of the seventeenth and eighteenth centuries. The great rush for colonies was not due to a desire to annex territory, for in those days only European territory was considered important enough to be annexed; nor to a desire to find an outlet for overcrowded nations, for the population of Western Europe was then very small and grew slowly. The chief motive of colonial enterprise was to get rich quickly and safely; the very idea of a colony was conceived of in terms of trade and industry. A colony was the one sure way of always having a "favorable balance of trade"; it increased the exports and decreased the imports of the mother country by sending to the latter raw material in exchange for manufactured products. Lest a colony should want to sell its raw material to a foreign country, or perhaps start manufacturing on its own account, the mother country forbade her colony to trade with any one but herself, and restricted its right to establish manufactures. Another aspect of Mercantilism was the Navigation Laws.<sup>1</sup> To encourage shipbuilding and to protect their commerce, the nations ruled: (1) that all trade between a colony and a mother country had to be carried by the ships of the latter; (2) that most of the crew had to be of the nationality of the ship; (3) that certain foreign articles could be imported only in native ships; and (4) that severe harbor restriction be imposed upon foreign ships.

<sup>1</sup> England did permit her colonies to transport their goods in their own vessels.

**Mercantilism a policy of restriction.** Mercantilism was based upon the principle that a nation could prosper only at the expense of other nations. It therefore bristled with restrictions of all kinds that were not removed until the Industrial Revolution taught another principle: that a nation could prosper only when other nations, its customers, prospered.

#### FOREIGN POLICIES OF LOUIS XIV

**Ambitions of Louis XIV.** In the time of Louis XIV, France was the largest, the most populous, the richest, and the best organized country in Western Europe. Unfortunately for the world, Louis saw in the power of his country an opportunity for still greater power. He began a series of aggressions against his neighbors that led to many wars which devastated Europe for a generation. The fundamental principle of Louis's foreign policy was to make France supreme in Europe and himself the dictator of international affairs.

**Doctrine of natural frontiers.** To hide his true motives Louis asserted the doctrine of natural frontiers; namely, that France's natural boundary on the east should be the Rhine, the Jura Mountains, and the Alps, which would protect her from invasion. Throughout his reign Louis tenaciously endeavored to annex the Spanish Netherlands, as Belgium was then called, Franche Comté, Alsace-Lorraine, and the left bank of the Rhine; these annexations would have extended France to her "natural frontiers."

**1. War with Spain (1667-68); William of Orange (1650-1702).** On some pretext or other he seized the Spanish Netherlands and Franche Comté. Spain, to whom these regions belonged, was too weak to resist. But the Dutch were now alarmed; they feared that Holland, too, would fall a prey to Louis's vast ambitions. In 1672 there came to the head of the United Netherlands, as Holland was then called, a descendant of William the Silent, called William of Orange. Quiet, dogged, and as able a diplomat as Louis, William became the latter's chief opponent. He saw clearly the designs of the French king, and he succeeded in persuading almost all the nations of Europe to ally themselves against France. During this period the famous doctrine of the "balance of power" became and has remained the leading principle of European diplomacy down to our day. "Balance of power" is a policy of European politics whereby those nations, whose inde-

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pendence is threatened by the career of conquest of another nation, combine to make war on the aggressor. For all to be free no nation should dominate the affairs of the Continent. <sup>大陸</sup>

2. **War with Holland (1672-78).** In 1672 French armies invaded Holland, but were compelled to retreat. In 1681 the French invaded Germany and seized the city of Strassburg. Germany, then divided into many tiny states, lay helpless before Louis. City after city was captured, and the French were rapidly advancing toward the Rhine.

**Coalition against France.** The success of the French alarmed all Europe. William, constantly at work cementing a coalition against France, was greatly aided by two important events. In 1685 Louis revoked the Edict of Nantes, and began a bitter persecution of the Huguenots. The Protestant nations now regarded Louis as the "armed hand of the Church," the successor of Philip II. A revival of the wars of religion was threatened. William had no difficulty in persuading the Protestant nations of the Continent to join the coalition that he was planning. The leading Catholic monarch was the Holy Roman Emperor, the Hapsburg overlord of Germany, to whom the Bourbon dynasty, represented by Louis, was a deadly rival. Louis's invasion of Germany was a challenge to Hapsburg influence, and so the Emperor joined the coalition. England had been neutral in the wars of Louis because her kings, Charles II and James II, were secretly in his pay. But when, in 1689, William of Orange succeeded James II, England immediately joined the coalition.

3. **War of the Palatinate (1688-97).** War began in 1688. French armies invaded the Palatinate and laid waste that German region. For ten years fighting went on mainly in Germany. The contest, known in Europe as the War of the League of Augsburg, found an echo in America where it was known as King William's War. The struggle was ended by the Treaty of Ryswick (1697), according to which France had to give up all her conquests except Strassburg.

