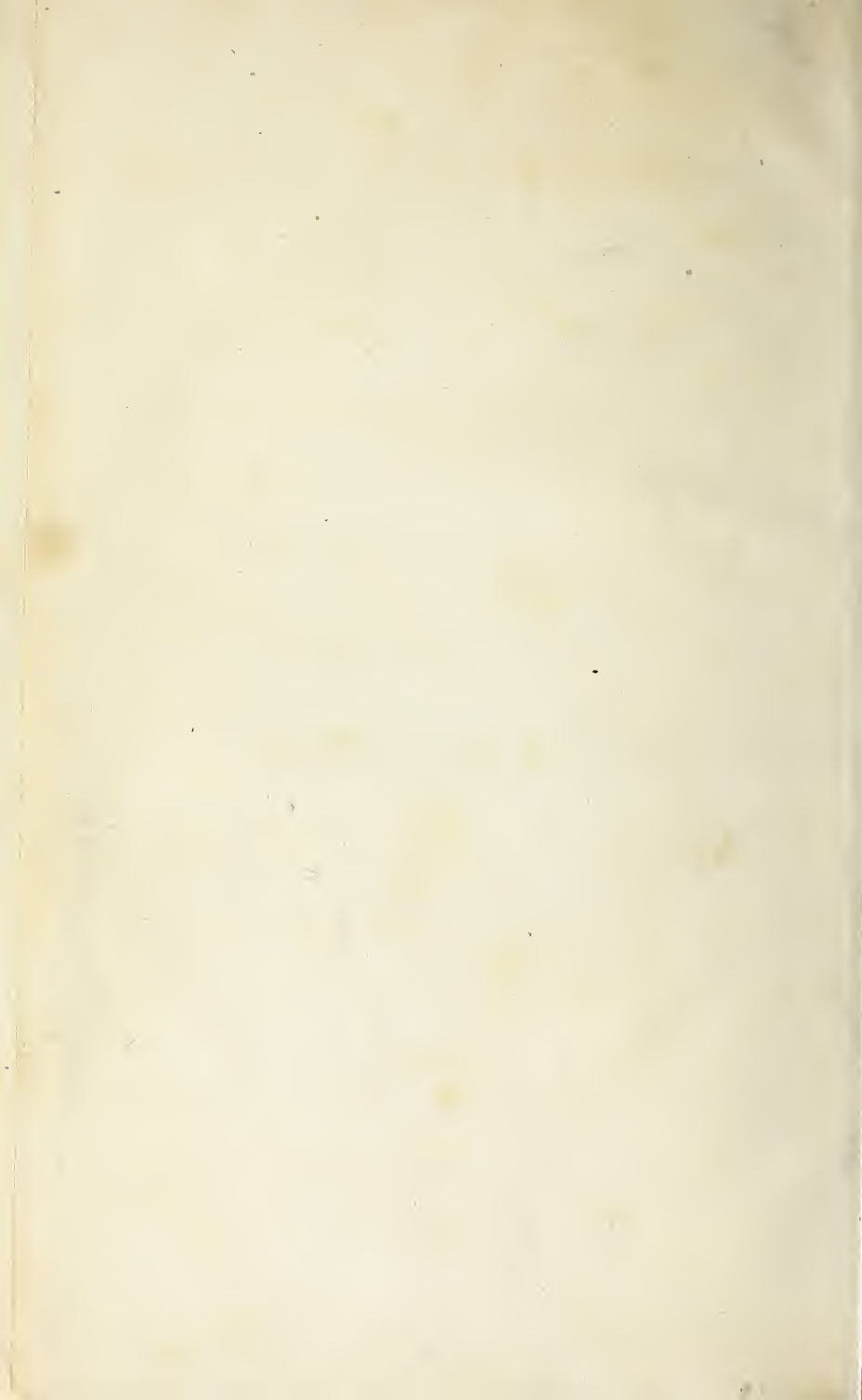


Digitized by the Internet Archive
in 2017 with funding from
Getty Research Institute





THE
HISTORY OF PARIS,

FROM
THE EARLIEST PERIOD
TO
THE PRESENT DAY:

CONTAINING
A DESCRIPTION
OF
ITS ANTIQUITIES, PUBLIC BUILDINGS,
Civil, Religious, Scientific, and Commercial Institutions,
WITH NUMEROUS HISTORICAL FACTS AND ANECDOTES, HITHERTO
UNPUBLISHED, TENDING TO ILLUSTRATE THE DIFFERENT
ERAS OF FRENCH HISTORY, PARTICULARLY THE
EVENTFUL PERIOD OF THE REVOLUTION.

To which is added,

AN APPENDIX,

CONTAINING
A NOTICE OF THE CHURCH OF SAINT DENIS;
AN ACCOUNT OF THE VIOLATION OF THE ROYAL TOMBS;
IMPORTANT STATISTICAL TABLES DERIVED FROM OFFICIAL SOURCES;
ETC. ETC.

IN THREE VOLUMES.

VOL. I.

LONDON:

PRINTED FOR GEO. B. WHITTAKER, AVE-MARIA-LANE;
AND
A. AND W. GALIGNANI, PARIS.

1827.

HISTORY OF PARIS

THE HISTORY OF
THE CITY OF PARIS
FROM THE EARLIEST PERIODS
TO THE PRESENT TIME

944,36
H62

vol. 1

THE HISTORY OF PARIS
FROM THE EARLIEST PERIODS
TO THE PRESENT TIME
BY
M. DE LA HARPE
OF THE ACADEMY OF SCIENCES AND BELLES-LETTRES
OF THE UNIVERSITY OF PARIS
AND OF THE ACADEMY OF HISTORY
OF THE FRENCH ACADEMY OF SCIENCES AND BELLES-LETTRES
OF THE UNIVERSITY OF PARIS

AN APPENDIX

TO THE HISTORY OF PARIS
FROM THE EARLIEST PERIODS
TO THE PRESENT TIME

BY
M. DE LA HARPE
OF THE ACADEMY OF SCIENCES AND BELLES-LETTRES
OF THE UNIVERSITY OF PARIS
AND OF THE ACADEMY OF HISTORY
OF THE FRENCH ACADEMY OF SCIENCES AND BELLES-LETTRES
OF THE UNIVERSITY OF PARIS

Paris - History

THE Author of these volumes, in offering them to the public, lays claim to the indulgence to which a work of this kind is always justly entitled. The materials have been selected from Authors of the highest reputation, and no small pains have been taken to ascertain the truth relative to points upon which a difference of opinion exists. Upon the modern state of many of the public establishments described in the work, information has been derived from the most authentic sources.

As no similar work has ever appeared, it is presumed that it will be found interesting and useful, particularly to those who have visited or propose to visit the French Capital.

102590



CONTENTS OF VOLUME I.

	Page
Introduction.	i
Section I. Of the Origin and Foundation of Paris	i
—— II. State of Paris under the Romans and the Franks of the First and Second Races	vii
—— III. Paris under the Third or Capetian Dynasty	xxvii
—— IV. Paris from the Death of Louis XVI. to the Present Time	cxxxiii
Chapter I. Churches	4

THE HISTORY OF THE

REIGN OF

CHARLES

THE SECOND

BY JOHN BURNET

OF THE UNIVERSITY OF OXFORD

AND

OF THE SOCIETY OF THE

PROFESSORS OF THE

UNIVERSITY OF OXFORD

IN THE YEAR

1704

PRINTED BY

J. BURNET

INTRODUCTION.

SECTION I.

OF THE ORIGIN AND FOUNDATION OF PARIS.

IN the history of the world, we have examples of cities which, soon after their foundation, have been covered with sumptuous edifices, and become the centre of the government of a mighty empire. Such are Alexandria, Constantinople, and St. Petersburg. But instances of this kind are rare; and, in general, the capitals of empires arrive at their greatest extent and splendour by slow and progressive steps. In the origin of societies, a combination of circumstances gives to a certain town, which at first was not more powerful or remarkable than those around it, advantages by which it acquires the ascendancy; or, in some cases, a town is preferred for its position, as affording a more secure retreat for the first conqueror that may spring up in the midst of the barbarous tribe. The nascent state expands, and its riches augment; the springs of the government multiply; communications are established with civilized nations; opulence gives birth to luxury, and luxury invites the arts; the population increases, civilization makes progress, and buildings are erected. The city spreads far and wide, and, when it has reached the summit of its power and glory, declines insensibly till ruins alone mark the place of its site.

Such was the origin of Rome, which once reigned mistress of the world. Such in the beginning was London, now the most opulent and extensive metropolis of Europe; and such was Paris, which has been celebrated for ages, and has been the theatre of events unparalleled in history.

The origin of the *Parisi* is necessarily enveloped in obscurity, to which historians, even those of our own times, have contributed in no small degree, by adopting without hesitation the fictions of barbarous ages, and sowing the field of history with errors difficult to eradicate. If Rome was founded by a son of the god Mars, and the suckling of a wolf, the city of Paris was founded by a prince who escaped the sacking of Troy,—by Francus, son of Hector, who, having become king of Gaul, after building the city of Troy in Champagne, founded that of the *Parisi*, and called it after the name of the accomplished Paris, his uncle.

These ingenious fabricators of the origin of Paris do not stop here; they have traced the genealogy and related the exploits of the Trojan princes who reigned over Gaul, made known the institutions belonging to each reign, and, to shed greater lustre upon the Trojan dynasty, have traced back its source to Samothés, son of Japhet and grandson of Noah.*

* The following chronicle by Berosus, contained in the supplement of Manetho, although certainly fabulous, is so curious that it cannot fail to amuse our readers. Hercules and Jupiter are here made to figure among the sovereigns of Gaul, from whom, it would appear, they were borrowed by the Greeks to embellish the annals of their country! It is extracted from the *Abrégé Philosophique de l'Histoire de Paris et de la France*, by Beguillet, which forms the introduction to the work entitled *Déscription Générale et Particulière de la France, ou Voyage Pittoresque de la France*, 42 vols. folio.

Samothés, son of Japhet, peopled Gaul.

Magog succeeded Samothés his father. His name in the Scythian language signifies *architect*; he it was who began to build cities, and founded Rouen under the name of *Maga*. Romus, eighteenth king of Gaul, having rebuilt Maga, it was called *Rothomagus*, by which name it was known to the Romans, and from whence *Rouen* is derived. Others are of opinion that the name of *Magus* comes from the Persian word signifying a *sage*, and was given to Romus because he made laws for the Gauls, who previously dwelt in forests and caverns. Treves, it is said, was built under his

History rejects these chimeras, and assigns to Paris an origin more credible though less heroic.

It appears that the nation of the *Parisii*, or the Parisians, was formed of strangers, perhaps natives of Belgium, who, reign by *Trebotes*, son of Ninus, who fled from the anger of his mother Semiramis.

Saron, son of Magog, succeeded his father after a reign of 51 years, and founded schools. He built Toulouse, and established in it a literary society. A sect of philosophers, the most ancient theologians of the Gauls, were called *Saronidæ*. Saron went to Egypt, to visit Isis, and on his return perished in the isthmus of Corinth, which from him was called the *Saronic* Gulph.

Namnes, son of Saron, dying before his father, *Dryus*, grandson of the latter, succeeded to the throne A. M. 2066. He instituted the first college of the *Druids*, in the country of the *Carnuti*, between Chartres and Dreux, which became the theatre of the grand assemblies of the nation.

Bardus I. succeeded *Dryus*, who reigned 14 years. He is considered as the inventor of poetry and music, and as the founder of the Gallic bards, who sang the praises of the Deity, and the heroic deeds of those who died for their country.

Longo succeeded his father *Bardus*, who reigned 63 years. He instituted general assemblies of the nation, founded Lingones, now Langres, conquered England and Germany, and, with his son *Bardus*, subdued a nation in the north of Italy, to which he gave the name of *Longobardi*, now Lombardy.

Bardus II. succeeded his father A. M. 2166; he reigned 27 years, and left his son *Celtes* in his minority.

Lucus became king of the Gauls: he founded *Toul*, the inhabitants of which were called *Lucenses*. It is also said that he gave his name to the *Lucotetians*, whom Ptolemy places on the banks of the Seine, and who can be no other than the Parisians, the ancient capital being called *Luco-tetia* by Strabo, and *Lutetia* by Cæsar and Julian.

Celtes, son of *Bardus II.*, succeeded *Lucus*, and it was from him that the Gauls, till then called *Samotheans*, took the name of *Celts*. This prince had an only daughter, *Galatea*, who married the mighty *Hercules*, surnamed the *Gaul*, son of *Osiris*, and, like him, deified long before the birth of that *Hercules* to whom the Greeks attributed all the exploits of the first. *Hercules* was king of Gaul A. M. 2248. He reigned 33 years, and left a son named *Galathes* after his mother. He founded Alesia (Alise) in Burgundy, famous for the siege by Julius Cæsar in the year of Rome 701. He was also the father of *Narbon*, founder of *Nimes* in Languedoc. It is said that *Hercules* introduced the worship of *Isis* into Gaul, and built a temple to her honour, from which Paris derived its name. *Hercules* is the same as *Ogmios*, who is described by Lucian as a venerable old man, surrounded by a multitude, whose ears were fastened to the end of his tongue by gold chains—an ingenious emblem of the charms of

having escaped the sword of their enemies, established a settlement upon the banks of the Seine. The Senones, a powerful nation, who yielded to them the territory, unquestionably imposed upon them certain conditions. The

his eloquence. It was on this account, perhaps, that he was identified with *Mercury*, who was also borrowed by the Greeks from the Gauls.

Galathes I., son of *Hercules*, succeeded his father, and from him the *Celts* were called *Gauls*. He afterwards passed into Sicily, which had been ceded to him by his brother *Tuscus*, and travelled into Asia, where he subdued that part of it called after him *Galatia*, subsequently *Gallogræcia*, and now *Natolia*.

Narbon, son of *Galathes*, founded *Narbonne*, in the south of France, and gave his name to *Gallia Narbonensis*.

Lugdus, son of *Narbon*, reigned 36 years, and was the founder of *Lugdunum*, now *Lyon*. It is in his reign that historians place the birth of *Moses*.

Belgius, son and successor of *Lugdus*, gave his name to the *Belgæ* and *Belgium*: he died without issue.

At his death, the Gauls elected for their sovereign *Jasius*, whose father, surnamed *Jupiter*, was son of *Tuscus*, and grandson of *Hercules*. Under his reign is placed the deluge of *Deucalion* in Greece, a shower of fire in *Ethiopia*, and a conflagration in *Africa*. He reigned 50 years, and was killed by *Dardanus*, his brother, who fled into Asia, and founded *Dardania*, afterwards called *Troy*, from *Tros*, his grandson. Thus the *Trojans* were of Gallic origin; and if we could only believe that, after the destruction of that city, some of the sons of *Priam* returned to their original country, it would be easy to imagine that the accomplished *Paris* gave his name to the capital of Gaul. But the genealogy of the Gallic kings takes another direction, although it afterwards runs in the *Trojan* line.

Upon the death of *Jasius*, *Coribantes*, his only son, retained the kingdom of *Italy*; but the Gauls elected for their king *Allobrox*, another descendant of *Hercules*, who reigned in *Dauphiny* and *Savoy*, and who gave his name to the *Allobroges*.

Romus, whom we have before mentioned, succeeded *Allobrox*. He was the founder of the ancient capital of the *Vermandois*, in *Belgium*, called *Romardin* by *Ptolemy*, and *Veromardin* by *Cæsar*. To him is also attributed the foundation of *Romans* and *Valence* in *Dauphiny*, which names are derived from the same root as *Rome*; for *Ρωμν* signifies *valour* or *courage*, and is the same as the latin *valentia*.

Paris succeeded his father *Romus*, and reigned 29 years. It was from him that the capital of Gaul, originally called *Lutetia*, took its name. According to this filiation, *Paris* could not be the *Trojan* prince.

Leman, son of *Paris*, reigned 67 years, and established a colony upon the banks of the lake of *Geneva*, called after him the *Leman Lake*.

Olbius, son and successor of *Leman*, reigned 45 years. To him is at-

extent of this territory could not have been more than ten or twelve leagues in its largest dimensions. On the north it was bounded by that of the Silvanectes, the chief town of which is now called Senlis; on the east, by that of the Meldi (Meaux); on the south east, by the territory of the Senones; and on the south and west, by that of the valiant Carnutes.

The Seine, in traversing this territory, formed at the point where Paris is now situated five islands, the largest of which was chosen by the Parisians for their fortress: it received the name of *Lutèce*, or *Leucotéce*, and afterwards was called *Ile de la Cité*. This island was at that time about one-fifth smaller than at present, extending in length from the extremity of the chancel of Notre Dame to the vicinity of the rue de Harlay.

The fortress of Lutèce had no walls, and was only defended

tributed the foundation of *Olbia* or *Olby*, in Gallia Narbonensis. It was about this time that *Cadmus* carried into Greece the Gallic, not the Phœnician characters, that people having only spread them about by means of their extensive commerce.

Galathes II., who reigned after *Olbius* his father, conquered the Sarmatians, and subdued England, which he named *Olbion* or *Albion*, in honour of his father. He extended his conquests as far as the mouth of the *Oby*, in the Frozen Ocean, where a neighbouring promontory took the name of *Celtic Cape*. He reigned 50 years, and left a flourishing empire to his son *Namnetes*, who founded the colony of the *Namnetes* or *Nantes*. It was about this time that the *Hercules* of the Greeks was celebrated for his exploits, and that the *Argonauts*, on their return from *Colchos*, came by land into Gaul, where they formed an alliance with the Celts, and descended the *Rhone* from its source to the sea.

To *Namnetes* succeeded his son *Remus*, the last king of the race of *Hercules*. To him is attributed the foundation of the city and colony of *Rheims*.

Francus, the son of *Hector*, the rival of *Achilles*, succeeded *Remus*, his father-in-law. He was also called *Francion*. After the burning of *Troy*, he fled into *Pannonia*, and built *Sicambria*, in honour of his grand-aunt *Sicambria*, the sister of *Priam*. From thence he came into Gaul, where he married the daughter of *Remus*. *Francus*, in order to preserve the remembrance of his ancient country, founded a new *Troy* in *Champagne*. He afterwards built or embellished the city of the *Lucotetians*, in an island of the *Seine*, and gave it the name of the accomplished *Paris*.

by the course of the Seine. It was not a city, as the *Parisii* at that period had no cities. They dwelt in huts scattered over their fields; and when an attack was apprehended, they retired with their families, provisions, and cattle, into their fortresses, where they built huts for their temporary accommodation. Such was the humble origin of the Parisian nation, the extent of their territory, and the destination of the fortress of Lutèce.

Many conjectures have been formed relative to the etymology of the names *Lutèce* and *Paris*. Most authors are of opinion that they are derived from the Celtic language, and that the former signifies *a dwelling place in the midst of a river*. Dulaure combats the opinion which derives *Parisii* from Paris the Trojan prince, and that which traces its etymology to the goddess Isis (who certainly was not worshipped in Gaul previous to the Roman invasion); and assigns it the following natural derivation:—"In Great Britain, as well as in Gaul, there were formerly several geographical positions called *Parisii* or *Barisii*. The etymons *Par* and *Bar* are synonymous, the letters *P* and *B* being often used the one for the other. The inhabitants of Barrois are called *Barisienses*, as those of Paris *Parisienses*. Now *Barrois* was the frontier which divided Lorraine from Champagne: the territory of the Parisians was also a frontier, which separated the Senones and the Carnutes from the Silvanectes, that is, Celtic Gaul from Belgic Gaul. It is certain, moreover, that all geographical positions whose names are composed of the etymons *Bar* or *Par* are situated upon frontiers. The natural conclusion therefore is, that *Parisii* and *Barisii* signify dwellers on frontiers, and that the tribe allowed by the Senones to settle near them derived their name of *Parisii* from their establishment upon the frontier of that nation." The Seine (*Sequana*) is supposed to be derived from the Celtic word *quan* or *squan*, signifying *winding*, on account of its numerous windings from Paris to the sea.

Previous to the Roman domination, the divinities of the

Gauls were not represented under human figures, the art of statuary being unknown to them; their monuments of worship consisted of unhewn stones and mishapen obelisks fixed in the ground, which were named *pierre fixe*, *pierre fite*, etc. Another sacred monument of the Gauls was a kind of rustic altar, formed by placing a stone of large dimensions upon two others, which served as pillars for its support. The Montagne Sainte Geneviève, called by the Romans *Mons Locutitius*, was devoted to religious worship by the Gauls, as most probably was the case with Montmartre and Mont Valérien. At this early period, the northern bank of the Seine was covered with a thick forest, in which it may be conjectured that the Gauls had sacred spots; but time, the increase of the population, and political events, have effaced from the Parisian soil almost every trace of the worship of its original inhabitants.

SECTION II.

STATE OF PARIS UNDER THE ROMANS AND THE FRANKS OF THE
FIRST AND SECOND RACES.

1.—*Under the Romans.*

At the time of the Roman invasion, the republic of Gaul was formed of sixty-four tribes, of which the *Parisii* were one. Each tribe was independent; it had its laws, chiefs, and magistrates, and sent deputies to the general assemblies, which were usually held in the principal college of the Druids, situated in the *pays de Chartres*. For a long period, the senate of Gaul was composed of women, who deliberated upon political and civil affairs, declared war or made peace, and adjusted the disputes that arose between the magistrates of different towns or provinces. The Druids, dissatisfied with some decisions of the senate, took advantage of the influence which a barbarous religion gave them over the minds of the people to obtain the abolition of the supreme assembly of the

republic, and the formation of themselves into a body for the administration of affairs of general interest. The despotism which they exercised, and the partiality which they evinced in administering the public affairs, excited jealousies and divisions among the tribes, and rendered them an easy prey to the ambition of the Romans.

In the year 700 from the foundation of Rome, or fifty-four years before the vulgar era, Julius Cæsar, being in want of cavalry to extend his conquests, convoked a general assembly of the Gauls. The Treviri, the Carnutes, and the Senones, the most powerful of the tribes, disregarded the convocation. The absence of deputies from these nations implied contempt of the summons, and hostile intentions towards the Roman general; and presented an obstacle to his projects of conquest. Being informed that the feeble nation of the *Parisii*, although allied with the Senones, had taken no part in the resistance of the latter, he convoked a new assembly in Lutèce, and on the same day marched with his legions against the Senones, who, at his approach, promised to send deputies. The Carnutes followed their example. Cæsar, having succeeded in assembling at Lutèce the chiefs of Gaul, obtained from them a promise to furnish him with cavalry.

In the following year, nearly all the nations of Gaul rose against the tyranny of the Roman conqueror, who, being defeated in Auvergne, was compelled to flee and rejoin the legions which Labienus, his lieutenant, commanded at Agedincum, a place situated upon the frontiers of the Senones.

The nations contiguous to the *Parisii* had likewise lifted the standard of insurrection, and sought to throw off the yoke. At this intelligence, Labienus marched against the insurgents, and, passing along the northern bank of the Seine, advanced towards Lutèce.

The Gauls, upon learning the approach of Labienus and the Roman legions, collected numerous troops, placed them under the command of Camulogene, an old chief of the nation of the *Aulerici*, marched on the side where the enemy were

advancing, and encamped behind an extensive marsh along the bank of the Seine.

Labienus, finding his march impeded by the Gallic camp, retrograded towards Melun, a fortress of the Senones, situated in an island of the Seine, which he captured without difficulty, as the forces had abandoned it to go to the aid of the *Parisii*. He rebuilt the bridge, which the Gauls had destroyed, crossed the river, and, proceeding along the southern bank, marched again towards Lutèce.

The Gauls, being informed of the early return of Labienus by another road, abandoned their position behind the marsh, returned to Lutèce, encamped on the north of that place, and, in order to impede the approach of the Romans, burned the fortress and destroyed the bridges. Labienus pitched his camp opposite to that of the Gauls.

No sooner was this operation completed, than the Roman general learned the defeat of Cæsar and his flight towards Agedincum. This intelligence induced him to change his determination, and to escape secretly rather than hazard a battle. He had brought with him from Melun fifty boats, which he filled with troops, and entrusted the command of each to a Roman knight. During the night, these boats silently descended the Seine to a spot appointed by the general. He then ordered five legions and other troops to proceed openly in boats up the river, left five cohorts to defend his camp, and taking with him three legions, rejoined the troops which had descended the river.

At day-break the Gauls perceived that they were about to be attacked upon three points: by the cohorts left in the Roman camp, by a considerable corps which had gone up the Seine, and by several legions which had descended the river and passed on the other side. To meet this emergency, they divided their army into three corps. One remained to oppose the troops in the Roman camp; another was sent towards a place called Josedum, in order to watch the movements of the forces that had gone up the Seine; and

the third marched to the spot where Labienus, with his legions, had crossed the river during the night.

An engagement ensued between the third corps and the troops of Labienus. The action is supposed to have taken place upon the heights of Chaillot, or in the plains on the west. The right wing of the Romans succeeded in repulsing the Gauls; but on the left, the latter maintained their ground. At that moment, one of the victorious legions of the right wing bore down upon that part of the Gallic army which offered the most vigorous resistance. The Gauls, finding themselves surrounded, fought with incredible ardour, but were compelled to yield to superior military skill. Camulogene and a great part of his army perished in the field.

On receiving intelligence of this defeat, the forces in the Gallic camp marched to the aid of their comrades, but were unable to withstand the shock of the victorious legions. All who could not take refuge upon the heights or in the woods were put to the sword by the Roman cavalry.

After this action, Labienus, whose sole object was to reconduct his army in safety to Agedincum, where he had left his baggage, collected his troops and marched thither.

From that period, history is silent during four centuries upon the *Parisii* and their Lutèce.

The *Parisii* did not rank among the privileged nations of Gaul nor under the Roman domination were they considered a free nation and allies of the Romans. Lutèce was never a colony or chief town of a province; it enjoyed under the Roman empire none of those prerogatives that contribute to the aggrandizement of cities; and previous to the end of the fourth century, when it became a *municipium*, it was in the worst of political conditions.

At an unknown period, during their subjection to the Romans, the *Parisii* formed with the *Senones*, the *Tricassini*, the *Meldi*, and the *Edui*, part of the *Provincia Lugdunensis*, of which Lyons was the capital; they were subjected to

the same financial regime, and placed under the direction of a single agent, subordinate to the procurator-general.

Towards the end of the fourth century, two prefects, one of the navigators upon the Seine, and the other of the Sarmates, a conquered tribe who were employed in cultivating the ground, resided at Paris.

Upon the division of the province into two parts, towards the end of the third century, the *Parisii* were comprehended in the *Provincia Lugdunensis Prima*. About a century after, the province was subdivided into four parts, when that which included the *Parisii* assumed the name of *Senonia*, because *Sens* was the chief town.

About the middle of the fourth century, a horde of barbarians crossed the Rhine, and by five consecutive years of pillage, fire, and massacre, ruined and depopulated great part of Gaul, and completely disorganized its government. The *Parisii* suffered greatly from these disasters. Julian, who came into Gaul in 356, succeeded in that and the following year in driving the spoilers from the territory. Instead of restoring the ancient order of things, that prince established a system of administration more uniform and more popular. He abolished the distinctions between the various nations and cities: there were no longer colonial cities, free cities, or allied or friendly cities; privileges were banished, and were succeeded by uniformity of administration and equality of rights. The chief towns of the nations which possessed no prerogatives or distinctions acquired rights equal to those which the colonial and metropolitan cities previously enjoyed; the institutions of the nation were concentrated in its chief town, which was then called *a city*, and assumed the name of the nation. The chief town of the *Parisii* about this period dropped its primitive name *Lutèce*, and was called *Parisii*. This important political change was effected between the years 358 and 360.

Paris then became a municipal city, and had a body of municipal officers (*ordo municipalis*). It must also have had an edi-

fice for the meetings of the municipality and the deposit of their deeds (*gestu municipalia*). Little doubt can be entertained that this edifice was the structure afterwards called *Palais de la Cité*.^{*} Thus towards the end of the Roman domination Paris seems to have possessed two palaces, namely, that in the *cité*, and that on the southern bank of the Seine, where the emperors resided when they passed their winters in Gaul.† It was likewise

^{*} See *Palais de Justice*, Vol. II., page 64.

† To enable the reader to form a more correct idea of the state of Paris under the Roman sway, we shall here notice the various remains that have been discovered at different periods. For those mentioned in the work, see *Palais des Thermes*, Vol. II., page 127. See also Vol. I., pages 3 to 5. Ditto, page 175. Vol. II., page 70. *Aqueduc d'Arcueil*, Vol. III., page 90; and *rue Vivienne*, Vol. III., page 295.

ROMAN ROADS.—The northern bank of the Seine was traversed by a Roman road, which extended from the *cité* across the *Grand Pont*, and went northward as far as the site of the *Marché des Innocens*, where it divided into two. One branch passed by the *rue Montmartre* and *Clichy* to *l'Estrée (strata)*, near *Saint Denis*, *Pierre-Laie*, and *Pontoise*. Some parts of this road may still be seen between the two latter points. The other branch extended to *Saint Denis*, *Pierrefitte*, etc. There were also other roads, one of which took the direction of the *rue Saint Antoine*. This road was preserved, and, in the twelfth century, was called *voie royale*.

The principal road on the southern bank of the river extended from the *Petit Pont* along the *rue Saint Jacques*, having on the right the *Palais des Thermes*. It then ascended the hill, leaving on its left some vineyards, and on its right a spot supposed to have been sacred to *Bacchus*. From the summit of the hill, the road traversed the site of the *Sorbonne* and the *convent des Jacobins*, passed between a Roman camp and a spacious cemetery, and terminated at *Orleans*.

Another road branched out of the preceding, at the spot where the *rue Galande* opens into the *rue Saint Jacques*, and, pursuing the direction of the *rue Galande* and the *montagne Sainte Geneviève*, passed through several vineyards to the summit of the rising ground. At this point it had on the left a kind of amphitheatre, called *les Arènes*, and on the right a pottery. The road then passed parallel to the *rue Mouffetard*, and, traversing the cemetery already mentioned, terminated in a spot called *Mons Cetardus*, which afterwards took the name of *Saint Marcel*.

ROMAN AQUEDUCT AND BASINS.—A subterranean aqueduct, which began at the heights of *Chaillot*, traversed the spot which now forms the *Champs Élysées* and the garden of the *Tuileries*, and probably terminated at about the middle of the garden of the *Palais Royal*.

In 1763, when the *Place Louis XV.* was formed, the pipes of this aque-

about the middle of the fourth century that Paris became an episcopal see.

At the time of Julian's arrival in Gaul the manners of the Parisians were extremely simple. During the winter most

duct were discovered, and some ancient masonry belonging to it was found at Chaillot.

Other discoveries were made in 1781, in the garden of the Palais Royal. Towards the southern extremity, at three feet below the surface, was found a reservoir of Roman construction, the form of which was a square of 20 feet. At the same time were found medals of Aurelian, Diocletian, Posthumus, Magnentius, Crispus, and Valentinian I.

The aqueduct from Chaillot to the Place Louis XV., if prolonged in the same direction, would fall precisely into this basin. It is therefore probable that the aqueduct was made for the basin, and that both were constructed at the same period.

A discovery was afterwards made in the garden of the Palais Royal of another basin, which extended from the *café de Foy* to the *passage de Radziville*. The pavement, composed of rough stones, was nearly five feet below the surface. As only part of it was laid open, its dimensions are not known, but it certainly was much larger than the former one.

ROMAN TOMBS.—In the rue de la Tixeranderie two antique tombs were discovered in 1612, in the foundations of the hotel of the Comtes d'Anjou, near the rue de Mouton. Each tomb contained a skeleton and some medals. The most modern of the latter were of Magnentius, who was proclaimed Augustus in Gaul in 350.

MEDALS.—In 1807, when the basin of the canal de l'Ourcq was formed, an earthen vase was discovered, containing about 2500 bronze medals, which belonged to the period comprised between Diocletian and Constantine, that is to say, at the end of the third and the beginning of the fourth century.

ROMAN CAMP.—Camps were always established near the palaces of the Cæsars, and the residences of the presidents of provinces. Ammianus Marcellinus and Zosimus, when relating the elevation of Julian to the dignity of Augustus by the auxiliary troops, mention several times the camp near Paris. This camp was situated near the Palais des Thermes, and its site is now occupied by some houses of the rue d'Enfer, and the eastern part of the garden of the Luxembourg. When the foundations of the palace of the Luxembourg were laid, a bronze idol was found, five or six inches in length, representing Mercury. A small bronze figure of Apollo was afterwards picked up near the same spot.

Considerable embellishments in the eastern extremity of the garden having been begun in 1801, a discovery was made of several idols, instruments of sacrifice, vases entire or broken, dishes, spoons, forks, ivory and bronze needles, specula, bracelets, keys, thimbles, rings, etc. A great number of articles of military uniforms were also found, with several celtic

of their houses were warmed by stoves. They cultivated extensively the vine and the olive tree, which in the cold season they sheltered with straw.

Julian, who patronised letters, brought with him to Paris a

and consular medals, and a series of imperial medals from Julius Cæsar to Honorius. In 1841, many other antiquities were dug up, among which were a number of fragments of Roman pottery with bas-reliefs.

ROMAN CEMETERY.—In the space situated between the place Saint Michel, the rue d'Enfer, and the extremities of the faubourgs Saint Victor, Saint Marcel, and Saint Jacques, a great number of Roman tombs have been dug up at different periods.

Corrozet, who wrote about the middle of the sixteenth century, speaks of them in his time. (*See* Vol. III. page 324.)

In January 1656, in a garden formed out of the ancient cemetery of Saint Marcel, a workman discovered 64 stone coffins, which seemed to have belonged to persons of the first period of christianity.

In 1635, on digging the ground near the spot where the Marché aux Chevaux is now situated, a discovery was made of several large stone coffins, containing bodies of an extraordinary size, and, according to Sauval, covered with Greek inscriptions.

A few years before, there were found, behind the church of Saint Étienne-des-Grés, thirty coffins of stone and brick, in which were several gold and silver medals of the emperors Constantine, Constans, and Constantius.

In the church of Sainte Geneviève, a coffin was dug up in 1620, six feet and a half long and three feet broad, the sides of which were adorned with bas-reliefs representing Diana at the chace.

In 1738, in the rue des Amandiers, near Sainte Geneviève, several stone-coffins were found. Many of plaster and soft stone had been discovered near the same street some time before.

Upon the demolition of the ancient church of Sainte Geneviève, in 1807, fifteen stone coffins were discovered, in a state of great disorder, supposed to have been pillaged by the Normans. Numerous Roman sepulchral monuments have also been found in the inclosure of the Dames Carmelites, rue d'Enfer, and the vicinity. This spot appears to have been the most venerated point of the cemetery. The abbé Lebeuf thinks that this burial-place occupied not only all the summit of the Montagne Sainte Geneviève, but extended south as far as Mont Souris, where stood the house called *la Tombe Isoire*.

ROMAN POTTERY.—The Romans seem to have found a clay proper for earthenware in the midst of their cemetery. On the site of the new church of Sainte Geneviève, when the works were begun in 1757, several wells were discovered, not lined with masonry, but apparently sunk in order to obtain clay for the pottery. Some of them were seventy-five feet deep. Stoves and ovens for firing the earthenware, whole vessels

learned physician, named Oribase, who composed several works, and particularly an abridgment of the works of Galien. The literary reputation of Julian and his physician drew to Paris several learned men, who, during the four or five winters which that prince passed in Gaul, formed a kind of academy.*

2.—*Under the first or Merovingian race of the Frank Kings.*

The Romans, by introducing into the provinces a great number of foreign nations, designated *gentils* or *letes*, by granting them lands and raising several of their chiefs to the highest dignities of the empire, commenced the work of social degradation which the occurrences of the fifth century completed.

In December 406, hordes of barbarians descended upon divers parts of the Roman empire, and Gaul was grievously oppressed by the success of those ferocious tribes. Some, such as the Saxons and the Germans, endeavoured to form settlements in the country; but the former maintained their ground for a very short period, and the latter were subsequently driven out. More powerful than these were the Visigoths and the Bourguignons, who established two kingdoms, the former in the south and the latter in the east of Gaul.

Favoured by the disorder which the incursions and settlement of these barbarians occasioned, the Sicambres, of the line of the Franks, in violation of the treaties that bound them to the cause of the Roman government, burst the barrier of the

and fragments of pottery, a medal of Augustus, and the handles of a bronze vase, were also found in or near these wells.

ROMAN ARENA.—Towards the end of the Roman sway, almost all the chief places in Gaul had a spot devoted to public games, and the combats of gladiators and wild beasts. These spots were called *circus*, *amphitheatres*, or *arenas*. On the eastern declivity of the Montagne Sainte Geneviève, upon the spot where the convent of the *Congrégation des Prêtres de la Doctrine Chrétienne* was afterwards erected, was a spot known by the name of *Le Clos des Arènes*, which does not appear to have been constructed with solidity or magnificence by the Romans, as it was repaired by King Childeric in 577.

* *Oribassii Medicinalium Collectorum Præfatio*. Lib. i, p. 205.

Rhine, about the year 445, and taking advantage of the weakness of the government, succeeded in making themselves masters of the towns of Cologne, Tournay, Cambray, etc., over which a separate chief assumed the sovereignty.

Notwithstanding these invasions, the Romans still maintained their empire in several extensive parts of Belgic Gaul.

Childeric, king of Tournay, one of the Frank chiefs, is said to have besieged Paris, and to have been compelled by Sainte Geneviève to raise the siege. He died in 481, and was succeeded by his son Clodovech or Clovis, who, having assembled several petty kings of his family, marched in 486 against Siagrius, the Roman general, whom he completely defeated in the plain of Soissons. He pillaged that town, and then advanced upon Rheims, which was pillaged in its turn. This monarch married Clotilda, a Christian princess, and he himself embraced Christianity. He afterwards conquered the kingdom of the Bourguignons whom he laid under contributions, and then subdued and assumed the sovereignty of that of the Visigoths.

After these divers expeditions, Clovis in the year 508 took up his residence at Paris, where he died in 511, and was buried in the church of Saint Peter and Saint Paul.*

The four sons of Clovis, Theodorich, Chlodomire, Childebert and Clotaire, divided his states; but the city of Paris was considered common property, neither of them being allowed to enter it without the permission of the others.

Chlodomire perished in battle in the year 524. He left three sons: two were murdered by their uncles, and the third embraced the ecclesiastical state. Gaul was then divided into three kingdoms.

Childebert had for his share Paris, Meaux, Senlis, Beauvais, etc., and took the title of king of Paris, which he bore till his death, in 558.

Clotaire succeeded him in his kingdom; but a few years after, having become master of the three kingdoms of Gaul, he laid aside the title of king of Paris. Upon his death, in 561, his four

* See *Abbey of Sainte Geneviève*, Vol. I., page 498.

sons divided his states. Charibert became king of Paris; Guntchramn, king of Bourgogne and Orleans; Sigebert, king of Metz; and Chilperic, king of Soissons. Charibert died in 567.

Chilperic united the kingdoms of Soissons and Paris, and took up his residence at the latter place. This monarch was assassinated in 584, and was succeeded by his son Clotaire II., who, after causing several princes of his family to be murdered, assumed the sovereignty of the three kingdoms. He died at Paris in 628, and left two sons, Dagobert and Charibert II.

Gaul was then divided into two kingdoms. The one, which was governed by Charibert II., consisted of several southern provinces; the other, which comprehended all the other provinces and several regions beyond the Rhine, fell to the lot of Dagobert. Charibert dying in 631, Dagobert became sole possessor of Gaul. This monarch died on the 19th of January 638, and left two sons in their minority, Sigebert II. and Clovis II., between whom Gaul was divided, the former becoming king of Austrasia, and the latter king of Neustria and Bourgogne.

At the death of Dagobert, the power of the kings gradually decreased, and that of the officers of the household, known by the name of *major-domos* or *mayors of the palace*, augmented. From that period to the extinction of the first race, the monarchs were called *Rois Fainéans*. The last of these sovereigns was Childeric III., whom duke Pepin le Bref, mayor of the palace, deposed, shaved his head, and after shutting him up in a monastery, caused himself to be proclaimed king.

The subversion of the throne of the first dynasty was unquestionably owing to the combined power of the nobility and the clergy. At the time when Clovis seized the reins of government there were but two powers in the state, that of the king, and that of his *leudes*, *fideles*, or companions in arms, to whom duchies were afterwards given. By the side of these essentially hostile powers, arose a third, that of the bishops. Those belonging to the one or other of these three powers were as so many sovereigns: the ties which united them or

made them dependent upon each other, became insupportable chains which they incessantly endeavoured to shake off.

It was seldom that a single Frank king reigned over Gaul; there were two, sometimes three, and even four: and the more numerous the kingdoms, the more abundant were the seeds of civil war. All these kings belonged to the same family; but the closer the tie of kindred, the more obstinate and bloody were the wars. During nearly two centuries that this dynasty existed, cousins were armed against cousins, nephews against uncles, brothers against brothers, and sometimes sons against their father. Too frequently, by reason of the uncertainty of the chances of war, they had recourse to assassination. Such an order of things might have been adapted to the hordes of barbarians, who lived by robbery in the forests of Germany, but must have occasioned general consternation when transplanted into the midst of a nation habituated for five hundred years to the laws, the arts, and the civilization of the Romans.

Christianity, which had been introduced into Gaul under the Roman domination, made but few proselytes for several centuries, and although many churches were built, it was rather a nascent sect than the religion of the country; and even at the close of the first dynasty, it presented an impure mixture of the doctrines of the gospel with the various superstitions of the Gauls, the Romans, and the Franks. The bishops combated nothing, except what was prejudicial to their ascendancy or interest; they adopted divination and magical practices; and instead of preaching morality and the divine mission of our Saviour, enjoined only the observance of ceremonies, most of which originated in paganism.

During this period the number of churches erected in Paris was very considerable, and the fortifications of the *cit *, supposed to have been begun by the Romans, were strong. The *Palais de la Cit *, which, under the Romans, had been appropriated to the municipal body, served under the Franks for the residence of the kings. There appears also to have been a square or area specially devoted to commercial trans-

actions, as we read of a *platea domique negotiantium*. There was likewise a prison called *Carcer Glaucini*.

The civil institutions of the Franks were equally barbarous with their religious establishment. The laws of the Romans soon yielded to the customs of the conquerors, and the municipalities of cities ceased to exist. The administration of justice was destitute of fixed principles or rules; neither persons nor property were secure; and in the ordinances for punishment or execution issued by the monarchs, no mention is made of trial or judges. The other branches of the public administration were not better organised.

The commerce of Paris, established under the Roman domination, maintained its ground under the sway of the Franks. Like all barbarians, the latter were passionately fond of finery, rich garments, trinkets and arms; and hence Jews, Syrians, inhabitants of the south of Gaul and those of other countries, figured among the principal merchants of Paris.

The predatory incursions at the commencement of the fifth century, and the disorders that followed, undoubtedly occasioned heavy losses to the merchants, but as soon as tranquillity was restored they resumed their commerce. The transport of goods was exposed to considerable danger: upon the sea they were liable to the attacks of pirates; upon the Seine, to those of powerful tribes settled upon its banks; and upon land, to those of brigands headed by Frank chiefs of the most distinguished families. The civil wars also, which prevailed, subjected the merchants to frequent pillage.

Nor were these the only hindrances to commerce. It suffered likewise from a multitude of burdensome duties and exactions. According to a grant of king Dagobert in 629, in favour of the abbey of Saint Denis, the duties paid upon goods imported into Paris, before they were landed and warehoused, amounted to fifteen.

That monarch established a fair on a spot situated between the church of Saint Martin and that of Saint Laurent, and ceded the revenue arising from it to the abbey of Saint Denis,

which he had just founded. He ordained in consequence that his officers should not levy upon the merchandise brought to the fair the customary duties, which he enumerates as follows:—

Navigios, a river duty.

Portaticos, a wharfage duty.

Pontaticos, a toll for passing over or under the bridges.

Rivatios, a duty for vessels remaining on the bank.

Rotaticos, a duty on carriages employed to convey goods to the warehouses.

Vultaticos, unknown: perhaps a duty for depositing goods in vaults or cellars.

Temonaticos, from *temo*, *timon*, the pole of a carriage.

Chespetaticos, a road tax.

Pulveraticos, unknown.

Foraticos, a duty on foreign wines.

Mestaticos or *mistaticos*, a duty for mixing wines.

Laudaticos, unknown: perhaps a duty on crying or praising goods.

Saumaticos, a duty on goods borne by beasts of burden.

Salutaticos, a duty paid upon giving the customary salutation to the king.

Passionaticos, a duty for the passage of goods through the city.

This commerce, shackled by the robbery of the Franks, and the duties levied by the prince, consisted in articles of dress, such as trinkets, ornaments, arms, belts and girdles enriched with gold and jewels, etc.; and useful articles, such as wine, oil, honey, madder, etc.

Materials for clothing and furniture were manufactured in the country. Every king and powerful man had his manufactory—his *gynecæum*, where female slaves spun and wove in flax and wool. These manufactories, which the Franks found established in Gaul, became a kind of seraglios for the kings, princes, dukes, etc. It was hence that they obtained their concubines, and sometimes their wives.

The *gynecæa* were numerous in Gaul, as well as the dyeing establishments named *baphiæ*, which disappeared under the Franks. Besides these there were no manufactories worthy of notice. Most of the articles of luxury, and even those of necessity, came from abroad. Papyrus, brought by trading

vessels from Egypt to Marseilles, was generally used for writing.

Under the Roman sway, Gaul made some progress in letters, but when the Franks appeared the culture of literature was neglected, and the public schools, except a few ecclesiastical seminaries, were deserted. In the latter reigns of the first race of kings scarcely a vestige of the arts and sciences remained; the ecclesiastics and monks in general could neither read nor write, and were totally ignorant of every other branch of learning.

From this sketch it will appear that the Franks brought into Gaul ignorance and a contempt of letters; that they subverted order, justice and equity; perverted religion, depraved morality, blinded the intellectual faculties, stifled every generous sentiment, and gave ascendancy to the most abject passions; in short, that the barbarism of the Franks reduced man, frequently to the level, and sometimes below the condition, of beasts.

3.—*Under the second or Carlovingian race of the Frank kings.*

Upon the death of Dagobert, the mayors of the palace made themselves masters of the sovereign power, and left to the descendants of Clovis only the name of king. In the sequel they took away the title and appropriated it to themselves.

Pepin de Heristel, Duke of Austrasia, usurped the supreme authority in the eastern division of Gaul. His son Charles Martel, by his courage, his military exploits, and the services he rendered to his country, in delivering it from the Saracen armies, caused this usurpation to be respected.

In the year 752, Pepin, surnamed *le Bref*, son of Charles Martel, united Neustria to Austrasia and placed all Gaul under his dominion. More daring than his ancestors, who had borne only the title of mayor of the palace or duke, he caused himself to be proclaimed king, and became the head of the Carlovingian dynasty.

Charlès, surnamed *le Grand*, his son, commonly called *Charlemagne*, a prince possessed of courage and energy, and

endowed with a vast and enterprising genius, succeeded Pepin in the year 768. After the death of his brother Carloman in 772, he became sole sovereign of Gaul and its dependencies. In the year 800, having extended his conquests in Europe, he was proclaimed emperor of the west, and even Augustus.

Under Charlemagne, the government of the Franks rose to a high degree of splendour, but being destitute of solid foundations and vigorous national institutions, and deriving its energy solely from its chief, it fell, notwithstanding some partial ameliorations, with the monarch who sustained it. Charlemagne sought to improve the civil and moral condition of the country, and endeavoured to correct disorders and abuses; but while he attacked the consequences, he overlooked the principle, and his endeavours were only attended with ephemeral success. He retained several of the barbarous customs of the Franks, and particularly that which authorised sons to divide the states of their father.

This emperor was the first Frank prince who displayed a character of heroism, magnanimity and genius. He made powerful efforts to restore to his states civilization and the culture of literature. He re-established the schools which had long been abandoned; and if they did not diffuse great light, they at least preserved letters from total ruin. Charlemagne enacted a great number of laws which he had the energy to carry into execution.

On the 28th of January, 814, Charlemagne died in his palace at Aix-la-Chapelle. His successors Louis-le-Debonnaire and Charles-le-Chauve, guided or rather deceived by the nobles and clergy, surrendered Gaul to the most fatal disorders, and suffered themselves to be stripped of the sovereign authority.

To these disasters must be added the numerous incursions of the Normans, who, in less than a century, descended several times upon Gaul, and laid it waste.

Paris shared largely in these calamities, and suffered particularly from the incursions of these barbarians.

As early as the year 808, the coasts of Gaul were infested by the Normans. In 820, they ascended the Seine in boats, and attempted to penetrate into the interior of Neustria, but were repulsed. In 841, they ascended the river without difficulty, pillaged all the habitable places situated upon its banks, and then retired, laden with booty.

Emboldened by success, these barbarians, headed by Ragnaire, undertook a new expedition in 845, and, in one hundred and twenty boats, advanced as far as Paris. No preparations for defence having been made, resistance was not offered. The Parisians abandoned their city. The priests and monks took to flight, carrying with them their treasures and relics, and all the property that was left behind became the booty of the invaders.

Towards the end of December 856, the Normans pillaged Paris a second time, and burned all the churches, except a few for which considerable ransoms were paid.

About Easter, in 861, the Normans or Danes re-appeared at Paris. They entered the monastery of Saint-Germain-des-Prés, surprised the monks in the church, stripped it of every thing valuable, and then set fire to the building. From thence they passed into the city. At their approach, the merchants endeavoured to escape with their property, but were intercepted and pillaged. The Normans then set fire to the houses, and ascended the river to devastate countries which they had not before visited.

In the year 877, Charles-le-Chauve ordained that the *Cité* of Paris, and the chateaus situated upon the Seine, should be repaired. By these repairs Paris was put into a state of defence.

Twenty-four years elapsed, and Paris experienced no fresh incursion; but in 885, intelligence arrived that the Normans were ascending the Seine. Gozelin, bishop of Paris, a skilful and intrepid warrior, hastened to augment the fortifications commenced by Charles-le-Chauve.

As soon as the strength of these fortifications was known, confidence was restored, and the city of Paris, defended by

walls, towers and warriors, was considered an impregnable fortress. The churches and monasteries in the environs, and even those of distant provinces, eagerly sought in it security for their most valuable effects and relics.

The Normans, to the number of about 30,000, under the command of Sigefride, arrived in boats under the walls of Paris; they demanded the free passage of the Seine, and promised to do no damage to the city, upon condition of being allowed to ascend the river. Bishop Gozelin and Count Odon or Eudes refused to comply with their demand, upon which the invaders determined to besiege Paris. They made eight successive assaults, maintained the siege more than thirteen months, and being enraged at the failure of their efforts, pillaged the environs.

The Emperor Charles-le-Gros, who had succeeded Charles-le-Chauve, eager to afford succour to the Parisians, arrived at the head of an army, and encamped below Montmartre; but not daring to risk a battle, he concluded, on the 30th of November, 886, a treaty of peace with the Normans, in which he agreed to give them 1,400 marks in silver, payable in the following year. The enemy then raised the siege,* but persisted in their original project of pillaging the countries higher up the river.

Having ravaged all the countries upon the Seine and the other rivers beyond Paris, the Normans returned in May, 887, to receive the sum promised them in the treaty by Charles-le-Gros. After that period, Paris was no more harassed by those hordes of barbarians; but in 978, in the reign of Lothaire, it was attacked by the emperor Otho II., at the head of an army of 60,000 men. He advanced as far as the gates of Paris, set fire to a faubourg, sustained an action in the vicinity, in which he lost a great number of troops, and struck one of the city gates with his lance. Satisfied with these exploits, he ascended the heights of Montmartre, and commanded *Halle-*

* There is still extant a detailed account of this siege, written in barbarous Latin verse by Abbon, a monk of Saint Germain-des-Prés, and an eye-witness of what he relates.

lujah to be sung; but his triumph was interrupted by the arrival of Lothaire, who, with the combined forces of count Hugues Capet and Henry, duke de Bourgogne, attacked and put him to flight; and then pursued him to Soissons, and captured all his baggage.

When tranquillity and security had succeeded to alarm, and the incursions of the Normans were no longer dreaded, the chiefs of the churches and monasteries who had deposited their relics at Paris came to claim them; but the count and the bishop refused to make restitution; and the detention of these relics was the occasion of founding a considerable number of churches.

Under this dynasty, Paris ceased to be the residence of the king and the centre of administration; it was regarded as one of the most inconsiderable cities of Gaul, and was governed by a count. Under Charlemagne, and even under Louis-le-Debonnaire, these counts occupied an obscure and inferior rank, but by degrees they succeeded in obtaining unlimited power. Their office was at first a delegation which the king could recal at pleasure; it next became the possessor's for life; then hereditary in his family; and afterwards a sovereignty.

Towards the end of the ninth century, part of Neustria was erected into a duchy, called *Duché de France*. Its territory, in which Paris was included, extended in length from Laon to Orleans, and in breadth from Pontoise to Montereau. In several historical deeds this country is called *Media Francia*, and formed the states of the earliest kings of the third race.

All the counts of Paris and dukes of France made themselves masters of the richest abbeys, enjoyed their revenues, and even took the title of abbot. The count, the bishop, and the abbot exercised sovereign authority; they had their armies, their palace, their court, and their officers, upon the same footing as kings; they enforced contributions at pleasure, levied troops and declared war.

The inhabitants, not nobles, were divided into two classes, the *ingenus* or free men, and the *serfs* or slaves. The *ingenus*

were exposed continually to the persecution of the nobles, who stripped them of their property if they were rich, or sent them to fight their battles if poor. The condition of the *serfs* differed little from that of domestic animals; their masters bought and sold them; and had power to chastise and to put them to death. One hundred and fifty lashes were inflicted for the slightest offence. If guilty of greater crimes their masters cut off their ears, nose, feet, or hands; tore out their eyes or put them to death.

After the death of Charlemagne, the public calamities gradually multiplied. Pillage and continual civil wars ruined commerce, manufactures and agriculture, dried up all the sources of public prosperity, and occasioned frequent and horrible famines, which were followed by contagious diseases and depopulation.

During the early part of this period, commerce, notwithstanding the numerous obstacles which impeded its march, maintained its ground as under the first dynasty; but in the latter reigns, the intestine wars and the incursions of the Normans completely destroyed it; and from that period to the thirteenth century, no traces of commercial transactions are to be found.

The state of morals under this dynasty was, if possible, worse than under the Merovingian race. The capitularies of Charlemagne will serve to give an idea of the brutal ferocity and immorality of the age. In an address to the Saxons that monarch says:—"Whosoever of you conceals himself to avoid baptism shall die." Upon dividing his states among his sons, he enjoined them "not to cut off the hands of their children, pluck out their eyes, or put them to death, without previous examination or trial."—In a capitulary, the bishops were forbidden "to hunt or sport with dogs or birds of prey, to shed the blood of Pagans or Christians, to have several wives, to bear arms as warriors, to frequent taverns or give themselves to intoxication."

The tenth century, from the absence of laws, virtue, and

reason, and the existence of errors and every social calamity, was the most dismal of all ages. Extreme ignorance prevailed; the ecclesiastics could scarcely read, and consequently afforded no instruction to the people. The most absurd superstitions were adopted and taken for rules. Astrology, divination, magic, sooth-saying, ordeals by fire, water, etc. were in high repute, and received the sanction of the church. In short, the barbarism of the Franks and the vices of their government had reduced the human species to the lowest state of intellectual and moral degradation.

SECTION III.

PARIS UNDER THE THIRD OR CAPETIAN DYNASTY.

Louis V., the last king of the Carolingian race, after a reign of less than two years, died without issue, on the 21st of May, 987. Charles, duke of Lorraine, his uncle, and brother of king Lothaire, was his legitimate successor; but whilst he was occupied in deliberation,

HUGUES CAPET, count of Paris and duke of France, convoked an assembly at Noyon, which in May, 987, proclaimed him king of France. On the 3d of July following, he was crowned by Adalberon, archbishop of Rheims.

Prince Charles addressed reproaches to the rebellious prelate, and attempted to support his legitimate title by force. At the head of a numerous army, he made himself master of Laon. In 988 that town was besieged by Hugues Capet. Charles made a sally, put his adversary to flight, and burned his camp. Upon a second repulse, Hugues Capet corrupted by bribery the bishop of Laon, a councillor of prince Charles, who in the night of April 2d, 991, opened the gates to the enemy. The prince was surprised in his bed, and, with his princess, was conveyed to Orleans, where he was imprisoned. Two sons of Charles fled for protection to the emperor.

Hugues Capet had great difficulty in maintaining the throne

he had usurped. Besides the war against Charles, he had to support others against the counts and dukes who refused to recognise him as king. Arnould, archbishop of Rheims, natural son of Lothaire, who set up pretensions to the crown, was his bitterest enemy. Robert, son of Hugues Capet, also made war upon his father.

Hugues Capet died at Paris on the 24th of October, 996, and was buried at Saint Denis. Under this reign Paris was not enriched by any civil or religious establishment.

ROBERT II. succeeded his father, who, to secure to his descendants the throne of France, had taken the precaution to have his son crowned at Orleans in 988, and at Rheims in 991. Robert, who had been educated for the priesthood, surrendered himself so entirely to religious ceremonies that he was surnamed *le Dévot*.

This monarch having married his cousin Berthe, was excommunicated by Paul V., in 998, and his kingdom placed under interdict.* The king, thrown into alarm, repudiated his consort, and married another, who became a source of misery to him as well as to his subjects.

Under this monarch, several churches were erected and the abbey of Saint-Germain-des-Prés was rebuilt. His reign was fertile in errors, disorders, and calamities of every kind. Robert died at Melun on the 20th of July, 1031.

HENRY I., eldest son of Robert, succeeded his father. At the commencement of this reign, a family war arose, which lasted six years and desolated Paris. Henry found himself compelled to take up arms against his mother and his brother, and was at length reduced to the necessity of fleeing for succour to the duke of Normandy, in order to establish himself upon his throne.

The surrounding country, reduced to a desert, presented to the beholder nothing but menacing fortresses, from whence the lords sallied forth to burn or pillage whatever could tempt their cupidity. Commerce and agriculture were annihilated,

* See *rue de la Barillerie*, Vol. III., page 203.

and famine, the natural concomitant, consummated the disasters which sprung from war.

The public establishments formed by this monarch were very few. He died on the 1st of August, 1060, and was succeeded by

PHILIPPE I., who, at the death of his father, was only seven years of age. He reigned at first under the guardianship of his mother, and afterwards under that of Baldwin V. count of Flanders.—During this reign, mention is first made of the *prévôt* of Paris, a magisterial office in which judicial and military functions were combined. Étienne, supposed to have been the first *prévôt*, was a man of infamous principles; he induced king Philip, whilst yet young, to pillage the church of Saint-Germain-des-Prés; and it was unquestionably from his counsel that the king contracted the habit of lying in wait for and robbing merchants upon the highways.

Having conceived a dislike to his consort, Philip, in 1092, forcibly carried off Bertrade, wife of the count d'Anjou, and found an archbishop and two bishops to pronounce a benediction upon his criminal alliance. He was excommunicated in 1094, and received absolution in 1097, after having repudiated Bertrade.

Philip was the first Frank king who depreciated the coin of the realm. He had some silver pieces coined in which there was an alloy of copper. Like his father, this monarch made a traffic in ecclesiastical benefices. He died at Melun, on the 29th of July, 1108, and was succeeded by his son;

LOUIS VI., surnamed *le Gros*, who was crowned at Orleans, and not at Rheims. This monarch, who, during his father's reign, had resisted the feudal lords who were in continual rebellion against the throne, continued after he became king to repel their attacks, and check the robberies which they committed in churches and monasteries, and upon the merchants; but his remedies were violent, and frequently increased the evil. He opposed war to war, robbery to robbery, and cruelty to cruelty.

His excessive corpulence, by which he obtained the surname of *le Gros*, never relaxed his natural activity. Nearly his whole life was employed in military marches and combats; and by his incessant restlessness he acquired also the surnames of *Batailleur* and *l'Éveillé*.

He was the first king of France who granted, or rather sold, to the inhabitants of cities and towns the right of *commune*, or the power of managing their own affairs. He was also the first king to whom was attributed the miraculous power of healing scrofula by the touch.

Under this reign, the intellectual darkness which for more than three centuries had brutalized the human species, began to give way to some faint gleams of light; several schools were established in Paris, and the celebrated but unfortunate Abelard acquired renown by his lectures. Louis VI. erected several churches, and constructed new walls round Paris. He died on the 1st of August, 1137.

LOUIS VII., surnamed *le Jeune*, succeeded his father Louis VI. This prince, being at Orleans at the time of his father's death, and learning that some lords sought to stir up the Parisians to rebellion, returned promptly to Paris, where his presence restored tranquillity.

He carried his respect for ecclesiastics to such a pitch, that he always yielded to them the precedence in ceremonies. He was weak, crafty, irritable, and cruel. He would have been unable to have maintained his throne without the counsel of the Abbé Suger, who, during the king's expedition to Palestine, held the reins of government. For the most trifling causes he fell out with the pope, who excommunicated him and placed his kingdom under interdict. To revenge himself upon the holy father, Louis VII. pillaged the palace of the bishop of Paris; took possession of his property and his serfs; and then ravaged the lands of Thibaut, count of Champagne, and burned Vitry. Thirteen hundred persons, who had taken refuge in the chateau and church of that town, perished in the flames.

A few years after, he set out on a crusade. The issue of this expedition, notwithstanding the predictions of Saint Bernard, was most deplorable. Without talent or courage, he made perpetual war upon his neighbours. He was deceived by his consort Eleonore, who, after her divorce, regained Aquitaine, which she had brought him in dowry; and gave her hand to Henry, duke of Normandy, a powerful enemy of Louis VII.

During this reign, a college, the first established in Paris, was erected, besides an hospital and several churches.

A fire, of which no particulars are known, took place in the third year of Henry the First's reign. A second fire in 1159 destroyed the houses of the *cité*.

Upon the entrance of the king into Paris, it was customary for certain officers called *chevaucheurs* or *preneurs* to seize, for the use of the king, the queen, the princes and great officers, such furniture and provisions as they required, without payment or compensation. Louis VII., by an ordinance in 1165, restrained this feudal exaction, called *droit de prise*, by prohibiting the seizure of furniture. This monarch died in 1180, and was succeeded by his son,

PHILIPPE II., surnamed *Auguste*, because he was born in the month of August.

Under this prince the royal power began to assume a monarchical character, and was less exposed to the attacks of the feudal lords. Philip, by his conquests, extended the limits of his own states and contracted those of his rivals. Letters and arts made some progress, and establishments of public utility were multiplied.

Philip Augustus partook of the opinions and vices of the age, but he was distinguished by a decision and energy of character which constantly sustained his ambition. He made war against the nobility with greater success than his predecessors, and gave the first blow to the feudal system. By substituting the tyranny of one for that of many, he opened to future generations a career less calamitous.

This monarch had a taste for building, and under his reign

the pointed arch, improperly called the gothic style of architecture, was introduced into Paris, and a great number of edifices were erected. He likewise rebuilt the walls of the capital, established two markets, and commanded that the streets should be paved.

In 1190, previous to setting out on the crusade, he made his will, and ordained that his revenue should be brought to Paris three times a-year, and deposited at the Temple.

The merchants of Paris, previous to this time, formed a company called *la Hanse Parisienne*. The wine imported was forbidden to be landed, and dealers were under the necessity of selling it in their boats. Philip, by an ordinance of 1192, granted them permission to land wine, and conferred upon them several other privileges. The police was exercised and justice administered by the *prévôt*, except in the jurisdictions of the ecclesiastical lords; but the administration of justice was arbitrary, and judgments were pronounced without reference to fixed laws.

During this reign, the morals of the inhabitants presented little amelioration. The actions of the king were those of a conquering invader. The lives of the clergy were irregular and licentious. The lords continued to exercise their pillage, oppression and cruelty; and the privileges bestowed upon the schools were the source of innumerable evils and crimes.

Philip Augustus died on the 14th of July, 1223, and was succeeded by his son,

LOUIS VIII., surnamed *le Lion*, a prince endowed with great courage, but of delicate health. He attempted to drive the English from the Continent, and had succeeded in making himself master of several of their provinces, when, yielding to the solicitation of the priests, he turned his attention from the English to engage in the religious war against the Albigenses. After some success, when returning to Paris, he was suddenly seized with indisposition at Montpensier, in Auvergne, and died on the 8th of November, 1226.

During this short reign, no institution of public utility was established at Paris.

LOUIS IX., called *Saint Louis*, succeeded his father Louis VIII., at the age of twelve years. Blanche of Castile, his mother, was regent of the kingdom during his minority.

This monarch was the first of the dynasty who displayed moral conduct and principles of justice and probity. He saw the vices of the feudal system, and tried to abolish its most odious forms of oppression; but wanted power to carry into effect the ameliorations which he proposed. His laws, known by the title of *établissements*, notwithstanding their concessions to the barbarous usages of the age, tend constantly to a better state of things. His courage equalled his morality; and he might have laid claim to the title of the best of kings, if the barbarity of the institutions and manners of the age had not contracted his ideas, and thwarted his good intentions. He was constantly surrounded by monks, who inspired him with blind confidence in all they did. He watched, prayed and fasted daily; and on Fridays and festivals he made confession, and suffered himself to be whipped by his confessor. His zeal for religion was carried so far, that he formed the project of devoting himself to a monastic life.

This monarch was unsuccessful in nearly all his enterprises. His laws against feudal customs remained a dead letter; the execution of those enacted for the reform of morals was but of short duration; and his two crusades were detrimental to the interest of the country and fatal to himself.

This reign may be called the golden age of religious communities in France. Louis IX. founded a great number of monasteries in Paris. He likewise established several hospitals, and augmented the revenue of others. He died off Tunis, on the 24th of June, 1270, a victim to his zeal for the catholic faith.

PHILIPPE III., surnamed *le Hardi*, succeeded his father, Louis IX. Weak and credulous, he suffered himself to be

governed by Pierre de la Brosse, barber and surgeon of Saint Louis.

Like his father, he rigidly adhered to religious ceremonies. Under this reign a fraternity of surgeons was formed, and several useful institutions were established. Literature made great progress; and works, both in the learned languages and the vulgar tongue, were considerably multiplied. Chronicles, history, poems, legends, fables, songs and tales, were written in French, which, although rude compositions, tended to enlighten the public and exercise their judgment. The first dawn of human knowledge, however, was attended with pernicious results. The study of the Scriptures gave birth to schisms and heresies, and religion became more than ever the object of speculation. The science of medicine advanced; but empirics made themselves exclusive masters of it, and associated it with magic. Erroneous notions of the system of nature augmented the number of astrologers and alchemists. The discovery of Justinian's Code became a resource for bad faith, and afforded food for chicanery. The march of civilization would have been more rapid if it had had ignorance only to contend with; but it was impeded by more powerful obstacles—by feudal authority and the superstitious respect inspired by ancient errors, as well as by pride and interest.

Philippe III. died on the 5th of October, 1285, whilst at war with Peter III., king of Arragon, whom the Pope had excommunicated.

PHILIPPE IV., surnamed *le Bel*, succeeded his father Philippe III. This prince was endowed with an energetic character; his resolutions were unchangeable. The rights or pretensions of sovereigns, the privileges of corporations, duty, prejudice, or equity presented but feeble obstacles to his will. He had neither the bigotry nor the uprightness of his grandfather Saint Louis, but possessed more genius and intelligence; and as much ambition and activity as Philip Augustus. He braved with firmness the pretensions of pope Boniface VIII.;

but his memory will be for ever odious on account of the bitterness with which he persecuted and destroyed the Order of the Templars, and took possession of their spoils.*

This monarch gave deadly blows to the feudal system, issued ordinances against the private wars of the lords and trials by battle, and carried his ordinances into execution. He gave a new and better organisation to the various branches of the public administration. By weakening the power of the nobles he strengthened his own. But he three times depreciated the coin of the realm, and thereby acquired the surname of *Faux-monnoyeur*.

Philippe IV. was the handsomest man of his time; he was also brave and majestic, but covetous of money, and by no means scrupulous of the means of obtaining it—oppressive to his people, whom he loaded with taxes—jealous of his authority, which he was ever aiming to augment, and implacable in his hatred.

Under this reign two convents and several colléges were founded in Paris, the *Parlement* received a new organisation, and several useful institutions were established. This monarch died at Fontainebleau, on the 29th of November, 1314, in consequence of a fall from his horse.

LOUIS X., surnamed *le Hutin*, succeeded his father Philippe IV. To re-establish his finances, this weak and irritable prince formed the project of selling their liberty to the serfs of his domains; but the poverty of the latter was so great that but few could buy.

This monarch was principally occupied, during his short reign, in repressing the disorders of his court. Marguerite de Bourgogne, his wife, and Blanche and Jeanne de Bourgogne, his sisters-in-law, abandoned themselves to a course of debauchery, which the king punished with extreme rigour. The abbey of Maubuisson was the theatre of their licentiousness. Two brothers, Philippe and Gautier d'Aunay, who figured as their principal gallants, were mutilated, roasted alive, behead-

* See Vol. II., page 417.

ed, and then hanged by the arms. An usher, who had been privy to their intrigues, was hanged. A jacobin monk, who favoured their debauchery, and furnished them with antidotes against pregnancy, perished in torments; and several other persons were put to the torture. Queen Marguerite and her sister Blanche were imprisoned in the château Gaillard, and strangled there in 1315. Jeanne was imprisoned in the château de Dourdan. Louis afterwards married Clemence of Hungary, and died, it is said, by poison, in the beginning of June, 1316. During this reign no new institution was established at Paris.

PHILIPPE V., surnamed *le Long*, on account of his tall stature, succeeded his brother Louis X., and was crowned on the 6th of January, 1317, notwithstanding the opposition of the count de Valois, his uncle, who, in order to take possession of the throne, had collected troops and made himself master of the Louvre. The Parisians took up arms in the cause of Philip, and succeeded in driving out the count de Valois and his troops.

Jeanne de Bourgogne, who, in the preceding reign, had been imprisoned in the château de Dourdan for adultery, was set at liberty: the king received her; and she was crowned at the same time with himself. This weak and indolent prince, being straitened in his finances, adopted his brother's project of selling their liberty to the serfs.

This monarch formed a plan for establishing unity in coins, weights, and measures; but its execution met with insurmountable obstacles in the feudal system.

Philip died on the 3d of January, 1322. The only institutions which distinguished his reign, were the foundation of two or three colleges.

CHARLES IV., surnamed *le Bel*, third son of Philippe-le-Bel, succeeded his brother Philippe-le-Long.

This prince administered justice with severity, and endeavoured to repress the spoliation of the nobles; and although

he was unable to bring them back to just principles, he succeeded in checking them by the dread of chastisement.

Necessitous, like most of his predecessors, Charles IV. seized without scruple the property of the Lombards, and imitated the pernicious example of the king his father, in depreciating the coin of the realm. The new establishments of this reign were a college and an hospital. Charles died at Vincennes on the 1st of February, 1328.

PHILIPPE VI., surnamed *de Valois*, third son of Philippe-le-Hardi, was declared regent of the kingdom upon the death of his cousin Charles IV., and two months after, when the queen gave birth to a daughter, was proclaimed king of France. This monarch was the first sovereign of the collateral branch of Valois.

Destitute of judgment or decision of character, Philip yielded himself blindly to the will of treacherous courtiers. By his impolitic conduct he lighted up a war between England and France, which gave birth to evils that endured for several centuries. In 1343 and the following year, he beheaded or banished many powerful knights, upon the charge of treason, and thereby increased the number of his enemies. In 1336, he engaged in a crusade, and, for the expense of that expedition, levied by the pope's authority considerable sums upon the property of the clergy; and although he never set out, the sums were not restored.

He augmented the taxes with which his people were already burthened. His incessant and unsuccessful wars brought on famine, and the latter gave birth to a pestilential disease. These calamities combined depopulated the kingdom. Several useful institutions were established under this reign. Philip died on the 22d of August, 1350.

JEAN, surnamed *le Bon*, succeeded his father Philippe VI.

At the head of forces, consisting of 40,000 men, this prince marched against an army of 12,000 English. The superiority of numbers seemed to ensure him success; but, the victim of his own inexperience, or the cowardice and treachery of the

nobles that surrounded him, John, on the 19th of September, 1356, was completely defeated at Maupertuis, near Poitiers, made prisoner, and conducted to England.

From the reign of Saint Louis, the *prévôt* of Paris, who had assumed the title of *prévôt des marchands*, had gradually increased his power, and, with the *échevins*, his *confrères*, formed a municipal body. The captivity of king John afforded the *prévôt* an opportunity of acquiring a great accession of influence, from which Paris became the theatre of some calamitous events.

Charles the dauphin, then only twenty years old, was appointed lieutenant of the kingdom. On the 17th of October, 1356, the States-General assembled, and nominated a council for the young prince, called *Conseil des Trente-six*, composed of twelve prelates, twelve noblemen, and twelve citizens. They also demanded the dismissal and punishment of the ministers, and made other propositions, which were obnoxious to the dauphin. The prince hastily dissolved the States, retired to Metz, and left, as his deputy, the duke d'Anjou, his brother, who, a few days after, published an ordinance for the issue of a new coinage, although the determination to do so was universally disapproved.

Étienne Marcel, *prévôt des marchands*, and one of the council of the *Trente-six*, a man of great courage, went to the Louvre, and addressed the duke d'Anjou with such energy as induced him to suspend the execution of his ordinance.

The dauphin, on his return to Paris, persisted in issuing the new coin; and, hoping to gain the concurrence of the *prévôt des marchands*, who possessed great influence over the Parisians, appointed a meeting with him. Marcel went at the time fixed, and found the dauphin, attended by the archbishop of Sens and the count de Reussy, who urged him to agree to the issue of the new coinage; but he refused to concur in the measure, and even used expressions which encouraged the Parisians to manifest their discontent in a menacing manner. The dauphin, thrown into alarm, abandoned the obnoxious project.

Marcel, followed by a considerable armed force, then proceeded to the *Parlement*, and demanded the recall of the States-General, and the apprehension of several ministers and magistrates. The dauphin, who was present, consented; and a fraternity, headed by Marcel, was formed at the cathedral of Notre Dame, for the purpose of maintaining the new order of things. The States-General were again convoked.

During these occurrences, Charles, king of Navarre, surnamed *le Mauvais*, a prince of the blood, escaped from prison, where he had been detained six months, and set out for Paris. Marcel and the bishop went to Saint Denis to meet him, and conducted him to the abbey of Saint Germain-des-Prés, where apartments had been prepared for his reception.

In a *champ-clos*, behind the walls of the abbey, he harangued the populace.*

The presence and harangues of Charles *le Mauvais* gave fresh audacity to the *prévôt des marchands*, who, accompanied by his principal partisans, went to the palace, and begged the dauphin, in the name of the States, to be reconciled to the king of Navarre, and to restore to him his confiscated property. The dauphin consented; and Charles, satisfied with his success, left Paris for Normandy.

After the departure of the king of Navarre, the dauphin levied some troops, under the pretext of protecting Paris against the brigands who were ravaging its environs. The Parisians were alarmed, and Marcel, more resolute than ever, adopted fresh means of security. He conceived the idea of barricading the streets, by stretching strong chains across at their extremities. This was the first time that such a means of defence was employed in Paris.

The partisans of Marcel also adopted, as a party sign, a hood half green and half red, and a silver clasp enamelled with vermilion and azure, bearing the inscription—*à bonne fin*.

Upon learning the popular fermentation, the dauphin assembled the inhabitants in the *Halles*, and delivered an address

* See Vol. III., page 307.

in justification of his conduct, which seemed to satisfy them. The next day, the *prévôt des marchands* convened an assembly in the church of Saint-Jacques-de-l'Hôpital, and harangued them with such vehemence, that they were ready to proceed to the last extremities against the dauphin and his council.

Paris presented daily some scenes of violence. Those suspected of being partisans of the court, received insults and blows from the populace. On the 25th of January, 1358, John Baillet, treasurer of France, was assassinated in open day by Perrin Mace.*

A few days after, the University and the *prévôt des marchands*, accompanied by several *échevins*, went to the palace, where some violent addresses were delivered before the dauphin.

On the 22d of February, Marcel collected on the Place de Saint Eloi, near the palace, about three thousand armed men, and, with a part of this force, entered the dauphin's chamber, and, in the presence of the prince, assassinated Robert de Clermont, marshal of Normandy, and Jean de Conflans, marshal of Champagne. The dauphin, in alarm, inquired of Marcel if they intended to put him to death? "Fear nothing, Sir," said he; "but, for greater safety, take my hood." The dauphin put on the party-sign of his enemies; and Marcel, taking the mantle of the prince, wore it all day as a trophy of his victory.

Several violent scenes subsequently took place; and Marcel harangued the populace from a window of the Hôtel de Ville. The dauphin ostensibly approved all the proceedings of Marcel, who, to testify his gratitude, sent the prince two pieces of cloth, one red and the other blue, in order that he might bestow hoods upon his courtiers.

On the 25th of March, the dauphin quitted Paris secretly, and immediately the king of Navarre was sent for, and proclaimed captain-general and governor. From that moment a

* See Vol. I., page 346.

destructive war commenced in the environs of Paris between the troops of the dauphin and those of the king of Navarre.

During these hostilities, the Parisians made themselves masters of the Louvre; but at this time, Marcel, from his connection with the king of Navarre, became an object of suspicion. The Parisians were dissatisfied with the dauphin, but they had even a greater aversion to the king of Navarre. Marcel, who openly favoured this prince, fell a victim to his ambitious projects.

The dauphin, on quitting Paris, had left behind him many partisans, who endeavoured to undermine the popularity of Marcel; and, availing themselves of the discontent of the Parisians, promised them a general amnesty, if they would deliver up Marcel and twelve citizens that would be named. Upon this offer, Marcel resolved to introduce into Paris some English and Navarrese troops, and to give the crown of France to the king of Navarre. To effect this object, he endeavoured to get possession of the city gates, with the design of entrusting them to men devoted to himself. He first went to the Porte Saint Denis, and ordered the guards to deliver up the keys to the treasurer of the king of Navarre. The guards refusing to comply, a violent altercation ensued, which drew to the spot Jean Maillard, the commandant of the *quartier*, who, though a partisan of Marcel, approved the refusal to surrender the keys. Marcel flew into a violent passion; and Maillard, indignant at his abusive language, took horse, displayed the banner of France, and rode through the streets, crying out *Montjoie Saint Denis, au roi et au duc*, and proclaiming to the populace that Marcel had formed the plan of opening the gates of the city to the English. Upon arriving at the *Halles* a vast concourse collected round him.

In the mean time, the *prévôt des marchands*, after an unsuccessful application to the guards of several other gates, reached the Bastille-Saint-Antoine. At that moment, Maillard, with a number of his adherents, came up to prevent the surrender of the keys. He was soon joined by some partisans of

the dauphin, headed by Pepin des Essarts and Jean de Charny, who, on arriving at the Bastile, found Marcel, with the keys in his hand, offering resistance to the assailants. A tumult ensued, and cries were uttered of *à mort, à mort; tuez le prévôt et ses complices*. Marcel, thrown into alarm, attempted to escape; but Jean de Charny rode up, struck him on the head with his axe, and laid him at his feet. Fifty-four of his partisans were also killed.

Three days after the death of Marcel, the dauphin returned to Paris, and published an act of amnesty for all offences against the royal authority. Several officers of the king of Navarre, however, were put to death, and their bodies, as well as those of the persons killed at the Bastile, were exposed naked in the area before the church of Sainte-Catherine-du-Val, and were afterwards thrown into the Seine.

The king of Navarre, enraged at the frustration of his projects, collected troops, made himself master of several places in the neighbourhood, blockaded the city, and reduced it to a state of famine. Provisions rose to an enormous price; a small barrel of herrings, according to Froissart, was sold for 30 crowns of gold. To famine succeeded a contagious disease, which carried off a great part of the inhabitants. In the hospital of the Hôtel Dieu alone eighty persons died daily.

These domestic evils were followed by others from abroad. In November, 1359, Edward III., king of England, entered France with a powerful army, and besieged Paris. The dauphin shut himself up within the fortifications, which had been repaired by Marcel, and opposed no resistance to the hostile troops, which encamped in the plains of Vaugirard and Montrouge, and committed dreadful ravages. Edward sent a challenge to the dauphin, and receiving no answer, maintained his ground till he was in want of provisions.

On the 8th of May, 1360, peace was concluded at Bretigny, between the kings of England and France, and ratified at Calais, on the 24th of October following. King John then returned to Paris, from which he had been absent four years.

The inhabitants received him with public rejoicings. The streets through which he passed were hung with tapestry, and wine flowed from the fountains. He proceeded to the cathedral of Notre Dame, and thence to the *Palais*, under a canopy of cloth of gold, borne by the *échevins*. In testimony of their joy, the citizens presented to him a service of plate.

Notwithstanding the return of the king, and the conclusion of peace, Paris, and France in general, continued a prey to intestine wars, and the pillage of bands of robbers, who long desolated the kingdom.

