

# WALTON WILLIAM

PARIS FROM THE  
EARLIEST PERIOD TO  
THE PRESENT DAY.  
VOLUME 1

**William Walton**  
**Paris from the Earliest Period**  
**to the Present Day. Volume 1**

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Paris from the Earliest Period to the Present Day; Volume 1:*

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# William Walton

## Paris from the Earliest Period to the Present Day; Volume 1

### INTRODUCTION

IF the capital of the French nation, situated on the river Seine, were simply the most beautiful, the wittiest, wickedest, and most artistic of towns, if—as has been so often asserted (and not exclusively by the citizens thereof)—the most commonplace and the most brilliant of human manifestations alike take on new qualities, texture, and interest the moment they become Parisien, then, indeed, would this city be entitled to be considered only with that mild offence which is the proper intellectual attitude before all so-claimed earthly superlatives. But Paris is by no means to be so disposed of. The very peccability of her wit is demonstrated by the extravagant claims which it permits itself. No God-given institution proclaims itself as such,—at least, noisily. It is the shadings to this brilliant picture, the exceeding width and depth and blackness of the sun-spots on this luminary of civilization, which relieve us from any easy toleration and compel us to the liveliest attention. One of her many qualities is that of representing and, too often, of acting for the whole

country,—indeed, *la centralisation* is one of the four great evils (the others being the abuse of *alcohol*, *la pornographic*, and the stationary birth-rate) which are recognized by its own citizens as menacing the nation. So that, in a general way, for both good and bad, Paris reads France.

Well, the heights and depths which we are called upon to contemplate are not unendurable, but they are certainly in many respects unexcelled. "France," says one of her most eloquent and dignified historians, "has justly been termed the soldier of God;" "Other continents have monkeys," says a learned German philosopher; "Europe has the French." Any community or locality which offers, or is considered by intelligent observers to offer, such a range as this, is certainly worthy of high renown and deep research, and it is not too much to say that Paris justifies her fame. Within her walls the human mind has displayed its loftiest development, and the human passions their most insane excesses; her art and her literature have erected beacon-lights for all the ages to come, and have but too frequently fallen into the depths of more than swinish filth; her science of government has ranged from the Code Napoléon to the statutes of Belial himself; her civilization has attained an elegance of refinement unknown to the Greeks, and her cigars and lucifer-matches are a disgrace to Christendom!

Happily, as in several other human institutions, there is more of good than of bad. The so-called "seamy side" of cities is not like that of flour-bags,—equal in extent and importance to the

fair outer surface that meets the eye. Much as has been published of the depravity of Paris, it is not that, but the splendid activity of her material and intellectual civilization, the serious confronting of the heavy problems of humanity, the intelligent accumulation of the treasures of the mind and the hand, legislation, literature, art, science, that impress the intelligent visitor. Moreover, it is the annals of unhappy nations only that are said to be interesting, and it is impossible that a quick human interest should not attach to the contemplation of this capital which has attacked so many problems, maintained so many struggles, and endured such crushing reverses. In the light of her most troubled history the import becomes clear of the galley on her shield, and her motto: "*Floats, but sinks not.*" But few capitals have been more frequently, apparently, on the point of being submerged. Even as these lines are being written, it is agitated by the protracted and cumulating effects of a military and social agitation which, in the language of the President of the Cabinet of Ministers, "is deplorable, which paralyzes all commerce and creates a situation intolerable to all."

LNDEED, it may be said that the present moment is the most critical, the most dramatic, in the long history of the city and the nation, and that an entirely new interest will henceforth attach itself to this crowned capital which sees herself in the inevitable future forever uncrowned. Never before has the pitiless march of events, the pitiless accumulation of irrefutable evidence, the testimony of so many observers, at home and abroad, so seemed

to demonstrate that all the methods of government had been exhausted, and that the nation had attained her summit of power and was doomed to steady decline. Down to Louis XIV, her hope was thought to lie in the consolidation of the royal authority and the suppression of the feudal power of the nobles; down to 1789, in the *tiers état* and the States-General; after the Commune of 1871, in the maintenance of a Republic supported by universal suffrage. The ideals of 1830 and of 1848 have been practically attained; there are, finally, no new and more liberal political expedients to hope for,—and never has France seen herself so distanced by her neighbors. Her contemporary literature groans with the accumulation of these facts—from the ineptitude of her rulers, national and colonial, down to the dependence upon the foreigner for wood for her street pavements and the canned provisions for her army. Behind that "gap in the Vosges" upon which, as one of her statesmen remarks, she cannot forever fix her gaze, she sees her great and hated rival doubling in power. In 1860, Germany had the same population as France; to-day, she has that of France and Spain combined. "Never has such a displacement of power been so quickly produced between two rival peoples. And no one among us seems to regard it, though not one of the problems which torment us is as grave as this one. Our agriculture, our industry, our commerce decline; we seem to be in decadence! How could it be otherwise? There are, in the neighboring hive, beyond the Rhine, sixteen millions of workers who were not there forty years ago,—that is the explanation of

the progress of our neighbors as well as of the stagnation of our own activity. All the more that the quality of the French tends to diminish with their quantity; ... we can foresee the day when there will be two Germans against one Frenchman, and this prospect fills us with fear for the future of our country, for we cannot comfort ourselves with illusions, we cannot believe in the perpetual peace, we know that history is a *Vie Victis* continual."

Therefore, let us hasten to contemplate this great and most admirable Babylon before Cyrus comes.

*Paris, Rue Boissonade.*

# INTRODUCTION GALLO-ROMAN AND PRE-MEDIÆVAL PERIODS

## GALLO-ROMAN AND PRE-MEDIÆVAL

COTOCIA, says that somewhat inexact geographer, Strabo, "is the city of the *Parisii*, who dwell along the river Seine, and inhabit an island formed by the river." Ptolemy, who has been thought to have been somewhat better informed concerning the *Parisii* than with regard to any of the other small tribes of Gaul, calls their capital *Lucotecia*; but both they and their town appear for the first time in history fifty-three years before the birth of Christ, when Cæsar, in his *Commentaries*, relates, himself, that he summoned a general assembly of the Gauls at *Lutetia*, the capital of the *Parisii*. At this date, he was already master of the greater part of the country now called France. More than four hundred years later, Julian, surnamed the Apostate, nephew of Constantine the Great, after having passed more than two years in this city, which he called "his dear *Leucetia*," was proclaimed emperor here by his soldiers, who refused to obey the orders of

Constantius and return to the East. It is surmised by the scholars that the imperial author of the *Misopogon* adopted this form of the name of the town on the Seine through an affectation of deriving it from the Greek, in which language he wrote, and, as is still evident in those of his works which have survived, in a style remarkably pure.

Lutetia, of which the modern French make Lutèce, is supposed to have been derived from the Celtic *louk-teih*, which signified the place of morasses; and the name of the Parisii from the Celtic *par*, a species of boat, and *gwys*, in composition *ys*, man, whence *parys*, boatmen,—these islanders being supposed to have been skilful navigators. But they are said to have called themselves *Loutouchezi*,—that is to say, a residence in the midst of the waters. Other etymologists cast doubts upon all these deductions, and the matter is not very important. The early Parisians were one of the smallest of the Gaulish tribes, and preferred the islands to the mainland as a safer place of residence; they were surrounded by the Carnutes, Senones, and other, stronger people whose names have not been perpetuated. Of their ten islands and sand-banks, which were preserved until late in the Middle Ages, there are now only two remaining, the Ile Saint-Louis and Ile de la Cité. The ancient town, like the modern one, lay in the centre of a "tertiary" basin, about sixty-five mètres, or two hundred and ten feet, above the level of the sea, broken here and there by low hills. The modern historian, Duruy, quotes Strabo as finding a proof of divine

providence in the fortunate configuration of the soil of Gaul; and that writer testifies that the whole country was inhabited, even in the marshes and woods. "The cause of this is, however, rather a dense population than the industry of the inhabitants. For the women there are both very prolific and excellent nurses, while the men devote themselves rather to war than to husbandry."

The antiquity of the inhabitants of Gaul is now pushed back by the learned far beyond the days of Cæsar. M. A. Thieullen, in two communications addressed to the *Société d'anthropologie* at Paris (January and February, 1898), maintained that the chipped flint arrow-heads found at Chelles and Saint-Acheul, which have been considered as the earliest works of prehistoric man, are, in reality, in common with the polished stone hatchets of the Neolithic age, the products of an industry in a high state of development, the result of successive essays by numberless generations. In this theory he is supported by other scientists, among them the English geologist, Prestwich; and in this insistence upon the artistic quality of the chipped and polished flints and the prodigious number of rudimentary utensils which have preceded and accompanied them is found another argument in favor of the great antiquity of man and his existence in the tertiary period. The soil of Paris has furnished many of these superior flints, and the comparative state of civilization to which the locality early attained is further testified to by the discovery, in the early months of this year, 1898, by an enterprising proprietor on the edge of the forest of Fontainebleau, of the site

of a prehistoric pottery on his grounds. This locality, opposite the village of Ecuelle, was already noted for the menhir, or prehistoric upright stone, standing on the right bank of the canal. The ancient potteries seem to have occupied a space about five hundred mètres in length and two hundred in width; at the depth of sixty-five or seventy centimètres below the surface there is found "a black sand, burned, beaten down, trodden, which gives forth a resonant sound when attacked by the pick-axe; this arises from the fact that it has been, through a long series of centuries, tormented by the incessant passage of men and the innumerable fires of the furnaces." From the specimens of pottery extracted from this sand, it is concluded that this manufactory had been maintained from the Neolithic age down to the Gallo-Roman period. In the little village of La Mouthe, in the department of the Dordogne, farther south, have been discovered within the last few years, in a cavern, very curious and not unskilful outline drawings on the rock, sometimes touched up with color, of now extinct animals,—the extreme age of these works of art being demonstrated by the fact that they are in many cases partially covered with stalactites. The learned scientists who have uncovered and photographed these incised drawings conclude, from their appearance and from the fragments of animals' bones found in the cavern, that they are the work of men of the Neolithic age and the Palæolithic, which preceded it. In short, there is every reason to believe, on the strength of all the testimony which modern science has wrested from the unwilling

records of the past, that the earliest inhabitants of the islands of the Seine were contemporary with the mammoth, the cave-bear, the auroch, and the rhinoceros with cleft nostrils.

