

# From the *Memoirs of the Duc de Saint-Simon*

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## The Court

His natural talents were below mediocrity; but he had a mind capable of improvement, of receiving polish, of assimilating what was best in the minds of others without slavish imitation; and he profited greatly throughout his life from having associated with the ablest and wittiest persons, of both sexes, and of various stations. He entered the world (if I may use such an expression in speaking of a King who had already completed his twenty-third year), at a fortunate moment, for men of distinction abounded... Glory was his passion, but he also liked order and regularity in all things; he was naturally prudent, moderate, and reserved; always master of his tongue and his emotions... He was also naturally kind-hearted and just. God had given him all that was necessary for him to be a good King, perhaps also to be a fairly great one. All his faults were produced by his surroundings. In his childhood he was so much neglected that no one dared go near his rooms. He was often heard to speak of those times with great bitterness; he used to relate how, through the carelessness of his attendants, he was found one evening in the basin of a fountain in the Palais-Royal gardens....

His Ministers, generals, mistresses, and courtiers soon found out his weak point, namely, his love of hearing his own praises. There was nothing he liked so much as flattery, or, to put it more plainly, adulation; the coarser and clumsier it was, the more he relished it. That was the only way to approach him; if he ever took a liking to a man it was invariably due to some lucky stroke of flattery in the first instance, and to indefatigable perseverance in the same line afterwards. His Ministers owed much of their influence to their frequent opportunities for burning incense before him....

It was this love of praise which made it easy for Louvois to engage him in serious wars, for he persuaded him that he had greater talents for war than any of his Generals, greater both in design and in execution, and the Generals themselves encouraged him in this notion, to keep in favor with him... He took to himself the credit of their successes... with admirable complacency, and honestly believed that he was all his flatterers told him. Hence arose his fondness for reviews, which he carried so far that his enemies called him, in derision, "the King of reviews"; hence also his liking for sieges, where he could make a cheap parade of bravery, and exhibit his vigilance, forethought, and endurance of fatigue; for his robust constitution enabled him to bear fatigue marvelously; he cared nothing for hunger, heat, cold, or bad weather. He liked also, as he rode through the lines, to hear people praising his dignified bearing and fine appearance on horseback. His campaigns were his favorite topic when talking to his mistresses. He talked well, expressed himself clearly in well-chosen language; and no man could tell a story better. His conversation, even on the most ordinary subjects, was always marked by a certain natural dignity.

His mind was occupied with small things rather than with great, and he delighted in all sorts of petty details, such as the dress and drill of his soldiers; and it was just the same with regard to his building operations, his household, and even his cookery... his Ministers turned it to good account for their own purposes, as soon as they had learnt the art of managing him; they kept his attention engaged with a mass of details, while they contrived to get their own way in more important matters.

His vanity, which was perpetually nourished - for even preachers used to praise him to his face from the pulpit - was the cause of the aggrandizement of his Ministers. He imagined that they were great only through him, mere mouthpieces through which he expressed his will; consequently he made no objection when they gradually encroached on the privileges of the greatest noblemen. He felt that he could at any moment reduce them to their original obscurity; whereas, in the case of a nobleman, though he could make him feel the weight of his displeasure, he could not deprive him or his family of the advantages due to his birth. For this reason he made it a rule never to admit a *seigneur* to his Councils, to which the Duke de Beauvilliers was the only exception....

But for the fear of the devil, which, by God's grace, never forsook him even in his wildest excesses, he would have caused himself to be worshipped as a deity. He would not have lacked worshippers....

## Life at Versailles

Very early in the reign of Louis XIV the Court was removed from Paris, never to return. The troubles of the minority had given him a dislike to that city; his enforced and surreptitious flight from it still rankled in his memory; he did not consider himself safe there, and thought cabals would be more easily detected if the Court was in the country, where the movements and temporary absences of any of its members would be more easily noticed.... No doubt that he was also influenced by the feeling that he would be regarded with greater awe and veneration when no longer exposed every day to the gaze of the multitude.

His love-affair with Mademoiselle de la Vallière, which at first was covered as far as possible with a veil of mystery, was the cause of frequent excursions to Versailles. This was at that time at small country house, built by Louis XIII to avoid the unpleasant necessity, which had sometimes befallen him, of sleeping at a wretched wayside tavern or in a windmill, when benighted out hunting in the forest of St. Leger.... [Louis] enlarged the *château* by degrees till its immense buildings afforded better accommodation for the Court... The Court was therefore removed to Versailles in 1682, not long before the Queen's death. The new building contained an infinite number of rooms for courtiers, and the King liked the grant of these rooms to be regarded as a coveted privilege.

He availed himself of the frequent festivities at Versailles, and his excursions to other places, as a means of making the courtiers assiduous in their attendance and anxious to please him; for he nominated beforehand those who were to take part in them, and could thus gratify some and inflict a snub on others... It was [a] distinction to hold his candlestick at his *coucher*; as soon as he had finished his prayers he used to name the courtier to whom it was to be handed, always choosing one of the highest rank among those present....

Not only did he expect all persons of distinction to be in continual attendance at Court, but he was quick to notice the absence of those of inferior degree... he used to cast his eyes to right and left; nothing escaped him, he saw everybody. If anyone habitually living at Court absented himself he insisted on knowing the reason... anyone who seldom or never appeared there was certain to incur his displeasure. If asked to bestow a favor on such persons he would reply haughtily: "I do not know him"; of such as rarely presented themselves he would say, "He is a man I never see"; and from these judgments there was no appeal.

He always took great pains to find out what was going on in public places, in society, in private houses, even family secrets, and maintained an immense number of spies and tale-bearers. These were of all sorts; some did not know that their reports were carried to him; others did know it... Many a man in all ranks of life was ruined by these methods, often very unjustly, without ever being able to discover the reason; and when the King had once taken a prejudice against a man, he hardly ever got over it....

No one understood better than Louis XIV the art of enhancing the value of a favor by his manner of bestowing it; he knew how to make the most of a word, a smile, even of a glance...

He loved splendor, magnificence, and profusion in all things, and encouraged similar tastes in his Court; to spend money freely on equipages and buildings, on feasting and at cards, was a sure way to gain his favor, perhaps to obtain the honor of a word from him. Motives of policy had something to do with this; by making expensive habits the fashion, and, for people in a certain position, a necessity, he compelled his courtiers to live beyond their income, and gradually reduced them to depend on his bounty for the means of subsistence. This was a plague which, once introduced, became a scourge to the whole country, for it did not take long to spread to Paris, and thence to the armies and the provinces; so that a man of any position is now estimated entirely according to his expenditure on his table and other luxuries. This folly, sustained by pride and ostentation, has already produced widespread confusion; it threatens to end in nothing short of ruin and a general overthrow.