In 1364, king John returned to London, where he died on the 8th of April of the same year. The cause of his return is said to have been the flight of his son, the duke d'Anjou, who had been left in England as a hostage. The king, to wipe off the dishonour of his flight, immediately took his place.

During the reign of king John, the law of the curfew (*couvre-feu*), established in England in the eleventh century, was introduced into France. At eight o'clock in the evening, all householders were obliged, at the sound of a bell, to extinguish their fires and lights.

Education and the culture of letters made some progress under this reign; and several new arts and useful discoveries extended the bounds of human knowledge.

CHARLES V. succeeded his father king John, and was crowned at Rheims, on the 19th of May, 1364. He was the first of the eldest sons of the kings of France who bore the title of *dauphin*.

This prince, who, during the captivity of his father, showed himself weak, crafty, and of bad faith, displayed, after his accession to the throne, such a character of moderation, equity, and prudence, that he acquired the surname of *le Sage*.

At the accession of Charles V., France was in a most deplorable situation: the king of Navarre, the king of England, and troops of brigands, called *routiers*, *grande compagnie*, and *écorcheurs*, ravaged it in every direction. Although not a war-

rior, the king, powerfully seconded by Bertrand Duguesclin, succeeded in restoring order in his dominions.

Charles V. was a protector of letters and the arts, but imbibed the errors of astrology. He had a passion for building, and found in Hugues Aubriot, *prévôt* of Paris, an intelligent and active man who favoured his propensity.

This monarch, notwithstanding his general prudence, oppressed his subjects with taxes, which, in the sequel, occasioned serious disturbances. Charles V. died on the 16th of September, 1380, at the *Château de Beauté-sur-Marne*, and was succeeded by

CHARLES VI., his eldest son, then only twelve years of age. The minority of this prince, the ambition of his three uncles, the state of insanity into which he fell, the factious and licentious disposition of Isabella of Bavaria his queen, the treachery of many of the nobles, and war with the English, were fruitful sources of calamity to France.

Charles V., by an edict, in 1371, conferred nobility upon all the citizens of Paris without exception, which, although only a vain title, was confirmed by Charles VI., Louis XI., Francis I., and Henry II. Henry III., in 1577, limited this distinction to the *prévôt des marchands* and the *échevins*.

The power of the *prévôt des marchands* was restricted under Charles V., when several of his functions were assigned to the *prévôt* of Paris, in consequence of the violent conduct of Étienne Marcel in the preceding reign.

Charles V. laid a tax on the people, which was found very oppressive, and which he abolished on the day of his death. The duke d'Anjou, his brother, regent during the minority of Charles VI., not only renewed this tax, but imposed a second, equally unpopular.

On the 8th of October, 1380, about two hundred persons of the lower classes assembled, and proceeded to the Hôtel de Ville, where they forced the *prévôt des marchands* to accom-

pany them to the *Palais*. The duke d'Anjou gave them a favourable answer, and they retired.

In the middle of November following, Charles VI. entered Paris, where he met with a brilliant reception; but the duke d'Anjou, having forgotten his promises, a tumultuous spirit arose, and the *prévôt* convoked an assembly of the Parisians in the *Parloir aux Bourgeois*, where the municipality held their meetings. Excited by some vehement harangues, three hundred armed citizens constrained the *prévôt* to go with them to the *Palais*. The regent and the chancellor presented themselves upon the *table de marbre*, when the *prévôt* delivered an address, in which he demanded the abolition of the obnoxious taxes. The regent answered: "Return home quietly; tomorrow, probably, your desires will be complied with."

In the mean time, some evil-disposed persons excited the populace to attack the tax-collectors and the Jews. The next day, before the decree for the abolition of the taxes was issued, a number of the lowest class of the populace forced the houses of the tax-collectors, broke open their chests, threw the money into the street, and destroyed their books. They then repaired to a street occupied by about forty Jewish pawnbrokers, and stripped their houses of the clothes, furniture, plate, jewels, and other articles.

In January 1381, it was rumoured that the taxes were to be renewed; and on the 28th of February, a man rode through the streets, proclaiming that the tax would be collected on the following day. The populace immediately assembled, and made oath that they would put to death all the collectors.

The next day the streets resounded with seditious cries; the people took up arms; and those who had none forced the doors of the Hôtel de Ville, and carried off some leaden mallets, which had been made by order of Charles V. From this circumstance the insurgents were called *Maillotins*.

The doors of the prisons were broken open, and the prisoners set at liberty. The tax-collectors were killed without

mercy, and their houses stripped of every thing: and some were even demolished. The abbey of Saint-Germain-des-Prés, where many persons had taken refuge, was attacked, the doors were forced, several individuals killed, and much valuable property carried off.

The rue des Juifs, in which several Jewish families resided, was the principal point of assault, and, during four days, their houses were exposed to pillage. The inhabitants had fled with what effects they could take with them.

These disorders and crimes were followed by the dread of punishment. The University went to Vincennes, to petition the king in favour of the city, and were promised that those who had taken no part in the revolt should not be confounded with the seditious.

Upon this promise, the *prévôt de Paris* caused the ring-leaders to be arrested, and a great number to be executed in one day; but the populace, exasperated by this measure, rose again, and the regent was obliged to enter into a negotiation with them at Saint Denis, when it was agreed that the king should grant a general pardon, upon receiving the sum of 100,000 livres.

This convention restored tranquillity, and the king made his entry into Paris in the midst of the acclamations of the people. The duke d'Anjou departed for Italy, and was succeeded in the regency by the duke de Bourgogne, who involved the king in a war with Flanders. This expedition being terminated successfully, the king arrived at Saint Denis on the 10th of January, 1382.

The *prévôt des marchands* and the principal inhabitants of Paris waited upon his majesty, and assured him that the city was tranquil, and that he might enter it with the greatest safety; but the king and his uncles, with a powerful and victorious army at their command, had determined to punish the Parisians for the late disturbances. On the 11th of January, they marched from Saint Denis, at the head of three divisions of the army, and advanced towards Paris. On learn-

ing their approach, the *prévôt* and the *échevins* went out to meet them, and laid at the king's feet the usual presents, and the keys of the city; but their offerings were rejected with disdain. The sovereign and the princes proceeded to the church of Notre Dame; and their troops made themselves masters of every important post, established guard-houses, and took up their quarters in the private houses. Three hundred of the most wealthy inhabitants were apprehended and committed to prison; and, a few days after, two citizens were executed without any trial. The chains which were used to barricade the streets were carried to Vincennes; and the Parisians were enjoined, under pain of death, to surrender their arms.

The duchess of Orleans came to Paris in the hope of pacifying the king; and the rector and leading members of the University delivered an address to his majesty in favour of clemency. The king appeared to relent, but daily executions still continued to take place.

On the 27th of January, an ordinance was issued, by which the king abolished the offices of the *prévôt des marchands* and the *échevins*, took possession of their property and revenues, transferred their functions to the *prévôt* of Paris, and granted the latter the Hôtel de Ville, in the *Place de Grève*. The trading companies were abolished, and forbidden to meet; and the *quarteniers*, *cinquanteniers*, and *dixaniers*, incorporated for the defence of the city, were disbanded. On the same day twelve citizens were put to death.

This deplorable state of things was at length terminated by a sort of dramatic scene exhibited in the court of the Palais de Justice.*

After being deprived of its municipal government and civil rights for twenty-nine years, Paris at length recovered them, when Charles VI. re-established the offices of the *prévôt des marchands* and the *échevins*, and restored to them their revenues, jurisdiction, and prerogatives.

* See Vol. II., page 72.

During the latter part of the reign of this monarch, the tranquillity of Paris was disturbed by the two factions of the *Bourguignons* and the *Armagnacs*.

The duke de Bourgogne, who was at the head of the former party, associated to it both Charles VI. and his queen. The latter party was headed by the *dauphin*, and strengthened by the dukes of Berry and Bourbon, and count Bernard d'Armagnac, *connétable* of France, from whom it took the name of *Armagnacs* or *Arminas*.

These two parties aspired to the sovereign power and the finances of the state; each of them was supported by lords, knights, and powerful men, and were, in general, equally detested in France; at Paris, however, the Bourguignons were preferred.

The Parisians, exasperated at the excesses committed in the environs of their city by the Armagnacs, conceived for the dauphin a hatred, which was strengthened by the intrigues of the duke de Bourgogne. Upon the violation of the treaty of Pontoise, by the *connétable* d'Armagnac, several Parisians, encouraged by the Bourguignons; went secretly to Pontoise, to confer with the seigneur de l'Isle Adam, who governed that town for the Bourguignons, and to arrange with him the day, the hour, and the spot under the walls of Paris, where he should present himself with all the troops he could muster.

During the night of May 28, 1418, l'Isle Adam, at the head of about eight hundred men, approached the Porte de Buci, without being perceived. Perrinet le Clerc opened the gate,* and the troops, favoured by the darkness of the night, advanced silently through Paris towards the Châtelet, where twelve hundred Parisians, under arms, were waiting to join them. They all cried out: *Notre Dame, la paix! Vive le roi, le dauphin, et la paix!* adding, that those who wished for peace had only to take up arms and unite with them.

* See *rue Saint André-des-Arcs*, Vol. III., page 497.

The insurgents, whose number continually increased, proceeded to the Hôtel de Saint Paul, broke open the doors, and prevailed upon the king to take horse, and put himself at their head.

At the intelligence of the entrance of these troops, the Armagnacs were panic struck; and the *connétable* took refuge in a poor man's house near his hotel.

Taneguy du Châstel, *prévôt* of Paris, hastened to the hotel of the dauphin, awoke him, conducted him secretly to the Bastile, and afterwards conveyed him to Melun. Several of the same party concealed themselves in the Bastile; but many others, not having time to escape, were dragged to the prisons of the Louvre, the Châtelet, etc. Among the latter was the chancellor.

A few hours after, the Parisians wore, as a party-sign, the cross of Saint Andrew, which formed the armorial bearings of the duke de Bourgogne. At the same time, Guy de Bar, one of the Bourguignons, was elected *prévôt* of Paris.

Shortly after, the Armagnacs, having fortified the Bastile, made a sally upon the city. They advanced into the rue Saint Antoine, and, imagining themselves secure of victory, exclaimed:—*A mort! à mort! ville gagnée: vive le roi et le dauphin! tuez tous, tuez tous!* Each party, in order to mislead the populace, called upon the names of the king and the dauphin.

At this moment, Guy de Bar, the new *prévôt*, at the head of his troops, met the Armagnacs, gave them battle, and, after having killed about three hundred men, forced the remainder to retreat into the Bastile.

This attempt of the Armagnacs exasperated the partisans of the duke de Bourgogne, who went into every house in search of their enemies, whom they stripped of every thing, and dragged to prison.

The king, who was not then in his right mind, published a proclamation by sound of trumpet, enjoining such persons as knew where the partisans of the *connétable* d'Armagnac

were concealed, to come and denounce them to the *prévôt* of Paris, under pain of being arrested and having their estates confiscated. This proclamation so alarmed the poor man who had afforded concealment to the *connétable*, that he came and denounced him to the *prévôt*, who immediately caused him to be apprehended and committed to prison. The college of Navarre was completely sacked; even the library was not spared. On the same day, the number of dead bodies in the streets, exclusive of those massacred in the houses or thrown into the Seine, was five hundred and twenty-two.

The Parisians would have stopped here, had it not been for the agents of the duke de Bourgogne, who instigated them to still more atrocious excesses. To direct them with greater facility, these agents determined to unite the Parisians in a fraternity. The fraternity of *Saint André* was therefore instituted in the church of Saint Eustache; and each *confrère* adorned his head with a garland of roses, of which nearly eight hundred were made in one day.

On the 12th of June, 1418, the cries of *alarme* were again heard in the city, and a report was spread that the Porte Bordet and the Porte de Buci were attacked. The people took arms, and, forming themselves into troops, marched towards the gates, but found no enemy.

Soon afterwards, a man named Lambert placed himself at the head of the populace, and induced them to follow him to the prisons. They proceeded to the Conciergerie and other prisons, forced the gates, massacred the prisoners, and delivered their naked bodies to the outrages of the infuriated mob.

At the commencement of these massacres, the *prévôt* and the *seigneur* de l'Isle Adam in vain united their efforts to prevent these horrors.

Finding all remonstrances useless, the *prévôt* dared not proceed farther, but said to the ruffians, *Mes amis, faites ce qu'il vous plaira.*

The slaughter continued: when the murderers could not force the prisons, they set fire to them, and the prisoners were

either suffocated by the smoke, or perished in the flames. The number of prisoners put to death in the space of twelve hours was one thousand five hundred and eighteen.

The carnage at length ceased in Paris; but the Armagnacs still continued their depredations and massacres in the environs, and deprived the capital of every kind of provisions. A dreadful scarcity ensued, which rekindled the rage of the inhabitants, and they determined to revenge the evils they suffered from the Armagnacs without the city, upon those who were still confined in prison.

On the 21st of August, the Parisians attacked the Grand Châtelet, with the intention of killing all the prisoners. The latter, informed of their danger, resisted the assault, by throwing tiles and stones upon their enemies, who, having placed ladders at different points, soon scaled the walls. The assailants massacred all the prisoners, or threw them from the towers, and they were received on pikes or swords by those below. At the Petit Châtelet the same dreadful scenes were acted.

The Parisians, or rather the leaders of the Bourguignon faction, complained that the Armagnacs who had been confined in the Bastile were released, and secretly sent out of the city, in consideration of a heavy ransom. Under this pretext, they laid siege to the Bastile, and forced an entrance. The duke de Bourgogne, who had arrived at Paris a few days before, appeared desirous to arrest their progress; he presented himself, and endeavoured to calm the popular fury; but, not succeeding, he delivered up twenty prisoners who were in the Bastile, on condition that they should be removed to the Grand Châtelet. Their removal took place at the moment when that prison was attacked; and these unfortunate persons were dragged from the hands of those who escorted them, and torn in pieces by the populace.

The massacres in the houses continued during the two following days. Several females, and even some who were pregnant, were put to death.

The author of the *Journal de Paris* in the reign of Charles

VI., informs us, that these sanguinary proceedings were followed by one of the finest processions ever seen. The murderers sought to palliate their crimes by associating them with religious ceremonies.

The scarcity occasioned by the pillage and conflagrations in the environs of Paris was followed by a contagious disease, which made such dreadful ravages, that, in the space of five weeks, fifty thousand of the inhabitants of Paris were carried off.

During these massacres, the Parisians replaced in the streets the chains which had been removed to Vincennes in 1382.

Notwithstanding the commotions and calamities which agitated this reign, several wise laws were enacted and many barbarous customs prohibited. The right of seizing the provisions and furniture of the inhabitants for the service of the king and his family, upon their arriving in the capital, was abolished; but the continual wars occasioned civilization to retrograde, and seemed to open a wide career to all the evils of the feudal system. Charles VI. died on the 22d of October, 1422.

CHARLES VII. — Charles VI., when in a state of insanity, had consented, by the treaty of Troyes, of May 21, 1420, to give his daughter Catherine in marriage to Henry V., king of England, and to acknowledge him regent of the kingdom, and heir to the crown of France, to the prejudice of his own son.

By the same treaty, Isabella, queen of Charles, had, as regent of France, given the kingdom in dowry to the king of England. In 1418, the queen dissolved the *Parlement* and created a new one, which, in 1420, registered the treaty, and issued a decree by which the dauphin was *for ever exiled*.

Upon the death of Charles VI., an infant son of the king of England by Catherine was proclaimed king of France. His uncle, the duke of Bedford, was appointed regent of the kingdom, and the duke of Clarence, governor of Paris.

The duke of Bedford compelled all orders of the state to take an oath of allegiance to the young king; and the public acts began with the formula: *Henri, par la grâce de Dieu, roi*

de France et d'Angleterre. The English governed Paris and a great part of France during nearly fifteen years.

At length, by the extraordinary patriotism of Joan of Arc, the Maid of Orleans, Charles VII. was enabled to raise an army and march against Paris. On the 8th of September, 1429, this army, consisting of about twelve thousand men, and headed by Joan of Arc, attacked the city wall between the Porte Saint Honoré and the Porte Saint Denis. The attack was vigorous; but, after four hours fighting, the French were compelled to retreat. The Maid of Orleans was wounded, and her standard-bearer killed.

On the 13th of April, 1436, the count de Richemont and the count de Dunois, secretly favoured by some of the inhabitants of Paris, made themselves masters of the city, and put the English to the sword.

Charles VII. made his solemn entry into the capital, amidst public rejoicings, on the 12th of November, 1437.

Voluptuous and weak, this monarch suffered himself to be governed by the lords who had concurred in his restoration; and such was their ascendancy, that Charles dared neither repress their seditious projects, nor punish their excesses and violence.

Under this reign very few public institutions were founded at Paris. The Greek language was first taught in 1458, by Gregoire de Tipherne, a disciple of Emmanuel Chrysolore. The moral condition of the country was at as low a pitch as in the eleventh and twelfth centuries. The clergy were ignorant, licentious, and arrogant; and the nobles cruel, haughty, and oppressive.

In 1437, wolves had multiplied so greatly in the neighbourhood of Paris, that they entered the city by the river, and devoured fourteen or fifteen persons. In the following year they again suddenly entered the city, killed four women, and bit seventeen other individuals, eleven of whom died of their wounds. There was one formidable wolf in particular, called *Courtaud* because he had no tail, that became an object of uni-

versal dread. When any one was leaving the city it was said,—*Gardez-vous de Courtaud*. He was spoken of, says an old author, as a *larron des bois, ou d'ung cruel capitaine*. This animal was at length killed, and his body carried about Paris as a show.

Charles VII. having retired to Mehun-sur-Yeres, died on the 22d of July, 1461, in consequence, according to some writers, of having fasted too long, through a dread of being poisoned by the agents of his son.

LOUIS XI. succeeded his father Charles VII. This monarch, from the firmness of his character and his unremitting efforts to check the power of the nobility, may be compared to Philippe-le-Bel; but Louis was less headstrong, more superstitious, and less haughty. Louis attacked the persons of the nobles, and persecuted them with fury. Philip attacked the feudal system itself, by establishing useful institutions. Both, however, contributed to diminish the slavery of their country.

This monarch possessed knowledge superior to most men of his age. He understood Latin, protected letters, and patronised the learned. He was, however, cruel, despotic, and superstitious in the extreme.

Under this reign many useful institutions arose in France. The art of printing was introduced; medical science made considerable progress, and silk manufactories were established. Sculpture and architecture followed the progressive march of letters; and painting on glass and the illumination of manuscripts were carried to a high degree of perfection.

According to a calculation of Dulaure, the population of Paris at this time was about one hundred and fifty thousand souls.

The following account of the entry of Louis XI. into his capital, after his coronation, will afford some idea of the manners of the Parisians, and the state of their civilization at that period:

Louis XI. having been crowned at Rheims on the 15th of August, 1461, proceeded to Paris, and made his solemn entry by the faubourg Saint Denis, where he was met by the bishop

of Paris, the University, the *Parlement*, the *prévôt* of Paris, the *chambre des comptes*, the *prévôt des marchands*, and the *échevins*, dressed in robes of damask lined with fur, who presented to him the keys of the Porte Saint Denis. Upon arriving in front of the church of Saint Lazare, a herald on horseback, called *Loyal Cœur*, wearing a costume ornamented with the city arms, approached the king, and presented to him five ladies richly dressed, and mounted on five horses with housings bearing the city arms. The ladies had each, as a sign and name, one of the five letters which compose the word *Paris*, and represented a scene analogous to the occasion, and the characters which they sustained. The king, wearing a violet coloured tunic covered with a robe of white satin, and a small *chaperon loqueté*, and mounted on a white horse, was accompanied by the duke of Orleans, the duke de Bourgogne, the duke de Charolois, the dukes of Bourbon and Cleves, and the counts of Angoulême, Saint Pol and Dunois. The horses had housings of damask, velvet, and cloth of gold, lined with ermine, and adorned with jewels, silver and gold.

As the procession passed the Porte Saint Denis, there was displayed above the arch a large plated ship, bearing the city arms. In this ship were the *trois états*. At the extremities were two personages representing Justice and Equity, who performed a dramatic composition, or recited verses. On the top of the mast was a man clothed in a royal mantle, and attended by two angels.

At the *Fontaine du Ponceau*, a new spectacle was presented, which is thus described by a contemporary writer:—" *On y voyait des hommes sauvages qui se combattaient et faisaient plusieurs contenance, et il y avoit encore trois belles filles, faisant personages de sirenes, toutes nues, et disaient de petits motets et bergerettes. Et près d'eux jouaient plusieurs bas instrumens, qui rendaient de grand mélodies. Et pour bien raffraichir les entrans en ladite ville, y avoit divers conduits en ladite fontaine, jettans lait, vin, et yocras, dont chacun buvait qui vouloit.*"

The king and his attendants arrived near the Hôpital-de-la-Trinité, where the *Confrères de la Passion* represented a piece which, according to the same author, was “*une passion à personnages, et sans parler, et Dieu étendu en la croix et les deux larrons à dextra et à sinistra.*”

Farther on in the rue Saint Denis, near the Porte aux Peintres, were personages very richly dressed.

At the Fontaine des Innocents were huntsmen who, accompanied by several dogs, pursued a stag.

At the *boucherie du Grand Châtelet*, was an extensive platform, on which appeared the bastile of Dieppe, which was captured from the English in 1443, by Louis XI., then *dauphin*. When the king was passing, some men, representing the French troops, attacked the bastile, and made themselves masters of it. Those who acted the part of the English were all taken, *and had their throats cut*. “The barbarity of the age,” says Dulaure, “makes one doubt whether this latter scene was not real.”

On the Pont au Change, two hundred dozen of birds were set at liberty. From hence the king proceeded to Notre Dame, and thence to the *Palais*.

Louis XI. was in continual apprehension of death.* Towards the end of his reign, this fear induced him to shut himself up in the Château du Plessis-les-Tours, which he fortified with walls, ditches, and iron gates, and surrounded with gibbets upon which bodies were suspended in order to inspire his enemies with dread. In this state of voluntary imprisonment he expired on the 30th of August, 1483, in the sixtieth year of his age.

CHARLES VIII. succeeded his father Louis XI. at the age of thirteen years. He was mild, affable, courageous and beneficent, but his government was weak. With but little difficulty he conquered the kingdom of Naples, and lost it again as easily as he had acquired it. The result was a protracted war, equally disastrous to both countries.

* See *rue Saint André-des-Arcs*, Vol. III., page 197.

Charles was the first prince who gave permanency and a regular organization to the Council of State.

In this reign the venereal disease was introduced into France. The public establishments of this period were very few.

Charles VIII. died on the 7th of April, 1498, in consequence of a blow on the head which he received in passing under a low gateway leading to the ditches of the chateau of Amboise.

LOUIS XII. succeeded Charles VIII. This prince was distinguished by a character of magnanimity without pride, goodness devoid of weakness, and equity without rigour. By the soundness of his judgment, his strict morality, and his zeal for the public prosperity, he far excelled all the monarchs that had preceded him. He administered justice to as full an extent as it was possible under a government still fettered by the feudal system; and during his reign the nobles began to manifest fidelity, equity and greatness of soul.

The useful institutions founded by Louis XI. made considerable progress during this period.

A violent malady, with which Louis XII. was attacked, carried him to the grave on the 1st of January, 1515. "He died," says a modern author, "too soon for the prosperity and real glory of France."

FRANCIS I. was proclaimed king at the death of Louis XII. This monarch protected all the useful and scientific institutions established by his royal predecessors, and promoted with such energy the cultivation of literature and the arts, that he obtained the title of *Père des Lettres*.

One of the most remarkable events of this reign was the battle of Pavia, fought on the 24th of February, 1525, when the French army was completely routed by the emperor Charles V., and Francis I. made prisoner. He was detained till the 21st of February of the following year, when he was set at liberty, in virtue of a treaty concluded with the emperor. During the king's absence, his mother, Louise de Savoie, duchess of Angoulême, was regent of France.

Francis I., during great part of his reign, suffered himself to be governed by unprincipled ministers, among whom was Antoine Duprat, who, as a reward of the basest deeds, was created cardinal, legate of the pope, and chancellor of France: it was he who succeeded in inducing the king to sign, on the 14th of December, 1517, the celebrated *concordat*.

Shortly after the appearance of Martin Luther in Germany, the new doctrines began to spread in Paris. Cardinal Duprat, imagining that he could suppress them, prevailed on the doctors of the Sorbonne to issue a decree by which Luther and his doctrines were condemned. Lutheranism, however, gained ground in France; it was embraced by the bishop of Meaux, several doctors of the Sorbonne, the queen-mother, and even the king. Its progress alarmed the court of Rome; and chancellor Duprat prohibited sacred books or works upon religious subjects to be printed in France in the vulgar tongue. The prohibition excited the public curiosity, and served the cause it was intended to destroy.

At Meaux a considerable number of learned converts had taken up their residence near the bishop, and that town may be considered as the cradle of the reformed religion in France; but a dispute having arisen between the bishop and the cordeliers, the latter denounced the former as a heretic; upon which he ostensibly abandoned the new doctrines, and appeared to persecute those whom he had before countenanced. The society of reformers at Meaux was then dispersed; and several, either through fear or interest, renounced the opinions of Luther.

The first act of severity exercised against the converts to the reformed religion was in 1525, when Jean le Clerc, who had torn from the church door a bull of the pope relative to indulgences, and placed another paper there in its stead, was flogged, on three successive days, at Paris, and afterwards at Meaux. His accomplices suffered the same punishment.

Jacques de Pavanes, a young man of considerable literary

attainments, was the first protestant put to death in Paris. A decree of the *Parlement* in 1525, condemned him to be burnt alive in the Place de Grève for heresy.

Towards the end of the year 1526, the choristers of the cathedral of Notre Dame made a procession, in which a woman on horseback was attended by personages representing doctors of divinity, who carried inscriptions bearing the name of Luther, and were followed by persons dressed like devils, who tormented and insulted the woman. This exhibition, which was intended to represent religion tormented by the learned and by devils, displeased the king, in consequence of which it was prohibited.

In 1529, Louis de Berquin published some works at Paris, which displeased the doctors of the Sorbonne. He was imprisoned, and upon refusing to retract, was hung and afterwards burned in the Place de Grève. During the two following years the persecution relaxed; but in 1533, after the death of the queen-mother, it revived with greater fury. Maître Alexandre and Jean Pointel were burned alive in the Place Maubert.

The queen of Navarre, sister of Francis I., having embraced the reformed religion, caused some books to be printed, which so enraged the doctors of the Sorbonne, that they declaimed against them from the pulpit, and acted a tragedy at the college of Navarre, in which that princess was represented as a fury. The tragedy was suppressed, and some of the actors punished. The rector of the university publicly defending the queen of Navarre's books, the *Parlement*, of which Pierre Lizet, a creature of cardinal Duprat, was president, summoned him to their bar, together with a law-student, the afterwards celebrated John Calvin. The former took refuge at Basle, and the latter at Saintonge. The learned men whom the king had induced to come to his court were cited before the *Parlement*, and enjoined not to translate the scriptures into the vulgar tongue.

Francis I. yielded by turns to the one party and to the

other. At length the reformers took an injudicious step, which drew down upon them the most violent persecution. Some enthusiasts, on the 18th of October, 1534, posted up bills, in the public places of Paris, which contained violent declamations against the most revered ceremonies of the Roman church; and carried their imprudence so far as to fix one upon the door of the king's chamber at Blois.

The king, greatly exasperated, came to Paris, and by letters-patent, dated January 13, 1535, abolished printing, and commanded Morin, the *lieutenant criminel*, to arrest all the protestants in the capital. He also ordained a grand procession on the 21st of the same month, in which the relics of the different churches and monasteries made a conspicuous figure. After mass at Notre Dame, his majesty dined in the grand hall of the bishop's palace, where he summoned before him the *Parlement*, the university, the magistrates, etc., remonstrated with them upon the progress of protestantism, and recommended them to denounce to the secular courts, and to prosecute with rigour, all the *malversans* in religious matters. The same day six protestants were burned alive, after suffering the most cruel torture.

By an ordinance of the 29th of January following, Francis forbade all persons to afford an asylum to the protestants, under pain of being burned alive, and gave his law a retrospective operation. At the same time he established a *Tribunal d'inquisition* and a *Chambre ardente*; the former was to examine persons suspected of heresy, and the latter to determine their guilt and pronounce the punishment. The judges of the *Tribunal d'inquisition* were appointed by the pope; those of the *Chambre ardente* were members of the *Parlement*.

This persecution cost the lives of many Parisians, and occasioned a great number to emigrate. At the same period the *surveillance* of books and their authors was exercised with redoubled zeal.

The German princes professing the reformed religion remonstrated with the king of France, who replied that the pro-

testants were not punished for their religious opinions, but because they troubled public order.

This horrible persecution gave a more active movement to the progress of protestantism. The emigrants carried the new opinions wherever they went, and an interest in their favour was excited by their sufferings. Several priests and monks at Paris became converts.

In the mean time the *Parlement* and the inquisitors proceeded with new rigour against the victims of their intolerance, and every mode of torture was invented to prolong their sufferings.*

Francis, upon his death-bed, repented of the intolerance and cruelty that had sullied the lustre of his reign, and recommended his son to distrust the house of Lorraine. Henry II. disregarded the counsel of his father, and, suffering himself to be guided by the cardinal de Lorraine and the Guises, persecuted the protestants with greater severity. The year 1548 is remarkable for the number of victims condemned to the stake by the *Chambre ardente*.

The cardinal de Lorraine obtained from the pope a bull, dated April 26, 1557, for the establishment of an inquisition organised like that of Spain, and possessing the same powers; but the *Parlement* refused to enregister it, and the project was abandoned.

The year 1559, the last of Henry's reign, was horribly distinguished by the number of both sexes and all ages condemned to the stake.

At length the persecution ceased. Henry's successor having appointed Michel de l'Hôpital chancellor of France, that upright and independent councillor obtained an edict, dated March 8, 1560, which set at liberty all prisoners detained for religious opinions. After *thirty-seven* years persecution, the protestants were tolerated in the exercise of their worship. The nobility, who through conviction, interest or vengeance, joined the protestant party, still displayed many vices, ravaged

* See *rue de l'Estrapade*, Vol. III., page 238.

the country, pillaged and burned churches and convents, and thus degraded the cause to which they had associated themselves. A civil war, which endured nearly thirty-five years, was the consequence.

The most remarkable events of the reign of Francis I., besides those just noticed, are the revolt and conspiracy of the duke de Bourbon, *connétable* of France; the wars for the conquest of the Milanese; the massacre of the inhabitants of Merindole, Gabrières and twenty adjacent villages; and the interview, in 1520, between Henry VIII. of England and the king of France, near Guignes. This interview was called the *Champ du drap d'or*,* on account of the magnificence displayed.†

The court of Francis I. was equally distinguished by splendour and licentiousness. Before his reign, the prostitutes attached to the court were taken from the lower classes of society, but this monarch replaced them by women of quality. He authorised the establishment of lotteries, and considerably augmented the taxes. In 1541, when the marriage of Jeanne d'Albret, the king's niece, with the duke of Cleves, was celebrated at Chatelleraud, the splendour was so great and money was squandered with such profusion, that the finances of the country experienced a considerable shock. To cover the deficiency, a duty was laid upon salt in several of the southern provinces.

Francis I. died of the venereal disease, at Rambouillet, on the 31st of March, 1547, and was succeeded by his son

HENRY II. The imprudence and vices of this prince proved a source of multiplied disasters to France, and opened a vast field to intestine wars, massacres, and calamities. Guided by de Lorraine and some other cardinals, he persecuted the

* This interview between Henry VIII. and Francis I. has been engraved in England after a picture of the time.

† Martin du Bellay, in his *Memoirs*, says that most of the gentlemen sold their estates to appear honourably at this meeting, and that several carried their mills, forests, and meadows upon their backs.

protestants, and impeded the progress of light by the suppression of books and the punishment of booksellers and printers. He likewise restored the barbarous practice of trial by battle, which his predecessors had found so difficult to abolish.

On the 29th of June, 1559, at a tournament given at the Hôtel de Tournelles, Henry received a wound below the left eye from the count de Montgomery's lance, of which he died on the 10th of July following.

FRANCIS II., first husband of Mary Queen of Scots, succeeded his father Henry II., at the age of sixteen years. Catherine de Médicis, mother of the young king, favoured the faction of the Guises, who were the creatures of the courts of Rome and Spain, and who, for half a century, involved France in civil wars in which torrents of blood were spilt. Soon after the accession of Francis to the throne, a war, at first named *guerre de religion*, broke out. Michel de l'Hôpital, being elevated to the dignity of chancellor of France, succeeded in moderating the fury of the parties.

Francis II. died at Orleans, on the 5th of December, 1560, after a reign of sixteen months and twenty-four days, during which the only establishment founded at Paris was an hospital.

CHARLES IX., at the age of ten years, succeeded his brother Francis II. The commencement of this reign seemed to augur favourably for the destiny of France; but the chancellor de l'Hôpital had to combat the powerful faction of the Guises, which finally triumphed. Catherine de Médicis, queen-regent, after several years hesitation between the two parties, suffered herself to be governed by the cardinal de Lorraine. L'Hôpital, finding that his efforts to arrest the evils which threatened France were fruitless, abandoned the court.

The house of Valois being about to become extinct, and the pope, the king of Spain, and the family of Lorraine having an interest in the destruction of the house of Bourbon, a vast conspiracy was formed against the latter and the protestants, whose opinions alarmed all Spain and Italy.

Such was the disposition of the courts of Madrid and Rome towards the house of Bourbon, when, in 1565, pope Pius IV. arranged the celebrated interview at Bayonne, between the duke of Albe, as plenipotentiary of the king of Spain, and Charles IX. accompanied by the queen-mother. The massacre of the protestants was then determined, but not so secretly as was supposed, for the prince of Navarre (afterwards Henry IV.), then only twelve years of age, being always near Catherine de Médicis, overheard part of the resolutions, which he made known to his mother; and the latter communicated them to the prince de Condé and admiral de Coligni. The chiefs of the protestant party took measures to avert the storm which threatened them; and, in order to gain the king and queen-mother to their interest, formed the project of forcibly carrying them off from Meaux.

This daring attempt proving unsuccessful, a war ensued, to which an end was put in 1568, by a treaty of peace called *la paix fourrée*. Six months after, the war was renewed; and on the 13th of March, 1569, the battle of Jarnac was fought, in which the prince de Condé was made prisoner, and afterwards assassinated by Montesquiou. Admiral de Coligni then became chief of the protestant party, and obtained some advantages in battle; but a treaty of peace, called *la paix boiteuse*, was concluded on the 15th of August, 1570.

The protestant and catholic chiefs regarded each other with extreme jealousy. To carry into execution the project settled at Bayonne, it was necessary to draw the protestants into a snare. Catherine de Médicis took upon her to execute this difficult scheme. After long resistance, admiral de Coligni was prevailed upon to go to court, where he was loaded with honours. The queen of Navarre with her son followed his example.

At this period a secret council was held at Blois, at which queen Catherine, the cardinal de Lorraine, the duke de Guise, and several others of the same party were present. At this council the means of executing the plot formed against

Coligni and the other protestant chiefs were taken into consideration.

The court departed from Blois for Paris, to make preparations for the marriage of Marguerite de Valois with the prince of Navarre. Soon after their arrival, the queen of Navarre died; according to some in consequence of fatigue, and according to others, from poison having been given her by Catherine's perfumer.*

This event might have awakened the suspicions of Coligni, but, blinded by the promises of the court, he imagined himself secure.

The cardinal de Lorraine, seeing the fatal period of the marriage approach, uncertain of success, and fearing for his personal safety, repaired to Rome, and charged cardinal Pelvé, who resided at Paris, to dispatch couriers to inform him of the progress of the conspiracy. The letters of the cardinal Pelvé were intercepted and shown to Coligni, who, although the project of the massacre was fully declared, could not believe the king and queen guilty of such diabolical treachery.

To remove all suspicion, the court multiplied its deceptions. The Guises, dissatisfied with the reception given to Coligni, threatened to retire from court. The protestants were informed of their discontent and threatening. The Spanish ambassador went to the king's council, and protested against the project of attacking Flanders. Charles IX. and the queen-mother openly disavowed the project, and afterwards told Coligni secretly that they intended to execute it, and assigned various reasons for delaying its execution. A letter, which was said to have come from Rome, announced that, through the good offices of the cardinal de Lorraine, the pope had removed the obstacles which opposed the marriage of Marguerite with the prince of Navarre, and that the dispensation would be immediately sent off. This letter was a forgery.

The preparations for the nuptial ceremony then proceeded with activity, and attracted a great number of distinguished

* See *ruc de Grenelle-Saint-Honoré*, Vol. III., page 247.

personages. The young prince de Condé, cousin of the king of Navarre, who had recently married Marie de Cleves, came to Paris, accompanied by a numerous train of Protestant lords. Others came from all parts of the kingdom, and, notwithstanding the cautions given them, rushed headlong into the snare.

The conspirators, in their secret meetings, proposed several schemes, which varied according to the places where they were held and the persons who attended. At court it was proposed to kill the protestant chiefs, and set the others at variance with the Guises; these two parties were to effect each other's destruction, and to involve the Montmorencies in their ruin. Those who took counsel with Catherine were disposed to sacrifice at a blow the protestants, the Montmorencies and the Guises, by causing them to attack each other; whilst the king, a spectator of the massacre, was to issue from the Louvre with troops, and put the conquering party to the sword. At all the meetings it was agreed that admiral de Coligni should fall. At length it was decided to communicate to the duke de Guise the determination of murdering the admiral, but to withhold from him the rest of the plot. The duke eagerly embraced the opportunity of revenging himself upon a man whom he detested, and whose existence thwarted his ambitious projects. He found without difficulty an assassin amongst the individuals of his suite; one Maurevert, already practised in this execrable employment, undertook to kill the admiral.*

Whilst Charles IX. and the queen-mother were arranging every thing for the execution of their infernal plot, exhibitions, fêtes and ballets were in preparation, to celebrate the nuptials of the king of Navarre.

On the 18th of August, 1572, the marriage was celebrated with great pomp at the church of Notre-Dame. The fêtes,

* A striking contrast is presented in the character of one of the provincial governors, who upon receiving orders from Charles IX. to exterminate the protestants, wrote in reply :—*Sire, après avoir reçu la lettre de votre majesté, j'ai assemblé la garnison et lui ai communiqué vos ordres; j'ai trouvé en eux des fidèles soldats, des citoyens, dévoués, mais pas un assassin.*

masquerades,* balls, and banquets given on this occasion occupied the court during four successive days.

The duke de Montmorency, seeing Paris a prey to disorders, and dreading the enmity of the Guises, quitted the city. Admiral de Coligni would gladly have followed his example; but he had business of importance to settle with the king.

On the 22d of August, Coligni, after assisting at the council, was returning to his hotel, in the rue Bethisy, when he met the king coming from a chapel in front of the Louvre. His majesty invited him to go to an adjacent tennis-court, where the duke de Guise was playing with Téliigni, the admiral's son-in-law. The game being finished, Coligni withdrew, accompanied by twelve gentlemen, who were to dine with him. He walked on slowly, and read a paper which had been just presented to him. Upon arriving in the rue des Fossés-Saint-Germain-l'Auxerrois, opposite a house occupied by one Villemur, formerly tutor to the duke de Guise, a musket charged with two balls was fired at him. One ball carried away the fore-finger of the right-hand, and the other wounded his left arm. Coligni, without betraying emotion, pointed out the house from whence the shot came, begged of the gentlemen to inform the king of what had occurred, and, supported by his servants, walked home.

Upon searching the house of Villemur, the musket was found, but the assassin Maurevert had fled by a back door, and escaped on horseback.

On learning this event, the king exclaimed in an angry tone:—" Shall I never have peace? what, always fresh troubles!" threw down his racket, and retired to the Louvre. The duke de Guise quitted the tennis-court, and departed from Paris.

The king of Navarre and the prince de Condé proceeded immediately to the admiral's house, and assisted in dressing his wounds. They went afterwards to the king, complained of

* See Vol. II., page 47.

the atrocious deed, and begged permission to depart from Paris, since neither themselves nor their friends were in safety. The king declared with an oath, that the authors and accomplices of the crime should be punished in an exemplary manner, and entreated the princes not to leave the court. The queen-mother, who was present, spoke to the same effect.

Charles IX. gave immediate orders to the *prévôt* of Paris to pursue the assassin and his accomplices, to shut all the city gates except two, and to allow the protestant lords and gentlemen to reside in the same quarter as the admiral, in order that they might be protected by the soldiers of his guard. Being afterwards informed that Coligni had a communication to make to him, the king went to his hotel, accompanied by the queen-mother, his brothers, and a numerous train of courtiers. "The wound is yours, the pain is mine," said the king to the admiral: "I will revenge myself in so terrible a manner, that it shall never be effaced from the memory of man," etc.

Mutual protestations of friendship were exchanged at this interview. The king and queen, having approached the admiral's bed, held a long conversation with him in a low voice. The admiral afterwards complained that the last treaty of pacification was infringed upon by the catholics. The king replied that his greatest desire was the execution of the treaty. "I have," added he, "sent commissioners to enforce its execution rigorously, as my mother can testify." "That is true," answered the queen. "Yes," replied Coligni, "but among these commissioners, there are some who have condemned me to be hanged, and have offered a reward of fifty thousand crowns for my head." "Well! we will send others whom you shall not suspect," rejoined the king; and to elude further conversation upon the subject, he added: "*Mon Père*, you irritate yourself too much; it will be injurious to your health."

The king returned to the Louvre. The protestants held a meeting, at which Jean de Ferrières said that the admiral's wound was the first act of a tragedy whose *dénouement* would be the massacre of all his friends; and suggested several rea-

sons to induce them to leave Paris immediately; but the young and imprudent Téligni defended so warmly the king's good intentions, that he succeeded in gaining over to his opinion most of the persons present.

The next day (August 23), in consequence of fresh traces of the plot being discovered, a second meeting was held in the chamber of the admiral. De Ferrières renewed his proposal; but Téligni, the king of Navarre, and the prince de Condé, all young, unsuspecting, and inexperienced, opposed it vehemently.

In the mean time, the king, the queen, and the other chiefs of this execrable plot, held a council at the Louvre, to decide upon the extent of the massacre, and whether the king of Navarre and the prince de Condé should be included in the general slaughter.

On the same evening bands of armed men were observed in the vicinity of the Louvre. "The Guises seek to stir up the populace," said the king to the alarmed protestants: "I will put an end to it."

The protestants complained that great quantities of arms had been carried to the Louvre; but the king replied that they were intended for a military representation, which was to be given in the palace.

On the same day, the king sent several of his gentlemen and the queen of Navarre, his sister, to visit Coligni; he also ordered the assassins to be prosecuted, and gave a cool reception, in public, to the duke de Guise, who pretended to be angry, and to leave Paris.

Under pretence of giving the protestants guards to protect them against the Guises, the king sent *quarteniers* into all the hotels where they lodged, to ascertain the name and abode of each. At the hotel of the admiral guards were placed; but they were under the command of Cosseins, his sworn enemy.

During the night, the duke de Guise was appointed to the chief direction of the massacre. He stationed round the

Louvre the Swiss troops and some French companies, with strict orders to prevent any servant of the king of Navarre or the prince de Condé from going out of the Louvre. Cosseins, who was on guard at Coligni's hotel, received similar orders.

Jean Charon, *prévôt des marchands*, was ordered by the duke to enjoin the captains of the *quartiers* to arm their companies, and march at midnight to the Hôtel de Ville. Several other arrangements were made. The members of the secret council were distributed in different parts of Paris, each of whom was to direct the massacre at the point assigned to him. The duke de Guise reserved to himself the *quartier* in which the admiral resided.

At the approach of the moment when the execrable crime was to be perpetrated, Catherine de Médicis, dreading the king's irresolution, went to his chamber, and finding him still hesitate, reproached him with suffering to escape the opportunity of triumphing over his enemies which *God offered him*.

The king, taking his mother's remarks as a reproach of pusillanimity, consented to all her proposals. Catherine, apprehensive that when he had become more cool he might change his mind, resolved that the signal for the massacre should be given an hour before the time fixed.

Every thing was arranged for its execution. At the Hôtel de Ville, Marcel, formerly *prévôt des marchands*, harangued the inhabitants, who had assembled together in arms.

The Louvre, in which the king of Navarre and the prince de Condé were shut up with their wives, was filled with armed men; numerous troops surrounded that palace, and strong detachments were stationed in the adjacent streets.

Some protestants, who lodged near the admiral's hotel, awakened by these extraordinary movements, went out to ascertain the cause, and, upon approaching the Louvre, were massacred. Catherine de Médicis eagerly embraced this opportunity to hasten the attack. "It is no longer possible," said she to the king, "to restrain the ardour of the troops; tumults will ensue, of which we shall have cause to repent; it is time

to give the signal." The king ordered the tocsin of the church of Saint-Germain-l'Auxerrois to be sounded.

At two o'clock on the morning of the 24th of August, the day on which the catholics celebrate the festival of St. Bartholomew, the massacre commenced in the quarters nearest to the Louvre.

The duke de Guise, accompanied by his minions, went immediately to the hotel of admiral de Coligni, knocked at the door, and demanded admission in the king's name. A gentleman descended and opened the door. Cosseins, stabbed this gentleman, and ordered into the court-yard the guards, who stabbed or shot all that presented themselves. The admiral, and those who were with him, finding that they were lost, resigned themselves to death.

One of Coligni's gentlemen entered the room, and said:—"My lord, God calls us to himself. The house is forced, and resistance is vain." The admiral replied: "I have long been ready to die: as for you, save yourselves if possible; you cannot save me." Several profited by this advice, and escaped by the roof.

Four Swiss soldiers, however, offered resistance to the assassins; but the traitor Cosseins soon removed this obstacle, and forced the door of Coligni's chamber.

A German, named Besme, approached Coligni, who had just got out of bed, and holding the point of his sword to his throat, said—"Are not you the admiral?" "I am," replied Coligni, with firmness; and then looking at the sword, he added:—"Young man, you should respect my old age and infirmities; but you can only shorten my life a few days." Besme plunged the sword into his body, and struck him with it several times in the face.

The duke de Guise, who, with several other catholic lords, was waiting in the court, exclaimed: "Besme, have you finished?" Besme answered, "It is done." Guise rejoined: "Monsieur d'Angoulême will not believe it till he sees it with his own eyes; throw the body out of the window." The ad-

miral's body was then thrown into the court-yard. D'Angoulême and Guise doubting whether it was the body, the face being disfigured with wounds and blood, wiped it with their handkerchiefs. Guise said, "It is he, indeed;" and after having trodden the head under his feet, remounted his horse, and departed. The duke then cried out in the streets: "Courage, soldiers, we have begun well; let us go to the others; the king commands it: it is his express command; such is his will!"

After this bloody exploit, the bell of the *Palais* answered that of Saint-Germain-l'Auxerrois; the streets resounded with the cries of *to arms!* and the massacre became general.

The duke de Guise and his followers traversed the city, exciting the populace to join in the massacre; and, to induce them the more, declared that Coligni and his party had conspired against the king and the princes; that, in ordering them to be put to death, the king had only adopted a measure to save his own life; that the enemies of the throne and the country were not to be spared, and that their property might be plundered by the people.

Being thus authorised by the king, the mob gave themselves up to every kind of excess. They entered Coligni's house, dragged his body about the streets, and afterwards hung it up by the thighs on the gibbet of Montfaucon. After it had remained there several days, the duke de Montmorency, his relation and friend, had it taken down, and interred at Chantilly.

A writer of that time says: "The queen mother, in order to feast her eyes, went to see the dead body of the admiral, on the gibbet of Montfaucon, accompanied by her sons, her daughter, and her son-in-law."

By order of the court, the head was cut off, embalmed, and sent to Rome in token of triumph.

Téligni had escaped by the roof; but he was perceived by the duke d'Anjou's guards, who seized and put him to death.

Whilst, in the streets of Paris, the doors were forced, the inhabitants murdered, and their bleeding bodies thrown

out of the windows; whilst massacre and pillage were urged on without ceasing; whilst shrieks of pity and of agony met the ear from every quarter—similar scenes were passing at the Louvre. The royal palace afforded no shelter to the victims. As soon as the massacre commenced, Nancey, captain of the guards, entered with a numerous troop into the ante-chambers of the king of Navarre and the prince de Condé, carried off all the arms, drove out of the apartments the gentlemen and servants attached to those princes, who were still in bed, and conducted them to the gate of the Louvre. These unfortunate individuals invoked the promises which the king had made them, but their invocations were vain: the king himself, from one of the windows, took pleasure in seeing them murdered by the Swiss troops, and cried to the executioners to spare none of them. The massacre was carried on in the Louvre during the whole of the night. A gentleman, named Téjan, bleeding from the wounds which had been given him by the swords or halberds of the patrole, threw himself upon the bed of the queen of Navarre, who, filled with alarm, fell with him on the bedside, and thus saved his life.

At day-break Charles IX. placed himself at a window of the Hôtel du Petit Bourbon, which projected upon the bank of the Seine,* and, with carbines charged for the purpose, fired upon the miserable fugitives, who, having escaped the dagger, were swimming across the river for safety; and to encourage the assassins, he incessantly exclaimed: “Kill, kill; let us fire; *Mordieu!* they escape.”

The same morning, Charles sent for the king of Navarre and the prince de Condé, with whom he held a long conversation in justification of the massacres, and the assassination of Coligni; promised them pardon if they would embrace catholicism, and threatened them with death if they hesitated to adopt his proposal.

* By an unaccountable error, during the revolution, an inscription was fixed at the balcony of the Salon d'Apollon, in the Louvre, stating that Charles IX. fired upon the protestants from that window. Bonaparte, when first consul, ordered it to be removed.

The king of Navarre, thunderstruck with such a proposition, replied with great humility to the king; reminded him of his promises, his oaths, his marriage, and said that it was difficult for him to renounce the religion in which he had been educated. He promised, however, to render the king all the services in his power.

The prince de Condé urged the same reasons, but with greater warmth; his was the language of indignation. The king grew angry, called him a rebel, and the son of rebels, and threatened to cut off his head if, in the space of three days, he did not change his mind. The two young princes yielded to force.

What took place in the city was yet more horrible. La Rochefoucauld, who, until eleven o'clock on the preceding evening, had played with Charles IX., to whom the king said, in pleasantry, that he would come during the night and whip him, was awakened by masked assassins, and stabbed.

Very few persons offered resistance to the assassins. One remarkable exception deserves to be cited. A lieutenant, named Taverny, pent up in his house with his domestic, resisted the murderers for eight or nine consecutive hours. Having exhausted all his ammunition, he poured upon them melted pitch. At length he fell under the overwhelming power of his numerous assailants.

Ramus, a celebrated professor, who had done much to advance literature, and particularly mathematical science, paid a ransom for his life, and was afterwards assassinated in the college de Presles.

François Nompar de Caumont, who was in bed with his two sons, at his lodging near the Louvre, perished by the dagger of the assassins, as well as one of his children; the other, scarcely twelve years old, escaped the fury of the murderers. Covered with the blood of his father and brother, he remained motionless during a whole day in that dreadful situation, and was believed to be dead. In the evening, he heard some persons, who had entered his chamber, deploring the fate of the mur-

dered family, and saying that God would not leave the crime of their assassins unpunished. At these encouraging words the boy lifted up his head and spoke. He was asked his name, which he had the prudence to conceal. "I am," said he, "the son of one of these dead persons, and the brother of the other." On being urged, he replied, that he would tell his name as soon as he was in a place of safety. "Conduct me to the Arsenal," said he; "I am related to Biron, grand-master of the ordnance, and you shall be recompensed for the service you render me." He was conducted there with all the precaution necessary.

Multitudes had not the same good fortune. Most of the protestants of noble families were torn from their beds, and dragged under the windows of the king, who held in his hand a list of the names of those whom he destined to destruction. At the close of the day, the Louvre was surrounded with their dead bodies.

Several protestant nobles remained in the faubourg Saint Germain, having declined an invitation to pass the night in the city. Upon learning the tumult which agitated the inhabitants, they arose and flocked together. Believing that the duke de Guise was the sole author of the massacre, and that Charles IX. was incapable of violating his oaths, they were desirous of repairing to the Louvre, and offering their services to the king. They would infallibly have fallen victims to their confidence in the royal promises, if the march of the murderers had not been impeded, the duke de Guise being unable to collect together the soldiers, who were engaged in pillaging.

During the delay, the protestants, perceiving some troops crossing the Seine in boats, fled in disorder, some on foot, and others on horseback; and, although speedily pursued by the murderers, effected their escape.

In the other quarters of the city there was the same fury and the same slaughter. Murder was committed from fanaticism, from vengeance, or for the sake of plunder. Under the influence of such diabolical motives, relatives destroyed relatives, and catholics put catholics to death.

“The city,” says the historian De Thou, “was nothing but a scene of horror and carnage; all the *places* and streets resounded with the shouts of the madmen who had given themselves up to slaughter and pillage; from every quarter the shrieks of the wounded and dying met the ear. Wherever the eye turned, it fixed upon dead bodies thrown out of the windows; the chambers and the courts were filled with the slain, whose corpses were dragged through the kennels. In the streets the tide of blood was so great, that it flowed in torrents: in short, there was an innumerable multitude of persons massacred, men, women, and children.”

Another contemporary writer speaks of this day as follows:—“Sunday (August 24) was employed in murder, violation, and pillage. The streets were covered with dead bodies, the river was dyed with blood, the gates and entrances of the king’s palace were stained with gore. The paper would weep were I to recite the horrible blasphemies uttered by these monsters, these incarnate devils. The uproar, the continual report of muskets and pistols, the lamentable and terrifying cries of the tormented, the shouting of the murderers, the bodies cast out of the windows, and the sacking of more than six hundred houses, may present to the reader’s mind the picture of these excesses, and the diversity of the miseries and crimes. The commissaries, captains, *quarteniers*, and *dixeniers* of Paris went, with their subalterns, from house to house, wherever they thought Huguenots might be found; forced the doors, and then cruelly massacred all who fell into their hands, without regard to sex or age, being encouraged in their work by the dukes d’Aumale, de Guise, and de Nevers, who ran about the streets, crying—‘Kill, kill every one! the king commands it!’ Waggon-loads of the dead bodies of men, women, and children were thrown into the river. The court of the Louvre and different parts of the city streamed with blood.”

About five o’clock in the evening, the king had an order proclaimed throughout Paris, by sound of trumpèt, for every one to retire to their houses; but, nevertheless, on the two fol-

lowing days, the murderers were equally active as before, and the massacre continued during the rest of August and the whole of September. The executioners did not relinquish their deeds of blood until victims were wanting.

De Thou computes at two thousand the number killed upon the first day only. Other writers carry to *ten thousand* the number slain during the first three days.

The massacre, instead of producing peace, as the court expected, enkindled a civil war, which burst forth upon all points of France. The protestants, notwithstanding the number that had been put to death, shewed themselves more formidable than ever; and the court, thrown into alarm, was under the necessity of soliciting peace of those whom it had so cruelly outraged.

Charles IX., who reaped from his persecution of the protestants nothing but mortification, reverses, and the execration of mankind, died on the 30th of May, 1574. Before his death he experienced remorse, which added its torture to the agony of the dreadful malady that brought him to the grave. The cardinal de Lorraine, one of the most violent instigators of the persecution, died a few months after in a state of madness.

HENRY III. succeeded his brother Charles IX. Trained in the same school, placed in similar circumstances, and guided by the same councillors, he adopted the principles and pursued the conduct of his predecessor.

This monarch being without issue, and the last of the branch of Valois, the crown of France, at his death, would descend by hereditary right to the king of Navarre, who was at the head of the protestant party. But the pope, the court of Spain, and the house of Lorraine, in order to prevent a protestant prince succeeding to the throne, formed a faction, known by the name of the *Ligue*, whose ostensible object was to exterminate the protestants, but whose real aim was to dethrone Henry III., and give his crown to the duke de Guise.

The *Ligue*, in a short time, established itself in nearly all the provinces of France, to the great alarm of the king, who,

in order to arrest its progress, addressed instructions to several provincial governors ; but soon after, Henry was prevailed upon to become chief of the faction, and to authorise its establishment by a formal act.

The king afterwards repented of his adherence to the *Ligue*, but it was too late to retract. Gregory XIII. refused to countenance the *Ligueurs* ; and, in 1577, the party fell into oblivion. In 1585, after eight years of inactivity, the partisans of the *Ligue* were roused from their slumber.

The duke de Guise, without the king's order or consent, raised a considerable army of French and Germans, and made war upon Flanders. At the same time vigorous efforts were employed to form in Paris a powerful party for the *Ligue*. François de Roncherolles, sieur de Mainville, came to the capital, with orders from the duke de Guise to create a secret committee, composed of the most zealous *Ligueurs*. He began by associating to himself Charles Hottman, treasurer of the bishop of Paris. These two were shortly after joined by several others, and by means of the gold supplied by Spain, the conspirators succeeded in attaching to their party most of the parochial clergy and preachers of the capital. A great number of members of the bar afterwards joined them.

They began by giving themselves a regular organization. A committee of five, and afterwards of ten persons, was charged to direct their operations ; and, in order to elude the vigilance of the government, the committee changed the place of their meeting every time. By the unremitting efforts of the *Ligueurs*, the most active portion of the population of Paris were added to their party.

As soon as the *Ligue* was fully organized at Paris, the duke de Guise sent some of his trusty partisans to other places, in order to form similar associations.

It was arranged that a conspiracy should break out in some of the provincial towns previous to an explosion at Paris. In March, 1585, the king learned that troops had been levied in several places, and some towns taken possession of in the name

of the *Sainte Union*; but, nevertheless, he suffered himself to be deceived so far as not only to neglect their hostile preparations, but even to countenance and aid their projects.

Emboldened by impunity, the chiefs of the *Ligue* pursued the execution of their schemes with renewed ardour, and employed every means to injure Henry in the public opinion. In 1587, the members of the secret committee, apprehensive that the conspiracy would be discovered, wrote frequently to the duke de Guise, entreating him to come to Paris, and, by changing the government, to put an end to their anxiety. The duke replied by fair promises, and sent them his brother the duke de Mayenne.

During the stay of the latter at Paris, several projects were attempted without success, but the conspirators remained unpunished. The *Ligueurs* then determined to wait for a more favourable opportunity; and, in the mean time, to employ their utmost efforts to ruin the king in the public opinion. In accomplishing this point the preachers and confessors were not inactive.

Meanwhile the conspiracy advanced, though slowly, towards its object. The *Ligueurs* continued to urge the duke de Guise to come to Paris. The duke replied that they must first establish their quarters secretly, and endeavour to ascertain the number of their partisans. Upon this the *Ligueurs* held a meeting, when they divided Paris into five quarters. Over each quarter was appointed a colonel, with four captains under him. Each captain received a memoir, instructing him what part he was to act, and where arms were to be found for those who had none. The next point was to ascertain the number of the partisans, which, according to a calculation made, amounted to thirty thousand.

The duke de Guise then wrote to the king, to beg permission to come to Paris; but his majesty forbade him at his peril. After reiterated prohibitions, the duke arrived on the 9th of May, 1588, and went immediately to the house of the queen-

mother, who soon after accompanied him on a visit to the king.

Henry expressed his anger at the duke's disobedience; but the latter begged pardon, and succeeded in persuading the king that he could not resist the desire of proving the sincerity of his intentions, and defending them against the slander and misrepresentations of his enemies.

On the 12th of May, a battle was fought between the troops introduced into Paris by the duke de Guise, and the king's forces, which ended in the defeat of the latter. On the following day Henry fled from his capital.* Some of the Protestants, in order to escape being put to death, conformed to the ceremonies of the Catholic church. Such as refused fell victims to their consistency and zeal.

When the moment of effervescence was gone by, the *Ligueurs* were alarmed at their success, and particularly at the king's escape. After a successful outset in the career of ambition, the duke de Guise perceived all the obstacles which remained to be surmounted. To attain his object he had to subdue the Protestants, who formed a strong party; and the king, although driven from his capital, was not dethroned. He felt that the moment to strike the final blow had not yet arrived, and that under existing circumstances it would be better to govern France in the name of a pusillanimous prince than in his own. He therefore entreated the king to return to his capital, and employed the queen-mother to urge him to do so; but his repeated solicitations and assurances of fidelity were ineffectual. He then addressed to the king a letter replete with expressions of respect and submission. The most violent *Ligueurs* accompanied the queen to Chartres, as deputies from the city, and protested their allegiance and readiness to obey; even the *Parlement* proceeded to Chartres to express their regret at the proceedings of May 12. The king

* See Vol. III., p. 488.

remaining immovable, it was determined to endeavour to influence him by a religious procession.

On the 27th of May, thirty-five Capucins, headed by the duke de Joyeuse, called *Frère Ange*, a novice of that order, walked barefoot in procession to Chartres. To render the ceremony more imposing, *Frère Ange*, in imitation of Christ walking to Mount Calvary, wore a crown of thorns, and bore a ponderous cross. Other Capucins carried symbols of the crucifixion. Upon arriving at Chartres, and hearing that the king was at vespers, they entered the cathedral, chaunting the *miserere*. *Frère Ange* next bared his weary shoulders, and was scourged by two vigorous monks; at the same moment all the others prostrated themselves at the king's feet, crying *miseri-corde!*

The brave Crillon, who was a witness of this ridiculous scene, upon perceiving the discipline to which *Frère Ange* submitted, exclaimed—*Fouettez, fouettez tout de bon; c'est un lâche qui a quitté la cour, et endossé le froc pour ne pas porter les armes.*

The duke de Guise, knowing that Henry III. was disposed to avenge himself on the *Ligueurs*, obtained, by the assistance of the queen-mother, an act of pacification, which granted him all he wished, except the king's return to Paris. His majesty even admitted him into his presence, and the cardinals and prelates of his faction; allowed him to sit at his table, created him lieutenant-general of all his forces, and declared the cardinal de Bourbon successor to the crown. He also dismissed most of the functionaries and authorities of his kingdom, and replaced them by *Ligueurs*.

The friendship of the king and the duke de Guise was not of long duration, or rather was never cordial. The latter was dissatisfied with his enterprise, because the king was not dethroned. Henry, on the other hand, convinced that the chiefs of the *Ligue* had determined on the seizure of his person, resolved to rid himself of the duke de Guise.

On the 23d of December, 1588, Henry gave orders to the

duke and cardinal de Guise to attend his council. Upon arriving at Blois they were conducted to the council-chamber. The duke was summoned to the king's cabinet; but, upon entering an adjoining antechamber, was assassinated. The cardinal was arrested, and afterwards put to death.

Intelligence of this treacherous act soon reached Paris, and produced consternation among the *Ligueurs*. The duke d'Aumale, who was appointed governor of the city, imprisoned a great number of those who were called *politiques*, ordered their houses to be demolished, and laid under contribution all the rich inhabitants who were not *Ligueurs*.

The royal arms, fixed over the porch of the church of Saint Barthélemi, were torn down and dragged in the kennel by the populace, instigated by the rector of that church, the notorious *Winestre*, who preached a sermon against the king, in which he called him *vilain Herode*. The arms and initials of Henry III. in other places were destroyed, and his bust thrown down wherever it was found.

On the 1st of January, 1589, *Winestre*, after his sermon, "required," says l'Estoile, "all the congregation to swear, by lifting up their hands, to shed the last drop of their blood, and spend the last *denier* in their purse, to revenge the death of the two princes, massacred by the tyrant at Blois. He demanded a separate oath of the chief president de Harlay, who sat before him, appealing to him twice in these words: — 'Lift up your hand, *Monsieur le Président*, lift it very high; still higher, in order that the people may see it.' This the president was constrained to do. The same oath was required of their congregations by the rectors of several other churches."

On the 2d of January, the populace, excited by the preachers, repaired to the church of Saint Paul, and destroyed the tombs and statues which had been erected there to the memory of some of the king's favourites.*

On January 8, *Winestre* announced in his sermon the death of Catherine de Médicis, who died on the 5th of that

* See Vol. III., p. 43.

month. He added that, for some time, she had been a supporter of the heretics, but that afterwards she favoured the *Ligue*. "If you wish," said he, "to give her at a venture, through charity, a *pater* and an *ave*, it may do her all the good it can; I leave it to your own pleasure."

On the 16th of January, Bussi Leclerc, who, from fencing-master had become an attorney of the *Parlement*, and, after the king's flight, governor of the Bastile, accompanied by twenty-five or thirty armed men, went to the *Parlement* whilst the *Grande Chambre* was sitting, and naming all those who were suspected by the *Conseil de l'Union*, said in a loud voice: "Follow me; come to the Hôtel de Ville, where a person has something to say to you." The president demanded by what authority he thus summoned them? Leclerc only replied by renewing the order to follow him, and added, that it would go ill with them if they refused to obey.

The president de Harlay, the president de Thou, and others, then declared that they would follow him; and all the members generously rose and said that they would partake the lot of their chiefs.

Nearly sixty presidents and councillors of that court, several of whom were not upon the proscription list, immediately quitted their seats, and followed Leclerc, who conducted them by the Pont au Change to the Place de Grève. "It was," says de Thou, "an affecting spectacle to witness so many persons, distinguished by their authority, knowledge, and integrity, arrested like criminals by a pitiful wretch, and led through the streets as in triumph."

A multitude of watermen, porters, and vagabonds filled the Place de Grève, who would probably have offered violence to the *Parlement*; but Leclerc renounced his project of conducting them to the Hôtel de Ville, and led them through unfrequented streets to the Bastile, where they were all imprisoned. On the same day, the *Conseil de l'Union*, or *des Seize*, caused such of the proscribed members of the *Parlement* as were not at the place of assembly when Leclerc presented himself, to be

arrested; and the next day, those who had voluntarily followed him were set at liberty.

The bloody deed at Blois became fatal to Henry III. By assassinating the Guises he imagined that he should strengthen his authority; but it was weakened to such a degree, that he was under the necessity of throwing himself into the arms of those whom he had so cruelly persecuted, and to implore the succour of his enemies and the king of Navarre. On the 30th of April, 1589, the two monarchs had their first interview at Plessis les Tours. Having combined their forces, these princes, after various expeditions, marched against Paris about the end of July, and encamped in the environs. Henry III. took up his residence at Saint Cloud, in the maison de Gondi.

The *Ligueurs*, thrown into consternation at the sight of the royal troops, which closely invested the city, thought seriously of averting the storm with which they were threatened. On the 29th of July, the duke de Mayenne and several others were deliberating upon the part they should take, when Bourgoing, prior of the Jacobins, entered, and stated that one of his brethren, named Jacques Clement, had formed the resolution of putting an end to Henry's persecution by assassinating him. The proposition was discussed; but it was judged impracticable for a monk to obtain admission into the king's presence.

During the discussion, Leclerc delivered to the duke de Mayenne a packet of letters, which an Augustin monk, who had just performed mass at the Bastile, received from the members of the *Parlement* imprisoned in that fortress, with a charge to deliver them secretly to Henry III. It was immediately decided that this packet should serve as a passport to Jacques Clement.

On the 31st of July, Jacques Clement slept at Saint Cloud, and, on the following day, repaired to the house of Henry III. The guards refused to admit him, and an altercation ensued. The king, hearing the dispute, said, "let him come in; it will be said that I drive away the monks, and will never see them." Jacques Clement approached, presented the letters of which he

was the bearer, and whilst the king was reading them, plunged a large knife into his body. Henry drew out the knife, and striking the assassin in the face, exclaimed:—" *Ah le méchant moine, il m'a tué; qu'on le tue!*" The guards ran to the assistance of their master, and put the assassin to death.

The king of Navarre being the nearest heir to the throne, then took the title of king of France, and the name of Henry IV.

From the accession of Francis I. to the death of Henry III. the *Parlement* of Paris exercised the *haute police* over the city and its dependencies. The *prévôt* of Paris executed the orders of the king and the decrees of the *Parlement*. The *prévôt des marchands*, assisted by the *échevins* and other officers, directed every thing connected with the defence and commerce of the capital; and a governor of Paris had the command of the military forces. The numerous manorial courts in existence at this period had a very pernicious influence both upon the administration and execution of justice.

Under Louis XII. there were only forty-eight or forty-nine *huissiers* (bailiffs) in the diocese of Paris; in 1580 there were more than three hundred. The number of notaries under Louis XII. was between twenty and thirty; in the reign of Henry III. it was upwards of one hundred and twenty; and the number of advocates was ten-fold greater than under Louis XII.

The commercial classes of the population of Paris were divided into companies, the number of which varied. Under Louis XII. there were only five; under Francis I. seven; viz. *Changeurs*, *Drapiers*, *Épiciers*, *Merciers*, *Pelletiers*, *Bonneters*, and *Orfèvres*. Each of these companies formed a fraternity, had a particular saint for their patron, and enjoyed various privileges. They always carried the canopy over the kings and queens upon their public entry into the capital.

The population of Paris at this period amounted to about two hundred thousand souls.

In 1564, the beginning of the year was fixed on the first of

January. Until that time it had always begun at Easter. The reformation of the calendar by Gregory XIII. was adopted in France in 1582.

During the reign of Henry III. a sort of rude carriage, called a *coche*, was introduced into Paris, and from hence came the name of *cocher*.

Notwithstanding the unrelenting persecution that prevailed in Paris from the reign of Francis I. to the death of Henry III., the arts and sciences made considerable progress, and many distinguished men augmented the treasures of literature. Olivier de Serres, surnamed *the Father of Agriculture*, published a work entitled *Le Ménage des Champs*, which entitles him to the gratitude even of modern agriculturists. To de Serres France is indebted for the cultivation of the mulberry-tree, and the breeding of silk-worms. Ambroise Paré opened a new career to students of surgery, and his works are still held in estimation. In 1555, Richard Hubert obtained permission to give public demonstrations upon the bodies of criminals who had been executed, and those of patients who died at the Hôtel Dieu. Bernard Palissy, a potter and enamel-painter, published several works on chemistry; Amyot translated Plutarch; and Michel de Montaigne published his *Essais*, which display a deeper acquaintance with the human heart than any work then known. Architecture and sculpture likewise made progress. Roman architecture was introduced into Paris, and first displayed in the construction of the Tuileries and the western front of the Louvre.

HENRY IV.—Previous to his accession to the throne of France, this prince had experienced the frowns and caprices of fortune. When invited to Paris to marry the king's sister, his nuptials had well nigh proved the prelude to his assassination. Placed at the head of the protestant party, he always fought with courage, and often with success. In 1585, the pope excommunicated him, as well as his cousin, the prince de Condé.

Upon the death of his predecessor, Henry IV. besieged Pa-

ris, which was in possession of the chiefs of the *Ligue*. From the 31st of October, 1589, to the 12th of September following, the capital suffered all kinds of misery. The famine was so excessive, that every species of loathsome animal, and human flesh, was devoured with voracity. Even the bones of the dead were ground to make bread, and mothers killed and roasted their infants to satisfy their hunger. Alarmed by the menaces of the starving population, the *Ligueurs* agreed to send the cardinal de Gondi and the archbishop of Lyons to negotiate with the king. An interview took place on the 6th of August, in the abbey of Saint Antoine; but the only result was a truce of ten days, during which period the king granted passports to the ladies, scholars, and priests of Paris. At length, on the 12th of September, the duke of Parma and the duke de Mayenne having come up with troops to succour the Parisians, Henry raised the siege, divided his troops into corps, and distributed them in the provinces.

After several skirmishes, the king formed the resolution of embracing catholicism. A conference was held in April, 1593, in the village of Suresne, between the catholic *Ligueurs* and the catholic royalists, when a truce was concluded between the parties. On the 25th of July following the king pronounced his abjuration at the church of Saint Denis. This act augmented the number of his partisans, and diminished the influence of the *Ligueurs*, but did not put him in possession of Paris.

The chiefs of the *Ligue* and the preachers were as hostile as ever to the king; and a month had scarcely elapsed after his abjuration, when a conspiracy was formed to assassinate him. A man named Barrière came from Lyons to execute the crime: a Jacobin, named Seraphin Bianchi; Father Varade, rector of the Jesuits; Christophe Aubry, rector of Saint-André-des-Arcs; his vicar, and several others, were accomplices. Barrière was apprehended on the 27th of August, 1593, in the town of Melun, where the king sojourned, and a long two-

edged knife was found upon him: he was condemned and executed in that town.

Henry, finding that his abjuration did not produce the effect anticipated, and that his forces were insufficient to obtain a decisive advantage over his enemies, resolved to have recourse to bribery. The *seigneurs* who occupied the fortified towns in the name of the *Ligue*, agreed to surrender them for stipulated sums; and thus the king became possessor, in succession, of Meaux, Pontoise, Rouen, Havre, Bourges, Orleans, and several other places.

It was the same at Paris. The count de Belin, governor of the city, had promised to sell it to the king; but becoming suspected by the *Ligueurs*, he was deposed on the 17th of January, 1594. The count de Brissac succeeded him, and, after having made oath to be faithful to the *Ligue*, sold Paris to Henry IV. for the sum of 1,695,400 livres.

The *vendeurs*, as they were called by the king, united with the *politiques*, and held several secret meetings, to concert a plan for the introduction of Henry into his capital.

Every thing being arranged, the different parts assigned to the actors, and a detachment of the Spanish garrison sent out of the city under a false pretext, on the 22d of March, 1594, at four o'clock in the morning, Brissac, governor of Paris, and L'Huillier, *prévôt des marchands*, repaired silently to the *Porte Neuve*, situated upon the quay des Tuileries, beyond the spot where the Pont Royal has been since built. This gate, like many others, was terraced up with earth. They caused the earth to be removed, and placed trusty men there for guards. Meret, an *échevin*, was charged with the Porte Saint Honoré, and Langlois, another *échevin*, with the Porte Saint Denis. By these several gates Henry IV. and a part of his troops were to be introduced. The conspirators were under great apprehension of being discovered, as the hour fixed upon was past, and the king's troops did not arrive, the rain having retarded their march.

About five o'clock they perceived a troop coming up, com-

manded by M. Saint Luc. The Porte Neuve was opened at their approach, and they entered into Paris. Saint Luc stationed guards at this gate, and then passing before the church of Saint-Thomas-du-Louvre, took possession of the spot where stood the *Croix du Tiroir*.

Very soon afterwards some forces, commanded by François d'O, Biron, and Salignac, entered by the Porte Saint Honoré.

The Porte Saint Denis was opened in like manner to M. de Vitry, who occupied the ramparts with his detachment, and turned the cannon against the city.

Matignon and Montmorency Boutteville afterwards introduced themselves by the Porte Neuve, and advanced as far as the quay de l'École, where a party of German guards offered the first resistance to the king's troops. Montmorency killed thirty of them, and threw the rest into the Seine.

Detachments of the garrisons of Corbeil and Melun descended the Seine, and were received by the king's friends, who, in order to allow their boats to enter, lowered the chains stretched across the river. They advanced without any obstacle, and landed upon the quay des Célestins.

All these forces being stationed in Paris, Brissac set out to meet Henry IV. The king, as he drew near, betrayed fear and hesitation. A contemporary writer says, that he thrice entered the city and quitted it again.

About seven o'clock he passed the Porte Neuve, surrounded by his guards and a numerous troop of cavalry, and went to the Louvre, from whence he proceeded, at nine o'clock, to the cathedral of Notre Dame, accompanied by a numerous and brilliant train. He passed through the rue Saint Honoré, the rue de la Ferronnerie, and the rue Saint Denis, crossed the Pont Notre Dame, and was received at the church by the chapter and archdeacon, in the absence of the bishop. After hearing mass and a *Te Deum*, his majesty returned to the Louvre.

This unexpected event dispirited the *Ligueurs*; but some of them flew to arms. Olivier, captain of the quartier du Temple, endeavoured in vain to stir up the populace.

In the *quartier de l'Université*, where the royal troops had not yet penetrated, the resistance was more violent, but equally ineffectual. Hamilton, curate of Saint Côme; captain Crucé, and captain Usur, called *Jambe de Bois*, displayed on this occasion extraordinary energy: they armed themselves, and induced some of the inhabitants to follow their example. They ran from house to house, and from street to street, exclaiming, "To arms!" and gave orders for the city to be barricaded. In going to join captain Crucé, captain Usur fell down, and broke his wooden leg and a musket which he held in his hand. This accident threw a ridicule over the project of resistance, and a powerful armed force coming up, prevented its execution.

In the evening, Henry IV. commanded the embassy and troops of Spain to depart immediately. The king, from a window of a house in the vicinity of the Porte Saint Denis, witnessed their departure, and said to the ambassador and his suite, "Gentlemen, commend me to your master, but never return here."

The day terminated with public rejoicings, and shouts of "*Vive le Roi!*" The pope's legate formally refused to come and congratulate Henry IV.

On the two following days, the most dangerous of the *Ligueurs* received orders to quit Paris. The number was about one hundred and fifty, including nine curates, five priests, canons, or monks; eight magistrates, presidents, or councillors of the *Parlement* and the *Châtelet*; two advocates, and six attorneys. Passports were granted to them to retire to the duke de Mayenne.

Henry shewed himself generous and magnanimous towards his most bitter enemies and detractors, and scorned to exercise vengeance.

The various branches of the public administration were in a most deplorable state; but Henry, seconded by Sully, restored them to order. The new establishments to which the *Ligue* had given rise, disappeared when he became master of Paris. After the death of the sieur d'O, governor of Paris, that office

was abolished. On the 25th of October, 1594, the king wrote to the *prévôt des marchands*, informing him that he was "desirous of doing honour to his good city of Paris by being governor of it himself." This resolution gave universal satisfaction.

From the reign of Francis I. the capital had been infested by thieves. Henry IV. issued several ordinances to exterminate them.

In March, 1598, this monarch, by the celebrated edict of Nantes, allowed the protestants, under certain restrictions, to exercise their worship; and those resident at Paris were authorised to build a church at Ablon, four leagues from the capital. The distance of this place being found too great in winter, the king, by letters-patent, dated August 1, 1606, permitted them to establish their worship at Charenton-Saint-Maurice, two leagues from Paris. They continued, however, to be exposed to the persecution and insults of the populace, who yielded to the instigations of the high catholic party.

Henry IV. was unquestionably much given to debauchery; notwithstanding which his court was greatly superior in its moral conduct to that of his predecessor. In 1599, his marriage with Marguerite de Valois was dissolved by mutual consent;* and, in the following year, he married Marie de Médicis, but still continued his intrigues. His attachment to gaming also is well known.

Under this reign, the useful arts made considerable progress. Tapestry, looking-glasses, and telescopes were invented, and hair-powder and watches first worn. The latter, called *montres-horloges*, were very large, and were suspended from the neck.

Henry entertained continual dread of the daggers of the Jesuits, and endeavoured to make them his friends; but his death was determined. On the 14th of May, 1610, whilst on his way from the Louvre to the Arsenal, where Sully resided,

* See Vol. III., p. 284.

he was assassinated by Ravailac.* An attempt upon his life had been made by Jean Chastel on the 27th of December, 1594.†

LOUIS XIII.—A few hours after the assassination of Henry IV., the duke d'Épernon, accompanied by the French and Swiss guards, went to the *Parlement*, and demanded the regency of the kingdom for the queen. The *Parlement* complied without hesitation.

The regent pursued a course of government opposite to that of Henry IV., and gradually destroyed the work which that monarch had begun for the public prosperity and tranquillity. The venerable Sully was dismissed from court, and those persons suspected of having been privy to the king's assassination were received into favour.

Louis XIII. having succeeded his father at an early age, and in a stormy period, had not, even when he attained manhood, a character adapted to govern, but surrendered himself to the guidance of his ministers. During this reign, three men, namely, Concini, de Luynes, and Richelieu, exercised in succession the supreme power.

Marie de Médicis yielded the reins of the state to Florentin Concini, who, for seven years, was loaded with riches and honours. Under his administration the education of the young king was neglected, numerous intrigues were formed, the finances of the state were squandered, and anarchy and disorder prevailed.

Albert de Luynes, a favourite of the king, urged by his own ambition, formed the project of overthrowing those who governed, and usurping their place. He enraged the king against his mother and Concini, and persuaded him that he would never be able to exercise the royal authority so long as they were at the head of affairs. The king approved a project suggested by de Luynes, and charged Vitry, the captain of his guards, with its execution. On the 24th of April, 1617, when

* See Vol. III., p. 239.

† See Vol. II., p. 74.

Concini was going from his house to the Louvre, Vitry, at the head of the king's guards, attacked and killed him. The assassin was created marshal of France. The queen, by order of her son, was imprisoned in her apartment, where she remained till her exile to the château of Blois.

De Luynes surpassed his predecessor in abuse of authority, and depredation upon the public purse. He died on the 15th of December, 1621, an object of public hatred.