It is not to be supposed, however, that these very ancient texts are read without the necessary stumbling over obscure passages and much upsetting of cherished historical truth. The finest presentations of ancient records that we find in grave historians are now set aside by learned archæologists in communications to the *Académie des Sciences à Paris* or the *Académie des Inscriptions et Belles-Lettres*. Even the original number of islands in the Seine and Cæsar's statements concerning the Gauls and their manners and customs are now disputed. When it comes to the origin of things and of peoples, the erudition is profound. M. G. de Mortillet proposes for the epoch *quaternaire* or *pléistocène* four successive divisions,—in their order of antiquity, the *Chelléen*, the *Moustérien*, the *Solutréen*, and the *Magdalénien*; M. Perrier du Carne thinks that the traces of the Solutré and of the Madeleine show them to have been derived from two races long contemporary on the same soil, of which the former were autochthonous and the latter, immigrants, who came in with the reindeer and followed him when he retreated northward. M. Piette objects to the word *Magdalénien*, and proposes to replace it by *glyptique*, for, during this period, man learned to carve bones with flint instruments; after the *Solutré* he places the epoch *Eburnéenne*, and after that, the *Tarandienne*, characterized by instruments in reindeer's horns. After the quaternary period,

Professor Alexandre Bertrand, of the École du Louvre, places the *Mégalithiques*, whom he thinks belonged to the great ethnological family of the Touranians which preceded the Aryans in Europe, and who erected the great stone monuments, dolmens, menhirs, cromlechs, etc., formerly called druidical, found in various parts of Europe. Several of these *monuments mégalithiques* have been discovered in Paris and its environs,—a street of the Faubourg du Temple owes its name of Pierre-Levée (raised stone) to the fact that at its opening, in 1782, an enormous ancient rock was found artificially supported on two others, the funerary tumulus, or mound, which formerly covered it having disappeared.

As it is impossible to attribute any longer these prehistoric monuments to the "Celts," or to "their priests, the Druids," so do others of our historical illusions vanish. M. Duruy, in his learned *Histoire de France*, states that at the dawn of history the country known as Gaul was "divided between three or four hundred tribes (*peuplades*) belonging to the three great families,—the Celts, the Iberians, and the Belgians." M. Guizot says that "in the south were Iberians or Aquitanians, Phœnicians and Greeks; in the north and northwest, Kymrians or Belgians; everywhere else, Gauls or Celts, the most numerous settlers, who had the honor of giving their name to the country." M. Salomon Reinach, in his detailed description of the monuments in the Museum of Saint-Germain-en-Laye, under the general title of *Antiquités nationales*, declines to recognize the *race celtique*; in accord with the science of anthropology he distinguishes various Gaulish

types and is aware that they nowhere present themselves in a pure state. Professor Bertrand "superposes" upon his *Mégalithiques*, whose distinguishing trait in Europe is their use of polished stone, another race, numerically inferior and much less ancient; these are the "*tribus celtiques* or *celtisées* of the Aryan race." When they arrived in Gaul, they were already familiar with the use of metals, especially bronze, beginning to be acquainted with iron; they were pastoral and agricultural, and burned their dead. About the sixth century B.C. appeared a third group, the *tribus galatiques*, Helvetians, Kymrians, Belgians; they were wandering bands of warriors, who used iron implements only and buried their dead. "From the superposition, rather than from the fusion, of these divers elements has resulted that which is called *la nation gauloise* or *celtique*."

Naturally, the religions of these varied nations were as diversified as their origins. The Druids, according to Professor Bertrand, so far from forming the priesthood of a practically homogeneous race, can be said to have had no influence upon the religion of the people, who were alien to them and who remained faithful to their own worship of the spirits or powers in nature and to their superstitious practices. "Druidism was, then, neither a dogma, nor a religion, nor a particular theogony, but a social institution with an organization analogous to that of the great abbeys of Ireland in the fifth and sixth centuries, or to the Lamaism of Thibet. The Druids lived in communism, like the Lamas." Moreover, M. Bertrand refuses the Druids all

their fine old qualities,—human sacrifices; worship of stones; solstitial ceremonies, such as the Yule-log and fires on the eve of Saint John; the herbs of Saint John; the worship of fountains; the worship of trees, and medical prescriptions. Even more, what Guizot calls their "noblest characteristic, a general and strong, but vague and incoherent, belief in the immortality of the soul," was less a particular doctrine of their own than a sentiment innate in the race; "they had only to develop ideas the germ of which had not been imported by them." Nevertheless, so well organized was their communal order that they were, before the Roman epoch, the only central, definite power capable of consecutiveness in its conceptions and of unity in its views, and their influence over a gross and ignorant people was proportionally great.

To the *chamanisme*, or belief in the spirits that pervade nature, and in the power of man over them by magic arts, of the original Touranians, the Celtic tribes brought the worship of natural forces,—the sun, fire, torrents, tempests, mountains, etc.; but neither they nor the Druids had any human figures or symbols in their pantheon. The invasions *galatiques* or *kimrobelge*, on the contrary, brought in from the Orient a cult already strongly anthropomorphous, and with these symbols, traditions, and divinities those of the Greeks and Romans became mingled to a greater or lesser degree that it is impossible to determine, because, as it appears, all that we really know of the Gaulish religion before the Roman conquest is reduced to a few lines in Polybius, in which can be found the name of *Perkunas*, the

Perkun of the Slavs. Cæsar identifies the gods of the Gauls with the Roman ones, Mercury, Apollo, Mars, Jupiter, and Minerva; and M. André Lefèvre, in the *Revue mensuelle de l'École d'anthropologie*, asks, without being able to answer: "How is it possible that such men as Cæsar and Tacitus were able to confound with Mercury the supreme gods of the Gauls and the Germans; but, still more, how is it that the Gaul should have adopted with enthusiasm the Latin name and forgotten the Gaulish name of his supreme god?" M. Reinach is considered to have proved beyond a doubt that the god with the mallet, the Dispater of the Gallo-Roman period, was a sort of copy, in Gaulish attire, of the Egyptian Serapis; and the inscriptions of the imperial epoch testify to the diffusion of the worship of the divinities of Alexandria from Arles and Nîmes, in the extreme south, to Besançon, almost on the borders of Switzerland, and Soissons, northeast of Paris. Nevertheless, those archæologists who have thought they found traces of the art of Egypt and Babylon in that of the original cave-dwellers are now considered to have been deceiving themselves; and M. Reinach has modified the opinions he held a few years ago on the early religious art of Gaul. "In short, what we know of Gaulish mythology amounts to nothing, or practically nothing."

Various rude images and fragments of altars found under the modern pavements of Paris at different dates and localities—among others, under the choir of Notre-Dame in 1710—have revealed the names, if not the characters, of some of the ancient

divinities of the soil, *Esus, Jovis, Volcanus, Tarvos trigaromos, Cernunnos*.

But if the scientists grope doubtfully in these twilights of history, the romancers relate boldly. One of them, M. Henri Lavedan, has been calling up the Parisienne of the Lacustrine age, "*gran' maman archi-centenaire*" of her of the present day. This is how she was. "Large, thick, and short, with a vigorous figure, shaking out coarse and matted hair, the feet bare, the arms bare, the breast half bare and unrestrained under her species of primitive corset. The body is that of a handsome and robust decent human animal, a tanned skin, somewhat hairy. The feet are large and powerful, like the hands, with cutting nails, square and hard. The visage, high in color, with features that are simple and elementary, is lit up by eyes grey or blue, eyes limpid and tranquil, which regard without vivacity, without appearing and disappearing lights, without surprise, the eyes of an animal under the yoke and resigned to it, eyes only too well acquainted with the eternal landscape which they have been reflecting ever since they were first opened. The step is slow, sure, heavy, and majestic. Under her petticoat of sombre color may be divined two great legs, the legs, almost, of a man, two legs of labor and of endurance. She sings naturally, this woman, when she is alone, vague songs, sort of fugues of savages, very simple, which seem to have neither beginning nor end, but in the company of others she is almost taciturn, replying by gestures, by signs, accomplishing her task with a passive regularity. She scarcely

knows the lighter shades of sentiments and expressions. She laughs or she weeps. No smiling. When she laughs, it is with a large display of the solid white teeth of a carnivorous animal; when she weeps, it is with the deep sobs of a beaten child. She is strong and patient like the ox, she runs like the horse, she resists cold, heat, and fatigue; her sleep is profound and without dreams. She is more mother than wife, in the animal sense of the word; she is capable of courage, of rude goodness and of devotion, but all of these naturally and by instinct. Her life may be hard and long, she may retain until a very advanced age the plenitude of her vigor, and die splitting wood or turning the mill.

"Should the wife cease to please her husband, he sells her again; should she commit a fault, he strips her (the garments will serve for the new spouse); then he takes her by the hair and smothers her in the marsh. Nevertheless, however miserable may be her condition of a domestic animal, this creature has passions. Tacitus informs us that adultery was not unknown to the purchased wife. The male children belonged to the father, and always remained with him; as to the aged, the old relatives, useless and cumbering, they were put 'in a place apart,' a sort of hollow in the neighborhood of the hole for the hogs or the enclosure for the cattle, and there was thrown to them the remnants of the meals. The family sentiment, the voice of kindred blood, did not, as yet, make itself heard very distinctly."

This information may be supplemented by various extracts from the ancient historians, who give us the usual picture of

early man in the barbarous stage, bellicose, blood-thirsty, brutal, having the one virtue of courage. Cæsar says that when a man of importance died, his wives were tortured and put to death by fire if suspected of being instrumental in his taking off; but a short time before his conquests it was the custom to burn with the defunct his slaves and his favorite clients. It was also said that the women were not constrained in their choice of husbands, and that the latter were obliged to furnish an equivalent for the dowry brought by the wife. Human sacrifices were offered on certain great occasions, and it was thought possible that one of the upper stones of the great sepulchre discovered at Meudon in 1845, indicated one of the sites dedicated to these offerings.

Of the many attempts that have been made to restore the primitive man in his environments, one of the most learned and interesting is that shown by M. Cormon, the painter, in his series of large decorations for the *plafond* and walls of some ethnological museum, exhibited in the Salon of 1898. But an artist is an impossible archæologist; the more of an artist he is, the more will he be unwilling to represent the merely bestial, as the scientist finds it; and though the original inhabitant of the valley of the Seine and other favored spots may have circulated in some such early landscape, and have garbed himself and tattooed himself somewhat as the painter here paints him, it is probable that there was far less of the picturesque and presentable about him, of grace of attitude and whiteness of skin in his women-folk, than in any artist's presentation on a self-respecting canvas.

The habitations of the early Parisian were equally unlike those familiar to the Cook's tourist. On the pedestal of an antique statue of Melpomene of heroic size in the Louvre is a relief representing the head of a supposed Gaul defending his house against a Roman soldier, and this sculpture, confirmed by others on the column of Antoninus at Rome of those of the German barbarians, gives this dwelling as a species of circular, upright hut, covered with a conical-shaped roof constructed of branches and reeds, or thatch, or perhaps of a half-spherical piece of wood.