4. **The War of the Spanish Succession (1702-13).** Louis was foiled, but not disheartened. He saw an opportunity to extend his influence in Spain, where the King had been induced to name Louis's grandson, Philip, as his successor. But Europe feared that the grandfather in France and the grandson in Spain would join hands and virtually unite both countries. "There are no

more Pyrenees," said Louis to Philip when he became King of Spain. What followed was a gigantic struggle, the War of the Spanish Succession, in which France and Spain fought against the Grand Alliance composed of nearly all the other nations in Europe. Fighting also took place in America where it was called Queen Anne's War.<sup>1</sup> Led by the great English general, the Duke of Marlborough, the Allies won many notable victories over the French, the most famous being the Battle of Blenheim (1704). The Treaty of Utrecht (1713) brought to an end a war which had desolated Europe. The chief provisions of the treaty were: that Philip was to remain King of Spain, but under strict guarantee that France and Spain would not be united; that, from Spain, the Emperor Leopold I would get Belgium, which was to be called the "Austrian Netherlands"; that, from France, England was to get Canadian lands, Acadia, Nova Scotia, and a clear title to Hudson Bay Territory; and, from Spain, England was to get chiefly the city of Gibraltar, commanding the entrance into the Mediterranean.

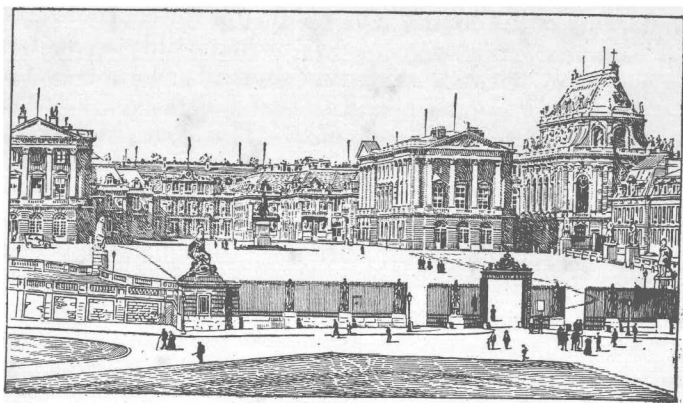
**Gains of France.** As a result of the many wars of aggression Louis gained Franche Comté, Alsace, part of Lorraine, as well as much "glory." But the drain in men and money exhausted the country, and France sank to the position of a second-rank power, from which she did not rise till the advent of Napoleon.

#### COURT OF LOUIS XIV

**The courtiers.** It was during the reign of this extraordinary monarch that there came into prominence an institution known as the court. About the King a charmed circle was formed, consisting of the royal family, the great lords, the high officials in Church and State, and any one upon whom the favor of the King chanced to fall. The courtiers had the best chance of being favored by the King and of influencing his policies. A custom had arisen of giving "pensions," incomes from public funds, to those whom the King designated as worthy of being rewarded by the State. Pensions were given to the King's favorites for any but worthy reasons. Many sinecures, offices in the King's household, were created with nominal duties, such as giving the King a napkin when he sat down to dinner or holding the stirrup as he mounted his horse, but with large salaries paid from the public treasury.

<sup>1</sup> William III died on the outbreak of the war and was succeeded by Anne.





FAÇADE OF THE PALACE OF VERSAILLES

This gigantic palace and park were created by Louis XIV and enlarged by his successor. In one of these buildings is the Hall of Mirrors where William II was proclaimed German Emperor in 1871. In this same hall, in June, 1919, was signed the Treaty of Versailles, which sealed the death warrant of imperial Germany.

**Versailles, a royal city.** The residence of the court was at Versailles, a suburb of Paris. This royal city was built with a lavish magnificence that made it renowned throughout the world. To-day it is a kind of museum city with its palaces, parks, squares, picture galleries, fountains, canals, driveways, statues, that delight visiting tourists. The life of the court was a daily round of pleasure; the courtiers were on a permanent holiday. Immense sums were spent on luxurious living, on clothes, houses, food, servants, balls, parties, theatricals. Thirty men waited on the King at dinner. Eighty servants were in attendance on a baby prince. This "conspicuous waste," it was believed, produced a sense of awe among the masses by giving them the idea that their rulers were superior people who lived wonderful lives. "Amidst the mirrors and fine furniture," says H. G. Wells in his *Outline of History*, "went a strange race of gentlemen in vast powdered wigs, silks and laces, poised upon high heels, supported by amazing canes, and still more wonderful ladies, under towers of powdered hair and wearing vast expansions of silk and satin sustained on wire. Through all this postured the great Louis, the sun of this world, unaware of the meagre and sulky and bitter faces that watched him from those lower darknesses to which his sunshine did not penetrate."