After the death of de Luynes, Armand Duplessis de Richelieu appeared upon the political stage. Marie de Médicis, to whom he had adhered in her good and ill fortune, obtained for him the dignity of cardinal. His thirst of domination was powerfully seconded by his talents; and when once he proposed to himself an object, he advanced steadily to its accomplishment, without being scrupulous of the means. Marie de Médicis had escaped from Blois, and was reconciled with her son; but the cardinal afterwards compelled her to quit the kingdom, and she died in poverty at Cologne. The *Parlement* opposed the despotic measures of Richelieu, by refusing to enregister the royal edicts; but he succeeded, by means of corruption and terror, in imposing silence upon that body.

His ambition, however, was in some instances favourable to the general interest. He strengthened the regal authority by diminishing the power of the feudal lords. He established the royal printing-office, founded the French Academy and the Garden of Plants; and adopted other projects of public utility favourable to the advancement of civilization. This statesman died on the 4th of December, 1642, in the fifty-eighth year of his age.

The king, who feared but never loved Richelieu, received the intelligence of his death with indifference. He, however, did not survive him long, as he died at Saint Germain on the 14th of May, 1643, at the age of forty-two years.

Under this reign a greater number of convents was founded at Paris, than had been established since the introduction of christianity. They amounted to sixty-nine; and as each con-

sisted of extensive buildings, with courts, gardens, and enclosures, it was found necessary to enlarge the bounds of the city. Another cause of the increase of the population was the internal peace restored by Henry IV., which brought wealth and security, and occasioned the erection of many new habitations in the city and its environs.

A remarkable change took place under Louis XIII. in the state of the clergy of Paris, who, from the first establishment of christianity in Gaul, had been presided by a bishop dependent on the archbishop of Sens. Political events had given Paris a great superiority over Sens; and it had long been desired that the episcopal see of the capital should be freed from its dependence on the prelate of another town, and be erected into an archbishopric. A concurrence of circumstances proved favourable to the project. The archbishop of Sens died in 1622; and the bishop of Paris survived him only a few months. Advantage was taken of the two vacancies to create Paris the see of an archbishop; and the bishoprics of Chartres, Meaux, and Orleans were separated from Sens, and given to it as suffragans.

The year 1621 was remarkable for an attack made upon the protestants at Charenton. Many of them were killed and wounded, and their church in that place was burnt down. In 1623, a larger and more magnificent one was erected, after the designs of Desbrosses, and the protestants held a synod in it in the same year.

It was under this reign that the first periodical work was published at Paris.

The *Mercure Galant* was begun in 1611. A volume appeared annually, and contained an account of public events, the acts of the government, and divers historical papers relative to the state of Europe.

The authors of the *Mercure*, encouraged by its success, formed the project of establishing a *bureau d'adresses*, or a *dépôt* of goods to be sold or exchanged, advertisements of which were to be published. They afterwards determined to

add political intelligence to their advertisements; and, in 1637; published, for the first time, a weekly journal, under the title of *Gazette*, which cost two *liards*. This second journal was published by a physician named Renaudot, and was the origin of the *Gazette de France*.

Industry also received an impulse at this period. In 1614, François Micaire, a sadler, and Jean de Saint Blunon, a joiner, obtained permission to introduce an invention for the construction of carriages upon a more commodious plan than those previously in use. Denis de Foligny was authorised, in 1632, to render several small rivers navigable. In the same year, the art of writing, which till then had no fixed rules, was improved. Louis Barbedor, syndic of the notaries of Paris, determined the form of the French letters, and Le Bé, that of the Italian letters. Authentic copies, deposited at the register-office of the *Parlement*, were engraved and published for the company of notaries. Several other useful inventions were introduced under the reign of Louis XIII.

LOUIS XIV.—This prince was born at Saint-Germain-en-Laye, on the 5th of September, 1638, and received the surname of *Dieu-donné*.

Anne of Austria, his mother, had remained barren for twenty-three years. The birth of a prince, therefore, was the occasion of great rejoicing. The queen had for a long period lived separate from her consort, who was at length induced to dwell with her in the hope of having a son to succeed to his throne. Anne of Austria was a woman of intrigue, and, it is generally supposed, was the mother of a male child previous to the birth of Louis XIV. This supposition, if founded in truth, furnishes a solution to an historical enigma, which, in the eighteenth century, excited great curiosity. Those who have adopted the supposition, and examined the subject most closely, say that this child, which could not be recognised because it was born before the reconciliation of the king to the queen, was placed under the care of confidential persons, who were charged to bring him up in ignorance of his birth, and

that he became the mysterious prisoner known as *the Man with the Iron Mask*.

In the reign of Louis XV. and that of Louis XVI. several writers, excited by curiosity, carefully collected all the particulars which it was possible to obtain respecting the existence, character, manners, and death of this mysterious individual, who was reported to be the duke-de Beaufort; the duke of Monmouth; Fouquet, the superintendant of the finances; the secretary to the duke of Mantua; the count de Vermandois, and others. Louis XV., who, it is said, had been told the secret by the regent, once said,—“Let them dispute; no one has yet said the truth upon the iron mask.” That monarch said likewise to M. de Laborde:—“What you know more than others is, that the imprisonment of that unfortunate man did no wrong to any one but himself.” Those who were acquainted with the real quality of the man with the iron mask held the same language to inquirers.

If we consider all the information collected respecting this personage, and the extreme care taken by Louis XIV. to conceal his rank and features from public notice, his high importance must be apparent.

The Memoirs of the duke de Richelieu, published in 1790, contain a piece entitled, *Relation de la naissance et l'éducation du prince infortuné, soustrait par les cardinaux de Richelieu et Mazarin à la société, et renfermé par ordre de Louis XIV., composée par le gouverneur de ce prince au lit de la mort.*

According to that account, this prince was the son of Louis XIII., and twin-brother of Louis XIV., both having been born on the 5th of September, 1638, one at noon and the other a few hours after. The king and his councillors resolved to conceal the birth of the latter. A lady, named Peronnette, who was appointed to bring him up, was charged to give out that he was the natural child of a nobleman. When he had attained a proper age, this child was placed by cardinal Mazarin under the care of a gentleman whose name is unknown, and received a superior education. At the age of nineteen, the

young man, anxious to know his descent, importuned his tutor, who constantly refused to satisfy his curiosity.

He had attained his twenty-first year when he secretly opened the desk of his tutor; he there found letters from Louis XIV. and cardinal Mazarin, which threw great light upon his rank, and he guessed the rest. He likewise procured a portrait of Louis XIV., and said to his tutor—*Voilà mon frère*; and shewing a letter from Mazarin, which he had taken from the desk, he exclaimed, *Voilà qui je suis!*

The tutor, apprehensive of his pupil's escape, dispatched a messenger to the king, to inform him of what had occurred. The king immediately gave orders for the tutor and his pupil to be arrested. The former died in prison, and it was on his death-bed that he wrote this account.*

It is certain that a young man, whose rank and features were concealed with the utmost care, passed the greater part of his life in different prisons. It appears that, in 1666, he was conducted to the château of Pignerol; removed towards the year 1686 to the island of Sainte Marguerite, where the governor, Saint Mars, received orders from Louis XIV. to fit up a room for him as a prison; and, on the 18th of September, 1698, was conveyed in a litter to the Bastile, having his face covered with a black velvet mask. In that prison he died on the 19th of November, 1703, and was buried in the church-yard of Saint Paul by the name of *Marchiali*.

Orders had been given to put him to death if he ever made himself known. As soon as he expired his face was disfigured, lest he should be disinterred and recognized; the walls of his prison were scraped, and the ground dug up, for fear he should have traced some writing, or concealed some papers, which might have betrayed his birth. All his linen, clothes, and furniture were burned, as well as the doors and windows of his prison. His plate was melted down, and every other possible precaution taken.

The governors of the prisons in which he had been confined,

* *Mémoires du duc de Richelieu*, tom. III., p. 66.

and the minister Louvois himself, always addressed him with respect, never sat in his presence, and styled him *mon Prince*.

Voltaire, who declared that he was in possession of the secret of the man with the iron mask, states in his *questions sur l'Encyclopédie*, published in 1771, that he was an elder brother of Louis XIV.; that this son of Anne of Austria, not being acknowledged by Louis XIII., was secretly brought up; and that cardinal Mazarin, being informed by the queen of the birth of this child, took occasion therefrom to exercise an ascendancy over her mind which he ever after maintained; and, in order to preserve his authority, excluded him from the throne, by leaving him ignorant of his rank. He adds, that Louis XIV., to maintain the internal peace of the kingdom, to shield the memory of his mother from disgrace, and above all, to wear his crown without a rival, formed the cruel resolution of condemning his own brother to perpetual imprisonment.

Four days after the death of Louis XIII., Anne of Austria, the queen-mother, held a *lit de justice* at the *Parlement*, in which she was declared regent with unlimited power.

The early part of this reign was very stormy. Cardinal Mazarin had succeeded to the power of Richelieu, and exercised paramount influence over Anne of Austria, of whose heart as well as mind he is said to have been master.

Before the death of Louis XIII. secret cabals had already been formed against cardinal Mazarin and the future regent. The recollection of the government of the late cardinal Richelieu created an apprehension relative to that of Mazarin, and excited opposition.

A powerful party, composed of princes, lords, and several members of the *Parlement*, enemies of Richelieu, and all dreading a return of persecution, were already in league against the court. On the other hand, Anne of Austria, to secure the submission of some powerful men who might oppose her in case she should take upon herself the regency, had been under the necessity of burthening the people by an augmentation of the taxes. The regent, together with the cardinal and their go-

vernment, soon occasioned disaffection among almost all classes of the nation; and nothing but a favourable opportunity was wanting for a violent explosion to break forth.

On the 15th of January, 1648, the king held a *lit de justice*, for the purpose of obliging the *Parlement* to enregister several money edicts.

One of these edicts was prejudicial to the house-owners of the capital, and another affected the salaries of the members of the *Chambre des Comptes* and the *Cour des Aides*. The *Parlement*, already set against the court, offered remonstrances, and the regent refusing to listen, the disaffection was augmented.

The *Parlement* issued a declaration, setting forth, that they would not enregister any edicts against the people; and the regent called in question the right of the *Parlement* to suspend the execution of the king's will.

During these preliminary hostilities the *Parlement* was divided into three parties; the *Frondeurs*,* the *Mazarins*, and the *Mitigés*. The *Frondeurs* were those who had opposed the enregistering of the edicts; the *Mazarins* were men devoted to the minister; and the *Mitigés* were such as did not belong to either party, but waited for the success of one or the other to determine.

The *Frondeurs*, who formed the strongest party both in number and influence, succeeded on the 13th of May and the 10th of June, 1648, in obtaining the publication of two decrees, declaring a union between the *Parlemens* and other sovereign courts of the kingdom.

Two members of the *Parlement* of Paris had distinguished themselves by their courage in resisting the measures of Mazarin, and defending the national interests. One of them was René Potier de Blancménéil; and the other, Pierre Broussel, who was called *le Patriarche de la Fronde*, and *le Père du Peuple*. On the 26th of August of the same year, Mazarin caused them to be imprisoned, and banished several other councillors.

* See *vue des Frondeurs*, Vol. III., p. 246.

The arrest of Pierre Broussel in his house, rue Saint Landri, near Notre Dame, created a tumult in that quarter. The populace went from house to house crying for succour; alarm was spread to the most remote quarters; the shops were closed, the people took up arms, and the streets were barricaded.

The regent, who, with the young king, resided at the Palais Royal, upon learning the uproar, sent the regiments of the French guards and the Swiss guards to station themselves on the Pont au Change, the Pont Neuf, and the Pont des Tuileries, in order to cut off all communication; but these forces were unable to withstand the populace. They fell back, therefore, upon the Palais Royal, where they drew up in a line, and maintained none of the former stations except the Pont des Tuileries.

During this movement of the regular troops, the coadjutor of the archbishop of Paris, so celebrated afterwards under the name of *cardinal de Retz*, presented himself upon the political stage for the first time. He arrived at the Pont Neuf, arrayed in his pontifical robes, and exhorted the populace to disperse; but they replied that they would never lay down their arms till the imprisoned councillors were set at liberty. The prelate, finding that exhortation was without effect, repaired to the Palais Royal, and represented to the regent the dangerous consequences of the tumult, which might lead to a general rebellion. The regent, inflated with Spanish pride, replied:—*C'est se rendre coupable de révolte que de croire que l'on puisse se revolter contre le roi; ces contes sont imaginés par ceux qui désirent le trouble.*

Other intelligence respecting the alarming aspect of the insurrection at length induced the regent to declare, that, as soon as the Parisians should lay down their arms, and tranquillity should be restored, she would set Pierre Broussel at liberty. The coadjutor de Retz, and the marshal de la Meilleraie, were appointed to bear this proposition to the insurgents.

The marshal, at the head of the light horse, advanced sword

in hand, and in order to bespeak the favour of the insurgents, shouted *Vive le roi ! liberté à Broussel*. This cry was scarcely heard; and moreover, the drawn sword which he bore seemed to contradict it. The populace imagined that he came to attack them, and cried "To arms!" One of the insurgents having made a thrust at the marshal with his sabre, the latter fired a pistol, and killed him. This occurrence incensed the multitude still more, and they ran to arms from all parts. The marshal, at the head of his cavalry, went down the rue Saint Honoré, as far as the *Croix du Tiroir*, where he met a considerable number of the inhabitants in arms, upon whom he was disposed to charge, but was soon obliged to give up that determination, and retire into the Palais Royal.

The night being tranquil, the regent persuaded herself that the tumult was appeased, and determined, the next day, to exercise her royal authority with severity. Early in the morning she sent to the Palais the chancellor Séguier, with orders for the *Parlement* to discontinue their debates upon public affairs. At the same time, two companies of Swiss guards marched to take possession of the Porte de Nesle. The object of this two-fold manœuvre was soon perceived by the public, who ran to arms, attacked the Swiss guards, killed thirty of them, and dispersed the rest.

The chancellor, being prevented by the barricades from passing the quay de la Mégisserie and the quay des Orfèvres, proceeded by the Pont Neuf and the quay des Augustins. At the extremity of the quay he was recognized, and obliged to take refuge in an hotel at the corner of the rue Gît-le-Cœur.

The populace pursued him, broke open the doors of the hotel, but sought in vain for him. He with his brother, the bishop of Beauvais, was hidden in a closet.

The populace were upon the point of setting fire to the hotel, when the marshal de la Meilleraie came up at the head of two or three companies of guards. He hurried the chancellor into a coach, and fled with him to the Palais Royal, whither he

was pursued by a troop of armed insurgents, upon whom the guards, as they retreated, fired several volleys, and wounded many of them. As the chancellor passed in front of the statue of Henry IV. several shots were fired from the houses opposite, and his carriage was pierced in five or six places. The duchess de Sully, his daughter, received a wound in the arm; and two gentlemen in the same carriage were mortally wounded.

The chancellor had fresh dangers to encounter at the northern extremity of the Pont Neuf. All the inhabitants had taken up arms; even children were provided with daggers; chains were stretched across the streets; more than two hundred barricades were fortified, and ornamented with colours, and the capital resounded with shouts of *Vive le roi! point de Mazarin.*

The *Parlement* went in a body to the Palais Royal, and demanded of the regent that Blancménénil and Broussel should be set at large. The regent refused to comply with their demand. The *Parlement* then set out on foot for their place of assembly; but upon arriving at the first barricades, at the entrance of the rue de l'Arbre Sec, they were stopped. Raguenet, captain of that quarter, advanced with twelve or fifteen armed men, and inquired of the president whether he had brought with him Pierre Broussel. Upon his answering in the negative, Raguenet exclaimed, "You must return to the Palais Royal, and bring Broussel with you: without him you shall not pass." Another man seized the president by the beard, and threatened, that, as he had not obtained the liberty of the imprisoned councillors, he would detain him as a hostage. Other insurgents declared, that if, in two hours, they were not set at liberty, two hundred thousand men would go up in arms to supplicate her majesty to comply with their demand. Others, still more violent, threatened to revenge themselves upon the authors of the public discontent, by setting fire to the Palais Royal, and assassinating the cardinal and his adherents. The greater part of the members of the *Parlement* returned to the Palais Royal, where the president represented to the regent

the wishes and threats of the populace, and the resistance which he had just experienced in the rue de l'Arbre-Sec. The queen still raised difficulties; and the *Parlement* retired into a room of the Palais Royal to deliberate upon this fresh denial. The duke of Orleans, cardinal Mazarin, and the chancellor were present at their meeting; and it was resolved that the councillors who had been imprisoned should be set at large, and those who had been banished should be recalled. This resolution was carried into execution.

Early the next morning, volleys of artillery were discharged to manifest the public joy; and the inhabitants, to do Broussel honour, accompanied him to his house.

On the following day, the *Parlement* ordered the guards to retire, the barricades and chains to be removed, the shops to be opened, and the inhabitants to resume their respective occupations.

The triumph thus obtained contributed to strengthen the *Parlement* party, under whose banners several princes and lords ranged themselves.

The regent, upon learning the secret meetings that were held at the house of the coadjutor de Retz, considered herself insecure at Paris, and, on the 13th of September following, proceeded with her son and cardinal Mazarin to the château of Ruel: at the same time, she caused several persons of distinction to be arrested, and stationed troops in the environs of Paris.

The *Parlement* in vain sent several deputations urging the regent to return with the king to the capital. At length, however, the court returned to Paris; but in the night of January 6, 1649, the regent, accompanied by her two sons, cardinal Mazarin, and many princes and lords, secretly repaired to Saint-Germain-en-Laye, where her council assembled, and it was resolved to besiege Paris. Upon the departure of the court, letters were addressed to the *prévôt des marchands* by the king, the duke of Orleans, and the prince de Condé; but they produced no effect.

On the 7th of January, a lieutenant of the king's guards arrived with a *lettre de cachet*, ordaining that the *Parlement* should be transferred to Montargis. The letter was returned unopened.

On the same day, the *Parlement* sent a deputation to Saint Germain, to declare their allegiance to the king and the regent. This deputation was ill received, and on the following day, the *Parlement* issued a decree, declaring cardinal Mazarin to be an enemy of the public peace, and enjoining him to depart from the kingdom within eight days.

The king's army, under the command of the prince de Condé, took possession of Saint Cloud, Saint Denis, and Charenton. The *Frondeurs* levied troops, and formed an army of about twelve thousand men. The coadjutor de Retz equipped a regiment of cavalry at his own expense, and placed himself at its head. Every preparation was made for the defence of the capital. The Bastille was confided to Broussel and his son, and inhabitants in arms performed duty at all the posts. The war commenced, but no remarkable action took place; its principal consequences were destruction and pillage.

At length the court effected a division in the *Parlement*. By splendid offers it seduced the prince de Conti, the duke de Longueville, the duke d'Elbeuf, the duke de Bouillon, and other chiefs of the *Frondeurs*. The result was an act of amnesty, dated April 1, 1649.

Cardinal Mazarin still remained in office; but as he entertained fears for his safety, the court postponed its return to Paris. At length, on the 17th of August, 1749, the queen, her sons, and Mazarin, arrived in the capital. The factions, however, were not less active.

The prince de Condé, who wavered between the two parties, exciting by turns the fears and the hopes of each, met with the punishment which those generally draw upon themselves who play a double part. On the 18th of January, 1650, he was arrested, together with the prince de Conti and the duke de Longueville, at a council at the Palais Royal, to which

they had been summoned, and were conducted to the château of Vincennes. This violent measure, which cardinal Mazarin judged necessary for the maintenance of his authority, became fatal to him, and gave birth to a civil war that desolated France for several years.

The princes were transferrèd from Vincennes to Marcoussi, and from thence to the castle of Havre. From the latter place they addressed a letter to the *Parlement*, on the 19th of November, 1650, imploring the assistance of that body to obtain their liberty. The *Parlement* made remonstrances to the regent, who replied, that she would grant them liberty upon condition that madame de Longueville and the viscount de Turenne, who had made themselves masters of Stenay, would surrender that place to the king.

In an assembly of the *Parlement*, on the 4th of February following, it was determinèd to address the regent for the removal of cardinal Mazarin, who, finding himself rejected on every side, left Paris at eleven o'clock on the night of February 6, and repaired to Saint-Germain-en-Laye. The duke of Orleans, upon hearing of his flight, declared to the queen that he would never more appear in council unless Mazarin was dismissed for ever.

The Parisians expressed great joy upon this occasion. The princes were set at liberty; and on the 9th of February the *Parlement* commanded cardinal Mazarin, with his relations and servants, to quit the kingdom within a fortnight from the publication of the decree, which was issued on the following day.

The prince de Condé, as the victim of Mazarin, had inspired much interest among the Parisians. He was, however, tormented by a desire to seize upon the young king, and govern France. The *Frondeurs*, whom this prince detested, dreaded his government; and the queen, in order to protect herself against his ambitious projects, was obliged to favour the *Frondeurs*, and act in concert with the coadjutor de Retz, and the most able chiefs of the *Fronde*.

The prince de Condé, alarmed at this coalition, quitted Paris, and retired to Saint Maur. Such a retreat being considered as equivalent to a declaration of war, the queen entreated him to return to Paris; but he replied that he would never appear at court so long as she was surrounded by the *valets* of Mazarin. Her majesty, in consequence, dismissed the ministers Letellier, Servien, and Lyonne.

After their dismissal, the prince de Condé returned to Paris, paraded the streets with a train of pages and footmen elegantly dressed, and distributed money to the populace, to induce them to shout *Vive le roi! vivent les princes!* He afterwards proceeded to the *Parlement*, and attended their meetings; but visited neither the regent nor the king. It was not till the 3d of August that he appeared at court, where he was presented by the duke of Orleans. Dissatisfied with the reception given him by the regent, he protested that he would never be seen there again.

On the 17th of August, the queen summoned the *Parlement*, the *Chambre des Comptes*, the *Cour des Aides*, and the Municipal Body, who sent deputations to court. The chancellor read to them the resolution of the king's council banishing Mazarin for ever from the kingdom; and added some complaints against the conduct of the prince de Condé, and his secret correspondence with foreign powers. This address was published; and the next day the prince de Condé went to the *Parlement*, accompanied by a formidable troop of armed gentlemen, pages, and footmen, where he read a paper, tending to repel the accusations brought against him, and accusing the coadjutor with being the author of them. The consideration of the charge was adjourned to the 21st of August, when a warm debate ensued, and the great hall of the *Palais* had well nigh become a theatre of bloodshed.

At the preceding meeting, the coadjutor did not behold without uneasiness that the prince de Condé was attended by a numerous escort; and resolving to be prepared in case of an attack, he collected all his friends, and a great number of re-

solute *Frondeurs*. The regent, in concert with the prelate, sent to the *Palais M. Delaigue*, with several guards, gen-darmes, and light-horse, whose watch-word was *Notre Dame*. The prince de Condé went there with a troop still more numerous than that which had accompanied him to the preceding meeting; the watch-word of the latter was *Saint Louis*.

Several councillors and other members of the *Parlement* concealed swords and daggers under their robes. The coadjutor took the same precaution, but his weapon was discovered; upon which some one ironically asked him whether it was his breviary?

The prince de Condé being informed of the troops sent to protect the coadjutor, and fearing that his own was the weaker party, complained of the assembly of his opponent's partisans; and stated that, in order to form so great a number, they had taken ten men from every company of the royal guards. The coadjutor admitted that it was true, and added, that if his highness would command his attendants to withdraw, he would give a similar order to his own. Upon this declaration the *Parlement* decreed, that the adherents of both parties should quit the *Palais*. The prince de Condé then charged the duke de la Rochefoucauld to order his escort to retire, and the coadjutor gave a similar command to his numerous partisans.

The duke de la Rochefoucauld gave way for the prelate to pass first; but scarcely had he reached the door of the great hall, when five or six of the prince de Condé's footmen rushed upon him, sword in hand, exclaiming *au Mazarin!* This attack instigated both parties to draw their swords. The prince's adherents, being the least numerous, were driven by their adversaries to the door leading to the *Chambre des Enquêtes*. A captain of the prince de Conti's guards meeting the marquis de Fosseuse, a friend of the coadjutor, remarked that it would be lamentable for brave men and nobles to slay each other for a villain like Mazarin; and after some other remarks, the two officers sheathed their swords, and the rest followed their example.

During this scene, the coadjutor, having escaped from the prince's footmen, would have returned to the assembly, but he found the door shut by the duke de la Rochefoucauld, who, instead of dismissing the prince's adherents, according to the orders he had received, closed the door, and left the coadjutor exposed to the insults and weapons of his enemies.

The *Parlement*, as soon as it was informed of the danger in which the coadjutor was placed, sent M. de Champlâtreux to his assistance, who succeeded in forcing the door, and rescuing the coadjutor at the moment when an unknown hand was raised to stab him. He also with great difficulty cleared the great hall. But the *Parlement*, on account of the agitation which prevailed, broke up their meeting without hearing the coadjutor's reply to the charge made against him.

The duke of Orleans, from dread of a fresh disturbance, requested the coadjutor not to attend the next meeting of the *Parlement*. The prelate, therefore, who dared not disobey the will of the duke, caused himself to be invited to attend the procession of the *grande confrérie*, which was to take place on that day.

This procession, which set out from the church of the Cordeliers, had reached the rue du Paon when it was met by the prince de Condé, who was returning from the *Palais* to his hotel. Out of respect for the religious ceremony, the prince descended from his carriage, and fell on his knees. The coadjutor, triumphing to behold his enemy at his feet, availed himself of the occasion to pronounce his benediction, and afterwards made him a graceful salutation, which the prince was under the necessity of returning.

After this ludicrous scene the actors withdrew, the one mortified, and the other delighted with the part which the ceremony had given him an opportunity of performing.

On the 7th of September, 1651, the king having attained his fourteenth year, his majority was celebrated with great

pomp. He was conducted to the *Parlement* with a numerous and brilliant cavalcade, and there declared that he would take upon himself the government of his state. Shortly after, Mazarin returned to France, and the prince de Condé again appeared in arms.

In the commencement of the year 1652, Paris was agitated by numerous disturbers of the public peace. Seditious handbills, libels, false reports, tumultuous meetings, and rebellious cries alarmed the peaceable inhabitants. Each party kept in pay men of the lowest class to commit acts of violence upon their adversaries.

On the 2d of April, a mob assembled upon the Pont Neuf, and insulted the passengers, particularly those in carriages. One of the ringleaders was arrested, and hung on the Pont Neuf. During his execution, one of his comrades, who came to cut him down, was arrested, and shared the same fate.

These events were the prelude to the entry of the prince de Condé into Paris. After having escaped several dangers, he arrived on the 11th of April, accompanied by the duke de Beaufort, the duke de la Rochefoucauld, and several other noblemen. The duke of Orleans went to meet him, and conducted him to the *Parlement*. He there declared that he had taken up arms solely to defend himself against the attempts of cardinal Mazarin, and that he would lay them down again as soon as that minister should have quitted France.

On the 19th and 22d of April, two assemblies, composed of members of all the civil and religious bodies of Paris, were held at the Hôtel de Ville, where it was resolved that a deputation should be sent to the king, to entreat him to come to the capital, to exclude cardinal Mazarin from his councils, and banish him from France.

In the mean while, the army of the prince de Condé occupied the environs of Paris; and the royal forces, under the command of the viscount de Turenne, harassed it by every means in their power. The sieges and battles of the con-

tending parties spread desolation throughout the surrounding country.

On the 10th of May, 1652, the *échevins* repaired to the *Parlement* with a numerous retinue. The populace, who filled the great hall, fell upon the *archers*, disarmed them, and carried off their glittering helmets. Two *échevins* were at the same time attacked, and would not have escaped with their lives, had it not been for the duke de Beaufort, who came to their assistance. Scarcely a day passed without the populace shewing some sign of their attachment to the princes, and their hatred of cardinal Mazarin. The *prévôt des marchands* and the municipal body were several times attacked; and on one occasion, when going from the Luxembourg, they were obliged to take refuge in the adjoining houses, and abandon their carriages to the mob, who dashed them to pieces.

The Parisians, after many ineffectual addresses to the court and the princes, had recourse, in order to obtain peace, to religious ceremonies; but these neither quelled the disorder in the city, nor extinguished the war which raged in its environs.

About this period, a skirmish took place upon the quay des Orfèvres, with the inhabitants of that quarter. On seeing the company de la Colonelle, under the command of M. Menardeau de Champré, pass towards the *Palais*, they shouted "*Au Mazarin!*" These cries induced the guards stationed before the statue of Henry IV. to discharge their muskets, which the company de la Colonelle promptly returned. Upon this occasion forty men were killed.

It was now in contemplation to put to death such members of the *Parlement* as were suspected to be in correspondence with Mazarin. On the 25th of June a numerous mob, with arms, was formed at the gates of the *Palais*. Several shots were fired, but the members of the *Parlement* escaped. In dispersing the populace twenty-five persons were killed or wounded.

At day-break on the 1st of July, 1652, the marshal de Turenne presented himself in the faubourg Saint Denis, and ordered the duke de Noailles to attack the rear-guard of the prince de Condé's cavalry. A brisk engagement ensued. The rear-guard, after having experienced some loss, and distressed the royal army, continued its march along the city ditches as far as the rue du faubourg Saint Antoine, where another action took place, which occasioned great loss to both parties.

The prince de Condé then drew up his forces in battle array at the extremity of the faubourg Saint Antoine, and taking advantage of the barricades which the inhabitants had erected, he repulsed several attacks.

In the mean while the marshal de Turenne advancing with his artillery, threatened the total destruction of the army of the prince, who ordered his troops to shelter themselves in the houses. The stratagem succeeded, and the marshal's artillery did little mischief.

The duke de la Ferté, coming up at this moment with powerful succour, the marshal de Turenne made fresh dispositions, and drew off his artillery. It was then believed that the royal army was in full retreat, and the action was suspended. But the design of Turenne was soon known. His intention was to attack the prince de Condé on both flanks. The prince perceived it, and immediately formed the plan of his retreat, which he endeavoured to effect by passing through the city of Paris; and with this intent presented himself successively at the Porte de la Conférence, the Porte Saint Honoré, the Porte Saint Denis, and the Porte Saint Martin; but they were all shut against him.

The daughter of the duke of Orleans, who, at this period, favoured the prince de Condé, succeeded in causing the Porte Saint Antoine to be opened, and the royal army to be fired upon from the Bastile. This unexpected attack stopped the latter in its pursuit, and saved the troops of the prince from total destruction.

After this battle, in which perished on both sides nearly

three thousand men, the prince's army encamped in the faubourg Saint Victor, and that of the king retired to Montmorency and the environs of Saint Denis.

The presence of the prince de Condé at Paris renewed the disorders and tumults. He knew that in the municipality and the *Parlement* there were some zealous partisans of the court and Mazarin, and he sought therefore to excite an insurrection against them. At his instigation, the Parisian mob compelled all persons to wear straw in their hats as a party sign.

On the 4th of July, 1652, a meeting was held at the Hôtel de Ville, to which the *prévôt des marchands* and the *échevins* invited such persons belonging to the different public bodies and judicial courts of the capital, as they knew to be most inclined for peace. It was there proposed that the court should be invited to return to Paris. The prince de Condé, being informed of this project, caused a great number of his officers and soldiers to enter the city, and occupy the Place de Grève. This tumultuous band mingled with the populace, compelled all who passed by to assume the party sign, and seemed disposed to threaten the Hôtel de Ville, and influence the deliberations of the meeting.

Soon after the assembly had begun its proceedings, under the presidency of the marshal de l'Hôpital, governor of Paris, a trumpeter, bearing a letter from the king, presented himself at the Hôtel de Ville. This letter, addressed to the *prévôt des marchands* and the inhabitants of the *good city*, intimated that his majesty was aware that the entrance of the army of the prince de Condé into Paris was effected against the will of the inhabitants; promised peace to the Parisians, provided they would continue attached to his service; and desired that they would delay their deliberation for four days. At this moment the duke of Orleans, the prince de Condé, and some other princes entered the assembly. The prince de Condé returned thanks to the city for having opened the Porte Saint Antoine to his army, and made a tender of his services.

The king's letter gave rise to a vehement discussion. The

princes said that his majesty spoke neither of Mazarin nor of his dismissal, the only means of producing peace. The *prévôt* maintained that they could not refuse the delay demanded by the king; and added, that although his majesty had not mentioned the banishment of Mazarin, yet his letter sufficiently intimated that such was his intention.

The meeting was adjourned in spite of the prince de Condé, who, when departing, said at the bottom of the stairs, that those who composed the assembly were *Mazarins*, and that not one of them ought to be allowed to depart till they had signed the treaty of union with the princes.

These words being heard by the populace, induced the immense crowd which surrounded the Hôtel de Ville to exclaim "*l'Union! l'union!*" and that all the Mazarins in the assembly should be delivered up and put to death. The mob then rushed towards the door of the Hôtel de Ville, but the *archers* closed it before they could effect an entrance. The fury of the multitude was increased by some shots imprudently fired upon them from the windows, which they returned by several volleys of musketry: they also heaped faggots together against the door, and set fire to them.

The members of the assembly shut up in the Hôtel de Ville at length threw from one of the windows a paper, on which the word "*Union*" was written, but it was not signed. The discharge of muskets, and the smoke which filled the hotel, spread such consternation among them, that they acted without concert, imagining that they were all lost. Some effected their escape in disguise; others were indebted for their safety to watermen. Several, to escape the fire, which made rapid progress, exposed themselves to the fury of the multitude, and were massacred. The rebels did not even spare those magistrates who were known to be enemies of Mazarin. A great number of persons were killed.

To appease the multitude, who incessantly cried out "*l'Union!*" and continued to fire volleys of musketry at the windows, a parley was proposed, and a promise made that the

union should be signed. The populace demanding hostages, the rectors of the churches of Saint Jean and Saint Merry were appointed. The rector of Saint Jean presented himself on the Place de Grève, carrying the consecrated host; but the sacred symbol was not respected, and the populace threatened to put him to death if he did not promptly retire.

The duke of Orleans, upon being informed of the insurrection, sent his daughter and the duke de Beaufort, who were favourites of the Parisians, to pacify and disperse the mob; but they lingered till the evening, when the duke entered the Hôtel de Ville, accompanied by an armed force, and conducted away in safety all those still remaining there.

The prince de Condé appointed Broussel *prévôt des marchands*, and the duke de Beaufort governor of Paris, and formed a municipal council of men devoted to his interest. But these acts did not increase his popularity with the Parisians.

A deputation was sent to the king by the *Parlement*, who represented that the safety of the state depended upon the banishment of Mazarin. The court, after several days' delay, replied that Mazarin should be dismissed, provided that the princes would send home the troops of Lorraine and Spain, which had just entered France.

The Parisians still continued to wear straw in their hats, till the abbé Fouquet prevailed upon several citizens, to whom he had represented the advantages of the king's return, to place paper in them instead of straw. In consequence, every time the hostile parties met, a furious combat ensued; so that the invention of the abbé only increased the disorders.

The *Parlement* issued new decrees against Mazarin, and the duke of Orleans was at length appointed lieutenant-general of the kingdom. On the other hand, the king's court declared all the nominations made by the princes' party to be illegal, and created a new *Parlement* at Pontoise, composed of several councillors who had been obliged to quit Paris on account of the disturbances.

The duke de Beaufort and the duke de Nemours, although

of the same party, having unfortunately revived an ancient quarrel, fought a duel on the 30th of July, in which the latter was killed.*

Mazarin, whose presence occasioned these dissensions, at length resolved to leave the court, and quitted France on the 19th of August; but his absence was of short duration. His object was to deprive the princes of every pretext for prolonging the civil war.

On the 21st of October, 1652, the king returned to Paris, and on the following day held a *lit de justice* at the Louvre. The duke of Orleans and the prince de Condé withdrew.

Although cardinal Mazarin had left France, he still governed the court; and, whilst absent, gave a striking proof of his power, by causing the coadjutor (now become cardinal) de Retz to be arrested. He was apprehended in the Louvre on the 19th of December, 1652, and imprisoned in the chateau of Vincennes. His uncle, archbishop of Paris, dying on the 21st of March, 1654, the cardinal de Retz, still a prisoner, took possession, by procuration, of the archiepiscopal see. Some days after he resigned his archbishoprick, and was transferred to the prison of Nantes, from which he escaped on the 8th of August following.

On the 3d of February, 1653, Mazarin returned to Paris more powerful than ever. The king and his brother went two leagues on the road to meet him, and conducted him to the Louvre. His entry resembled a triumph; even his bitterest enemies came and humbled themselves before him.

The prince de Condé, after having made war in Guyenne and at Paris, not choosing to avail himself of the amnesty, and too proud to submit to Mazarin, preferred uniting with the Spaniards, and making war upon his country. But at last he was compelled to yield, and make humiliating concessions to his most cruel enemy. He solicited and obtained permission to return to France; and on the 28th of January, 1660, repaired to Aix, where the court then resided.

* See *Ruc d'Antin*, Vol. III., p. 199.

Cardinal Mazarin continued to govern France till his death, which took place on the 9th of March, 1661. Louis XIV. was at that period twenty-three years of age. He was endowed with great natural qualities, but his education had been totally neglected. He was fond of war and splendour. Fortunately he confided to Colbert that part of the public administration which has most influence upon human knowledge and manners. That minister opened a new career to the arts, the sciences, and industry; and patronised those whose talents entitled them to distinction. The foundation of new academies, the establishment of the Observatory, the opening of libraries to the public, the facility afforded to correspondence by the *Journal des Savans*, various manufactories put into activity, and recompenses granted to artists and men of science, struck a powerful impulse to the mind, directed it to study, and gave birth to the splendid era of the reign of Louis XIV.

Colbert died in 1683, and from that moment the lustre of this reign began to diminish. The numerous edifices undertaken by Louis XIV., and the unexampled magnificence of his court, had reduced the public finances to a very low ebb. War, which had been entered upon for conquest, was now continued for self-defence. The constant struggle for the ascendancy between his mistresses and his confessor (Père Lachaise), kept the king's mind in a state of perpetual agitation, and led to the adoption of measures which exerted the most unhappy influence upon his own peace, and the prosperity of the country.

Although Père Lachaise, himself a Jesuit, said to the king, "Never take a Jesuit for your confessor: put no questions to me, for I will not answer them,"—that monarch, upon the death of Père Lachaise, appointed Letellier to succeed him.

From the commencement of the reign of Louis XIV. to the year 1660, the protestants were openly tolerated. Care, however, was taken to confine them within the limits prescribed by the edict of Nantes, and secret efforts were employed to convert their children to catholicism. In 1661, a system of

persecution commenced, which gradually augmented. On the 24th of March, an order in council set forth, that protestant boys at fourteen years of age, and girls at twelve, might be converted; and a subsequent decree authorised converts to marry without the consent of their parents, and deprived the latter of the power to disinherit them.

In 1663, a decree absolved converts from the debts they had contracted; and six years afterwards, a declaration of the king decided that such as returned to the religion of their fathers should do penance, have their goods confiscated, and be sent to the galleys for life.

Between 1664 and 1669, protestant ministers were forbidden to preach in more places than one, to wear certain gowns, to correspond with other ministers, or to sing when catholic processions were passing before their temples. In 1681, an order in council prohibited the augmentation of the number of ministers; and in the following year, they were forbidden to reside in places where the protestant worship had been suppressed. In 1672, the benches destined for magistrates, and the curtains ornamented with the king's arms, were ordered to be removed. In 1679, preaching was prohibited during the visitations of the archbishops and bishops. In 1683, protestant ministers were forbidden to receive catholics as converts, under pain of doing penance, and being banished for life. In 1684, the exercise of the protestant ministry was limited to three years. On the 30th of April, 1685, they were forbidden to preach in places where their temples had been demolished; and on the 22d of October of the same year, a decree was issued for the revocation of the edict of Nantes, and protestant ministers were enjoined to quit France within a fortnight, under pain of the galleys.

The persecution was not merely directed against the ministers, but against the protestants generally. By successive decrees they were deprived of all their rights and privileges, excluded from offices and public bodies, and forbidden to exercise their talents or industry. The emigration in consequence, not-

withstanding all the efforts of the government to arrest its progress, was so great, that the commercial resources of the country were dried up, and its manufactories ruined. From this period commenced the reverses of Louis XIV., the scarcity of men and money, and the oppressive measures which were the necessary consequence.

The decree which revoked the edict of Nantes ordained the demolition of all the protestant temples. On the evening of the day on which it was enregistered, a multitude repaired to Charenton, and the magnificent church erected there after the designs of Desbrosses was, in five days, levelled to the ground. The library, the printing-office, and the minister's house attached to the temple, shared the same fate, and the materials were given to the Hôtel Dieu at Paris.

The foreign protestant princes partook of the resentment of the French emigrants; and, on the 21st of May, 1686, succeeded in creating, at Augsburgh, a formidable league against Louis XIV.

Upon the death of Colbert, he was succeeded by Louvois, who introduced regular discipline into the army, and organized it upon a system superior to any previously known.

Louis XIV., when no longer able to enjoy the splendour and pleasures of a court, became a devotee; and his last years were embittered by misfortune, mortification, and remorse. His finances being exhausted, his glory tarnished, and his subjects ruined, he delivered lessons of experience to his young successor, saying to him a short time before his death:—*J'ai trop aimé la guerre; ne m'imites pas.* This monarch died on the 1st of September, 1715.

Under the reign of Louis XIV. the physiognomy of Paris assumed quite a different appearance. The walls were pulled down, the ditches filled up, the boulevards formed, a great number of new streets opened, and several splendid edifices erected.

Till 1667, the number of robberies, murders, and other atrocious crimes committed in Paris was very great; but in that

year the office of lieutenant of police was created, and M. de la Reynie appointed to fill it. By him a more active system of police was established, and a regular *espionage* introduced.*

In 1697, M. de la Reynie was succeeded by M. d'Argenson whose name is famous in the annals of police. During his administration fire-engines were first used in Paris.

In 1669, Soliman Aga, ambassador of the Ottoman Porte to Louis XIV., introduced the use of coffee into France. A few years after, M. Pascal, an Armenian, established a *Café* at Paris, which was greatly frequented. These establishments multiplied rapidly, and under Louis XV. there were more than six hundred. At present their number is nearly three thousand.

In the beginning of the reign of Louis XIV., there were in Paris thirty jurisdictions, or courts of justice; namely, eight royal, six private, and sixteen ecclesiastical. This monarch annexed all the feudal jurisdictions to that of the Châtelet.

The population of the capital under this reign is estimated at about five hundred thousand souls. The following exaggerated account of the consumption and population is given by an Italian, who resided for a considerable time at Paris in the reign of Louis XIV.:—“In a single parish, on a Sunday, I have witnessed sixty-five weddings. It is said that Paris contains four thousand dealers in oysters; and that the daily consumption is fifteen hundred oxen, and more than sixteen hundred sheep, calves, and hogs, besides an immense number of fowls. The families are so numerous that the houses are occupied from the cellar to the garret. It contains more than five hundred large streets, besides an infinite number of small ones; ten *places*, several markets, seventeen wharfs, nine bridges, nine faubourgs, and more than thirty hospitals.”†

* See *Cour des Miracles*, Vol. III., p. 298.

† See the *Traduction d'une lettre Italienne, écrite par un Sicilien, en 1692*, inserted in the *Saint Evremoniana*.

LOUIS XV., at the age of five years, succeeded his great grandfather Louis XIV., who, by his will, vested the regency in a council, to be presided by his nephew, Philippe duke of Orleans.

On the 2d of September, 1715, the day after the king's death, the duke of Orleans went to the *Parlement*, who, notwithstanding the will of Louis XIV., declared him sole regent, which nomination was confirmed by the infant king on the 12th of the same month. The duke, in order to recompense the *Parlement* for their complaisance, restored to that body the power of remonstrating before they enregistered letters, edicts, or declarations.

On the 6th of August, 1718, a *lit de justice* was held at the palace of the Tuileries, by which the illegitimate children of Louis XIV. were deprived of the prerogatives granted to them by their father; and reduced to the rank of dukes and peers.

Louis XIV. left the finances of the state in a most deplorable condition, the national debt amounting to the sum of 2,062,000,000 livres. Under these circumstances, the regent had recourse to measures which had been resorted to under the preceding reigns. On the 12th of March, 1716, he created a chamber, which was charged to prosecute the public financiers, and sentence them arbitrarily to make restitution. This measure proving abortive, it was determined, upon the proposition of a Scotchman, named Law, to establish a general bank, but this project only augmented the evil.*

A conspiracy, hatched by cardinal Alberoni, the abbé Porto Carrero, the cardinal de Polignac, and the duke du Maine, a natural son of Louis XIV., the object of which was to deprive the duke of Orleans of the regency, and give it to Philip V., king of Spain, seriously occupied the regent's attention. On the 2d of December, 1718, he caused the abbé Porto Carrero to be arrested at Poitiers, and his papers, which contained the entire plan of the conspiracy, to be seized. The duke and duchess du Maine and the prince de Cellamare, ambassador of

* See *Banque de France*, Vol. II., p. 458.

Spain, were likewise arrested and imprisoned. The cardinal de Polignac and some other high personages were banished.

The bull *Unigenitus* occasioned disputes among the clergy. The abbé Dubois, prime minister of the regent, and the associate of his debauchery, one of the most unprincipled men of the age, in order to obtain a cardinal's hat, induced, in 1720, about forty bishops to subscribe that bull. A persecution was the consequence. Dubois was created a cardinal, but did not long enjoy his elevation, as he died on the 10th of August, 1723.*

The regent only survived his favourite till the 2d of December following, when he died, in the fiftieth year of his age.†

At the death of the regent, France was governed by the duke of Bourbon, who took the title of prime minister.

On the 11th of June, 1726, Louis XV., then scarcely sixteen years of age, declared that he would take upon himself the reins of the government. The duke of Bourbon was exiled from court, and the bishop of Frejus, preceptor of the king (since known by the name of cardinal de Fleuri), was appointed prime minister. The cardinal, who, at the time of his nomination, was seventy-five years of age, remained at the head of affairs for seventeen years. He is reproached with having suffered the navy to fall into decay, and with having exercised a violent persecution against the Jansenists. A multitude of *lettres de cachet*, issued against the ecclesiastics who dissented from the bull *Unigenitus*, gave rise to the sect of the *Convulsionists*, whose ridiculous ceremonies had well nigh occasioned a disturbance in the state. ¶

Cardinal de Fleuri died in 1743. The Jesuits then became more inveterate in their hatred towards the Jansenists, and prevailed on Vintimille, archbishop of Paris, to second their intolerant projects; but the sudden death of that prelate suspended their proceedings. Christophe de Beaumont, who was ap-

* For the epitaph of Dubois, see Vol. I., p. 348.

† For the character of the Regent, see Vol. II., p. 54.

¶ See Vol. I., p. 416.

pointed to the see of Paris, entered more fully than his predecessor into the views of the Jesuits. He ordained that the sacraments should be refused to all such persons as did not present a *billet de confession*, attesting that the bearer had made confession to a priest who was a partisan of the bull.

Several persons complained of this vexation to the *Parlement*, who, on the 18th of April, 1752, issued a decree, by which ecclesiastics were forbidden to refuse the sacraments under pretext of the applicants not having *billets de confession*, and dissenting from the bull *Unigenitus*. This decree remained without effect. The prelates took the side of the Jesuits, and maintained that the *Parlement* had no right to intermeddle with ecclesiastical affairs. A vehement discussion arose, and several pamphlets which appeared added to the exasperation of both parties.

The government endeavoured to allay the irritation. By letters-patent of February 22, 1753, the *Parlement* were enjoined to suspend all prosecutions upon that subject; but the latter refused to enregister the letters, and announced that they would remonstrate. The king declared that he would not listen to them, and issued new letters in the form of a *mandamus*, enjoining them to enregister the preceding letters. The *Parlement* passed a decree on the 7th of the same month, setting forth that they could not obey letters which had the form of a *mandamus*.

On the 9th of May the *Parlement* was exiled, and some of its members imprisoned. On the 9th of November following the king created a *Chambre Royale de Justice* instead of the *Parlement*.

After several negotiations the *Parlement* was recalled by a declaration of the king, dated September 2, 1754; all proceedings were annulled, and silence upon religious matters was enjoined. The récal of the *Parlement* gave dissatisfaction to the jesuitical clergy. The latter continued to refuse the sacraments to such as did not produce *billets de confession*, and several of them were in consequence condemned by the

Parlement to perpetual exile. On the 28th of May, 1755, the prelates assembled; but as they differed in opinion, they wrote to the pope, who replied by a bull, which the *Parlement* suppressed.

On the 10th of December, 1755, the king issued a new declaration, in which he recommended all his subjects to respect the bull, without taking it as a rule of faith; and enjoined silence upon religious matters. This declaration dissatisfied both parties. The Jesuits murmured, and formed a *Sainte Ligue*, in which they compelled their penitents to enrol themselves; the priests refused the sacraments to such as could not produce *billets de confession*; and several members of the *Parlement* resigned their functions.

On the 5th of January, 1757, about six o'clock in the evening, Louis XV., as he was entering his carriage to go from Versailles to Trianon, where he was to sup, finding himself struck, exclaimed:—"Some one has given me a violent blow with his fist." Then putting his hand under his waistcoat, and drawing it back bloody, he said:—"I am wounded." Perceiving a man who kept on his hat, the king added:—"That is the man who struck me; seize him, but do not kill him." The assassin was arrested. The king returned to his apartments; and the wound, which was not dangerous, was dressed.

Robert François Damiens, the author of the criminal attempt, was conveyed to the king's guard-chamber. A knife was found upon him, as were also thirty-seven louis d'ors, several silver coins, and a book entitled *Instructions et prières Chrétiennes*. On the 18th of February following, Damiens was removed to Paris, where he was tried; and on the 28th of March he was executed with every species of torture that could be devised. The *Parlement* accused the Jesuits of being the instigators of the crime; and the latter laid it to the charge of the *Parlement*. Public opinion seemed to be divided.

By a decree of August 6, 1762, the *Parlement* declared the society of the Jesuits to be dissolved; and, by an edict of the

king, enregistered on the 5th of February, 1763, their colleges, revenues, etc. were ceded to secular priests. In 1771, Louis XV., or rather the chancellor Maupeou, exiled the *Parlement* to Troyes, and substituted for it a *Conseil Supérieur*. A few years after it was recalled.

Louis XV., in his youth, held forth the most flattering expectations to the French; but being of a weak and timid character, he yielded to the seduction of courtiers. After the death of cardinal de Fleuri, he surrendered the government into the hands of one of his mistresses, Antoinette Poisson, afterwards marchioness de Pompadour, who, from 1745 to the period of her death in 1764, wielded the destinies of France.

The countess Dubarri became the king's mistress after the death of Madame de Pompadour, and by her the degradation of the court of Louis XV. was completed.

Upon the recovery of Louis XV. from a dangerous illness at Metz, the happy event was celebrated at Paris by public rejoicings, and on that occasion the surname of *Bien Aimé* was given to the monarch. At a subsequent period he was received at the Opera with a dead silence. The profligacy of his habits, and his monopoly of grain, which occasioned a great dearth, were the principal causes of his unpopularity.

This monarch died of the small-pox on the 10th of March, 1774.

Under the reigns of Louis XIII. and Louis XIV. the number of convents in Paris, for persons of both sexes, amounted to one hundred and seven, exclusive of many chapels, parish-churches, christian schools, etc. Under Louis XV. nearly half the surface of the capital was occupied by these conventual buildings and their extensive enclosures. This circumstance, added to the necessity of having recourse to lotteries for their support, chilled the zeal displayed under the preceding kings. A few religious communities, however, were established during the reign of Louis XV.

Paris under this reign was considerably increased, and some adjacent villages were annexed to it. The village of Roule

became a faubourg of Paris in 1772. About the same time a new *quartier* was begun, which was at first called *quartier Gaillon*, and afterwards *La Chaussée d'Antin*. This new *quartier*, situated between the *boulevard des Italiens* and the wall of Paris, is bounded on the west by the *quartiers* de la Madeleine and du Roule, and on the east by the faubourg Poissonnière. It formerly presented arable land, marshes, gardens, and detached houses; among which were the *château du Coq*, and the farm called *Grange Batelière*. It contained also the chapel of Saint Anne, the chapel of Notre-Dame-de-Lorette, and the cemetery of Saint Eustache. This spot was traversed by a road which commenced at the Porte Gaillon, crossed the rue Saint Lazare, and terminated in the villages of Porcherons and Clichy. Another road passed in the contrary direction, along the *grand égout* (common sewer), which was open, and infected the neighbourhood. This *quartier* was called *la Chaussée d'Antin*, because the principal street began at the *chaussée* (highway), opposite the *hôtel d'Antin*, now called *hôtel de Richelieu*.

Among the useful institutions established under this reign, the *Petite Poste* holds a distinguished place. It originated with M. Chamousset, and was at first independent, but is now annexed to the General Post-office.

The administration of the police at this period carried its system of *espionage* to a lamentable extent. If the Parisians were delivered by it from thieves and assassins, they were harassed by inquisitors and spies.

Under the reign of Louis XV. it is said that the average number of beggars in Paris amounted to between twenty-five and thirty thousand.

LOUIS XVI. succeeded his grandfather Louis XV. This reign abounds in extraordinary events. A year had scarcely elapsed after the king's accession to the throne, when the dearth of corn occasioned insurrections to break out, at the same time, in nearly all parts of France. On the 3d of May, 1775, ruffians, armed with bludgeons, entered Paris at the same hour by

the different gates, and pillaged the bakers' shops. They then proceeded to the farms, granaries, and mills in the environs, and carried off all the corn and flour they contained. Several curates took a share in these acts of violence, whilst others aimed to put an end to them. Many of the rioters were imprisoned, and two were hanged in the Place de Grève.

The commencement of the reign of Louis XVI. held forth flattering expectations. The king, at his accession to the throne, surrounded himself with enlightened and upright councillors. The choice of his ministers gave general satisfaction. He re-established the *Parlemens*; that of Paris was restored on the 28th of November, 1774. He founded a *Mont de Piété*; abolished personal servitude in the royal domains, and the preparatory torture; and favoured, by powerful succour, the insurrection of the English colonies in America. This last act drew upon him the hatred of the English government, and gave birth to a war between the two countries.

The immense public debt created by Louis XIV. had not been liquidated by the species of bankruptcy made by the regent, nor the palliative measures of the reign of Louis XV. The loans of Louis XVI., by retarding the fatal explosion, tended only to render it more certain and terrible.

The cabinet, no longer formed of those who possessed the public confidence, declared against the *Parlemens*, who thwarted their projects and were actively supported in all their measures by the public. A spirit of discontent evinced itself, and the government was contemned and decried. At the same time the celebrated affair of *the necklace*, in which eminent personages of the court, a cardinal, prostitutes, and swindlers were associated in a community of interests, exerted a most pernicious influence, by exposing royalty to contempt.

Thus the hatred of the English cabinet towards the court of France, the extreme disorder of the finances, the unskilfulness of the government, its hostility to the *Parlemens*, and the affair of the necklace, were the principal, but not the only

causes of the revolution, which burst forth with great violence in 1789.

In February, 1787, the ministers convoked an assembly of the Notables. A second assembly was convoked in the following year, but no efficient measures were adopted. They then had recourse to a desperate remedy, the convocation of States-General, who opened their session on the 6th of May, 1789. The majority of that body, deprived of their usual place of assembly, met in the room of the tennis-court of Versailles, constituted themselves a *national assembly* on the 20th of June, and made oath never to separate, but to meet together wherever circumstances might require, until the constitution of the kingdom should be established upon solid bases. Two parties were formed, the one for the protection of the public liberties, and the other for the maintenance of the ancient privileges.

Several commotions at Paris, numerous troops stationed round the capital, and the dismissal of ministers who possessed the public confidence, inspired the inhabitants with indignation. On the 12th of July, the symptoms of an approaching insurrection appeared; on the following day, a troop of national guards was suddenly organized; and on the 14th, the populace flew to arms, besieged and captured the Bastile.*

On the 17th of July the king came to Paris, and found the inhabitants assembled in a vast concourse, from the Place Louis XV. to the Hôtel de Ville. The royal carriage proceeded between a double file of men hastily armed. Bailly, mayor of Paris, addressed the king, who made no positive reply, but took the tri-coloured cockade which was presented to him, and placed it on his hat. The object of this visit was generally considered to have been an expression of assent to the events of the preceding days.

Inconsiderate projects to effect a counter-revolution, an underhand war, the plot for conveying the king to Metz, and the insult offered at Versailles to the national cockade, gave

* See Vol. II., p. 360.

birth to the days of October 5th and 6th, 1789. The whole of the Parisian guards and a vast multitude of the populace went to Versailles, and conducted the king to Paris, who, from that period, took up his residence at the palace of the Tuileries.

The National Assembly followed the king, and at first held their meetings at the archiepiscopal palace, where they decreed that the goods of the clergy were national property. They afterwards assembled at the *Manège*, contiguous to the terrace of the garden of the Tuileries.*

Several popular societies were established at Paris ; that which became celebrated under the name of *Société des Amis de la Constitution*,† and afterwards under that of the *Jacobins*, was founded in February, 1790. On the 14th of July, of the same year, was held the memorable *Fête de la Fédération*,§ when the king made oath to maintain the constitution decreed by the National Assembly.

In the night of June 20, 1791, Louis XVI. quitted Paris secretly, leaving behind him a declaration, in which he protested against all the acts which had emanated from him since his residence at the Tuileries. This declaration concluded by prohibiting his ministers from signing any order in the king's name until they should have received his commands. The National Assembly decreed a reply to the king's declaration ; and on the 22d of June, his majesty, with his family and suite, was arrested at Varennes, by Drouet, the postmaster, and brought back to Paris on the 24th of the same month. The king's brothers, who left Paris at the same time as himself, took another direction, and succeeded in passing the frontiers.

A few days after the king's departure, the emigration commenced ; and a letter of June 27th, from Douay, announced to the National Assembly the desertion of several officers in garrison at Condé. The legion of Mirabeau was formed of these deserters. At the same time tumults took place in divers

* See *rue de Rivoli*, Vol. III., p. 280.

† See Vol. II., p. 303.

§ See Vol. II., p. 176.

points of the kingdom, and foreign powers prepared to make war upon France.

In August, 1791, the emigration redoubled. On the 3d of September, of the same year, the constitution being finished, the king wrote to the National Assembly to announce that he accepted it; and annexed to his letter the reasons for his acceptance. On the 14th of September, Louis XVI. went to the National Assembly, and made oath to be faithful to the nation, and to employ all the power delegated to him in order to maintain the constitution and execute the laws. On the 18th of the same month, the king's acceptance of the constitution was celebrated by a public fête in the Champ de Mars.

The number of emigrants continually augmented. The nobles of both sexes flocked beyond the frontiers, under the persuasion, that, with foreign assistance, they could arrest the progress of the revolution. Paris was the place of their general rendezvous; they here obtained pecuniary supplies, and afterwards set out for Coblenz.

On the 1st of October, 1791, the Constituent Assembly having discontinued their labours, were succeeded by the *Legislative Assembly*. On the 14th of the same month, the king issued a proclamation to arrest the progress of the emigration. This proclamation producing little effect, a second appeared on the 12th of November, which was equally ineffectual. Four days after, the king addressed to the princes, his brothers, a letter to the same effect. The proclamation and letter appeared at the same time that Louis XVI. refused to sanction the decree against the emigrants.

The preparations for war, which threatened France upon every point of her frontiers, gave rise to the question whether it would not be better for the French to attack their enemies, than to await their assault. It was during the discussion of this subject that the sanguinary party arose, which, subsequently, covered France with scaffolds, prisons, and terror. This party, at the head of which was Robespierre, were inclined for defensive war.

Louis XVI. had notified to the elector of Treves his desire to see the French emigrants expelled from his territory, and had prescribed to him a term for their expulsion. The emperor of Austria, upon receiving this intelligence, took part with the elector, and charged general Bender to afford him succour in case of hostility.

On the 31st of December, 1791, the minister, in the king's name, announced to the Legislative Assembly the emperor's determination, which was considered equivalent to a declaration of war. The king replied to the emperor, that if, by the 15th of February, the elector of Treves did not expel the parties of emigrants that were in his states, force of arms would be employed to constrain him. In the same sitting the Assembly decreed the impeachment of Louis-Stanislas-Xavier (MONSIEUR), Charles-Philippe (d'Artois), and Louis-Joseph (de Condé), French princes; and Messrs. Calonne and Mirabeau; and a few days after it was decreed that they should be tried by the high national court, upon the charge of high treason against the state. This decree was sanctioned by the king.

In January, 1792, France, particularly the south, became a scene of tumult, through the intrigues of the priests who had refused to make oath to the constitution. Agents of the emigrants also formed themselves into bands, and desolated the southern provinces. The camp of Jallés was established. A division was excited between the troops of the line and the volunteers; and several towns were made the theatre of carnage.

Paris shared in the general perturbation. In the night of January 20, the prison de la Force was set on fire, but the flames were soon extinguished. On the 22d, mobs were formed in the faubourg Saint Marcel; but these were dispersed by the municipality. On the 23d and 24th, riotous parties shewed themselves in many of the streets.

In February, 1792, the Legislative Assembly decreed the sequestration of the goods of the emigrants. On the 14th of

the same month, a sugar warehouse in the rue des Gobelins was pillaged by a party of women of the faubourg Saint Marcel. A waggon-load of sugar was stopped by them in the street, and sold at the rate of twenty sous the pound. On the following day these women returned to the warehouse, and demanded sugar at the same price. A detachment of cavalry, which came up, found the street barricaded. With sword in hand, however, they forced a passage. Some persons then ascended the steeple of the church of Saint Marcel, and sounded the tocsin. An immense concourse flocked together; but the efforts of the municipality succeeded in dispersing them. In the tumult several persons were wounded. On the same day there were similar insurrections at Dunkirk, Montlheri, Noyon, Metz, Arras, and several other places.

By a decree of April 5, 1792, all the monasteries and convents were dissolved. On the 11th of May following, the vicar of the church of Sainte Marguerite, the first priest that married, presented himself, accompanied by his wife and his father-in-law, at the bar of the National Assembly, and was received with applause.

In April, 1792, the first trees of liberty were planted at Lille, Auxerre, and elsewhere. Paris shortly after followed this example. On the 20th of the same month, the French government declared war against the king of Hungary and Bohemia. It was upon this occasion that large sums were raised by patriotic donations, presented by all classes of society throughout the kingdom.

At this period, Robespierre, who had sojourned several months at Arras, returned to Paris. His reputation as an incorruptible patriot obtained for him the office of public accuser. As soon as war was declared, he resigned that situation, in order to devote himself entirely to the debates of the *forum*, and the new system of conduct which he had adopted. On the 27th of April, 1792, he denounced to the *Société des Amis de la Constitution* all those who had opposed his opinions in the debate upon the offensive or defensive war; and accused

them of conspiracy and coalition with the enemies of the state. Proofs being demanded, he promised to produce them at their next meeting. They were looked for with intense anxiety. Robespierre, however, instead of producing proofs, boasted of his services, and apologised for his conduct. From that moment the society was divided, and Robespierre succeeded in ruling one party and expelling the other.

At the same period the execrable Marat re-appeared upon the political stage, as well as his vile journal, entitled *l'Ami du Peuple*.

A division also manifested itself among the members of the *commune* of Paris. From that time the tumults in the capital became more frequent; those of June 20th and August 10th* were the most alarming and sanguinary. Shortly after the latter period, the throne was entirely subverted, and the king imprisoned in the Temple. At length this unfortunate prince was brought to trial, condemned by his enemies, and guillotined on the 21st of January, 1793.†

Under this reign, Paris underwent great alterations, and was enlarged to such an extent, that the faubourgs became parts of the city, and new faubourgs were formed of the adjacent villages. Several streets were opened, and others prolonged. The demolition of the houses on the bridges was commenced, and a new bridge built over the Seine. The wall which at present encircles Paris was also begun under Louis XVI.

This reign was distinguished by several discoveries in the arts and sciences; and the celebrated Franklin, ambassador of the United States to the court of France, introduced lightning-conductors.

In 1780, *Mesmer*, a celebrated German doctor, came to Paris, and excited a strong sensation by the publication of his system of *animal magnetism*.

Mesmer was succeeded by the still more wonderful Joseph Balsamo, a Jew, who called himself count *Cagliostro*. This mountebank, whose life was a tissue of imposition and swindling, was banished from Paris after the celebrated affair of the

* See Vol. II., pp. 20 and 23.

† See Vol. III., p. 52.

necklace, in which he was suspected to have been implicated, but was acquitted by the *Parlement*.

In 1783, Jacques-Étienne Montgolfier invented the balloon which bears his name; and Charles and Robert made one, which they filled with hydrogen gas, and sent up from the Champ de Mars. It fell near Gonesse, to the great astonishment of the inhabitants. In December of the same year, a balloon ascended from the garden of the Tuileries, to which was suspended a boat, containing Messrs. Charles and Robert. This experiment perfectly succeeded.

Horse-races were little known in France till 1776. In that and the following year an effort was made to introduce them; but although they are now held annually, they are far from equalling those of Newmarket and Epsom, and can scarcely be said to rival those of Barnet.

SECTION IV.

PARIS FROM THE DEATH OF LOUIS XVI. TO THE PRESENT TIME.

The Conventional Assembly, although rent by intestine divisions, at war with all the states of Europe, and even with some of the western provinces of France, did not fail to encourage the arts and sciences, and to form public establishments of high utility and importance.*

* A report made in the year III., by the celebrated Fourcroy, in the name of the Committee of Public Safety, upon the arts which had served for the defence of the republic, contains the following notices:—

“ In nine months, twelve million pounds weight of *saltpetre* have been deposited in the magazines of the republic; whereas, previous to the revolution, scarcely one million pounds of salt were obtained upon the oils.

“ A process for manufacturing *gunpowder* in a few hours, with simple machines to be found every where, was invented and carried into execution nearly at the same moment.

“ In the whole republic there was only a single *manufactory of polished arms*, namely, at Klingenthal. There are now a great number of establishments, where the quantity of arms required are manufactured.

“ Heretofore France was tributary to neighbouring nations for the

It is but just to that body to distinguish between the Convention enslaved by the tyranny of Robespierre and his partisans, and the Convention freed from thralldom, and restored

manufacture of steel. England and Germany supplied this country, upon an average, to the value of about four million livres per annum. Several manufactories are now established in places where the art was unknown. The prejudices formerly entertained against charcoal and the mines relative to the preparation of steel, have vanished.

“ *Brass* was very scarce in France. The metal of bells has, by a new process, furnished an immense supply of brass, and several establishments devoted to this operation are now in full activity. Cannon-foundries are multiplied, and the brass obtained from bells serves to arm our vessels. The art of casting iron cannon has given occasion to the establishment of a great number of foundries.

“ *Pieces of cannon*, of which the touch-hole was worn away by frequent use, were formerly transported at a great expense to the arsenals for repair. The art of repairing them in the midst of our camps has recently been invented.

“ *Balloons* have become instruments of war.

“ *Telegraphs* are new revolutionary couriers.

“ *Acromatic telescopes*, and the art of making *flint-glass*, occupy at this moment the Committee of Public Safety.

“ France formerly imported from the north of Europe, at a great expence, *timber, hemp, and tar*. By means of a new application of industry, her own soil now furnishes nearly all that she requires of those articles.

“ A *Council of Mines* organized.

“ *Establishment* at Meudon for the application of aerostation to the purposes of war.

“ To the means of multiplying *salt-pits* and *potash*, by the incineration of herbs, those of obtaining *soda* have been added.

“ *Manufacture of soap*.

“ *Manufacture of a substitute for black-lead pencils*.

“ The *École Centrale* or *Polytechnique*.

“ The *École Normale*.

“ Three *Écoles de Santé*.

“ The *Agricultural Commission*.

“ The *Weights and Measures*.

“ The purchase of *shoes* for all the citizens of the republic, reckoning the consumption of each individual at only two pair forms an annual expence of a milliard.

“ The expence for our armies is 140 millions. For all the citizens of the republic, are required 1,500,000 ox-hides, 1,220,000 cow-hides, and 10,000 calf-skins. For our armies, are required 170,000 ox-hides, 100,000 cow-hides, and 1,000,000 calf-skins.

to itself. Some of its members were unquestionably guilty of the most execrable crimes, but the majority of that body detested and punished those crimes.

On the 9th Thermidor, an. II (July 27, 1794), the tyranny of Robespierre and his adherents was annihilated. The prison doors were then thrown open, victims ceased to be led to the scaffold, and to the reign of terror succeeded that of tranquillity and hope. The Convention, delivered from the domination of the miscreants who held it in subjection, laboured to repair the evils of that horrible regime, and give a constitution to France.

Scarcely was tranquillity restored, when intrigues were renewed. Continued efforts to sow dissension, and stir up the inhabitants of the capital to insurrection, gave occasion to the commotions of the 1st and 12th Germinal, an. III. (March 21, and April 1, 1795), and particularly the more deplorable

“The art of *tanning* was backward. M. Seguin has discovered a process by which, in a few days, the strongest hides may be tanned, which in the common way require years of preparation. A tan-yard has been established at Sèvres by M. Seguin, duly authorized to that effect by the government.”

To the recital of Fourcroy the following facts may be added:—

The Conventional Assembly, by its decree of August 4, 1793, established an *uniformity of weights and measures*; and by a decree of the 18th Germinal, an. III. (April 7, 1795), fixed the period when the uniformity should be binding.

By its decree of the 7th Messidor, an. III. (July 25, 1795), it instituted, at the Observatory, the *Bureau des Longitudes*.

By its law of the 3d Brumaire, an. IV. (October 26, 1795), the Convention organized the system of public instruction, and founded the *Institute of France*.

The Convention abolished, by a decree of the 28th Vendemiaire, an. II. (October 19, 1793), all *lotteries* except *la loterie de France*; and by a decree of the 25th Brumaire, an. II. (November 15, 1793), this Assembly abolished all lotteries without exception.

It suppressed the *gaming-houses*, as well as the *secret bureau* at the Post-Office.

During the government of this body, considerable amelioration was effected in the *hospitals* of the capital. (See Vol. II., p. 312.)

The *Museum* at the Louvre, and the *Musée des Monumens Français* were likewise founded in pursuance of decrees of the Conventional Assembly.

tumult of the first three days of Prairial following (May 20, 21, and 22, 1795).

These manœuvres, being found to create only crimes and misfortunes, without affording any advantage to the party which employed them, their intrigues were multiplied, and gold, intended to corrupt some and stir up others, was scattered with profusion. Whilst one portion of the Parisians was rejoicing at the calm which had succeeded to the destroying tempest, another was arming itself against the Conventional Assembly.

General Danican, who was at the head of this enterprise, excited most of the sections of Paris which had assembled for the elections, and soon had forty thousand men under arms. The Convention, taken unawares and betrayed by some of its members, had only about four thousand regular troops and some cannon to oppose to these forces. General Barras was appointed to the chief command, and he nominated as his second an officer who has since filled Europe with his renown. This officer was Bonaparte.

On the 13th Vendemiaire, an IV. (October 5, 1795), at four o'clock in the afternoon, the attack of the sections of Paris, or of Danican's army, commenced. The battle continued during the whole night, and terminated at seven o'clock in the morning. The sections were dissolved. The portico of the church of Saint Roch, and the columns of the Théâtre Français were damaged during the action by the artillery of the Convention. There were many persons wounded and some killed.

The Convention, who obtained the victory, displayed great moderation. Twenty-two days after the action, the constitution was put into operation, and then commenced the government of the Directory and the two Councils. The Directory held their meetings at the Palace of the Luxembourg; the Council of the Ancients, in a room at the Palace of the Tuileries; and the Council of the Five Hundred at the *Manège*, rue St. Honoré. In the year VII. (1798), the latter Council removed to the Palais Bourbon.

PARIS, ETC.

CHAP. I.

CHURCHES.

CATHEDRAL CHURCH OF NOTRE DAME.

*Mole suã terrorem incutit spectantibus.**

THE Christians had no public temples or churches till about the year 230. The first church in Paris was built towards the year 375, under the reign of the Emperor Valentinian I; it was dedicated to Saint Stephen, and was the only one in the city in 522, when Childebert, son of Clovis, contributed very liberally towards its repair. It was then enlarged, windows were put up, and a new church or chapel, dedicated to Our Lady, was added.

Maurice de Sully, who had raised himself to the episcopal see of Paris, undertook the entire reconstruction of the cathedral church. The works were commenced about the year 1163, and it is conjectured that the first stone was laid by Pope Alexander III. In 1182, the high altar was consecrated by Henry, legate of the Holy See, which leads to the supposition that the choir was then finished.

* Script. Antiq.

Maurice rebuilt also the episcopal palace, but dying in 1196, he left it to his successors to continue the structure begun by him. The works proceeded very slowly after the death of Maurice, as we find, by an inscription in the south porch,* that, in 1257, that part of the edifice was not built, and that, in February of the same year, its construction was begun by a mason named Jehan de Chelles.

Notwithstanding these positive assertions respecting the church of Notre Dame, which are extracted from Saint Foix, it is certain that its origin is enveloped in deep obscurity. No point in the history of Paris presents more difficulties, or has given rise to more conflicting opinions among writers upon its antiquities, who are not agreed on the name, the origin, or even the position of this first church of the Parisians.

The church of Notre Dame, and several others in Paris, were founded upon the ruins of pagan temples. A temple dedicated to Isis, stood on the site now occupied by the church of Saint-Germain-des-Prés; and on Montmartre was the temple of Mars. Mercury or Pluto, who appear to have been the same among the Gauls, had his temple on the *Mons Leucotitius*, on the spot where, before the revolution, was the convent of female Carmelites in the rue Saint Jacques. The worship of the goddess Cybele was celebrated near the site of the present church of Saint Eustache. What an ample field is here presented for reflexion on the antiquity of religious worship and the vicissitude of human affairs!

It should be observed, however, that these sacred places were originally nothing but groves consecrated to dif-

* MCCLVII, mense februiarius Idus secundo, hoc fuit inceptum Xti (Christi) genitrix honori Kallensi Latomo vivente Johanne Magistro.

ferent divinities; for no temples were built in Gaul till it became subject to the Roman yoke.

In 1684, in repairing a house situate towards the end of the rue Coquillière, near the church of Saint Eustache, the workmen discovered in the garden, at the depth of twelve feet, the foundations of an ancient edifice, and among the ruins of an old tower they found an antique bronze head, rather larger than the natural size.* Was this a head of Isis or of Cybele? *Adhuc sub judice lis est*: the learned are not agreed on the subject; but the hexagonal embattled tower, the ordinary symbol of Cybele, with which it was crowned, seems to decide the point in favour of the latter.

On the 16th of March, 1711, upon digging under the choir of the church of Notre Dame, in order to construct a vault for the interment of the archbishops of Paris, nine large cubic stones were discovered, each presenting bas-reliefs and inscriptions on its several sides. These stones, at a period unknown, but posterior to that of the Roman domination, had been employed in the construction of a double wall, which was also discovered, at the depth of six feet, traversing the breadth of the choir from north to south.

The largest of these stones is upwards of three feet high, and the smallest about eighteen inches. One of them has three sides sculptured in bas-reliefs, and the fourth contains this dedicatory inscription:

Tib. Cæsare. Aug. Jovi. Optumo.
Maxsumo. . . . m. Nautæ. Parisiac.
Publice. Posierunt.

The vacant space, terminated by the letter M, is generally supposed to have been filled by the word *Aram*: so

* This bust has been deposited in the Bibliothèque du Roi. A dissertation upon it has been written by Baudelot de Dairval.

that the inscription means: "Under Tiberius Cæsar Augustus, the Parisian watermen publicly erected this altar to Jupiter Optimus, Maximus."

The three other sides of this stone have each a group, in bas-relief, of half-length figures of men, armed like Roman soldiers.

A second stone has four bas-reliefs, which seem to represent divinities. Over one of them is the name *Castor*.

A third stone, broader than the preceding, has also bas-reliefs on the four sides, but no inscription.

The above bas-reliefs are composed of only half-length figures, but some of the others are at full-length.

On a fourth stone, of larger dimensions than the former, are full-length figures of Jupiter, Vulcan, Esus, a well-known divinity of the Gauls, and a bull, decorated with the sacred stole; on his back are two cranes, and on his head is a third.

There are five other stones, not quite so remarkable as the former. One of them has the form of a rude pedestal, and another that of a table altar. In the middle of the latter is a circular cavity, about eight inches in diameter; which, when the discovery was made, was still full of coals and incense. Another stone, which is formed like a table, with a deep groove along its surface, is supposed to have been the altar of sacrifice.

The circumstance of all these stones being found at the same spot, their different forms, their inscriptions, and bas-reliefs, lead us to the following conclusions: that, under the reign of Tiberius, between the years 14 and 37 of our æra, there existed at Paris a company of watermen, *nautæ*, or navigators upon the Seine; that the above company, at that period, caused a religious monument to be erected to Jupiter, at the eastern extremity of the isle of Lutetia: that this monument was insulated, since all the

cubic stones which compose it are sculptured on their four sides; and that it was an altar, situated on the bank of a river, like the altar of Lyons, Saintes, and other places in Gaul.

The stones of this monument were transported, in 1818, from the *Musée des Monumens Français*, to the Museum of Antiques, in the Louvre, and are destined to be fixed in the Palais des Thermes.

The bas-reliefs have frequently been engraved, and are to be found in several works, especially in the *Memoirs of the Academy of Inscriptions*, tom. iii, in 4to. ; in the *History of Paris*, by Félibien, tom. i; in the *Memoirs of the Celtic Academy*, No. 2; and in the *History of Paris*, by Dulaure, tom. i, p. 54. They are very curious and interesting, and well worth the inspection of the lover of antiquities.

Another search was made at the foundations of this cathedral, in 1699, at the time of the construction of the high altar. Under the pavement of the sanctuary were then discovered the tombs of a great number of bishops and other eminent personages, several of whom had been interred there from the remote æra when this edifice was founded.

A third search was made in 1756, when the sacristy was built.* On this occasion the ancient opinion, that the foundations of the church rested upon piles, was found to be erroneous. The excavation carried to the depth of twenty-four feet, two feet below the foundations, proved that they rest upon a bed of solid gravel. They are composed of large rough stones, cemented together with mortar and sand; four layers of hewn stone, placed upon these, bring the foundations up to the level of the ground.

The churches constructed by Clovis and Dagobert are

* Louis XV. having supplied the funds for constructing the Sacristy, he received in exchange the manuscripts belonging to the Chapter.

in the Norman style, having semi-circular arches, as well as Saint Denis, and the other magnificent temples which the latter erected, both in France and Germany.

This style continued to prevail under the first and second race of the French kings, as is proved by the edifices built by Charlemagne. Architecture then made some progress, if we may judge from the abbey of Cluny, built in France in 840, and from the church erected at Florence in 805; structures which have served as models for other edifices. About 1178, a Grecian architect built at Venice the church of Saint Mark, the porch of which is still in existence.

History relates, that the Normans, during their incursions upon Paris under different reigns, sacked the temples of the Christians, dashed in pieces the statues and images of their worship, threw down the tombs, and mutilated the works of art. Several French kings rebuilt, at their own expense, the churches and monuments which the former had destroyed. Saint Geneviève was restored by Robert the Pious; the abbey of Saint Denis by Suger and Louis IX.; and the church of the Franciscans, at Paris, by Christophe de Thou.

However, under Louis IX. the celebrated P. de Montreuil appeared, and built several public edifices at Paris, such as the Sainte Chapelle, the refectory of Saint-Martin-des-Champs, that of Saint-Germain-des-Prés, and the grand chapel of the Virgin.

The exact period when this edifice was finished is unknown, but it is certain that, some of the chapels were built as late as the fourteenth century.

The length of this church is 390 feet; its breadth, taken at the transept between the nave and the choir, is 104 feet. Two square towers rise at the angles of the west front, to the height of 204 feet.

The dimensions of the church of Notre Dame were in-

icated by a brass tablet placed against one of the pillars, on which were inscribed the following rhymes :

Si tu veux sçavoir comme est ample
De Nostre Dame le grand temple,
Il y a, dans œuvres, pour le seur,
Dix et sept toises de hauteur,
Sur la largeur de vingt-quatre,
Et soixante-cinq sans rebatte :
A de long, aux tours haut montées
Trente-quatre sont comptées :
Le tout fondé sur pilotis
Aussi vrai que je te le dis.

The façade presents three porticoes of unequal and irregular forms, but richly ornamented. Previous to the revolution, they were adorned with statues, which, at that period, were destroyed.

The portico under the north tower is remarkable for a zodiac.* These are frequently found at the exterior of ancient churches; but the zodiac of Notre Dame possesses this peculiarity, that only eleven signs, each accompanied by the image of the rural attributes which correspond to it, are sculptured round the arch of the portico; while the twelfth sign, that of the Virgin, instead of being placed among the others, is fixed, in much larger dimensions, against the pillar which separates the two doors of the portico, and is represented under the figure of the Virgin Mary. This figure has been recently restored.

In the southern tower is the famous bell, called *le Bourdon*, weighing 36,000 lbs., hung in 1682. It had previously been baptized by the archbishop, on a platform in the middle of the church, in the presence of Louis XIV. and his queen, who named it Emmanuel Louise Thérèse. The old bell, which was melted down to form the new one,

* In Gilbert's *Histoire de l'Eglise de Notre Dame*, will be found a dissertation on this Zodiac, by M. Fauris de St. Vincens.

weighed only 16,000 lbs., and had been given to the church about the year 1400, by John de Montagu, brother to Gerard, ninety-first bishop of Paris, who called it *Jaqueline*, from the name of his wife.