In the soil of the tertiary, or quaternary, basin in which Paris lies are found traces of marine plants, oyster-shells, skeletons of fish, etc., which indicate that it has risen from the bottom of the sea. As every one knows, the Seine, flowing in a general direction from east to west, curves toward the north to traverse the heart of the city, the former Palais de l'Industrie, but just demolished, having occupied nearly the centre of the upward curve of this bow. On the south, the river receives the waters of the Bièvre, a feeble stream which flows through a narrow valley, and, farther eastward, those of the river Marne. Under the Roman domination and that of the first Merovingian kings, that part of the city lying immediately south of the river seems to have become the most populous and important almost as soon as the narrow limits of the original islands became too confining. The pride of the Faubourg Saint-Germain may date itself back for some fifteen centuries. A central, principal street traversed the city from south to north, entering it in the general direction of the Rue Saint-

Jacques, passing on the east side of the imperial palace whose ruins may still be seen in the Musée des Thermes, at the corner of the Boulevard Saint-Germain and Boulevard Saint-Michel. Under the Rue Saint-Jacques remains of the ancient pavement have been found at a great depth, and a fragment of it is preserved in the Musée de Cluny. The Roman street crossed the small arm of the Seine on a wooden bridge, near where is now the Petit-Pont, traversed the Ile de la Cité, at the western end of what is to-day the Place du Parvis-Notre-Dame, and crossed the larger branch of the river near the site of the present Pont Notre-Dame. On the northern shore, it followed for some distance nearly the course of the present Rue Saint-Denis, and then forked,—one branch continuing in a general northerly direction toward Senlis, and the other turning off to the northwest, in the direction of the Bourse, toward Clichy, Saint-Ouen, Saint-Denis, and, finally, Rouen by the valley of the Montmorency.

Of the stately buildings erected by the Roman officers sent to govern the city on the Seine and the province of which it was the capital, the only remains now above ground are those preserved in the Musée des Thermes, in somewhat curious juxtaposition with the late fifteenth-century Hôtel de Cluny. These ruins represent the great Roman baths of the palace, the *frigidarium*, the *piscine*, the *tepidarium*, and, somewhat deeper, the *hypocaustum*, or furnace for heating. By their size and importance, these ancient walls testify to the dignity of the imperial palace which rose on this site, and, surrounded by its

gardens, extended along the southern bank of the Seine. Of the date of the erection of this *Palatium Thermarum seu Thermae Parisiaci* nothing definite is known; it is generally ascribed to Constantius, surnamed Chlorus, "the pale," father of Constantine the Great, who died in 306 A.D. It is considered certain that it was occupied by Julian, and by Valentinian I, and Valens; after the expulsion of the Romans by the Franks, it served as a residence for the kings of the first and second race, and was still an important edifice in 1180 when Philippe-Auguste presented it to his chamberlain, Henri. About 1340 it passed into the possession of the Abbé of Cluny, Pierre de Chalus.

These very antique walls are preserved by the national authorities in a manner that might be considered as more satisfactory to the lovers of the picturesque than to the archæologists. They are exposed to all the disintegrating influences of the sun and rain, much blackened by the Parisian climate, which darkens everything exposed to it, and largely overgrown with creeping vines. They are constructed of squared stones interspersed with layers of brick, with rectangular and arched niches, filled-up arches at the base of which may be seen still the remnants of the prows of ships, and in the niches are still the remains of the earthenware pipes that conveyed the water to the baths. The student of architecture is interested to observe here that the Roman bricks were much longer than ours, and only about an inch and a half thick. Their original, cheerful red still shows occasionally through the Parisian blackness. He

will, however, probably be somewhat disturbed by the fine indifference of the authorities to styles and chronologies. In the place of the missing wall of the *piscine* is set the arched porch of the cloister of the Benedictines of Argenteuil; inside the enclosures are tumulary stones, with inscriptions in Hebrew, found on the site of the publishing house of Hachette. In the pleasant green garden in front of these ruins, and in which the bare-legged Parisian children play at soldiers or at digging gravel in the paths, are more incongruous mediæval bits of architecture and sculpture,—placid Madonnas and Annunciations, much defaced by time; gargoyles from the church of Saint-Germain-l'Auxerrois, in what may be called the size of life, agonizing and tormented by queer little beasts like weasels under their throats or bellies, and, guarding the gateway at the angle of the boulevards, three great, deformed figures of the animals of the Evangelists, the Lion, the Eagle, and the Ox, from the tower of Saint-Jacques-la-Boucherie, where they have been replaced by copies.

For a number of centuries these ruins were forgotten, and were even concealed until 1810 under hanging-gardens constructed above them. In 1819 it was proposed to establish in the Thermes a museum for the Gaulish and Roman antiquities discovered in the soil of Paris; but this project was not carried out until 1836, when, through the action of the Prefect of the Seine and the Conseil Municipal, the remains of the Roman palace became the property of the city. Seven years later, the State having acquired the Hôtel de Cluny and the collection Sommerard, the city

offered the Palais des Thermes to the national government, and the two museums were united in one national one. The project of M. E. du Sommerard, of clearing away all the surrounding modern buildings, opening the new streets and planting the garden, was finally put in the way of being realized in 1856.

The site of this palace, the ruins of which are among the most important in France, was on the lower slopes of Mount Lucotitius, afterward the mount of Sainte-Geneviève, overlooking both the city and the Roman road to Genabum (Orléans). Its dependent buildings and enclosures seem to have extended as far south as the Rue Soufflot, in front of the Panthéon, ruins of foundation-walls having been located at various periods in this quarter. Its magnificent baths were probably preserved during the earlier Christian centuries, when the civilization of the Romans had not entirely disappeared, until the siege of Paris by the Normans in the ninth century. On this (southern) side of the river have also been discovered the ruins of an amphitheatre, traces of a quarter or barracks for soldiers, another establishment of baths, the aqueduct of Arcueil, a great cemetery on the southern slopes of Mount Lucotitius, secondary roads, and a port on the smaller arm of the Seine. In the Luxembourg garden have been unearthed at various periods numerous fragments of painted walls; seven hundred large Roman medals in bronze and two hundred in silver, all enclosed in a species of chest of tiles, and covered with a silver plate, and supposed to have been the treasury of a rich Gallo-

Roman country-house; a statuette of Mercury; a bust of Cybele; pits to preserve grain, etc.

Another of these important palaces or suburban villas was seated on the northern slopes of the Butte Montmartre, which rises some hundred mètres above the level of the Seine, on the other side of the river,—a site which gave it an admirable extended view over the city and the surrounding plains. The most important ruins which have been discovered north of the river are the remnants of the aqueduct to convey water from Passy, large basins on the site of the Palais-Royal, various highways branching off to the north and east and extensive cemeteries near these roads, and numerous Roman medals and coins in various localities,—sufficient to demonstrate the existence of an extensive and important population. Montmartre is supposed to have derived its name from having been the site of a temple of Mars (*Mons Martis*); or from having been the scene of the martyrdom of Saint Denis, the first bishop of Paris, and his companions, A.D. 270 (*Mons Martyrum*).

Buried under the modern pavement of the Ile de la Cité, the Gaulish *Oppidum*, are many vestiges of the Roman occupation. In 1847 numerous remains of the construction of houses during this period and of what was considered to be a church dedicated to the Virgin were discovered under the open place in front of Notre-Dame; of these, careful drawings were made, engraved, and published in the *Statistique monumentale de Paris* and the structures then covered up again; in the following year,

excavations made in the course of enlarging the Palais de Justice brought to light in the court of the Sainte-Chapelle and under the houses to the south of it remains of walls of the ancient Roman palace. The old historians of Paris, indeed, relying upon the testimony of Ammianus Marcellinus, state that one of the two Roman palaces was situated in the western end of the island which formed the ancient Lutetia. In 1844 the laying out of a new street between the Palais de Justice and the Hôtel-Dieu revealed two portions of edifices the use of which was unknown, but which, by the thickness of their walls and the nature of their construction, were supposed to have formed some part of the public structures. It has been considered that these various vestiges of important buildings situated in the centre of Lutetia indicate that they surrounded an open market-place or commercial exchange.

But the discovery of one of the most important and interesting vestiges of the Gallo-Roman city was reserved for the latter part of the year 1869, when, in laying out the Rue Monge, on the eastern slopes of Mont Sainte-Genève, there was revealed the ancient amphitheatre, with which no Roman city of importance could dispense. Although these important vestiges lay only some twelve mètres below the surface, and though at least two passages in mediæval chronicles were known which alluded to the locality, this contribution to the history of the city was delayed to this late date. Alexandre Neckham, a professor in Paris, writing in 1180, mentions, in the course of four verses, the

vast ruins of a Roman amphitheatre, dedicated to Venus, which was situated near the Abbey of Saint-Victor. Adrien de Valois cites a *cartulary*, or registry of a monastery, dated in 1310, in which mention is made of three sections of vineyards situated in the district known as *les Areinnes*. A date for the construction of this amphitheatre was conjectured by M. Adrien de Longpérier, from the bringing together of three of the broken stones of the edifice—selected from the sixteen bearing inscriptions now in the Musée Carnavelet and from twelve others bearing similar inscriptions and evidently from the same source, but which were found in 1847 in the Parvis-Notre-Dame, having been taken in later days to construct the wall of fortification of the city. By placing three of these fragments in order, M. de Longpérier was enabled to decipher the names of two of the Gaulish emperors who lived in the second half of the third century of our era, from which he concluded that it was a portion of the imperial inscription, and that the construction of the amphitheatre accordingly dated from this period. The pride of the Parisians, however, took offence at this interpretation, and it was considered as highly improbable that the Romans "should have delayed for more than two centuries and a half to construct, for the use of the population of a city as important as Lutèce had become, a monument similar to those the ruins of which have been enumerated in more than fifty Gallo-Roman cities,—a figure which shows how much the diversions of the amphitheatre and the theatre were relished by the Gauls." M. Gourdon de

Genouillac, in his history of Paris, decides that the structure dates from the second century.

It may be observed that, in the third century, Roman Gaul became a practically independent State,—from A.D. 258 to 273, from Posthumus to Tetricus, its connections with Italy ceased, and it maintained its own emperors and its own legions. This was in sympathy with the rising spirit of nationalities, awakened throughout the empire by Septimus Severus, but in this ephemeral empire of the Gauls the old Celtic influence had but little part. "If there took place," said M. Camille Jullian before the *Académie des Inscriptions* in 1896, "as we would willingly believe, a Celtic renaissance at the opening of the third century, it was entirely superficial, and doubtless slightly factitious; it resembled that reaction in the life, the language, the traditions of the provinces which the French Romanticism brought about in 1815. Like that, it in no way changed the ideas of the nation, it had no influence upon the political and social destinies of Gaul." With regard to the fondness of the ancient Gauls for histrionic and spectacular performances, we may quote M. Reinach again: "The qualities and the defects of the present inhabitants of France may all be found again among the Gaulish contemporaries of Cato and Cæsar. The warlike humor, the facility of elocution, the curiosity—often turbulent, have remained, throughout the centuries, the portion, more or less enviable, of the inhabitants of Gaul."

An important publication in folio by Firmin-Didot, *Paris*

*à travers les Ages*, gives the following description of the amphitheatre of Lutetia. "But few constructions are visible around the arena, elliptic in shape and measuring fifty-four mètres on its long axis and forty-seven on the short one. This was the space reserved for the combats of animals, for the hunts and other spectacles. A podium, or enclosing wall, surrounded this arena in its entire circuit, and the thickness of this wall was such that it resisted the thrust of the sides of the Mount Lucotitius, on the eastern slopes of which the edifice was constructed. The places arranged for the spectators of the games, around the arena, were evidently placed, on the west, on the slope of Mount Lucotitius, where have been found walls converging toward the centre of the structure to support the tiers of seats running in the contrary direction. The benches may have been supported by constructions which have now disappeared; the various fragments of architecture discovered in the excavations must have formed part of the decoration of the edifice, as well as the stones that were employed in the military wall of fortification of Lutetia during the later period of decline."

The discovery of these ruins caused much excitement among the savants of Paris at the time. The Société de Numismatique visited the excavations in a body, several archæological and antiquarian associations united in drawing up a paper, which was presented to the Emperor, advocating the preservation of this "antique theatre of the popular festivals of the Gauls, the arena in which had perished for liberty of conscience the ancestors

of the French nation, the field in which sleep the martyrs of Lutèce." A petition was likewise addressed to the Chamber of Deputies; Napoleon III visited the locality in person; but the Municipal Council hesitated before the expenditure of 300,000 francs for this purpose, and the ground was actually purchased by the Compagnie Générale des Omnibus.

This interesting excavation, but little known even to the Parisians, has now been transformed into a public garden, in the quarter between the Panthéon and the Jardin des Plantes, and is well worth visiting. The ancient Mont Lucotitius still heaves itself under the modern Parisian pavement, and the grades frequently become so steep that they have to be abandoned, and terraces and retaining-walls substituted. Although much less than a half of the oval of the original arena has been uncovered, the explorations have reduced the houses on the Rue Monge to but little more than tall façades. From under their rear walls emerge the amphitheatre and some of the curving rows of seats in stone, the latter much restored. In the walls of the arena are two rectangular, barred entrances, and one lower, arched one, from which we may imagine the gladiators or the wild beasts emerging. The floor of the arena is left in a roughly gravelled condition; at present, nothing more formidable is to be encountered there than three very little French boys making mud-pies in the puddle formed by last night's rain. A fourth, still smaller, is at some distance, absorbed in some dry engineering of his own at the foot of the old wall. Seated in the steep little green park which rises above

the terraced seats, crowned with trees and shrubberies, and vocal with a prodigious twittering of birds, are three or four idle, bare-headed young women in "shirt-waists," one with a lover, and an old gentleman with a red ribbon reading his morning newspaper. The traveller can place himself on one of the benches in this pleasant little greenery, look down on the infantile engineers below, and make appropriate reflections.

A still more important architectural feature of the ancient city was the great aqueduct which supplied the baths of the palace on the river, its fountains and those of the populous quarter around it. The waters of three or four small streams to the south of the capital were united and conveyed in a channel, lined with cement, 19,100 mètres in length, which traversed the slopes of the hills on the eastern side of the Bièvre, and remains of which have been found at various points. To cross the valley and the stream, an aqueduct was constructed on arches at the locality which took the name of Arcueil, and where some of the masonry is still preserved in modern construction, "this aqueduct being some four hundred mètres long and fifty (?) high." It is computed that a supply of twenty-four cubic mètres of water was furnished every twenty-four hours. Remains of other and smaller aqueducts have been discovered at various points in the city. At Passy, surrounding the present Trocadéro, there were springs of mineral waters, which were conveyed to the city by terra-cotta pipes, passing along the banks of the Seine. In 1781, in the gardens of the Palais-Royal, were discovered the remains of great basins

which are supposed to have been the piscines of the hygienic baths. Remains of Roman aqueducts have been found at various other localities in France, at Nîmes, at Lyons, at Metz, etc., and that over the Gard is still standing in part.

Among the bridges constructed by the Gauls, Cæsar mentions that of Melun on the Seine; one on the Allier, near Vichy; that of Genabum (Orléans), and that of Lutetia, over the larger arm of the Seine, on the site of the present Pont Notre-Dame. Of that over the Allier and of the Parisian one, some of the ancient piles have been found in the bed of the rivers.

Remains of the ancient wall of fortification of the capital have also been brought to light, at various localities and at different dates. The excavations in the Parvis-Notre-Dame in 1847 discovered a section of the Roman wall twenty-six mètres in length, as well as the substructure of the porch and the front portion of the nave of the original basilica, constructed by Childebert and dedicated to the Virgin. These latter foundations, some thirty-two mètres in front of the present cathedral, demonstrate by their position, and by the probable width of the primitive edifice in proportion to its length, that they were constructed to the west and inside of the enclosing wall of the city, a portion of which had been found under the choir of the cathedral. The basilica constructed by the son of Clovis probably rose on the site of the altars consecrated to the Roman or Gaulish gods, Jupiter, Vulcan, Esus, and others, and which, before the construction of the city wall, were visible from all sides. The

enclosing wall, on the contrary, fenced in the basilica, since it was necessary to protect this part of the city, as well as all others. The somewhat unimposing aspect of Notre-Dame, which was founded in 1163, may be ascribed in part to the raising of the level of all the surrounding soil, for, as the histories tell us, so late as 1748, it was reached only by ascending a flight of thirteen steps, whereas now it is on the ordinary street-level.

This wall of defence was not commenced till about 406, when the barbarians began to invade Gaul, and was apparently constructed in great haste, if we may judge by the manner in which materials were borrowed from surrounding buildings of all kinds. It is described as being something over three and a half mètres in thickness at its base, which was constructed in rough stone, frequently of small size, and sloping to a height of two mètres. On this was erected a wall of dressed stones, each successive layer set back, like a step, so that at the top it was only some two mètres in width. It might be thought that this manner of building offered considerable facilities to an escalating enemy.

On the largest stone of those discovered in 1711 under the choir of Notre-Dame was deciphered an inscription which recorded the erection of this altar to Jupiter, "very great, very beneficent," in the reign of Tiberius Cæsar, by the corporation of *nautæ*, or mariners, apparently the most powerful in the city, and the prows of the ships at the foot of the arches in the ancient palace of Thermes are supposed to have been connected with the same guild, though this architectural ornament is by no

means uncommon in ancient art. It is from these *Nautæ Parisiaci* that the modern city derives its arms,—a vessel with distended sails. (If any doubting tourist inquire concerning the maritime commerce of Paris, he will be proudly referred to the barges which may be seen at all the quais, and, even more, to the little steamers from London which contrive to get under the bridges.) In some of the modern records this ancient corporation is given great importance—with many *sans doutes* and *il paraît*—in the history of the city, both before and during the sway of the Romans. Cæsar found it "fully organized," though it was founded on the Roman corporation of the *Nautæ Tyberis*, navigators of the Tiber, composed of senators, magistrates, and knights, which transported grain and other merchandise from the port of Ostia to the capital; and it was the original of the later *maison de la marchandise de l'eau, de l'hôtel de Ville et du conseil municipal* of Paris. The activity of the Lutetian shippers and navigators covered the territory bathed by the Seine, the Marne, and the Oise, all of them quite navigable. The ruins of the Gallo-Roman buildings discovered in the Cité in 1844, at the opening of the Rue de Constantine, were the remains of a market or forum for the sale of provisions; and the corporation had, near the port, an office or bureau for the regulation of this river commerce. Opposite the port, on the northern side of the Seine, they controlled also another point of landing, at the Grève, where, later, was established the *prévôté de l'eau*, which developed into the Parisian municipality. The port on the Cité,

on the larger arm of the Seine, received in the Middle Ages the name of Saint Landri, this bishop having had an oratory, and perhaps his residence, in the neighborhood. Under the Later Empire, in the reign of Posthumus, the northern suburb having increased in size and importance, a market was placed at the Champeaux, on the site of the present Halles Centrales, and the port of the Grève became, as it has remained ever since, a point of landing for merchandise coming from the upper Seine. The port on the southern side of the river, near the great road from Genabum, was established on the site of the mediæval *Quai de la Tournelle*, the great tower which replaced that of the southern wall of fortification of the city built by Philippe-Auguste. This quai still serves at the present day as a landing-place for the barges.

In the reigns of Louis the Fat and Louis VII, the successors of the *Nautæ Parisiaci* were known as *mercatores aquæ parisiaci*, and they were the origin of the municipal body charged with the policing of the river navigation and commerce. Later in the Middle Ages, this small species of Hanseatic League had a commercial station at Marsons-sur-Seine, and its maritime jurisdiction extended as far as the city of Mantes, situated on the western limits of the territory of the Parisii. The sources of the Seine, near the farm of the Vergerots in the commune of Saint-Germain-la-Feuille, were held in great veneration in Gallo-Roman times, and a temple, the remains of which have been found, was erected in their honor. In 1867 the Municipal Council

of Paris set up a monument "to the sources of the river which has given its name to the department of the Seine, and to which Paris owes its ancient prosperity."

The overrunning of Gaul by the barbarians, the latest historians tell us, did not present the imposing spectacle of a great invasion in which armed hosts of valiant and robust warriors trod down the effeminate and corrupted civilization of the Romans, pillaged and ravaged the seats of refinement and luxury in city and country, slew and carried into captivity without respect for age or sex.

Long before the invasions of the fifth century the Germans had been established in the empire, both as colonists and as soldiers. The legions composed of Germans are said to have been even more amenable to discipline than the Roman ones. The first who established themselves in Gaul were the Visigoths and the Burgundians; the former, flying before the Huns, appeared as suppliants on the frontiers of the empire in the closing years of the fourth century. Ataulf (Ataulphus), the successor of the imperial puppet Attalus, set up by the conquering Alaric, came into Gaul early in the fifth century, became the ally of the Emperor Honorius, married his sister Placida, and marched to the conquest of Spain. The Visigoths, being thus installed in Gaul, admitted the Burgondes (Burgundii) in a neighborly manner; we are even told that they considered themselves as honored by the friendship of the Romans, and pretended that they had a common origin. Their kings proclaimed themselves

lieutenants of the emperors, and fed their vanity by the Roman titles with which they invested themselves. The historian Orosius says the Burgundii were a quiet people, with gentle manners, respecting the civil authorities, and living in friendly relations with the Gauls. Both Visigoths and Burgundii promptly abandoned their national religions and traditions and adopted Christianity, but they followed the Aryan sect,—“unfortunately,” says Duruy. Some modern French historians, on the contrary, attribute the greatness of France to this circumstance. The Gallo-Romans were orthodox.