Above the basement, along the whole line of the façade, are twenty-seven niches, in which, before the revolution, were twenty-seven colossal statues, representing a succession of the French kings from Childebert to Philip Augustus.

Golineau de Montluisant, a gentleman of the *Pays de Chartres*, an amateur of the hermetic science, explains the hieroglyphical figures which adorn the porticoes of Notre Dame, in the following manner: The Almighty Father, stretching out his arms, and holding an angel in each of his hands, represents the Creator, who derives from nothing the sulphur and the mercury of life represented by the two angels. On the left side of one of the three doors, are four human figures of natural size; the first has under his feet a flying dragon, biting its own tail. This dragon represents the philosopher's stone, composed of two substances, the fixed and the volatile. The throat of the dragon denotes the fixed salt, which devours the volatile, of which the slippery tail of the animal is a symbol. The second figure treads upon a lion, whose head is turned towards heaven. This lion is nothing but the spirit of salt, which has a tendency to return to its sphere. The third has under his feet a dog and a bitch, who are biting each other furiously, which signify the contention of the humid and the dry, in which the operation of the *magnum opus* almost entirely consists. The fourth figure is laughing at all around him, and thus represents those ignorant sophists, who scoff at the hermetic science, and consider it as merely an illusory art, by which, says the author, they grievously offend the Divine Majesty, who has placed in it his greatest treasures.

Below these large figures is that of a bishop, in an attitude of contemplation. This is William of Paris, that learned adept, who so often formed the magistry of the sages, that is to say, the philosopher's stone. On one of the pillars which separate the several doors is another bishop, who is thrusting his crosier into the throat of a dragon. The monster seems making an effort to get out of a bath, in which one may also discern the head of a king with a triple crown. The bishop represents the philosophical alchemist, and his crosier the hermetic art. The mercurial substance is denoted by the dragon escaping from his bath, as the sublimated mercury escapes from its vase. The crowned head is sulphur, composed of three substances, namely, the ethereal spirit, the nitrous salt, and the alkali.

Near one of the doors, on the right, are the five wise virgins holding out a cup, in which they receive something poured from above by a hand that comes out of a cloud. On the left are five foolish virgins, holding their cup turned down towards the ground. The first represent the true philosophical chemists, the friends of nature, who receive from heaven the ingredients proper for making gold; the five others are symbols of the innumerable multitude of ignorant pretenders.

Whoever has examined this portal with attention, will perceive that we have suppressed a great number of other figures, which our adept makes use of, in order to explain all the secrets of alchymy. If we examine this portal with other eyes, we shall certainly find nothing in the figures that has any relation to the philosopher's stone. The person treading under his feet a dragon, is the conqueror of Satan, Jesus Christ, who tramples upon sin and error, presented under the emblem of a serpent. The other figures represent David, Solomon, Melchisedech, the sibyls, etc. A large statue of stone, which formerly was situated

at the entrance of the Parvis Notre Dame, and which was taken for a statue of Mercury, was probably the principal cause of the first explanation. This rude and shapeless figure was destroyed about the middle of the last century. It was apparently a statue of Jesus Christ, which had formerly belonged to the ancient cathedral, or to some other church in Paris.

It is said, that the octagon basin, in the western part of the garden of the Tuileries, is as broad as the towers of Notre Dame are high.

Fortunatus, bishop of Poitiers, a Latin poet, and contemporary with Saint Germain, bishop of Paris in the sixth century, has drawn an ingenious comparison between the temple of Solomon and the church of Notre Dame, in the following lines :

Si Salomoniaci memoretur machina templi,
 Arte licet par sit, pulchrior ista fide ;
 Nam quidcunque illic veteris velamine legis,
 Clausa fuere prius, hic reservata patent.
 Floruit illa quidem vario intertexta metallo,
 Claruit hoc Christi sanguine tincta nitens.
 Illam aurum, lapides, ornarint, cedrina ligna,
 Hic venerabilior de Cruce fulgit honor.
 Constitit illa vetus, mituro structa metallo,
 Hac pretio mundi stat solidata domus.
 Hac pius egregio Rex Childebertus honore,
 Dona suo populo non moritura dedit.

Robert Cœnalis, bishop of Avranches, in his *Historia Gallicani*, in speaking of the dimensions of the temple of Ephesus, so much extolled by the ancients, proves that the church of Notre Dame at Paris is longer, wider, and higher, and, what is still more remarkable, that since its formation it has betrayed no defect, either inside or out :

Visitur hæc hodie sublata in sidera moles,
 Integra, nec minimo decrepita indicio.

The cathedral of Paris, having been at all times the object of the particular munificence of the French kings, was, from the beginning, loaded with costly presents, and decorated with a magnificence worthy of mighty princes. It was rich in paintings, sculpture, relics, antique and precious vases and ornaments of every kind. Divine service was celebrated in no other church of France with such solemnity and pomp.

The chronicle of Alberic de Troisfontaines relates a fact which may serve to give an idea of the manner in which this majestic structure was adorned in the thirteenth century. A thief, having formed the project of carrying off the silver vessels and candlesticks which hung before the altar, attempted, on the night of the Assumption, in 1218, to draw them up to him from the top of the vaulted ceiling, where he had concealed himself: the candles, which were still lighted, ascending with the candlesticks, set fire to the rich draperies with which the church was hung, and, before the flames could be extinguished, destroyed to the value of 900 marks of silver (45,000 francs).

At that time it was a custom, on the feast of the Assumption, to strew the pavement of this church with odoriferous herbs.

Not only kings and princes, but the corporation of the city of Paris, several fraternities, companies of artizans, and private individuals, vied with each other in enriching the cathedral with their offerings. Before the altar of the Virgin was a remarkable *lampadaire* of silver, composed of seven lamps, six of which were the gifts of Louis XIV. and his queen. The lamp in the centre, which had the form of a ship, was a present from the city of Paris, in performance of a singular vow, made by the inhabitants at a period of imminent peril. A canon of this church caused the whole interior to be white-washed at his own expense;

another gave the paintings which adorned the choir; and, lastly, the numerous collection of paintings which covered the immense extent of the nave, the cross aisles, and the chapels, were the result of an annual offering made, during a century, by the company of goldsmiths, and the fraternities of Saint Anne and Saint Marcel.

One of the chapels in this church was called *la Chapelle Noire*, or *Chapelle du Damné*, from the following circumstances. The body of Raymond Diocre, a celebrated preacher and canon of Notre Dame, who died in holy orders, was deposited in the chapel. While they were singing the office of the dead for him, as these words, *responde mihi*, were pronounced, he raised his head out of the coffin, and cried aloud: *Justo Dei judicio accusatus sum*. All the spectators were seized with astonishment and alarm; the service was discontinued, and deferred till the next day. But when the office over his body began a second time, he raised himself up again, and said: *Justo Dei judice judicatus sum*. On the third day, he exclaimed: *Jam damnatus sum*. Saint Bruno, founder of the order of the Carthusians, who was present on this occasion, was indebted to it for his conversion; and it forms the subject of the first of that celebrated series of paintings by Lesueur, representing the principal events of the life of Saint Bruno, which were formerly in the convent of the Carthusians at Paris, and are now in the gallery of the Louvre.

At the western entrance of the church, against the second pillar, was a colossal statue of Saint Christopher, carrying Jesus Christ on his shoulders across an arm of the sea: and opposite to it, against another pillar, was the figure of a knight on his knees, on a platform supported by a stone pedestal, with this inscription below:—

C'est la représentation de noble homme messire Antoine des Essars, chevalier, jadis sieur de Thieure et de Glatigny, au Val de Galie,

conseiller et chambellan du roy nostre Sire, Charles, sixièsme de ce nom : lequel chevalier fist faire ce grand image en l'honneur et remembrance de Monsieur Saint Christophle, en l'an 1413 : Priez Dieu pour son ame.

Maistre Raoul Botéray, *Avocat au Grand Conseil*, in his Latin poem, entitled *Lutecia*, thus describes this gigantic statue of Saint Christopher :—

Ecce sub ingressu, primisque in faucibus ædis,
 Moles gi_o antea sese ingredientibus offert.
 Portitor immanis Christi, frons torva, trucesque
 Illi oculi, et vasto grandes in corpore setæ,
 Atque humeri ingentes, admirandique lacerti.
 Instar montis ea est Christum illa ferentis imago,
 Quam stupet aspectu primò novus advena in urbem.
 Fert manus annosam nodoso cortice quercum,
 Quâ saliat unda, quâ rapidos secat arduus amnes.
 Præruptæ rupis dorso connixus inhæret.

This singular monument was erected in accomplishment of a vow of Antoine des Essars, who, having been arrested with his brother, the *surintendant des finances*, who was beheaded, dreamt that Saint Christopher came to his prison window, broke the bars, and carried him off in his arms. Having been declared innocent a few days after, he caused this statue to be erected in the church of Notre Dame, from whence it was removed in 1785.

At the principal entrance of the choir was a brass tomb, rising about eighteen inches from the ground, on which was a full-length figure, representing Eudes de Sully, seventy-first bishop of Paris, in whose time the church was finished. Round the tomb was this epitaph :—

Quem cathedræ decoravit honor, quem sanguis avitus,
 Quem morum gravitas, hic jacet Odo situs.
 Præsulis hujus erat, quod habent hæc tempora rarò;
 Mens sincera, manus munda, pudica caro.

Lenibus hic lenis, toga nudis, victus egenis ;

Vita fuit juvenis clara, probata senis.

Bis sexcenteno Christi, quartoque bis anno,

Tredecimo Julii transit Odo die.

In the middle of the choir, before the eagle, was a flat tomb, under which was buried queen Isabel, daughter of the count of Hainault, first wife of king Philip Augustus, who died in 1189. On her right was interred Geoffrey, duke of Brittany, and earl of Richmond, third son of Henry II. king of England, who died at Paris in 1186.

For the souls of the above, and also that of Louis VII. his father, Philip Augustus founded six sacerdotal chapellannies in the church of Notre Dame.

At the entrance to the high altar, under a tomb of brass, was the heart and bowels of Louise de Savoye, wife of the count of Angouleme, and mother of Francis I. ; at the foot of the tomb were these two lines :—

Cor magnorum opifex, quæ Francum et viscera regem

Portavere, hic sunt ; spiritus in superis.

In the north transept, Paulus Emilius, the historian, who was compared in his time to Livy and Sallust, was interred under a flat stone, bearing this epitaph :—

PAULUS ÆMILIUS VERONENSIS hujus ecclesiæ canonicus qui, præter eximiam vitæ sanctitatem, quanta quoque doctrina præstiterit index atque testis erit historia de rebus gestis Francorum posteris ab eodem edita. Obiit Anno Domini 1529, die quinta mensis Maii.

In one of the chapels behind the choir was the tomb of Henry Claude, count of Harcourt, who died in 1769. It was erected in 1776 by his widow, after the designs of Pigalle, and consisted of four marble figures, larger than life. The lid of the tomb appeared opened by a genius, and the deceased, half-issuing from it, stretched his arms towards his consort, who appeared to be rushing towards him.

Death, inexorable, under the form of a skeleton, announces, by showing his hour-glass, that the time has elapsed. The genius extinguishes his torch, and the tomb is about to close for ever.

Before the revolution there was an equestrian statue of Philip de Valois,* placed against the pillar nearest the choir, to the right on entering the church. That king having come to Paris, after the battle of Cassel, rode into the church of Notre Dame in full armour, and left his horse and arms there as a trophy of thanksgiving to God and the Virgin, for the victory he had gained.

Jarnac, after the famous duel in which he killed La Châteigneraye, was conducted by the heralds to the church of Notre Dame, where, having rendered thanks to God, he hung up his arms.

In the cloister of Notre Dame was an antique stone basin, *bénitier*, or *lavacrum*, on which was inscribed this Greek line:—

Νιψον ανομματα μη μοναν οψιν.

The meaning of which is, “ Wash or cleanse your sins, not your face alone.” But the remarkable peculiarity of this line is, that it can be read backwards as well as forwards. This sport of useless ingenuity was called by the Greeks *Palindromia*; signifying *running back*. There are many examples of such lines in Latin, but the one above is said to be the only Greek one known.

The fraternity of Saint Anne was formed in this church in 1449, by the goldsmiths of Paris, who, from that time, made an annual present to the Virgin. This present was at first a may bough, then small pictures, offered with great ceremony, and afterwards larger ones, some of which still adorn the walls of the church. The goldsmiths alone had the privilege to carry the shrine of Saint Marcel, which

* Most historians say it was Philip-le-Bel.

was enriched with large rough diamonds, and was borne out of the church in solemn procession, on only one day of the year, namely, that of the Ascension. The ceremony, which was very pompous, was always attended by the archbishops of Paris, and the clergy of four churches, which were called *les quatre filles de Notre Dame*.

In this church, a very solemn annual procession takes place, after vespers, on the 15th of August, the feast of the Assumption of the Virgin. It was instituted by Louis XIII., on the 10th of February, 1638, in all the churches of the kingdom, in thanksgiving for the pregnancy of the queen, who had been married twenty-two years, and had no children. The king, who made the vow in the church of the Minims at Abbeville, at the same time published a declaration, by which he placed himself and his kingdom under the protection of the Virgin. Formerly, the archbishop of Paris, and all his clergy, the *Parlement*, the *Chambre des Comptes*, the *Cour des Aides*, the governor of Paris, and the corporation, attended at this procession.

The first time that it took place, there was a violent debate between the *Parlement* and the *Chambre des Comptes*, in the church of Notre Dame, for precedency.

The *premier président* of the *Parlement* having obstinately refused to suffer the *premier président* of the *Chambre des Comptes* to go out of the choir at the same time as himself, as had always been the case previously, they came to very high words, and even to blows, in the church; but the *Chambre des Comptes* was obliged to give way, as the governor of Paris, and the 300 archers of the city, decided against the president. From that time, neither the *Parlement* nor the *Chambre des Comptes* attended the procession till the year 1672, when the king, in order to reconcile them to each other, ordered that in future neither the one nor the

other should enter the choir, but that the members of the *Parlement* should assemble in the chapter-house, and proceed from thence to join the clergy in the nave at the entrance of the choir on the right, while, on the other hand, the members of the *Chambre des Comptes* should advance from the *officialité* in a body, and join the clergy on the opposite side; so that the *premier président* of the *Chambre des Comptes* should walk on the left of the *premier président du Parlement*, on the same line, and so with the rest. The king ordered, at the same time, that, at the conclusion of the procession, the *Parlement* should go out of the choir by the door which is under the crucifix, and the *Chambre des Comptes* by that on the right, opposite the archbishop's seat. All this was punctually observed, until the period of the revolution.

The chapter of Notre Dame also made another annual procession on the 22d of March, which was called the Procession of the Reduction of Paris. It was instituted in 1594, by Henry IV., in thanksgiving to God for the prosperity of his arms, and in memory of the capital of his kingdom having submitted to his authority. The clergy, accompanied by the *Corps de Ville*, proceeded to the church of les Grands Augustins, and, on the same day, the clergy of all the parish churches in Paris walked in procession to Notre Dame.

On the first Friday after Easter, the Municipal Council went in a body to this church, where, after having heard mass in the chapel of the Virgin, a *Te Deum*, in music, was performed for the deliverance of the city of Paris from the dominion of the English, which took place in 1437.

Another custom of very high antiquity was the procession of the *Rogations*,* when the clergy of Notre Dame carried

* See two Dissertations in the *Mémoires de l'Académie Celtique*.

the figure of a great dragon made of osier, and the people took delight in throwing fruit and cakes into his enormous open jaws. This custom lasted till about the year 1730, after which the chief of the procession contented himself with merely pronouncing his benediction upon the river.

This figure was supposed to be that of the dragon from which Saint Marcel is said to have delivered Paris.

When the English army, and that of King Charles VII. approached to Paris, the peasants of the neighbourhood quitted their villages to take refuge in the city: some brought with them the crosses, banners, and relics of their churches, while others were armed with bows and arrows, and lances, for the protection of their wives and families. Having arrived at Paris, these poor peasants, who were greatly distressed upon being obliged to abandon their houses and their crops, which were nearly ripe, procured a high mass to be chaunted at Notre Dame, which they all attended with tears in their eyes; and as the sympathy spread among the other persons of the congregation, the weeping was so general, that the mass obtained the name of the *Messe des Pleureurs*.

In 1449, some notable personages, master goldsmiths of Paris, agreed, as an act of devotion, to present annually, on the first of May, at midnight, a *May* before the principal door of this church. They elected a prince for one year only, who was to settle the expenses of the said *May*.

The *May* was placed on a pillar in the form of a tabernacle, in the several faces of which were small niches occupied by different figures of silk, gold, and silver, representing certain histories, and below them were explanatory inscriptions in French verse. The *May* remained at the great door from midnight till after vespers the next day, when it was transported, together with the

pillar, before the image of the Virgin near the choir, and the old *May* of the preceding year was removed into the chapel of Saint Anne, to be kept there also a year. This ceremony was regularly observed till 1607, when the goldsmiths presented to the church a triangular tabernacle of wood, very curiously wrought, in which three paintings were enclosed; these paintings were changed annually, and the old ones hung up in the chapel of Saint Anne.

Every year, on Palm Sunday, the clergy of the churches and villages subject to the bishop of Paris, having assembled at Notre Dame, the prelate, attended by his canons and two *cheveciers*, who carried the shrine of Saint Marcel, joined them, and they went in procession to the church of Saint Geneviève. There the bishop consecrated the palms with the usual prayers, and when the service was over, they proceeded by the rue Saint Jacques to the *Porte de la Cité*, or the *Petit Châtelet*. All the houses here were covered with tapestry, and on each side there were benches for the canons. A response having been sung, the bishop chaunted before the door of the prison *Attollite portas*, and entering, delivered and brought out a prisoner, according to custom, who followed him back to Notre Dame, bearing his train. The canons, singing various anthems, entered the church and dispersed.

On Maunday Thursday, in Holy Week, the canons of Notre Dame performed the ceremony of washing the feet of fifty poor men, to each of whom they gave four *deniers*. This ceremony was called *Mandatum*, because Jesus Christ having washed the feet of his disciples, said to them, *Mandatum novum do vobis ut diligatis invicem*; and these words were sung during the service. Moreover, from the first Monday in Lent to Maunday Thursday, the

priest of the week, with the deacon and sub-deacon, washed the feet of thirteen poor men every day, except Sunday, and gave to each of them four *deniers*. The priests, deacon, and sub-deacon received the same sum each, and three chorister-boys who assisted had each one *denier*. The ceremony took place in the refectory, at the beginning of which, towards the west along the wall, were stones hollowed out for the feet of fifteen poor persons, and in the middle of each stone was a hole through which the water ran under ground and was lost. When the *Mandatum* was concluded, the poor men could not depart till they had joined in some prayers which were said for Eudes, seventy-first bishop of Paris, who left a bushel of corn per annum to support this charity; and also for Maistre Pierre, sub-chanter, who left a perpetual annuity of twenty *sols Parisis* for the same purpose.

During part of the middle ages, particularly in the twelfth and thirteenth centuries, a very extraordinary ceremony, called *Fête des Fous*, was performed annually in the church of Notre Dame. It began by the *Fête des Sous Diacres*, called in derision *Fête des Diacres Soûls*, which was celebrated on the 26th of December, the fête of Saint Stephen, ancient patron of this church. It served as a prelude to the *Fête des Fous*, the celebration of which commenced on the 1st of January, and terminated on Twelfth Day.

In the first *fête*, an *évêque des fous*, chosen from among the deacons and sub-deacons of the cathedral, was consecrated with some ridiculous words and actions. The clergy then walked in procession towards the church, carrying the mitre and crosier before the new bishop, who, being installed and seated on the episcopal throne, pronounced his benediction upon the people with an assumed gravity,

which was the more ridiculous, as the terms of the benediction were the opposite of a blessing.

The ceremonies of the *Fête des Fous* were even more extravagant. The clergy went in procession to the *évêque des fous*, and conducted him with solemnity to the church, where his entrance was announced by the ringing of bells. Upon arriving at the choir, he placed himself on the bishop's seat, when the high mass began, and at the same time the most ridiculous actions and most scandalous scenes.

The clergy appeared in different costumes, some dressed like mountebanks, others as women, their faces blackened with soot, or covered with hideous bearded masks; on which account this and similar *fêtes* were sometimes called *Barbatoires*.

Thus disguised, the clergy gave themselves up to all sorts of folly and disorder. Some sang and danced during the celebration of mass; some played at dice even upon the altar, although it was a game at that time strictly prohibited; others drank, or ate soup and sausages, which they offered to the officiating priest without suffering him to take any; they also burnt old shoes, the smoke of which they caused him to inhale instead of incense.

After mass, the same orgies were carried on to still greater excess, and were not unfrequently accompanied by quarrels and fighting. At length the performers left the church, and spread themselves through the streets; some, mounting on scavengers' carts, amused themselves with throwing dirt upon the crowd which followed them; others, mixed with laymen, ascended a sort of stage, and exhibited the most extravagant scenes.

Many attempts were made in vain, by sober and religious people, to abolish this scandalous exhibition. It was con-

demned by several councils, and proscribed by royal ordinances; but it continued to exist until the fifteenth century, and appears only to have given way before the progress of manners and knowledge.

The church of Notre Dame of Paris was the metropolitan church of the kingdom of France, and the bishop of Paris was the chief and only curate to the king, in whatever place he might be. He had also a seat and a deliberative voice in the *parlement*, and was styled *Monsieur de Paris*.

The following anecdote will serve to throw some light upon the power of the clergy of the church of Notre Dame in the twelfth century.

Louis VII., who died in 1180, being benighted on the road to Paris, stopped at the village of Creteil, where he supped and slept at the expense of the inhabitants. This village and its inhabitants belonged to the chapter of Notre Dame. The canons, incensed at this act of the king, adopted the following method to get back the money which his majesty's sojourn at Creteil had cost, and at the same time to manifest a firm resolution to defend their rights and prerogatives: The king, having arrived at Paris the next day, went, according to his custom, to the church of Notre Dame, to be present at the service. On reaching the church, he found, to his surprise, that the doors were shut; and upon asking the cause of this measure, was informed, by one of the canons, that though he was king, he had no right to violate the liberties and rights of the church; and that having done so, the doors of the church were closed against him. The king expressed great contrition for his involuntary offence, restored the sum which his supper had cost, and deposited, with solemnity, on the altar of Notre Dame, a rod, on which was inscribed a succinct recital of the offence and its reparation.

None but princes and bishops were ever allowed to be buried in the choir of Notre Dame.

During divine service, no women are allowed to enter into that part of the choir where the clergy perform the service. The choir is divided into three parts; the first is the high altar and its circuit, from the bottom of the steps leading to it, and this part is in the jurisdiction of the archbishop. The second part is from the steps to the archiepiscopal chair, and to the other chair opposite: this part comprehends all the space between the two small doors for entering to the altar, and is in the joint jurisdiction of the archbishop and the chapter. Here men and women enter indiscriminately. The third part is from the great door of the choir, on the side of the nave, to the end of the canons' seats. This spot is in the jurisdiction of the chapter alone, and was formerly separated by an enclosure. Women are excluded from this part during divine service.

Francis I. had a funeral service performed in the church of Notre Dame, for the repose of the soul of Henry VIII., king of England, though he had separated from the communion of the church of Rome, and died a schismatic.

On Whitsunday, in order to represent the descent of the Holy Ghost in the form of a dove, and in the shape of fiery tongues, upon the apostles, pieces of flaming tow were thrown down from the openings in the vaulted ceiling of the church; and pigeons were let loose, which alighted upon the priests and congregation during the celebration of high mass.

In the year 1168, the chapter of Notre Dame decreed, that when the bishop or a canon died, his bed, with all its accompaniments, should go to the poor of the Hôtel Dieu. In those days, few expensive beds were used; but when the progress of luxury had introduced more rich and

costly beds, disputes often arose between the heirs of the bishop and the trustees of the hospital respecting the hangings, coverlets, and number of mattresses. In 1654, the parliament of Paris gave a decision against the creditors of Francis de Gondi, archbishop of Paris, and adjudged his bed, with all its appendages, to the Hôtel Dieu. It had been originally the nuptial bed (*le lit de nocés*) of a celebrated lady of that time.

In 1490, Jean l'Anglois, calling himself a priest, furiously snatched the host out of the hands of a minister who was celebrating mass in one of the chapels of the cathedral. Being arrested by the worshippers, he was conveyed to the bishop's prison, and sentenced to be publicly degraded, and afterwards given up to the secular power to be burnt alive at the Marché aux Pourceaux. The confessor assigned him was Maistre Jean Standonhc, founder of the college of Montaigu in Paris.

In 1550, a heretic, from Lorraine, with a drawn sword, forced his way through the canons who were chaunting before the image of the Virgin, and endeavoured to knock it down; but being seized by the congregation, and conducted to prison, he was condemned to have his tongue cut out, and to be burnt before the great door of the church, which sentence was executed a few days after.

In 1548, one Jacques le Blond, a dealer in old iron, was burnt alive in the Parvis Notre Dame, for having irreverently thrown down the image of the Virgin near the door of the choir.

CHAPTER, DIGNITARIES, AND CANONS OF NOTRE DAME.

By a chapter, in a cathedral, or collegiate church, is understood the community of ecclesiastics who serve it, and who are called *canons*, from κανων, a rule, because they are

obliged to live according to the particular rules of the congregation of which they are members.

In the chapter of Notre Dame were eight dignitaries, namely, the dean, the chanter, the archdeacon of Paris, the archdeacon of Josas, the archdeacon of Brie, the subchanter, the chancellor, and the penitentiary.

By a bull, published in 1296, by Pope Boniface VIII., who had been a canon of Notre Dame, the dean, the chanter, and chancellor, were obliged to attend strictly at the church service; and to that effect, they took a particular oath at their reception. On solemn festivals the dean, the chanter, and the archdeacon of Paris, otherwise called the grand archdeacon, wore *la soutane rouge* in the choir.

The chancellor was also chancellor of the University; he alone delivered the *bonnet* to the doctors of the superior faculties. At his reception he took a two-fold oath, in virtue of the bulls of two different popes. By the first, issued by Gregory IX., in 1231, he bound himself to admit no ignorant or incapable person to a degree.

Besides these superior officers, there were fifty canons; two canons and two perpetual vicars of Saint Agnan; six grand vicars, one of Saint Victor, the second of Saint-Martin-des-Champs, the third of Saint-Denis-de-la-Chartre, the fourth of Saint-Maur-des-Fossés, the fifth of Saint-Germain-l'Auxerrois, the sixth of Saint-Marcel-les-Paris; ten canons of Saint-Denis-du-Pas; eight canons of Saint-Jean-le-Rond; one hundred and twenty chaplains; twelve children choristers; and other officers for *matines*, for the *fabrique*, the *sacristy*, and the *grande* and *petite sonnerie*.

There were, moreover, several dignities and prerogatives annexed to the archbishopric of Paris, as the abbey of Saint-Maur-des-Fossés, the priories of Saint Eloy, near the Palace, and of Saint Magloire, in the faubourg Saint-Jacques, together with the temporal lordship of the town of Saint

Cloud, which was erected by Louis XIV. into a duchy. The chapter also had considerable property, several lordships, privileges, and donations; among others, that of Louis XII., who founded an anniversary service in this church, which was celebrated on the 4th of January, when every canon was obliged to be present. It was called *l'obit salé*, because a distribution of salt was made to the canons, each receiving two *minots*.

The oath which each canon took at his reception was as follows:—

Ego N. canonicus hujus honorabilis ecclesiæ, juro ad hæc sancta Dei evangelia, et promitto vobis reverendis dominis meis, dominis decano et capitulo, obedientiam, reverentiam et honorem exhibere; jura, libertatem, franchisias, exemptiones, privilegia, statuta, consuetudines, et observationes ipsius ecclesiæ, et specialiter immunitatem claustrum servare; secreta capituli tenere; et quod sum de legitimo matrimonio procreatus, liber, et immunis ab omni jugo servitutis, ac monachalis professionis: juro etiam onera quæcumque assueta et casualia meorum canonicatûs et præbendæ super grossis fructibus ejusdem præbendæ exsolvere, et me absente procuratorem eligere, qui de hujus modi oneribus se erga vos usque ad concurrentiam dictorum onerum obligabit: juro etiam et protestor articulos fidei in speciali vestrâ convocatione solemniter et expressè professos, et per me impræsentiarum perlectos: juro etiam observationem statuti de collatione beneficiorum ecclesiæ Parisiensis, de die nona mensis Augusti 1638, per me impræsentiarum perlecti: sic me Deus adjuvet et hæc sancta Dei evangelia.

We shall now mention some popes, cardinals and bishops, who were canons of this church.

The necrology of Notre Dame makes mention of the following six Popes:—

GREGORY IX., who died at more than one hundred years of age, in 1241. His anniversary is announced in these terms: *XI kalendas Septembris obiit Gregorius Papa, nonus quondam concanonicus noster.*

ADRIAN V. died before he was consecrated, thirty-nine

days after his election, in 1276. When his friends came to congratulate him, he said to them: "I would rather be a healthy cardinal than a dying pope." He gave to the church of Notre Dame a finger of Saint John the Baptist.

BONIFACE VIII. died in 1303. It was he who canonized Saint Louis in 1297, at the request of Philip-le-Bel. Almost all the authors who have mentioned this pontiff, say that he entered the pontificate like a fox, lived in it like a wolf, and died in it like a dog.

INNOCENT VI. died in 1372.

GREGORY XI. died in 1378. He was made a cardinal at the age of seventeen, and was elected pope before he was made a priest. He brought back the holy see from Avignon to Rome, and made several foundations in the church of Notre Dame; among others, that of the *Ave Regina*, which was sung opposite the chapel of the Virgin every day before high mass. On his anniversary, sixteen *livres Parisis* were distributed among the canons.

CLEMENT VII. also considered an antipope, died in 1394.

Among the cardinals who were canons of Notre Dame, were two Englishmen, Robert de Curzon, who died at Damietta, legate of the holy see in the East, in 1218, author of several theological works; and Stephen Langton, archbishop of Canterbury, who died in 1228.

PIERRE DE LUXEMBOURG, called *le Bienheureux*, was a canon of Notre Dame, at the age of ten, on account of his sanctity; was made bishop of Mentz, when fifteen years old, by Pope Clement VII., and afterwards a cardinal. He died at the age of eighteen, in 1387. His body was interred at Avignon, in the public cemetery of the poor of Saint Michel, but was afterwards taken up and deposited in the church of the Celestins. In the history of his life, it is said that not less than 3000 miracles were performed through his intercession.

PIERRE D'AILLY, a native of Compiègne, was chancellor of the church of Paris, and a cardinal. He presided at the third assembly of the council of Constance. He wrote several treatises, full of erudition, and obtained the eulogium of *l'aigle des doctes de la France, et le destructeur célèbre des hérésies*.

PIERRE POICTEVIN was a disciple of Pierre Lombard, and taught for the space of forty-two years in the schools of the church of Notre Dame at Paris, of which he was chancellor after Pierre Comestor. He died in 1205.

GEOFFROY, archbishop of Besançon, had been archdeacon of Paris. Going to Rome in 1241, to assist at the council of Lateran, he was captured at sea, between Pisa and the island of Corsica, by some schismatics, who assassinated him, and threw him into the sea.

HENRY DE FRANCE, SON of king Louis-le-Gros and of Adelaide of Savoy, was a canon of Notre Dame, archdeacon of Orleans, treasurer of Saint Martin of Tours, abbot of several abbeys, superior-general of all the abbeys dependant upon the king, and abbot-general above all private abbots. Having quitted all these benefices, he became a *religieux* at Clairvaux, under Saint Bernard, in 1149. He refused the bishopric of Paris, in favour of Peter Lombard, and died archbishop of Rheims, in 1175.

JEAN DE COURTENAY, SON of Robert de Courtenay, lord of Montargis, grand cup-bearer of France, and prince of the blood-royal, was canon and archdeacon of Notre Dame, in 1263. Alphonso, count of Poitiers and Toulouse, son of Saint Louis, in a letter to pope Urban IV., in favour of this Jean de Courtenay, calls him *dilectus et consanguineus noster Joannes de Curtiniaco*.

It is worthy of remark, that the canons of Notre Dame, on being made bishops or archbishops, did not quit their

prebends, but continued to hold them, down to the time of the council of Trent.

ADAM, called *du Petit-Pont*, because he had taught in that *quartier* of the city of Paris, was a canon of Notre Dame about the year 1145, and afterwards bishop of Saint Asaph in Wales. In 1179 he assisted at the council of Lateran. Upon the question of censuring some propositions of Peter Lombard, under whom he had taken the care of the schools at Paris, he retired from the council with some cardinals who had been disciples of Lombard. Adam composed a very curious treatise upon the art of elocution, and was distinguished by his proficiency in the sciences.

PIERRE RODIER, bishop of Carcassonne and canon of Paris, died in 1330. It appears by the registers of the *Chambre des Comptes*, that king Philip de Valois borrowed of him six hundred florins in gold for the war in Flanders.

NICHOLAS DE THOU, bishop of Chartres, was archdeacon of Paris, and died in 1598. It was he who consecrated king Henry IV., in the church of Chartres, with the *Sainte Ampoule* of Marmoutier, as Rheims was still in the power of the League.

FRANÇOIS DE LA FAYETTE, bishop of Limoges, canon of Paris, was consecrated bishop in 1628, in presence of the queen and the duke of Orleans. During the ceremony, the queen sent him a rich diamond ring which she took from her finger, in token of the spiritual marriage which he was contracting with his church.

JEAN DE MARLANT, archdeacon of Brie in the church of Notre Dame, was made bishop of Meaux. In 1340, he served king Philip de Valois in person, in the war of Flanders, with two knights and ten esquires.

JACQUES SPIFAME, bishop of Nevers, was chancellor of Notre Dame, *Maître des Requestes*, and President of the *Chambre des Comptes*. Having abandoned the Roman

Catholic religion, he went to Geneva; more, it is said, out of love for a woman whom he kept, than from attachment to the new doctrines. Calvin, who perceived that Spifame began to repent of his conduct, caused him to be arrested as a spy, and afterwards beheaded, in 1565.

The chapter of Notre Dame, from time immemorial, said *matins* at midnight; but in the year 1359, being desirous to change this custom, they were prevented by a decree of the Council of State, and by the *Parlement*, as appears by the following act in the register-book of the chapter :—

Hodie conclusum est quod Matutinæ dicuntur mediâ nocte, et quod pulsantur minores et mediocres clochiæ, et sine carillono; et quod hoc primò fiat die festo sancti Dionysii, et quod proclametur per villam, quia ita vult consilium regium et illi de villâ.

No canon or other person belonging to the choir was entitled to any distribution in the morning, unless he was present at the mass from the *Introitus* to the last *Agnus Dei*. By the following capitulary act of 1370, it appears that some canons, having gone out too soon, were obliged to return the distributions they had received :—

Quia die hesternâ in missâ regis, plures domini post distributionem in dictâ missâ factam, antè complementum missæ de choro recesserant, fuit discussum et ordinatum quod prædicti recedentes reddant et restituant hujusmodi suas perceptas distributiones; insuper fuit ordinatum quod de cætero distributio non fiet nisi missâ completâ, videlicet post ite missa est, et secundum hanc formam fuit injunctum capitulariter Domino Joanni de Senonis hujus modi distributionem facienti, ne de cætero distribuât alio modo quàm supra.

A few years afterwards Gregory XI. addressed a bull on the same subject to the chapter.

There was, however, an exception to this rule in favour of the *chanoines jubilés*, that is to say, such as had been canons for the space of fifty years. These were entitled

to the distributions made at the mass, and at other hours, without being obliged to assist, and they called it *gagner franc* : but they were obliged first to present their request to the chapter.

Privileges of the Cloister of Notre Dame.

Several privileges, commonly called *exemption et immunité du cloistre*, were granted to the canons of Notre Dame by different kings. The most ancient of these privileges was that granted by king Charles III., surnamed *the Simple*, who, at the request of Thioul, bishop of Paris, allowed the chapter to sell to the canons the houses of the cloister, for the wants and service of the church. Mention is made of this privilege in the necrology of the church, which marks the decease of bishop Thioul, in the following terms :—

8. Calend. Maii, obiit dominus Theodulphus, qui primus firmavit claustrum nostrum sub rege Carolo simplice: cujus firmitatis diploma datum est Cargiaci, 15 Kal. Junii, Indictionis 15 an. Incarnationis dominicæ 911.

This privilege was always an occasion of great scruple to several of the canons, who made it a point of conscience not to receive their part of the money arising from the sale of the canonical houses which became vacant by the death of their *confrères*, although a certain sum was always reserved as a foundation for prayers for the repose of their souls.

This privilege of Charles the Simple was confirmed by king Lothaire and his son, in 986, in these terms :—

Claustrum congregationis Sanctæ Mariæ, sicut ab avo nostro Carolo, precibus Theodulphi episcopi confirmatum fuerat, nostrâ præceptione confirmamus.

Louis VI., surnamed *le Gros*, ratified the same privilege

in 1127, and having entered the chapter himself, he made the following deed :

In nomine sanctæ et individuæ Trinitatis. Dilectio et reverentia quæ à nobis, more prædecessorum nostrorum, ecclesiis regni nostri, et Parisiensi ecclesiæ specialiùs, qui eam magis familiarem semper habuimus, ut dignum est, debentur, antiquæ dignitati et paci earum solliciti providere omninò nos hortantur.

Ego igitur Ludovicus, in regem Francorum divinâ misericordiâ sublimatus, et Adelaidis regina uxor nostra, notum fieri volumus cunctis fidelibus tam futuris quam præsentibus, quod fidelibus nostris Bernero decano, et personis, et capitulo beatæ Mariæ parisiensis ecclesiæ universo, fide et sacramento nostro, Philippo primogenito nostro annuente, confirmavimus quod parisiensem ecclesiam ab antiquo statu et ordine removeri, vel antiquas illius dignitates, aut consuetudines, in aliquo minui aut mutari nullo modo tolerabimus. Actum publicè Parisiis, in capitulo beatæ Mariæ, an. Domini 1127.

Respecting these privileges of the cloister of Notre Dame, it is to be observed that the ancient statutes of the chapter, confirmed by several sentences of their bailiff and decrees of the *Parlement*, forbid any canon to lodge strangers in the cloister. The most solemn of all these decrees, was in 1544, when Maistre Louis Chabonnier, a *conseiller de la cour*, who had hired half the house of a canon, was obliged to remove, in consequence of a complaint made by the chapter to the *Parlement*.

But if the statutes were so strict against any stranger being lodged in the claustral houses of the canons, they were still more rigid respecting women, as appears by the following documents, the first of which is an ordinance issued in 1245, by Eudes de Château-Roux, cardinal and bishop of Frascati, canon and chancellor of Notre Dame.

Districtiùs inhibemus ne quis canonicus mulierem aliquam monialem, seu aliam, in domo suâ in claustro sustineat pernoctare, nisi sit mater, vel soror, vel propinqua saltem in tertio gradu canonici penes quem aliquando contigerit pernoctandum, vel nisi aliquæ magnates mulieres, quæ sine scandalo evitari non possint, aliquando ad

claustrum causâ familiaritatis honestæ duxerint divertendum; vel nisi urgente necessitate matronas aliquas aliquando vocari contigerit ad custodiam infirmorum.

Item : Quia non solùm à malo, sed etiam à specie mali præcipit apostolus abstinere, ne aliqua mulier continuè in domo canonici cujuscumque moretur in claustro ad servitium vel ad cibum, districtiùs inhibemus.

Item : Strictè, et sub poenâ excommunicationis firmiter inhibemus ne uxores, vel pedissequæ matriculariorum, vel etiam confugientium ad ecclesiam beatæ Mariæ ad refugium, in ecclesiâ seu in turribus pernoctare aliquatenus permittantur.

Here follows another statute made in 1574, in the chapter, respecting the non-admission of strangers into the claustral houses :—

Hodie renovatum est expressum capituli statutum, pluries repetitum et corroboratum, de alienis ab ecclesiâ non hospitandis in claustro; quo cavetur quod nullus, cujuscumque sit gradûs aut preeminentiæ, habens claustralem domum, in eâdem, sub poenâ excommunicationis, hospitetur præsertim homines alterius statûs quam ecclesiæ, etiam suos parentes, nisi obiter transeundo, et pro modicâ morâ temporis sex vel octo dierum. Similiter ne ejus modi domos locare præsumat nisi personis ipsius ecclesiæ; cum reputitur unica et religiosa domus dictum claustrum, ubi clerus in eo degens, tranquillo animo et quietâ mente, officiiis divinis dictæ ecclesiæ inhærare debet.

There is less ground for surprise that the chapter of Paris has always been so rigid in maintaining this privilege of the cloister, as, besides other reasons, the number of the canonical houses has always been fewer than that of the persons obliged to be resident for divine service by day and night.

But, notwithstanding this general strictness, the chapter, on one occasion, in 1632, attempted a relaxation of their statutes by the following regulation :—

Domini, in hac generali convocatione, factâ per domos dominorum, horâ decimâ matutinâ, ut in eâ deliberetur de observatione statuti de alienis in claustro non hospitandis, super hoc halitu maturâ

deliberatione, ordinaverunt quod omnes dicti domini canonici, et alii domos claustrales et canoniales possidentes, tenebantur eas personaliter habitare, idque faciendo, permittetur eisdem, deliberatione priùs factâ dominis in capitulo, juxta sacros canones, hospitare secum suos patres, matres, fratres, sorores, patruos, patruas, avunculos, avunculas, nepotes et neptes tantùm, conjugatos vel non conjugatos, profitentes religionem catholicam, apostolicam et romanam, et non alios.

Some of the canons opposed the execution of this statute as an abuse, and appealed against it to the *Parlement* of Paris; when, after several years, and lengthened proceedings, the following decree was issued, by which the uncles and aunts, nephews and nieces of the canons were excluded from the claustral houses :—

La Cour, sur les appellations, a appointé les parties au conseil, et sur les interventions en droit et joint, et cependant par manière de provision, sans préjudice des droits des parties, a fait défenses ausdits chanoines de Notre Dame de retenir en leurs maisons aucunes personnes laïques, autres que leurs pères, mères, frères et sœurs; enjoint à tous ceux qui ne sont de cette qualité, de vuidier les lieux dans la St. Remy prochain. Donné à Paris en notre Parlement le 20 avril, l'an 1655, et scellé le 5 mai au dit an.

The chapter of Notre Dame has always had a right, from time immemorial, of exercising all clerical functions on the persons of the canons, chaplains, and other officers belonging to the said church, who might be living in any part of the town, the *faubourgs*, or the *banlieu* of Paris, as well as on the clergy of the four churches depending on Notre Dame, vulgarly called *les filles de la cathédrale*, which were Saint-Etienne-des-Grés, Saint Médéric, Saint Sepulcre, and Saint Benoit. A remarkable decision was given by the *Parlement* on this subject in 1651, in favour of the chapter against the curates of the town, *faubourgs*, and *banlieu* of Paris.

It appears, that a canon of Notre Dame having died in his house, in the rue Neuve-des-Petits-Champs, in the

parish of Saint Eustache, the chapter of Notre Dame, according to custom, laid out the body with a pall, silver candlesticks, etc. ; but while they were at the grand procession of the Reduction of the city of Paris, the curate of Saint Eustache, assisted by a great number of ecclesiastics and secular persons, carried off the dead body by force and open violence, together with the candlesticks and the pall, which they tore; the corpse was conveyed through the streets without the usual religious ceremonies, to the church of Saint Eustache, where it was hidden in one of the vaults. The chapter of Notre Dame having laid their complaint before the *Parlement*, the curate of Saint Eustache was obliged to have the body of the canon carried back to his house with the pall, candlesticks, etc. and to pay all expenses; it being solemnly decided that the chapter alone had the power to bury the dead, and administer the sacraments to all the clergy or laity who in any way belonged to the church of Notre Dame, in whatever part of Paris they might reside.

Councils held at Paris.

Several provincial councils and synodal assemblies have been held at different periods in Paris.

The first provincial council of Paris was held in 362, through the exertions of Saint Hilarius, bishop of Poitiers, in order to re-establish the orthodox faith against the Arians, concerning the consubstantiality of the Son with the Father.

The second council was held on the subject of Saffarac, the eighteenth bishop of Paris, in 555, who, on account of divers crimes, was deposed by order of king Childebert, and sent to a monastery to do penance.

The third was held in 577, against those who usurped

the goods of the church. Saint Germain, twentieth bishop of Paris, and grand almoner to Childebert, assisted at it.

King Gontran, son of Clotaire I., who had for his share in 561, Orléans, Bourges and Burgundy, assembled in 575 the fourth council of Paris, in order to settle the disputes of Chilperic first king of Soissons, and of Sigebert first king of Austrasia.

Chilperic I. caused the fifth council to be held two years after, in the church of Saint Geneviève.

The sixth was assembled at Clichy, a league from Paris, under Clovis II. in 654, respecting the privileges of the abbey of Saint Denis.

The seventh was held at Gentilly, near Paris, in 824, concerning the worship of the Holy Trinity and of images.

The eighth was held in 829, by order of Louis le Débonnaire, for the reform of ecclesiastical discipline.

The ninth, in 846, chiefly related to the collation of benefices made by princes.

The tenth was assembled in the following year, under the reign of Charles-le-Chauve, at the solicitation of Pope Sergius II, in order to revise the process of Ebbon, archbishop of Rheims, who had been deposed by the council of Thionville in 835.

Henry I. called an assembly of prelates in Paris, in 1059, respecting the coronation of his son Philip I. He also convoked another against Berenger, archdeacon of Angers, who maintained that the Holy Sacrament of the altar was only the figure of the body of Christ.

In the year 1088, an assembly of prelates was held at Paris to deliberate upon the war against the Saracens, commonly called the first crusade.

In 1145, several prelates met together at Paris con-

cerning the heretical doctrines of Gilbert Porrée, bishop of Poitiers.

Under the reign of Philip Augustus, two assemblies were held at Paris upon the subject of sending succour to the Holy Land; when a tithe or *dixme*, called *la saladine*, because it was against Saladin emperor of the Saracens, was granted to the king, with the permission of Pope Clement III. This *dixme* was a tax on the clergy, even the regulars, who could not go to war in person. The Carthusians, the monks of Citeaux, the congregation of Fonterrand, and the *maladreries* were excepted.

Under the same reign, the Pope's legate held an assembly of prelates at Paris, in order to force the king to quit *Agnès de Meranie*, whom he had married after having repudiated Ingerburge of Denmark, his second wife.

Pierre de Nemours, called *le Chambellan*, seventieth bishop of Paris, called a council of prelates in 1210, against some heretics who imbibed their errors from the writings of Amaury, a native of Chartres, and doctor of Paris. Several of these heretics having been convicted, were condemned by the council and delivered over to the secular power; the women were pardoned, but the men were burnt alive in a spot then called *Champeaux* (*CamPELLI*), now *les Halles*. The body of Amaury, who had been dead some years, was disinterred and thrown *à la voirie*. At the same time, the reading of two books of Aristotle's *Metaphysics*, then lately translated from Greek into Latin, was forbidden, because it was thought the condemned errors had been found in them.

In 1223, Conrard, legate of the Holy See, held a council at Paris against the heretics called *Albigeois*.

A general assembly of the clergy and of the *trois États* was held at Paris in 1301, against Boniface VIII., who had excommunicated Philippe-le-Bel.

In 1310, under the same king, was convoked the infamous council which condemned the Knights Templars.

A provincial council was assembled at Paris, in 1528, against the heresy of Luther and other innovators.

Cardinal du Perron, grand almoner of France, and archbishop of Sens, assembled his suffragans at Paris, in 1612, and there condemned a work entitled *de Ecclesiasticâ et politicâ potestate*, by Edmond Richer, doctor and syndic of the university of Paris. In this work, the author defended the liberties of the Gallican church, and maintained that the Pope was not infallible, was not above the councils and canons, nor had the power of deposing kings.

There were anciently thirteen canonical chapters in Paris, including that of Notre Dame, which was not only the most considerable one of the capital, but of all France; and it owed this superiority not so much to the great number of benefices that depended on it, as to the merit and science of the ecclesiastics of which it was composed. It always enjoyed a high reputation; it was taken for a model, was consulted with confidence, and its decisions were received with respect. It has given to the Roman church six popes, thirty-nine cardinals, and a considerable number of bishops.

CURIOSITIES IN THE CHURCH OF NOTRE DAME.

Pictures in the Nave.

To the right on entering.

1. *The lame man cured by Saint Peter at the gate of the Temple*, by D. Sylvestre.
2. *Saint Peter delivered from prison*, by Jean Baptiste Corneille.
3. *The departure of Saint Paul from Miletus to Jerusalem*, by Galloche.

4. *The Martyrdom of Saint Simon in Persia*, by Louis Boullogne, père.
5. *The Martyrdom of Saint John the Evangelist, near the Latin Gate, at Rome*, by C. Hallé, père.
6. *Jesus Christ appearing to Peter*, by J. Sourlay. *
7. *Saint Peter restoring the Widow to life*, by Louis Tételin.
8. *Saint Paul preaching to the Gentiles*, by Eustache le Sueur. †

To the left on entering.

1. *Jesus Christ with Martha and Mary*, by Simpol.
2. *The Miracle of the Loaves*, by J. Christophe.
3. *The calling of Saint Peter and Saint Andrew*, by M. Corneille.
4. *The Buyers and Sellers driven from the Temple*, by Claude Guy Hallé.
5. *The Sick of the Palsy healed*, by Jouvenet.
6. *The conversation of Jesus Christ with the woman of Samaria*, by Boullogne, jeune.
7. *Jesus Christ healing the man sick of the palsy, at the Pool of Bethesda*, by Boullogne.

On that part of the pillar opposite the chapel of the Virgin, on the right side of the principal entrance to the choir.

1. *The Vow of Louis XIII.*, by Philippe de Champagne.

On the side, a little lower down, opposite the chapel.

2. *Paul and Silas whipped in the city of Philippi in Macedonia*, by Louis Tételin.

Above.

3. *Saint Andrew kneeling before the Cross*, by Jacques Blanchard.

* It is thought this picture is by Mignard, who had Sourlay for his pupil.

† The masterpiece of this great painter, and one of the most perfect pictures of the French School.

Upon the same line, on turning.

4. *Saint James led to Martyrdom*, by Noel Coypel, père.

Immediately after.

5. *The cure of the woman afflicted with the issue of blood*, by Cazes.

On the side.

6. *Saint Paul stoned at Lystra*, by Jean Baptiste Champagne, neveu.

Above the chapel.

7. *Saint Peter preaching at Jerusalem*, by Charles Poëron, père.

On turning to the left window of the cloister opposite the chapel of Saint Denis, also at the door of the choir.

1. *The descent of the Holy Spirit*, by Blanchard.

On the side, opposite the chapel of Saint Marcel.

2. *Saint Paul healing a lame man*, by Michael Corneille.

Above.

3. *The carrying away of Saint Philip*, by Thomas Blanchet.

Strait on, on turning.

4. *The Martyrdom of Saint Stephen*, by Charles Le Brun.
5. *The Martyrdom of Saint Peter*, by Sébastien Bourdon.
6. *The Martyrdom of Saint Andrew*, by Charles Le Brun.

Above the chapel.

7. *The Conversion of Saint Paul*, by Laurent de la Hire. *

* These two chapels of the Virgin and Saint Denis were built from the designs of Decotte, architect to the king; they were magnificently decorated at the expense of Cardinal de Noailles, who was buried at the foot of that of the Virgin. The marble statue of Saint Denis was by Coustou the elder, that of the Virgin by Vassé.

Pictures placed above the stalls of the choir. On the right.

1. *The Annunciation*, by Hallé.
2. *The Visitation (the Magnificat)*, by Jouvenet.
3. *The nativity of Jesus Christ*, by La Fosse.
4. *The worship of the Wise Men*, by the same.

On the left.

1. *The presentation of Jesus Christ in the Temple*, by Louis Boullogne.
2. *The flight into Egypt*, by the same.
3. *Jesus Christ in the Temple among the Doctors*, by A. Coypel.
4. *The Assumption of the Virgin Mary*, by the same.

Above the outer periphery of the choir.

1. *The beheading of Saint John, and the carrying away of his body by his disciples*, by Cl. Audran.
2. *Saint Paul restoring Eutychus to life*, by Courtin.
3. *Saint Peter's repentance*, by Tavernier.
4. *Saint Paul before Agrippa*, by Villequin.

On turning from the Sanctuary to pass on the left side.

1. *Saint Paul converting Saint Denis in the Areopagus*, by Cestin.
2. *Agabus predicting to Saint Paul what he should suffer for Jesus Christ's sake*, by Chéron.
3. *Saint John preaching in the Wilderness*, by Parrocel, père.
4. *The adoration of kings*, by Vivien.

Chapels below, round the choir.—After the small door of the stairs leading to the galleries of the choir.

1. CHAPEL OF SAINT PIERRE AND SAINT PAUL.

An oval picture representing these two saints accompanied by their disciples, by Beaugin.
The Descent from the Cross.

2. CHAPEL OF SAINT PIERRE MARTYR.

Saint Peter healing the sick with his shadow, by La Hire.

Opposite.

The Shipwreck of Saint Paul at Melita, by Poëron.

3. THE SACRISTY, CONTAINING THE TREASURE.

4. CHAPEL OF SAINT DENIS AND SAINT GEORGES.

A Madona, of the school of Vouet.

Saint Peter visited in prison by an angel, by Vouet.

5. CHAPEL OF SAINT GÉRALD.

The death of the Virgin, by N. Poussin.

A Vow of the Virgin over a field of battle.

6. CHAPEL OF SAINT REMI, called *des Ursins*.

Saint Claude, by Galloche.

Portrait of Jouvenel des Ursins, with his family.

7. CHAPEL OF HARCOURT.

8. CHAPEL OF SAINT CRÉPIN, SAINT CRÉPINIEN, AND SAINT ETIENNE.

A Christ, the Ascension, and Resurrection, by Beaugin.

Herodias at table with Herod, by L. Chéron.

Saint Peter baptizing the Centurion, by M. Corneille.

9. CHAPEL OF SAINT NICAISE.

The last Judgment, painted on wood, by de Hery.

10. CHAPEL OF SAINT LOUIS AND SAINT RIGOBERT.

A Christ, after Michael Angelo.

Saint Stephen led to Martyrdom, by Houasse.

11. CHAPEL OF THE DÉCOLLATION OF SAINT-JEAN-BAPTISTE.

The Martyrdom of Saint Bartholomew, by Paillet.

The beheading of Saint John, by Louis Boullogne.

The Assumption, by Hurel.

12. CHAPEL OF VINTIMILLE, under the title of *Saint Foi* and *Saint Eutrope*.

Saint Charles Borroméo receiving the Communion with the persons infected with the plague, by Vanloo.

The Holy Family, by Paillet.

13. CHAPEL OF SAINT MICHEL, called *Noailles*.
The appearance of the Angel to the three Marys, by C. Natoire.
14. CHAPEL OF SAINT FERRÉOL.
Saint Michael, by Vignon.
The Annunciation, by Champagne.
15. CHAPEL OF SAINT-JEAN-BAPTISTE AND THE MADE-
 LEINE, or CHAPEL OF BEAUMONT.
The Crucifixion.
16. IN THE EMBRASURE OF THE RED DOOR.
The death of Ananias and Sapphira.
The Centurion at the feet of Saint Peter, by Aubin Vouet.
17. CHAPEL OF SAINT EUSTACHE.
The Transfiguration, from Raphael.
The Vow of the Marquis de Loemaria, by Le Monnier.
18. CHAPEL OF SAINTE AGNÈS.
The Virgin suckling the child Jesus.

On descending the lower sides of the Nave from the same side.

1. CHAPEL OF SAINT NICOLAS.
Saint Nicholas saving penitents from shipwreck, by Thiersonnier.
The Miracles of Paul and Silas in prison, by N. de Platte-
 montagne.
2. CHAPEL OF SAINTE CATHERINE.
The Martyrdom of Saint Catherine, by M. Vien.
3. CHAPEL OF SAINT-JULIEN-ZOZIME.
*Saint-Julien-Zozime giving the Communion to Saint Mary the
 Egyptian*, by Beaugin.
The Marriage at Cana, by Cotelle.
4. CHAPEL OF SAINT LAURENT.
The Martyrdom of Saint Laurent, by a pupil of Le Sueur.
The Appearance of Jesus Christ to the three Marys, by Marot.

5. CHAPEL OF SAINTE GENEVIÈVE.

The Virgin and the child Jesus, with Saint John and Saint Geneviève, by Beaugin.

The healing of the demoniacs.

6. CHAPEL OF SAINT GEORGES AND SAINT BLAISE.

A distressed Mother consoled by Angels, by Beaugin.

The Miracle of Saint Paul at Ephesus, by L. Boullogne.

7. CHAPEL OF SAINT LÉONARD.

Saint Leonard in the dress of a Warrior, by Champagne.

The Vow of Madame la Grande Duchesse during her illness, by Dumesnil.

Chapels at the lower end of the Nave, on entering to the right.

1. CHAPEL OF SAINTE ANNE.

Saint Anne and the Virgin, by Vouet.

The presentation of the Virgin, by La Hire.

2. CHAPEL OF SAINT BARTHÉLEMY AND SAINT VINCENT.

The Martyrdom of Saint Vincent, by Beaugin.

Our Lord on the mountain, by Poërsen.

3. CHAPEL OF SAINT JACQUES.

A Christ, by Le Nain.

The woman taken in adultery, by Renaud.

4. CHAPEL OF SAINT ANTOINE AND SAINT MICHEL.

Saint Michael kneeling before the Virgin, by Champagne.

Jesus Christ healing one possessed of a devil, by Vernansal.

5. CHAPEL OF SAINT THOMAS DE CANTORBERY.

Saint Dominic and Saint Thomas kneeling before the Virgin, after the manner of Lanfranc.

The son of the Widow of Nain restored to life, by Guillebaut.

6. CHAPELS OF SAINT AUGUSTIN AND OF SAINTE MARIE MAGDELEINE.

In the former.

The Pool, by Alexandre.

Barjesus struck blind, by Loir.

In the second.

The unbelief of Saint Thomas, by Arnould.

The resurrection of the daughter of Jairus, by Vernansal.*

This church also contained some remarkable pieces of sculpture, both in wood and stone.

Relics and precious objects.

Behind the choir was the shrine of Saint Marcel, of gold and silver gilt, enriched with fine pearls and precious stones.

The altar of the chapel of Saint Denis contained four shrines, in which were preserved unknown relics.

The *Salle du Trésor* contained, among other relics:—

The head of Saint Philip the Apostle; this head, in silver gilt, was covered with precious stones of the greatest value.

A reliquary of silver gilt, representing Saint Louis, and containing several particles of the crown of thorns, fragments of the sponge, the winding sheet, and the tomb of Jesus Christ.

The tunic of Saint Germain, enclosed in a shrine of silver gilt; vestments of the Virgin, part of the skull of Saint Denis, etc. Also a considerable number of *ciboires*, cups, crosses, vases, candlesticks, and suns of silver gilt, enriched with diamonds and precious stones; costly memorials of the piety of illustrious personages of France, but of which the spoliation in 1793 has not left the least vestige.

Some curious monuments were likewise preserved, relat-

* We have not been able to discover what has become of the greater part of these pictures, which were preserved, it is said, during the Revolution, in the various *dépôts* of the government. *The preaching of Saint Paul*, by Lesueur; *the Martyrdom of Saint Peter*, by Bourdon; *the death of the Virgin*, by Poussin; *the Magnificat*, by Jouvenet, and several others, have been placed in the Royal Museum.

ing to the mode in which investitures were made by means of a knife, and reparations for injuries, by the offering of a piece of wood on which the act was written, or by a wand of silver, when the reparation was made by a prince.*

In consequence of the constitution of 1791, bishop Gobel was installed at Notre Dame the 27th of March in the same year. In 1793 he was forced to appear at the bar of the national convention and abjure the Christian religion, and on the 14th of April, 1794, he was beheaded at Paris.

The national convention, after having decreed that the French people acknowledged a Supreme Being, and the immortality of the soul, proclaimed that the church of Notre Dame should bear thenceforward the name of Temple of Reason, which was engraved on the portal.

In 1794 the convention assembled in the church to sing the Hymn of Reason. Mademoiselle Maillard, a handsome young woman belonging to the Opera-house, in a Roman dress, her neck and arms bare, represented the goddess of Reason.

The church of Notre Dame was also a place of worship of the Theophilanthropists.

The municipality of Paris, directed by Chaumette and his deputy Hébert, called *Père Duchesne*, celebrated in this church the festival of the liberty of the negroes. On the 18th of April, 1801, the first, second, and third consuls celebrated in the metropolitan cathedral the re-establishment of the clergy in France, and at this time M. Du Belloy was appointed archbishop.

After the death of cardinal Du Belloy, which took place

* Gilbert, in his *Description de Notre Dame*, gives an account of many other curious relics.

in 1806, the archiepiscopal see of Paris remained for many years vacant. The celebrated cardinal Maury was nominated to it by Bonaparte, but without the approbation of the Pope.

CORONATION OF BONAPARTE.

The emperor Napoleon and his consort Josephine were crowned in this church, by pope Pius VII., on the 3d of December, 1804.

On November 22, 1804, the emperor Napoleon and the empress Josephine repaired to the palace at Fontainebleau, accompanied by prince Joseph and prince Louis, the high chancellor and high treasurer of the empire, cardinal Fesch, cardinal Caprara, prince Borghese, the marshals of the empire, Augereau, Moncey, Massena, Lefèvre, Soult, Ney, Davoust, Berthier and Bessières, the ministers, the great officers of the crown, the lady of honour, the lady of the wardrobe, and the ladies and officers of their suite.

On the 25th at noon, the emperor, on horseback, having crossed the forest of Fontainebleau, met his holiness, pope Pius VII., at the cross-way of Saint Herem, near Nemours, on the Paris road. The holy father was attended by cardinals Braschi, Leonardo, Antonelli, Da Pietro, and Caselli, the princes Onesti, Braschi and Altieri, the seneschal Ruspoli, the marquis Sacchetti, and the bishops of his suite.

The emperor and the sovereign pontiff alighted at the same time, advanced, and embraced each other. Six of his majesty's carriages were in waiting, in the first of which the emperor took his seat, having the pope on his right, and thus, followed by their respective retinues, they proceeded to the palace of Fontainebleau, through a file of troops, who fired salutes as they approached.

On the 28th their majesties and his holiness came from Fontainebleau to Paris. The pope alighted at the Pavillon de Flore, in the palace of the Tuileries, which had been prepared for his reception.

The preparations at Notre Dame were on the most extensive scale, and of the most splendid description.

A portico was erected in front of the church, which was decorated to correspond with the architecture of the edifice, and ran the whole length of the gateway; it had two galleries, one on the right and the other on the left. It was formed of four gothic arches, supported by pillars, on the bases of which were symbolical statues of the thirty-six principal cities of France, and above, were the statues of Clovis and Charlemagne, the principal founders of the French monarchy. The arms of the emperor, decorated with figures representing the sixteen cohorts of the Legion of Honour, distinguished by their attributes and legends, crowned the principal arch. Four gothic pinnacles, sustaining the imperial eagles, surmounted the whole. The rest of the portico was ornamented with eagles, bees, and the initial letters of their majesties' names, in raised gold.

The galleries were each composed of six arches, supported by gothic pillars, decorated with the arms of the empire, and golden eagles crowned the apex of the arches. The ceiling was spangled with stars of silver on a blue ground, and the interior was lined with Gobelin tapestry.

At the back of the church, opposite the pont de la Cité, at the entrance of the archiepiscopal palace, a circular tent was erected, supported by sixteen light pillars, and decorated with rich draperies from the manufactory of the Gobelins, finished with splendid borders and costly fringes. Each pillar supported a golden eagle, above which floated a standard of the empire. It was open on

four sides; and carriages might freely pass under it. This tent formed the vestibule of a grand staircase, constructed for the occasion, by which their majesties ascended to the apartments prepared for them in the palace.

In the interior of the church, near the third pillar, at the entrance of the nave, stood the imperial throne, in the form of a theatre, supported by eight pillars, decorated with trophies, bas-reliefs, and the arms of the empire, and occupying the whole breadth of the nave.

It was ascended by twenty-four steps, covered with carpets spangled with bees; and on the steps were benches covered with blue velvet, spangled with gold bees.

The emperor's seat was in an elevated alcove in the centre of the theatre, under a canopy of crimson velvet, ornamented with gold fringe, and besprinkled with bees. The chair for the empress was on the right of the emperor, and less elevated.

In the nave, on the right and left of the throne, were placed seats for :—

The senators.

The councillors of state.

The legislative body.

The tribunes.

The court of cassation.

The grand officers of the legion of honour.

The commissioners of accounts.

The generals of division.

The vice-admirals.

The presidents and procureurs-general of the courts of appeal.

The presidents of the electoral colleges.

The maritime prefects.

The prefects of departments.

The procureurs-general of the criminal courts.

The generals of brigade.

The presidents of the general councils of the departments.

The presidents of the colleges of *arrondissemens*.

The sub-prefects.

The mayors of the thirty-six principal cities of France.

The presidents of the assemblies of the cantons.

The presidents of the consistories.

The vice-presidents of the chambers of commerce.

The chief inspectors of the revenue.

The *commissaires ordonnateurs* of war.

The members of the council of commerce.

The members of the general council of the department of the Seine.

The presidents of the four classes of the institute.

The president of the society of agriculture in Paris.

The members of the colonial deputations.

The imperial band, composed of five hundred musicians, was placed at the extremity of the transept of the church, in two orchestras elevated a few steps above the ground floor.

The choir was separated from the nave by gilt pillars, supporting chandeliers, and a canopy of crimson silk, bespangled with bees of gold.

The interior of the choir was covered with crimson silk, ornamented with bees of gold.

The bishops and clergy occupied five rows of steps erected on the right and left.

The pope's throne, elevated eleven steps, stood in the sanctuary, on the side of the *evangelium*. It was adorned with crimson velvet bordered with gold lace, and surmounted by a canopy, over which were the arms of the church. The cushion was of white satin bordered with gold.

The cardinals, the archbishops, and the prelates had seats below the throne. The seats of the cardinals were elevated, had backs, and were covered with velvet.

The officers in the service of his holiness surrounded his throne.

The altar was magnificently decorated, and the steps

throughout the whole extent of the church were covered with rich carpets.

The galleries of the church were divided into three rows, formed by platforms, raised between the pillars, and were hung with blue and red silk, bordered with gold lace and fringes.

The hangings of the first galleries were fixed to ensigns bearing the imperial arms. A large *girandole*, supported by a gilt angel, crowned each pillar, and twenty-four crystal lustres were suspended from the ceiling of the edifice.

The galleries on the ground floor, near the throne, were occupied by the officers of the imperial guard.

The gallery on the right, near the throne, was reserved for the foreign princes.

The gallery contiguous, for the ladies, and the officers of the princes and princesses; and that on the left, near the throne, for the foreign and French diplomatic bodies.

The other galleries were occupied by the families of the grand dignitaries, of the foreigners of distinction, of the ministers, the grand officers, the senators, the councillors of state, the legislators, the tribunes, the members of the court of cassation, etc. etc.

The second and third galleries were occupied by deputations from the *armées de terre* and the *armées de mer*, and by the national guards.

On Sunday, December 3, at six in the morning, the military deputations of the armies and national guards assembled in the place Dauphine, to march in a body to the church of Notre Dame.

At seven, the great officers of the legion of honour, the commissioners of accounts, the presidents of the courts of appeal, the presidents of the electoral colleges, of the departments and the *arrondissemens*, the presidents of the

assemblies of the districts, the presidents of the consistory courts, the mayors of the thirty-six principal cities of the empire, the procureurs-general of the criminal courts, the presidents of the councils, of the departments, the vice-presidents of the chambers of commerce, the generals of divisions, the generals of brigade, the commanders of the military divisions, the generals in the war-office, the commander of the school at Fontainebleau, the vice-admirals, the maritime prefects, the sub-prefects, the inspectors of the revenue, the *commissaires ordonnateurs* of war, the members of the general council of commerce, the minister of the interior, the presidents of the classes of the institute, the members of the colonial deputations, and the municipality of the city of Paris, met at the Palais de Justice, from whence they proceeded to the metropolitan church.

At eight o'clock, the senate, the council of state, the legislative body, and the *tribunat*, set out for the church from the principal places of their respective ordinary sittings, under an escort of cavalry.

At nine o'clock, the diplomatic body, which had met at the house of one of its members, the margrave of Baden, the prince of Hesse-Darmstadt, the princes of Hesse-Hombourg, Salms, Lich, Isembourg, Nassau-Weilbourg, Lœweinstein-Wertheim, and prince Borghèse, escorted by cavalry, repaired to the church.

At the same hour, the holy father, attended by cardinals Pietro and Leonardo Antonelli, and the princes and bishops of his suite, left the Tuileries, in ten carriages, escorted by two squadrons of cavalry. The pope's carriage was drawn by eight white horses, the other carriages had six. His holiness proceeded by the grand place du Carrousel, rue Nicaise, rue Saint Honoré, rue du Roule, the Pont-Neuf, the quai des Orfèvres, rue Saint Louis, rue du

Marché Neuf, and the rue du Parvis Notre Dame, to the archiepiscopal palace, where he was received at the foot of the grand staircase, by the cardinal De Belloy archbishop of Paris, the almoners, the French assistant bishops, the chapter of Notre Dame, and the vicegerent rectors, who conducted him into a hall of the palace, in which were four tables covered with carpets, to receive the insignia of the sovereign pontiff and his suite.

On the first table were placed the decorations of his holiness, his two mitres and his triple crown; on the second, the decorations of Cardinal Caselli, cardinal-deacon, and those of M. Nassali, prelate and sub-deacon; on the third, the decorations of Messrs. Demonachis and Stefano Della Rocca, Greek sub-deacons; and on the fourth were placed the seven candlesticks for the seven acolytes.

His holiness, arrayed in his pontifical robes, and preceded by the cross-bearer, the thuriferary, the acolytes, the sub-deacon, the Latin sub-deacon, the deacon, the Greek sub-deacons, the bishops, the archbishops, the cardinals, the officers of the imperial household in the service of his holiness, and his guard of honour, proceeded from the palace to the grand door of Notre Dame, where he was received by the archbishop of Paris, who, after having presented the cross, the *ampulla*, the *censer*, and the *aspergoire*, conducted the holy father, under a canopy borne by the canons, into the sanctuary, to the foot of the altar. After a prayer, his holiness ascended his throne, where he received the homage of the bishops, and heard the *tierces*.

At ten o'clock, their imperial majesties left the palace of the Tuileries, under a salute of artillery, for the church of Notre Dame. The procession took the same route as that of the pope.

The cavalcade moved in the following order :

Marshal Murat, governor of Paris, attended by his staff.

Four squadrons of carbiniers.

Horse *chasseurs*.

Mamelukes of the imperial guard.

Heralds at arms on horseback.

The master of the ceremonies and his attendants, in a carriage and six.

The grand military officers of the empire, in four carriages and six.

The ministers, in three carriages and six.

The grand chamberlain, the grand master of the horse, and the grand master of the ceremonies, in a carriage and six.

The high chancellor and the high treasurer of the empire in a carriage and six.

The princesses in a carriage and six.

The emperor's carriage, drawn by eight horses richly caparisoned and covered with gold cloths, in which were their majesties, accompanied by prince Joseph and prince Louis.

The grand almoner, the grand marshal of the palace, and the grand huntsman, in a carriage and six.

The lady of honour, the lady of the wardrobe, the first gentleman usher, and the first chamberlain of the empress, in a carriage and six.

The ladies of the palace and the chamberlains of the empress, in three carriages and six.

Their majesties' almoners, in a carriage and six.

The officers of the emperor, in two carriages and six.

The ladies and officers of the princes and the princesses, in four carriages and six.

The officers of the grand dignitaries, in a carriage and six.

The ground of the body of the state carriage was of gold, with carved ornaments, representing the arms of the empire.

The marshals, colonels and generals, on horseback, rode by the doors of their majesties' carriage; the *aides-de-camp* were at the horses' heads; the masters of the horse rode at the hinder wheels, and the pages were mounted in front and behind. Marshal Moncey, commander of the gendarmerie, immediately followed the carriage.

The procession was closed by the grenadiers of the imperial guard on horseback, the horse artillery, and a squadron of picked gendarmes.

Garlands with devices were hung across the streets, and tapestry and rich stuffs were displayed at the windows. The standard of the empire floated on the towers of the church.

On arriving at the Parvis Notre Dame, the cavalcade turned towards the left of the gateway, and passed under the last arch of the portico erected in front of the church, to the tent leading to their majesties' apartments in the palace.

Here they were received by the archbishop of Paris, who conducted them to their apartments. The emperor being robed in the imperial mantle, the procession set out immediately on foot, to the great door of the church, crossing the court of the archbishop's palace, under a covered gallery four hundred and fifty toises in length, hung with tapestry of the Gobelins, and the extremity of which joined the grand portico before described.

The following was the order of the procession :

Ushers.

The heralds at arms.

Pages.

Assistants of the masters of the ceremonies.

The masters of the ceremonies.

The grand master of the ceremonies.

Marshal Serrurier, bearing the ring of the empress upon a cushion.

Marshal Moncey, bearing the *corbeille* to receive the mantle of the empress.

Marshal Murat, bearing the crown of the empress on a cushion.

The EMPRESS, wearing the imperial mantle, but without the ring and crown.

The princesses Joseph, Louis, Elisa, Pauline, and Caroline, bearing the train of her majesty.

The first gentleman usher of the empress.

The chamberlains of the empress.

The lady of honour.

The lady of the wardrobe.

The ladies of the palace.

Marshal Kellerman, bearing the crown of Charlemagne.

Marshal Pérignon, bearing the sceptre of Charlemagne.

Marshal Lefèvre, bearing the sword of Charlemagne.

Marshal Bernadotte, bearing the *collier* of Charlemagne.

Colonel-general Beauharnais, bearing the emperor's ring.

Marshal Berthier, bearing the imperial globe.

The grand chamberlain, bearing the *corbeille* destined to receive the emperor's mantle.

The marshals, bearing the regalia, accompanied by the aides-de-camp, the chamberlains, the gentlemen ushers, and the officers of the crown.

The EMPEROR, wearing the imperial mantle, with the crown on his head, and bearing the sceptre and the hand of justice.

The princes Joseph and Louis, and the high chancellor and high treasurer of the empire, bearing the emperor's train.

The grand master of the horse.

The marshals, colonels and generals of the guard.

The grand marshal of the palace.

The ministers.

The secretary of state.

The marshals of the empire, not employed in bearing the regalia.

The colonels-general.

The inspectors-general.

A discharge of artillery announced the arrival of their majesties at the door of Notre Dame, where cardinal Cambacérès presented the holy water to the empress, and the cardinal archbishop of Paris presented it to the emperor.

Their majesties, preceded by the clergy, were conducted, each under a canopy borne by canons of the chapter, to the places prepared for them in the choir, where they were sprinkled with incense by two canons, and the clergy retired to their respective places.

The pope then descended from his throne, and, advancing

towards the altar, chaunted the *Veni Creator*, the emperor and empress kneeling. Upon their rising, the high chancellor approached to receive the hand of justice, and the high treasurer to receive the sceptre. The grand equerry took the crown, the high chamberlain unloosed the collar, and gave it, with the ring, to the officer appointed to carry it; he then, assisted by the first gentleman usher, took off the emperor's robe and sword, both of which he delivered to the high constable.

The lady of honour and the lady of the wardrobe took off the robe of the empress, and gave it to the grand officer appointed to bear it.

The imperial ornaments were then placed upon the altar in the following order :

- The emperor's crown.
- The sword.
- The hand of justice.
- The sceptre.
- The emperor's robe.
- The ring.
- The collar.
- The imperial globe.
- The crown of the empress.
- The robe.
- The ring.

The *Veni Creator* being concluded, the sovereign pontiff, with his mitre on his head, sat down upon a *faldistoro*, and asked the emperor for his profession of faith, which he signified by touching, with both hands, the book of the gospels presented to him by the grand almoner. His holiness then recited the prayer, *Omnipotens sempiterne Deus creator omnium*, etc.

The litanies were then recited by the archbishops and bishops, kneeling; during which, their majesties remained sitting on the small throne in the sanctuary, at the foot of the altar, until the three verses *Ut hunc famulum*

tuum, etc. when they knelt. The prayers being concluded, the sovereign pontiff, sitting on the *faldistoro* before the altar, received the emperor and empress, who were conducted towards him by the cardinal grand almoner, the cardinal archbishop of Paris, the senior cardinal of France, the archbishop of Cambrai, the senior archbishop, and the bishop of Ghent, the senior French bishop. Their majesties knelt upon cushions of velvet, spangled with bees. His holiness anointed the emperor, and afterwards the empress, with a triple unction, one on the head, and one on each hand, reciting, together with the bishops, having their mitres on their heads, the following prayers, *Deus Dei Filius*, etc. and *Deus pater æternæ gloriæ*, etc. Their majesties having returned to their seats, the grand almoner of the emperor, and the grand almoner of the empress, wiped off the unction. His holiness then began the pontifical mass consecrated to the virgin during advent.

The mass, including the *Introitus*, was chaunted; the music, composed by Paesiello, master of his majesty's chapel, was executed under the direction of Lesueur, master of the chapel, by the five hundred musicians of the imperial band.

After the *graduale*, his holiness consecrated the imperial regalia, repeating for each a prayer in the following order :

- For the sword, *Exaudi, quæsumus*, etc.
- the robes, *Omnipotens Deus qui pallio*, etc.
- the rings, *Deus totius creaturæ*, etc.
- the crowns, *Omnipotens sempiterne Deus qui terrenos reges*.
- the globe, *Omnipotens et misericors Deus*, etc.

After the consecration, their majesties, attended by the cardinals, the archbishops, the bishops, and the great officers of the crown, and of their respective households,

returned to the altar, where the pope delivered to them the imperial regalia in order, repeating the following exhortations :—Upon delivering

The rings, *Accipite hos annullos*, etc.

The sword, *Accipe gladium*, etc.

The globe, *Accipe globum*, etc.

The hand of justice, *Accipe virgam virtutis*, etc.

The emperor's mantle was fastened on by the grand chamberlain and the grand gentleman usher; the robe of the empress, by the lady of honour and the lady of the wardrobe.

The emperor, having returned the hand of justice to the high chancellor, and the sceptre to the high treasurer, ascended the steps, and taking the crown from the altar, placed it on his head.

He then took that of the empress, and, advancing towards her, placed it on her head, her majesty receiving it kneeling. During this ceremony, the pope recited the coronation prayer, *Coronet vos Deus*, etc.

The emperor, bearing the sceptre and the hand of justice, which he had resumed, and the empress, attended by their whole retinue, and their trains borne as before, then quitted the altar and ascended the grand throne.

Their majesties being seated, the officers who bore the regalia, and those who accompanied them, ranged themselves behind their majesties, and the aides-de-camp and the pages drew up in a line upon the steps of the throne. The grand chamberlain and the grand gentleman usher sat on velvet cushions at the foot of the alcove.

The princes and dignitaries occupied chairs on the left of the throne. The princesses, seated upon gilt chairs, covered with blue velvet and spangled with bees, sat on the right. The lady of honour, the lady of the wardrobe,

and the ladies bearing the offerings, were placed behind the princesses.

The grand master of the ceremonies, surrounded by the masters of the ceremonies, the assistants, and the two heralds at arms, sat upon stools on the right, at the foot of the steps leading to the throne.

The whole being arranged in order, his holiness, preceded by the master of the ceremonies of the church, and surrounded by the cardinals, prelates, and princes of his suite, crossed the grand nave, ascended the imperial throne, and addressed the following exhortation to his majesty: *In hoc imperii solio*, etc. The exhortation ended, the pope kissed the emperor's cheek, and pronounced, with a loud voice, the *Vivat Imperator in æternum*, which was repeated by the music in the two orchestras, and accompanied with shouts of *vive l'Empereur*.

The pope, with his attendants, having returned into the sanctuary, his holiness took his seat upon his throne, and the *Te Deum* was chaunted, accompanied by the imperial bands. After the gospel, the grand almoner, accompanied by the bishop of Versailles, and the archbishop of Cambrai, and preceded by the grand master of the ceremonies and his assistants, approached the throne, and presented to their majesties the book of the gospels to kiss, after which it was replaced upon the altar.

At the offertory, their majesties descended from the throne amidst martial music, and entered the sanctuary, with their suites, in the following order:—

Ushers.

Heralds at arms.

Pages.

The assistants to the masters of the ceremonies.

The masters of the ceremonies.

The grand master of the ceremonies.

Ladies bearing the offerings, attended by grand officers.

The EMPRESS.

The princesses bearing her train.