When the Huns, driving the Germans before them or passing over their bodies, appeared on the frontiers of Gaul in the year 451, they were met by an army commanded by a Roman, Aëtius, but composed of Romans, Burgundii, Visigoths, Franks, and Saxons, which defeated them at the famous battle of the *champs catalauniques*, over the locality of which the historians are still disputing. When the Franks appeared, at the end of the fifth century, the army of Clovis contained a large number of Romans, and from the time of the sons of Clotaire, the entire population, without distinction of race, was called upon to do military duty. It is even said that it was only the Gallo-Roman chiefs of the armies who acquired military renown. Notwithstanding all this, there are still historians of the present day who speak of “the catastrophe of 406 breaking abruptly the bond which attached the barbarians to the Empire of the West.” Some of these latter are disposed to see in Clovis, after his conversion, the founder

of modern political society, a creator of a nationality, a maker of civilization,—titles which are freely denied him by others. His success was owing, it is said, not to his victories, but to his conversion. He was baptized by the Bishop of Reims, Remi, on Christmas Day, 496. "From that date, he had the alliance of the bishops throughout all Gaul against the Visigoths and the Burgondes, and his reign was assured."

This conversion, it is said, had been earnestly desired by his wife Clotilde, a niece of Gondebaud, King of the Burgondes, who had stipulated with her royal spouse that her first-born should be "consecrated to Christ by baptism." It also contributed greatly to his final establishment in Paris, a capital which he had long coveted and from which his predatory attacks had been constantly turned aside by the efforts of a virgin, Sainte-Geneviève, whom the Parisians still honor as their patron saint. The central position of this city, between the Rhine and the Loire, enabled him to keep a watchful eye upon Brittany, Aquitaine, the Burgondes, and the Frankish tribes of Belgium.

At his death, his kingdom was divided among his four sons, Paris, with Poitiers, Périgueux, Saintes, and Bordeaux, falling to the lot of Childebert. From the confused records of these barbaric times the names of two women issue, and have remained permanently engraven upon the tablets of history,—one of them as that of a personification of Christian and feminine virtues rare at any age and doubly so in these dark ages, and the other that of a monstrous queen whose crimes have made her immortal.

Radegonde was a daughter of Bertaire, King of Thuringe, killed by his brother Hermanfried at the instigation of the wife of the latter; the murderer invited Thierry, King of Metz, and Clotaire, King of Soissons, sons of Clovis, to invade the kingdom, and in the partition of the booty, Radegonde fell to the share of Clotaire. Charmed by her original beauty, the king had her educated with unusual care, and, later, married her, but the queen sought only to forget her earthly dignities in ministering to the poor, in pious meditation, and in long conversations upon the Scriptures with some learned prelate. "She is a nun," said Clotaire, "and not a queen;" and he ended by killing her last surviving brother. Whereupon she fled to Noyon and implored Saint Médard at the altar to give her the protection of the Church; Clotaire threatened and protested, but finally permitted her to found a church and a convent at Poitiers, in which she immured herself till her death, in 587,—thirty-seven years. "During this long seclusion she constantly mingled with good works and with the austerity of religious exercises the culture of letters; constantly also did she guard her cherished traditions of the domestic hearth, and we find her living again in the awkward verses of the greatest poet of that time, Fortunatus, who had himself ordained priest that he might never be constrained to leave her."

At the death of Clotaire, the monarchy was again divided into four kingdoms, those of Paris, Soissons, Metz, and Burgundy,—soon reduced to three by the death of Charibert, King of Paris. The Burgondes were under the sway of Gontran, the Austrasien

and Eastern Franks under Sigebert, and the mingled population of Franks and Gallo-Romans which were called Neustriens, or the Westerners, under Chilpéric. Aquitaine was divided between the three, and Paris was already of so much importance that none of them was willing to yield her to the others, and it was agreed that no one should enter the city without the consent of the other two. The royal authority was weaker in Austrasie, now Belgium and Lorraine, the petty chiefs stronger, and the manners and customs more Germanic and barbaric; in Neustrie, now Ile-de-France, Normandy, etc., there were more ancient cities, mere remnants of the Roman civilization and vestiges of imperial administration. To the political rivalry to which this disparity gave rise was added the personal animosity of the two queens, Frédégonde and Brunehaut.

While Sigebert was fighting the Avars, barbarians from Asia, on the eastern frontier, his two brothers amused themselves by pillaging his western provinces. Chilpéric had taken, for a most unwilling bride, a younger sister of Brunehaut, Galswinthe, daughter of a king of the Visigoths, notwithstanding the fierce jealousy of his mistress, or his first wife, Frédégonde; her empire was, however, soon regained, and Galswinthe was strangled in her sleep. Brunehaut incited her husband, Sigebert, to a war of vengeance; Paris was taken, and Chilpéric only saved from ruin by his wife, who despatched two assassins against the King of the Neustriens. The rights of inheritance of her son, Clotaire, were impaired by the existence of two sons of Chilpéric by a

former marriage. One of them, Mérovée, imprudently married the widowed Brunehaut, and his step-mother sent him to rejoin Sigebert. The Bishop of Rouen, Prétextat, who had already narrowly escaped with his life, in Paris, from the terrible queen, had blessed this marriage; he was killed on the steps of the altar while celebrating mass. Clovis, the brother of Mérovée, followed; then one of his sisters, and Audovère, the mother. The king left Paris for Chelles one afternoon, for the chase; he had previously entered his wife's apartment while she was occupied with her toilette and struck her playfully on the shoulder with a light wand,—the queen mistook him for another, and answered, without turning round: "*Tout beau!* Landry," and other words of great familiarity. Then she perceived her error, and the king went out without a word; as he dismounted, on his return, some one slipped a knife into his heart, "and no one thought it worth while to run after the murderer."

Charibert, the short-lived king of Paris, had in his royal palace a serf named Leudaste, who, when a fellow-servant, Markowefe, attracted the monarch's favor and was made queen, contrived to ingratiate himself with her to such an extent that he was made grand equerry and, later, Comte de Tours. In his administration he proved himself capable of every outrage; but the death of Charibert compelled him to seek refuge with Chilpéric, and he endeavored to win Frédégonde's favor as he had Markowefe's. When Tours fell into the hands of Chilpéric, in 574, Leudaste was re-established in his office and resumed his old practices;

two years later, upon a petition addressed to the king by the bishop, Saint Grégoire de Tours, he was dismissed. Thereupon he hatched a plot against the bishop and against the queen who had not interposed to save him; he declared to the king that the former had conspired to deliver Tours to the King of Austrasie, and that the queen had done him an even greater wrong, and he offered to produce witnesses. But his case fell to the ground; the king, threatened with excommunication by the clergy for bringing false charges against the revered prelate, threw all the responsibility upon Leudaste, and that individual, diligently sought for, had prudently disappeared.

He was accordingly solemnly excommunicated and declared anathema "from the crown of his head to the sole of his feet." After some two years passed in pillage and debauchery at the head of an organized band of brigands in the domains of Gontran, he obtained permission to return to Tours, and had the audacity to come and seek his pardon at the court of Neustrie. Chilpéric tolerated his presence, but advised him to avoid the queen. As the sovereigns were one day attending mass in the basilica of Paris, Leudaste entered boldly, traversed the crowd, and knelt at the feet of Frédégonde, imploring her forgiveness. The king had him expelled from the church, but, instead of taking warning, he lingered in the shops around the market-place in the Cité, selecting jewels and rich stuffs with which to propitiate the queen; when she issued from the church and saw him, she despatched her guards to arrest him; one of them was

wounded, and another gave him a sword-cut over the head; as he fled across the Petit-Pont, he fell and broke his leg. The manner and quality of a torture that should be appropriate for him were carefully discussed by the royal pair; he was tended by eminent physicians that he might be duly strengthened for it; but when Frédégonde learned that gangrene had appeared in his wounds, she had him dragged from his bed, stretched on the pavement with his neck on a great iron bar, and his head crushed by another heavy bar in the hands of the executioner.

After the murder of Chilpéric, the people began to murmur, and the gentle King Gontran, according to Saint Grégoire of Tours, "in order to put an end to the evil custom of killing kings, went one day to a church where all the people were assembled for the mass, commanded silence through a deacon, and said: 'I conjure you, men and women who are here present, keep for me an assured fidelity, and do not kill me as you have lately killed my brothers. Allow me to live at least two or three years, that I may educate my young nephews, for fear that, after my death, it should happen that you should perish with these children, since there will remain of all my family no man strong enough to defend you.'"

Nevertheless, he had the courage to raise doubts as to the legitimacy of Frédégonde's son, Clotaire, and to postpone his baptism till she produced three bishops and three hundred other witnesses in his favor. Brunehaut's son, Childeburt, was threatening the queen with an armed force; he and Gontran

agreed to be each the other's heir in case they died without children, and on Gontran's death Childebert endeavored to take possession of Clotaire's domains also. Frédégonde had him poisoned: the dreary series of civil war and family murders began again; Clotaire II became in the end sole king of the Franks, and his mother died in her bed, "full of years." Her rival, Brunehaut, less fortunate, betrayed by her own followers, was, by Clotaire's orders, tied naked to the tail of a wild horse and dragged to death.

Such were the manners and customs of the Mérovingians.

There are various accounts of the two patron saints of France and Paris. It is to Grégoire de Tours that we owe our first knowledge of Saint Denis, who, according to his statement, came to preach Christianity in Lutetia in the year 245, with the friar Rustique and the deacon Eleuthère. Dionysius, bishop of the Parisians, he says, full of zeal for the name of Christ, suffered many persecutions, and finally martyrdom. Other historians assign to Saint Martin, rather than to Saint Denis, the glory of having converted the Gauls to Christianity; some place his mission even before the year 100, and the Abbé Hilduin confounds him with Saint Denis the Areopagite. But, according to Grégoire, Denis, Rustique, and Eleuthère were beheaded in the year 272, by order of the préfet Percennius, on a mountain situated near Paris, which accordingly took the name of the Mont des Martyrs (Montmartre). The préfet had given orders to have the bodies thrown into the Seine, but a Roman lady, named Catulla, although not a Christian herself, caused them to

be sought for in the night and piously buried in a locality known as Catolocus. Grain was sown over the graves, and when the fury of persecution was passed, they were disinterred and deposited in a tomb.

According to the popular legend (to which the municipal and national authority has given a sort of official sanction by M. Bonnat's very vigorous and realistic presentation on the walls of the Panthéon), after having had his head struck off, the saint arose on his feet, picked it up and walked away, carrying the severed organ in his hands, to the great surprise of the spectators. In this manner he traversed the space of a league, till he came to the spot where his church now stands, the angels meanwhile chanting around him *Gloria tibi Domine*, and others repeating three times the *Alleluia*. It was this unusual promenade that gave rise to the well-known proverb that it is only the first step that costs.