The lady of honour, and the lady of the wardrobe.

Marshal Murat.

The grand chamberlain.

The grand gentleman usher.

The EMPEROR.

The princes and grand dignitaries bearing his train.

Colonels-general of the guards.

Their majesties, wearing their crowns, advanced to the foot of the altar; and, after kneeling, returned to the thrones where they were anointed.

Their majesties then successively received the offerings as follows:—

A wax taper, ornamented with thirty pieces of gold, from Madame d'Arberg.

A wax taper, ornamented with thirty pieces of silver, from Madame la Maréchale Ney.

The *pain d'argent*, from Madame de Luçay.

The *pain d'or*, from Madame Duchâtel.

The cup, from Madame Remusat.

Having presented them to his holiness, their majesties returned in the same order, and took their seats upon the grand throne. The mass continued during this ceremony.

At the elevation, the grand elector removed the emperor's crown; the lady of honour and Marshal Murat removed that of the empress, and their majesties knelt down. After the elevation of the host, their majesties rose, and the grand elector, the lady of honour, and Marshal Murat replaced the crowns upon their heads.

At the *Agnus Dei*, the grand almoner, accompanied by the chief almoner to the empress, received the *baiser de paix* from his holiness, and carried it to their majesties. The mass being concluded, his holiness retired into the sacristy, and laid aside his pontifical ornaments.

After mass, the grand almoner, assisted by the chief almoners of their majesties, presented the book of the

gospels to the emperor, and took his station on the left of the throne.

The grand elector conducted the president of the senate, the senior president of the council of state, and the president of the legislative body, to the throne. The president of the senate, after having laid before his majesty the form of the oath, took his station, with the other presidents, on the upper steps of the throne to the left.

The ministers, the grand officers of the empire, the councillors, and the secretary of state, appointed to commit to writing the *procès verbal* of the taking of the oath, occupied the lower steps on the right and left of the throne.

The grand officers of the crown, and the ladies in waiting, stood behind their majesties.

The emperor laid his hand upon the gospels, and pronounced the following oath, in the presence of all the congregation :—

“ Je jure de maintenir l'intégrité du territoire de la république ; de respecter et de faire respecter les lois du concordat et la liberté des cultes ; de respecter et de faire respecter l'égalité des droits, la liberté politique et civile, l'irrévocabilité des ventes des biens nationaux ; de ne lever aucun impôt, de n'établir aucune taxe qu'en vertu de la loi ; de maintenir l'institution de la légion d'honneur ; de gouverner dans la seule vue de l'intérêt, du bonheur, et de la gloire du peuple Français.”

After the oath, the chief of the heralds at arms said, in a loud voice :

Le très-glorieux et très-auguste empereur NAPOLÉON, EMPEREUR DES FRANÇAIS, est couronné et intrônisé : Vive l'EMPEREUR !

Vive l'Empereur! was repeated by all the congregation. The bands of the two orchestras executed *Vivat in æternum*, in full chorus, and a discharge of artillery announced the crowning and enthroning of their majesties.

During this time, the secretary of state noted down the *procès verbal* of the oath.

The clergy then came in procession to the foot of the throne, and the emperor received the sceptre and the hand of justice from the high chancellor and the high treasurer.

Their majesties immediately descended from the throne, and returned to the archbishop's palace, in the same order as they entered.

The pope, having re-entered the choir, was attended by the archbishops and clergy, and the band performed the ancient *Tu es Petrus*, in full chorus.

Their majesties and the sovereign pontiff re-entered their carriages, under the tent behind the church, and returned in the same order as at their arrival, through the rues Parvis Notre Dame, rue Marché Neuf, rue Barillerie, the Pont au Change, rue Saint Denis, the Boulevards, the place de la Concorde (now the place Louis XV.), and the garden of the Tuileries, to the palace, amidst the acclamations of an immense concourse of people.

In the evening, the garden and palace of the Tuileries were brilliantly illuminated.

On the 5th of December, the heralds at arms traversed the principal streets on horseback, and distributed gold and silver medals struck in honour of the coronation. The *places* and public promenades were literally covered with spectators, intermingled with groups of dancers, and exhibitions of various games; all the fountains flowed with wine—every thing was gratis, and the whole formed a countless multitude, as diversified in class and costume as the colours of the rainbow. In the evening there was a brilliant display of fireworks on the Pont de la Concorde.

On the same day, the emperor, the empress, and the whole court, proceeded to the Champ de Mars, to distribute the eagles of the empire to the various corps.

A magnificent throne was erected for their majesties on the principal front of the military school, along which ran a covered gallery, representing several elegant tents, for the distinguished foreigners and other high personages. The central tent was supported by four triumphal columns, decorated with trophies, and crowned by victories; it communicated with the Champ de Mars, by an immense flight of forty steps, covered with carpet. At the foot of these steps were two colossal statues, the one representing *la France Guerrière*, the other *la France Pacifique*.

The other tents were supported by sixteen pillars, decorated with ensigns representing the sixteen cohorts of the legion of honour, and crowned by eagles and the arms of the empire.

The colonels and other officers, bearing the eagles, were ranged on each side of the steps.

The different corps of the army were drawn up in the Champ de Mars.

The emperor, wearing his imperial robes and insignia, rose from his throne, and distributed the eagles to each of the commanders, addressing the corps as follows:—

Soldats, voilà vos drapeaux ! Ces aigles vous serviront toujours de point de ralliement ; ils seront partout où votre empereur le jugera nécessaire pour la défense de son trône et de son peuple. Vous jurez de sacrifier votre vie pour les défendre, et de les maintenir constamment par votre courage sur le chemin de la victoire : vous le jurez !

The whole army, amidst the sound of drums and trumpets, exclaimed, “ *Nous le jurons !* ”

The army then defiled before their majesties, amidst salutes of artillery and martial music.

After the ceremony, their majesties, with their suites, returned to the palace of the Tuileries.

In the evening, a splendid banquet was given in the

gallery of Diana, and after the banquet, a grand concert and a dramatic performance.

On the 6th, 7th, 8th, and 10th of December, his majesty received the different public bodies, and the various deputations.

On the 12th of December, the Conservative Senate gave a splendid fête in the gardens of their palace, which were brilliantly illuminated with variegated lamps.

On Sunday, the 16th, their majesties repaired in state to the Hotel de Ville, where, upon a throne erected in one of the halls, they received the homage of the municipal body, the prefect and the mayors, who presented them with a superb service of plate.

They then proceeded into the banqueting hall, and partook of a sumptuous dinner.

After dinner, their majesties were conducted to a gallery, where they beheld a brilliant discharge of fireworks on the river.

Dancing then commenced in the presence of their majesties, who remained till midnight, when they returned to the palace of the Tuileries.

The whole city was magnificently illuminated, and on this, as well as on the preceding days, the public were amused with various games, music, dancing, dramas, etc.

On the 20th of December, the generals of the army, presented by the high constable, took the oath of fidelity in the palace of the Tuileries, holding his majesty's hand.

On Wednesday, the 26th of December, the grand dignitaries and generals gave a magnificent entertainment to their majesties, at the théâtre Olympique, consisting of a banquet, concert, and ball.

On January the 6th, 1805, the marshals of the empire gave a splendid fête to the empress at the théâtre de l'Opéra, which was superbly decorated for the occasion.

They also gave a concert and ball, which were attended by their majesties.

Several other private fêtes were successively given by the different bodies of the state, and during the winter, till the departure of their majesties for Italy.

On the 20th of March, 1811, the Empress Maria Louisa, consort of Napoleon,* was delivered of a prince, at the palace of the Tuileries, who, on Sunday the 9th of June following, was baptized at the cathedral of Notre Dame. The sponsors of the young prince, who took the title of King of Rome, were, by proxy, the emperor of Austria and the queen of Naples.

Three years after, April 11, 1814, the day he entered Paris, MONSIEUR, the count d'Artois, went to Notre Dame; and on the 3d of May following, his majesty Louis XVIII., upon his arrival at his capital, proceeded there, to return thanks for his restoration. Upon this occasion, the fine anthem, *Domine, salvum fac regem*, was performed with full orchestra, and was succeeded by a *Te Deum*.

The last grand national festival at the metropolitan church was the baptism of the duke of Bourdeaux, only son of his late royal highness the duke of Berry, which took place on the 1st of May, 1821, in the presence of the king, the royal family, and all the great bodies of the state. The ceremony was performed by cardinal Périgord, late archbishop of Paris. The sponsors were the king of the Two Sicilies, the duchess of Calabria, princess royal of the Two Sicilies, and the duchess of Berry. MONSIEUR was proxy for his Sicilian majesty, and the duchess of Angoulême represented the duchess of Calabria.

On the day preceding that of the baptism, the king re-

* Married on the 2d of April, 1810, in the chapel of the Louvre.

viewed a large body of troops, which were collected in honour of the solemnity; and the rejoicings in the capital continued for three days.

We shall now take a rapid glance of some of the prelates who have shed lustre upon this ancient and venerable church.

BISHOPS OF PARIS.

SAINT DENIS was the first bishop. *Sainet Denis*, says Corrozet, *fut nay d'Athenes, et nasquit le 6^e an du 6^e aage du monde: Il fut grand clerc, et mesme en l'art d'astrologie.*

Saint Denis arrived at Paris in the year 252, where he suffered martyrdom in 275, by command of Sisinnus, the Roman governor of the province. Rusticus, a priest, and Elantherus, a deacon, were the companions of his martyrdom; and it appears most probable that they were executed on the hill of Montmartre, for having refused to worship Mercury or Mars, who had a temple on that spot.

There has been much confusion in the accounts of antiquaries between Saint Denis the Parisian, and Saint Denis the Aréopagite.

ETIENNE DE SENLIS, sixty-fifth bishop, died in 1140, and was buried in the abbey of Saint Victor. He had great trouble with his archdeacons, and especially with Thibaud de Noteret, archdeacon of Brie, in the church of Paris. A canon of this church being robbed in passing over the lands of the archdeaconate, Thibaud, the next day, placed the country *en interdict*, and excommunicated the robbers, without consulting Etienne, the bishop, who was then on the spot. Etienne, taking this as an attack on his episcopal jurisdiction, and as a contempt for his person, took off the interdict of Thibaud. The latter appealed to an assembly of the clergy, by whom his conduct and pre-

cipitation was blamed. The nephews of Thibaud now took up the affair, and judging that the bishop had been advised to this measure by Thomas of Saint Victor, his grand vicar and penitentiary, for whom he had so much esteem that he commonly called him *mon œil et mon pied*, they fell upon him and assassinated him in the arms of the bishop, as he was returning from the abbey of Chelles. Etienne immediately declared Thibaud and his nephews excommunicated, and then retired into the abbey of Clairvaux, while the archbishops of Rheims, Rouen, Tours, and Sens, with their suffragans, who had been convoked by the legate of the holy see, should consider of the means to be adopted for punishing this murder.

PIERRE LOMBARD, sixty-seventh bishop, was surnamed *the Master of the Sentences*, on account of his book of sentences, which was commented upon by three hundred doctors of theology. This prelate excelled also in scholastic divinity; and it is said that he instituted, in the university of Paris, of which he was one of the brightest ornaments, the degrees in theology. Moreover, every candidate was obliged to go once during his licentiate to pray at the tomb of Lombard, in the church of Saint Marcel, on Saint Peter's day, under the penalty of a crown piece of gold. Philip, son of Louis VI., called *le Gros*, and brother of Louis VII., called *le Jeune*, who was arch-deacon of Notre Dame, declined the bishopric in favour of Lombard, whose disciple he had been, adding, "that he wished to give a proper mark of the esteem which the whole world ought to cherish for so excellent a person." He died in 1164.

It was by the advice of Lombard that Louis-le-Jeune issued a declaration, forbidding long beards and long hair, which had been worn from the beginning of the monarchy.

His successor, Maurice de Sully, purchased several private houses, in order to complete the *parvis* of his church, and even contributed large sums towards the progress of the building.

EUDES DE SULLY, sixty-ninth bishop, was related to Philip Augustus king of France, and to Henry II. king of England. He published synodal ordinances, reformed his clergy, regulated the order of the church, the dress of the choristers, and the ornaments: he made the canons live in community, and arranged the religious ceremonies. He died in 1208.

WITHAM D'AUVERGNE, seventy-fourth bishop, left several learned works. He condemned a plurality of benefices; and having had a very rich one offered to him, made this remarkable answer: *habeo sponsam, nolo habere concubinam*.

RENAULD DE CORBEIL, seventy-sixth bishop. It was from his hands that Saint Louis, when he undertook his expedition to the Holy Land, received, with great pomp, in the church of Notre Dame, the pilgrim's staff and scarf.

ETIENNE SEMPIER, his successor, was appointed by the same king executor to his will, and, during his absence from the kingdom, he gave him power to confer the vacant benefices.

PIERRE DE LA FOREST, eighty-sixth bishop, taught the civil and canon law at Orleans and Angers, with so high a reputation, that persons came even from foreign parts to hear and consult him, and it was acknowledged that he could decide, *improvisò*, upon all questions proposed to him. Philip de Valois appointed him his attorney-general, and Jean de France, duke of Normandy, chose him for his chancellor. The king made him chancellor of the kingdom in 1349, and the year after had him elected

bishop of Paris. Pope Innocent VI. made him cardinal in 1356, and sent him as his legate into Sicily.

LOUIS DE BEAUMONT, ninety-ninth bishop, was chamberlain to kings Charles VIII. and Louis XI. He was a liberal patron of men of letters, charitable to the poor, very austere in his mode of life, and regularly attended divine service both by day and night.

JEAN DU BELLAY, one hundred and fourth bishop, was sent ambassador to England in 1527, and prevailed on the king to enter into some arrangements to prevent a schism. Paul III. made him a cardinal in 1535. The following year he happened to be present at a consistory, when the emperor Charles V. spoke violently against Francis I. Du Bellay concealed his mortification at the time, and set off immediately to the king his master. This prince departed the next year to oppose the enterprises of Charles V., and left the government of Paris to the cardinal, whom he also appointed his lieutenant-general in Picardy and Champagne. Francis I. dying in 1547, Du Bellay was deprived of his rank and credit; he retired to Rome, was made bishop of Ostia, and became dean of the sacred college. He was so much esteemed at Rome, that it was expected he would have been chosen pope on the death of Marcel II. We should not omit to mention, that cardinal Du Bellay, united with the learned Budæus, induced Francis I. to found the *collège royal*.

EUSTACE DU BELLAY, his cousin and successor, was at the council of Trent in 1563, and was intimately connected with the learned men of his time.

PIERRE DE GONDI, one hundred and seventh bishop, was a very distinguished prelate, and was elevated by the pope to the dignity of cardinal. He was a faithful servant of Henry III., who made him commander of his orders

in 1578. He was also chancellor and first chaplain to queen Elizabeth of Austria, and finally was ambassador at Rome.

HENRY DE GONDI succeeded his uncle, who resigned to him the bishopric of Paris. He officiated at the obsequies of Henry IV., in 1610: was present at the assembly of the States held at Blois in 1614; was created a cardinal by Paul V., and is said to have advised Louis XIII. to make war with the Huguenots.

ARCHBISHOPS.

At the request of Louis XIII., Gregory XV. erected the episcopal see of Paris into an archbishopric, in 1622. Charles V. had made the same request, in 1376, to Gregory XI., who replied, "that he could not do it, as the church of Paris was so poorly endowed."

JEAN FRANCIS DE GONDI, successor to his brother, was the first archbishop. Louis XIII. made him commander of his orders. In 1640, this prelate assembled a council at Paris, in which a work, entitled *L'Optat Gaulois*, was condemned.

JEAN FRANCIS PAUL DE GONDI, better known by the names of cardinal de Retz and the Coadjutor. The prominent and ridiculous part he acted in the party of *La Fronde*, in the minority of Louis XIV., as well as his memoirs, are well known. After having voluntarily resigned his bishopric, he was appointed abbot of Saint Denis. Innocent X. had created him a cardinal in 1652, and in 1675 he sent back his cardinal's hat to Clement X., who, at the request of the sacred college, ordered him to retain it.

PIERRE DE MARCA was president of the *Parlement* of Navarre, bishop of Conserans, and finally archbishop of Paris. His merit, his works, his erudition, and the great

services he rendered both to the church and state, raised him to these high dignities. He published several important works, of which the most distinguished is that *De Concordia Sacerdotii et Imperii*. He died on the very day that his bulls arrived from Rome.

HARDOUIN DE PÉRÉFIXE was preceptor to Louis XIV., who appointed him archbishop of Paris in 1662. It was in his favour that the abbot of Saint Geneviève relinquished several manorial rights and pontifical honours, which had always belonged to the abbots his predecessors. This transaction was followed by a similar one on the part of the abbot of Saint-Germain-des-Prés, with respect to the spiritual jurisdiction in the faubourg of that name, which was given up entirely to the archbishop and his successors, with this reservation, that the abbey should be exempt as in times past; and that the abbot should always be the vicar-general of the archbishop. This prelate, moreover, put an end to the ancient disputes between the bishops of Paris and Chartres respecting the territory of Saint-Germain-en-Laye. He is well known as the author of an excellent and very curious life of Henry IV.

FRANCIS DE HARLAY, doctor and *proviseur* of Sorbonne and Navarre, archbishop of Rouen at the age of twenty-six. In 1658, he preached the whole of Lent in the church of the Minims in the Place Royale, to an illustrious and numerous audience. Several times he presided at the assemblies of the clergy, and distinguished himself on many occasions. The king appointed him to the archbishopric of Paris, January 3, 1671; and the 3d of February following he was elected a member of the French Academy.

It was in his favour that, in 1674, Louis XIV. created the lands and lordships of Saint Cloud, Maisons, Creteil, etc. into a *Duché Pairie*, for him and his successors, who took their place in the *Parlement* among the lay peers,

immediately after the duke de Bethune-Charost. This prelate founded several establishments, and held public conferences in the great hall of his palace to promote morality. Louis XIV. frequently showed him marks of esteem and confidence. At an early age, he discovered a strong passion for literature and science. He was moreover so handsome, that the following verse of Virgil was applied to him:—

Formosi pecoris custos, formosior ipse.

LOUIS ANTOINE DE NOAILLES was very attentive to the cultivation of learning and regularity among his clergy. He published rules on this subject, and zealously maintained ecclesiastical discipline. He was mild, affable, accessible to the poor as well as to the rich, and very charitable. He was invested with the Roman purple in 1700; but the approbation which he gave to the famous book of *Père Quesnel*, was a subject of great trouble and anxiety to him. His opposition to the bull *Unigenitus* made a great noise, and stirred up against him the animosity of the Jesuits; however, his eminence accepted the *constitution* purely and simply, in 1728.

CHARLES DE VINTIMILLE, descended from one of the most ancient families in the kingdom, was successively bishop of Marseilles, archbishop of Aix, and that of Paris in 1729. He died in 1746, at the age of ninety-four.

The love of peace was his distinguishing merit. The disputes of the Jansenists, which troubled his diocese, did not affect the tranquillity of his disposition, and he was the first to laugh at the satires which his enemies threw out against him.

JACQUES DE BELLEFONDS, a relation of the marshal of that name, was bishop of Bayonne in 1734, archbishop of Arles in 1741, and of Paris in 1746. He died in the same year, of the small-pox.

CHRISTOPHE DE BEAUMONT, his successor, descended from an ancient family in the diocese of Sarlut, was also bishop of Bayonne, after his predecessor was translated to Arles, and was archbishop of Vienne in 1745. The disputes of the Jansenists, and the writings of the *philosophes*, called forth his pastoral vigilance, and occasioned him great trouble. It was to him that Rousseau addressed his famous letter to the archbishop of Paris. This prelate was remarkable for the firmness of his character, and for the tranquillity with which he supported the storms that burst upon him in consequence of his zeal. He was the father of the poor and distressed. At his death, which took place on the 12th of December, 1781, more than three thousand poor surrounded the doors of the archiepiscopal palace, lamenting with cries the loss they had sustained. It was found, moreover, that above a thousand ecclesiastics, and five hundred other persons, subsisted entirely upon his bounty.

ANTOINE-ELÉONORE-LÉON LECLERC DE JUIGNÉ, descended from an ancient family in the province of Maine, was born at Paris in 1728, educated at the college of Navarre, and was for some time in the seminary of Saint-Nicolas-du-Chardonnet. In 1760, he was appointed *Agent du Clergé*. Four years after he was made bishop of Châlons, and in that diocese was universally respected. On the death of Monsieur de Beaumont, in 1781, M. de Juigné was called to succeed him, *du propre mouvement du roi*, without any recommendations or interest, and notwithstanding he had numerous competitors. The conduct of the archbishop in his new diocese was the same as at Châlons; the same prudence, moderation, and mildness; the same zeal for ecclesiastical discipline; the same munificence towards the distressed. His immense revenue was employed in alms, in good works, and in pious establish-

ments. In the severe winter of 1788-9, he sold his plate, mortgaged his patrimony, and borrowed, for the relief of the poor, large sums, for which the marquis de Juigné, his brother, pledged himself to the amount of 300,000 livres. On the convocation of the *Etats Généraux*, the archbishop of Paris was chosen deputy. On the 24th of June, as he came from the national assembly at Versailles, his carriage was attacked by a mob, and it was with difficulty that he escaped with his life. Being convinced that all was going to ruin, he obtained permission of the king to quit the kingdom, and sought an asylum, first at Chambéry, and afterwards at Constance, where he was joined by several other French bishops and priests, whom he assisted by all the means in his power. The French armies having occupied Constance in 1799, M. de Juigné retired to Augsburgh, where he met with the most honourable reception from the elector of Trêves. He returned to Paris in 1802, after the promulgation of the Concordat, for the completion of which he surrendered his archbishopric into the hands of the pope. From that time he lived in retirement, in the bosom of his family, and occasionally visited his successor, M. Du Belloy, in a palace that had formerly been his own. He died at Paris in 1811, in the eighty-third year of his age, and was interred in the common burial-ground; but, upon the return of Louis XVIII., the chapter of Notre Dame having obtained permission, his coffin was taken up, and removed to the vault under the choir, which is destined for the burial-place of the archbishops of Paris.

ALEXANDRE-ANGÉLIQUE DE TALLEYRAND-PÉRIGORD was installed archbishop of Paris in 1819. He was born in 1736, and, before the revolution, had been archbishop of Rheims. He emigrated into Germany in the year 1791, and resided chiefly at Brunswick, till Louis XVIII. called him to his

court at Mittau, and admitted him into his council. He afterwards accompanied the king into England, and at the period of the restoration, in 1814, returned with his majesty to France. Cardinal Talleyrand died at Paris in 1821, and was succeeded by his coadjutor,—

HYACINTHE-LOUIS DE QUÉLEN, twelfth and present archbishop of Paris.

PARVIS DE NOTRE DAME.

MAURICE DE SULLY, sixty-eighth bishop of Paris, who died in 1196, purchased several houses in order to form the *Parvis*, or area in front of the church of Notre Dame. The word *parvis* is derived from the Italians, who call the open space before their churches *paradiso*, from the Latin *paradisus*, in French *paradis*. *Paradisus* means a garden, and it is probable that the open spaces before some Italian churches were laid out as gardens. In the *grand pastoral* of Notre Dame, it is stated that, in 1221, the chapter gave up the half of a house situate in the *paradis*: *Dedimus ei dimidiam domum sitam in paradiso*.

The Parvis de Notre Dame was several times enlarged, and particularly in 1748, when the church of Saint Christophe was pulled down, and the rue de la Huchette suppressed. At that period, the ground was lowered to make a more easy descent to the church, which, till then, was so much below the level of the Parvis that it was entered by a flight of thirteen stairs leading down to it.

On the 11th of May, 1625, in the Parvis de Notre Dame, was celebrated, by cardinal de la Rochefoucault, the marriage of Henrietta of France, third daughter of Henry IV., with the duke of Chevreuse, as proxy for Charles I. of England. Upon this occasion, a gallery was erected on the side of the church which communicates with the archbishop's palace, and another that led from the grand portal

to the entrance of the choir, where mass was celebrated at six in the evening. Louis XIII., brother to the bride, the queen, the queen mother, several princes and princesses, and all the companies of Paris, attended the ceremony. Fireworks and cannon were discharged in every part of the city, in honour of the marriage.

In the history of the diocese of Paris, the following fact is related : After the departure of the duke of Burgundy, the bishop of Paris and the inquisitor of the faith examined the apology of doctor John Petit, who, by his pernicious eloquence, had attempted to justify, on the principles of tyrannicide, the assassination of the duke of Orleans. They convoked the doctors of the university in the great hall of the bishop's palace, and ordered them to bring with them all they could procure of the writings of John Petit, who was then lately dead. Sixteen doctors were appointed, who made extracts from these writings, drawn up in sixteen propositions, which they presented to a second assembly, held also in the great hall, in the presence of the bishop, on the 23d of February, 1414. The apology of Petit was unanimously condemned to the flames, and the sentence was carried into execution two days afterwards in the Parvis de Notre Dame, in the presence of several prelates and a vast multitude. Before the ceremony took place, Benoît Gentien, a monk of Saint Denis, ascended a scaffold raised before the portal of the church, and pronounced a long discourse against the apology of John Petit. He showed so clearly the absurdity of his principles, and pointed out so forcibly the horror of the crime which the duke of Burgundy had committed, that the people, who till that time were strongly attached to his interest, and who considered him less as the murderer of the late king, than as the destroyer of a tyrant, suddenly changed their minds,

abhorred the man whom they had called their deliverer, and regarded him as a traitor and an assassin.

ARCHBISHOP'S PALACE.

This palace is composed of several *corps d'hôtels*, or buildings constructed at different periods by different persons. The chapel is the most ancient part, and was erected and consecrated by Maurice de Sully, bishop of Paris, in the twelfth century, as appears by the following inscription in it:—

Hæc basilica consecrata est a domino Mauricio, Parisiensi episcopo, in honore beatæ Mariæ, beatorum martyrum Dionysii, Vincentii, Mauricii, et omnium sanctorum.

In the court of the bishop's palace there used to take place, in feudal times, those *monomachias*, or duels, ordered by the tribunal of the church of Paris, as we learn from Pierre le Chantre, who wrote about the year 1180.

Quædam ecclesiæ habent monomachias, et judicant monomachiam debere fieri quandoque inter rusticos suos: et faciunt eos pugnare in curiâ ecclesiæ, in atrio episcopi, vel archidiaconi, sicut fit Parisiis.

The same author adds, that pope Eugenius being consulted respecting these duels, answered: "Follow your custom, *utimini consuetudine vestrâ*."

On the 13th of February 1790, at a sitting of the constituent assembly in the archiepiscopal palace at Paris, the monastic orders were suppressed, and all the goods of the clergy were declared national property and alienable.

According to statements then drawn up, the revenues of the archbishop, exclusive of those out of Paris, amounted to 366,772 livres 7 sous 4 denier. The charges amounted to 118,315 livres 8 sous.

For-l'Évêque.

The bishop of Paris had his court of justice in a build-

ing situate in the rue des Prêtres-Saint-Germain-l'Auxerrois. This building, originally called *Forum Episcopi*, was almost entirely rebuilt in 1652, and was then destined for persons confined for debt and refractory comedians. In 1780, it was demolished. The bishop's *prevôt*, or judge, formerly resided in it.

Adrien de Valois pretends, that instead of *For-l'Évêque*, it should be *Four-l'Évêque*, the bishop's oven; because there was a common oven here, where all the vassals of the bishop were obliged to have their bread baked, and pay something for it.

La Ville-l'Évêque.

This was formerly a farm or country house of the bishop of Paris, which afterwards became a village, and is now part of this great city.

“The rights of the bishop,” says Saint Victor, “were such that, in the time of Saint Louis, the town of Paris was in a manner divided into two parts, one of which was subject to the king, and the other to the prelate; and the citizens, who acknowledged the jurisdiction of the latter, frequently refused to obey the ordinances of the monarch. Matters had reached such a pitch, that the king thought it necessary to assemble a parliament, in order to examine whether the vassals of the bishop were not bound to submit to his commands. The decision of the assembly was in his favour, notwithstanding the efforts of the adverse party, who produced, in his defence, the transactions passed between preceding kings and the church of Paris. Seeing that his pretensions were disallowed, he placed an interdict on all the churches in his diocese, and forbade divine service to be performed. This step had such an effect, that the king, apprehensive of the consequences, made his peace with the bishop, who continued to enjoy his former privileges.”

In ancient times, the bishops of Paris, at their instal-

lation, made their solemn entry into the church of Notre Dame, carried by four lords, auditors of the church, and, what is scarcely credible, the king was one of the vassals subject to this duty, in quality of *Seigneur de Corbeil*. Philip Augustus and Saint Louis appointed knights to represent them in this ceremony. Afterwards, four French barons were destined to perform this service. The time and circumstances of the abolition of this servitude are not known.

CHURCH OF THE ASSUMPTION.*

[Rue Saint Honoré.]

See *Convents of Women*, 16.

CHURCH OF SAINT LOUIS.

[Rue Sainte Croix, Chaussée d'Antin.]

See *Convents of Men*, 48.

CHURCH OF SAINT PHILIP DU ROULE.

[Rue du Faubourg du Roule.]

Formerly the inhabitants du Roule were dependant upon the parish of Villiers-la-Garenne, and some of its

* The arrangement of this work is upon the plan of *Galignani's Guide of Paris*. In the Guide, after the description of the church of Notre Dame, follows that of the twelve parish churches now existing in Paris, with twenty-five others, called *succursales*, or chapels of ease. These churches are described in the order of the twelve *arrondissemens* into which Paris is divided. The church of the Assumption is in the first arrondissement, and is therefore the first described. But, as many of these churches formerly belonged to convents, for the history of which there is a particular section in this work, the author has treated of them in that place, while at the same time he has left the names of them in this chapter.

houses upon that of Clichy. In 1699, the archbishop of Paris granted them permission to build a church, and form a separate parish. In 1769, it was pulled down, and a new edifice commenced, after the designs of Chalgrin, which was not completed till 1784. This church was constituted the second *succursale* to the parish of la Madeleine, or l'Assomption, in 1802. The village du Roule became a faubourg of Paris in 1722.

CHURCH OF SAINT-PIERRE-DE-CHAILLOT.

[Grande rue de Chaillot.]

This church appears to have been originally the chapel of a *château*. The tithes and produce of its altar passed, in the eleventh century, to the priory of Saint-Martin-des-Champs.

Louis XIV., in 1659, constituted the village of Chaillot a faubourg of Paris. At that period the sanctuary was rebuilt. About 1740, the nave and portico were re-constructed.

This church, which contains nothing remarkable, became, in 1802, the third *succursale* to the parish de la Madeleine.

CHURCH OF SAINT ROCH.

[Rue Saint Honoré.]

The spot upon which the church Saint Roch stands was formerly the faubourg Saint Honoré, and was occupied by a large mansion called the Hôtel de Gaillon, in which were two small chapels, the one dedicated to Saint Susanne, and the other to the *Cinq Plaies*. The origin of the former chapel is unknown; the latter was erected, in 1521, by Jacques Moyon, a Spaniard, domiciliated at Paris, who obtained permission to establish an hospital in the

Hôtel de Gaillon, or elsewhere, for persons afflicted with scrophula.

The inhabitants of the faubourg being desirous to have a church, Etienne Dinochea, nephew of Moyon, relinquished his rights in the chapel of the *Cinq-Plaies*, and added to it a piece of ground, and a large garden adjoining. In the year following, permission was obtained to build a chapel to be *succursale* to the church of Saint-Germain-l'Auxerrois.

In 1587, the new chapel was erected, and, in 1633, it was constituted a parish church, after much opposition from the curate of Saint-Germain-l'Auxerrois. The inhabitants having purchased the Hôtel de Gaillon, in 1622, and finding the chapel too small for the increasing population, resolved to build a more spacious edifice. Louis XIV. and Anne of Austria laid the first stone in 1653, after which the building proceeded slowly, or was suspended, when, in 1720, the famous banker, Law, who had recently abjured protestantism to become comptroller-general of the finances, gave 100,000 livres for its completion, which, however, was not fully executed till 1740.

The first designs of this church were furnished by Mercier. It was afterwards continued after those of Robert de Cotte, who also designed the portico.

In this church were interred several illustrious persons, viz. Marie Anne de Bourbon Conti, daughter of Louis XIV. and the duchess de la Vallière; Corneille, father of the French stage; the brothers Francis and Michael Anguier, distinguished sculptors; Mignard, the king's painter; the marchioness Deshoulières; and Lenôtre, the celebrated gardener of Louis XIV. The latter was buried in the chapel of Saint Andrew, with this epitaph:

A la gloire de Dieu.

Icy repose le corps d'André le Nostre, chevalier de l'ordre de Saint

Michel, conseiller du roy, controlleur-général des bâtimens de sa Majesté, arts et manufactures de France, et préposé à l'embellissement des jardins de Versailles et autres maisons royales. La force et l'étendue de son génie le rendirent si singulier dans l'art du jardinage, qu'on peut le regarder comme en ayant inventé les beautés principales, et porté toutes les autres à leur dernière perfection. Il répondit en quelque sorte, par l'excellence de ses ouvrages, à la grandeur et à la magnificence du monarque qu'il a servi, et dont il a été comblé de bienfaits. La France n'a pas seule profité de son industrie ; tous les princes de l'Europe ont voulu avoir de ses élèves. Il n'a point eu de concurrent qui lui fût comparable. Il naquit en l'année 1625, et mourut dans le mois de septembre de l'année 1700.

The epitaph of Mignard was as follows :

*Æternæ memoriæ
 Petri Mignard, equitis
 Regii pictoris primarii,
 Quem in omni genere picturæ,
 Discipulum, æmulum quandoque
 Victorem
 Natura semper amavit.
 Julii de Pas, comitis de Feuquières, uxor
 Ipsamet quondam naturæ pulcherrimum opus,
 Nunc cinis et umbra :
 Hoc pietatis amorisque monumentum,
 Quod carissimo patri voverat,
 Et jam proximè dicandum curaverat,
 Moriens perfici jussit.
 Obiit pater 30 maii 1695, ætatis 85 ;
 Filia verò 3 februarii 1742, ætatis 90.*

The two brothers Anguier were buried under a tomb of white marble, on which were inscribed the following lines :

Dans sa concavité ce modeste tombeau
 Tient les os renfermés de l'un et l'autre frère ;
 Il leur était aisé d'en avoir un plus beau ,
 Si de leurs propres mains ils l'eussent voulu faire.
 Mais il importe peu de loger noblement
 Ce qu'après le trépas un corps laisse de reste,
 Pourvu que de ce corps quittant le logement,
 L'ame trouve le sien dans le séjour céleste.

Corneille had originally no monument, but within a few years a marble slab has been placed under the organ, on which his name is inscribed, with the date of his birth and death; and, in 1821, a marble tablet was erected to his memory, at the expense of the duke of Orleans.

On the 5th of October, 1795 (le 13 Vendémiaire), in a combat between the sections of Paris, under general Danican, and the troops of the convention, the portico of Saint Roch was much battered by the artillery of the latter.

CHURCH OF SAINT EUSTACHE.

[Rue Montmartre.]

This church was originally a chapel dedicated to Saint Agnes, and dependant upon the church of Saint-Germain-l'Auxerrois. It however bore the name of Saint Eustache before 1223.

The foundation of the chapel of Saint Agnes is attributed to Jean Alais, who erected it out of contrition, for having been the author of a tax of a *denier* on each basket of fish sold at the Halles, which he proposed in order to get reimbursed for some advances he had made to the king.

It was in 1532 that Jean de Labarre, *prevôt* of Paris, laid the first stone of the church of Saint Eustache; and at that time it was expected, that this edifice would be a masterpiece of taste and beauty, merely because the style of its architecture was a departure from the gothic, and an approach to the Roman. It was not finished till 1642, one hundred and ten years after it was begun. The portico, begun after the designs of M. Mansard de Jouy, and continued after those of M. Moreau, was terminated in 1788. In the eastern part of the church is a subterranean chapel dedicated to Saint Agnes.

Several distinguished persons were buried, or had monu-

ments in this church; such as Bernard de Girard, seigneur du Haillan, historiographer of France, who died in 1610; Marie Jars de Gournay, the adopted daughter of Montaigne, who collected and published his essays; Voiture, the poet; Vaugelas, the grammarian; La Motte-le-Vayer; Benserade, Furetière, Bourzéys; Homberg, the chemist; the duke de la Feuillade; admiral Tourville; and La Fosse, the painter. The most remarkable epitaph was one of Chevert, composed by D'Alembert, and was as follows:—

Cy gît François Chevert, commandeur, grand-croix de l'ordre de Saint-Louis, chevalier de l'Aigle-Blanc de Pologne, gouverneur de Givet et de Charlemont, lieutenant-général des armées du roi.

Sans ayeux, sans fortune, sans appui, orphelin dès l'enfance, il entra au service à l'âge de onze ans; il s'éleva, malgré l'envie, à force de mérite, et chaque grade fut le prix d'une action d'éclat. Le seul titre de maréchal de France a manqué, non pas à sa gloire, mais à l'exemple de ceux qui prendront pour modèle.

Il était né à Verdun-sur-Meuse, le 2 février 1699; il mourut à Paris, le 24 janvier 1769.

Another monument which ornamented the interior of this church, was the mausoleum of the famous minister Colbert, executed by Tubi and Coysevox, after the designs of Le Brun, who endeavoured to render it a masterpiece. This minister was represented kneeling upon a sarcophagus of black marble, with a book open before him supported by a genius, and attended by full-sized figures of Religion and Plenty.

In cartouches of bronze gilt were represented, in bas-relief, Joseph distributing corn in Egypt, and Daniel giving orders to the satraps of Persia. Below the sarcophagus was the following epitaph:—

D. O. M.

Præclarâ ac pernobili stipite equitum Colbertorum, qui anno Domini 1285, ex Scotiâ in Galliam transmigrârunt, ortus est vir magnus, Joannes Baptista Colbertus, marchio de Seignelay et regi administer; ærarii rationes in certum et facilem statum redegit; rem navalem instauravit; promovit commercium, bonarum artium studia fovit; summa regni negotia pari sapientiâ et æquitate gessit; fidus,

integer, providus, Ludovico Magno placuit. Obiit Parisiis, anno Domini 1683, ætatis 64.

It is said, that this epitaph was hardly visible, for fear the public should maliciously observe that Colbert was said in it to be descended from an ancient Scotch family, while he was really of a very low French origin.

This monument, and that of Chevert, were transferred to the *Musée des Monumens Français*. That of Colbert has been restored.

Opposite the mausoleum of Colbert was a much more simple monument erected to Cureau de La Chambre, physician to Louis XIV., and author of some useful works, who died in 1669.

In the registers of the *Parlement* for 1548, we meet with the following ludicrous encounter between the curate of Saint Eustache and the crier of a petty representation, which at that period was announced with beat of drum:—
 “ He beat the drum near the church of Saint Eustache to announce the piece of the day. The curate was preaching, and at the noise of the drum raised his voice; but, upon the noise becoming louder and louder, he descended from the pulpit, and going out of the church, said to Pontalais: ‘ Who made you so bold as to beat the drum whilst I am preaching?’ Pontalais replied: ‘ Who made you so bold as to preach whilst I am drumming?’ The curate, in a rage, pierced the drum-head with a knife, upon which Pontalais ran after him, and covered his head with the broken drum. The curate, thus crowned, entered his church, and the whole congregation burst into laughter.”

CHURCH OF NOTRE-DAME-DE-BONNE-NOUVELLE.

[Rue Notre-Dame-de-Bonne-Nouvelle.]

A village, called *Ville-Neuve*, was situate without the walls of Paris, on the west of the rue Saint Denis. The

population increasing, permission was obtained, in 1552, of the curate of Saint Laurent, the bishop of Paris, and the *Parlement* to erect, in a chapel, whose length was not to exceed thirteen toises, nor its breadth four toises. In 1593, during the siege of Paris by Henry IV., this chapel was entirely destroyed. It was rebuilt in 1624, upon a larger plan, as it now appears; it contains nothing remarkable.

This church is the third *succursale* to the parish of Saint Eustache.

CHURCH OF NOTRE-DAME-DES-VICTOIRES, OR DES PETITS PÈRES.

See *Convents of Men*, 24.

CHURCH OF SAINT-GERMAIN-L'AUXERROIS.

[Opposite the façade of the Louvre.]

It appears, from the testimony of Jaillot, that king Chilperic was the founder of this church, and that Saint Germain, bishop of Paris, and not Saint Germain of Auxerre, was its patron. It was built in 606, and having been destroyed by the Normans, was rebuilt at the commencement of the eleventh century, by king Robert, and was then first called Saint-Germain-l'Auxerrois, till which period it bore the name of Saint-Germain-le-Rond, from the original structure having been of a circular form. Saint Landri, bishop of Paris, was buried in 656, in this church, which for a long period was the only parochial church for a great portion of the northern part of Paris.

This church was formerly surrounded by wide ditches, of which the rue des Fossés, near it, still preserves the name. It was both collegiate and parochial, and had a chapter composed of a dean, a chanter, twelve canons, and as many chaplains, besides vicars and other officers. During the

ascendancy of the English at Paris, in 1423, it was almost entirely rebuilt.

Among other remarkable relics, there was in this church a very rich reliquary of Saint Vincent, given by queen Anne of Austria, as appears by the following inscription, engraved on a tablet of white marble, on the right side of the altar :—

Les doyens, chanoines et chapitre de cette église de Saint-Germain-l'Auxerrois, voulant témoigner les sentimens de gratitude et de vénération qu'ils conservent pour la glorieuse mémoire de leur bienfaitrice Anne d'Autriche, épouse du roy très-chrestien Louis XIII, mère de l'invincible Louis XIV, reine régente en France ; et pour reconnaissance particulière du précieux reliquaire de Saint Vincent, martyr, leur ancien patron, et les riches et magnifiques ornemens qu'elle leur a si libéralement donnés, se sont obligés, eux et leurs successeurs, par acte du 13 août 1666, passé par devant notaires au chastelet de Paris, de faire dire et célébrer à perpétuité, chacune année, au jour du décès de cette grande et pieuse princesse, arrivé le 20 janvier 1666, un service complet et solennel, pour le repos de son ame ; et de fournir les distributions et autres frais nécessaires pour ledit service : en mémoire de quoy, et pour marque du zèle avec lequel ils prétendent de s'acquitter de cette obligation, ils ont consenti que ce monument public en fût élevé le dernier jour d'aoust 1668.

Under the tower of this church was interred, on the 24th of April, 1617, Coriano Cocini, a Florentine, marquis d'Ancre, and marshal of France. The fury of the people against him was so great, that on the following day they tore open the tomb, took out the corpse, stripped it quite naked, and dragged it by the feet to the end of the Pont Neuf, where they fastened it by the heels to a gibbet, which he himself had erected for those who should speak against him ; they afterwards cut off the nose, ears, arms, and head, which they carried about upon the points of swords, and having tied a rope round the trunk, they dragged it through the town, stopping at each *carrefour*, where they beat the body, amidst a thousand imprecations against him, and shouts of *Vive le Roi*. At length they burnt the mutilated remains in the Place de Grève, in the Marché Saint Jean, and other places where gibbets had been erected by

his orders. On the 8th of July following, Leonora Galigai, his wife, *dame d'atour* of the queen, also a Florentine, was beheaded in the Place de Grève, her body burnt, and the ashes scattered to the wind. A few months before, these two persons were in such high favour, that the greatest men in the kingdom sought their protection; they disposed at their will of all the offices in the kingdom, and nothing could be obtained but by their patronage.

Malherbe; Dacier and his wife; Stella, a painter; and Warin, a painter, sculptor, and founder, were buried here.

The bishops of Paris possessed in the environs of this church a great extent of arable and pasture land, out of which were formed several parishes, and some of the most populous quarters of Paris.

The church of Saint-Germain-l'Auxerrois was, except the cathedral, the only one among the ancient secular churches that had a school, and it was very celebrated. A passage of Gregory of Tours would lead to the supposition that it existed in the time of Saint Germain, bishop of Paris; it was certainly very flourishing under Charlemagne; but the ground it occupied having become necessary as a quay (*quai de l'École*) for unloading vessels, and the University having formed itself on the hill of Sainte Geneviève, studies were discontinued at Saint Germain.

It was also the first church in Paris, except the cathedral, that possessed at an early period a numerous community of clerks, which was formed by the canons in the 12th century, in order to give more solemnity to the celebration of divine service.

The chapter of Saint-Germain-l'Auxerrois was united to that of Notre Dame about the middle of the last century.

It was by the bell of this church that the signal was given for the massacre of Saint Bartholomew.

Under the reign of Louis XV. this church underwent considerable repairs.

It is remarkable that the statues which ornamented the porch of this church were spared during the revolution, when those of all the other churches were destroyed.

CHURCH OF SAINT LAURENT.

[Rue du faubourg Saint Martin.]

This church, in the time of Childebert I., belonged to a monastery, the superior of which was Saint Domnole, a friend of Saint Germain, then bishop of Paris. Saint Domnole was afterwards made bishop of Le Mans, where, in imitation of Saint Germain, who had procured the foundation of the abbey of Saint Vincent in Paris, he founded, in the town of Le Mans, an abbey in honour of the same saint, and of Saint Laurent. The church of Saint Laurent, in Paris, was erected into a parish church in the reign of Philip Augustus.

This church having been destroyed by the Normans, was rebuilt in the 15th century, and consecrated in 1429. In 1548 it was enlarged, in great part rebuilt in 1595, and considerably repaired and embellished with a portico in 1622. It contains a chapel with the singular appellation of *chapelle des fonts baptismaux*.

In the year 1666, at the request of the curate of this church, the abbot and monks of the abbey of Saint Vincent of Le Mans, opened the shrine of Saint Domnole, and took out several relics, which they gave to the church of St. Laurent, in Paris. These were first deposited at Saint-Germain-des-Prés, and being inclosed in a rich shrine, made at the expense of the parishioners of Saint Laurent, were translated to the church with much ceremony.

In the chapel of the Visitation was interred Madame le Gras, who, with Saint Vincent de Paul, founded the society of the *Filles de la Charité*, for the service of the

poor, of which the former was the first superior. She died in 1660.

A cemetery was attached to this church, from which the bodies were removed to the catacombs in November, 1804.

The curate of this church used to make a grand annual procession, called *la Procession du Grand Pardon*. On one occasion the Dauphin, father of the present king, Louis XVIII., accompanied by his sisters, was taking an airing in his carriage on the Boulevards, at the very time when the procession of the *Grand Pardon* happened to be passing. As soon as the Dauphin perceived it, he ordered the carriage to stop, and alighting with the princesses, went through the crowd to the *reposoir*, where the sacrament was exposed, and falling on his knees, offered a prayer in the presence of the multitude.

His father, Louis XV., had set him the example of this act of devotion. In the year 1766, in returning from a sitting of the *Parlement* in great state, the royal carriage crossed the Pont Neuf. His majesty perceiving a procession at some distance, in which the sacrament was carried for a sick person, ordered his carriage and all his retinue to stop; and though it was bad weather, he alighted and knelt down upon the pavement in the mud, in order to receive the benediction of the host as it passed. The spectators, who till then had maintained profound silence, gave vent to loud acclamations of *Vive le Roi*.

CHURCH OF SAINT-VINCENT-DE-PAULE.

[Rue Montholon, faubourg Poissonnière.]

This church contains nothing remarkable, except the tomb of that distinguished philanthropist Saint Vincent de Paule, who was buried here. The following is its inscription:

Hic jacet venerabilis Vincentius à Paulo, fundator, seu institutor ac

primus superior generalis congregationis missionis, necnon puellarum Charitatis. Obiit 27 septembris, anno 1660, ætatis vero suæ 85.

This venerable man was one of the latest saints canonized by the Roman church. The priests of the mission founded by him celebrated the event of his canonization, in their church at Paris, on the 15th of October, 1737, the bull of which had been published at Rome in the preceding June. This bull met with much opposition in France. The *Parlement* of Paris published a decree in January, 1738, which suppressed the said bull, as containing maxims contrary to the liberties of the Gallican church, and the received principles of the kingdom. On the 22d of the same month appeared an act of opposition to the bull, signed by twenty rectors of Paris. But a decree was signed by the council immediately, in which his majesty, explaining his intentions, and interpreting the decree of the *Parlement*, permitted the impression and distribution of the bull. The *Parlement* remonstrated in vain. Nevertheless some other *Parlemens* condemned this bull, and many bishops censured it in their *Mandami*.

It was this uncertain, undefined conflict of the monarchical, legislative, and ecclesiastical power in France, which was one of the principal causes of the revolution in 1789; and which, in the view of all reflecting persons, justifies its necessity more than any other.

CHURCH OF SAINT-NICOLAS-DES-CHAMPS.

[Rue Saint Martin.]

The first mention made of this church is as a chapel, in a bull of Calixtus II., in the year 1119. It was erected into a parish church towards 1176, rebuilt about 1420, and enlarged in 1575. It was then that the south portal

was constructed, the sculpture of which is held in consideration.

Among the learned men and artists buried in this church are Budée, the restorer of Greek literature in France; the celebrated philosopher Gassendi; Henry and Adrien de Valois, brothers, distinguished historians; Madeleine Scuderi, renowned for her voluminous romances; Théophile Viaud, a French poet; and Francis Mile, known by the name of *Francisque*, a landscape painter.

CHURCH OF SAINT LEU AND SAINT GILLES.

[Rue Saint Denis.]

In 1235, the monks of Saint Magloire gave permission, upon certain conditions, to the curate and parishioners of Saint Barthélemi, to establish a *succursale* chapel in the rue Saint Denis, for the convenience of the inhabitants of that quarter. This chapel, dedicated to Saint Leu and Saint Gilles, was rebuilt in 1320, erected into a parish church in 1617, and thoroughly repaired and altered in 1727. In making these repairs, the entire timber work of a steeple was removed, without taking it to pieces, from a decayed tower to one newly built at the distance of twenty-four feet.

The painting over the high altar was esteemed the masterpiece of Porbus.

Saint Leu, the principal patron of this church, was archbishop of Sens in the time of king Clotaire, and was particularly famous for miraculously healing the sick, and particularly children, of whom, says Lemaire, *il est le médecin extraordinaire et le particulier protecteur*. On this account the church of Saint Leu has been celebrated in Paris from time immemorial, and formerly was fre-

quented by a continual concourse of persons of both sexes, particularly children, for whom prayers were offered in the chapel of Saint Leu, where some of his relics were preserved in a small shrine near the altar. The children brought to implore the intercession of Saint Leu, kissed the shrine, or it was done for them by those who came to pray in their stead. This religious ceremony was frequently performed by the kings of France.

This church has three patrons: Saint Leu, Saint Gilles, and Saint Cordula, who was one of the eleven thousand virgins that were martyred with their abbess, Saint Ursula. The head of Saint Cordula was preserved enchased in an image of silver gilt, with this inscription :

Una ex virginibus quarum fuit Ursula princeps,
Clauditur hoc felix Cordula criniolo.

There was also in this church a notable fraternity of the Guardian Angel, for the whole town, instituted by cardinal de Retz, and approved by pope Paul V., who granted indulgences to it in perpetuity.

In one of the chapels was a tomb of white marble, on a pedestal, with a pyramid of coloured marble surmounted by an urn, and in the middle two children weeping; one child seemed flying upwards and pointing to eternity, whilst the other was wiping his eyes, and held in his hand the portrait of a woman. On a bas-relief beneath, were represented several poor persons, some digging a grave, some carrying off a body, and others weeping. It also had this inscription :

D. O. M.

MARIE DE LANDES, CHRISTIANI DE LA MOIGNON, senatûs præsidis uxori; religionis, modestiæ, fidei in conjugem, charitatis in liberos, liberalitatis in pauperes, singulari exemplo. GULIELMUS DE LA MOIGNON, senatûs princeps, optimæ parenti P. Vivere cœperat 28 sept. 1576; desiit 31 decemb. 1651. Tumulo alibi designato, pauperes hoc loco raptim condidère.

The body of Madame de la Moignon had been left in this chapel after the funeral service, to be carried, in the afternoon, to a convent to be interred; but the poor of the parish, to whom she had been very charitable, dug a grave and buried her, while her friends were at dinner. This affecting incident was represented on the bas-relief, which was the work of Girardon.

CHURCH OF SAINTE ÉLISABETH.

[Rue du Temple.]

See *Convents of Women*, 39.

CHURCH OF SAINT MERRI.

[Rue Saint Martin.]

This church was, in its origin, only a small chapel, built in a wood, in honour of Saint Peter the apostle. It was very celebrated, and miracles were said to have been often performed in it. Saint Médéric, or Merri, superior of the abbey of Saint-Martin-d'Autun, having come to pay his devotions at this chapel, passed three years, and dying in 700, was buried here. By a diploma of Louis-le-Débonnaire, in 820, the name of Saint Médéric was given to it, because it contained his ashes.

About the year 1010, Renauld de Vendôme, bishop of Paris, gave this church, which was then in the faubourg, to the chapter of Notre Dame, with exemption from episcopal and archdeaconal jurisdiction. Some years after, it was erected into a parish church, under its present title.

The canons of Notre Dame performed the office of curate alternately every week till the year 1219; when one of the parishioners having died without the sacraments, on account of the absence of the officiating canon, and the other ca-

nons having refused to receive his confession, in order to prevent such irregularities in future, the canons consented to give the administration of the parish to the elder of their body, whom they called *Plebanus*, reserving to themselves the rights of primitive curates, and some pecuniary considerations that he was to pay them. After some years, the population in that parish increasing so greatly that the curate could not perform his functions alone, the chapter, at his request, granted him a coadjutor; and from that time to the revolution, these two curates performed the weekly service alternately, under the title of *Chéveciers*, which is said to be derived from *capientes ceram* (*capteurs de cire*), because they agreed to furnish wax candles for the church, in consideration of their taking all those that were offered by the faithful.

The chapter of this church had formerly *justice haute, moyenne et basse*, through the whole parish; but Philippe le Hardi took it from them, and granted them, in its stead, some rents and privileges.

When this church was rebuilding, in the reign of Francis I., there was discovered, under the ancient altar, in a stone coffin, the body of its founder, with gilt leather boots on his legs, which, upon exposure to the air, instantly fell into dust. In the same tomb was an inscription as follows, the date of which could not be made out: *Hic jacet vir bonæ memoriæ Odo Falconarius, fundator hujus ecclesiæ.*

The body of Saint Médéric was preserved in a shrine covered with plates of silver gilt, and was never removed, except upon general processions for some public calamity, when the canons of Notre Dame had the privilege of carrying it from time immemorial. In the year 884, whilst the church was still called the chapel of Saint Peter, the body of Saint Merri was disinterred and placed in a wooden

shrine. This translation was performed with great ceremony in the presence of all the secular and regular clergy of Paris. The head was separated from the body, and given to the church of Chauseaux, in Bric, with the exception of the lower jaw, which was preserved in this church in a reliquary of silver gilt. The clergy of Chauseaux gave in return to the church of Saint Médéric, one of the *mammelles* of Saint Agatha, which was encased in a reliquary similar to that containing the jaw-bone.

In this church was the monument, with a long Latin epitaph, of Chapelain, who died in 1674. He was a member of the French academy, and intimate with all the literary men of his time; but his poem, called *La Pucelle d'Orléans*, has cast an indelible ridicule on his name.

Here also was interred, in 1605, the body of Simon Marion, *avocat-général* of the *Parlement*, of which he was called the "shining star," *l'étoile luisante*. Cardinal du Perron composed the following epitaph for his tomb :

Sous ce tombeau paré de mainte sorte
D'honneurs muets, gist l'éloquence morte ;
Car Marion, du sénat l'ornement,
Et du barreau le miracle suprême,
N'est pas le nom d'un homme seulement,
Mais c'est le nom de l'éloquence même.

NOTRE-DAME-DES-BLANCS-MANTEAUX.

[Rue des Blancs Manteaux.]

Some *religieux*, called *les serviteurs de la Vierge Marie*, and vulgarly *Blancs Manteaux*, on account of their dress being white, came to Paris from Marseilles, in 1258. They purchased a house adjoining the ancient enclosure of the town, and afterwards obtained permission

to build a chapel and apartments, and to devote a piece of ground to a cemetery.

In 1274, pope Gregory, in the second council of Lyons, abolished this order. In 1297, another mendicant order, calling themselves *Guillemites*, or *Guillemins*, replaced them under the pope's authority, but they were still called by the public, *Blancs Manteaux*. In 1618, the Guillemites were united to a Benedictine order, and the monastery was rebuilt in 1685, when the chancellor, Letellier, laid the first stone. The monastery was suppressed in 1790, and the church was annexed as a *succursale* to that of Saint Merri.

CHURCH OF SAINT-FRANÇOIS-D'ASSISE.

[Rue du Perche.]

See *Convents of Men*, 31.

CHURCH OF SAINTE MARGUERITE.

[Rue Saint Bernard.]

Antoine Fayet, curate of Saint Paul's, built in 1625, at his own expense, a chapel, for a burying-place for himself and family, which he dedicated to Saint Margaret. The inhabitants of this quarter being far distant from the church of Saint Paul, the chapel of Saint Margaret was constituted a *succursale* to it in 1634. A church was constructed by the side of the ancient chapel, and in 1672 it was rendered independent of Saint Paul's, and created a parish church. The population of the faubourg Saint

Antoine increasing, a chapel was erected contiguous, in 1765, after the designs of Louis.

A curate of this church, in 1755, refused the communion to M. Coquelin, because he could not produce a ticket of confession. The *Parlement* issued a warrant for his apprehension, and he fled. Upon his return, he refused the sacraments to Lady Drummond. The *Parlement* adopting the previous course, the curate fled to Brussels, where, having preached sedition, he was arrested, publicly flogged, and branded.

A curate of this church was the first catholic priest married in France. After the ceremony, May 11, 1792, he presented himself, with his wife and her father, at the bar of the legislative assembly, and was received with applauses.

CHURCH OF SAINT-LOUIS-EN-L'ILE.

[Rue Saint Louis.]

In the island where this church stands, there were very few buildings before 1606, in which year a master tiler, named Nicolas, erected a small chapel, in which mass was sometimes performed. The number of houses increasing, the chapel was enlarged in 1622, and was dedicated to Saint Louis and Sainte Cécile. In the following year it became a parish church, under the invocation of Saint Louis. It afterwards was altered and enlarged at various periods, and was not completely finished till 1725.

A tremendous hurricane, on February 2, 1701, did great damage to this church. A beam, which was detached from above, fell upon the head of the marquis de Verderone, who was mortally wounded by it.

CHURCH OF SAINT GERVAIS.

[Rue du Monceau-Saint-Gervais.]

The origin of this church is unknown, but it is certain that it existed under the episcopacy of Saint Germain.

Fortunatus, who wrote the life of Saint Germain in the sixth century, declares, that this holy bishop, going one day to perform his devotions in this church, found the doors shut. He procured the keys, but not being able to open the door, he made the sign of the cross upon the lock, which immediately flew open, to the astonishment of all present, of whom Fortunatus himself was one. *Hæc veneranda*, says he, *præsenti me gesta sunt.*

Every year, on the 1st of September, the office of the *Saint Sacrement* was sung in this church, in memory of a miracle that happened to a consecrated host, which was stolen from it in 1274.

The thief who stole the *Saint Ciboire*, in which the host was enclosed, ran off to Saint Denis, and when he got near that town, upon opening the *à boire* to throw away the host, he was thunderstruck to see it fly out, and keep fluttering about him, without his being able to catch it. He was arrested, and taken before the abbot of Saint Denis, who ordered him to be tried; but a contest then arose between the abbot and the bishop of Paris as to the right of keeping the sacred host; the abbot claimed it, as it was taken within his jurisdiction; and the bishop, because it had been stolen in Paris. It was finally decided, that the host should be restored to the curate of Saint Gervais, because he had consecrated it, under an obligation to perform the above-mentioned office yearly.

The appointment to this living, and to that of Saint-Jean-en-Grace, belonged to the abbot of Bec, in Normandy.

The period when this church became parochial is also

unknown. The earliest act in which it is mentioned as a parish church, is of 1212. Under the reign of Charles VI. it was rebuilt, and the dedication took place in 1420. The painted windows of this church were very beautiful. Part of them were the work of Pinaigrier, in 1527 and 1530, and the others that of Jean Cousin, in 1587. The chapel of the Virgin in this church is admired for its lightness and beauty. The portico was built after the designs of Desbrosses. The first stone was laid by Louis XIII., in 1616, and it was completed in 1621.

This church was the burying place of Pierre du Ryer, author of several good translations. The other remarkable persons interred here were Paul Scarron, the poet; Philippe-de-Champagne, a celebrated painter, who died in 1674; Charles-du-Fresne, Sieur Du Cange, one of the most learned men of the seventeenth century, who died in 1688; and Michel-le-Tellier, chancellor of France, who died in 1685. At the end of his epitaph, it is said that he died *huit jours après qu'il eut scellé la révocation de l'Édit de Nantes. Content d'avoir vu consommer ce grand ouvrage, il expira dans les bras de sa famille, pleuré des peuples, et regretté de LOUIS-LE-GRAND.*

Here also was the monument of Crébillon, the tragic poet, erected by order of Louis XV., and executed by Lemoine. He died in 1762.

CHURCH OF SAINT PAUL AND SAINT LOUIS.

[Rue Saint Antoine.]

The house of the Jesuits in the rue Saint Antoine, was founded by the cardinal de Bourbon, on the site of the Hôtel d'Anville, of which he made them a present, in 1582. The same cardinal built them a chapel which he

dedicated to Saint Louis, king of France. Louis XIII. in order to testify his zeal for religion and the particular devotion which he bore to Saint Louis, his ancestor, caused the magnificent church we now behold to be erected near that chapel, and laid the first stone of it himself. It was of marble, and bore the following inscription :—

D. O. M.

SANCTO LUDOVICO

Qui totum orbem in templum Dei armis animisque destinavit,

LUDOVICUS XIII

Hoc templum erexit;

Ut quem Gallia coluit ut regem, amavit

Ut patrem hic, veneretur ut cœlitem.

Anno 1627.

At the four angles of the stone were silver medals. The first represented Saint Louis, and had this inscription :

Pro sceptris aras dat tellus, et Deus astra.

On the second was the portal of the church, with these words :

LUDOVICUS XIII, Dei gratiâ, Francorum et Navarræ rex, fundavit anno 1627.

The third had a portrait of the king, with this legend :

Vicit ut David, ædificat ut Salomon.

The fourth was filled with this inscription :

D. O. M.

S. LUDOVICO

LUDOVICUS XIII extruxit an. 1627,

Ut, quem auctorem habet generis, nominis, ac

Regni, eundem habeat æternæ salutis adjutorem.

Cardinal Richelieu was at the expense of the portal, on which was the following inscription in gold letters :

S. LUDOVICO REGI

LUDOVICUS XIII rex basilicam

Armandus card. de Richelieu

Basilicæ frontem posuit.

In the year 1641, Cardinal Richelieu performed the first mass in this church, in the presence of the king, the queen, and MONSIEUR the king's brother, who received the communion from his hands.

In a chapel on the left, near the high altar, was deposited the heart of Lewis XIII., in an urn of gold, supported by two full-sized angels of silver gilt, the workmanship of the sculptor Sarazin. Above was a silver crown, and below, between two weeping figures, was the following inscription:

Augustissimum

LUDOVICI XIII,

Justi regis.

Basilicæ hujus fundatoris magnifici,

Cœr, angelorum hic in manibus,

In cœlo in manu Dei.

Opposite this was another, between two other weeping figures:

Augustissima Anna Austriaca, Ludovici XIV regis mater, et regina regens, prædilecti conjugis sui cordi regio amoris hoc monumentum posuit, anno salutis 1643.

This superb mausoleum was ornamented with a bas-relief in marble, representing justice, prudence, purity, and fortitude.

In the chapel of Saint Ignatius was a sumptuous tomb, adorned with four bronze statues, representing religion, justice, wisdom, and piety, with their appropriate attributes. They were placed on large marble pedestals, around which was a bas-relief, representing the heroic actions of a great captain, with emblems of death, fame, time, and eternity. On the sides of the chapel door were two cherubim, one of which held a brazen shield, bearing

the arms of the Bourbon family, and the other had a tablet of the same metal, with this inscription :

HENRICO BORBONIO
CONDÆO,

Primo regii sanguinis principi, cujus cor hic conditum, *Joannes Perrault*, in supremâ regiarum rationum curiâ præses, principi olim à secretis, quærens de publicâ jacturâ parcius dolere, posuit anno 1663.

This monument was also the work of Sarazin.

The house of the Jesuits, adjoining this church, made fifty-eight in France belonging to this sect; of these forty-five were colleges.

M. Perrault, president of the *Chambre des Comptes*, and secretary to Henry de Bourbon, father of the great Condé, after having erected and decorated, at his own expense, the chapel in this church, in which the heart of that prince was deposited, left a considerable sum for a solemn service to be performed every year, for the repose of the soul of his master, together with a sermon to be preached in commemoration of the virtues and public services of that christian and patriotic prince. The celebrated preacher Bourdaloue was the first who delivered this annual panegyric.

CHURCH OF SAINT-THOMAS-D'AQUIN.

[Rue Saint Dominique.]

See *Convents of Men*, 16.

CHURCH OF SAINT-FRANÇOIS-XAVIER,
OR DES MISSIONS ÉTRANGÈRES.

[Rue du Bac.]

See *Seminaries*.

CHURCH OF SAINT SULPICE.

[Place Saint Sulpice.]

The precise period when this church was founded is not known. It was originally dependent upon the abbey of Saint-Germain-des-Prés, and became parochial about the year 1211. Under Francis I., a nave was added to it, and, in 1614, three chapels on each side of the nave; but the increase of the population being great, it was resolved, in 1643, to erect a new church. Plans were furnished by Gamart, an obscure architect, and in 1646 the first stone was laid by the duke of Orléans.

The work proceeded during nine consecutive years, and it was then found out that the edifice was not sufficiently spacious. Levau was charged to furnish new plans; nearly all the new building was pulled down, and, in 1655, Anne of Austria laid the first stone, with much pomp. Levau dying shortly after, the prosecution of the work was entrusted to Daniel Guiltard.

The erection continued till 1678, when it was suspended for want of money. Various means, among others a lottery, were resorted to, in order to raise funds. In 1718, the work was resumed, under the direction of Appenord; and in 1745 the church was consecrated. It was dedicated to the Virgin, Saint Peter, and Saint Sulpice.

The present magnificent portico was after the designs of Servandoni, and the erection of the towers was entrusted to an architect named Maclaurin. In 1777, M. Chalgrin was charged to rebuild these towers, which he executed, as it regards one of them, but the other is that built by Maclaurin, and of which the sculpture was never finished. A large pediment placed by Servandoni between the towers was destroyed by lightning in 1770, and is replaced by a balustrade.

Near the choir was a handsome monument of marble and bronze, in memory of the *Abbé de Marolles*, with this epitaph :

MICHAELI DE MAROLLES, abbati de Villeloin, generis nobilitate, morum candore, religione sincerâ, variâ eruditione clarissimo : qui obiit octogenario major, prid. non. Mart. anno Domini 1681.

Petrus de la Chambre, testamenti curator, amico optimo monumentum posuit.

In one of the chapels of the nave was the mausoleum of Languet de Gergy, the zealous pastor of this church, who contributed much to its embellishment. He had collected from the faithful, money and plate enough for a silver statue of the virgin, six feet in height, after a model by Bouchar-don. But the costliness of the materials, which excited cupidity, and required it to be constantly watched, deter-mined the parish to substitute in its place a virgin of marble, by the celebrated Pigalle, which is the one that is still in existence; the effect produced by this statue, from being placed in a recess lighted from above, is strikingly beau-tiful.

On the south side of the nave is the chapel of Saint Roch, painted in fresco by Abel Pujol, in 1821; that dedicated to St. Maurice, painted in fresco by M. Vinchon, was opened to the public on Christmas eve, 1822. In both the chapels the composition is grand, the colouring chaste, and the general effect highly beautiful.

The *bénitier* is formed of the shell of one of the largest *Tridachna gigas* known; it was given to Francis I. by the republic of Venice.

CHURCH OF SAINT-GERMAIN-DES-PRÉS.

[Place Saint-Germain-des-Prés.]

See *Convents of Men*, 2.

CHURCH OF SAINT SEVERIN.

[Rue Saint Severin.]

The first act in which this church is mentioned is of Henry I., who, in 1031 or 1032, gave it, with several others, to the bishop of Paris. In 1210 it became parochial. The edifice has been rebuilt and enlarged at various periods, especially in 1347 and 1489, with money produced by the sale of indulgences for which bulls were obtained from the pope.

The curate of Saint Severin was one of the two arch-priests of the archbishopric of Paris.

The following Latin epitaph, which the celebrated Etienne Pasquier wrote for himself at the age of 87, a short time before his death, was engraved on a black marble tablet, placed beneath his bust, in a niche in the chapel of this church, which was dedicated to Sainte-Barbe.

STEPHANI PASCHASII

Epitaphium quod sibi ipse scripsit.

Quæ fuerit vitæ ratio, si fortè requiris,
 Siste gradum, et paucis, ista, viator, habe.
 Parisiis olim, causis patronus agendis,
 Haud inter socios ultimus arte togæ,
 Id solemne mihi statui despectus ut esset
 Et procul à nobis et procul invidiâ.
 Inter utrumque fui medius, miserique clientis
 Suscepi in ditem forte patrocinium.
 Tum ratiociniis allectus regius actor,
 Principi ab Henrico est hæc mihi porta quies.
 Vixi non auri cupidus sed honoris avarus,
 Hei mihi quam vanus nunc ego præco mei!
 Ingenium expressi varii, prosaque metroque,
 Famâ ut post cineres splendidiore fruar.
 Æquaram thalamo junxit trigesimus annus,
 Mascula quæ peperit pignora quinque thoro:
 Quatuor è quinis orbatî matre fuerunt,
 Pro patriâ quintus fortiter occiderat.
 Privatos tandem juvat, ô coluisse Penates,
 Contentum et modicâ vivere sorte mihi.

Jamque ego septem annos sexdenaque lustra peregi,
 Robore corporeo firmus et ingenio.
 At nihil hæc, animam nisi tu, Deus alme, reponas,
 In cœlumque tuâ pro bonitate loces.

Lower down was inscribed :

D. O. M.

Et æternæ memoriæ *Stephani Paschasi*, regii consilarii, et summarum rationum advocati generalis : jurisconsulti, oratoris, historiographi, poetæ latini et gallici celeberrimi, pluribus ingenii, corporis, et fortunæ dotibus cumulati, vitâ fatoque felicissimi. Obiit 3 calendæ septembris 1615, ætatis 87.

The integrity of this illustrious man in his office of *avocat-général* was so remarkable, that the painters and sculptors of his time made his portrait without showing his hands, and this verse was applied to it :

Nulla hic Pascasio manus est, lex Cincia quippe
 Causidicos nullas sancit habere manus.

E. Pasquier was married thrice, and he has given a very humorous account of the reasons which induced him to take three wives, in the following Latin epigram, which could not be rendered literally in any other language :

Trina mihi nupsit variis ætatibus uxor,
 Hæc juveni, illa viro, tertia deinde seni.
 Propter opus prima est teneris mihi juncta sub annis,
 Altera propter opes, tertia propter opem.

In the chapel of the *Saint-Sacrement* was buried Gilles de Roberval, a celebrated mathematician and natural philosopher, and a member of the Royal Academy of Sciences. He died in 1675.

In 1587, a picture was exhibited in this church to excite the people to rise against the *Huguenots*. Having been removed by the king's orders, the *Ligueurs* got hold of it, after the *journée des barricades*, and placed it in the church of Notre Dame, where it remained till the entrance of Henry IV. into Paris.

On each side of the principal entrance of this church were two stone lions. It was between these two figures,

and at the door of the church, that the dignitaries of it rendered justice; several judgments are known which end with this formula: *Given between the lions.*

One of the folding-doors of the same entrance was formerly almost entirely covered with horse-shoes. It was an ancient custom, when persons undertook a journey, to implore the assistance of Saint Martin, who was one of the patrons of this church, to fasten a horse-shoe on the door of the church, or in the chapel of Saint-Martin, in testimony of this invocation. For the same purpose they used to make the key of his chapel red hot, and mark the traveller's horse with it.

On the door of the passage leading from the ancient cemetery of Saint Severin to the rue de la Parcheminerie, there was, a few years ago, the following singular inscription:

Passant, penses-tu pas passer par ce passage,

Où pensant j'ai passé?

Si tu n'y penses pas, passant, tu n'es pas sage;

Car en n'y pensant pas tu te verras passé.

In 1812, the church of Saint Severin was constituted the second *succursale* to the parish of Saint Sulpice.

CHURCH OF SAINT-ÉTIENNE-DU-MONT.

[Rue de la Montagne-Sainte-Genève.]

This church is situated close to the spot where the old church of Sainte Geneviève formerly stood, and owes its origin to a chapel called *chapelle du Mont*, belonging to that church. The abbot of Sainte Geneviève obtained permission in 1222, of Pope Honorius III., to rebuild it upon a larger scale, and to render it parochial, as the inhabitants of that quarter had multiplied greatly after Philip Augustus surrounded the city with walls.

This church was entirely subject to that of Sainte Geneviève, and so jealous were the brotherhood of any pretensions to independence, that they built it without doors, except one by which it communicated with the church of Sainte Geneviève, so that it was necessary to pass through the latter to enter the church of Saint Etienne.

In 1491, the church was enlarged, and it was almost entirely rebuilt in 1517, when permission was granted to have a separate door to the church. The principal front was rebuilt in 1610, when Marguerite de Valois, first wife of Henry IV., laid the first stone, and gave 3000 livres towards its construction.

On the first stone of the portal were the arms of Marguerite, with the following inscription:—

Deo favente, Sancto Stephano deprecante, et auspiciis Margaritæ reginæ Valesiæ, anno Domini 1610, 2 Augusti.

As this church, says Lemaire, is situated on the summit of Parnassus, one need not be surprised that several favourites of Apollo should be buried in it.

In the choir, on the right, against the first pillar opposite the altar, was a tablet of black marble with this epitaph:

D. O. M.

Joannes Perreau, philosophiæ professor regius in academiâ parisiensi, hic expectat resurrectionem mortuorum.

Docte viator, seu collem hunc Musarum incoles, seu lustres nonnunquam doctorum hominum funera, exemplis nostris parum didicisse puta, ni christiani et catholici didiceris; obiit anno ætatis 56, salutis 1645.

Opposite the pillar, before the chapel of the virgin, behind the choir on the right, was interred the celebrated Pascal, under a flat tomb, on which was this inscription:

Hic jacet Blasius Paschal, Claromontanus, Stephani Paschal, in supremâ apud Arvernos subsidiorum curiâ præsidis filius, post aliquot annos in sacriori recessu, et divinæ legis meditatione transactos feliciter, et religiose in pace Christi vitâ functus anno 1662, ætatis 39,

die 29 augusti. Optasset ille quidem, præ paupertatis et humilitatis studio, etiam his sepulchri honoribus carere, mortuusque clamnum latere, qui vivus semper latere voluerat; verum ejus hæc in parte votis cedere non potuit Florinus Perrier, in eadem subsidiorum curiâ consiliarius, ac sorori Gilbertæ Paschal, matrimonio junctus, qui hanc ipsi tabulam posuit indicem sepulchri, et suæ in illum pietatis. Parcet tamen laudibus quas ille summopere semper aversatus est, et christianos ad christiana precem officia, et sibi, et defuncto profutura, cohortari satis habebit.

The curate of this parish having complained that one of his parishioners had made him wait till midnight for *the benediction of the nuptial bed*, Peter de Gondi, bishop of Paris, ordered that in future this ceremony should be performed in the day-time, or at least before supper. Formerly a new-married couple could not go to bed till it had been blest, which produced a slight additional emolument for the curate, who was also entitled to what was called *les plats des nôces*, that is to say, a good dinner, or a present in money.

In some parts of France, the curates pretended that a new-married couple could not sleep together without their permission, for the three first nights of their marriage. A decree of the *Parlement* of Paris was issued in 1409, forbidding the bishop of Amiens, and the curates of that town, to take or exact money from a new-married couple for permission to sleep together for the first, second, and third nights of their marriage, as every inhabitant might sleep with his wife, as he pleased, without the permission of the bishop and his officers.

All persons, high and low, were married in those days at the *door* of the church. In 1559, when Elizabeth of France, daughter of Henry II. married Philip II. king of Spain, Eustache du Bellay, bishop of Paris, went to the door of Notre Dame, where the marriage ceremony was performed, says the French ceremonial, according to the custom of our holy mother the church.

In the year 1563, a young fanatical Calvinist rushed into this church, while the priest was performing mass, and snatched the host out of his hand. For this sacrilegious crime he was condemned to have his hand cut off in front of the church, to be afterwards hanged, and his body burnt in the place Maubert. The maréchal de Montmorenci, governor of Paris, presided at the execution, with some of his guard, and the commissioners and *sergens* of the Châtelet. At that time there were neither horse nor foot guards in Paris. Five days after, a solemn procession was made for the expiation of this crime, at which king Charles IX. assisted, with the queen his mother, the duke of Orleans, Madame Marguerite de France, and almost all the princes, lords and ladies of the court, followed by the members of the *Parlement*, of the *Chambre des Comptes*, and of the *Hôtel de Ville*, each bearing a wax taper. This was the origin of the procession of the parish of Saint-Etienne-du-Mont, which used to take place on the Sunday during the octave of the Fête Dieu, and an extraordinary circumstance was, that it took place in the evening instead of the morning.

SAINT-NICOLAS-DU-CHARDONNET.

[Rue Saint Victor.]

A chapel founded in 1230, in the Close du Chardonnet, was the origin of this church, which, fifteen years afterwards, was made parochial. In 1656, it was begun to be rebuilt, but the works were soon suspended. Their execution was resumed in 1705, and four years afterwards the edifice was completed, except the portico, which has never been finished.

Among the sepulchral monuments is that of the celebrated painter, Le Brun. The following is the epitaph:—

A LA MÉMOIRE DE CHARLES LEBRUN,

Ecuyer, sieur de Thionville, premier peintre du roi, directeur des manufactures royales des Gobelins, directeur chancelier de l'académie royale de peinture et de sculpture. Son génie vaste et supérieur le mit en peu de temps au-dessus de tous les peintres de son siècle. Ce fut lui qui forma la célèbre académie de peinture et de sculpture, que Louis-le-Grand a depuis honorée de sa royale protection, qui a fourni des peintres et des sculpteurs à toute l'Europe, où elle a toujours tenu le premier rang.

L'académie de dessin de cette superbe Rome, qui avait eu jusqu'à présent l'avantage des beaux-arts sur toutes les autres nations, le reconnut pour son prince, en 1676 et 1677. Ce sont ses dessins qui ont répandu le bon goût dans tous les arts; et sous sa direction, les fameuses manufactures des Gobelins ont fourni les plus précieux meubles et les plus magnifiques ornemens des maisons royales.

Pour marque éternelle de son mérite, Louis-le-Grand le fit son premier peintre, lui donna des lettres authentiques de noblesse, et le combla de ses bienfaits. Il est né à Paris, le 22 mars 1619, et y est mort dans le sein de la piété, le 12 février, 1690.

Susanne Butay, sa veuve, après avoir élevé à son auguste époux ce monument de son estime et de sa reconnaissance, l'a rejoint dans le tombeau le 28 juin, 1699.

The mother of Le Brun was also buried here.

In February, 1816, the remains of the poet Santeuil, who died at Dijon, in 1697, were brought to this church. These remains were originally deposited at the church of Saint Étienne, at Dijon, then transferred to Paris to the abbey of Saint Victor, of which he was a canon; upon the demolition of the abbey, the coffin of the poet was removed to the *ci-devant* church of the Jesuits, Saint Paul and Saint Louis, in the rue Saint Antoine, and afterwards to that of Saint-Nicolas-du-Chardonnet.

His epitaph, composed by Rollin, and engraved upon a marble tablet, has been re-established.

This church is now the first *succursale* to that of Saint-Étienne-du-Mont.

CHURCH OF SAINT-JACQUES-DU-HAUT-PAS.

[Rue Saint Jacques.]

Near the spot where this church stands, was a chapel belonging to the Hospital of Saint-Jacques-du-Haut-Pas, which was created a *succursale* to the parishes in that quarter, in 1566. The hours at which mass was celebrated in this church being inconvenient to the parishioners, they built, in 1584, a new church, by the side of that of the monastery.

This church being found too small, it was resolved to erect one more spacious. Gaston of Orléans, only brother of Louis XIII., laid the first stone in 1630, but when the choir was built the works were suspended. In 1675, the inhabitants built the nave by various contributions. The stone masons furnished, *gratis*, all the stone for the pavement, and the workmen gave a day's work per week.

The chapel in this church dedicated to the Virgin, was built in 1688.

The inscription on the stone laid by Gaston of Orléans, was as follows:—

D. O. M.

SS. et magnis apostolis *Jacobo Alphæi* et *Philippo*, parrochiæ patronis,

D. D.

Serenissimus Joannes Baptista Gasto, Ludovici justî frater unicus, Aurel. et Carnot. dux, protogonum lapidem posuit ædis sacræ, quam æditui et plebs ejusdem ecclesiæ exstruunt, anno Christi 1630, 4 non. septemb.

In the chapel of the *Bon Pasteur* was a tablet of white marble, with this inscription:—

Dans cette chapelle sont enterrées les entrailles de très-haute, très-illustre et très-puissante princesse *Anne Geneviève de Bourbon*,

princesse du sang, duchesse douairière de Longueville, souveraine de Neufchastel, etc.

Triste, mais précieux dépôt.

Dieu la conduisit par une providence particulière en cette paroisse, et lui fit trouver, dans la maison des Carmélites, qui lui avait toujours été chère, la solitude qu'elle cherchait ; dans une grande multitude de pauvres, un exercice perpétuel à sa charité ; et dans cette église ruinée, une occasion d'élever un temple au Seigneur : monument éternel de sa piété et de sa foi. Enfin, pleine de mérites et de bonnes œuvres, détachée de toutes les choses de la vie même, et toute occupée des pensées de l'éternité, elle mourut le 15 avril 1679, âgée de 59 ans 7 mois.

Here were interred Dominique Cassini, a celebrated astronomer, and Jean Desmoulins, a curate, whose memory is still cherished by the parishioners.

This church is now the second *succursale* to that of Saint-Étienne-du-Mont.

CHURCH OF SAINT MÉDARD.

[Rue Mouffetard.]

This church, before the year 1163, was a chapel dependant upon the abbey of Sainte Geneviève, which afterwards became the parish church of a village, called *Richebourg, village de Saint Mard, or Saint Médard*.

This village contained very few houses in the twelfth century, and was far from populous in the sixteenth. The period when the chapel became parochial is unknown. This edifice, repaired and enlarged at various times, presents a singular combination of various styles of architecture. The high altar was entirely re-built in 1655.

Several distinguished men were buried in this church :

Olivier Patru, an advocate, surnamed the *French Quintilian*; Pierre Nicole, known by his *Essais de Morale*, etc.

Behind the choir was a small cemetery, in which was the tomb of the celebrated deacon François Paris.

On the 27th of December, 1561, this church was the scene of a violent tumult, occasioned by an attack of some Calvinists, who had been preaching a sermon in a neighbouring house. They rushed into the church, killed several of the congregation, threw down the images, broke the windows, and overturned the altars. Some of them were taken and hanged before the door of the church, and their property confiscated to repair the damage they had occasioned.

This church is now the third *succursale* to that of Saint-Étienne-du-Mont.

Origin and progress of the Convulsionists.—The scenes that took place at the tomb of the deacon Paris, about the year 1730, were so scandalous, that we shall insert an article concerning them in this place.

François Paris, son of a councillor of the *Parlement*, relinquished, in favour of his brothers, all right to his paternal inheritance. He was a deacon whom humility induced to decline the priesthood, and, renouncing the world, he retired to a house in the faubourg Saint Marcel. There, devoted to exercises of penitence and charity, he employed himself in knitting stockings for the poor, whom he comforted and instructed. This simple and beneficent man died on the 1st of May, 1727. His memory would not have outlived the poor whom he succoured, nor his fame have extended beyond the circumference of his humble retreat, but for a concurrence of unexpected circumstances which have given celebrity to his name.

He died at the time when the Jansenists, dissenting from

the bull *Unigenitus*, occasioned great troubles in the church of France.

The memory of Paris was cherished by these men, and they revered him as a saint. His tomb, elevated about a foot above the ground, in the small cemetery of the church of Saint Médard, became the object of their devotion. Among the devotees who came there to offer up their prayers were some young girls, who, either affected by the religious controversies of the time, or previously subject to convulsions, were seized with them whilst engaged in prayer at this tomb.

These convulsions were reported as miracles, and multitudes flocked to witness them.

The first convulsions which manifested themselves gave birth, by sympathy, to others.

In the beginning of May, 1727, the number of actresses who figured upon this sepulchral stage was not more than eight or ten; but the contagion made such rapid progress, that two years had scarcely elapsed, when more than eight hundred persons were seized with convulsions at this tomb.

The girls betrayed violent agitation, made extraordinary motions, leaped, turned round, etc.; they were called *les Sauteuses*. Others, who howled, uttered strange cries, or imitated the barking of dogs, or the mewing of cats, received the designations of *Aboyeuses* and *Miaulantes*.

During the first four months, the efficacy of the tomb of Paris was confined to the production of these pitiable or ridiculous scenes.

The zealots of the party, through conviction or fraud, believed, or feigned to believe, that this effect emanated from the Divine Power,—in short, was a miracle. Hitherto the convulsionists, hurried away by enthusiasm, whether

sick or deluded, were sincere. But very shortly men speculated upon the convulsions, and sought to turn them into arms against their persecutors; zeal and party spirit called in imposture to their aid. A society of convulsionists was established; it had a regular organization, chiefs, and subaltern officers; and, like all sects, had its schismatics, its believers, and its martyrs.

Peter Vaillant, a priest of the diocese of Troyes, whom the bishop of Sens had appointed his proxy to adhere to the protests made against the bull, being sent to the Bastille in 1725, and released in 1728, to be banished from the kingdom, contrived to escape from the latter punishment. He associated with the convulsionists of Saint Médard, and the interest inspired in his favour, by the persecutions he had endured, obtained for him the rank of chief of the party, which from his name received the appellation of *Vaillantistes*. Vaillant announced, in his sermons, that the prophet Elijah had risen from the dead, and would appear upon the earth to convert the Jews and the court of Rome. Other priests, and especially Jean Augustin Housset, believed and proclaimed that Vaillant himself was the prophet Elijah. This absurd opinion, adopted by the mass of the convulsionists, procured for the partisans of this sect the name of *Éliséens*.

New persecutions were in reserve for Peter Vaillant; liberated from the Bastille in 1728, he was again confined in 1734, and after remaining there twenty-two years, was transferred to the prison of Vincennes, where he terminated his days.

Jean Augustin Housset, who passed for the disciple of Vaillant, experienced a similar fate. He was arrested in the year 1745, and shut up in the Bastille, and after having lingered there for ten years, was brought out, and exiled to Villeneuve-le-Roi.

Alexander Darnaud also appeared upon the stage of the convulsions, and gave himself out to be the prophet Enoch. The government resorted to its usual remedy, and sent the new prophet to the Bastille. As soon as the sects of the *Vaillantistes*, or *Éliséens*, were extinct, others arose in their stead.

Brother Augustin, also, was a chief of convulsionists. He formed a sect separate from the others. The *Augustiniens*, *ultra* enthusiasts, made nocturnal processions, and with a rope about their necks, and a taper in one hand, went in front of the church of Notre Dame, to make *amende honorable*; they then proceeded to the Place de Grève, and blessed the ground of that spot, where they feared or hoped to be put to death.

To the *Vaillantistes* and *Augustiniens* may be joined the *Mélangistes*, the *Discernans*, the *Marguillistes*, the *Figuristes*, and the *Secouristes*.

The *Mélangistes* consisted of those who distinguished in the convulsions two causes; the one natural, which produced useless, puerile, or indecent actions; the other, actions divine and supernatural.

The *Discernans* were the seers or prophets of the party, who dealt out, in their fits of madness, words destitute of sense.

Of the *Marguillistes* nothing can be ascertained as to their opinions or functions.

The *Figuristes* were persons who, during their convulsions, represented the different scenes of our Lord's passion, or of the martyrdom of the saints.

The *Secouristes*, a species of serving brethren, administered to the performing convulsionists the *petits* and the *grands secours*.

The *petits secours* consisted in preventing the fall of the convulsionists during their agitation, guarding them from

the dangers to which their violent motions exposed them, and adjusting their garments when in disorder.

The *grands secours*, or *secours meurtriers*, were administered by striking the convulsionists, treading them under foot, etc.

Such were the chiefs and functions of the convulsionists, and the sects into which they were divided.

These regularly organized associations had rules and a costume, which the performers wore during their exercises. The members called each other, reciprocally, brethren and sisters, and took the name of sect. Moreover, they had capitalists, who defrayed the necessary expenses. A count Dowerne was, in 1735, confined in the Bastille, because he spent his property in supporting the convulsionists.

From the period of the death of Paris, to August, 1731, the exercises of the cemetery of Saint Médard progressively advanced in interest and wonders. At first the young girls had only simple convulsions. They confined themselves to supplicating the saint, to sleeping on his tomb, or carefully collecting the earth which surrounded it. This earth was transported into foreign countries. Some of the girls acquired a sort of celebrity by their gambols, tumbling, and difficult postures. Others imitated the actions of Paris; carried a spoon from an empty plate to the mouth; feigned shaving with a knife-handle, before a looking-glass; and catechised; to imitate this deacon, when he supped, shaved, and interrogated his catechumens.

Pretended miraculous cures appeared next; the infirm and the lame, persons afflicted with diseases of every species, came to solicit healing of the *ever-blessed* Paris. it was in September, 1727, that this tomb wrought, it is said, the first miracle, upon a man named Lero. This was followed by several others.

Prophecies succeeded miracles. The convulsionists, during their crisis, threw out some unconnected words, which were collected with care, and formed into a printed volume, entitled, *Recueil des Prédications intéressantes, faites en l'an 1733.*

In August, 1731, the convulsions, without losing any thing of the afflicting and the ridiculous, assumed a new character, a character of atrocity which had not before presented itself. "God changes his ways," says a partisan of these extravagancies; "to effect the healing of the sick, he will make them undergo very acute pain, and very extraordinary and violent convulsions."

Then began to be put in practice what were called, in convulsionary language, the *grands secours*, the *secours meurtriers*; and the cemetery of Saint Médard was converted into a place of punishment; the *secouristes* became executioners; and to the crisis of a malady, real or feigned, succeeded transports of rage.

The young female convulsionists implored blows and savage treatment, and demanded punishment as a benefit. They sought to be beaten, tortured, or martyred. It seemed that the exaltation of the brain had produced a total revolution in their sensitive system, the most acute pain having for them the attractions of pleasure.

The *secouristes*, who were vigorous young men, brought down heavy blows, with clenched fists, upon the back, the breast, or the shoulders, according to the will of their patients. These wretched creatures besought their executioners to treat them still more cruelly. The *secouristes* mounted upon their out-stretched bodies, trod upon their thighs, belly, and bosom, and stamped upon them till they were weary.

To these maddened girls, such treatment appeared too mild; insatiable of suffering, they caused themselves to

be struck upon the arms, back, shoulders, and belly, with logs of wood.

The government employed, according to its custom, forcible means to put an end to these horrible acts. By an ordinance of January 27, 1732, the cemetery of Saint Médard was closed, and guards were stationed at the gates to keep back the multitude. The archbishop of Paris, Vintimille, interdicted the worship of the deacon Paris, and several convulsionists were sent to prison. The day after the publication of this ordinance, a placard was found upon the gate of the cemetery of Saint Médard with the following pointed epigram :

De par le roi défense à Dieu
De faire miracle en ce lieu.

This theatre of the convulsionists being closed, several others were established in private houses in Paris, in the environs of the city, and in many provinces of France ; and this contagious evil was extensively propagated, and maintained an ascendancy for a considerable period of time.

CHURCH OF SAINTE GENEVIÈVE.

[Place de Sainte Geneviève.]

(For the old church of Sainte Geneviève, see *Convents of Men*, 1.)

Of all the modern edifices in Paris, the church of Sainte Geneviève is the most magnificent. It was begun in 1757, after the designs and under the direction of M. J. G. Soufflot. The preparatory works occupied a considerable period, and it was not till September 6, 1764, that Louis XV. laid the first stone.

The plan of the edifice is a Greek cross, forming four

naves, which unite in a centre, surmounted by a dome. The length of the structure is 339 feet, and the breadth 253 feet.

The west portico bears some resemblance to the Pantheon at Rome, and presents all the riches of architecture. The Corinthian columns support a pediment, the tympanum of which originally represented, in bas-relief, a cross surrounded with divergent rays, and adoring angels, sculptured by Coustou.

Upon the death of Mirabeau, the National Assembly, by a decree dated April 4, 1791, changed the destination of this edifice, and consecrated it as a place of burial for the French who had shed lustre upon their country by their talents, their virtues, or their achievements. M. Antoine Quatremère was the person charged to convert this sanctuary into a French Pantheon. The symbols of a Christian temple gave place to others more appropriate to its new destination. It underwent several alterations. In the frieze of the portico was placed this inscription in large characters, in bronze, composed, it is said, by M. Pastoret :

Aux grands hommes, la patrie reconnaissante.

The bas-relief of the pediment, substituted for that which we have mentioned, was remarkable for its composition, and displayed the skill of M. Moitte, by whom it was executed. The principal figure in the group was France, accompanied by her characteristic emblems. An altar, bearing chaplets and rewards was at her side: with extended arms she held forth two garlands of oak to the public emulation: one of them rested upon the head of Virtue; the other was seized by the hand of Genius. The retiring modesty of the former, and the ardent emulation of the latter, were strongly marked. Behind Virtue

was the genius of Liberty, holding in one hand the *palladium* of France, and with the other grasping the manes of two lions, yoked to a chariot, filled with the principal attributes of the Virtues: this chariot had just rolled over Despotism, who was turning his poniard against himself.

The triumph of genius was of another kind. The genius of Philosophy was seen armed with the flambeau of Truth, to combat Error and Prejudice. Error was represented under the form of a griffin. One of them was shrinking from the light of the flambeau; the other expiring beneath the feet of the genius. The chariot to which they were yoked was overturned, and displayed the *titrons*, hieroglyphical tables, emblems of mystery, the sacred tripod, etc.

Above the three doors, under the portico, were five bas-reliefs, three of which, in the origin of the edifice, represented actions of the life of Sainte Geneviève. The largest, by Bovet, placed in the centre, represented the saint distributing bread to the poor; that on the right, by Julien, the saint healing the eyes of her mother; in the third, by Dupré, she was seen receiving a medal from the hands of Saint Germain, bishop of Auxerre. At the southern extremity of the portico was a bas-relief, by Boizot, representing Saint Paul preaching in the Areopagus; and at the opposite extremity, the bas-relief, by Houdon, had for its subject Saint Peter receiving the keys from the hands of Jesus. After the decree of 1791, which changed the destination of this edifice, the subjects of the five bas-reliefs received another character. In the frieze of the central door, this inscription was placed, in letters of bronze gilt:

Panthéon français, l'an III de la liberté.

The bas-relief in the centre, sculptured by Boichot, represented the *Rights of Man* under the emblem of a woman half-dressed, holding in one hand a cornucopia, and resting the other upon the table of the Rights of Man, which she presents to astonished France. Nature, followed by Equality and Liberty, formed part of the group. Above was Fame announcing to the French the abolition of slavery.

Another, by Fortin, had for its subject the *Empire of the Law*. France, with a sceptre in her hand, acquaints the nation that the laws are the expression of the general will. An old man prostrates himself before her and swears to obey; a young warrior advances and swears to defend them. On the frame was written :

Obéir à la loi, c'est régner avec elle.

The third bas-relief represented the *New Jurisprudence*. France, seated at the entrance of the Temple of the Laws, shows to Innocence the statue of Justice, and the institution of a Jury. Innocence eagerly embraces the statue; two figures, those of Civil and Criminal Jurisprudence, appear to rejoice in being the defenders of Innocence. The bas-relief was by Roland, and had for its inscription :

Sous le règne des lois l'innocence est tranquille.

The bas-relief at the southern extremity of the portico was by Chaudet, and had for its subject *Patriotic Devotedness*. A warrior, dying in the defence of his country, is supported in the arms of Glory and Strength; his failing hand places his sword upon an altar; France, upon whom he casts a lingering look, approaches and presents to him a civic crown. The epigraph was :

Il est doux, il est glorieux de mourir pour la patrie.

The bas-relief at the other extremity of the portico was *Public Education*, a subject executed by Le Sueur. It represented France, with fathers, mothers, youths, young women, and children, who embrace her as their parent. The inscription ran :

L'instruction est le besoin de tous ; la société
La doit également à tous ses membres.

On the advanced pavement, below the four lateral bas-reliefs, were placed upon pedestals, four colossal groups in plaster, which it was designed to execute in marble.

Below the bas-relief representing the *Empire of the Law*, was an allegorical figure, thirteen feet high, in a commanding attitude. The corresponding group was *Strength*, under the form of Hercules. The former was the work of Rolland, and the latter that of Boichot.

Below the bas-relief of *Patriotic Devotedness* was a group representing a warrior dying in the arms of France. This was executed by Masson.

The fourth group, situated at the northern extremity of the portico, below the bas-relief of *Public Education*, had for its subject Philosophy, holding out with her right hand the crown of immortality; at her left, a young man rushes forward to obtain it. This was the work of Chaudet.

In the four naves, all the bas-reliefs and ornaments which related to the primitive appropriation of this edifice, were replaced by others analogous to its new destination. Thus the nave on entering, consecrated originally to the Old Testament, and presenting figures of Moses, Aaron, Joshua, and David, and, in oval frames, subjects drawn from the lives of those patriarchs, was, under the direction of M. Quatremère, devoted to *Philosophy*. An equilateral triangle and plummet, with the name JEOYAN , gave place to a square rule, the symbol of Equality. In this

nave the bas-reliefs represented *Philosophy, Political Science, Legislature, and Morality.*

The northern nave, to the left on entering, being originally destined to the Greek church, contained figures of the doctors of that church, Athanasius, Basil, Chrysostom, and Gregory. Instead of these, were substituted subjects relative to the sciences, as follows: *Agriculture, Experimental Philosophy, Geometry, and Astronomy.*

The southern nave had been destined to the Latin church, but the sculptures for it had only been executed in models. This was consecrated to the *Arts.* The subjects of the bas-reliefs were: *The Genius of Poetry and that of Eloquence, Navigation and Commerce, Music and Architecture, Painting and Sculpture.*

In the eastern nave, which possessed no characteristic ornaments, were placed bas-reliefs, representing *Good Faith and Fraternity, Patriotic Devotedness, Disinterestedness,* and a group composed of *Strength, Victory,* and *Prudence.*

The lantern which crowned the dome was demolished when the destination of the edifice was changed, and a pedestal was erected, upon which it was designed to place a bronze statue of Fame, twenty-seven feet high.

The National Assembly having, by its decree of April 4, 1791, destined the church of Sainte Geneviève to receive the ashes of the great men of France, they decreed the honours of the Pantheon first to Mirabeau, who died on the 2d of April of that year. Voltaire, on the 11th of July, and J. J. Rousseau, on the 16th of October following, received the same honours.

Two days after the death of Mirabeau, his remains were conveyed in great pomp to the Pantheon. The crowd, which was immense, filled the streets and houses of the

rue de la Chaussée d'Antin, where he died, even to the roofs. A detachment of cavalry opened the procession; next came the national guards, the invalids, the *Cent-Suisses*, a band of musicians, and the clergy, who preceded the coffin; after the funeral car, was carried the heart, surmounted by a crown. A flag, adorned with oak branches, waved over the coffin, which was surrounded by all the national guards of the division, a troop of old men and children, the ministers, the keeper of the seals, and nearly all the members of the National Assembly, including its president, and attended by twelve ushers. The duke of Orléans and the duke de Chartres, his son, added to this imposing procession, which was closed by the Society of Friends, the Fraternal Society, and the *Society des Indigens*, who walked in two files, male and female. The procession extended not less than a league. At the church of Saint Eustache, the burial service was performed, and the famous abbé Cerutti delivered an oration, which was followed by twenty thousand discharges of musketry in the church. Fortunately no accident occurred. On leaving the church, the national guards wished to carry the body on their shoulders to the Pantheon, which was granted; and towards evening the procession arrived at the place of its destination. The remains of the distinguished orator were deposited in a vault of the crypt or undercroft not far from Descartes, by the side of Soufflot, who built the church. The next day a crowd of persons, who had been prevented from attending the procession, were led to the sepulchre by enthusiasm and curiosity. At length, when the Jacobins came into power, the memory of Mirabeau was insulted, as a man who had been devoted to the court; his remains were taken from the Pantheon on the 25th of November, 1793, and, coining a new word, they said of him, that he was *dépanthéonisé*.

Apothéosis of Voltaire.—It was on the 30th of May, 1791, that the Constituent Assembly decreed the honours of the Pantheon to Voltaire. A municipal officer was sent to the abbey of Sellières, where the remains of this author were deposited, in order to bring them to Paris. The ceremony of their translation was in imitation of the funeral honours of the ancients. At the head of the procession were seen mayors of villages in their costume, followed by long files of national guards from the environs, their arms being ornamented with branches of oak and laurel. The roads were embellished with triumphal arches, flowers, and trophies. The car, about twenty feet high, was drawn by four horses. At the angles were pillars ornamented with flags, and encircled with garlands; these were crowned with a canopy, above which waved the national colours.

As the car proceeded forward beneath garlands of roses, soldiers supported the sarcophagus by means of ribbons passed through rings made for that purpose. A gallery which surrounded it was overshadowed by poplars, cypress, beech, and funereal ornaments. It was in this order that the pageant entered Paris on the 11th of July. The sarcophagus was placed, during the night, upon the remains of the Bastille; on one of the stones of which was inscribed, *A cette place, où le despotisme l'enchaîna, Voltaire reçoit les hommages d'un peuple libre.* Early next morning, a numerous train came to take the sarcophagus, and convey it along the Boulevards. The cavalry opened the march; afterwards came the battalion of the *jeunes élèves de la patrie*, the national guards, the clubs, the fraternal societies, the *forts de la halle*, and those who were called the *vainqueurs de la Bastille*. In the midst of them was carried a tattered flag, which had

been wrested from the commander of that ancient fortress. This was followed by the widows of those who had perished in the insurrections in Paris. Then came the invalids, with the troops of the departments, carrying, upon platforms, a bust of Rousseau and a plan of the Bastille in relief, with cuirasses and helmets found among its ruins. The students of the academy of painting, sculpture, and architecture, dressed *à l'antique*, bore garlands of oak in the form of ensigns, with inscriptions in honour of Voltaire, indicating his masterpieces. Others bore the attributes of the Muses: the mask of Thalia, the dagger of Melpomene, the lyre of Polyhymnia, the pen of Clio, the trumpet of Calliope; and a magnificent copy of the works of Voltaire, enclosed in a golden chest; men, dressed in tunics, carried his statue; after which walked actors of the different theatres, dressed in their costumes; men of letters, the justices of the peace for the districts, and of the tribunals, the members of the departments, of the municipality, and of the national assembly, the ministers and foreign ambassadors; a band of musicians, with instruments of antique forms, and singing hymns, preceded the magnificent car which had been substituted for that which brought the remains from Sellières. This masterpiece of workmanship was supported upon four wheels of bronze. On a large *plateau*, surrounded with oaken leaves, was raised a sarcophagus of Oriental granite, on the sides of which were inscriptions and genii, with reversed flambeaus. On the steps, covered with blue velvet, spangled with golden stars, were four antique tripods, from which issued perfumes. A *lit de repos*, placed above the sarcophagus, bore a figure of Voltaire, in an attitude of repose, dressed in purple cloth, and Immortality, in the figure of a virgin, descending from heaven, placed

a golden starry crown upon his head. This sumptuous car was drawn by twelve white horses, led by pages habited à la Romaine. The procession, composed of 100,000 persons, stopped on the Boulevards before the Opera-house, which had been superbly decorated: on an antique altar was placed the bust *de l'homme immortel*; and on three medallions were inscribed: *Temple de la Gloire, Pandore, Samson*. On arriving at the quay which has since received the name of Voltaire, the car stopped before the house of the marquis de Villette, where Voltaire died, and where his heart is still deposited. Fifty young females, arrayed in white, with blue sashes, and their heads crowned with roses, received the ashes of the great man, and accompanied them to their last abode. In the midst of them were the widow and daughters of the unfortunate Calas, dressed in deep mourning. His adopted daughter, the marchioness de Villette, advanced to embrace his statue: she crowned it, and shewed it to her child, but her emotion was so great that she swooned, and was carried to her house. Having shortly after recovered, she rejoined the procession. The front of the theatre of the Odéon, before which it passed, was decorated; all the columns of the portico bore inscriptions. In the centre was inscribed, *Il fit Irène à 83 ans*. All the actors, in their theatrical costumes, of Brutus, Orosmane, Nanine, etc. came to offer flowers and incense to the remains of Voltaire. Music and singing were mingled and lost in the plaudits of the spectators. At length the procession arrived at the Pantheon, where the ashes of the *grand homme* were placed in the sepulchral vault.

Upon the sarcophagus was the following inscription:

“ Poète, historien, philosophe, il aggrandit l'esprit humain, il lui apprit qu'il devait être libre :

“ Il défendit Calas, Sirven, de la Barre, et Montbailly :

“ Combattit les athées et les fanatiques; il inspira la tolérance; il réclama les droits de l'homme contre la servitude de la féodalité.”

In the same year, the remains of Rousseau were also translated to this place with much pomp. On the sarcophagus containing his ashes, were these words :

“ Ici repose l'homme de la nature et de la vérité.”

Marat was assassinated on the 14th of July, 1793, and, on the 7th of September, 1794, the Jacobin Club voted an address to the Convention, demanding the translation of his remains to the Pantheon, which was done with great pomp on the 21st of September. On the 31st of January, 1795, the bust of Marat was torn from its pedestal in the Theatre Feydeau, and thrown into the common sewer in the rue Montmartre. On the 1st of February, the committee of *Sûreté générale* ordered his bust to be removed wherever it was found; and, on the 8th of the same month, the law which conferred on him the honours of the Pantheon was repealed. Thus ended the folly of the reign of the Jacobins, but their atrocity continued much longer.

An Imperial decree, dated February 20, 1806, having ordained that the Pantheon should be completed and restored to divine worship, and that it should resume its former name of Sainte Geneviève, the plaster groups in front of the portico were removed, and placed in the court of the College of Henry IV. The project of surmounting the dome with the statue of Fame was abandoned at the same time; and, in 1812, the present lantern was built.

This decree of Bonaparte, which restored the Pantheon to the purposes of divine worship, was not intended to change the destination assigned it by the National Assembly. Several dignitaries and distinguished personages of the empire were afterwards interred here, among whom are the celebrated navigator Bougainville, the profound mathematician La Grange, marshal Lannes (duke of Montebello), and the Dutch admiral De Winter.

The church of Sainte Geneviève was consecrated on the third of January, 1822, by the archbishop of Paris, and divine service is now performed in it.

Subterranean vaults extend under the Pantheon throughout its whole extent.



THE ROYAL ABBEY OF THE VAL-DE-GRACE.

[Rue du faubourg Saint Jacques.]

This abbey, anciently named *Vaux profond*, *Val parfond* or *Val profond*, and *Val-de-Grâce*, as at present, was first founded at three leagues from Paris, in the parish and castellany of Bièvre-le-Châtel, dependant on the county of Montlhéry. It was a royal foundation, as appears by the ancient title-deeds still extant, of which the greater part were lost in the civil and foreign wars, which several times forced the *religieuses* to abandon their monastery. The time of its foundation is fixed in the ninth century. In the year 1202, the nuns acquired several domains and tithes, in addition to their other numerous possessions, and their prosperity continued to increase till

about the year 1300. Afterwards this abbey declined, and at length was entirely ruined, both in spirituals and temporals; when, in the year 1618, Louis XIII. appointed the reverend mother Marguerite de Sainte Gertrude to be superior of this poor abbey, in order to establish the regular observances, according to the rules of Saint Benedict.

This virtuous abbess was consecrated, in the year 1619, in the church of the Carmélites, faubourg Saint Jacques, in the presence of queen Anne of Austria, wife of Louis XIII. This august princess remarked so much modesty and humility in the new abbess, that she conceived an esteem for her, took her into her carriage, and conducted her to the abbey; and when, in 1621, the abbess wished to transfer her monastery to Paris, in order to maintain the reform she had commenced, the queen declared herself its foundress, and honoured the abbess with her particular affection and patronage.

Shortly after, the queen obtained letters-patent from the king, by which he gave up his right of nomination to the abbey of the Val-de-Grâce, which was rendered triennial. This triennial election being confirmed by the pope and the archbishop of Paris, the mother Marguerite voluntarily resigned her dignity, and a new abbess was chosen. Since that time, the nuns always enjoyed the right of electing their abbess every three years.

The nuns of the Val-de-Grâce were conducted to Paris in 1621, by Marie de Luxembourg, duchess of Mercœur, and Françoise de Lorraine, duchess of Vendôme, her daughter. They were lodged in the house then called *l'Hôtel du Petit Bourbon*, and previously *le Fief*, or *Séjour de Valois*, situated in the faubourg Saint Jacques. Cardinal de Berulle had his establishment of the congregation of the

Oratoire in this hotel, till he purchased the Hôtel du Bouchage, in the rue Saint Honoré.

A few years after this new establishment, the nuns began to build a regular monastery, of which the queen laid the first stone in 1624. She contributed about one-half of the expense (36,000 livres), and the nuns paid the rest.

The queen, after being married twenty-two years, anxious to give an heir to the throne, made vows in a great number of churches and chapels, and among others in that of the Val-de-Grâce, where she promised to build a church, if her desires should be realized. At length, on the 5th of September, 1638, she gave birth to a prince, afterwards Louis XIV.

Louis XIII. dying in 1643, and the queen being declared regent, she was enabled to give more striking proofs of the particular attachment which she bore to the Val-de-Grâce.

In the first place, she granted to it the arms of France and Austria, with the closed crown, as appears by the following extract from the letters-patent issued on that occasion :

“ Louis, *par la grâce de Dieu*, etc. Seeing that the
 “ abbess and the *religieuses* of the abbey of Nostre-Dame
 “ du Val-de-Grâce, in the faubourg Saint Jacques of our
 “ good city of Paris, have always preserved, since their
 “ establishment, the purity of their regular discipline,
 “ and how much piety, austerity of life, and good example
 “ they have shewn, we have every reason to praise their
 “ conduct, which has obtained for them our affection, and
 “ those of the queen-regent, our most honoured dame and
 “ mother, who has taken care to make them come to this
 “ city, where she has established them, and has always
 “ continued her protection and benefits to them ; and de-

“ siring to give them, likewise, some testimony of the
“ esteem we have of their virtue, we have, by the advice
“ of the said dame, queen regent, and according to her
“ desire, given and conceded, by these presents, signed
“ by our hand, to the said abbess and *religieuses*, and to
“ their house and monastery, the arms of France and
“ Austria quarterly, with the crown closed, to make known
“ to every one, by this evident and perpetual sign of our
“ arms, joined to those of the said dame queen, the
“ union of our affections, and the mutual grant of that
“ favour with which we have been pleased to honour
“ them, permitting them to erect, in sculpture of stone or
“ marble, the shield of the said arms, or to have them
“ painted and placed in such parts of their church, and
“ outside and inside their monastery, wherever they may
“ judge proper, as well as to have them engraved to serve
“ as the seal of their order, that they may always recollect
“ the good will we have shewn towards them on all oc-
“ casions,” etc.

About the same time the queen caused an apartment to be made for herself within the walls of the monastery, where she often retired from the world, particularly on great festivals, when she frequently passed several days together there.

But the most important point was the fulfilment of her engagement relative to the erection of a church. Entertaining a particular devotion to the mystery of the humble birth of the Son of God, she formed a resolution to build a sumptuous and magnificent temple, which might form the greatest possible contrast to the extreme meanness in which the Eternal Word had chosen to be born.

The digging of the foundations was begun in February, 1645, and, on the first of April in the same year, Louis XIV., then seven years old, laid the first stone with

great pomp; it was the first he ever laid, and was thus arranged by the queen regent, his mother, who was present, on purpose that an infant king might begin this edifice, dedicated in honour of the Infant Jesus.

The following description gives an idea of the ceremony:

The king was accompanied by MONSIEUR, Philippe de France, duke of Orléans, his only brother, with the marchioness de Séneçay his governess; the count de Charost, captain of the guards; the duke de Saint Simon, chief equerry, with other officers of the crown and lords of the court. A great part of the regiment of the guards was arranged in fine order; the *mousquetaires* were drawn up on each side at the top of the opening for the foundations; the Swiss, also, were in the opening for the foundations, which were adorned with tapestry. Several tents were erected, one of which was destined for the nuns, but they remained shut up in their cells.

The archbishop of Paris, in his pontifical robes, attended by several ecclesiastics, consecrated the stone and the foundations, while the choristers of the king's chapel sang the appropriate service.

The king, carried by the duke of Saint Simon, and followed by the queen, MONSIEUR, and all the illustrious assembly, passed through the midst of his guards, and having arrived at the spot destined for the ceremony, he was presented with a silver trowel, the handle of which was covered with blue velvet. In the stone was enclosed a gold medal, three inches and a half in diameter, weighing a mark and three ounces. On one side of it was, in bas-relief, the portrait of Louis XIV., carried by his mother, with this legend:

Anna, Dei gratiâ Francorum et Navarræ regina regens, mater Ludovici XIV., Dei gratiâ Franciæ et Navarræ regis christianissimi.

On the reverse was a bas-relief representing the portal and front of the church, with these words :

Ob gratiam diu desiderati regii et secundi partûs, quinto septembris 1638.

This was the birth-day of Louis XIV.

The works of this edifice were soon suspended, in consequence of the troubles during the minority of Louis XIV. ; but, in 1655, they were resumed, and being considerably advanced in 1662, four bells, which had been cast by the queen's orders, were publicly baptized in the church, with much ceremony, by the bishop of Rennes, in the presence of a numerous and illustrious assembly. The largest was named *Louis-Anne*, by Louis XIV. and his mother Anne of Austria; the second *Marie-Philippe*, by Marie Thérèse of Austria, queen of France, and Philippe, duke of Orléans; the third was named *Marie-Clare*, after a lady of honour of the queen-mother; and the fourth, *Catherine*, in honour of her first lady of the bed-chamber.

In 1665, the church being in a state for divine service, an altar was erected in the chapel of Saint Anne, where the first mass was celebrated in the presence of the royal foundress, who was the first person that received the sacrament in that church.

Marie Thérèse of Austria, queen of France, dined in the convent that day with the queen-mother; and about three in the afternoon, their majesties, accompanied by mademoiselle de Montpensier, the princess of Conti, the duchess of Vendôme, the countess of Harcourt, Mademoiselle de Guise, mademoiselle d'Elbeuf, the duchess of Wirtemberg, the duchess of Aiguillon, and a great number of other ladies of distinction, assisted at vespers, which were sung by the band of the king's chapel.

After vespers, the bishop of Périgueux delivered the

first sermon. The queen-mother, transported with joy to see that God began to be honoured in a spot which she had dedicated to his service with so much piety and affection, and concluding that the prelate would not spare her praises on this occasion, forbade him, before he ascended the pulpit, to eulogize her. The bishop complained of this prohibition in his sermon, but added that, though he was obliged to be silent in obedience to her commands, the stones themselves would speak, and the embellishment of that magnificent temple would publish her heroic virtues to the latest posterity, much more efficiently than his words. The church was completed in 1665.

On the front of the porch of this church was the following inscription in letters of gilt bronze :

Jesu nascenti Virginique matri.

And on the frieze, within the dome, was another inscription, also in letters of gilt bronze, as follows :

Anna Austriaca D. G. Francorum regina, regnique rectrix, cui subjecit Deus omnes hostes ut conderet domum in nomine suo.

Queen Anne of Austria lost no opportunity of displaying her kindness and affection to the Val-de-Grâce. Among several rich ornaments for the church, which she presented to the nuns, was a complete piece of silk stuff, covered with silver embroidery, which she had made up out of the dresses and draperies used at the coronation of her son Louis XIV., and which she purchased from the great officers of the crown to whom they belonged. She also prevented the shirt and gloves which the king wore on that day from being burnt, as was customary, on account of the unctions performed on the king's person during that august ceremony. These she preserved, and sent to the Val-de-Grâce, with a piece of the *monnoye de libéralité* which was thrown to the populace upon that occasion.

Some time after, the queen obtained from the king, her son, the union of the abbey of Saint Corneille and Saint Cyprian, at Compiègne, to the abbey of the Val-de-Grâce, and ordered that part of the revenue arising from it should be appropriated to the maintenance of twelve poor girls of noble extraction, who should become nuns in the abbey of the Val-de-Grâce.

When Louis XIII. died, the queen-dowager was so anxious to visit her beloved Val-de-Grâce that she could not wait for the expiration of the forty days during which ladies used to remain at home upon the death of their husbands; she went there ten days after, in the carriage of the princess of Condé, and insisted that the first time the king her son and his brother went out, it should be to the Val-de-Grâce. Queen Marie Thérèse also went there *incognito*, before she made her entrance into Paris. All persons of rank, wishing to make their court to the queen, did the same. Maria Henrietta of France, queen of England, widow of Charles I., brought her son Charles II. there, with the duke of York, afterwards James II., in 1651. Christina, queen of Sweden, the princess of Wirtemberg, Don John of Austria, the duke of Lorraine, and other great personages, were received in state there by queen Anne of Austria. Whenever she was about to set out on a journey, she went to take leave of the nuns, and at her return never went to any other monastery till she had visited the Val-de-Grâce. Letters written with her own hand to the mother-abbess were preserved in the archives of the convent.

But the most remarkable favour which the queen-mother conferred upon this abbey, was the selection of it as a place of deposit for the hearts of the royal family. It originated as follows: On the 28th of December, 1662, the queen-mother being at the Val-de-Grâce, where she

had spent the Christmas holidays, and where the king had visited her thrice, was sent for by his majesty to return immediately to the Louvre, as his daughter was at the point of death. The abbess of the monastery urgently entreated the queen that, if the princess should die, she would do her and the nuns the honour to give them her heart; adding that, as the bodies of the princes and princesses of the royal family reposed at Saint Denis, they humbly requested that the Val-de-Grâce might be chosen to deposit their hearts. The queen promised to ask it of the king, who, as soon as his daughter was dead, readily granted it.

The heart of the princess was embalmed, and placed in a leaden vase, which was inclosed in a heart of silver gilt, with a crown of fleurs-de-lys on the top, and this inscription :

C'est icy le cœur de madame Anne Elisabeth de France, fille de Louis XIV., roy de France et de Navarre, et de la reine Marie-Thérèse d'Autriche, son épouse, et petite-fille de la reine *Anne d'Autriche*, mère du roy, fondatrice de cette abbaye royale du Val-de-Grâce, décédée au Louvre, le 30 décembre 1662, âgée de quarante-trois jours.

The prelates, almoners to the king and queen, set up pretensions, upon different grounds, to a right to carry the heart of MADAME to the Val-de-Grâce; but the queen-mother said: "I will soon set them right, I will carry it myself." The next day, at eleven in the morning, she arrived at the Val-de-Grâce, bearing the precious deposit, which she placed in the hands of the abbess, assuring her that it was the heart of her grand-daughter, which she gave to the Val-de-Grâce, *en attendant le sien*.

After the death of Louis XIII., the Jesuits, speaking to the queen of the heart of that king, which was deposited in their church, in the rue Saint Antoine, said, that they thought she would wish her heart to be deposited near

that of the king her husband ; the queen replied : “ *Mes pères, il y a long-tems que j’ai donné mon cœur, et celles qui l’ont possédé pendant ma vie, l’auront encore après ma mort.* ”

In the year 1665, the queen-mother being very ill at Saint-Germain-en-Laye, made her will, of which the following is an extract :

Anne, par la grâce de Dieu, reine de France et de Navarre, mère du roy, estant au lit malade de corps, dans le château neuf de ce lieu, etc.

Ordonne que son corps soit porté dans l’église de l’abbaye de Saint-Denis, et mis auprès de celui du feu roy *Louis XIII*, de glorieuse mémoire, son seigneur, après néanmoins que son cœur en aura esté tiré par le costé, sans autre ouverture de son dit corps, ce qu’elle défend expressément, pour estre son dit cœur porté dans l’abbaye de Nostre-Dame-du-Val-de-Grâce, et mis dans la chapelle Sainte-Anne de ladite abbaye, voulant Sa Majesté que ses funérailles soient faites sans aucune cérémonie, et que ce à quoi la dépense en pourrait monter soit employé à faire faire des prières pour le repos de son âme.

Item, veut et ordonne qu’en ladite abbaye du Val-de-Grâce, il soit célébré à perpétuité par chacun jour une messe-basse à son intention en l’une des chapelles de ladite église, etc.

The queen having somewhat recovered, returned to Paris with all the court, and went first to the Val-de-Grâce, where the king had long been waiting for her in the court. As soon as he saw her at the gate, he approached, and placing his hand upon the chair, conducted her to the door of her apartment ; and as the chair could not enter, the king and his brother supported her to the bed, into which she was immediately assisted.

The queen would have remained several days at the monastery, and perhaps would have died there, if the king had not earnestly entreated her to return to the Louvre, declaring that, in her ill state of health, he could not bear to be so far from her ; that he wished to see her several times every day, which it was impossible for him to do while she remained at the Val-de-Grâce.

The queen complied with the affectionate request of the king her son, and, on leaving the monastery, said to the nuns: “ *Mes mères, je ne mérite pas de mourir parmi vous autres ; mais si vous n’avez mon corps, vous aurez mon cœur.* ”

This princess died at the Louvre, a few months after, in the year 1666. The next day her heart was taken out by her first surgeon, and, after being embalmed, was encased in lead, and enclosed in a heart of silver gilt, with this inscription :

C'est le cœur de très-haute, très-excellente et très-puissante princesse Anne d'Autriche, par la grâce de Dieu, reine de France et de Navarre, cy-devant épouse du roy Louis-le-juste, XIII du nom, et après son décès régente en France, mère de Louis XIV, à présent régnant ; laquelle est décédée au château du Louvre, le vendredi 20 jour de janvier 1666.

Louis XIV. ordered that the translation of his mother's heart to the Val-de-Grâce, should be attended with all the magnificence possible. On the 22d of January, towards the evening, the archbishop of Auch, in his pontifical costume, performed the ceremony of conveying the heart, placed upon a cushion of black velvet, covered with a crown and crape, in the deceased queen's body-carriage, in which were mademoiselle d'Orléans, mademoiselle d'Alençon, her sister, the prince of Condé, the duchess of Longueville, and the princess of Carignan. The procession arrived at the Val-de-Grâce about nine in the evening, and the archbishop placed the cushion, with the heart, upon a platform erected for the occasion in the middle of the choir. The prayers being finished, the prelate addressed the abbess and community, and after announcing to them that he had brought to their sanctuary the heart of the deceased queen, he pronounced a high eulogium on her piety and virtue.

The heart of the queen-mother remained a year in the choir, covered with emblems of mourning.

When the duke de Valois, son of the duke of Orléans and Henrietta of England died, the Célestins applied to the duke for the heart of his son, alleging that they had a right to it, as the chapel of the dukes of Orléans was in their church. The prince answered them in these words : “ *Mes Pères, je n’ai qu’un mot à vous dire là-dessus ; je veux que les cœurs de mes enfans soient avec le mien, et je veux que mon cœur soit avec celui de la reine ma mère ; on vous portera les entrailles de mon fils.*”

The entrails of the young prince, who was only two months old, were carried to the Célestins with the same pomp as the heart was conveyed to the Val-de-Grâce.

The riches and ornaments of this abbey were very great ; the number of relics amounted to three hundred, almost all of which were set in costly reliquaries, studded with diamonds, pearls, and precious stones. The queen-mother left to it all the relics and ornaments of her oratory, which were very numerous and of great value.

The high altar was surmounted by a magnificent canopy, supported by six spiral columns of black marble, with bases and capitals of bronze gilt.

Upon this altar, on solemn festivals, was displayed an *ostensoir*, or sun of solid gold, enamelled to represent fire, and resplendent with diamonds. It was supported by an angel, likewise of gold, whose flowing robe had a border of diamonds.

During the revolution, the bas-relief which adorned the upper-pédiment of the façade of this church was replaced by one which contained the symbols of liberty and equality. The latter was removed in 1817, and a clock placed in its stead.

The sculpture in the church was by Francis Anguier, and the interior of the dome was painted by Mignard. In 1818 and 1819, the lead which covered the dome was entirely renewed.

This church has been converted into a central magazine for the effects of military hospitals. The other buildings of the convent were, under Bonaparte, and are still, devoted to a military hospital.

THE SORBONNE.

[Rue de Sorbonne.]

Robert Sorbon, chaplain to Saint Louis, knowing the difficulty which scholars without fortune found in attaining the degree of doctor, established, in 1253, a house which he destined for a certain number of secular ecclesiastics, who living in common, and without any concern for their maintenance, might devote themselves entirely to study and instruction. Saint Louis, desirous to have a share in this useful institution, purchased and gave to Robert Sorbon, in 1256, a house situated in the rue Coupe-Gueule, in front of the Palais des Thermes, and in 1258 he gave him two other houses, newly built. The amount produced by their rents was destined for the support of poor scholars. The king, moreover, gave to these poor scholars, or clerks, to some two sous, to others one sou, per week, to aid them to live. A hundred poor scholars were admitted into this college in the time of Saint Louis. The masters were styled *pauperes magistri*.

It was in the college of the Sorbonne that the faculty of theology resided: the president, who was elected annually, was called *provisieur*. The schools were divided into interior and exterior. The former were held in the buildings contiguous to the church, and the latter in a

building which still exists in the Place de Sorbonne. To obtain the title of Doctor of the Sorbonne, it was necessary to go through the studies of this college, and, during ten years, to have argued, disputed, and maintained divers public acts, or *theses*, which were divided into *mineure*, *majeure*, *sabatine*, *tentative*, *petite* and *grande Sorbonique*. In the last, the candidate for the diploma was obliged, without drinking, without eating, without even quitting the place, to maintain his ground, and repel the attacks of twenty assailants, who, relieving each other every half hour, harassed him from six in the morning till seven in the evening.

The library of the Sorbonne, one of the most extensive and most valuable in Paris, contained nearly sixty thousand volumes, and five thousand manuscripts, among which theological works predominated. It possessed about eight hundred different bibles, several of which were of the earliest period of the art of printing; some manuscripts on vellum, adorned with miniatures and gilt vignettes; a collection of very rare engravings; globes of large dimensions, an armillary sphere of brass, etc. etc. These manuscripts are now placed in the *Bibliothèque du Roi*.

The inhabitants of this house were originally called *hôtes* and *associés*, and were received from every country: this early regulation never ceased to be in vigour. The *hôtes* remained in the house till they had obtained the doctor's cap, or two years after they had received *la bénédiction de licence*; their title being merely changed to that of *docteurs*, or *bacheliers de la maison de Sorbonne*; while the *associés-boursiers* bore that of *docteurs*, or *bacheliers de la maison et société de Sorbonne*. The most perfect equality reigned amongst all the members of this house; they admitted neither masters nor disciples; and this excellent rule, which was never relaxed, united to their profound and unalterable doctrine, filled all Europe with their renown.

The professorships of theology founded in the Sorbonne were seven, and they existed until the revolution.

The first, founded in 1532, by Ulrick Gering, the celebrated German printer, was known by the title of *chaire de lecteur*.

The second and third, founded in 1596, by Henry IV., had for their object, one, the *contemplative theology*, the other, *positive theology*.

The fourth, founded in 1606, by M. de Pelligar, *conseiller au Parlement*, was destined to the *interpretation of Holy Scripture*.

The fifth, for *cases of conscience*, was established in 1612.

The sixth, which related to *controversies*, was founded in 1616, by Louis XIII.

The seventh, consecrated to the *interpretation of the Hebrew text of the Scripture*, was founded by the duke of Orleans, in 1751.

In the interior of the college of the Sorbonne was a large hall, in which the disputations of the theological theses were held. When the learned Casaubon, in a visit to Paris, went to see the Sorbonne, the person who shewed him the hall said: "Here is that famous hall in which disputations have been held for above four hundred years!" "And what," said Casaubon, "has been decided?"

In the last thesis which cardinal Richelieu supported while a student at the Sorbonne, he placed on the top of it these words: *quis erit similis mihi?*—Who will be like me? When he became cardinal and prime minister, and had filled the world with his fame, these words were remembered, and appeared like a prophecy.

A theological thesis was dedicated to him, which consisted of nine propositions, each of which began by one of the letters of his name, *Richelius*.

Many celebrated theses were maintained in the schools

of the Sorbonne; one of the most remarkable was that of the abbé de Prades, in 1751, in which was the following proposition: *Toutes les guérisons opérées par Jesus-Christ, si vous les séparez des prophéties qui y répandent quelque chose de divin, sont des miracles équivoques, attendu qu'elles ressemblent, par quelques endroits, aux guérisons faites par Esculape.* This proposition, as some others, excited great clamour against the thesis and its author. The *Parlement* protested against it; at the first meeting of the doctors of the Sorbonne it was denounced by a decree of the faculty of theology, and by a *mandamus* of the archbishop of Paris. In 1754, the abbé de Prades made a formal retraction of his thesis. In the mean time, the *Parlement* sent for the syndic of the Sorbonne, and ordered him to be more attentive, and not to allow any thesis to be debated which was contrary to the laws and maxims of the kingdom.

None but doctors of the Sorbonne could argue upon the theses maintained in their hall. When Armand de Bourbon, prince of Conti, held a thesis there, in the presence of his father, the prince of Condé, a Jesuit, who was connected with them, attempted to break through this rule, and proposed an argument; but the rash innovation was opposed with so much vigour, that this bold son of Loyola was obliged to relinquish his project. In the quarrel he lost his cap, which was picked up by a doctor of the Sorbonne, and long kept in the house as a trophy of their victory over jesuitical presumption.

The general distribution of the prizes of the university of Paris used to take place annually in the hall of the Sorbonne. At the conclusion of the ceremony, the *premier président* of the *Parlement* of Paris crowned and embraced the scholar who had obtained the first prize, which was called the *prix d'honneur*.

Upon one occasion, when Pierre Tarin, rector of the university, was present, some bishops attempted to dispute with him the right of precedency, upon which he said to them: *Terra hæc quam conculcatis, illustrissimi ecclesiæ principes, mea est; nec patior meam dignitatem hic à vobis contaminari.*—"The ground on which you tread, most illustrious princess of the church, is mine; nor will I suffer my dignity to be contaminated here by you."

A bachelor of the Sorbonne dedicated a thesis to the famous cardinal de Retz, coadjutor of the archbishop of Paris, in which he paid him this compliment: *Sicut coadjutor parisiensis, es quoque coadjutor theologiæ, philosophiæ, jurisprudentiæ, utriusque juris, etiam et medicinæ; universæ istæ scientiæ absque te nihil possunt, et omnes periti horum scientiarum sunt vassali tui.*—"As coadjutor of Paris, you are also coadjutor of theology, philosophy, jurisprudence, civil and canon law, and even of medicine; all those sciences are nothing without you, and all who are skilled in them are your vassals."

The faculty of theology, indignant at this servile dedication, issued a decree, by which it was forbidden for any one to compliment the persons to whom their theses were dedicated.

The buildings and chapel of the Sorbonne contained little that was remarkable, and were falling into decay, when cardinal Richelieu, out of gratitude to his *alma mater*, and to leave to posterity a monument of his munificence, reconstructed them upon a more extensive and magnificent plan. In 1629, the rebuilding of the college was commenced, and in 1635 that of the church, which was not completed till 1659. Le Mercier was the architect, and the painting of the dome was by Philippe de Champagne.

Upon the death of the cardinal, his tomb, by Girar-

don, was placed in the centre of the nave; and, at the revolution, it was removed to the *Musée des Monumens Français*.

During the revolution a plan was formed for establishing the *École-Normale* in the church of the Sorbonne, and an amphitheatre, with seats, was begun for that purpose; but this project was soon after given up. The interior was then converted into apartments and workshops for sculptors and painters, who continued to occupy it till 1819, when they had notice to quit. It is now at the disposal of the committee of public instruction, who have destined it to form lecture-rooms for the faculty of sciences and of belles-lettres.

It was in the college of the Sorbonne that the first printing-press in France was established.

At Paris, as in other places, manuscripts were very scarce in the beginning of the 15th century. In 1421, the university had only four booksellers.

It is related that Faustus, who, with Guttemberg and Schœffer, was the inventor of printing, came in 1450 to Paris, where the art was still unknown, under the persuasion that he might dispose of a great part of his newly printed edition of the Bible. As he sold his copies for sixty crowns, while the scribes demanded eight hundred, this created universal astonishment; but when he produced copies as fast as they were wanted, and lowered the price to thirty crowns, all Paris was agitated. The uniformity of the copies increased the wonder; he was accused of being a magician, and put into prison; his lodgings were searched, and a great number of copies being found, they were seized; the red ink was said to be his blood; and it was seriously pronounced that he was in league with the devil. When on the point of being burned, Faustus was saved by Louis XI., who took him under his protection, paid for the books that had been seized, and gave

him an asylum in his palace. To the policy of Faustus in concealing his art, we are indebted for the tradition of "The Devil and Doctor Faustus," handed down to the present times.

However this may be, it is certain that, about the year 1472, Schœffer, then residing at Mentz, sent one of his agents to Paris to sell a quantity of printed books. During his stay at Paris, this agent fell suddenly ill and died; when the king's officers, in virtue of the *droit d'aubaine*, took possession of the books and money of the deceased.

Upon hearing of the seizure, Schœffer and his partner took measures to recover their property. They obtained letters from the emperor of Germany, and from the archbishop of Mentz, addressed to the king of France, with a view to induce that monarch to have the books and money restored. The two printers, moreover, addressed a petition to Louis XI., who, in 1475, issued letters-patent, in which is the following remarkable passage: "Wishing to treat favourably all the subjects of the archbishop of Mentz, having also consideration of the trouble and labour which the said petitioners have taken for the said art and industry of printing, and of the profit and utility which has come, and may come, from it to the whole commonwealth, as well for the augmentation of science as otherwise; and as the whole value and estimation of the said books and other property is not great, being only the sum of 2425 crowns three sous *tournois*, at which the said petitioners have estimated them; for the abovesaid considerations and others, as thereunto moving, we have liberally condescended to restore," etc.

This restitution was so effected, that the printers received every year, from the king's finances, the sum of eight hundred livres, till the whole sum was discharged.

In 1470, some individuals, zealous for the propagation

of learning, doctors or bachelors of the Sorbonne, invited to Paris the German printers Ulric Gering, Michael Friburger, and Martin Crantz, who established their presses in the college of the Sorbonne. From this new establishment came forth several works, as the Letters of Gasparin de Bergame, the abridgment of Florus, the Rhetoric of Fichet, the works of cardinal Bessarion, Sallust, etc. These first editions were printed in Roman characters, or round letters.

In 1473, Gering, Friburger, and Crantz, established themselves in the rue Saint Jacques, at the *Soleil d'Or*, where they printed the *Speculum Vitæ Humanæ* of Rodrigues, bishop of Zamor, and afterwards the Bible. The success of this establishment gave rise to others.

But the Parisian printers who, by their talents and erudition, acquired the most reputation, were the Étienues. Henri Étienne, from whom descended all the learned men of that name and family, began to print in 1502. His son, Robert Étienne, was the best printer, and one of the most learned men of his time. "France," says de Thou, "owes more to Robert Étienne, for having improved the art of printing, than to the greatest captains for having extended her frontiers."

There are always private interests which suffer from the most useful innovations. More than six thousand persons at Paris subsisted by copying and illuminating manuscripts, and they held their privilege (*maîtrise*) from the university. The art of printing, which produced works with promptitude, and at little expense, deprived the transcribers and illuminators of a great part of their employment, and created discontent.

On the other hand, the art of printing, though favoured by Louis XI. and XII., was not always countenanced by Francis I. He listened to the complaints of its opposers,

and appeared to share the alarm of the weak and discontented; and this prince, though surnamed the Father of Letters, showed himself the enemy of the means best calculated to make them flourish. In 1535, he ordained the entire suppression of all the presses in his kingdom, and forbade the printing of any books under pain of hanging (*de la haut*).

A short time after, however, he suspended this prohibition, and ordered the *Parlement* to present to him twenty-four persons, of whom he would choose twelve, who alone should print in Paris approved and necessary books, and *not new compositions*.

The discovery of the art of printing was celebrated as follows by Jean Mobrit, in his *Chronique*:

J'ai veu grant multitude
De livres imprimez,
Pour tirer en estude
Povres mal argentez ;
Par ces nouvelles modes
Aura maint escollier
Décrets, Bibles et Codes
Sans grant argent bailler.

CHURCH OF THE CARMES.

[Rue de Vaugirard.]

See *Convents of Men*, 21.

CHURCH OF THE ORATOIRE.

[Rue Saint Honoré.]

See *Convents of Men*, 40.

CHURCH OF THE VISITATION.

[Rue Saint Antoine.]

See *Convents of Women*, 68.

 THE LUTHERAN CHURCH.

[Rue des Billettes.]

See *Convents of Men*, 20.

 CHURCHES,

PAROCHIAL OR CONVENTUAL.

We have already related many interesting particulars respecting the principal churches at present existing in Paris. The number of parish churches, together with those called *succursales*, is now thirty-seven; before the revolution they amounted to forty-five. To these must be added the churches of fifty-one convents of men, and seventy-one convents of women; with which may also be classed the churches of twelve seminaries and twenty-eight hospitals, and fifteen collegiate and other churches, making a grand total of two hundred and twenty-two. It will not be foreign to the purpose of this work, nor uninteresting to the lover of antiquities, to give the names of all these churches, and to enter into some brief details concerning what was most remarkable in those that have been demolished, or whose destination has been changed.

The origin of the greater part of these buildings, especially those which formerly stood in the *Cité*, is involved in deeper obscurity than that of any other antiqui-

ties in Paris. All the churches in that quarter had existed from time immemorial; for though none of them were more than six hundred years old, they had been constructed upon the ruins of similar edifices. "It is probable," says De la Marre, "that the faithful of the first ages converted into churches all the private houses in which they were accustomed to retire to perform their devotions in secret during the persecutions; and that from thence were derived all those small parish churches of the *Cité*, the origin of which is unknown." Since those first foundations, Paris was several times burnt down, and each time, probably, the public edifices were rebuilt. To these disasters, which have rendered the smallest vestiges of these ancient buildings imperceptible to us, must be added that strange terror which seized all Christendom in the latter part of the ninth century. The end of the world was expected in the year of our Lord 1000, and this apprehension made them neglect to repair the churches, which were falling into ruin on every side. When this fatal year was past, the people, recovering from their alarm, hastened to rebuild them every where with greater magnificence than before. New foundations were established, and religion resumed all its solemnity. From this epoch also tradition is less obscure, and original documents are more authentic.

It may be observed, in general, that most of the historians of Paris afford us very little assistance, when there is a question of fixing dates, or of determining the origin of institutions. Upon a building of any considerable antiquity, we find twenty contradictory opinions.

Of the forty-five parish churches which existed at the Revolution, eight were in the *Cité*, and were called *La Madeleine*, *Saint-Germain-l'Évieux*, *Saint-Pierre-aux-Bœufs*, *Saint Landri*, *Sainte Croix*, *Saint-Pierre-des-Arcis*, *Saint Barthélemy*, and *Sainte Marine*.

LA MADELEINE.

In the 12th century, the church of *La Madeleine* was a synagogue. Philip Augustus having, in 1183, expelled the Jews from the kingdom, converted their synagogues into churches, and dedicated to Saint Mary Magdalen that which was situated in the rue de la Juiverie, at the corner of the rue des Marmousets.

This church was repaired and enlarged at various periods, and particularly in 1749, when it was made to embrace the parishes of Saint Christophe and Sainte-Geneviève-des-Ardens. It contained some fine paintings by Philippe de Champagne.

In this church was a very considerable fraternity, established in 1168. It called itself *La grande confrérie de Notre-Dame, aux seigneurs, prêtres, et bourgeois de Paris*; either because it was the first instituted in Paris, or because the king and queen were always members, or, lastly, because certain persons of great quality, both ecclesiastics and seculars, always belonged to it. The number of brethren, at the first institution, did not exceed seventy-two, half priests, half laymen; but in 1224 they began to admit women, of whom the queen was the first. To avoid breaking through the primitive regulations, it was decided that every female member should be considered as making only one with a *bourgeois* belonging to the fraternity. No brother was admitted, unless he were chosen by four others, two ecclesiastics and two laymen. The principal feast was on the day of the Assumption of the Virgin, when the *confrères* assisted at a solemn procession. They assembled in the church of *La Madeleine*, and walked to another church, which they chose annually: the clergy attended in their surplices and stoles.

This fraternity had two principal officers, called the *abbé* and the *doyen*, who were always persons of high distinction, and elected with great solemnity.

In 1601, the silver shrine, in which were the relics of Saint Mary Magdalen, was opened to be re-gilt, when it was found to contain a small document, which specified the time when the shrine was formed, and by whom the relics were inclosed in it; namely, Louis de Beaumont, bishop of Paris, in 1491: there was also a catalogue in Latin of the relics, as follows :

De cute capitis D. M. Magdalenis, hujus nempe partis quam Dominus noster Jesus Christus tetigit, dicens : Noli me tangere ; de capillis ejusdem M. Magdalenis ; de reliquiis sanctarum Mariæ, Salomæ, et Mariæ Jacobi ; de panno, sanguine sacro tincto.

At the commencement of the revolution this church was demolished, and upon its site was opened a passage, called *Passage de la Madeleine*.

SAINT-GERMAIN-L'ÉVIEUX.

[Place du Marché Neuf.]

This church was originally a small chapel, dedicated to Saint John the Baptist, and is first mentioned as a parish church in 1368. It was rebuilt, or enlarged, in 1458 and 1560, and demolished about 1802. Private houses now occupy its site.

An examination of the ancient history of Paris will convince us, that it was not without reason that the canons of Sainte Geneviève, and other churches, for many centuries, sung in their litanies, *à furore Normanorum libera nos Domine*. It is certain, that they several times besieged and took the city, and pillaged, burnt, and ravaged the churches; so that whatever relics remained to later times

were owing to the extraordinary precautions taken to preserve them. The ancient church of Saint-Germain-l'Évieux was a striking example of this truth, for it was so called because the abbot and monks of Saint-Germain-des-Prés, being informed that Sigefrid, duke of the Normans, was advancing on Paris with 40,000 men, in the reign of Pepin, they transported the body of Saint Germain into the heart of the city, and deposited it in the chapel of Saint John the Baptist. This chapel was erected by Saint Germain himself, with some adjacent houses, where he retired with three or four of his monks, when, by the express command of Childebert I., he quitted his abbey of Saint-Symphorien-d'Autun, and came to Paris. Upon the retreat of the Normans, the abbot demanded the body of his patron, which was refused, unless he would leave an arm to the chapel which had served for an asylum. The abbot submitted to this condition, and the chapel, thus enriched, was called Church of Saint Germain.

The high altar of this church was adorned with four Corinthian columns of black marble, and a painting by Stella, representing the baptism of Christ. Upon great festivals a piece of tapestry was exhibited, made in the reign of Charles VI., representing the history of Saint Germain. The personages, it is said, were portraits, and the costume of the times was exactly observed, so that it formed an historical monument of the dresses of that period.

SAINT-PIERRE-AUX-BOEUFs.

This church is first mentioned in a bull of pope Innocent II., in 1136, and is there called *Capella Sancti Petri de Bobus*. It was a small parish church, situate imme-

diately above the *cul-de-sac* of Sainte Marine, in the street which bears its name, and which communicates with the *parvis* of Notre Dame. It possessed nothing to attract attention. On the portal were figures of two oxen, and as it was the parish church of the butchers of the city, it was from that circumstance, probably, that its name was derived. This church was rebuilt in the thirteenth century, and suppressed in 1790. The building has been preserved, as well as the portal, and is now the workshop of a cooper.

SAINT LANDRI.

[Rue Saint Landri.]

This church became parochial as early as the twelfth century, and was rebuilt towards the end of the fifteenth.

The building was small, and nearly as broad as it was long. It contained the tomb of the chancellor Boucherat, erected before his death, but in which he was never buried; that of the celebrated sculptor Girardon, executed after his own designs, by two of his pupils, Le Nourrisson and Le Lorrain; and a fine bas-relief, representing the descent from the cross; which, during the revolution, was transferred to the *Musée des Monumens Français*, and, in 1817, was removed to the church of Sainte Marguerite.

The baptismal fonts of Saint Landri were considered the finest in Paris; they were of porphyry, of large dimensions, and enriched with ornaments of bronze gilt.

The church of Saint Landri, suppressed during the revolution, has become private property, and is now occupied by a dyer.

SAINTE CROIX.

[Rue de la Vieille Draperie, corner of the rue Sainte-Croix.]

This church is first mentioned in a bull of Innocent II., dated 1136. It was erected into a parish church in the fifteenth century. In 1450 the rebuilding of this church was commenced, but it was not finished till 1529. In it was established the fraternity of the *Cinq Plaies de Notre Dame de Pitié*. A private house now occupies the site of the church, which was demolished about the year 1797.

 SAINT-PIERRE-DES-ARCIS.

This church is believed to have been founded in 926, by Theodon, viscount of Paris, upon the site of a chapel in ruins, dedicated to Saint Pierre. Its surname, *des Arcis*, has baffled all attempts to discover its origin. In a bull of pope Innocent II. it is styled, *Ecclesia sancti Petri de Arsonibus*.

In 1130, this church became parochial. The body of the edifice was rebuilt in 1424, and its portico in 1744, after the designs of Lanchenu. The painting of the altar-piece, by Carle Vanloo, represented Saint Peter healing the lame men at the gate of the temple. In this church was the sepulchral monument of Guillaume-de-Mai, captain of six score armed men, who died in 1480. He was represented in the costume which at that period was worn by officers of his rank. The monument was removed to the *Musée des Monumens Français*.

A street has been opened into the rue de la Péleterie, upon the spot where this church stood, which was pulled down in 1800.

SAINT BARTHÉLEMY,

One of the most ancient churches in the city, and originally the chapel of the counts of Paris, was situated at the extremity of the quai des Morfondus, opposite the great tower of the Palais de Justice. It was built or repaired about 890, by count Eudes, and, during the invasions of the Normans, was the receptacle of a great number of relics, brought from various places.

Some antiquaries pretend, that in this church, the children were baptized that Saint Clotilda had by Clovis, before his conversion; others say that its foundation was laid by Saint Louis. However this may be, it is certain that it served for a long time as a chapel to the first kings of France, and was occupied by regular canons of Saint Augustin till the time of Hugh Capet, who, having erected it into an abbey in 975, placed in it monks of the order of Saint Benedict, and at the same time had a larger church built, which he dedicated to Saint Barthélemy, as well as one to Saint Magloire, whose body had recently been brought from Brittany to Paris, by the bishop of Saint Malo, in order to save it from the fury of the Normans.

When Hugh Capet founded this abbey, he bore the title of duke of France, as appears by the following extract from the patent granted to him, by king Lothaire and his son Louis, to establish his foundation :

In nomine Domini Dei, et Salvatoris nostri Jesus Christi, Hlotharius et Hludovicus, divinâ ordinante Providentiâ, reges augusti. Dum petitionibus Hugonis, Franciæ ducis, rationabilibus et justis divini cultûs amore fovemus, supernâ nos gratiâ muniri non dubitamus. Proindè noverit omnium fidelium nostrorum præsentium scilicet et futurorum solertia, quia vir prætextatus honorabilis nostram petiit clementiam, præceptum firmitatis à nobis fieri, ex rebus quas idem pio monasterio sanctorum Bartholomæi et apostoli, et Maglorii archipræsulis Britanniæ contulit, quod fundavit in urbe parisiacâ, etc.

The Benedictine monks quitted this abbey in 1138, when the church became parochial, and the king was the first parishioner. Francis I., who resided in the *palais*, gave the *pain benit* here in 1531.

The first fraternity of the *Saint Sacrement* in Paris was instituted in this church, about the year 1518. The statutes and regulations of it were brought from Rome.

The jurisdiction of the curate of this parish extended over all the Palais de Justice, and its dependencies, notwithstanding the opposition which was long made against him by the *Trésorier de la Sainte Chapelle*.

This church, although repaired in 1730 and 1736, was going to ruin, when the king, in 1772, ordered it to be rebuilt, and the portico was begun. The work proceeded slowly, and the old building remained in 1787, when some stones detached themselves from the roof and fell. The most valuable objects were hastily removed from the church, and the whole roof fell in with a tremendous crash. The works were resumed, and the portico finished; but the revolution occurring, the scheme was abandoned, and in its place was erected the *Théâtre de la Cité*, to which succeeded the *Salle des Veillées*, and, lastly, a freemasons' lodge. The lower part of this edifice now forms passages skirted by shops.

SAINTE MARINE

Was a church situate near the middle of the *cul-de-sac* of that name; it is first spoken of in 1036, and was the parish church of the archbishop of Paris. The service is now performed at the church of Notre Dame. In the church of Sainte Marine were married those persons who were condemned by the *officialité* to wed each other; and, in

ancient times, the ceremony was performed with a ring of straw. Part of the church still exists, and belongs to a sugar-refiner.

Sixteen other parish churches were situated in that part of Paris called *La Ville*. These were:—

Saint-Germain-l'Auxerrois, Saint Eustache, Saint Roch, Notre-Dame-de-Bonne-Nouvelle, Saint Leu and Saint Gilles, Sainte Opportune, Saint-Jacques-et-les-Innocens, Saint Merri, Saint Josse, Saint-Jacques-de-l'Hôpital, Saint-Nicolas-des-Champs, Saint Sauveur, Saint-Jean-en-Grève, Saint Gervais, Saint Paul, Saint-Louis-en-l'Île. Such of these churches as still exist have been already mentioned. *Sainte Opportune, Les Innocens, Saint Sauveur, Saint Jean, and Saint Paul,* are entirely demolished.

SAINTE OPPORTUNE

Was originally a chapel dedicated to *Notre-Dame-des-Bois*, because it stood at the entrance of a forest, afterwards Place de Sainte Opportune.

Hildebert, bishop of Séz, to secure from the hands of the Normans some relics of Sainte Opportune, abbess of Almenesches, conveyed them to Mouci-le-Neuf, near Senlis; but, considering them unsafe, he brought them to Paris and deposited them in the chapel of Notre-Dame-des-Bois. This chapel, being endowed by Louis-le-Bégué, and enriched with the relics of Sainte Opportune, was rebuilt upon a larger scale, and became collegiate. The choir was demolished in 1154, but the nave existed in its ancient state till the end of the eighteenth century.

In 1154, Louis-le-Jeune gave to this church some meadows and fields, lying between Montmartre and Paris,

in consideration of two great miracles that had been performed there that year by Sainte Opportune. In the church was preserved an arm of the saint, presented in 1374 by Jean-du-Pin, abbot of Cluny; it was borne by the bishop of Paris, from the palace of Saint Paul, to the church, in the presence of Charles V. and the lords of his court, in a solemn procession of the clergy, with tapers, and a vast concourse of people.

Corrozet, in his *Antiquités de Paris*, says, “ There is a chapel in the church of Sainte Opportune, still called *Notre-Dame-des-Bois*, which Madame *Sainte Opportune, religieuse, fréquentoit souvent.*”

Behind this church, on the side of the rue Saint Denis, was a small square, still called Place Gatine, from a man of that name, whose house was demolished by a decree of the *Parlement*, in 1569, on account of his having held assemblies of heretics. He himself was burnt in the Place de Grève, and part of his property was given to this church. A large cross, the work of J. Goujon, erected on the site of the house, represented the fathers of the church in bas-relief. This cross was afterwards transported to the cemetery *des Innocens*.

When the emperor Charles V. passed through Paris, in the reign of Francis I., he made a present to this church of a very fine bronze candelabra, having eighteen branches. It also had some fine paintings, by Jouvenet and Philippe de Champagne. This church was demolished in 1797, and a private house, No. 10, Place Sainte Opportune, stands on part of its site.

CHURCH AND CEMETERY DES INNOCENS.

This church, situate rue Saint Denis, at the angle which that street forms with the rue Aux Fers, or Au Fèvre, is believed to have originated in one of those

ancient chapels, or oratories, which were formerly erected in cemeteries. Its primitive construction was of the reign of Philip Augustus, at which time it became parochial. Having undergone repairs at divers periods, it presented a strange combination of various styles of architecture.

This church was chiefly remarkable for its vaulting being favourable to music; which effect was said to have been produced by placing, at certain distances, stone vases, which were turned down over openings formed in the vault. These vases, says a French author, prolonged *et rendirent argentins les sons de la voix dans les chants religieux*. From this we may form an idea of the use of those brazen vases, called κλεμια, mentioned by Vitruvius, and used in the Grecian theatres, in order to produce a prolongation of sounds without occasioning echoes or confusion.

By the side of this church was a narrow chamber, in which female devotees, called *recluses*, voluntarily imprisoned themselves for life. The door of the chamber was walled up, and its occupiers received their food and air through a window looking into the church. The names of several of these devotees are known. The most ancient is Jeanne la Vodrière, who incarcerated herself there October 11, 1442; another is Alix la Burgotte, who died there June 29, 1466.

There were also forced *recluses*; such was Renée de Vendomois, who caused her husband to be murdered. The king, in 1485, spared her life, and the *Parlement* condemned her to perpetual reclusion at the *Innocens*.

At the high altar was a painting, by Pierre Corneille, representing the massacre of the Innocents; and in the body of the church was a remarkable full-sized statue, in bronze, of Alix la Burgotte. This statue was upon a tomb erected by Louis XI., but what rendered it re-

markable was, that, instead of being placed in a horizontal position, it was fixed upright against one of the pillars.

In 1474, Louis XI. gave to the church *des Saints Innocens* the *voyerie* in the rue de la Ferronnerie, between the two doors of the cemetery, for the purpose of building houses, the rents of which were to be applied to the maintenance of six chorister boys. As the rents were found to be sufficient for more than six, the number was augmented according to the tenor of the king's intention, so as to form a *corps de musique*, whose performances were always much admired. This foundation was confirmed by Louis XII., Francis I., Henry II., Charles IX., and Henry III.

Besides other remarkable relics in this church, there was an Innocent, entire both in flesh and bone, about a foot in length, and enclosed in a large crystal. On the sides were silver figures of Charlemagne and Saint Louis, and in front Louis XI. and his wife, on their knees.

In 1437, a quarrel arising in this church between a man and a woman, the latter struck the man with her distaff, and a few drops of blood were spilt. Jacques du Chastelier, bishop of Paris, interdicted the church, until a heavy sum should be paid *pour reconcilier l'église*. For twenty-two days all religious ceremonies were suspended, and the gates of the church and cemetery were closed, so that no corpse could be interred there.

The cemetery *des Innocens* was long open to passengers, and even to animals. In 1186, Philip Augustus enclosed it with walls. Afterwards a vaulted gallery, called *les charniers*, was built round it, which served as a public passage; it was paved with tombstones and skirted with shops. This passage or gallery was built at several periods, and by different individuals. Under part of it was painted the celebrated *Danse Macabre*, or dance of death.

Several persons of consideration chose the cemetery of the Innocents for their burial place, and, among others, Eudes de Mézeray, the historian.

Near the church was a tomb, upon which was a skeleton in white marble, by Germain Pilon, which, at a remote period, was only exposed to the public from All Saints' Day till the middle of the day following, which is the feast of All Souls.

In 1450, the citizens of Paris, having received intelligence of the victory gained by Charles VII. over the English at Fourmigny, collected twelve thousand little boys in the cemetery of the Innocents, from whence they walked in procession to the church of Notre Dame to return thanks, each bearing a lighted taper.

Upon a monument in the *charniers*, which bore, in Gothic letters, the names of the famous alchemist Nicolas Flamel and his wife, many vain attempts were made to discover some inscription, or symbolical figure, that might throw some new light on the science of alchymy, of which Nicolas Flamel was supposed to have possessed all the secrets; but nothing could be found.

Corrozet, in his *Antiquités de Paris*, printed in 1561, quotes the following epitaph from the cemetery of the Innocents:

Cy gist Yollande Bailly, qui trespassa l'an 1514, la 88^e année de son âge, le 42^e de son veuvage, laquelle a vu, ou pu voir, devant son trespas 295 enfans issus d'elle.

In 1784, the church and cemetery of the Innocents were demolished, the bones and corpses were transported without the barrier Saint Jacques, and the spacious piece of ground was appropriated to a market-place. (See *Marché des Innocens*.)

SAINT JOSSE.

This church, situated at the angle formed by the rue Aubry-le-Boucher, and the rue Quinquampoix, was a chapel previous to 1260, when it became parochial. It was rebuilt in 1679, but contained nothing remarkable. It was demolished in 1791, and a private house erected in its place.

SAINT-JACQUES-DE-L'HOPITAL.

[Situate at the corner of the rue Saint Denis and the rue Mauconseil.]

Some citizens of Paris, having made a pilgrimage to the shrine of Saint Jacques de Compostella, united in a fraternity, and acquired, in 1319, a piece of ground in the rue Saint Denis, for the purpose of erecting a chapel and a spacious hospital for pilgrims going to Saint Jacques, and poor travellers of both sexes. Queen Jeanne d'Evreux gave them a finger of the apostle James, and laid the first stone of the chapel, which was consecrated in 1327.

The hospital contained more than forty beds. Every day from sixty to eighty poor persons went there, where they passed the night; and the next morning, before their departure, each received the quarter of a loaf, and the third of a pint of wine.

The service of the chapel was performed at first by four chaplains, but the number gradually increased, till, at the end of the 14th century, there were ten, each of whom had a house within the bounds of the hospital. At length, as pilgrimages grew into disuse, the number of

priests increased to twenty, who took the name of canons, and the hospitality ceased.

On one of the pillars of the organ of this church was the epitaph of a ringer, of which some lines are as follows :

Cy devant, près ce benoïstier,
 Gist le corps du bon Matinet,
 Qui trespasa en ce moustier,
 Le deuxiesme jour de juillet,
 L'an mil quatre cent soixante sept.
 Soixante ans de ce me recorde,
 En l'hospital fust demeurant,
 Tousjours sonnant, ce vous accorde
 Et estant surnommé Morant.
 Onc ne fust trésor conquérant
 Benefice, estat, ne office :
 Partout mestier fust labourant
 A sonner le divin service. Amen.

On the front, towards the cloister of the hospital, were two marble tablets, with these inscriptions in gold letters :

Nullos fundatores ostento, quia humiles, quia plures, quorum nomina tabella non caperet. Cœlum recepit ; vis illis inseri ? Vestem præbe, panem frange pauperibus peregrinis.

Hospital fondé, en l'an de grace 1317, par les pélerins de Saint Jacques, pour recevoir leurs confrères ; réparé et augmenté en l'an 1652.

Every year, in the month of July, the brethren of the hospital celebrated their *fête* by a magnificent procession, composed of pilgrims, each carrying a *calebasse* of wine, which they emptied and filled from time to time, in the presence of the spectators. The procession was closed by a great fellow, dressed to represent Saint Jacques. On their return, the pilgrims dined together in the hall of the hospital ; Saint Jacques sat at one end of the table with two men to fan him, looking at the company, but eating nothing, as saints are not supposed to want food.

The body of the church still remains in its ancient form, but is now a workshop and magazine for carriages.

SAINT SAUVEUR,

Situated in the Rue Saint Denis, was originally named *la Chapelle de la Tour*, on account of a square tower near it, which was not demolished till 1778. It was erected into a parish church in the 13th century, and was partly rebuilt in the reign of Francis I. It afterwards underwent many repairs, but the church was never completely finished.

A remarkable fact connected with this church is, that in the beginning of the 15th century, Alexander Nacart was at the same time its curate and the *procureur au Parlement*.

The architect Poyet was charged to rebuild it, under the ministry of the baron de Breteuil, and the work was in active progress when it was interrupted by the revolution in 1789. This edifice was intended to be in the style of the ancient basilics.

The nave was separated from the aisles by two rows of ten Corinthian columns. At the extremity of the church rose a detached altar, in the centre of an immense circular recess, illumined by a chastened light, admitted through a lofty opening invisible from the nave. The simplicity of the forms, the symmetry of the proportions, and the grandeur of the scale, would each have contributed towards the effect of this building, which it was intended to decorate with a portico of the Ionic order fronting the rue Saint Denis. The plain walls of all the rest of the plan formed, by their noble simplicity, a fine contrast to the richness of the columns. The building, constructed of choice stone, exquisitely wrought, was already at a considerable height; but all has vanished—the ground and the materials were sold, and a spacious house, in which is an establishment

of baths and various workshops, occupies the place of the projected church, which would have formed one of the most striking edifices in the capital.

It is singular that, in the ancient church of Saint Sauveur, the only remarkable tombs and epitaphs were those of comic actors and authors of light poetry. Among the former were Henri-le-Grand, surnamed *Turlupin*, a famous composer of farces, in which he himself performed with so much success, that the name of *turlupinades* was given to all similar productions; Hugues Gueru, surnamed Gaultier-Garguille, another facetious actor in caricatures of old men; Harduin, called Guillot-Gorju, a worthy successor of the former, who, having studied medicine, excelled in taking off doctors; and Raimond Poisson, an excellent comic actor, inventor of the *rôle de Crispin*, and author of several very lively comedies.