In 286 the weight of the Roman yoke and the persecutions of the Christians had become so cruel that there was a rebellion, headed by Salvianus Amandus and Lucius Pomponius Ælianus, who put themselves at the head of the slaves and the *colons* of Paris and Meaux, were elevated on bucklers, and proclaimed emperors near the site of the present Hôtel de la Ville. To them were speedily joined the *bagaudes* (insurgents) of the surrounding country, and it required a very serious effort on the part of the Roman troops, under the command of Maximien Hercule, associated with Diocletian in the government of the

empire, to restore order.

Sainte-Geneviève, the patron saint of the Parisians, also perpetuated with her legend on the walls of the Panthéon, originally her church but now dedicated to the *Grands Hommes* of the nation, was born at Nanterre, near Paris, in 422, and guarded in the fields the flocks of her parents, Sévère and Gérontia. She is said to have known Saint Germain d'Auxerre, and to have promised him to devote herself to the service of God; her reputation for sanctity, confirmed by several miracles accomplished, was such that when the city was thrown into a panic by the approach of Attila and his terrible Huns (begotten, it was asserted, in the deserts of Scythia by the union of sorceresses and infernal spirits) her voice was listened to as that of one qualified from on high. Nevertheless, there were certain obstinate ones who doubted her assurances of safety; there was even question of stoning her for false counsel; but she, mounting a little eminence, assured her fellow-citizens that, though Attila was indeed advancing, he would not attack their city; this she stated in the name of God. That was convincing, and, indeed, the dreaded conqueror turned his march toward Orléans, and was preparing to pillage it when he was vanquished by Aëtius and Théodoric.

A second time she came to the rescue of the capital when it was suddenly attacked, in 476, by Childéric at the head of his Franks. His first efforts were directed toward cutting off all supplies by the river, and in this he was so successful that the

Parisians speedily found themselves reduced to a diet of fish and roots, with no bread at all. Geneviève was touched by their sufferings, she embarked on a little flotilla of fishermen's boats, and succeeded in escaping through the enemy's lines in the most marvellous manner. Her return was anxiously awaited; for nine days there was no news of her, and the famine grew more cruel; finally, the lookouts on the towers perceived something in the distance on the bosom of the river; it approached; it was she, with eleven vessels filled with provisions of all kinds, of which she herself superintended the distribution. Each one of the nine days had been marked by some miracle, in the pursuance of her object. Monsieur Puvis de Chavannes has recently devoted a large mural painting to this pious legend. Nevertheless, Childéric took the city, in which he dwelt but very little.

Pagan though he was, he partook of the general veneration for the saintly virgin, and could refuse nothing to her earnest entreaties. It was during his reign that she conceived the idea of building a church to Saint Denis on the site of his tomb; by her prayers and entreaties she succeeded in inducing the clergy and the people of Paris to raise the necessary funds, and she commissioned a priest by the name of Genès to construct the edifice. Clovis, son and successor of Childéric, had no less consideration for her, but the basilica which he erected, in connection with his wife Clotilde, and in consequence of his vow made during the war with the Visigoths, was originally dedicated to Saint Peter and Saint Paul, and did not take the name of

Sainte-Geneviève until later. It was completed after his death by Clotilde, who caused to be interred in it the bodies of her spouse and the saint.

The famous *châsse* (shrine or casket) of Sainte-Geneviève, preserved in the abbey bearing her name which was completed in the reign of Philippe-Auguste, and enriched by successive gifts of various sovereigns, was constantly appealed to during many centuries, taken down, solemnly carried in procession through the streets escorted by barefooted clergy, whenever any of the innumerable evils from the hand of God or man afflicted her good city of Paris.

# THE COURT AND THE UPPER CLASSES

ANY one traversing the handsome, formal garden which now occupies the site of the ancient palace of the Tuileries, official residence of the rulers of France after the red days of the Revolution, may perceive in the midmost of the central alley, directly in the axis of the long vista between Napoleon's two arches of triumph, that of the Carrousel and that of the Place de l'Étoile, an important marble group by the sculptor Mercié, set up on a high pedestal. This monument represents a vanquished and wounded French infantry soldier, with bandaged feet, sinking and clutching for support at the skirts of a robust peasant woman wearing the typical head-dress of Alsace-Lorraine, who snatches the real Chassepot, whitened to imitate marble (furnished by the courtesy of the Minister of War), from his failing grasp. The whitening is wearing away from the real Chassepot, the grime of the Parisian weather is settling into corners of eyes, under noses, etc.; the pathos and sentiment of the work suffer accordingly, and it may be doubted whether any pathetic, or would-be pathetic, work of sculpture is ever really effective, even if wrought by a very clever contemporary French artist. But it is to be noticed that on this national and historic site, in what might be called the physical centre of the nation, the most

prominent monument commemorates, not the national glories and triumphs, but a humiliating and overwhelming national disaster. Facing the square of the Carrousel, between the arch and the Louvre, is the much vaster monument of Gambetta in marble and bronze, with long extracts from his orations in the evil days of '71 engraved on the tall shaft which rises behind him,—a most ostentatious commemoration of defeat. Farther west, the great Place de la Concorde is surrounded by handsome pavilions and balustrades, with eight stately, seated female figures of heroic size typifying the principal cities of France. To one of these the traveller's attention is at once directed by the funerary contributions in which she is half smothered,—draped flags, great wreaths and disks of immortelles and black bead-work, similar to those seen on the tombs in the cemeteries, with commemorative inscriptions: "From the Societies of the Inhabitants of Alsace-Lorraine;" "14th July, 1898" (the day of the national *fête*, commemorative of the fall of the Bastille); "*France! Souviens toi!*" on a huge yellow circle like a life-preserver, and, on a circular disk at the feet of the statue:

QUI VIVE! FRANCE!  
L.  
D. P.  
QUAND MÊME.

This curiously-garnished statue is that representing the city of Strasbourg, which is no longer a French city; and of all the others, which illustrate nothing particularly mortifying or mournful in the national history, no proclamation whatever is made. In the centre of the handsome court-yard of the new and imposing Hôtel de Ville, the statue selected as the central jewel of this *écrin*, as it were, is Mercié's *Gloria Victis*, the vanquished here being, again, France. (It should be stated, however, that if any work of contemporary sculpture is worthy of honor and of proud municipal recognition, it is this admirable bronze.)

Many of the great public places in the city of Paris, moreover, commemorate, more or less openly, what might be called the great stains on the history of the nation. The Place de la Concorde is that of the Guillotine, and the Luxor obelisk is the monument of the more than twenty-eight hundred victims beheaded by that axe. The Place de l'Hôtel de Ville was formerly the Place de Grève, famous in all hangmen's annals,

—burnings alive, tearings asunder by horses, breakings on the wheel, decapitations, hangings,—from Catherine de Médicis' Huguenot chiefs and the unlucky Comte de Montgomery; Lally-Tollendal, Governor of the Indies; Foulon, *contrôleur-général* of the finances and his son-in-law, hanged to the street lanterns by the mob, down to the famous regicides and the obscure and ignoble multitude of criminals of all ages. The Place de la Bastille commemorates the fortress-jail of that name,—one of the worst of all jails and one to be discreetly forgotten; the column of July, in the centre of this place, was erected in memory of the victims of the Revolution of 1830. The statue of Henri IV on the Pont-Neuf marks the spot where the Grand Master of the Templars and one of his officers were burned at the stake; on the *carrefour* of the Observatory, that of Marshal Ney, the locality where that brave soldier was shot by order of the Chamber of Peers; from the little bell-tower at the side of the church of Saint-Germain-l'Auxerrois, back of the Louvre, the signal was sounded for the Saint Bartholomew. The Châtelet and the Conciergerie were famous prisons; the ruins of the palace on the Quai d'Orsay have been but just removed, to make room for the new depot of the Orléans railway, after having stood since 1871 a most eloquent monument of the excesses of the Commune. It was even proposed to leave the shattered walls of the Tuileries as a permanent record of the follies of an unbridled democracy!

This expansiveness, this frank parading of unseemly things, is supplemented by other public demonstrations of the passion

of the hour. For some years after the fall of the Commune the national emotions found solace in stencilling in big letters on every possible wall or *fronton* or pediment, public or private,—*Liberté. Egalité. Fraternité*. The harassed citizen of the new republic looked up, or down, or sideways, at this official assurance of the sentiments breathed by all, high or low, and found comfort. Only, the wits of the agitated capital—who perceive some, but by no means all, of the opportunities which their fellow-citizens afford them—took occasion to read this text with the punctuation-mark—(.) *point*—after each noble word. *Point* is also the strongest of negations, so that the official declaration of faith was reduced to nullity,—"Liberty, none; Equality, none: Fraternity, not the slightest!"

All this seems to constitute a curious national trait, and in literature, in the daily journals, the observing traveller is again impressed with this unbosoming, which the Parisian himself would probably brand as *naïveté* if he could perceive it. It flourishes perfectly side by side with his vanity; in fact, it probably has its origin in his vanity. "The Causes of Our Defeat in 1870," under various titles, have furnished and are still furnishing matter for interminable publication. In municipal affairs, the unshakable conviction that Paris is, simply, the only capital in the world does not in the least interfere with frank admissions concerning its limitations, which the least public-spirited villager in other climes would neither believe nor admit. Here, the journalist, the romancer, the historian, find

in the most simple human demonstration, if it take place in the capital, something peculiarly and most admirably *Parisien*. Balzac, *e.g.*, in the *Double Famille*, if we remember aright, brings two of his characters together late at night in a dusky street; the younger man thinks he recognizes the elder, but is not certain; he therefore approaches him doubtfully "as a Parisian does when he is undecided." This endless and childish delight in everything appertaining to his town, and the accompanying frank indifference to everything, pretty much, outside of it, is, in fact, so well known abroad that it has even brought down upon the Parisian's unconscious head the epithet that he would consider the uttermost of insults—"provincial!" He provincial! he who has invented those two withering words, "the provinces" and "bourgeois."