Poisson was succeeded by his son Paul, who, for a long time, was the favourite of the French stage in the same character. After him came the renowned Préville.

The poets interred in this church were Vergier and Colletet, a poor versifier, known only by the satires of Boileau. Cardinal Richelieu having sent him six hundred livres for six flattering lines, he thanked him in the following distich:

Armand, qui pour six vers m'as donné six cents livres,
Que ne puis-je à ce prix te vendre tous mes livres!

SAINT-JEAN-EN-GRÈVE,

Formerly a chapel dependant upon Saint Gervais, was situated rue du Martroi, beyond the arcade which still bears the name of Saint Jean, behind the Hôtel de Ville.

It was created a parish church in 1212, was rebuilt in the reign of Charles IV., in 1326, and two towers were added to it in the 15th century. The gothic arches of this church were bold, and that which supported the organ was considered a master piece of architecture, as it formed a projection of twenty-four feet, without any apparent support.

In the interior of this church were various decorations which excited the public curiosity, and acquired a sort of celebrity.

The high altar was surmounted by a demi-cupola, supported by eight marble columns of the Corinthian order.

The baptism of Christ was expressed by a group in white marble, with a rock, from whence issued the streams of Jordan. This was a celebrated production of Lemoine, the king's sculptor.

The clock, in front of the organ, was remarkable for a sheep which struck the hour with its head.

This church, surrounded by an enclosure called *le cloître Saint Jean*, had a cemetery contiguous, which, in 1322, was named *Place au Bonhomme*. Upon this cemetery was built, in 1735, the Chapel of the Communion.

The Place of the *Marché Saint Jean* made part of the old cemetery of this parish; and, in the time of Philippe-Hardi, this place bore the name of *Vieux Cimetière*.

In this church was buried Simon Vouet, the painter, whose greatest glory was, that Lesueur and Lebrun were his pupils. He composed and executed with great facility, but with little study; he is accused of having contributed, by his intrigues, to the departure of Nicolas Poussin from France.

Here also were interred Claude de Lorraine, called *le Chevalier d'Aumale*; Michel Baudrand, author of a geographical dictionary; and Jean Pierre Camus, bishop of

Belley, celebrated for his satires and declamations against the mendicant monks.

This church was partly demolished during the revolution; the remaining part has been since annexed to the buildings of the Hôtel de Ville, or the prefecture of the department, and the municipal library is now established in it.

SAINT PAUL.

The service of this church, now entirely demolished, is annexed to that of Saint Louis, the third *succursale* of Notre Dame. The church of Saint Paul was originally a chapel, built without the city, by Saint Eloi, in 634. It was erected into a parish church in 1107, and considerably enlarged in 1225, when it became the parish church of the kings of France, during their residence at the Hôtel de Saint Paul, and the Palais des Tournelles. Charles VI. was baptized in it on the 3d of December, 1368.

The church, which existed till the time of the revolution, was erected and dedicated, under Charles VII., in 1431, but its construction presented nothing very remarkable. The high altar was covered with wood-work gilt, after the designs of the celebrated J. H. Mansard, who died in 1708, and was buried here. His monument was of marble, by his friend Coysevox. The painted glass of the windows of this church was much admired. The most remarkable monuments were those of the celebrated Rabelais, curate of Meudon, who died in 1553; and Henriette de Coligny, countess of Saxony, who died in 1673. Near the high altar were the tombs of the three favourites of Henry III., Quélus, Maugiron, and Saint Maigrin, which were destroyed by the people in a tumult, after the assassination of the duke and cardinal de Guise, in 1588.

In this church were some fine paintings by Jouvenet, Le Brun, and J. B. Corneille. There was also a remarkable ark, enriched with precious stones, executed after the designs of Mansard, which was carried in procession with great pomp at the *Fête-Dieu*. At the same time were exhibited in the church some very fine hangings of gold, silver, and silk, the gift of the widow of the count de Chavigny, minister of state, and which represented the history of the patron saint of the church.

The clock and chimes of Saint Paul were not less celebrated. On the summit of an elevated tower, a colossal figure in bronze, of coarse workmanship, in a Roman dress, raised its arm and struck the hours with a hammer. This figure, which strongly attracted the attention of the people, was called *Jacquemart*.

In the chapel of Saint Louis was the following epitaph :

Cy gist noble homme et sage, maistre Nicole Gilles, en son vivant notaire et secrétaire du roy nostre sire, clerc et contrôleur de son trésor, lequel Gilles fit de ses deniers faire et édifier cette chapelle Saint-Louis, et trespassa le 10 jour de juillet, l'an 1503.

Nicole Gilles wrote the annals and chronicles of France, from the destruction of Troy down to 1496.

In this church was also buried, in 1600, Jean Nicot, sieur de Villemain, *maistre des requestes de l'hostel du roy*, a native of Nismes, in Languedoc; who being sent ambassador to Portugal, in 1559, upon returning, brought home the tobacco-plant, which from his name was called *Nicotiana*.

In this church was interred, in 1602, the body of Charles de Gontault, duke de Biron, peer, admiral, and marshal of France, governor of Burgundy and Bresse. He was beheaded in the court of the Bastille, for the crime of high-treason, in holding communications with the duke of Savoy, and with Spain. The execution took place in the

presence of the duke de Sully, the chancellor of France, and the *prévost des marchands et eschevins* of the city of Paris. He died with great pusillanimity.

In the cemetery of this church, that mysterious personage, the man in the iron mask, was interred.

In June, 1790, in the cemetery of this church, were deposited the bones of four individuals, found chained in the dungeons of the Bastille, and a monument was raised to them, with this inscription :

Sous les pierres mêmes des cachots, où elles gémissaient vivantes, reposent en paix quatre victimes du despotisme. Leurs os, découverts et recueillis par leurs frères libres, ne se lèveront plus qu'au jour des justices pour confondre leurs tyrans.

There were nine parish churches in the quartier de l'Université : *Saint Severin, Saint-Nicolas-du-Chardonnet, Saint-Étienne-du-Mont, Saint Benoît, Saint Victor, Saint Hilaire, Saint Côme and Saint Damien, Saint-André-des-Arcs, and Saint-Jean-de-Latran*. The three first have been before described.

SAINT BENOIT.

[Rue Saint Jacques.]

From a deed of gift made of this church, in 1030 or 1031, by Henry I., in favour of the bishop of Paris, it appears that it was dedicated to Saint Bacchus : *Necnon et sancti Bacchii*. Dulaure conjectures, from this circumstance, that there was, in the time of the Romans, an altar upon this spot, in the midst of vines, consecrated to Bacchus, from which the saint and the church derived their origin.

Upon a window of a chapel in this church, were the words :

In hoc sacello, sanctus Dionysius (Denis) cæpit invocare nomen Sanctæ Trinitatis.

This inscription is of the fourteenth century, and its contents are treated by Adrien de Valois as a fable. The abbé Lebeuf founds upon this inscription the change of the name of the church. He says that the Trinity was styled *benedicta* (*benoîte*), from which was derived *Saint Benoît*.

Before 1181, this church had a chaplain and several priests. Under Francis I., the nave and side aisles were rebuilt, and in the seventeenth century a new sanctuary was erected, after the designs of Claude Perrault.

This church contained the ashes or the sepulchral monuments of several distinguished persons: Jean Dorat, surnamed the *French Pindar*; René Chopin and Jean Domat, celebrated jurisconsults; Winslow, the anatomist; Claude Perrault; and Michel Baron, a comedian.

The epitaph of Winslow was as follows:

D. O. M.

Hic jacet

In spem beatæ immortalitatis, JACOBUS BENIGNUS WINSLOW, patriâ Dammus, commemoratione Gallus, ortu et genere nobilis, nobilior virtute et doctrinâ, parentibus lutheranis natus, hæresim quam infans imbiberat, vir ejuravit, et admitente ill. Episcopo Meldensi Jacobo Benigno Bossuetio, cujus nomen Benigni in confirmatione suscepit ad ecclesiam catholicam evocatus, stetit in ejus fide, vixit sub ejus lege, obiit in ejus sinu; vir æquè verax et pius, in pauperes summè misericors, nullâque erroris aut vitii pravitate afflatus. Regius linguarum Teutonicarum interpres, saluberrimæ facultatis Parisiensis doctor-regens, illum medicæ artis et præsertim anatomicæ doctorem ac professorem peritissimum regia eruditorum societatis Berolini, regia scientiarum academia Lutetiæ socium communi suffragio elegere, et utraque dignissimum ejus scientia judicio comprobavit. Vita excessit V. nonas aprilis, an. sal. M.DCC.LX., ætatis XCI. Pio conjugii et parenti, uxor et liberi hoc monumentum mœrentes posuere.

The chapter of Saint Benoît had, over the extent of its parish, the jurisdiction of the officers and prisons.

In 1813 this church was closed, and it has been since used as a storehouse for flour.

SAINT VICTOR.

See *Convents of Men*, 3.

SAINT HILAIRE

Was a small church situate opposite the rue des Carmes, at the corner of the rue des Sept Voies, in the rue du Mont-Saint-Hilaire. It existed as an oratory in the middle of the twelfth century, and is first spoken of as a parish church in the year 1201. The portico, built in the thirteenth century, was, as well as the edifice, repaired in the beginning of the eighteenth.

In this church was the tomb, in marble, of Louis Hercule Raymond Pelet, scholar, who died in 1747, aged 40 years. His epitaph concluded with these words :

Sancte puer, ora pro nobis.

In this church there was a celebrated fraternity, into which persons entered in order that they might make a good marriage, because Saint Hilaire was married before he was a bishop.

The church was demolished about 1795, and a private house occupies its site.

SAINT COME AND SAINT DAMIEN.

This was a small parish church, situate in the rue de la Harpe, corner of the rue de l'École de Médecine, formerly des Cordeliers. It was built in 1212, and remained dependant upon the abbey of Saint-Germain-des-Prés till 1345, when a violent, and even bloody quarrel took place

between the students of the university and the servants of the abbey. It was then agreed, that the university should have the appointment of the curate of Saint Côme.

This church contained nothing interesting, except the tombs of some illustrious characters, the most distinguished of whom was La Pcyronie, the king's chief surgeon, who died in 1747. His tomb was erected by the masters of surgery in Paris, in acknowledgment of the improvement which that useful art derived from his labours.

A corporation or association of surgeons, authorized by Philip III., was established about the year 1278. This association was bound to prescribe gratis, on the first Monday of every month, for all the poor who should assemble in the church of Saint Côme. In 1437, this fraternity was annexed to the university, and in 1561 they were allowed to have a building contiguous to the church for the poor whom they visited. The members of this fraternity were *chirurgiens de longue robe*, and the barber-surgeons, who also formed a community, were *chirurgiens de robe courte*. The latter, in time, were admitted by the faculty of medicine to be scholars, but this privilege, which was granted in the sixteenth century, gave rise to a series of law-suits for sixty years, between the surgeons of the *robe-longue* and those of the *robe-courte*. Such was the origin of the school of surgery in Paris.

In the church-yard was this singular epitaph:—

Dans ce petit endroit à part
Gît un très-singulier cornard,
Car il l'était sans avoir femme :
Passant, priez Dieu pour son ame.

The origin of this epitaph was as follows: The maréchal de Beaumanoir, hunting in a forest in the province of Maine, in 1599, his attendants found a man asleep in a bush, whose appearance was very remarkable; on the top

of his forehead were two horns, formed and placed like those of a ram; he was very bald, but had a red beard in tufts, like those of satyrs. Being taken about from fair to fair, he was so mortified that he died of vexation at Paris, in about three months.

This church was suppressed in 1790, and is now a joiner's workshop.

SAINT-ANDRÉ-DES-ARCS

Was an ancient and celebrated parish church, situated in the street of the same name, not far from the Pont Saint-Michel.

The city of Paris having greatly increased, and being enclosed with walls, under Philip Augustus, a contention arose between the bishop of Paris and the abbot of Saint Germain, respecting the ecclesiastical and parochial rights of that part of the territory enclosed in the city, which was dependant upon the abbey. These litigations were terminated in 1210, by a sentence of arbitration, when the spiritual jurisdiction over the said territory was adjudged to the bishop, and the abbot was permitted to build on it one or two parish churches, in two years, the curates of which were to be of his appointment and presentation, and were each to pay an annual and perpetual rent of thirty sols to the abbey.

The abbot of Saint Germain, in order to exercise as soon as possible the right of patronage in the city, caused the church of Saint André to be built, on a spot where there was formerly a chapel of Saint Andéol. This, as well as the church of Saint Côme and Saint Damien, was finished in 1212.

The right of nomination and presentation to these churches was transferred to the University of Paris, in the year 1345. The cause of the abbot of Saint Germain losing this patronage, is explained by the celebrated Ramus, in an harangue which he made to the king in 1557, in favour of the university, relative to a disturbance in the *Pré-aux-Clercs*, which is mentioned in another place. The monks of Saint Germain, says he, once killed two scholars in a similar commotion; but they were immediately sentenced by the king to erect two chapels, and to endow them for ever; and the collation of the two parish-churches of Saint André, and Saint Côme and Saint Damien, was taken from them and given to the university.

Great part of this church was rebuilt in the sixteenth century. The front was erected at a much later period. It was a very elegant Gothic structure, rich in sculpture, and the ornamental parts were exquisitely finished. It abounded in monuments of the fine arts, which, perhaps, was the cause that it was called by the people *Saint-André-des-Arts*, rather than *Arcs*, which latter appellation it seems to have derived from the richly ornamented arches of its aisles and windows. In a letter of Saint Louis, this church is called *Saint-André-de-Arsicis*.

Besides the paintings with which it was adorned, there were several pieces of sculpture, remarkable either for their workmanship or for the names of the persons to whom they were consecrated. Such were the monuments of a prince and princess of Conti, by Girardon and Coustou, senior; of the illustrious family of De Thou, by Anguier; of Jacques Coctier, physician to Louis XI.; of Tillemont, the historian; Nanteuil, the celebrated engraver; La Mothe-Houdard, of the French academy, who died in 1731; Claude Léger, the virtuous curate of the parish, whose

monument was in stucco, by Delaitre; finally, the celebrated critic, the abbé Le Batteux, on whose tomb was this simple and affecting inscription: *amicus amico*.

On the *banc de l'œuvre* was a marble medallion, representing Saint Andrew; an *ex-voto* offering of Armand Arouet, brother of Voltaire, and a very zealous jansenistical writer; so that their father used to say he had two madmen for sons, one in prose and the other in verse.

The epitaph of the princess of Conti was as follows:—

A la gloire de Dieu, et à la mémoire éternelle d'ANNE-MARIE MARTINOSI, princesse de Conti, qui, détrompée du monde dès l'âge de 19 ans, vendit toutes ses pierreries pour nourrir, durant la famine de 1662, les pauvres de Berry, de Champagne, et de Picardie, pratiqua toutes les austérités que sa santé put souffrir, demeura veuve à l'âge de 25 ans: consacra le reste de sa vie à élever en princes chrestiens les princes ses enfans, et à maintenir les loix temporelles et ecclésiastiques dans ses terres; se réduisit à une dépense très-modeste; restitua tous les biens dont l'acquisition lui fut suspecte, jusqu'à la somme de huit cent mille livres; distribua toute son épargne aux pauvres dans ses terres et dans toutes les parties du monde, et passa soudainement à l'éternité, après 16 ans de persévérance, le 4 février 1672, âgée de 35 ans. Priez Dieu pour elle.

Louis-Armand de Bourbon, prince de Conti, et François-Louis de Bourbon, prince de la Roche-sur-Yon, ses enfans, ont posé ce monument.

The tomb of J. A. De Thou, the celebrated historian, was of black marble, surmounted by the statue of a man in a kneeling posture, clothed with a large mantle of scarlet cloth, trimmed with ermine, and turned back on the shoulder. In a bas-relief below were several children, in bronze, holding instruments emblematical of the arts and sciences; one in the centre bore a book, on which was engraved: *J. A. Thuani historiarum sui temporis libri* 138. Lower down was this inscription, in letters of gold:—

A. X. Ω.

Jacobo Augusto Thuano, Christophori filio, in regni conciliis asses-

sori, amplissimi senatûs præsidi, litterarum, quæ res divinas et humanas amplectuntur magno bonorum et eruditorum consensu, peritissimo, variis legationibus summâ sinceritate ac prudentiâ functo, viris principibus ævo suo laudatissimis eximiè culto, historiarum scriptori, quod ipsæ passim loquuntur celeberrimo, christianæ pietatis antiquæ retinentissimo. Vixit an. 63, menses 6, dies 29. Obiit Lutetiæ Parisiorum, nonis maii, 1617. Parcissimè censuisse videtur qui tali viro sæculum defuisse dixit.

The father of De Thou is said to have been the first gentleman of the robe in Paris who kept a carriage.

This church was suppressed in 1790, and afterwards demolished.

SAINT-JEAN-DE-LATRAN.

See *Convents of Men*, 51.

In the faubourgs of Paris were twelve parish churches: *Saint-Martin-le-Cloître*, *Saint Médard*, *Saint Hippolyte*, *Saint-Jacques-du-Haut-Pas*, *Saint Sulpice*, *Saint Laurent*, *Sainte Marguerite*, *la Madeleine de la Ville-l'Evêque*, *Saint-Philippe-du-Roule*, *Saint Pierre-de-Chaillot*, *Saint-Louis-des-Invalides*, and *Saint-Pierre-du-Gros-Caillou*.

Most of these churches have been already described.

SAINT-MARTIN-LE-CLOITRE,

A small church situated in the cloister of Saint Marcel, and originally a chapel, was created a parish church in 1220, considerably enlarged in 1678, and demolished in 1808. It was behind this church that a gardener discovered, in

1656, sixty-four antique tombs, as we mentioned in the Introduction, Section second.

In 1668, three robbers having entered this church in the night, broke open the tabernacle, and carried off the *saint ciboire*, containing the consecrated hosts. Being apprehended, some days after they were condemned to be burnt alive. Upon proceeding to execution, they declared that one of the hosts had been thrown near the walls of the garden of the Val-de-Grâce, where it was afterwards found, wrapt up in a handkerchief. To make atonement to God for such a profanation, Hardouin de Péréfixe, then archbishop of Paris, ordered a solemn procession, at which he himself, barefoot, and with his stole behind his back, carried the *Saint Sacrement*, which was afterwards placed on a magnificent altar, erected under a canopy, on an eminence between the walls of the Val-de-Grâce and the Capuchins; and, as a perpetual memorial of this atonement, a pyramidal stone cross was erected on the spot where the host had been thrown.

The same prelate made another solemn atonement, on account of an attack having been made upon a priest, in the church of Notre Dame, in 1669, by one Sarrasin, who struck at the priest with his sword during the mass, overturned the *saint ciboire*, and threw the hosts on the ground. The prayers of *quarante heures* were said; there was a fast for three days, and the clergy of all the churches in Paris went in procession to Notre Dame.

SAINT HIPPOLYTE,

A small church situated at the corner of the rue des Gobelins and that of Saint Hippolyte, was parochial as early as 1220. It possessed some good paintings. Above the

high-altar was the apotheosis of the saint, by Le Brun. Among the tombs was that of the family of the Gobelins, who established the well-known manufactory of tapestry called after their name.

The church was nearly demolished at the revolution.

LA MADELEINE DE LA VILLE-L'ÉVÊQUE,

Situate on the boulevard, at the corner of the rues de la Madeleine and de la Ville-l'Évêque. The spot called la Ville-l'Évêque was, in the twelfth century, a farm, a country-house, or, as they said formerly, a *séjour*, of the bishop of Paris; this house of course contained a chapel. As early as the year 1238, mention is made of the priest of la Ville-l'Évêque. A deed of 1284 calls him perpetual vicar, and another of 1386 gives him the title of curate. This shews that a village, of which the number of inhabitants gradually increased, was formed round the house of the bishop.

It appears that the extent of the chapel, even when it was erected into a parish church, was inconsiderable. King Charles VIII. laid the first stone, and had it rebuilt in 1487; three years after, he established in it the fraternity of *La Madeleine*, of which the queen and himself became members.

This building falling into ruin, and having become insufficient for the parishioners, was rebuilt in 1659, when the first stone was laid by mademoiselle de Montpensier.

A century after, the number of parishioners becoming much too great for the church of la Ville-l'Évêque, it was decided that it should be rebuilt, in front of the rue Royale, in order that it might be a magnificent object from the Place Louis XV. The first stone of this edifice was laid in 1764; the architect was M. Constant d'Ivry, who died

in 1777, when the building was only fifteen feet above the ground. He was succeeded by M. Couture, who made great alterations in the plan, and erected columns, which seem to have been in the style of an ancient Grecian temple.

According to this new plan, the edifice was to have been in the form of a cross, two hundred and sixty-four feet in length, within the walls, and in breadth, from one lateral door to the other, one hundred and thirty-eight feet. The high altar was to have been placed at the entrance of the choir, and the church surmounted by a dome. The principal portico would have been a peristyle of twelve Corinthian columns, six feet in diameter. On each side an exterior gallery was to have extended to the projections of the transept, and these projections to have been decorated with columns of the same order and the same proportions as those of the portico.

Notwithstanding the several demolitions, alterations, and interruptions of this edifice, it was considerably advanced in 1790, but was suspended in consequence of the revolution. In 1802, the service of the parish of La Madeleine was transferred to the church of the Assumption, in the rue Saint Honoré.

Bonaparte having formed the project of converting this building into a TEMPLE OF GLORY, where the names of military heroes would have been inscribed on long tablets of massy gold, the whole edifice was taken down, and the present one, in the form of a Roman Temple, was begun in 1806; the old materials were used for its reconstruction. The execution of this project was interrupted a few years after by political events. A royal ordinance of the year 1816, decreed that this edifice should be completed, in order to place in it the expiatory monuments of Louis XVI. and his queen; of Louis XVII. and the princess Elisabeth.

This building is now going on; its effect, when finished, will equally excite the admiration of the scientific, the man of taste, and the uneducated eye.

The ancient church of La Madeleine has been quite demolished, and wood-yards occupy its site.

On the ancient cemetery of the church in which Louis XVI. was interred in 1793, an expiatory chapel has been erected, the front of which is in the rue d'Anjou. The remains of the unfortunate king were disinterred in January, 1815, and conveyed to Saint Denis.

SAINT-LOUIS-DES-INVALIDES.

See *Hôtel des Invalides*.

SAINT-PIERRE-DU-GROS-GAILLOU,

Situate in the rue Saint Dominique, quartier du Gros Caillou. Being dependant upon the parish of Saint Sulpice, the great distance of that church induced the inhabitants to make an effort for the erection of a church.

In 1652, a piece of ground was purchased and consecrated, but the creditors seized it. Another piece was bought in 1735, but, on account of opposition from persons interested, the church was not constructed till 1738.

The population of this quarter increasing, a new church, on a larger scale, was begun in 1775, after the designs of M. Chalgrin. The works were considerably advanced, when they were suspended by the revolution, and have never been resumed.

The present parish church of the quartier du Gros Caillou is now that of the former convent *des Filles de Sainte Valère*, rue de Grenelle, near the Hôtel des Invalides.

SEMINARIES.

The churches of the seminaries were twelve in number. Most of them contained valuable paintings, or some interesting decorations, which were removed at the revolution, when the buildings and churches were appropriated to a new destination. We shall give a sketch of what was most remarkable in each.

SAINT MAGLOIRE, OR DES ORATORIENS.

In the faubourg Saint Jacques was the first seminary founded in Paris, or even in France. This seminary had been formerly the abbey of Saint Magloire, of which Henry de Gondi, called cardinal de Retz, bishop of Paris, was abbot in 1618. In that year he removed the monks from it for irregularity, and established a seminary under the direction of the priests of the congregation of the *Oratoire*.

The abbey itself had, at a very remote period, been an hospital under the title of the *Hôpital de Saint-Jacques-du-Haut-Pas*, and was dependant upon the great hospital of *Saint-Jacques-du-Haut-Pas* in the diocese of Lucca, in Italy. Its foundation is attributed to Philippe-le-Bel, in 1286. All pilgrims, indiscriminately, were received into it, and the women were separated from the men.

Several popes, in order to call forth the liberality of the faithful, granted numerous pardons and indulgences to those who gave alms to this hospital. It was rebuilt, together with the church, about the year 1519, by the care of Antoine Canu, commander-general of the hospital of Saint-Jacques-du-Haut-Pas. The church was dedicated to God, the glorious Virgin, Saint James the Greater, Saint John the Baptist, Saint John the Evangelist, Saint Sebastian, Saint Raphael, and all the angels.

In the church was a copper-plate, fixed to the wall, with these verses :

L'an mil cinq cent vingt-six d'avantage,
 Par mort certaine au dernier héritage,
 Fut mis et clos en ce dévôt séjour
 D'octobre prins le quinzième jour,
 Religieuse et honneste personne,
 Dont renommée en plusieurs places sonne,
 Publiquement frère Antoine Canu ;
 Qui par bon droit luy vivant advenu
 Fut Commandeur, de ce ne doutes pas,
 En général Saint-Jacques-du-Haut-Pas :
 Et par mérites exempt de maléfices,
 Il posséda autres trois bénéfices :
 Sens naturel montra en tout endroit ;
 Par sens acquis il fut en chacun droit
 Licentié, et après tous ces titres,
 Vertu en luy déclara par registres,
 Que l'hospital en très-belle devise
 Fit faire neuf et grand part de l'église,
 Semblablement comme on a en évidence,
 Le corps d'hostel étant en décadence :
 De charité fut le vrai exemplaire,
 Pauvres reput pour à Jésus complaire ;
 Et sans cesser prenoit la cure et soin
 De les panser quand il estoit besoin.
 Priez pour luy, dites dessus sa lame
 Cy gist le corps, en paradis soit l'ame.

Amen.

In the year 1662, Philippe Emmanuel de Gondi, comte de

Joigny, and baron de Villepreux, was interred in the choir of this church. He retired among the priests of the *Oratoire*, became a priest himself, and died with a reputation for great piety, at the age of eighty-one. Among other children whom he had by Marguerite de Silly, his wife, before he became a priest, was J. F. P. de Gondi, cardinal de Retz, archbishop of Paris, illustrious for his piety and talents.

The pope's legates were accustomed formerly to remain a few days at the hospital of Saint-Jacques-du-Haut-Pas, when they came to Paris, where they received the compliments of the clergy, and of the supreme courts.

Corrozet, in his *Antiquities of Paris*, says that Hugh Capet was the founder of the church of Saint Magloire, and that the *religieux* of it possessed a piece of ancient tapestry, on which these two lines were legible:—

Hugues Capet en sa grand gloire,
Fonda à Paris Saint Magloire.

This seminary was suppressed in 1792, and now forms the Deaf and Dumb Asylum.

SÉMINAIRE ANGLAIS,

[Rue des Postes.]

Was established under letters-patent granted by Louis XIV., in 1684, which authorised catholics, who could not be educated for the ministry in England, to live in ecclesiastical community. Their church was dedicated to Saint Gregory the Great.

This house was suppressed in 1792, and became private property.

SÉMINAIRE DES CLERCS IRLANDAIS.

[Rue du Cheval Vert, or des Irlandais.]

This seminary was founded in 1672, and was suppressed in 1792.

SÉMINAIRE DES PRÊTRES IRLANDAIS.

OR COLLÈGE DES LOMBARDS.

[Rue des Carmes.]

The college des Lombards, called also *Collège de Tournay*, and *Collège d'Italie*, was nearly abandoned, and falling into ruins, when two Irish priests, Patrick Maginn and Malachi Kelly, obtained, in 1677 and 1681, letters-patent, which authorized them to rebuild this college for the reception of Irish students in the University of Paris. The college was rebuilt, and Patrick Maginn endowed it with an annuity of two thousand five hundred livres. This community consisted of students and priests destined to become missionaries. In 1763, their number amounted to one hundred and sixty-five.

SÉMINAIRE,

OR COLLÈGE DES ÉCOSSAIS.

[Rue des Fossés-Saint-Victor.]

This seminary was at first situated in the rue des Aman-diers, but afterwards it was established in a new building, finished in 1665, in the rue des Fossés-Saint-Victor. It was originally founded by David, bishop of Murray, in Scotland, in 1385; and again, by James Beaton, or de

Bethune, archbishop of Glasgow, in 1603. These facts are recorded in the following inscription, engraved on a brass plate in the chapel of the college.

D. O. M.

Anno Domini M.CCC.XXV, regnante in Galliâ Carolo Pulchro, et Roberto de Bruce regnante in Scotiâ, antiquo fœdere conjunctis; David de Moraviâ, Episcopus Moraviensis in Scotiâ, hoc collegium fundavit. Anno Domini M.DC.III, Jacobus de Bethune, Archiepiscopus Glasquiensis in Scotiâ, novam foundationem instituit, proposito in perpetuam administrationem Venerabili Patre, Domino Priore Cartusiæ Parisiensis. Anno Domini M.DC.XXXIX, conjunctio utriusque foundationis in unum et idem collegium ab archiepiscopo Parisiensi facta, auctoritate regiâ, et supremi Senatûs Parisiensis, sancita est. Utriusque fundatoris memoriæ, Primarius, Procurator, et alumni hujus collegii posuerunt.

Requiescant in Pace.

Above this inscription are engraved the armorial bearings of the bishop of Murray, and of the archbishop of Glasgow. Those of the first are,—*Azure, a chevron, between three stars sable.* Those of the second are quarterly: first and fourth—*Azure, a fess, between three lozenges sable;* second and third—*Sable, on a chevron, a fish's head and scales, or.* The motto, *Ut vineus, ferendum.* The coronet, a fish, with the bishop's mitre above. James de Bethune is said to have been the last catholic bishop in Scotland.

The chapel contains some other objects worthy of notice. The most remarkable is the marble monument of the unfortunate James II., erected to his memory by his faithful friend, and the constant companion of his exile, James, duke of Perth, governor of his son, called James III., and the Old Pretender. On the top of the monument was formerly an urn of bronze gilt, containing the brain of the king, who died at Saint-Germain-en-Laye, the 16th of September, 1704. This monument, in black

and white marble, was executed by Louis Garnier, in 1703. The following is the inscription :

D. O. M.

Memoriæ Augustissimi Principis Jacobi II, Magnæ Britanniæ, etc. Regi.

Ille partis terrâ ac mari triumphis clarus, sed constanti in Deum fide clarior, huic regna, opes, et omnia vitæ florentissimæ commoda postposuit. Per summum scelus a suâ sede pulsus, Absalonis impietatem, Achitophelis perfidiam, et acerba Semei convicta inviciâ lenitate et patientiâ, ipsis inimicis amicus, superavit. Rebus humanis major, adversis superior, et cœlestis gloriæ studio inflammatus, quod regno caruerit sub visus beator, miseram hanc vitam felici, regnum terrestre cœlesti commutavit. Hæc domus, quam pius Princeps labantem sustinuit, et patriæ fovit, cui etiam ingenii sui monumenta omnia scilicet suâ mana scripta custodienda commisit, eam corporis ipsius partem, quâ maximè animus viget, religiosè servendam suscepit.

Vixit annos LXVIII, regnavit XVI, ob. XVII Kal. Octob. An. Sal. Hum. M.D.CC.I.

Jacobus Dux de Perth, Præfectus institutioni Jacobi III, Mag. Brit. etc. Regis, hujus domûs benefactor mœrens posuit.

When the Irish college was made the *chef-lieu* of the British colleges, this monument was transported there, where it remained some years; but it is now restored to its original place in the chapel of the Scotch college. Here are also buried, with inscriptions, the bowels of Louisa Maria, king James the Second's daughter; and the heart of Mary Gordon, duchess of Perth.

Over the altar is a painting of the Virgin, and on one side a Crucifixion much admired. The house is at present let on a long lease.

The valuable manuscripts of king James II., which, as is mentioned in the inscription on his monument, were confided to this seminary, were lost during the revolution.

SÉMINAIRE DE SAINT SULPICE.

[In front of the church of Saint Sulpice.]

This seminary was established in 1641, but the members of it were distributed in the presbytery and various private houses till 1645, when its founder, the abbé Ollier, purchased for them a house and garden close to the front of the church, the view of which it greatly obscured.

In 1792 the seminary was suppressed, and about 1800 the old buildings were pulled down. Two years after, the seminary was re-established in a house which forms the angle of the rue de Vaugirard and the rue Pot-de-Fer; a large building is now erecting for it, in the Place de Saint Sulpice, the first stone of which was laid November 21, 1820.

The church or chapel of the old building was large, and possessed some fine paintings by Lebrun and other French artists. It was strongly desired that the painting of the ceiling, representing, on plaster, the Assumption of the Virgin, should have been preserved, by transferring it to canvas, as is done with the paintings in the museum of the Louvre; but, besides the decayed state of the ceiling from damp, the operation would have been too expensive.

 SÉMINAIRE DE SAINT PIERRE ET SAINT LOUIS.

[Rue d'Enfer.]

This seminary was first established in 1685, in the rue Pot-de-Fer. A spacious house, between the garden of the Luxembourg and the rue d'Enfer, was bought in 1683, to which, in 1708, the seminary was removed. To

this house a range of buildings and a chapel were added, at the expense of an individual named Farinvilliers, who also gave eighty thousand francs, to found twelve gratuitous scholarships. Louis XIV. granted to this seminary an annual pension of twelve thousand francs, and the clergy of France added a pension of one thousand.

The seminary was suppressed in 1792; its buildings have since been appropriated to various uses, and have served as barracks for the guard of the Senate and of the Chamber of Peers.

SÉMINAIRE DU SAINT SACREMENT ET DE L'IMMACULÉE CONCEPTION.

[Rue des Postes.]

This seminary was founded in 1703, in the rue Neuve Sainte Geneviève, by Claude Francois Poullart Desplaces, who laid down a rule, that the students in philosophy and theology should take no degrees, should renounce ecclesiastical dignities, and devote themselves to the poor in the hospitals. Several donations having been made to this seminary, the hired house in the rue Neuve-Sainte-Geneviève was quitted, and it was established in a house purchased in 1731, in the rue des Postes.

In 1769, a new building was commenced for the seminary, which was suppressed in 1792.

SÉMINAIRE DE SAINT CHARLES.

This was a seminary in the rue du faubourg St. Denis, destined for missionaries and retired ecclesiastics.

SÉMINAIRE DE SAINT-NICOLAS-DU-CHARDONNET,

[Rue Saint Victor.]

For the purpose of affording instruction to young men destined for the priesthood, Adrien Bourdoise formed an association of ten priests, and established them first at the college du Mans, then successively at the colleges du cardinal Le Moine and de Montaigu; and lastly, in 1620, in a house near the church of Saint-Nicolas-du-Chardonnet. These priests, finding the premises too small, removed, in 1624, to the college des Bons Enfants, rue Saint Victor, where they remained till 1632, when they returned to the house near the church of Saint Nicolas, which they enlarged considerably. In 1644, the archbishop of Paris converted this establishment into a seminary, and the buildings were again augmented. A large range of building was added in 1730, to receive, as boarders, students who embraced the ecclesiastical state.

This seminary was suppressed in 1792, and the buildings became private property.

 SÉMINAIRE DES TRENTE-TROIS,

[Rue Montagne-Sainte-Geneviève, No. 52.]

Was so named in honour of the thirty-three years which Jesus Christ passed on the earth; this was also the number of persons in the seminary at the time of its suppression in 1792. It was founded in 1633 by Claude Bernard, called *le pauvre prêtre*, who first established there five scholars in honour of the five wounds of Christ, and afterwards added twelve, in honour of the twelve apostles. Anne of Austria insured to these scholars thirty-three pounds of bread per day.

This seminary is now private property.

SÉMINAIRE DES MISSIONS ÉTRANGÈRES.

[Rue du Bac, at the corner of the rue de Babylone.]

Bernard de Saint Thérèse, bishop of Babylon, for the purpose of conveying the light of the gospel to countries where it was unknown, and desirous that the missionaries should particularly make Persia the theatre of their labours, devoted all his property to this object, as appears by a deed of gift made in 1663. One of the conditions of this deed was, that the house about to be built should be called *Séminaire des Missions Étrangères*, and that the chapel or church of it should be dedicated to the Holy Family. The buildings were raised, immediately after, on ground belonging to this bishop, situate at the corner of the rue du Bac and rue de la Fresnaie, since called *de Babylone*.

A room in this house served as a chapel, till 1683, when the erection of a church was commenced, the first stone of which was laid by the archbishop of Paris, as proxy for the king. The building contains two churches, one being on the ground floor, and the other immediately above. The latter is distinguished by its decorations.

The house was rebuilt in 1736.

A priest of this house having been condemned to the galleys by the *Parlement* for immoral conduct, Louis XIV. commuted the punishment, by sending him to the abbey de Sept Fonds. A song written on the occasion contained the following chorus :

Ah ! que je les hais ces hypocrites,
Et surtout l'abbé Mauroy.

This house was suppressed in 1792, and its church, in 1802, was constituted the second *succursale* to the parish of Saint Thomas d'Aquin.

ABBEYS AND CONVENTS.

CONVENTS OF MEN.

The abbeys, convents, or communities of religious orders of men in Paris, in 1790, amounted to fifty-one; namely: three of *Bénédictins*, of the congregation of *Cluni*; one of *Carthusians*; one of *Bernardins*; two of regular canons of *Prémontrés*; two of *Génovéfians*; one of *Mathurins*; one of *Cordeliers*; three of *Jacobins*; two of the order of *Notre-Dame-de-la-Merci*; three of *Carmes*; three of *Augustins*; two of *Minimes*; one of *Récollets*; one of *Théâtins*; three of *Capucins*; one of *Barnabites*; one of *Frères-de-la-Charité*; two of *Feuillans*; two of the *Doctrine Chrétienne*; two of the *Pénitens* of the third order of Saint Francis; two of priests of the *Oratoire*; two of *Bénédictins de Saint Maur*; three of *Lazarites*; one of English *Bénédictins*; one of *Célestins*; one of *Croisiers* or *Porte-croix*; one of *Nouveaux Convertis*; one of regular canons of *Saint Victor*; and two of *Templiers*.

Among these communities of men were three *abbeys*, of great renown and antiquity; viz. the royal abbey of *Sainte Geneviève*, the royal abbey of *Saint-Germain-des-Prés*, and the abbey of *Saint Victor*. With these we shall begin.

4. ROYAL ABBEY OF SAINTE GENEVIÈVE.

Clovis, the first Christian king, being solicited by Clotilda the Queen, and Sainte Geneviève, founded near his palace, upon the *Mons Leucutitius*, after the battle of Tolbiac, a church, which was consecrated by Saint Remigius, and dedicated to the apostles Peter and Paul.

To this church he added a community of secular canons, and gave them as a foundation the villages of Vanves, Grenelle, and a part of Vaugirard. This was the first church and abbey of a royal foundation in Paris. Clovis conferred upon the canons several privileges, which were afterwards confirmed by his royal successors and several popes.

Clovis was buried in this church. His queen and daughter were also interred here, as were Theodebalde and Gontaire, sons of Clodomir, king of Orléans, who were murdered by their uncles, Childebert and Clotaire.

Sainte Geneviève died at Paris, on the 3d of January, 512, in the first year of Childebert's reign, and, by his order, was interred in the church of Saint Peter and Saint Paul, which thenceforward was called the church of Sainte Geneviève.

The canons of Sainte Geneviève remained secular till 1146. In the preceding year there was a serious tumult among the inhabitants of Rome, who, recollecting the power and glory of their ancestors, strove to renew the ancient republican government, by establishing consuls and a senate. Eugenius III., driven out of Rome, took refuge at the court of Louis VII., surnamed *Le Jeune*. Upon the pope going to celebrate mass in the church of Sainte Geneviève, accompanied by the king and the bishop of Paris, a rich carpet, which had been sent to him by the king, was spread upon the spot where his holiness was to

officiate. When the service was over, the pope's attendants, attempting to remove the carpet, were violently opposed by the servants of the canons, who claimed it for the abbey. The parties came to blows, and the king himself was struck several times during the heat of the contest. This affray gave rise to a reform among the secular canons of Sainte Geneviève, who were placed under the rule of the order of Saint Augustin.

The reform was effected by the celebrated Suger, abbot of Saint Denis, in obedience to the commands of the king and the pope. He settled in the abbey of Sainte Geneviève twelve regular canons, taken from the abbey of Saint Victor, with the prior called *Eudes* or *Odo*, who was the first abbot of Sainte Geneviève.

Some time afterwards, pope Eugenius confirmed the privileges granted by his predecessors, continued to the regular canons all the temporal possessions which the secular canons had formerly enjoyed, and exempted the abbey from the jurisdiction of the primate and that of the bishop of Paris, declaring it to be subject only to the holy see. He also ordained that the abbot should be chosen from among the *religieux*, and that the abbey should never fall *in commendam*, nor be possessed by any but of their own order. Several successors of Eugenius confirmed these privileges, and even added that no person whatever should be permitted to change hereafter the rule of Saint Augustin maintained in that house. In 1226, Gregory IX. gave to *Hébert*, the seventh abbot of Sainte Geneviève, and to his successors, permission to wear the mitre and ring; and, in 1266, Clement IV. added the power of conferring on his *religieux* the four minor orders and the tonsure, independently of the bishop.

A second reform took place among these canons in the reign of Louis XIII., which soon extended to all the

other houses of the same order in France, at that time amounting to the number of one hundred and nine. The election of the abbot of Sainte Geneviève was made triennial, and he was appointed superior-general and chief of the whole order; he was also made conservator of the apostolical privileges, and deputy of the holy see, for hearing and judging all causes, both ecclesiastical and civil, among churchmen.

The apostolical chamber of the abbot of Sainte Geneviève formerly exercised great influence and authority, and appeals from its decisions were made directly to the holy see. The officers of the king's household, and those of the *Enfans de France*, had their causes submitted to it, as also the king's chaplains and secretaries; the *conseillers de la cour*, the *procureurs* and the *avocats généraux*; the *greffier*, and the *premier huissier*; the members of the *chambre des comptes*, and of the great council. It had under its jurisdiction the priors and monks of Saint-Martin-des-Champs, Saint-Germain-des-Prés, Saint Denis, and many others; the dean and canons of Notre Dame, and those of various other churches and chapels, both in Paris and the environs.

Upon solemn festivals, the chanter or precentor carried a stick of silver gilt; there was also a chancellor, who presented the cup to the masters of arts in the University. This privilege was granted in the reign of Philip Augustus.

The abbey of Sainte Geneviève was the chief place of a congregation, composed of nine hundred houses in France, and had more than five hundred curacies in its gift.

The monastery of Sainte Geneviève, after having been repeatedly ravaged by the Normans, was but imperfectly restored; and the church, which they burnt, was falling into ruins, when, in 1177, Étienne de Tournay, abbot of

Sainte Geneviève, repaired and covered it with lead. He also restored the chapter, the cloister, the dormitory, the grand chapel of the Virgin, the refectory, etc., and enforced a rigid discipline.

In the thirteenth or fourteenth century, the church was rebuilt. Its façade was very plain. The interior was in the same style of architecture as that of Saint-Germain-des-Prés, and it was rich in relics, marble, paintings, etc.

The ancient crypt, or subterraneous chapel, where the faithful used to meet in secret, in times of persecution, and where Sainte Geneviève had been interred, was always carefully preserved. It was entirely rebuilt by cardinal de la Rochefoucauld, abbot of Sainte Geneviève. There were two fine flights of steps to descend to it, placed symmetrically on each side of the gates of the choir.

The tomb of Clovis was raised about four feet high, in the centre of the choir, with a recumbent statue, in white marble, and this inscription on the side:—

Clodovæo Magno,
Regum Francorum primo Christiano,
Hujus basilicæ fundatori,
Sepulchrum vulgari olim lapide structum,
Longo ævo deformatum,
Abbas et conventus in meliorem opere
Cultuque faciem renovarunt
Anno Christi 1621.

This tomb, deposited during the revolution at the *Musée des Monumens Français*, was transferred, in 1816, to the church of the ancient abbey of Saint Denis.

The original epitaph of Clovis, in Latin and French, was as follows:—

Hic est illustrissimus rex Ludovicus, qui et Clodovæus ante baptismum est dictus; Francorum rex quintus sed verus christianus: qui ab Anastasio imperatore, consul et Augustus est creatus. Hunc Sanctus Remigius baptisavit, et in baptisate ejus, Angelus ampulam sacri chrismatis detulit. Vi Aquitaniâ Amanos expulit, et totam

illam terram usque ad montes Pyrenæos subjugavit. Hinc per Viennem fluvium, cervus miræ magnitudinis viam ostendit, per quam rex ac milites vadum transierunt ; et in ejus adventu muri Angolismæ civitatis corruerunt. Alemanniam, Turingiam et Burgundiam tributarias fecit, et terram adjacentem transivit. Parisiis sedem regni constituit. Ecclesiam istam fundavit, in honore apostolorum Petri et Pauli, monitis sanctissimæ et non satis commendandæ Clotildis uxoris suæ, et beatæ Genovesæ, quam Sanctus Remigius dedicavit : in quâ, post laudabilia opera, rex sepultus est à quatuor filiis suis regibus, Theodorico, Clodomiro, Childeberto et Clotario. Anno Domini 513, regni sui 30.

Cy gist le cinquième roy de France, premier roy chrestien, dict Clovis avant son baptesme ; lequel Saint Remy baptisa à Rheims et nomma Louis. Et là apporta un Ange de Paradis une Ampoule pleine de cresse, dont il fust oingt, et ses successeurs roys de France sont oingts à leur couronnement. Celuy roy, à l'admonestement de Sainte Chlothe, sa femme, et de madame Sainte Genevieve, fonda ceste église en l'honneur des princes des apostres Saint Pierre et Saint Paul, sacrée par Saint Remy. C'est la première église que jamais roy de France fonda. Il conquist Toulouse et Aquitaine jusques aux monts Pyrénées. Et devant lui les murs d'Angoulesme par miracle tombèrent, Allemagne lui fust tributaire, Thuringe, la haute Allemagne et autres pays. Cestuy institua Paris chef du royaume de France, délivra et affranchit son royaume de la main des Romains. A ce noble roy envoya l'empereur Anastase vesture impériale et couronne d'or, laquelle il donna à Saint Pierre de Rome. Il vesquit et mourut saintement, et vesquit quinze ans avant son baptesme, autres quinze ans après ; et fust icy enterré l'an 513 de ses quatre fils roys, Théodoric, Clodomire, Childéric et Clotaire, en l'an trentiesme de son règne.

In the nave of this church was a medallion, in marble, of Descartes, with a sphere, below which was a tablet with this inscription:—

DESCARTES, dont tu vois icy la sépulture,
 A dessillé les yeux des aveugles mortels,
 Et gardant le respect que l'on doit aux autels,
 Leur a du monde entier démontré la structure.
 Son nom sur mille écrits se rendit glorieux,
 Son esprit mesurant et la terre et les cieux,
 En pénétra l'abîme, en perça les nuages ;
 Cependant, comme un autre, il cède aux loix du sort,
 Lui qui vivrait autant que ses divins ouvrages,
 Si le sage pouvait s'affranchir de la mort.

Lower down, on a similar tablet, in a frame of variegated marble, was this inscription :—

RENATUS DESCARTES, vir supra titulos omnium retrò philosophorum, nobilis genere, armoricus gente, Turonicus origine, in Galliâ Flexiæ studuit, in Pannoniâ miles meruit, in Bataviâ philosophus delituit, in Sueciâ vocatus occubuit. Sancti viri pretiosas reliquias, Galliarum percelebris tunc légatus, Petrus Chanut, Christinae sapientissimæ reginæ, sapientium amatrici, invidere non potuit, nec vindicare patriæ, sed quibus licuit cumulatùs honoribus, peregrinæ terræ mandavit invitùs, anno Domini 1650, mense Febuario, ætatis 54. Tandem post decem et septem annos, in gratiam christianissimi regis, Ludovici decimi quarti, virorum insignium cultoris et remuneratoris, procurante Petro Dalibert, sepulchri pio et amico violatore, patriæ redditæ sunt, et in isto urbis et artium culmine positæ : ut qui vivus apud exteros otium et famam quæsierat, mortuus apud suos cum laude quiesceret, suis et exteris in exemplum et documentum futurus. I, nunc, viator, et divinitatis immortalitatisque animæ maximum et clarum assertorem aut jam crede felicem, aut precibus redde.

In 1242, the shrine which contained the bones of Sainte Geneviève was replaced by a magnificent new one, and deposited below the high altar. About four centuries after, a still more splendid shrine, of silver gilt, was prepared by the cardinal de la Rochefoucauld, aided by queen Marie de Medicis. The high altar and the tomb of Clovis were rebuilt at the same time, and richly decorated.

The ancient shrine of Saint Geneviève, was executed by a jeweller of the name of Saint Clair, and afterwards enriched with precious stones, presented by several of the kings and queens of France. Anne of Austria consecrated to it a *bouquet* of diamonds. A short time previous to the revolution, the monks, under apprehension of the pillage of their convent, or for some other cause, substituted false gems for the diamonds of the *bouquet*, which when carried to the Mint, with the other conventual spoils, was found of inconsiderable value. This curious shrine was supported by four virgins of large proportions, on four marble columns.

The shrine of Sainte Geneviève was never carried in procession through the streets, except during some public calamity; as on the 19th of July, 1675, when the rain was so heavy and continual, that it seemed like a second deluge. Upon that occasion the procession, which was very splendid, was attended by all the *cours souveraines*, and the members of the municipality. The miracle effected is recorded to have been striking, as the rain ceased, the clouds dispersed, and the weather became fine and settled. The abbot of Sainte Geneviève assisted at the ceremony, in his pontifical vestments, with the crosier and mitre, and as he walked through the streets, on the right of the archbishop of Paris, he pronounced the benediction. The abbot, as well as all his *religieux*, according to their custom, were barefoot.

The removal of this shrine was always attended with great ceremony. The bishop of Paris first obtained permission of the *Parlement* and the monks of Sainte Geneviève; and the *Prevôt des Marchands et Echevins* gave hostages for its security. The bishop, moreover, promised and swore to have it carried and brought back without any delay, and with the customary reverence. The abbot and monks then appointed the day, and, in the meanwhile, gave themselves over to fasting and prayer.

On the evening preceding the day when the shrine was to be carried in procession, the monks assembled in the church, and sang *Matins*, *Primi*, *Tierce*, *Sext*, and *Noni*. The abbot, wearing an alb, then advanced to the altar, prostrated himself upon a carpet, and began the seven penitential psalms, which the *religieux*, also prostrate upon carpets in the choir, continued. This finished, the abbot pronounced the absolution of Ash-Wednesday, and added a prayer adapted to the occasion. The *chèvevier* and another monk then took down the shrine, while the rest sang an anthem. This being concluded, the abbot and

monks successively approached the shrine, barefoot, and kissed it. After this, the abbot sang mass, and administered the sacrament to all the monks. At day-break the *lieutenant-criminel*, the *procureur du Roi au Châtelet*, and other officers, who came to take the shrine under their safeguard and protection, promised to conduct it, reconduct it, and not to lose sight of it till it was returned to its place.

The monks, whilst waiting till the procession arrived, said the psalter, and those who were to carry the shrine attended a low mass in the chapel of the cloister, called *de Miséricorde*, where they all received the sacrament.

The procession, having assembled in the church of Notre Dame, set out with the shrine of Saint Marcel, to the church of Sainte Geneviève; where the canons of Notre Dame entered, and sung the anthem of the holy apostles Peter and Paul, and then that of Sainte Geneviève, the bishop of Paris saying the prayers. After this, the monks of Sainte Geneviève sang the anthem of Saint Marcel, and the procession began to move.

The bearers of the two shrines (those who carried the shrine of Sainte Geneviève being in plaited albs of fine linen), took them upon their shoulders, and carried them side by side to the church of Sainte-Geneviève-des-Arden, where they exchanged, those who bore the shrine of Sainte Geneviève taking that of Saint Marcel, and the bearers of the latter taking that of Sainte Geneviève. The monks and the canons walked first on each side of the street.

The shrines being thus carried to *repositoires*, prepared for the purpose in the church of Notre Dame, high mass was celebrated by the bishop of Paris, assisted by two monks of Sainte Geneviève, who performed the office of deacon and sub-deacon, while the chanter and monks sang. The abbot of Sainte Geneviève occupied the seat of the dean, which is the first on the right hand upon entering the choir

from the nave. On the left were the chanter and canons of Notre Dame, who only sang the *Credo*. Mass being finished, the *religieux* sang the anthem *Salvé Regina*, and the abbot offered up the prayer. The service being over, the *religieux* with their abbot on one side, and the canons with their bishop on the other, attended the shrines as far as the Petit Pont, where the abbot and bishop, stopping before the church of Sainte-Geneviève-des-Ardens, saluted each other and took leave, and the bearers of the shrines received each their own. When that of Sainte Geneviève arrived at the door of the church, the bearers stopped, and the *religieux* passing them, took their station in the nave, and sang the response *Audivi vocem*, whilst the shrine was returned to its place.

Au temps de Sainte Geneviefve, *says Corrozet*, les Hongres assiégèrent Paris; mais par les prières d'icelle envers Dieu, ils se retirèrent sans faire dommage à la ville, tous fuitifs et espouvantez, comme s'il y eust eu une gendarmerie qui les poursuit au dos. Ceste sainte vierge est la vraie patronne et garde des Parisiens, qui ont telle confiance en Dieu, par les prières et mérites d'icelle, que de toute tribulation ou nécessité, soit de maladie, pour les guerres et hérésies, soit pour avoir l'eau du ciel, ou pour avoir beau temps, soit pour la famine, ou pour faire retirer la rivière de Seine quand elle est desbordée: bref, pour toutes choses dont on a affaire, ils la prient et font processions publiques, esquelles ils portent sa châsse par hommes nuds en chemise, en grande révérence, et ne sont jamais frustrez de leurs requestes, ains sont exaucez de Dieu. A ceste procession assiste tout le clergé de Paris, la court de parlement, et le corps de la ville: lesquels partant de ladicte église, où son corps repose, accompagnent la châsse sainte Geneviefve jusques à Nostre-Dame, où se dit et célèbre la grand messe en toute dévotion. Puis est reconvoyée en tel ordre jusques au Petit Pont, icelle retournée en son église et remontée en son lieu par les religieux de céans devant que manger: lesquels religieux, trois jours paravant sa descente, jeûnent et vont pieds nuds en procession.

When a new abbot of Sainte Geneviève presented himself to be received, the prior and sub-prior, wearing copes, preceded by the bearers of holy water, tapers, and incense,

and followed by the rest of the monks in procession, went out as far as the *degrés de l'aumône* to meet him, and, after having seen his bulls, received him as abbot. They made him swear and promise to observe, and cause to be observed, the order and rule of Saint Augustin, on which their house was established, and to defend the privileges, rights, and immunities of the house, and of the *religieux* who inhabited it, together with the ancient customs therein observed. This being promised, the prior sprinkled him with holy water and incense, and then led him into the choir, in the midst of the *religieux*, where, at the head of the tomb of Clovis, was a chair with a silk cushion. The new abbot having knelt down by the chair, the prior repeated some prayers, and then, assisted by the sub-prior, conducted him to his seat, from which he pronounced the benediction upon the congregation, as true prelate and sovereign of that church, and of the *religieux* belonging to it.

When a bishop of Paris was to be received by the canons of Notre Dame, he slept on the preceding night at the abbey of Saint Victor, or in some other place near the city, and in the morning presented himself at the western door of the church of Sainte Geneviève, where the abbot and prior, with the bearers of the holy water, incense, tapers, and the book of the Gospels, went to meet him, the rest of the monks standing in two rows along the sides of the nave. The abbot presented holy water to the bishop, and also sprinkled the people; he then offered him incense to consecrate, with which he afterwards sprinkled him. This being done, the abbot held to the bishop the book of the Gospels to kiss, and the *religieux*, singing an anthem, entered the choir, to the middle of which the abbot and prior conducted the bishop, who having knelt down on a cushion, the abbot said over him this prayer :

Deus, fidelium omnium pastor et rector, famulum tuum N., quem

ecclesiæ tuæ præesse voluisti, propitiùs respice; et da ei, quæsumus, verbo et exemplo, quibus præest profuere, ut ad vitam unâ cum grege sibi credito perveniat sempiternam.

This concluded, the bishop was led to the altar, where, according to ancient custom, he was bound to make an offering of a piece of rich silk or some ornament for the church. He then went into the sacristy to put on his pontifical habits, and when he returned took his seat upon an ornamented chair near the high altar, while the monks of Sainte Geneviève sang the *Te Deum*.

This canticle being finished, the abbot offered up other prayers, and the bishop having taken an oath to preserve the privileges of the abbey, four monks in silk copes took him up in his seat, and carried him to the steps of the great door, where they delivered him to his feudatories, four barons of France; these were Macy, Maugiron, Chevreuse, and Lusarches. Montmorency was one of them till he was made a duke. These barons, preceded by the abbot and monks, carried the bishop to the rue Neuve-Notre-Dame, in front of the church of Sainte-Geneviève-les-Ardens, where the abbot and prior delivered him to the dean and canons of Notre Dame, who had arrived there in procession to receive him, in the presence of the *Prevôt et Echevins*, who attended as witnesses of the reception.

The bishop gave a piece of gold, bearing his mark, to each of the four *religieux* who carried him. Before he entered the church of Notre Dame, he took the following oath at the door:—

Ego N., episcopus parisiensis, juro ad hæc sancta Dei evangelia, me servaturum jura, libertates, immunitates, privilegia, exemptiones et consuetudines ecclesiæ parisiensis, et compositiones alias habitas inter prædecessores meos et capitulum ecclesiæ predictæ.

In the palace which Clovis had near the church of Saint

Geneviève, pope Eugenius resided, when he took refuge in France.

In 1483 the steeple of the church was struck with lightning, which set it on fire, and so intense was the heat, that not only the lead, but the bells were melted. Pope Sixtus IV. granted indulgences to the monks, to be sold for the repair of their church.

The library of this abbey was and is still public. It contained nearly eighty thousand printed volumes, and has been greatly augmented since the revolution. A dome, which surmounts the ceiling, was painted in 1730, by Restout, senior.

The buildings of the abbey now form the college of Henry IV. The church, repaired under the reigns of Charles VIII. and Henry IV., was demolished in 1807, except a lofty square tower, which forms part of the buildings of the college. Before this demolition took place, excavations were made beneath the high altar, when fifteen stone coffins were discovered, in a state of great disorder, supposed to have been pillaged by the Normans.

The worship of Sainte Geneviève was transferred to the church of Saint-Étienne-du-Mont.



2. ROYAL ABBEY OF SAINT-GERMAIN-DES-PRÉS.

Childebert I., son of Clovis, who founded this abbey, gave to it, for the support of the *religieux*, several lands and lordships, and among others the fief of Issy, which comprised the whole faubourg Saint Germain, and a considerable part of ancient Paris, as far as the *Pont-au-Change* and the *Petit-Pont*, and almost all the land extending to the town of Saint Cloud, near the village of Sèvres, where the jurisdiction of the archbishop began. This appears

from the interesting charter of the foundation, which has been preserved, and is as follows :

Ego Childebertus rex, unâ consensu et voluntate Francorum et Neustrasiorum, et exhortatione sanctissimi Germani, Parrhisiorum urbis pontificis, vel consensu episcoporum, cœpi instruere templum in urbe Parrhisiacâ prope muros civitatis, in terrâ quæ aspicit ad fiscum nostrum Iscincensem, in loco qui appellatur Locotitio, in honorem Sancti Vincentii martyris; cujus reliquias ex Hispaniâ apportavimus, seu et sanctæ Crucis, et Sancti Stephani, et Sancti Ferreoli, et Sancti Juliani, et beatissimi Sancti Georgii, et Sancti Gervasii, Prothusii, Nazarii et Celsi pueri, quorum reliquæ ibi sunt conservatæ. Proptereâ, in honorem dominorum sanctorum, concedimus nos fiscum largitatis nostræ, qui vocatur Isciacus, qui est in pago Parrhisiorum, prope alveum Sequanæ, unâ cum omnibus quæ ibi aspiciunt, cum mansis et commanentibus meis agris, territoriis, vineis, sylvis, servis, inquilinis, libertis ministerialibus, præter illos quos nos ingenuos esse præcipimus, cum omnibus appendentiis suis quæ ibi aspiciunt, cum omnibus adjacentiis, cum omnibus quæ nobis deserviunt, tam in aquis quam insulis : cum molendinis inter portam civitatis et turrim positis : cum insulis quæ ad fiscum adjacent : cum piscatoriâ quæ appellatur Veuma : cum piscatoriis omnibus quæ sunt in ipso alveo Sequanæ, sumuntque initium à ponte civitatis, et sortiuntur finem ubi alveolus Savara veniens præcipitat se in flumen. Has omnes piscationes quæ sunt et fieri possunt in utrâque parte fluminis, sicut nos tenemus, et nostra forestis est, tradimus ad ipsum locum, ut habeant ibidem Deo servientes victum quotidianum per succedentia tempora. Damus autem hanc potestatem ut cujuscumque potestatis littora fuerint, utriusque partis fluminis teneant unam perticam terræ legalem, sicut mos est, ad ducendas naves et reducendas; ad mitenda retia et reducenda, absque ullâ refragatione vel contradictione, seu judiciariâ contentione. De argumentis verò per quæ aves possunt capi super aquam, præcipimus ut nulla potens persona inquietare audeat famulos Dei : sed omnia securè teneant et possideant per infinitas temporum successiones : et cum areis et casis infra Parrhisiam civitatem cum terrâ et vineâ, et oratorium in honore Sancti Androlî martyris, quem de Helario et Ceraunio, dato pretio comparavimus, et cum omnibus quæcumque in eo nobis deserviunt, pro requie animæ meæ, quando Deus de hac clarissimâ luce dederit discessum. Ipse fiscus qui vocatur Isciacus cum omnibus quæ ibi aspiciunt ad ipsum templum Domini quod nos ædificamus deserviat, et ad omnia quæ illi sunt opus, tam ad lumen in Dei nomine, quàm ad stipendia servorum Dei quos ibi instituimus, seu ad ipsos rectores qui ipsos regere habent,

omninò ibi transolvant, et per longa annorum spatia ad ipsum templum Domini absque contradictione, vel refragatione, aut judiciariâ contentione, inspectâ ipsâ præceptione, omni tempore proficiat in augmentum. Et ut hæc præceptio cessionis nostræ futuris temporibus firmior habeatur, Deo auxiliante, vel per omnia tempora inviolabiliter conservetur, manibus propriis, vel nostris signaculis, infrâ decrevimus roborare. Datum quod fecit mense Decembri, die sexto, anno quadragesimo octavo postquam Childericus rex regnare cœpit.

Several royal successors of Childebert confirmed and added to this donation, so that the abbey became one of the most considerable in the kingdom.

Saint Germain, bishop of Paris, by a solemn deed in 569, exempted this abbey from episcopal jurisdiction; and this immunity was confirmed by ten popes, who also gave the abbot permission to wear the mitre, the ring, and other pontifical ornaments. There was no appeal from his decisions but to the pope himself.

The first buildings of the abbey, begun about 542, were not finished till 559, in which year the church was consecrated, and dedicated to the Holy Cross and Saint Vincent the Martyr, because Childebert placed in it a piece of the true cross, and the tunic of Saint Vincent, which he had brought from Spain.

This abbey was entirely plundered and burnt by the Normans in the ninth century, and nothing now remains of the edifice erected by Childebert, but the great tower or steeple at the end of the church. The abbey was rebuilt by king Robert. The present church, begun by the abbot Morard, in 1004, was not completed till 1163, when it was consecrated by Pope Alexander III., who was then in France. This church was thoroughly repaired about the year 1653.

The last regular abbot (sixty-eighth) of Saint Germain, was Geoffroy-Floréan, who died in 1503. He was succeeded by Guillaume Briconnet, cardinal and archbishop of

Rheims, who was the first of the commendatory abbots. There had, however, been several ancient commendatory abbots of great note, among whom were, Robert Comte Hugues le Grand, and Hugues Capet his son, afterwards king of France, and the first of the third race of the French kings.

Henry de Bourbon, natural son of Henry IV., and John Casimir, king of Poland, were also abbots of this monastery.

The church contained many relics, among which the most celebrated were the entire body of Saint Germain; part of the crown of thorns which Saint Germain received from Palestine, with the arm of Saint George, and a leg of one of the Holy Innocents; a finger of Saint Peter the apostle; and the chin of Saint Margaret, enchased in the foot of her image in silver, given by Marie de Médicis.

Almost all the pregnant women in Paris used to go and perform their devotions in this church during the octave of the feast of Saint Margaret, when they had a sash or girdle put round them, called *la ceinture de Sainte Marguerite*, enriched with relics and precious stones.

In the church of Saint Germain were several remarkable tombs and epitaphs. In the centre of the choir was that of Childebert and his queen, about four feet high, on which was the figure of a man in bas-relief, with a crown on his head, a sceptre in one hand, in the other a model of the church, and this inscription on the right side :

REGI SÆCULORUM.

Francorum rector, præclarus in agmine ductor,
 Cujus et Allobroges metuebant solvere leges ;
 Dacus et Arvernus, Britonum rex, Gothus, Iberus.
 Hic situs est, dictus rex CHILDEBERTUS honestus.
 Condidit hanc aulam Vincenti nomine claram,
 Vir pietate cluens, probitatis munere pollens ;
 Amplectens humiles, prosternens mente rebelles :
 Templâ Dei ditans, gaudebat dona repensans,

Millia mendicis solidorum dans et egenis ;
Gazarum cumulos satagebat condere cœlo.

On the other side was this inscription :

ÆTERNITATI.

ULTROGOTHA CHILDEBERTI christianissimi regis conjux, nutrix orphanorum, consolatrix afflictorum, pauperum, et Dei servorum sustentatrix, atque fidelium adjutrix monachorum, hîc cum charissimo conjugè diem illum expectat quo laudabunt eos in portis opera eorum.

Ambobus optimis fundatoribus, ex humili situ, cum lapide sepulchri translatis, fidelissimi alumni hujus regalis abbatîe Ascetæ Benedictini, post restitutos in formam meliorem basilicam et chorum ornatius monumentum posuerunt, anno Domini 1656, 10 kal. Januar., quiete ipsorum anniversariâ.

Absunt à sepulchro paterno CRODESINDIS et CROBERGA, regiæ virginés, quæ in eâdem basilicâ sed ignotis quiescunt oculis : ne tamen sepe liat oblivio quibus immortalitatem peperit incorruptio, vivat hic quoque cum piïssimis parentibus dulcissimæ sobolis augustum nomen et perennis memoria.

During the revolution, this tomb was transferred to the *Musée des Monumens Français*, and in 1816 to the church of Saint Denis.

The other royal epitaphs in this church were as follow :

CHILPERICUS hoc tegitur lapide.

FREDEGUNDIS regina uxor Chilperici regis.

Hic jacet CLOTARIUS II. Francorum rex.

BERTRUDIS regina uxor Clotarii II.

Hic jacet CHILDERICUS II. Francorum rex.

BILCHILDIS regina uxor CHILDERICI II.

The bodies of Childeric II. and Bilihilde, his wife, were found in 1656, in digging for the foundations of a new altar ; in the tomb was also discovered the coffin of a child, the son of Childeric and Bilihilde, named Dagobert, who was killed with his father and mother in the forest of Livry, near Chelles, by Bodillon, a gentleman of Neustria, whom Childeric had ordered to be flogged, without regard to his quality.

Mérovée and Clovis, sons of Chilperic and Audouaire,

were also interred in this church, with their mother; they were put to death, when very young, by their step-mother Frédégonde.

In the chapel of Saint Symphorien were interred Eleutère and Eusèbe, the father and mother of Saint Germain. This chapel was originally dedicated by Saint Germain himself; but Saint François de Sales, bishop and prince of Geneva, consecrated it anew in 1616. The body of Saint Germain was deposited in it in a stone tomb, from which it was transferred into the church in 754. Eudes, king of France, caused it to be placed in a very rich shrine; and afterwards, in 1403, Guillaume Levesque, sixty-third abbot of Saint Germain, placed it in a new shrine, which remained till the revolution.

In the chapel of Saint Christopher were two magnificent tombs, with a reclining figure of white marble upon each. They were erected to the memory of two earls of Angus, of the Scotch family of Douglas, with long Latin epitaphs, in prose and verse.

In the chapel of Saint Casimir was a superb mausoleum, by Marsy, in honour of Casimir, king of Poland, who died abbot of Saint Germain, in 1672. He left his heart to the *religieux* of the monastery, who erected this monument to his memory.

The chapel of the virgin was begun in 1245, by Hugues d'Issy, fifty-second abbot, and finished by Thomas de Manton, his successor, both of whom were buried in it.

In the year 1644, in the cloister between the chapter-house and the church, a stone tomb was found with a two-fold inscription: the first, engraved on the stone which covered the tomb, was as follows: *Hic jacet Chilpericus*; the other was in the tomb, and contained these words: *Præcor ego Chilpericus ne hinc auferantem ossa mea.* This Chilperic was a prince of the blood royal.

In every age, says M. Lenoir, the researches of antiquaries have been directed to ancient burying-places, but hitherto their inquiries have thrown little light upon the motives which induced the ancients to bury their dead with either riches or provisions. The third part of a memoir upon this subject, by M. Legrand, member of the Institute, which proposed to have the ground of the ancient monasteries dug up, previously to their being sold or employed as public establishments, drew forth a letter from the minister of the interior, addressed to the council for the preservation of the objects of the arts and sciences, by which he authorised them to examine in the *ci-devant* abbey of Saint-Germain-des-Prés, at the spot pointed out by M. Legrand, who stated, as well as Montfaucon and Dom Bouillard (both *religieux* of this monastery), that the coffin of Charibert, which remained entire, might possibly contain treasures, as did that of Childeric I., the contents of which enrich the national library at the present day.

Furnished with all the information that could be obtained from books, Messrs. Leblond, Poirier, and Lenoir, all members of the council of preservation, accompanied by M. Jollain, who directed the workmen, proceeded to search on the sixth *Prairial*, *an. 7* (25th of May, 1799).

At about seven feet below the spot where the high altar had stood, they discovered a stone coffin, six feet in length, the lid of which was made shelving, and was ornamented with fish-scales, palm-leaves, and a vine branch running from a vase. This is evidently the same which Montfaucon saw in 1704.

The lid being raised, a skeleton presented itself completely clothed. The feet were placed towards the east; the drapery with which it was covered formed two garments: the first was a long mantle reaching to the feet, made full and in large plaits; it was of thick figured

satin, of a large pattern, and the colour, although faded, appeared to have been deep red. The second garment was a long tunic, of faded purple woollen cloth, embroidered, and embellished with ornaments at the bottom. On the feet were a pair of slippers of black leather, well tanned, without straps or buckles.

On the right side of the body was a staff, which appeared to be of the hazel-tree, about six feet long, surmounted with a small cross piece of ivory forming a crutch; the ivory was open-work, and its sculpture seemed to belong to the eighth or ninth century. This species of *tau* was fastened to the wood by a piece of brass wrought in the same manner.

The position of the body, the garments, and particularly the staff, seemed characteristic of an abbot, as it is well known that the first crosses of the bishops, or commendatory abbots, were of the same description.

Upon examining the sarcophagus, the lid of which was of Grecian crystalline marble, ornamented with sculptures of the date of the lower empire, and consequently much older than the coffin of stone of Saint Leu, which it served to cover, and at the end of which four crosses were sculptured by the side of the head, the gentlemen were led to the conclusion that Montfaucon was mistaken, and that the person whom it contained was Morard, abbot of Saint Germain-des-Prés, who died in 1014.—This abbey, having suffered considerably from the incursions of the Normans, was demolished by order of Morard, who built another on its site. The lid which served for the coffin of Morard, had evidently belonged to one of a much earlier date, and it possibly might have been the same which formerly covered the remains of Charibert.

Near to Morard, was discovered another sarcophagus in stone of Saint Leu, covered merely by a square flat stone.

If we compare the spot occupied by this coffin with the chronological order in the catalogue, by Bouillard, of the abbots who successively governed the house of Saint-Germain-des-Prés, from which it appears that Ingon succeeded Morard, and if we consider the costly garments which covered the skeleton, we cannot hesitate to recognise in it the abbot Ingon, related, according to history, to Robert the Pious, king of France. Ingon died in 1025.

The body had been first placed in an inner coffin of wood, which at the time of examination appeared to have become, through decomposition, as light as cork, but had less elasticity. The crosier, representing a scroll and vine leaves, was also of wood, reduced to the same state of lightness, and was placed on the right side of the body.

The skeleton was covered with an ample garment of deep violet-coloured taffeta, resembling the habit of monks of the order of Saint Benedict. The seams of this garment were covered with green silk lace embroidered with gold stars. The species of long, full tunic, was bordered with a broad band of a large pattern wrought upon a ground of gold. The mitre was of white silk, and the head rested upon a cushion, which, though completely decayed, retained its form.

The gloves, of open-worked silk, were in a high state of preservation. On the finger was a ring of silver and brass mixed; the bezel was formed like a crescent, and was set with a turquoise.

The sandals were of deep violet brocade, made like modern gaiters, exquisitely ornamented in polygons, with hares and birds. The material of which they were composed resembled the fabric of the tissues, described by Pliny and Ammianus Marcellinus, the richest of their age, and that of the Greeks. From its style and design it was

supposed not to have been manufactured in France, but to have been brought from Asia.

The monks of the abbey of Saint Germain had temporal jurisdiction, and the rights of *haute, moyenne, et basse justice*, throughout the whole extent of the fief of Issy; in consequence of which, they appointed a bailiff, a registrar, a procurator-fiscal, and other officers, to maintain and execute justice in the same manner as at the Châtelet; but all these privileges were afterwards annexed to the new Châtelet, erected in 1674.

The abbey had also a strong prison, which still exists, with this inscription on the side towards the market :—

JUSTITIA
Elevat gentem.
Proverb. 14.

The abbey of Saint Germain, like some other monasteries of Paris, had its *champ clos*, where trial by battle was held. This barbarous jurisprudence, introduced into Gaul from Germany in the fifth century, was solicited by the monks as a prerogative.

In 1027, in a diploma of king Robert, it is said that one Guarin, called *Pipinelle*, being vicar of the villages of Antony and Verrières, near Paris, oppressed the inhabitants by arbitrary contributions, named *maltotes*. The monks of Saint-Germain-des-Prés complained to king Robert, who ordained that Guarin, to establish his right, should fight with the serfs of these villages. The inhabitants were prepared for the combat, and as Guarin did not appear, the king deprived him of his vicarage. This deprivation was without effect, the king's command being disobeyed.

The *religieux* of this house appear to have been very jealous of their prerogatives.

When the church of Saint Germain was consecrated by

Alexander III., the bishop of Paris presented himself at the door to attend the ceremony; but the monks protested against his entrance, and induced the pope to command him to retire, because the bishops of Paris had no jurisdiction over the abbey of Saint-Germain-des-Prés. The bishop was obliged to obey.

Saint Louis, going to Villeneuve-Saint-Georges, with Gautier Cornu, archbishop of Sens, stopped to dine at a village belonging to the abbey of Saint-Germain-des-Prés. A monk, the provost of the village, came to entreat the king not to permit the archbishop to dine with him, which would be an invasion of the privileges of the abbey of Saint Germain. The king remonstrated, but the monk would not yield, except upon condition that letters should be dispatched to the abbey, setting forth their arrival, the resistance of the provost, and the acknowledgment of the archbishop that he had no right to dine there.

A legate of the pope, going one day to dine at the abbey of Saint Germain, was accompanied by the bishop of Paris. The canons admitted the legate, but shut the door against the bishop, whose presence they considered a violation of their privileges.

Before the revolution, the French nation was divided into three classes, the clergy, the *noblesse*, and the *tiers-état*. There can be no doubt that the same classification existed in Gaul before it was conquered by the Romans; and the mass of the people subject to tribute and taxes were in reality no better than slaves. Cæsar, speaking of this class, says: *Nihil audit per se, nulli adhibetur consilio, penè servorum loco habetur*. When the Franks conquered Gaul, they left the bulk of the people in the same condition as they found them; and, when the fief of Issy was given to the abbey of Saint Germain by king Childebert, the inhabitants were in a state of

complete servitude; they were absolute vassals; they could not quit the district, nor marry without the permission of the abbot; they were constrained to work for him without wages; they paid considerable taxes, and if they died without children their property fell to him. This slavery continued in France till the time of Saint Louis, in the thirteenth century, who induced the lords of his kingdom, both temporal and ecclesiastical, to set their vassals or serfs at liberty for a sum of money, which sum was said to be paid *pro excussione jugi servitutis*. In the *Trésor des Titres* of the parish of Saint Sulpice, a parchment deed was preserved called *pancarte*, sealed with a large green seal, which contained the act of manumission, or deliverance from servitude, of the inhabitants of the *Bourg* of Saint Germain, granted to them by Thomas de Mauléon, the fiftieth abbot of that abbey, and confirmed by Saint Louis.

This curious memorial of the condition of the inhabitants of the faubourg Saint Germain, in the thirteenth century, is printed in the *Antiquities of Paris* by Père Dubreul, and is as follows :—

UNIVERSIS præsentis litteras inspecturis, frater Thomas, miseratione divinâ, Beati-Germani-de-Pratis parisiensis minister humilis, et totus ejusdem loci conventus, æternam in Domino salutem. Cùm homines nostri, de burgo nostro Sancti-Germani-de-Pratis, grata nobis pluries impenderint, obsequia, res et bona, proprias etiam personas, nunquam pro necessitatibus nostris exponentes: nos, ipsorum attendentes devotionem, et pro ducentis libris parisiensibus, (de quibus nobis est satisfactum) manum mortuam, forismaritagium, et omnimodam servitutem quam habebamus, vel habere poteramus in dictis hominibus, et eorum hæredibus, quantum ad personas, seu corpora ipsorum, ubicumque de cætero se transferre vulerint, totaliter et in perpetuum remittimus et quittavimus, et eosdem manumittimus, ac perpetuæ libertati plenè describimus et donamus. Hujusmodi autem remissionibus et libertatibus, tantummodo gaudere volumus illos et illas, undecumque duxerint originem, qui et quæ, in dictâ villâ Sancti-Germani, remissionis et manumis-

sionis tempore morabantur, et illos ejusdem villæ nativos, qui se, causâ peregrinationis, seu ad aliena servitia transtulerint, et qui necdum alibi matrimonium contraxerint. HANC autem remissionem fecimus, salvis nobis et ecclesiæ nostræ omnimodâ justitiâ et dominio in dictâ villâ Sancti-Germani, et omnibus redditibus, consuetudinibus et coustumis. Quæ constumæ tales sunt. Omnes homines de dicto burgo Sancti-Germani bannarii ad furnum nostrum, seu furna nostra (dum tamen furnum et furnarium competentes habeamus), per bannam coquere, et furnagia (prout hactenûs consueverant), nobis solvere tenebuntur. Si verò per duos dies aut per tres, ad requisitionem illius qui panem suum ad coquendum petierit, furnarius coquere distulerit; ex tunc, absque contradictione et amendâ, quilibet dictorum hominum alibi, prout melius placuerit, panem suum deferre poterit ad coquendum. ITEM, prout hactenûs extitit consuetum, de omnibus bobus et vaccis pascentibus in insulâ nostrâ Sequanæ, pro quolibet bove, sive vaccâ, duodecim denarios, de jumentâ foetâ sex denarios, in mense Mayo, singulis annis, nobis solvere tenebuntur. ITEM, census nostros, videlicet pro quâlibet masurâ in magno censu nostro sitâ, tres solidos censuales: et si in duas aut plures, masura quælibet dividatur, quilibet, partem cujuslibet masuræ possidens, tres solidos censuales solvere; si verò ad unum possidentem quælibet masura redierit, nomisi tres solidos tantummodo censuales in festo Sancti-Remigii solvere tenebitur annuatim. ITEM, cubas suas, et vindemias omnium vincarium quæ tenentur ad censum à nobis, in vindemiis, ad ecclesiam nostram vel ad pressorium nostrum de Gibert, quolibet anno tenentur adducere; et pro quolibet modio vini, unum sextarium de merâ guttâ vini pro decimâ, et tertiam partem totius pressoragii, exceptis vineis de territorio Sancti-Sulpitii, ex quarum vindemiis, unum sextarium vini de merâ guttâ pro decimâ, et quartam partem totius pressoragii, tantummodò nobis solvent. De vineis vero quarum vindemias consueverunt et tenentur ducere ad pressorium nostrum de Gibert, quartam partem totius pressoragii nobis solvent, et decimam, prout hactenus extitit consuetum. Et nos prædictis hominibus cubas ad ponendum vindemias dictarum vinearum debemus in eodem pressorio ministrare. De quatuor verò expertis vineæ quæ fuerunt de Sancti-Aberni, quatuor modicis vini convenientis, pro censu et decimâ, et quartam partem totius pressoragii nobis solvent. De vineis de fossis liberis, quæ fuerunt Adæ coqui, tres modios vini convenientis solvent, pro decimâ, censu, et pressoragio. Vineæ verò quæ sunt in masuris assignatis ad anniversarium bonæ memoriæ Roberti, quondam abbatis ecclesiæ nostræ, solvent dicti homines integram summam pecuniæ, et alia quæ in carthâ super his continentur.