Nevertheless, this capital of all possible civilizations does not hesitate to admit that it must by all means do all in its power to attract the wealthy tourist of other nations, on whom its prosperity is so largely dependent, especially since it has no longer the attractions of a royal or imperial court to offer. No presentation of the city of Paris at the present day would be complete without documents giving the opinions of its own cultured and intelligent classes on its general characteristics and its most urgent needs. With regard to this question of dependence upon strangers, endless quotations might be cited, and two or three may well be printed here as more valuable contributions to this contemporary history than any speculations by mere

foreigners. The *Revue Encyclopédique*, published weekly by the great house of Larousse, has a column which it devotes to *ideas of general interest*, underscored, and in this column appeared, in the issue of January 23, 1897, the following communication: "For some time past the Avenue de L'Opéra, at Paris, has been lighted by electricity by means of incandescent lamps placed along the central axis of this great thoroughfare. This very handsome illumination serves only to accentuate more strongly the monotonous melancholy of the double row of commercial establishments the fronts of which are invariably closed at eight o'clock in the evening.... And sorrowful reflections are awakened of the brilliant evenings of thirty years ago, the movement of foreigners along the boulevards, the crowd of promenaders constantly changing before the dazzling show-windows of the end of the Second Empire. Why is not some effort made to revive this brilliant past by creating attractions capable of arousing the curiosity of the Parisians and, above all, of the foreigners? Could not some arrangement be made among all the shop-keepers of the grand boulevards and of the principal adjacent streets (Rue de la Paix, Rue Royale, Avenue de l'Opéra, etc.), that one evening a week be devoted to the exceptional adornment of their establishments?" And the writer goes on to suggest, with Parisian ingenuity, that a jury of artists might even be constituted to decide which display was the most brilliant and the most worthy, and to award suitable recompense. "By this means it is probable that the street and the boulevard would resume their former

animation, to the great profit of the trade in articles of luxury, so profoundly affected by the desertion of the foreigners."

In the year of grace, 1898, the Parisian world was greatly agitated by the fact that the Grand Prix de Paris was run at Longchamps on the 5th of June, and that, consequently, the Parisian season was brought to an ending most unreasonably early. These complaints were so insistent that they found voice in the Municipal Council and were brought before the Prefect of the Seine. It was contended that the treaty between the city and the *Société d'encouragement* of improvement of the equine breed, its lessee at Longchamps, had been violated, inasmuch as the great event had taken place before the middle of June. But the *Société d'encouragement* proved conclusively, by the terms of its lease from the city, that the date and the regulations of the race were left to its own judgment, and that, in point of fact, it had always taken place before the 15th of June. "But that which it is above all important to observe is, that the date of the Grand Prix is determined, not according to the whim of the *Société d'encouragement*, but indeed by that of the English Derby, which regulates also that of the French Derby. It is necessary, in fact, that the same horses should take part in the three trials. The English, having set the date of their Derby this year on the 26th of May, the French Derby, which precedes it, had to be run on the 22d of May, and the Grand Prix de Paris, which occurs regularly ten days after the English Derby, could only be run on Sunday, the 5th of June. It is impossible, moreover, in any way

to postpone this date, for the reason that the horses cannot be maintained in racing condition for any longer period of time."

Notwithstanding this conclusive reasoning, *Le Temps*, one of the most eminent and dignified journals of the capital, devoted a long article in its largest type, two days afterward, to the duty of the *Conseil municipal* in the matter. "This date is not, in fact, a matter of indifference to the interests of the city. It is, or it is considered to be, the moment selected for a general exodus of foreigners and even of Parisians in comfortable circumstances toward the seaside and other rural resorts. The shop-keepers therefore consider that they have cause for complaint if this moment arrive too early. The municipal councillors who have constituted themselves the spokesmen of their griefs have demanded and obtained a vote on a resolution having for its object the designation of the third Sunday in June, at the earliest, as the date of this equine solemnity.

LITERAL TRANSLATION OF THE LEGEND.

*Here is to be seen what is set forth  
To lose their lives, young and old,  
At a wedding in Paris.  
So that to judgment shall be sure,  
There were killed the Admiral  
With his nobles altogether.*

*So, together with the servants, it is thought  
That three thousand were destroyed.  
The King of Navarre, also Conde,  
Is taken likewise of nobles more.  
The Huguenots, man, woman, child,  
Were rapidly disposed of.  
Of whom the total number was found to be five thousand.*

*On the 22d day of August, in the year 1572.*

"Whether this date may or may not be adopted, it seems to us that the interest which it awakens is entitled to unqualified

commendation. The Municipal Council in no way goes outside of its proper sphere; on the contrary, it is well within it, when it concerns itself with the general interests of the city of Paris, when it seeks for means of retaining in it and attracting to it the largest possible number of foreigners and of very wealthy individuals whose presence and whose habits have for result the circulation of a great deal of money and the constant vivifying of the Parisian industries, which are, for the greater part, the industries of luxury. The Municipal Council understands perfectly that this question of the sojourn of strangers amongst us is in the highest degree an economical question which concerns the labor and the wages of the Parisian workmen, as it does also the general prosperity of the finances of the city. Therefore, far from criticising it for deliberating upon this question and others of a similar nature, we should rather regret that it has not turned its attention upon them with more constancy and consecutiveness.

"It is not, in fact, a simple matter of detail like that which has occupied the Municipal Council, which can ameliorate or even guarantee the situation of Paris in so far as it is a rendezvous or a residence for foreigners. These will not continue to come here and to remain here unless their sojourn is made agreeable and peaceful for them. This is something which should be considered, and it is a question which is closely connected with the general functions of our ædiles. It is not to be imagined that with a few indirect measures this foreign colony, so essentially susceptible

and flitting by nature, can be constrained to remain among us and expend its money against its own will. These are not birds that can be put in a cage, and, above all, retained there. Even those whose passion for the races is well developed will easily find a method of being present at the Grand Prix without domiciling themselves among us. They will only pass through; we shall see them no more. The essential point is, therefore, to watch with the utmost care, every day, that Paris shall never lose in their eyes its prestige and its attractions. From this will ensue, if we wish to deduce from it, practical regulations for the administration of the great city."

And the editor goes on to regret that the municipal authorities, so far from occupying themselves exclusively with these details of public hygiene, street lighting, facility of transport, etc., should so frequently expend themselves upon "violent discussions of *politique pure*." "Is it not true that in what concerns the general progress of urban life, whether it be the question of transportation, or that of gas, or that of electricity, we are behind, and very greatly behind, the condition which has been attained in London, in New York, in Berlin, and even in Geneva and in some of our cities of the provinces?" These reflections appeared to be especially opportune on the evening of the election which was to replace in the Municipal Council those members who were about to leave it for the Chamber of Deputies. "The electors who are interested in the aspect under which the city will present itself to foreigners in 1900, at the moment of the

Exposition Universelle, will not allow to escape this opportunity of manifesting their sentiments upon this subject.... All those who labor to augment its prosperity accomplish much more—be it known—for the amelioration of the condition of the work-people than the dreamers of national confiscations and of obligatory collectivism, and their efforts, if they are in the majority, will be otherwise efficacious in retaining the foreigners than by the moving forward some fifteen days of the date of the Grand Prix. Although it is not to be despised, a season of fifteen days' duration is, taking it altogether, but a slight gain. The foreigners flock hither the whole year round, and it is the whole year round that it is necessary to make them find it safe and agreeable to visit here, visits to which they are inclined and from which the entire city derives such great benefits."

This exposition may be considered as an authentic, contemporary document, and, as has been premised, these opinions are coeval and coterminous with an admirable civic self-satisfaction. It is perhaps scarcely necessary to stipulate that in these general observations it is the frame of mind and the mode of speech of what are known everywhere as the upper classes, the more intelligent and refined, which are taken into account,—the Parisian workman, day-laborer, and semi-criminal, though they figure very largely in the results of the general elections (worse luck!), do not necessarily appear in the discussion of these questions of high importance. It may be remembered that, at the period of this much-discussed Grand Prix, there was much

contradictory testimony as to the existence of a general feeling of hostility toward America and the Americans among the French because of the Spanish war. Many depositions were made on both sides, but there was a general consensus of opinion among the heads of the larger Parisian commercial and manufacturing establishments as to that of their work-people. "Their political views and manner of looking at things have no other horizon than that of the newspaper they are in the habit of reading," said one chief of an important house, "they take no notice of the effect which such crises may have upon their work." "We believe them to be absolutely indifferent," said another; "I can assure you that the workmen take not the slightest interest in this question, and they probably would not understand it if it were put to them," testified a third. "As to the working-class," said a merchant in the Rue de Rivoli, "they occupy themselves with their own affairs, and nothing beyond. Apart from the social question, all they want is to earn as much money as possible, and do the least work possible for it." One of these sons of toil corroborated these statements very frankly. "I can assure you," said he, "that neither my comrades nor myself side with one or the other. I assure you that it matters nothing to us. We have something better to do than to gossip about the war."

Much the same conditions have obtained in the formation and development of this superior intellectual and aristocratic Parisian society as in that of other civilized nations. We are all more or less familiar with the general demonstrations by

which the historians demonstrate the development of the wealthy classes, by the aid and support of which alone the letters and the arts arise and flourish. In the earliest stages of society, the struggle for life absorbs all possible energy; a little comfort and security, and consequent leisure, bring in the arts. The half-starved hunting-dog follows the game steadily, stealthily, without a superfluous sign or motion; *after* the chase, and the subsequent feast and the subsequent luxurious slumber, he awakes to indulge in unpractical gambols and barkings around his master,—it is the dance; Art is invented! The three superior social classes, the king, the clergy, and the nobles, which were definitely established in France at the outbreak of the Revolution, were the legitimate development of the feudal system, and had, apparently, legitimately conquered their position. They had been the protectors of the people even before the Carlovingian epoch, and when the people finally arose and overturned them, it was only because they had completely forgotten their high mission through a long course of years.

To Stendhal's observation, that, in the tenth century, a man considered himself lucky if he were not killed, and had a good leathern jacket for winter, Taine adds, and a woman, if she were not violated by a whole band of ruffians. In those truly Dark Ages the peasant accepted quite willingly the hardest feudal obligations as a harbor of refuge from the ills that menaced him on every side. The sixth and seventh centuries of our era are considered to have been among the worst that the world has

seen; it was declared that it was not with water, but with His tears, that God moistened the earth out of which He made man. After the fall of the Romans, it was the Church alone that saved human society from "a Mongol anarchy;" in the last years of the Empire, the cities, illy defended by their natural protectors, gave to their bishops, with the title of *defensor civitatis*, the principal municipal authority. The Church alone retained any influence over the conquering barbarian; before the shaven monk or the mitred abbot, the wolfish and ignorant chief, long-haired, filthy, and half-clad in furs, hesitated, listened to his words in the council, stooped before his altars,— "like Saint Lupicin before the Burgonde king Chilpéric, Saint Karileff before the king Childebert." In his moments of repose, after the chase, or the battle, or the feast, the menaces of the prelate began to stir in his guilty soul,—aided, perhaps, by the reproaches or the advice of his wife or his concubine; he hesitated to violate the sanctuary lest he should fall dead with a broken neck on the threshold; if he had been carried away by his passions, and committed murder or robbery, he repented and made reparation, sometimes a hundred-fold. The cloister offered a refuge to those who fled aghast from the world and sought meditation and solitude; the abbey was not only an asylum, but a haunt of learning and practical industry, a seat of instruction for the farmer, the workman, the student. "Thus the most evil centuries of the Middle Ages," says Duruy, "were acquainted with virtues of which the finest ages of paganism were ignorant; and thus,

thanks to a few souls of the elect, animated by the pure spirit of Christianity, humanity was arrested on the edge of the abyss in which it seemed about to precipitate itself."

Nevertheless, this historian admits that Christianity, which had not modified the manners of Roman society, was itself an element in the dissolution of the Empire, and that the Church itself acquired some of the rudeness of the barbarians with which it came into such intimate contact. "Germans and Franks aspired to the honor of the episcopate, and carried into the basilicas customs and manners which were strange there. The great intellectual movement which had formerly animated religious society slackened, then ceased; the shadows descended upon the Church itself."

After Charlemagne's short-lived empire, the universal dissolution set in again. Against the bands of brigands, four or five hundred strong each, that traversed the country, any defender was welcome, and a second upholder of society arose,—the stout warrior, skilled in arms, who gathered retainers around him, secured a hold or a castle, and offered protection in return for service rendered. His title or his lineage mattered but little in the tenth century, his defence was much too welcome for any carping about his arms or his ancestry,—he was an ancestor himself. The original source of many noble houses is more than doubtful,—Tertulle, the founder of the Plantagenets; Rollo, Duke of Normandy; the ancestors of Robert le Fort; the Capétiens were said to have been descended from a butcher

of Paris. "In these times," says Taine, quoting the Spanish chronicle, "the kings, counts, nobles, and all the knights, in order to be ready at any moment, kept their horses in the hall in which they slept with their wives.' The viscount in the tower which defends the entrance to the valley, or the passage of the ford, the marquis thrown as a forlorn hope on the devastated frontier, sleeps on his arms, like the American lieutenant in a blockhouse in the far West, among the Sioux. His house is only a camp and a refuge; some straw and a pile of leaves are thrown on the pavement of the great hall; it is there that he sleeps with his horsemen, unbuckling a spur when he has a chance for repose; the loopholes scarcely allow the day-light to enter,—it is important, above all, that the arrows do not. All inclinations, all sentiments, are subordinated to the service; there are posts on the European frontier where the boy of fourteen is called upon to march, and where the widow, up to sixty years of age, is compelled to marry again. Men in the ranks, to fill up the vacancies, men at the posts, to mount guard,—this is the cry that issues at this moment from all human institutions, like the call of a voice of bronze." Thanks to these stout defenders, some form of society is again made possible.

A later historian, M. Flach, in his *Origines de l'ancienne France*, finds the germ from which sprang the whole feudal system in this *patronage*, the system of defence of the serf and vassal by the landed proprietor. In the great disorganization of the Roman Empire, a portion of the public authority passed

into the hands of individuals; when the Frankish kings invaded Gaul, they found there a system of patronage similar to their own. These great proprietors were maintained under the first Merovingian kings, who kept them in due subjection; but as this regulation gradually weakened under the growing power of the land-owner, the private individual found himself ground between these two millstones. A private patron then became his only defence, and thus was hastened the strictly feudal system. With regard to the royal function, which crowned this feudal system, the historian cites two quotations in support of his thesis: "Under Louis d'Outre-mer, the legate of the Pope, Marin, defined the royal authority,—he called it patronage [*patrocinium*]. Forty years later the decisive argument of the Archbishop of Reims, Adalbéron, in sustaining the claims of Hugues Capet to the throne, was: 'You will have in him a father. No one, up to the present time, has invoked in vain his patronage [*patrocinium*].'"

Quite apart from these valid, historical reasons, the British "love of a lord" is by no means confined to Great Britain. The Parisians, also, have a certain fondness for titles and distinctions of all sorts. For the English aristocracy they profess a genuine admiration, as affording the best example of the success of a certain *élite* in affecting the social conscience. They quote approvingly John Bright when he admits that his folk—tradespeople and commoners—are quite willing to have their public affairs managed by a superior class, specially trained, enjoying an independent and commanding social station. Their titles and their

pride of ancestry give them robes and plumes, and a troop follows its officers more readily when they are gorgeously uniformed. Only, it is required that this privilege shall not be abused; no favor to mediocrities, no nepotism. Victor Hugo was more proud of his title of *vicomte Hugo* than of his greatest work, and Balzac's obstinacy in clinging to his particle of *de* has lately been shown to have been completely unfounded. To Sainte-Beuve, who infuriated him by constantly speaking of him as *M. Honoré Balzac*, he wrote: "My name is on my register of birth, as M. Fitz-James's is on his." So it is, but without any *de*. In 1836, at the period of the legal process to which one of his works, *Le Lys dans la vallée*, gave rise, he wrote: "If my name is that of an *old Gaulish family*, it is not my fault; but my name, De Balzac, is my name patronymic, an advantage which is not enjoyed by many aristocratic families who called themselves Odet before they called themselves Châtillon, Riquet before Caraman, Duplessis before Richelieu, and which are none the less great families.... If my name resounds well in some ears, if it is envied by some who are not content with their own, I cannot therefore renounce it.... My father ... found in the *Trésor des Chartres* the concession of land made in the fifth century by the De Balzacs to establish a monastery in the environs of the little town of Balzac (department of La Charente), a copy of which, he told me, was, by their action, enregistered by the Parliament of Paris." It appears that there are existing no Merovingian records of any kind dating earlier than the seventh century; and a

keeper of archives, M. Ch. Portal, in the department of Tarn, in which the death of the great novelist's father, "Bernard-François Balzac, born at Nougairis," is recorded, having looked the matter up, discovered that his ancestors were simple country-people, laborers, who had never dreamed of a *de* before their name, which, in fact, was really Balssa or Balsa!

The French have no word in their language which exactly translates "snob," so they adopt with enthusiasm the English syllable (mispronouncing it fearfully); and this curious weakness in so great a writer and so keen a student of humanity would be even more remarkable if it were not so very common among other civilized people. M. Jules Lemaître, a couple of years ago, read before the five Academies of the Institute a careful study of this particular social class; there were said to be a crowd of amateur playwrights besieging the managers with plays with this title, and the pretentious claimer of things that are not his in the great world, "the great nephew of Mascarille in the *Précieuses ridicules*," was honored with more analysis, comment, and reconstruction than he was probably entitled to.

In addition to the three great classes that have ruled over France, and which, with the commons or serfs, have been known to almost every European nation, a third class, the *tiers état*, still in process of formation elsewhere on the Continent, but which arose in Paris and other great cities in the thirteenth century, is claimed by the historians of this nation as peculiarly French.

Previous to Pepin and Charlemagne, Paris was generally

recognized as the capital, though the wandering and barbaric Frankish kings much preferred as places of residence their great country-houses or *villas*, when they were neither hunting nor fighting. The court of Charlemagne, in the later years of his reign, was held at Aix-la-Chapelle, his favorite abode. In 775 he was present at the dedication of the new church of Saint-Denis, and the Parisians are said to have made a *fête* of the occasion. Louis le Débonnaire, his son, more monk than king, also neglected the city, excepting in the matter of founding churches and increasing the privileges of the clergy. But under the last of the Carlovingian emperors, Charles le Gros, the capital redeemed its right to that title by its gallant defence against the Northmen, or Normans, and its valiant count, Eudes, having brought the sluggish emperor to the heights of Montmartre only to see him conclude an unworthy peace with the invaders, founded himself the first national dynasty when his fat suzerain was deposed in the following year. "One of the greatest figures of the Carlovingian decadence," says M. Faure, in a recent monograph, "he continued the monarchy of Charlemagne without changing anything in the institutions, and he gave a precise form to a power that before him was still undecided, that of duke of the Franks."

The royal authority waxed and waned, the turbulent nobles exhausted themselves in war, in struggles amongst themselves and against the king, but the wealth and power of the Church steadily increased. Occasionally only, when its interference

was too flagrantly unjust, its authority was defied. The first Capétiens, like the first Carolingians, whether from motives of self-interest or sincere faith, were its faithful allies. Hugues Capet liked better to wear his cope as Abbot of Saint-Martin de Tours than his crown, and he restored to the Church several abbeys which he possessed. His son, Robert the Pious, was almost a saint, and the princes of this dynasty, on the whole, merited the title which Rome gave them, of "eldest sons of the Church." Their piety was not altogether without reward: the bishops of the Ile-de-France and the abbots, chiefs of the abbeys founded by royal grace, brought more than once not only earthly weapons but a spiritual one, that of excommunication, to the defence of the sovereign.

Robert's first care, after his accession to the throne in 996, was to rebuild the church of Saint-Germain l'Auxerrois and the monastery of Saint-Germain-des-Près, which had been destroyed by the Northmen. He also erected in his palace a chapel dedicated to Saint Nicolas, which, in 1154, entirely restored, became the Sainte-Chapelle. He washed the feet of the poor, he fed, it is said, sometimes a thousand of them a day; nothing was too sacred for them, neither the silver ornaments of his lance nor the gold fringe of his robe. He was constant in his attendance on the church services, he composed hymns, himself, which were long retained. Nevertheless, having espoused his cousin Berthe, he found himself excommunicated by the Pope, Gregory V. Among the earliest works of the painter Jean-Paul Laurens, long

in the Luxembourg, is a graphic presentation of this unhappy couple, clinging to each other in the poor, bare splendor of the very early mediæval throne-room, the overturned great tapers of the excommunication service on the floor before them, the smoke rising like anathema, and the last of the implacable ministers of the Church departing through the open doorway. Every one deserted them, as though plague-stricken; only two poor domestics remained to serve them, and they purified by fire every vessel from which the unhappy monarch had taken food or drink. But Berthe was *enceinte*, and the king loved her, and so clung to her and would not obey. One morning as he went to pray, according to his custom, at the door of the church of Saint-Barthélemy, into which he was forbidden to enter, Abbon, Abbé de Fleury, followed by two women of the palace, carrying a great silver-gilt plate covered with a linen cloth, approached him, and announced that Berthe had been delivered. Then he uncovered the plate:

"See!" he exclaimed, "the effects of your disobedience to the decrees of the Church, and the seal of anathema on the fruit of your guilty love!"

And Robert recoiled in horror before a little monster with the head and neck of a duck! (*Canard*, it may be noted, in French, signifies both a duck and a highly improbable story.)

So the poor queen was repudiated, and Robert married Constance, daughter of the Comte de Toulouse, who made his life a burden to him. He hid himself from her to say his prayers,

and feared her so much that he did not hesitate to deny his charities and good deeds to her,—though he had such a horror of falsehood, that he had made a casket of crystal, mounted with gold, but in which he was careful not to put any holy relic, so that those who took their oaths on it before him might not perjure themselves.

His son Henri I, who succeeded him, married a daughter of the Grand Duke of Russia, in order that he might be certain of not taking a wife within the degrees of consanguinity prohibited by the Church. This princess, Anne, claimed to descend through her mother, daughter of the Emperor Romanus II, from Philip of Macedon.

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