Salvo etiam hoc et retento nobis et ecclesiæ nostræ, quod omnes mulieres prædictæ villæ, in die purificationis suæ post puerperium et primo die quo accedent ad parrochiam ecclesiam post sponsalia, ad ecclesiam nostram tenentur vertere, ratione matricis ecclesiæ, et oblationes ibidem facere, prout hactenùs extitit consuetum.

Salvo etiam nobis et ecclesiæ nostræ, quod eo anno quo Dominus rex à nobis solidos suos levabit, solidos à dictis hominibus nobis impositos, et terram nostram tailliabilem viderimus bonâ fide. Ita tamen quod homines dictæ villæ, electi à communitate ejusdem villæ, summam pecuniæ, quam nos vel successores nostri super communitate dictæ villæ, pro solidis domini Regis bonâ fide duxerimus imponendam, assistebant, levabant, et infra terminum à nobis vel successoribus nostris eis quolibet anno impositum integre persolvent. Et quod si in solutione faciendâ summæ prædictis hominibus dictæ villæ impositæ, pro prædictis solidis domini Regis, collecti à communitate villæ cessarunt in toto vel in parte; ex tunc nos vel successores nostri capiemus vel capi faciemus de bonis cujuslibet hominis in dictâ villâ commorantis, unius vel plurium, prout nobis melius placuerit, et distrahere poterimus res captas; quousque super totâ summâ pecuniæ hominibus dictæ villæ impositâ, nobis et ecclesiæ nostræ vel mandato nostro fuerit plenariè satisfactam. Præterea dicti homines dictæ villæ Sancti-Germani omnes alios redditus nostros et consuetudines (exceptis prædictis manumortuâ, Forismaritagio servitute), et alia ad servitutem corporum vel personarum ipsarum pertinentia, nobis et ecclesiæ nostræ, sine contradictione et difficultate quâlibet, solvent de cætero pacifice et quiete. Salvo etiam nobis omni alio jure nostro. Quod, ut ratum et stabile permaneat in futurum, prædictis hominibus in testimonium præsentis litteras concessimus, singulorum nostrorum munimine roboratas. Actum anno Incarnationis dominicæ millesimo ducesimo quinquagesimo, mense Mayo. Regnante Ludovico, Ludovici filio, rege Francorum piissimo.

From this act of manumission, it appears that the abbot of Saint Germain relieved the inhabitants of the faubourg in three principal points: they were free thenceforward to remove at pleasure to any other town or country; if they died without children, they could leave their property to their relations or friends; and they could marry out of the jurisdiction of the abbot. With respect to the latter point, the prohibition of which was called *Forismaritagium*, whenever it had been allowed previously, an ex-

change took place between the two contracting lords. Thus, for example, if the abbot of Sainte Geneviève allowed one of the women of his territory to marry a man of Saint Germain, the abbot of Saint Germain gave up one of his female subjects in return. The following document is a proof of this transaction :

†

In nomine sanctæ et individuæ Trinitatis, ego Odo, Dei gratiâ abbas Sanctæ Genovefæ, et cæteri fratres nostri, communi consilio concessimus quod quædam ancilla Sanctæ Genovefæ, nomine Ermengardis, filia Guidonis, cuidam servo Sancti Germani uxor daretur. Quam Ermengardem ab omni jugo servitutis quo nobis adstringebatur, absolvimus : et ut fieret ancilla Sancti Germani, et in eam legem servitutis in quâ maritus suus est transiret, concessimus. Sed Hugo, venerabilis abbas Sancti-Germani, et ejusdem monasterii venerabilis conventus, mutuam vicissitudinem reddentes, concesserunt cuidam servo nostro, nomine Engelberto, dari uxorem, quandam ancillam Sancti Germani, nomine Benedictam. Et absolventes eam à jugo pristinæ servitutis, concesserunt fieri ancillam ecclesiæ nostræ et in eam legem servitutis transire in quâ est maritus suus. Ut autem hujus alternæ mutationis concessio in posterum permaneat, litteras indè fieri decrevimus. Et ipsi nobis suas, cum sui sigilli auctoritate, et nos eis nostras, cum nostri auctoritate sigilli tradidimus.

But when one of these lords, who were called *seigneurs hauts-justiciers*, permitted a female of his district to marry a man of another jurisdiction, without receiving a woman in exchange, it was done upon condition that the lord of the man and the lord of the woman should share the children of the marriage, who were to enter into the same state of servitude as their progenitors ; and as some children were more perfect than others, both in mind and body, the partition of them was made by lot or ballot. If the number of children was uneven, it always went in favour of the mother, who, out of three children, had two ; out of five, three ; etc. If there was only one child it went with the mother.

With respect to the property of these slaves, whether they had obtained it before or after marriage, if they died without children, it all went, by the *lex caduca*, to the lord, who was called *seigneur et maître en main morte*. From this imposition the inhabitants of Saint Germain were also relieved by the act above cited. A remarkable illustration of this point is to be found in the following document of William, seventy-fifth bishop of Paris, by which he allows one of the women subject to the chapter of Notre Dame, to take for her husband one of the men of Saint Germain.

Guillelmus, permissione divinâ, parisiensis ecclesiæ minister indignus, universis præsentis litteras inspecturis salutem in Domino. Notum facimus, quod nos consentimus quod Odelina, filia Rudolphi Gaudin, de villâ Cereris, foemina nostra de corpore, contrahat matrimonium cum Bertrando, filio Hugonis de Verreriis, homine de corpore ecclesiæ Sancti-Germani-de-Pratis parisiensis. Hoc modo scilicet, quod ex filiis seu filiabus, ex ejusdem procreandis, medietatem penitus habeamus; reliquâ medietate abbati et conventui dictæ ecclesiæ. Præterea si dictus Bertrandus sine liberis decesserit, tota pars suorum bonorum mobilium dictis abbati et conventui, ratione caduci, deveniet. Et similiter, si dicta Odelina sine liberis decesserit, tota pars sua bonorum mobilium et immobilium ad nos, ratione caduci, deveniet. In cujus rei memoriam præsentis litteras fecimus sigilli nostri munimine roborari. Datum anno Domini millesimo ducentesimo quadragésimo quarto.

Besides these, there were other branches of servitude which were still retained; such as to go on certain days with their horses and carts to work for the abbot, receiving no wages, but only food, *et encore bien maigre*, says Père Dubreul. These days of gratuitous labour were called *Corvées à curvendo; curvari quippe laboris est*. Moreover, the abbot imposed taxes upon his subjects for certain public works, and other *necessary* things, and made *collectu annua*; and if the king required of him any sum, he appointed two respectable men, chosen by the inhabitants of the faubourg, to collect it among them.

It also appears from the above cited act of manumission, that the inhabitants of the faubourg Saint Germain were obliged to carry all their bread to the abbey to be baked, to pay so much per head for all cattle that grazed in the island of the Seine belonging to the abbey, to pay three sous per annum for every house, and to make their vintages in the wine-presses of the abbey. These and other taxes, as well as the offerings of women in the church of Saint Germain, after marriage and child-birth, were still continued.

The first manumission granted by the abbot Thomas de Mauléon, was to the inhabitants of Antony and Verrières, in 1248, for one hundred *livres parisis*, to be paid annually.

The second was to the inhabitants of Villeneuve-Saint-George, Valenton and Crosne, for the sum of one thousand four hundred livres.

The third was to the faubourg Saint-Germain-des-Prés, in 1250, for two hundred livres. The village of Issy appears to have been included in it, as forming part of the original fief granted by king Childebert, and on this account was more favoured than the others, a less sum being taken *pro excutiendo servitutis jugo, et libertate adipiscendâ*.

The fourth manumission, which was in the same year, was to the villages of Thiais, Choisy, Grignon, and Parny, which together yielded to the abbot two thousand two hundred livres.

The greater part of the money arising from these manumissions was employed by the abbot in finishing the magnificent chapel of Notre Dame, detached from the church, which had been begun by his predecessor Hugues d'Yssi.

This beautiful chapel, now destroyed, was built by the

celebrated architect Pierre de Montreuil, who was buried here in a stone tomb, in 1254, with Agnes his wife. He was represented on it with a rule and compass in his hand. The following was the inscription :

Flos plenus morum, vivens doctor latomorum,
 Musterolo natus, jacet hic Petrus tumulatus,
 Quem Rex cœlorum perducat in alta polorum.
 Christi milleno, bis centeno, duodeno
 Cum quinquageno quarto decessit in anno.

The abbey of Saint Germain, which, for many centuries, was without the walls of Paris, resembled a citadel; the walls were flanked with towers and surrounded by ditches. A canal, seventy or eighty feet wide, which began at the river, and was called *la Petite Seine*, ran along the ground which now forms the rue des Petits-Augustins, and fell into the ditches. These ditches were filled up in 1640, and on their site were made the rues Saint-Benoît, Sainte-Marguerite, and du Colombier. The meadow which this canal divided was called *le Grand* and *le Petit Pré-aux-Clercs*, because the scholars of the university, who were formerly called *clerics*, used to walk there on holidays.

Part of the army of Henry IV. was encamped in the *Grand Pré-aux-Clercs*, when he besieged Paris in 1589. A contemporary historian says: "On Wednesday, the first of November, under the favour of a fog, which rose as by a miracle, after prayers had been said in the *Pré-aux-Clercs*, the king surprised the faubourgs Saint Jacques and Saint Germain; and, about seven o'clock in the morning, he ordered a bed of fresh straw to be made for him in the faubourg Saint Jacques, in the Salle du Petit-Bourbon (now the Val-de-Grâce), where he slept about three hours. The same day, wishing to have a full view of Paris, the king went to the top of the steeple of Saint-Germain-des-Prés,

conducted by a single monk. When he came down, he said to the mareschal de Biron, "I was frightened at being alone with a monk, for I recollected the knife of brother Clement.*" On Friday, the third of November, not having the artillery necessary for battering the city, the king came out of the faubourgs, drew up his army in battle array, and continued so from seven o'clock in the morning till eleven, expecting to entice the duke of Mayenne without the gates; but this stratagem did not succeed."

There were no buildings in the *Pré-aux-Clercs* till the reign of Louis XIII., and the rués des Petits-Augustins, Jacob, de l'Université, de Verneuil, de Bourbon, and des Saints-Pères, were not finished at the beginning of the reign of Louis XIV. "The *Pré-aux-Clercs*," says Dulaure, "was almost always a theatre of tumults, of gallantry, of fighting of duels, of debauchery, and of seduction."

The marshals of France used formerly to send a person as their deputy at the processions made in this abbey; he carried a white wand, and the abbot was obliged to make him a present. This custom continued till the year 1418.

In 1806, upon digging the ground to repair a drain which empties itself into the Seine, nearly in front of the rue des Petits-Augustins, there were found, precisely at the angle formed by that river and the canal of the *Pré-aux-Clercs*, the remains of an ancient building, consisting of large stones; and at the same spot, twelve gold medals † bearing a laurelled head, and on the reverse a chariot led by Fame, with ΦΙΛΙΠΠΙΟΣ, for the legend.

The refectory of this abbey, built by Montreuil, was more like a church than a dining room; it was one hundred and fifteen feet long, by thirty-two broad.

* The fanatic who assassinated Henry III. in 1589.

† These medals are described in the *Mémoires de l'Académie Celtique* and in Dulaure's *Histoire de Paris*.

The abbot's palace, which still exists, was begun in 1586, by the cardinal de Bourbon.

The library was one of the most extensive in Paris, for the number of the books, the antiquity of their editions, and the valuable manuscripts which composed it. There were some works of Saint Augustin, written upon *papyrus*. The room was spacious, and was adorned with pictures, and with busts in bronze and marble.

At the revolution, a saltpetre manufactory was established in the abbey of Saint Germain, and, on the 18th of August, 1794, an explosion took place, which entirely destroyed the refectory and library; the manuscripts, however, were preserved, and are deposited in the king's library. The cabinet of antiques had been formed by Montfaucon.

The church of Saint Germain, the abbot of which formerly had supreme authority over that of Saint Sulpice, is now become inferior to it, the latter being a parish church, and that of Saint Germain its *succursale*.

2. ABBEY OF SAINT VICTOR.

In the Roman Catholic church there are several classes of regular canons, and different congregations, which follow the rule of Saint Augustin. The first of these was instituted in Jerusalem, by a person named Arnoul, about the year 1056; and there is reason to suppose that the cause of its establishment was the constitution of pope Alexander II., formed in the council of Latran, to compel regular canons and clerical persons to live in community.

The regular canons of Saint Victor became a congregation about the end of the eleventh century, some time after those of Jerusalem. Guillaume de Champeaux,

archdeacon of Paris, and afterwards bishop of Châlons-sur-Marne, was its founder, as appears from the following extract of a manuscript formerly preserved in the abbey :

Item, eodem tempore, quo scilicet ordo cisterciensis et carthusiensis fuerunt creati, magister Guillelmus de Campellis, qui fuerat archidiaconus parisiensis, vir admodum litteratus et religiosus, assumens habitum canonici regularis cum aliquibus discipulis suis, extra urbem parisiensem, in loco ubi capella quædam erat Sancti Victoris martyris, cœpit monasterium ædificare clericorum : assumpto autem illo ad episcopatum catalaunensem, venerabilis Gilduinus, discipulus ejus, primus abbas ibi factus est ; sub cujus regimine multi clerici nobiles, sæcularibus et divinis litteris instructi, ad illum locum habitaturi convenerunt. Inter quos magister Hugo lothariensis, et scientiâ litterarum, et humili religione maximè effloruit ; hic multos libros edidit, quos quia vulgò habentur, non oportet enumerare.

A short time after, king Louis-le-Gros created this house an abbey, endowed it richly, and caused a church to be erected on the spot where the chapel of Saint Victor previously stood. The first abbot was Gilduin, a disciple of Guillaume de Champeaux. The next abbot was an Anglo-Norman ; the third an Englishman.

Louis-le-Gros appears to have chosen the abbey of Saint Victor for the burial-place of some of his children. His son Henry, abbot or dean of Saint Spire, at Corbeil, gave to the canons, in 1146, a prebend and canonry in the church of Saint Spire. The bishop of Paris had already given them the vacancies of several prebends in different churches ; and the chapter of Paris, in order to contribute likewise to the foundation of the abbey, transferred to it, in 1122, a farm of one hundred and twenty acres of arable land, situate at Chevilly and Orly. The deed of donation was in these terms :—

Ego Bernerus Decanus, et totus parisiensis ecclesiæ conventus, ecclesiam Sancti Victoris martyris, nostris Deo miserante temporibus, canonico et regulari ordine insignitam, et quasi novâ plantatione radicatam, nostris sustentare beneficii disponentis, canonicis ibi Deo militantibus, et communem vitam degentibus, terram ara-

bilem quæ uni carrucæ sufficiat, apud Civiliacum villam, tam scilicet de territorio Civiliaci quàm Orliaci, de nostrâ proprietate assensu episcopi, contulimus; centum enim et viginti arpennos terræ arabilis ad excolendum eis concessimus: dedimus etiam eis Olchiam, cum omnibus suis consuetudinibus et redditibus.

In the time of Guarin, the fifth abbot, about the year 1190, a spiritual friendship and intercourse was contracted between the abbot and *religieux* of Saint Germain on one side, and the abbot and the convent of Saint Victor on the other, when it was agreed between them, that when any *religieux* of either abbey died, the full office for the dead should be said in both houses, and that annually on the 8th of July there should be a general commemoration or service for the *religieux* and benefactors of both abbeys.

Soon after its foundation, the house of Saint Victor became so celebrated for the piety and learning of its members, that not only the congregation was called the order of Saint Victor, but the same honour and respect were shewn to it as to the head of an order. It extended afterwards through all the provinces of the christian world, as Mauburnus, abbot of Livry, remarked in these words: "*Non est angulus orbis christiani in quo Victorinorum congregatio se non dilataverit.*" It appears likewise, by the testament of Louis VIII., dated 1225, that there were then forty abbeys of the order of Saint Victor in the kingdom of France.

Among the statutes or constitutions observed at an early period by the canons of Saint Victor, it was provided that their abbot should be destitute of some of the privileges of other abbots: *Sciendum est quod nostra consuetudo abbatibus nostris baculum nullo modo concedit; unde nec ad eum pertinet consilia sive curias regum vel principum frequentare.* However, in process of time, a

relaxation took place in the principal abbeys, and the abbots obtained permission from the popes to wear the mitre, crosier, and other pontifical ornaments.

The church had, in 1448, been repaired by Charles VII. ; under Francis I. both the abbey and the church were almost entirely rebuilt. The first stone of this new construction was laid December 18, 1517, by Michel Boudet, bishop of Langres. It subsequently underwent various alterations, and, in 1760, a façade was erected after new designs.

Several railings in the interior, of iron gilt, of fine execution, were much admired. There were also some beautiful windows of painted glass, some fine pictures of the French school, and several relics of great value; among others, a golden cross given by Louis-le-Gros, of the workmanship of Saint Eloy, and which contained a large piece of the true cross.

In the church and cloisters were the tombs of many celebrated men who did honour to the age in which they lived, by their zeal, talents, or virtues, and whose memories are dwelt upon with delight by those to whom learning and virtue are dear.

One of the most learned and distinguished was Hugues de Saint Victor, who died on the 11th of February, 1140. The superiority of his genius, and the excellence of his doctrine, obtained for him the title of a second Augustin. His epitaph was in the cloister on a copper-plate, as follows:—

Conditur hoc tumulo doctor celeberrimus Hugo;
 Quàm brevis eximium continet urna virum!
 Dogmate præcipuus, nullique secundus in orbe,
 Claruit ingenio, moribus, ore, stylo.

By the side of the high altar, was a marble tablet against the wall, with this inscription:—

Hic jacent
 B. Thomæ à Sancto Victore
 Ossa veneranda ;
 Qui inter Stephani episcopi parisiensis manus
 Pro ecclesiastici juris defensione
 Martyr occubuit,
 Anno Domini 1130.
 Devoti posuere Syncanonici Victorini
 An. Christi 1667, prid. kal. Januarii.

An account of Thomas de Saint Victor, and of his assassination, will be found in another place. (See page 68.)

In the chapel of Saint Denis was this epitaph:—

Petrus eram quem petra tegit dictusque Comestor,
 Nunc comedor ; vivus docui, nec cesso docere
 Mortuus, ut dicat qui me videt incineratum,
 Quod sumus iste fuit, erimus quandoque quod hic est.

Peter Comestor, or *the Eater*, died in 1185. He was a famous doctor, and left all he possessed to the poor and to churches.

In the chapel of *Notre-Dame-de-Bonne-Nouvelle*, in this church, was buried *Eudes*, or Odo, prior of Saint Victor, and first abbot of Sainte Geneviève. The following (not very intelligible) inscription was on his tomb:—

Martyris Odo prior priùs, post Virginis abbas
 Martyrium didicit virginitate sequi.
 A Victore rosas certaminis, à Genosévâ
 Lilia purpurei plena pudoris habens.
 Intulit hos flores Paradiso, tempore florum,
 A puero senior, in sene virgo puer.
 Mitis cum Moyse, cum Nathanaele fidelis,
 Cum Samuele sacer, cum Simeone timens.
 Ne pereas per eum te, Parisius, Paradiso
 Orbe parente para, non paritura parem.

Adam de Saint Victor was interred in the same chapel.

It is related, that as he was praying and repeating these words, *Salve, mater pietatis et totius trinitatis nobile triclinium*, before an image of the Virgin Mary, it bowed to him. Adam composed several pious works, and the following lines, which were chosen for his epitaph:—

Hæres peccati, naturâ filius iræ,
 Exiliique reus, nascitur omnis homo.
 Unde superbit homo? cujus conceptio culpa,
 Nasci pœna, labor vita, necesse mori.
 Vana salus hominis, vanus decor, omnia vana,
 Inter vana nihil vanius est homine.
 Dum magis alludit præsentis gloria vitæ
 Præterit, imo fugit, non fugit, imo perit :
 Post hominem vermis, post vermem fit cinis, heu ! heu !
 Sic redit ad cinerem gloria nostra simul.
 Hic ego qui jaceo miser et miserabilis Adam,
 Unum pro summo munere posco precem :
 Peccavi, fateor, veniam peto, parce fatenti,
 Parce, pater ; fratres, parcite ; parce, Deus.

This epitaph contains a striking moral lesson, and the concluding lines are very affecting.

Richard de Saint Victor, a Scotchman, was interred in the cloister, with this epitaph:—

Moribus, ingenio, doctrinâ clarus et arte,
 Pulvereo hic tegeris, docte Richarde, situ.
 Quem tellus genuit felici Scotica partu,
 Te fovet in gremio Gallica terra suo :
 Nil tibi parca ferox nocuit quæ stamina parva
 Tempore tracta gravi rupit acerba manu ;
 Plurima namque tui superant monimenta laboris,
 Quæ tibi perpetuum sunt paritura decus.
 Segnior ut lento sceleratus mors petit ædes
 Sic propero nimis it sub pia tecta gradu.

Several bishops of Paris were buried in the church of Saint Victor.

In the cloister was a statue of king Louis-le-Gros, with

the following inscription below it, engraved upon a copper-plate :

EPITAPHIUM LUDOVICI-GROSSI,
Hujus ecclesiæ fundatoris.

Illustris genitor Ludovici rex Ludovicus,
Vir clemens, Christi servorum semper amicus,
Instituit, fecit pastorem canonicorum
In cellâ veteri, trans flumen Parisiorum.
Hanc vir magnanimus, almi Victoris amore,
Auro, reliquiis ornavit, rebus, honore.
Sancti Dionysi ! qui servas corpus humatum,
Martyr et antistes, Ludovici solve reatum.
Christi centeno, cum mille, decem et tribus anno,
Templum hoc Victoris struxit regalis honoris.

Obizo, physician to Louis-le-Gros, who had acquired great celebrity and riches by his profession, became a canon of the abbey of Saint Victor, where he was buried, with this epitaph on his tomb :—

Respice, qui transis, et quid sis discce, vel unde ;
Quod fuimus, nunc es, quod sumus istud eris.
Pauper canonicus didicite factus, Obizo,
Huic dedit ecclesiæ plurima seque Deo.
Summus erat medicus, mors sola triumphat in illo,
Cujus adhuc legem nemo vitare potest.
Non potuit, medicus, sibimet conferre salutem.
Huic igitur medico sit medecina Deus.

Gilduin, the first abbot, was buried in the middle of the choir, with this epitaph :—

Gilduinus abit de castris victor ad aulam
Idibus Aprilis, rege vocante suo.
Prima columna domûs custos gregis, ordinis auctor,
Hic jacet æterni dignus amore loci.

On the tomb of Geoffroy, the twenty-seventh abbot, who died in 1422, was this inscription :—

Cùm tumulum cernis, cur non mortalia spernis ?
Tali namque domo clauditur omnis homo. *

* This is a good specimen of what are called *Leonine* verses, which rhyme in the middle of each line.

The celebrated latin poet Santeuil, who composed many of the hymns for the Breviary of Paris, and almost all the inscriptions for the fountains, was a regular canon of the abbey of Saint Victor. The following epitaph, inscribed on a tablet of white marble near his tomb, was composed by the illustrious Rollin, rector of the University of Paris :—

F. J. B. de Santeuil,

Parisini, subdiaconi, et can. nostri,

Epitaphium.

Quem superi præconem, habuit quem sancta poetam

Relligio, latet hoc marmore *Santolius*.

Ille etiam heroas, fontesque, et flumina, et hortos

Dixerat, at cineres quid juyat iste labor !

Fama hominum merces sit versibus æqua profanis,

Mercedem poscunt carmina sacra Deum.

Obiit anno Domini M.DC.XCVII, nonis Augusti, ætatis LXVI, professionis XLIV.

Upon the destruction of the abbey of Saint Victor, the coffin of this poet was removed to the church of Saint Louis and Saint Paul, rue Saint Antoine, and is now in the church of Saint-Nicolas-du-Chardonnet.

The principal relics possessed by the abbey of Saint Victor, besides the piece of the true cross already mentioned, were part of the foot of Saint Victor, and part of his head and arm; a bone of the arm of Saint Sebastian, the martyr; a bone of the arm of Saint Mary Magdalen; the eye of Saint Léger, bishop of Autun; a piece of the head of Saint Clair, the martyr; two bones of Saint Luke the Evangelist; a bone of Saint Cléophas, one of the seventy-two disciples; and a rib of Saint Louis, king of France.

The sciences of theology and philosophy were formerly taught by public lectures in the abbey of Saint Victor. The first lecturer, Guillaume de Champeaux, was suc-

ceeded by Hugues, Richard, and Adam de Saint Victor, and the famous Abelard, who, speaking of Guillaume de Champeaux, in one of his letters, says:—

Nec tamen conversionis habitus aut ab urbe parisiacâ, aut à consueto philosophiæ studio eum revocavit; sed in ipso quoque monasterio ad quod religionis causâ se contulerat, statim more solito publicas exercuit scholas.

These lectures continued till the year 1514, when it was thought advisable to establish a more strict discipline among the canons, who were no longer permitted to dispute in public, but received private instructions from their masters.

The canons of Notre Dame used to make an annual procession to the abbey of Saint Victor, on the 21st of July. They entered by the *porte abbatiale*, and sang the *Tierces*, in the chapter-house; they then proceeded to the choir, where they celebrated high mass; next, they returned to the chapter-house, and said *Sext*; after which, they sang a *Libera* in the chapel of the infirmary, on the tomb of Guillaume de Chanac, bishop of Paris, and returned singing the litanies of the Saints.

In ancient times, the same canons used to walk in procession to the abbey, on the Wednesday of the third week in Lent, and, after singing the high mass, two *religieux*, wearing copes, presented the text of the Gospel to each canon to kiss, saying, *Recipimus vos in orationibus et beneficiis hujus ecclesiæ.*

The library, which originally consisted only of manuscripts of ecclesiastical writers, was considerably augmented by the abbé Laurasse, and by Nicolas Delorme, one of his successors, who erected a building to contain it. Henry du Bouchet, councillor, by a will, dated March 27, 1652, bequeathed his books to this abbey, upon condition that its library should be open to the public, and

left funds for its support. It was again augmented in 1707, by M. Cousin, 'president of the *Cour des Monnaies*, who gave to it his books.

After having been closed several years, this library was, in 1788, again opened to the public. It then contained about twenty thousand printed volumes, and three thousand manuscripts, several of which were of great value.

The *religieux*, in order to animate their zeal for religion and their affection for learning, had their library embellished with the portraits of the members of their congregation most celebrated, either for ecclesiastical dignities, holiness of life, or doctrine, that they might always have before their eyes that precept of Saint Paul:—*Memento te propositorum vestrorum qui vobis locuti sunt verbum Dei, quorum intuentes exitum imitamini fidem.*

This celebrated abbey was suppressed in 1790; its buildings remained in existence till 1813, when they were demolished. Its site is now occupied by the *Halle-aux-Vins*.

OTHER ABBEYS AND CONVENTS.

Having laid before our readers some details of the three principal abbeys, Sainte Geneviève, Saint-Germain-des-Prés, and Saint Victor, we proceed to the other abbeys, or convents of men, which existed in Paris till the year 1790.

4. The first house of the *Bénédictins* of the congregation of Cluny was in the rue des Mathurins-Saint-Jacques. The church was large and handsome, and a single pillar in the centre supported the roof. It is quite demolished.

5. The second house of this order was in the rue Saint Martin, and bore the title of *Saint-Martin-des-Champs*. It was celebrated for Jouvenet's pictures, some of which are preserved in the Museum of the Louvre.

This monastery had every sign of high antiquity. Having suffered several times by the infidels, and at length being entirely demolished, Henry I. began to rebuild it in 1056. In 1060 he placed in it some regular canons of Saint Augustin, with an ample endowment, and permission to elect their own abbot.

Philip I. also bestowed considerable gifts upon this monastery, and completed its erection in 1067. In 1079 he gave it to Saint Hugh, abbot of Cluny, for *religieux* of his order, in place of those of Saint Augustin. From that time the monastery ceased to be an abbey, and became a priory dependant upon the abbot of Cluny. It was one of the richest commendatory priories in France. In 1634 the *religieux* were united to the congregation of Saint Maur.

The monastery was completely surrounded with high walls and towers, which were constructed by Hugh, fourth prior of the house.

The great portal, facing the rue Saint Martin, was built in 1575, under the reign of Henry III.

The *religieux* of this monastery had the right of *haute, moyenne, et basse justice*, over the parishes of Saint-Nicolas-des-Champs and Saint Laurent, but this privilege was abolished in 1674. They were also entitled, from time immemorial, to take, on every working-day, from the forest of Vincennes, a cart-load of wood for firing. But Philip Augustus, having enclosed the forest with walls, deprived them of this right, and gave them in exchange an annuity of six livres.

Above the entrance of the cloister in the convent were

the effigies of three kings; over the head of the first, who held a church in his hands, was written:—

HENRICUS PRIMUS.

Inclita Martino construxi hæc mænia divo.

Above the second:—

PHILIPPUS PRIMUS.

Cluniaco accivi monachos, censu quoque juri.

Above the third:—

LUDOVICUS SEXTUS.

Dona ego majorum collataque jura probavi.

Philip de Monillier and his wife, who were buried in the church of Saint Martin, founded in it the chapel of Saint Nicholas, on certain conditions, of which the following was one:—" *Item*. Every year, on the eve of Saint Martin, the said *religieux* shall give to the *premier président du Parlement deux bonnets à oreilles*, one double, the other single, saying certain words; and to the first usher of the *Parlement* a glove and an inkstand, saying certain words." These conditions, regularly performed every year, were engraved upon a marble tablet, fixed to one of the pillars of the church.

This house is converted into the *Conservatoire des Arts et Métiers*, and the church forms a hall of introduction. The grand staircase, constructed after the designs of de la Tour, merits the attention of the curious.

6. The third convent of this order stood in the *cité*, and was called *Abbaye de Saint-Denis-de-la-Chartre*, which name was said to be derived from *carcere*, because this priory, dependant on that of Saint-Martin-des-Champs, had been constructed over the dungeon, in which it was believed that the Roman governor Sesintius held Saint Denis in prison.

This church of Saint Denis was much lower than the

pavement of the street, which was owing, it is said, to the gradual accumulation of soil, and its having afterwards been paved, under the reign of Philip Augustus. On the portal of the *chapelle-basse*, which was called *la cave*, was a large oval painted tablet, supported by two angels, with this inscription in gold letters:—

Icy est la chartre en laquelle Saint Denis fust mis prisonnier, où Nostre Sauveur le visita, et luy bailla son précieux corps et sang; il y a grands pardons pour toutes personnes qui visiteront ce saint lieu, spécialement chacun lundy et vendredy de l'année, et les jours et octaves de Saint Denis et Saint Matthias.

En l'an soixante et six de salut et de grâce
A Sainct Denis prison fut ceste obscure place.

In the *cave* was a large black stone, with a hole in the centre large enough for a man to put his head through, and on both sides were holes for cords. With this machine Saint Denis, it is said, was tormented by his executioners. Hilduin, abbot of Saint Denis, calls this prison *carcer Glaucini*, and very near it were a *port de la rivière*, and a street, which are still called *port* and *rue de Glatigny*.

This church was rebuilt in 1665, by the liberality of Anne of Austria, mother of Louis XIV., in fulfilment of a vow made during indisposition. The area of the church was raised at least six feet. The principal altar was designed by the queen's architect, Le Duc, and on it was a bas-relief in stucco, by Anguier, representing the prison in which Saint Denis and his companions, Rusticus and Eleutherius, received the communion from the hands of Jesus Christ.

The monks of this priory, to testify their gratitude towards their benefactress, erected a monument to her memory, near the altar, with this inscription:—

Annæ Austriacæ Augustæ, Francorum, dum viveret, reginæ, Ludovici XIII conjugii integerrimæ, hujus templi et altaris restauratrici munificentissimæ, hoc grati animi monumentum apponebant et dica-

bant religiosi Benedictini Cluniacenses, Dionysiani carceris custodes, anno post obitum ejus quarto, reparatæ salutis 1670.

Debentur eidem quotannis sex missæ privatæ per ipsos religiosos hic celebrandæ ex fundatione christianissimi regis Ludovici XIV., feliciter regnantis.

The church and its dependencies were demolished in 1810, and part of their site is the *Quai de la Cité*; the other part is occupied by a private house fronting the *Quai aux Fleurs*.

7. The *Chartreux*, Carthusians, rue d'Enfer, first established at Gentilly, by Saint Louis, received from that king, in 1257, the hotel of Vauvert, *Vallis Viridis*, near the Luxembourg Garden, an ancient palace, which the people believed to be haunted by evil spirits. He also began to build them a church, the first stone of which was laid in 1260. This church was erected after the designs of the celebrated Pierre de Montreuil, and was a masterpiece of Gothic architecture. It was adorned with pictures, by some of the first French painters. The wood-work of the choir was executed by one of the monks, who spent thirty years' labour upon it.

The ceiling of the church was painted blue, with *fleurs-de-lis* in gold; in allusion to which the following lines were inscribed above the great door, inside the church:—

Miraris varios quibus hæc delubra colores
Irradiant : nescis Numinis esse domum ?
Debuit æquari cœlis hæc regia ; verum
Tam non est artis quàm pietatis opus.

In the centre of the choir, under the bell, was a tomb of black marble with this epitaph:—

D. O. M.

Ludovico Stuarto Albini regalo, Edmundi Lainiæ ducis filio, ex regiâ Stuartorum apud Scotos familiâ oriundo, Catharinæ Lusitaniæ, Caroli II, Magnæ Britanniæ regis conjugis, magno eleemosinario : viro non tam claris natalibus, quam religione, morum suavitate, ur-

banitate, ingenii elegantiâ, cæterisque animi dotibus conspicuo; qui cum in cardinalium collegium mox cooptandus esset, immaturâ morte peremptus est, an. ætat. 46, anno Christi 1665, 3 Idus Novemb. De se ne plura dicerentur supremis tabulis cavit.

In a small cloister, by the side of the church, was a representation, in twenty-two pictures, by Le Sueur, of the circumstances of the life, death, and canonisation of Saint Bruno, the patriarch of the Carthusians. By the side of each picture was a painted tablet of the same size, supported by *termini* of different forms, on which were inscribed nearly nine hundred Latin verses, explanatory of the paintings. Over the door of the cloister was this inscription, in black letters:—

Quisquis Carthsiaci jecit fundamina primùm
Ordinis, et quæ causa illi, vis nosse viator?
Historiam hanc sequere, hos etiam perlege versus:
Fructum si quæras, aderit compunctio sancta.

Lower down was written in red letters:—

Hæc picturarum series, edaci vetustate pene deleta, novis coloribus, jam tertiò renovata est, anno Domini 1648.

The great cloister, constructed at different periods, was composed of several cells, separate from each other; each *religieux* had a small chamber and vestibule, with a small garden and court. Eight of these cells were built and endowed in the time of Saint Louis; Jeanne de Châtillon, wife of the count d'Alençon, third son of Saint Louis, founded fourteen other cells in 1290, and eight or ten more were endowed by different individuals. Jeanne d'Évreux, wife of Charles IV., paid for the building of an infirmary, containing six cells and a chapel, which was finished in 1344. She likewise furnished every thing necessary for the infirmary, together with silver vessels and rich ornaments for the chapel.

Above the door of each cell was painted a letter of the

alphabet, to distinguish them, with crosses, images, and pious inscriptions in Latin verse.

Lemaire, in his *Antiquities of Paris*, says, "The Carthusians knowing that women were the ruin of Solomon, the wisest of men, forbade them to enter into their houses." On this account they built a separate chapel, where women might go to perform their devotions at certain times. This chapel was dedicated, in 1460, to God, the Virgin, and Saint Blaise.

Near the chapel was a large building, with a wide opening in the centre, which formed the entrance into the convent. Above the opening was a full-sized image of the Virgin, in stone, holding the infant Jesus in her arms; and on the left Saint Louis on his knees, presenting several Carthusians, also kneeling, to the Virgin, who is looking on them. On one side of Saint Louis was Saint John the Baptist; on the other, was Saint Anthony, and near him the image of Saint Hugh, a Carthusian and bishop of Lincoln, in England; at whose feet was the figure of a swan, by which he was always accompanied from the time he became a bishop, and which disappeared at his death. Near the image of Saint Louis were these lines:—

Hanc rogo, quisquis ades, non admireris eremum,
 Nec dicas hæc sunt tecta superba nimis.
 Regia sunt etenim Viridis fundamina Vallis,
 Francorum jecit quæ Ludovicus honos.
 Rex primùm instituit, regum rex auxit et auget,
 Servabitque suam tempus in omne domum.

There were seventy-seven monasteries of Carthusians in France.

Several streets have been opened upon part of the vast extent of ground which belonged to this convent; the remainder has been added to the garden of the Luxembourg. The paintings of the life of Saint Bruno, which adorned

the cloister, after having been for some years in the Luxembourg, are now in the gallery of the Louvre.

8. The college of the *Bernardins*, or *religieux* of the order of Citeaux, situated near the rue Saint Victor, was founded by Stephen de Lexington, an Englishman, abbot of Clairvaux, in 1244. Pope Benedict XII., who had been a professor in it, began in 1338 to build the church, which was of Gothic architecture, and very handsome. The high altar and stalls with which it was decorated had belonged to the church of Port-Royal-des-Champs.

Streets have been opened upon the site of this college. The church serves as a storehouse for flour.

9. The first house of the *Regular Canons*, called *Prémontrés*, situate in the rue Hautefeuille, corner of the rue de l'École-de-Médecine, was built in 1252, and rebuilt in 1618. The church has been converted into private houses, and out of the round part of the sanctuary has been formed a *café*, called *la Rotonde*.

10. The second house of the *Prémontrés*, in the *carrefour* de la Croix Rouge, was built in 1661, and rebuilt in 1719. The site of the convent and church is now covered with private houses.

11. The first house of the *Genofevans* was the abbey of Sainte Geneviève. See No. 1.

The second, situated in the rue Saint Antoine, into which the Genofevans were removed after the suppression of the Jesuits, is now the royal college of Charlemagne, and the church has become the parish church of Saint Paul and Saint Louis. This second house of the Genofevans was originally established in the rue Culture-Sainte-Catherine, but the convent and church were demolished in 1782, in order to form a market-place.

12. The *Mathurins*, called Regular Canons of the order of the Trinity, or *religieux* of the redemption of

captives, and *Trinitaires*, established themselves about the beginning of the thirteenth century, in the street which bears their name.

The church, which was of Gothic architecture, was built in great part by Robin Gaguin, a French historian, and one of the first generals of the order.

Their house was originally the hospital or *aumônerie* of Saint Benoît, and was in the king's domain in the faubourg. This appears from the following extract of letters-patent, dated 1138, of Louis-le-Jeune, who remitted to this hospital a farthing of quit-rent, *une obole de cens*, which it paid him annually:—

In nomine Sanctæ et individuæ Trinitatis, etc., ego LUDOVICUS, Dei gratiâ rex Francorum, et dux Aquitanorum, notum haberi volumus universis, tam futuris quàm præsentibus, quod nos pro remedio animæ nostræ et antecessorum nostrorum, eleemosynæ Beati Benedicti, quæ sita est in suburbio parisiensi, juxta locum qui dicitur Thermæ, obolum unum, quem de censu annuatim ab eâdem eleemosynâ habebamus, de terrâ scilicet *Simonis Tornelle*, prorsus dimisimus et in perpetuum condonavimus: ut prædicta eleemosyna terram illam ab omni exactione liberam et quietam perpetuò possideat, etc.

In this hospital was a small chapel, where the body of Saint Mathurin was interred, from which circumstance these *religieux* were called Mathurins.

In this church there were several fraternities; that of Saint Charlemagne, the founder of the university, was established by the *messagers de l'université*. There was also the fraternity of Saint-Jean-Porte-Latine, for the printers and booksellers of Paris; and that of Sainte Barbe, for the masters and companies of the tennis-courts, etc.

The cloister was commenced in 1291, by John de Sacro-Bosco, a celebrated mathematician and *religieux* of this house, who was buried in the cloister under a flat tomb, with a sphere and this inscription:—

De Sacro-Bosco, qui comptista Joannes.

Tempora discevit, jacet hic à tempore raptus;

Tempore qui sequeris memor esto quod morieris,
Si miser es plora, miserans pro me precor ora.

Near this tomb was another with this inscription :—

CUJACI! Balduinus hic jacet, hoc tecum reputa et vale, Mortuis vobis jurisprudentiam corripit gravis sopor. Franciscus Balduinus, jurisconsultus, obiit anno ætatis suæ 53, 9 Kal. Novemb., anno à partu Virginis 1573. Papirius Massonus, jurisconsultus, *Balduini* auditor, tumulum posuit.

The cloister was finished, or rather rebuilt, by Robert Gaguin. In it was preserved his portrait, in the dress of a Mathurin, seated in an arm-chair, a square upon his head, a pen in his hand, and a table before him, on which was a book open with these words :—

Annales Franciæ, authore ROBERTO GAGUINO.

On one side of the picture was the following inscription :—

Illustri memoriæ

Reverendissimi patris ac domini *R. Roberti Gagutni*, totius ordinis Sanctæ Trinitatis et Redemptionis captivorum majoris quondam ac generalis, necnon specialis hujusce conventûs ministri; viri, inter ævi sui eruditos, Trithemio referente, eruditissimi; canonici juris publici interpretis; theologi insignis, præstantis poetæ, et oratoris eximii; celeberrimæ Parisiensis academiæ, ex Erasmo Roterodamo, præcipui decoris et ornamenti: rerum Gallicarum integerrimi scriptoris, et sui ordinis fidelissimi chronographi, selectæ LUDOVICI XI bibliothecæ authoris et præfecti: regii sub CAROLO VIII ad summum pontificem, ad Florentinos, Germanos, et Anglos, sæpè oratoris, ferè semper exoratoris: à TRITHEMIO, POSSERINO, BELLARMINO, ANTONIO SANDERO, VALERIO ANDRÆA, MIRÆO THEVETIO, et aliis plurimum laudati, à nemine satis unquam laudandi: cujus encomium, FAUSTO ANDRELINO auctore, sepulcrali lapidi incisum, quia sub altari hujus ecclesiæ, cancellis partim delitescit, ex integro hic duximus transcribendum. Sic igitur habet.

Illustris Gallo nituit, qui splendor in orbe,
Hic sua ROBERTUS membra GAGUINUS habet,
Si tanto non sæva viro Libithina pepercit,
Quid speret docti cætera turba chori?

Anno à natali Christi 1501, 22 Maii.

On the other side of the portrait was a list of his works.

Near the door of the cloister which opened into the rue du Foin, was interred the servant of Robert Gaguin, with this epitaph:—

Epitaphe

De MATHURIN DU PORTAIL, serviteur donné en ce couvent où il s'acquitta avec fidélité et exactitude de divers emplois qui luy furent successivement donnés : comme de portier, de dépensier, de pourvoyeur, de sonneur, et autres, jusqu'en l'an 1495 qu'il mourut ; domestique assidu près la personne du R. P. ROBERT GAGUIN qui décéda en 1501.

Lower down were the following rhymes in gothic letters :

Cy gist le loyal Mathurin,
 Sans reproche bon serviteur,
 Qui céans garda pain et vin,
 Et fut des portes gouverneur ;
 Paniers ou hotte par honneur
 Au marché volontiers portoit
 Avec diligence, et bon sonneur :
 Dieu pardon à l'âme lui soit.

1495, le 17 jour de Novembre.

Near the portrait of Robert Gaguin was one of Saint Louis, with a table before him, on which was laid a cross of the same form as one which he gave to the church of this monastery, and which contained a piece of the true cross enchased in a crown of silver gilt. Below was written :

BULLE DU PAPE obtenue par SAINT LOUIS, en faveur de cet ordre.

ALEXANDRE, evesque, serviteur des serviteurs de Dieu, à nostre très-cher fils en *Jésus-Christ*, l'illustre roy de France, salut et bénédiction apostolique. La dévotion sincère et affectueuse, que l'on connoît que vous avez pour nous, et pour l'église romaine, fait que nous écoutons favorablement les prières qui nous sont faites de vostre part : c'est pourquoy inclinant à vostre demande, nous vous octroyons par ces présentes que les religieux de l'ordre de la Sainte Trinité et Rédemption des captifs, lesquels vous avez jusqu'à présent choisis et choisirez cy après en qualité de vos chapelains et domestiques ordinaires, pour la célébration des offices divins, puissent rendre service dans vostre maison royale, et y passer mesme les nuits, etc. Donné à Saint-Jean-de-Latran le 21 jour d'avril, l'an 3 de nostre pontificat.

Beneath this was written :—

LETTRE DE SAINT LOUIS aux religieux de cette maison, l'an 1260.

Louis, par la grâce de Dieu roy de France : A ses bien aimez, le ministre et les religieux du couvent de Saint Mathurin de Paris, de l'ordre de la Sainte Trinité et des Captifs, salut et dilection. Désirant embellir vostre église de quelques marques insignes et vénérables de nostre rédemption, à l'honneur et à la gloire du Rédempteur et pour servir à sa mémoire perpétuelle ; nous avons jugé à propos de vous envoyer par nostre bien aimé chapelain, frère Pierre d'Arras religieux de vostre ordre, une espine de la très-sainte Couronne de Nostre Seigneur, et un morceau ou lame de sa Croix très-sacrée, priant instamment vostre dévotion et Nostre Seigneur, que recevant de nous ce présent avec le respect qu'il mérite, vous ayez soin de le conserver cy après en considération du Sauveur de tous les hommes, avec révérence et honneur, et priez pour nous. *Fait* à Vincennes, l'an de Nostre Seigneur 1260, au mois de may.

Not far from the portrait of Saint Louis was a marble tablet against the wall, on which were represented Turks sitting, and Mathurins counting money to them, with these lines :—

Vous que la Croix a tiré du servage
Où le péché vous tenoit arrestez,
Délivrez-nous des fers et de l'outrage
Dont par les Turks nous sommes tourmentez :
Gagnez au ciel d'éternelles délices,
Nous retirant de ce mortel ennuy,
Et que chacun nous aide en nos supplices,
Comme il voudra que Dieu fasse pour luy :
La charité qui s'exerce en autrui
Est le premier de tous les sacrifices.

At one extremity of the cloister was a flat tomb, on which were represented two men hanging on a gallows, and opposite was a copper plate against the wall, with the following inscription :—

Cy dessous gisent LÉGER DU MOUSSEL et OLIVIER BOURGEOIS, jadis clerks escoliers, estudiants en l'Université de Paris, exécutéz à la justice du Roy nostre sire, par le prévost de Paris, l'an 1407, le 26 jour d'octobre, pour certains cas à eux imposés ; lesquels à la poursuite de l'Université furent restituéz, et amenéz au Parvis de Nostre-Dame, et

rendus à l'évesque de Paris, comme clerics, et au recteur, et aux députés de l'Université, comme suppots d'icelle, à très-grande solemnité, et de là en ce lieu-cy furent amenez, pour être mis en sépulture, l'an 1408, le 17 jour de may : et furent lesdits Prévost et son lieutenant démis de leurs offices à ladite poursuite, comme plus à plein appert par lettres patentes et instrumens sur ce cas. Priez Dieu qu'il leur pardonne leurs péchés. Amen.

On the tomb was this inscription :—

Hic subtus jacent LEODEGARIUS DU MOUSSEL de Normaniâ et OLIVERIUS BOURGEOIS de Britanniâ oriundi, clerici scholares, quondam ducti ad justitiam sæcularem, ubi obierunt ; restituti honorificè et hic sepulti : anno Domini 1408, die 16 mensis Maii. Respicias nostrum epitaphium ut ores pro nobis Deum.

In the court of this monastery, on a stone balustrade at the end of the garden, were three busts on pedestals ; on that in the centre was inscribed :—

LUDOVICUS XIV.

Os humerosque Deo similis.

Below the bust on the right :—

AUGUSTUS.

Qui Augusto augustior.

Below that on the left :—

ANNIBAL.

Cui magno magnus cedit Annibal.

The church is entirely demolished, and the convent is private property.

13. The *Cordeliers*, formerly called *Mineurs Conventuels*, gave their name to the street in which their convent was situated, now called rue de l'École de Médecine. They came to Paris about the year 1216, being sent by Saint Francis of Assisium, and laid the foundation of their convent in the following year.

The name of *Cordeliers*, instead of Franciscans, was given them because they wore a çord round their waist. A considerable number of them went with Saint Louis to the Holy Land, and being upon one occasion near a body

of men commanded by a Flemish nobleman, who began to give way, these monks taking up arms, fought and encouraged the soldiers so much that they returned to the charge and defeated the Saracens. The nobleman giving an account of the action to the king, and praising the valour of the monks, was asked by Saint Louis what monks they were, when the nobleman not immediately recollecting their name, said they were those who were girded with a cord; from which time they were always called *Cordeliers* in France.

The abbot and monks of the abbey of Saint-Germain-des-Prés, wishing to favour the establishment of these *religieux*, whose life was so holy and austere, ceded some possessions in their favour. When Childebert founded the abbey of Saint Germain, as is mentioned before, he granted it the right of fishing in the Seine, from the spot where the Pont Saint Michel now stands, as far as Saint Cloud, reserving to himself the power of fishing three days in the year. Philip Augustus relinquished this right in consideration of an annual payment by the abbey of *cent sols parisis*, which sum Saint Louis remitted, on condition that the abbot and monks of Saint-Germain-des-Prés should give up a large building, which belonged to them, to the Cordeliers.

Saint Louis, on his return from his expedition against the Saracens, enlarged their ground, and erected a fine church, which a great number of princes, princesses, and other illustrious persons chose for their burying-place.

A dreadful fire, in 1580, entirely destroyed the choir, nave, aisles, and chapels; the bells were melted by the flames, which destroyed all the monuments, and scarcely left one stone upon another.

Henry III., in 1582, began to rebuild the church and convent, which were continued by the *premiers pré-*

sidens, Christophe and Jean Auguste de Thou. The sanctuary was magnificently repaired in 1702, by the munificence of Louis XIV. This church was one of the largest in Paris, being three hundred and twenty feet long and ninety broad.

In 1609, Henry IV. gave the *pain bénit* in the new church of the Cordeliers, on Low-Sunday; and his queen, Marie de Médicis, did the same in the following year.

The library, which was very valuable, was augmented by a bequest of Saint Louis, who left part of his library to the Cordeliers and another part to the Jacobins of the rue Saint Jacques. Catherine de Médicis also gave them a great number of Greek manuscripts.

Among other remarkable personages who were buried in the church of the Cordeliers, were Don Antonio, king of Portugal; his faithful friend Diego Botelho; Jean Scot; Belleforest; and Alexander d'Alès, the master of Saint Thomas d'Aquin and Saint Bonaventure. Here were also the tombs of the Lamoignons, of the Longuevilles, and of Albert Pio, prince of Carpi, upon which was a bronze figure, by Paul Ponce, a Florentine statuary; it likewise contained a bust of the abbé Gougenot, by Pigalle, and several fine paintings.

In the choir was a white marble tomb, with the recumbent figure of a lady, and this inscription against the wall:—

Cy gist le corps de très-bonne mémoire, dame madame Blanche, fille de Saint Louis, femme de Ferrand, fils aîné du roy de Castille, laquelle mourut le 17 Avril l'an 1320.

The epitaph of Albert Pio, prince of Carpi, was as follows:—

ALBERTO PIO DE SABAUDIA, Carpensium principi. Francisci regis fortunam secuto; quem prudentia clarissimum reddidit, doctrina fecit immortalem, et vera pietas cœlo inseruit. Vixit annos 55. Hæredes mœstiss. pos. an. M. D. XXXV.

On a copper plate in the middle of the choir, under which were buried Anthony king of Portugal, and Diego Botelho, was this inscription :—

D. O. M.

Votum.

Illustrissimo viro DIEGO BOTELHO, perantiquâ Bohemiæ regum stirpe oriundo, et familiæ BOTELH in Lusitaniâ capiti nobilissimo ; qui tanto et incredibili amore regum suorum Portugalliæ semper arsit, ut in hoc mirandum posteris, ac historiâ celebrandum exemplar reliquerit : præcipuè DOM. ANTONIO regi suo hujus nominis primo ita fuit devotus, ut, in ipsius salute, patriæ libertatem, conjugem fidelissimum, liberos dulcissimos, propinquos et amicos charissimos, fortunas omnes, quas spontè reliquerat, supervivere ac superesse crederet ; ita nec redire, dum à suis esset revocatus, quâlibet præmiorum et honorum spe invitatus, voluit : sed comitantis regem suum infortunii constans particeps, quæcumque adversa, cum ipso rege, adeo infracto animo passus est, ut ne ab eo quidem mortuo averterit ; ac dum amborum positis hoc in templo corporibus, hunc pro tot tantisque oneribus honorem obtinuit supremâ voce expetitur, ut nullibi ossa sua nisi juxta regia quiescerent. Cælo redditus, 10 cal. Aprilis, an. Domini 1607. Vixit annos 73, non sibi, sed Deo, regi et patriæ.

Virum tantum, tam singulari pietate insignem, et Lusitaniæ fidei ac fortitudinis olim insigne decus, nec prosperâ nec adversâ fortunâ mutatum, patriæ suæ amans et memor, Antonius à Soula, nobilis Lusitanus, Ordinis Christi eques signatus non tam hoc tumulo tegere, quàm hoc te legere ac lugere desideravit.

In the nave was a tomb about two feet high, with the following remarkable epitaph, upon a very eccentric character :—

R. P.

ALEXANDRI DE ALES,

Doctoris irrefragabilis, quondam Sanctorum
Thomæ Aquinatis et Bonaventuræ præceptoris,

Epitaphium.

Clauditur hoc saxo famam sortitus abunde,
Gloria doctorum, decus et flos philosophorum,
Auctor scriptorum vir Alexander variorum ;
Norma modernorum, fons veri, lux aliorum,
Inclitus Anglorum fuit archilevita, sed horum

Spretor cunctorum, frater collega Minorum
Factus egenorum, fit doctor primus eorum.

Obiit an. Domini 1245, cal. Septembris.

Si quis honos meritis, si qui virtute coluntur,
Hunc animo præfer, hunc venerare patrem.

Reverendissimus pater Benignus, à Genuâ, totius ordinis Sancti Francisci minister generalis, pro suâ in sanctum doctorem pietate, et religionis zelo, hoc monumentum erigi curavit. An. Domini 1622, Mart. 25.

Alexander d'Alès, so called from a monastery of that name in the county of Cheshire, where he was educated, was one of the most learned men of his time, and was distinguished for his devotion to the Blessed Virgin. Grantz says, that he bound himself never to refuse any thing that was requested him in her name. The *religieux* of the order of Saint Francis took advantage of this resolution; having great esteem for the learned doctor, they employed the following stratagem to draw him amongst them:—One of the monks making him a visit, asked him in the name of the Blessed Virgin to take the habit of Saint Francis. Alexander agreed to the proposal with pleasure, became the first doctor of the order in Paris, and one of its most illustrious ornaments. He was the first person who wrote on the four books of the Master of the Sentences; besides which he composed several other works.

Another luminary of the middle ages, Nicolas de Lira, had his tomb in the chapter-house, with this epitaph:—

Hic jacet

FRATER NICOLAUS DE LIRA,

Sacræ theologiæ venerabilis doctor, cujus vitæ et doctrinæ fama diffusa est per diversa mundi climata, postillavit enim primus sacra Biblia ad litteram, à principio usquè ad finem, multaque alia scripsit volumina: provinciæ Franciæ alumnus, in conventu Vernolensi custodiæ Normanniæ, habitum Minorum accepit, quem honorificè, exemplariterque, quadraginta octo annis portavit, et illustrissimæ JOANNÆ DE BURGUNDIA, quondam Franciæ et Navarræ reginæ, à con-

fessionibus, et extremæ voluntatis executor fuit, mortemque obiit anno Domini 1340, die 23 Octob.

F. M. DOLIS, Rhedonensis, doctor Parisiensis, et hujus conventûs Gardianus, ob summam in beatum doctorem pietatem, hunc tumulum, et reliquum hujus capituli ornatum, erigi et restaurari curavit, anno Domini 1631.

In the nave of the church of the Cordeliers was this epitaph:—

Hic Nicolaus, civis civitatis Senarum, qui obiit anno Domini 1338, die dominicâ, (*duobus Jovis die*) mensis Augusti.

Jovis die means Thursday, and it is said that a pope, who was to have made his entrance into Paris on a Thursday, being prevented by bad weather, the next day was called Thursday also, in order that they might keep it as a feast and eat meat, which is unlawful on a Friday. Thus, that week in which the man died, on whom the epitaph was made, had two Thursdays, and was called *la semaine à deux jeudis*.

At the extremity of the church was a very handsome chapel, dedicated to Sainte Elizabeth, queen of Hungary, where persons of both sexes assembled who belonged to the congregation of the third order of Austria: Saint-Francis-Marie-Thérèse of Austria, Mother of Louis XIV., was their superior.

The chapter-house of these *religieux* was filled with fine paintings and portraits of the popes, cardinals, patriarchs, kings, queens, princes, princesses, and saints, who belonged to the third order of Saint Francis.

In one of the halls of this convent used to be held the chapter of the order of Saint Michael. It was in another hall that, at the beginning of the revolution, the famous club of the Cordeliers assembled; the principal orators of which were Danton and Marat.

The church is entirely demolished, and the ground which it occupied forms an open area in front of the

École de Médecine. It is ornamented with a fountain, erected in 1806, after the designs of the architect Gondoin, who built the school.

It was in this convent that were deposited, during the revolution, all the books of the libraries of the convents and of the emigrants, which were afterwards distributed among the public libraries of Paris and of the departments. The objects of art contained in the church were transferred to the *Musée des Monumens Français*.

The buildings of the monastery have in great part been preserved, and are inhabited.

Six dissecting rooms, attached to the École de Médecine, have been erected in the garden. The refectory, which is formed like a church, is entire, and may be seen in the court, in front of the rue Hautefeuille. In this building is established the royal manufactory of mosaics.

14. The *Frères Prêcheurs Dominicains*, called *Jacobins*, from the rue Saint Jacques, where their first convent stood, dated from the thirteenth century. The university gave them a piece of ground called *le Parloir-aux-Bourgeois*, some houses and a chapel dedicated to Saint-Jacques-le-Majeur, opposite the church of Saint-Étienne-des-Grés.

The act of donation ran in these terms :—

In nomine Patris et Filii et Spiritus-Sancti, Amen. Ad honorem Dei, beatissimæ Virginis Mariæ, beati Jacobi apostoli, et omnium Sanctorum. Nos universitas magistrorum et scholarium Parisiensium, pro salute animarum nostrarum, quicquid juris habemus, vel habuimus in loco Sancti Jacobi, qui est coràm ecclesiâ Sancti Stephani in exitu civitatis Parisiæ, fratri Mathæo priori, suisque fratribus ordinis prædicatorum, et ipsi ordini spontè ac liberè offerimus et donamus, et in signum reverentiæ et recognitionis quod locum ipsum teneant à nostrâ universitate, tam quàm à dominâ et patronâ, ipsi nos recolligent nostrosque successores, in participationem generalem, et perpetuam omnium orationum et beneficiorum suorum, tamquam confratres suos.

On the day after the feast of Saint Nicholas, the *religieux* of this house were to celebrate a solemn mass at the high altar, for the doctors and dependents of the university of Paris, its preservation, etc., at which all the monks were to be present.

The same year, the chapter of Notre Dame granted them permission to have a burial-ground, and to perform divine service in the chapel given to them by the university, but upon condition that, as their chapel was situated within the jurisdiction of the chapter and the curate of Saint Benoît, who opposed their establishment, they should, at the feasts of Easter, Pentecost, the Translation of Saint Benoît, All Saints, and Christmas, declare from the pulpit, under pain of excommunication, that no one was to quit his parish church to hear divine service in their chapel; and moreover, that they should pay the curate of Saint Benoît fifteen sols a-year, in two instalments, one at Christmas, the other on Saint John's day, and to the chapter of the same church five sols. By the same deed they were limited to have only one bell, the weight of which was not to exceed three hundred pounds.

Saint Louis contributed much to their establishment, and it is supposed that he built them a church.

This church was afterwards rebuilt in the Gothic style; it was very large and richly adorned with fine paintings, gilding, carved work, and marble columns. In the choir and chapels were twenty-two ancient tombs of princes and princesses of the blood royal, and other nobles; among the former were the heads of the three royal branches of Valois, Évreux and Bourbon: at the entrance of the choir was a list of their names and quality, as follows:—

The names of all the kings, queens, princes, and princesses, whose bodies are interred in this church.

First, in the chapel of Saint Thomas, which is called *la*

chapelle de Bourbon, lies the body of Robert count de Clermont and seigneur de Bourbon, son of Louis, and a stem of the royal house of Bourbon, deceased the 11th day of February, 1317.

In the same place is interred the body of Louis Premier, called *le grand comte de Clermont et de la Marche*, son of the said Robert de Clermont, who died the 22d day of January, 1341.

In the same burying place reposes the body of Pierre Premier, *grand chambrier de France*, duke of Burgundy, and son of the said Louis, who died the 19th day of September, 1356.

In the same chapel lie the entrails of Philip, called *le Vray Catholique*, king of France, who died in the year 1350, on the 28th day of August.

Before the high altar, on the side of the rosary, is a pillar, on which is a figure of Béatrix de Bourbon, queen of Bohemia and countess of Luxembourg, wife of John, king of Bohemia, who died the 27th of December, 1383, and is buried opposite.

In the space between the high altar and the rosary, is the tomb of the great king Charles, who conquered the isles. He was brother of Saint Louis, king of France, and died in 1285.

In the choir between the seats of the *religieux*, lies the body of Clémence, queen of France and Navarre, wife of king Louis, son of Philippe-le-Bel, who died in 1323, in October.

In the next tomb are interred the noble prince Philippe d'Artois, lord of Conchie and Damphront, eldest son of Robert, count d'Artois, who died the 11th day of September, in the year 1298; and the noble dame madame Blanche, *sa compagne*, daughter of the duke of Brittany, deceased in the year 1327, the 19th day of March.

In the next tomb lie the hearts of Philip, king of Navarre and count d'Évreux, who died at the siege of Largesilla, in the kingdom of Grenada, on the 16th day of September, 1343; and of Jane, queen of Navarre, countess d'Évreux, daughter of Louis, king of France, eldest son of Philippe-le-Bel, who died at Conflans-les-Paris, the 6th day of October, 1349.

In the next tomb lie the bodies of the high and mighty lord, Louis of France, count d'Évreux, son of the king of France, and brother of king Philippe-le-Bel, who died in 1319, the 19th day of May; and of Margaret his wife, daughter of Philippe d'Artois, deceased the 23d day of April, 1341.

In the chapel of Saint Anne lies the body of Charles, own brother of king Philippe de Valois, count of Alençon and Perche, who died at the battle of Crécy, the 26th day of April, 1346.

In the same place lies the body of Mary of Spain, his wife, who died the 19th of November, 1369.

In the nave lies the body of the prince de Rostrenen, knight, counsellor, and chamberlain of king Martel, and lieutenant of *monseigneur le connétable*.

In the choir, between the seats and the altar, under a brass plate, lies the body of Humbert, prince of Dauphiny, who became a monk of the order of Saint Dominic in this convent, and gave his principality to the king of France, on condition that the eldest son of the kings of France should bear the title of *Dauphin*; he was afterwards patriarch of Alexandria, and archbishop of Rheims, and died the 22d day of May, 1345.

Besides these royal and princely personages, two distinguished scholars were buried in this church, George Crichton, surnamed *the Admirable*, and Jean Passerat. Crichton, a native of Scotland, was royal professor of

law in the University of Paris, and died in 1583. His bust, in white marble, was on the left of the pulpit.

The bust in alabaster of Passerat was in the nave, opposite the chapel of the rosary, and below it was this epitaph, composed by himself :—

Epitaphium carmen quod sibi ipse scripsit.

Hic situs in parvâ Janus Passertius urnâ,

Ausonii doctor regius eloquii.

Discipuli memores tumulo date sertâ magistri,

Ut vario florum munere vernet humus ;

Hoc cultu officio mea molliter ossa quiescent,

Sint modò carminibus non onerata malis.

In this church was a celebrated fraternity of the Rosary or *Chapelet*, established by Saint Dominic, founder of the order.

Cardinal Mazarin presented to the Jacobins a high altar with rich columns, and a fine painting by Valentin, representing the birth of the Virgin.

The cloister of this monastery is said to have been first built with money arising from a fine to which Saint Louis sentenced Enguerrand de Coucy, for having caused three young men to be hanged for hunting in his forests. Having fallen into decay, it was rebuilt in 1556, at the expense of Nicolas Hennequin, a citizen of Paris, as appears by the following inscription on a brass plate, against one of the pillars :—

Nicolaus Hennequin, nobilis civis parisiensis, in Dei Opt. Max. gloriam, hoc fornicum marmoreorum quatuor ordines, superstructasque ædes fratribus prædicatoribus magnificâ liberalitate funditus instauravit; anno Christi Servatoris 1556, regnante Henrico II, Franciæ rege christianissimo.

In this cloister was interred Jean de Meung, author of part of the famous *Roman de la Rose*, begun in the thirteenth century by William de Lorris; a work extremely prolix, but very instructive with regard to the manners

and customs, and especially the opinions prevalent in the middle ages.

Near the church of the Jacobins were the Schools of Saint Thomas, in which were the portraits of several popes, cardinals, legates of the Holy See, patriarchs, archbishops, bishops, and other great men of the order of Saint Dominic, who were professors of theology in these schools, and doctors of Paris.

In the centre, on entering, was the statue of Saint Dominic, patriarch of the order, on a pedestal, holding in his hands the model of a church.

Opposite to him was Pierre de Tarentaise, pope under the name of Innocent V.

On the second pedestal on the same side, was the statue of Hugues de Saint Clair, in the costume of a cardinal, holding a ducal coronet in his hand. He was legate of Gregory IX., at Constantinople; and of Innocent IV. to the emperor Frederic II. He divided the Bible into chapters, wrote comments upon it, and composed a concordance and other works, among which was the rule of the father Carmelites, in 1291.

The next statue represented a very aged bishop, holding in his hand an open book; and in the front of the pedestal, on a tablet of black marble, was written :—

S. Albert, de la maison royale de Bolslad, surnommé le Grand, à raison de sa prodigieuse science, et du grand nombre de livres qu'il escrivit de toutes matières, fut docteur de Paris, régent en cette escole, l'an 1236, maistre du sacré palais, évesque de Ratisbonne, décéda l'an 1286.

The fourth statue was that of a Dominican, attended by a dove which seemed to whisper in his ear. Below was this inscription :—

S. THOMAS, docteur angélique, prince des escoles, fils de LANDOLF, comté d'AQUIN, fut, l'an 1241, disciple; puis 1260 maistre de cette escole; a escrit de tout ce que la nature ou la grâce ont produit avec

tant de gloire, que tous les conciles qui furent convoqués depuis sa mort, n'ont rien arrêté pour article de nostre croyance que ce qu'il avait auparavant enseigné, et les docteurs de cette université le reconnurent pour lumière très-claire de l'église universelle, pierre précieuse très-éclatante des clercs, fontaine des docteurs, et miroir très-clair de l'université de Paris : mourut l'an 1294. Son corps repose à Toulouse, et un de ses bras céans.

Upon a pedestal near the door, was the statue of a bishop, with his mitre and cope, holding in his hand a book with this inscription :—

Frère PIERRE, de l'illustre maison DE LA PALU dit PALUDANUS, régenta dans cette escole l'an 1314, puis fust vicaire-général de l'ordre, légat en France, patriarche de Jérusalem, escrivit sur les sentences, sur toute la Bible, commenta les pseumes de David, et composa nombre de volumes contre Scot, Auréole, Henry de Gand, et autres de son temps, et passa pour le plus excellent de tous ceux qui traitèrent des morales : décéda céans l'an 1345, comme un saint.

Over these statues was a large picture representing cardinal Mazarin in his official costume. Upon the death of the cardinal, a body of the people rushed into the schools, violently tore down the picture, and stabbed it with a knife, amidst a thousand imprecations ; the *religieux* had great difficulty in saving it from destruction ; and when it was restored to its place, three stabs, one near the heart and two towards the shoulders, were still visible.

This convent of the Jacobins gave its name to all of the same order in France, which in other countries are called Dominicans.

The church was demolished at the revolution, but most of the tombs were transferred to the *Musée des Monuments Français*. Some of the conventual buildings, which still remain, were repaired, in 1817, by order of the government, with the intention of forming them into a *prison d'essai*, or a *maison de refuge*. At present they are inhabited by the *Frères des Écoles Chrétiennes*.

The garden and the site of the church have not been sold, being reserved for embellishments projected in that quarter of the city; but, for some years during the revolution, a sort of *guinguette* or *bastringue* was established there, open all the year round, at the price of four sols each person.

15. The *Jacobins* or *Dominicains* of the rue Saint Honoré, a spot too famous during the revolution, were founded in 1611, by Henri de Gondy, bishop of Paris. In the church was a fine mausoleum of the marshal de Créqui, magnificently executed by Coysevox, Coustou l'ainé, and Joly, after the designs of Le Brun. Here also were the tombs of André Félibien, author of several highly esteemed works on the fine arts; and of the French painter Mignard, who died May 30, 1695, at the age of eighty-five. The latter was erected by his daughter, the countess de Feuquière, famed for her beauty, and was executed by Lemoine, except the bust, which was done during his life by Girardon.

In the convent was a library of thirty thousand volumes, a valuable cabinet of natural history, and some fine paintings.

Not a vestige of this church or convent now remains. On their site has been formed a large market-place, between the rue Saint Honoré, and the rue Neuve-des-Petits-Champs.

16. The house of the *Jacobins* or *Dominicains*, in the rue Saint Dominique, faubourg Saint Germain, founded by cardinal Richelieu, is now a *dépôt* of artillery, and the church is the parish church of the tenth *arrondissement*, under the name of Saint-Thomas-d'Aquin. In this church were the tombs of the marshal de Noailles and his wife, and of several princes of the house of Lorraine.

17. The house of the *Ordre Royal, militaire et régulier*

de Notre-Dame-de-la-Merci, was situate rue du Chaume, at the corner of the rue de Braque, in the Marais. The church, founded in 1613, by Marie de Medicis, was erected on the sites of the ancient chapels of Notre Dame and Saint Claude, founded in 1348, by the seigneur de Braque, *maître-d'hôtel, chambellan, and surintendant des finances* to Charles VI.

The high altar was adorned by two statues, by Francis Anguier; the one was that of Saint Raymond Normal, cardinal; and the other that of Saint Peter Nolasco, founder of the order. A fine painting, by Bourdon, placed in one of the chapels, represented the latter saint receiving the habit of the order of *la Merci*, in 1223, from the hands of the bishop of Barcelona. This order, like that of the Mathurins, imposed upon itself the dangerous task of the redemption of captives, and added the vow of remaining in hostage for them till the ransom was paid.

In 1646 there was a serious disturbance among the *religieux* in this convent, who would not acknowledge their prior, and refused to obey him because he was a Gascon; but he maintained his post in consequence of a decree of the *Parlement* issued in the same year.

The order *de la Merci* had seventeen convents in France.

This convent, of which but little remains, served as a *maison de détention* during the revolution. The church is almost entirely demolished, but the base and part of the shaft of the oval columns of the portal may still be seen opposite the lateral door of the Hôtel de Soubise.

18. The second house of these fathers, situate at the bottom of the rue des Sept Voies, No. 9, near the parish church of Saint Hilaire, had existed in Paris from the year 1515. It is now private property.

19. The house of the *Carmes*, near the place Maubert,

was the most ancient of that order in France, it being their chief establishment and their college. Saint Louis, who visited the monks of Mount Carmel, brought several of them with him on his return from the Holy Land, and they first inhabited the convent afterwards occupied by the Celestins. Philippe-le-Bel gave them a house near the Montagne Sainte Geneviève; Philippe-le-Long made them a similar gift; they themselves purchased a neighbouring college, and then quitted their former residence. Jeanne d'Évreux, third wife of Charles-le-Bel, left by her will, in 1349, her crown and other costly jewels for the construction of a church.

In this church was a mausoleum of the Boulenois family, rich in its composition and materials, executed at Rome, by Poncet (de Lyon) : it is said to have cost more than 100,000 crowns. The portraits of the deceased were in mosaic, a species of work to be seen no where else in Paris. This tomb was removed by the family in 1789, and afterwards sold.

The high altar was decorated with fine marbles, presented by Louis XIV., at which period it was completely renewed. The candlesticks represented angels holding *cornucopias*; the tabernacle was in the form of a globe, with a serpent creeping round it, and surmounted by a cross on which was a very fine Christ, the whole of bronze gilt.

The library of the convent consisted of about twelve thousand volumes, out of which Louis XIV. purchased for his own library, the bible of Mentz, of the year 1462, and a manuscript of the works of Saint Augustin above eight hundred years old.

In the cloister of this monastery was buried Gilles Corrozet, a bookseller, and the first author, after the revival

of letters, who wrote on the antiquities of Paris. His epitaph, in gothic characters, was as follows:—

L'an mil cinq cent soixante-huit,
 A six heures avant minuit,
 Le quatrième de Juillet,
 Décéda Gilles Corrozet,
 Agé de cinquante-huit ans,
 Qui libraire fut en son temps.
 Son corps repose en ce lieu-cy;
 A l'âme Dieu fasse mercy.

The church of the Carmes, which was very large, was demolished in 1812, and a market-place has been formed upon the site of the convent.

20. The *Carmes-Billettes* were so named from the street in which their convent stood. They were established there in 1632, in the room of the *Frères Hospitaliers de la Charité de Notre Dame*.

The occasion of the first institution of a convent in this place was very remarkable.

In 1290, a woman of Paris, who had placed some clothes in pawn with a Jew named Jonathas, for the sum of thirty sous, went and asked him for them to wear on Easter Sunday, promising to return them afterwards. The Jew replied, that if she would bring him a consecrated host he would give her the clothes without money. The woman consented, and having received the communion on Easter Sunday, brought the host to the Jew. He laid it on a table, and pierced it several times with a penknife, when blood flowed from it in abundance; he then drove a nail through it with a hammer; he threw it into the fire, but it hovered above the flames; he then cast it into a vessel of boiling water, which became dyed with blood, though the host received no injury.

The son of the Jew, a boy, having witnessed these miracles, and seeing the Christians going to mass, said,

“ It is useless for you to go to adore your God, my father has killed him.” A woman, who lived near, went into the Jew’s house under the pretext of asking for some fire, and taking the host into a wooden bowl, carried it to the curate of Saint-Jean-en-Grève. The bishop of Paris ordered Jonathas to be arrested, who, refusing to be converted, was burnt alive, and his property confiscated.

A citizen of Paris caused a chapel, which was called *la Maison des Miracles*, to be built, in 1294, on part of the ground of this Jew. Soon afterwards, Guy de Joinville founded a monastery there, which Philippe-le-Bel enlarged in 1299, by granting to the founder the whole of the Jew’s property, together with some adjacent houses. Above the ancient chapel was this inscription :—

Ci-dessous le Juif fit bouillir la sainte hostie.

The penknife with which the Jew had stabbed the host, and the bowl in which it had been received, were preserved in the church of this convent; they were enshrined in the interior of two human figures, one of which held in its hand a penknife, and the other a bowl. The host which had been outraged by the Jew was preserved in the church of Saint-Jean-en-Grève.

The body of Papire Masson, a distinguished historian, and the heart of Mézeray the historian, were buried in this church, which was rebuilt in 1754, after the designs and under the direction of *frère* Claude, a Dominican.

In the chapel, where the heart of Mézeray was deposited, was this inscription :—

D. O. M.

Ci-devant repose le cœur de François-Eudes de Mézeray, historiographe de France, secrétaire perpétuel de l’académie française. Ce cœur, après sa foi vive en Jésus-Christ, n’eut rien de plus cher que l’amour de sa patrie. Il fut constant ami des bons, et irréconciliable ennemi des méchants. Ses écrits rendront témoignage à la

postérité de l'excellence et de la liberté de son esprit, amateur de la vérité, incapable de flatterie, qui, sans aucune affectation de plaire, s'était uniquement proposé de servir à l'utilité publique. Il cessa de respirer le 10 Juillet 1683.

In 1790, this convent was suppressed. The church and other buildings were given, about 1812, to the Protestants of the Augsburg confession. The church has been converted into a temple for their worship, and the other buildings form two schools on the Lancasterian plan.

21. The *Carmes Déchaussés* (Barefooted Carmelites), rue de Vaugirard, were first lodged at the Mathurins, and then at the college of Cluni, till at length the cardinal de Joyeuse presented them to Henry IV. and Marie de Médicis, the latter of whom, when she became Queen Regent, in 1611, gave them a building in the rue de Vaugirard, where a chapel and suitable habitations were hastily constructed. The chapel having become too small, in consequence of the increase of the brethren, the present church was erected, the first stone of which was laid by the Queen in 1613.

These monks possessed the secret of two compositions, in which they carried on a lucrative commerce: the *blanc des Carmes*, a sort of whitewash, which gave to walls the brilliancy of polished marble, and the *eau de mellisse*, also called *eau des Carmes*. No *petite maîtresse* at Paris was without her phial of *eau des Carmes*. It is still sold in the rue Taranne, No. 14.

The archbishop of Arles, and some priests, were massacred in this church during the revolution.

About the year 1808, a society of devout ladies purchased the church and convent, and caused divine service to be celebrated in it. The Carmelite monks have been succeeded by nuns of the same order, who live in strict retirement.

22. The first house of the *Augustins* was situated on

the quay which bears their name. These monks established themselves at Paris in the reign of Saint Louis, and lived at first beyond the *Porte Saint Eustache*, in the street still called *des Vieux Augustins*. In 1285 they removed near the *Porte Saint Victor*, to the *Clos du Char-donnet*, and in 1293 purchased the house near the quay, belonging to the *frères sachets*, or *religieux de la pénitence*, founded by Saint Louis in 1261, where they built their convent and church.

In the year 1434, the Augustins of this monastery united in a formal act with the Jacobins, the Cordeliers, and the Carmelites of Paris, for the preservation of their rights and privileges, in which they engaged to stand firmly by each other in any attack that might be made upon them. The terms of the deed were as follow:—

In nomine Domini, amen. Noverint universi præsentis et futuri, et præsentis litteras inspecturi, quod nos priores et gardiani conventuum ordinum mendicantium Parisiis existentium, videlicet, prior conventus fratrum Prædicatorum, gardianus conventus fratrum minorum, prior conventus eremitarum S. Augustini, et prior conventus fratrum Beatæ Mariæ de Carmelo, cæterique magistri, patres ac fratres, unanimiter considerantes quod frater qui juvetur à fratre quasi civitas firma sit; quodque in rebus potissimum pax est necessaria, ut ait Boetius, necnon quod concordia minimæ res crescunt, discordiâ autem maximæ dilabuntur; promisimus, juravimus, ac de præsentis promittimus et juramus omnes et singuli, pro nobis nostrisque successoribus inviolabiliter, nos invicem consolari, juvare, confortare, sublevare, et defendere, ad tuitionem, conservationem, atque defensionem nostrorum privilegiorum totis viribus; sic quod si in futurum contingat aliquem nostrorum conventuum aut fratrum, in communi vel particulari, cujuscumque gradus existant, invadi, lædi, offendi, aut gravari, seu detineri, ratione prædictorum, omnes et singuli, ad illius aut illorum conventus vel conventuum, fratris sive fratrum, auxilium, protectionem, defensionem et totalem liberationem, concorditer ac totis nisibus concurremus, expensis omnibus æqualiter contribuendo, contra quoscumque insultantes, invasores, atque adversarios, tam præsentis quàm futuros. In quarum robur et testimonium, ad perpetuam rei memoriam, sigilla nostrorum conven-

tuum duximus appendenda præsentibus, anno Domini millesimo quadringentesimo trigesimo quarto, die vigesimâ primâ mensis Martii.

Charles V. rebuilt their church, which was not finished and dedicated till 1453. It was large, and sumptuously adorned with marble, paintings, and carvings in wood of fine execution. The high altar, enriched with eight columns of violet Breccia marble, was designed by Le Brun; the pulpit, and a figure of Saint Francis in *terra-cotta*, were by Germain Pilon.

The chapel *du Saint-Esprit* was built and dedicated in memory of the institution of the order of the *Chevaliers du Saint Esprit*, which ceremony was performed in the church of the Augustins, by Henry III., on the first of January, 1579. There was originally a picture in this chapel, in which the king was represented investing several knights with the collar of the order. This inscription was below:—

Fortissimis et prudentissimis utriusque militiæ equitibus prisæ nobilitatis, bello et pace optime de republicâ meritis, HENRICUS III, Galliæ et Poloniæ rex augustus, divini Spiritûs apud Christianos symbolum, pro equestri stemmate esse voluit, jussit, decrevit, plaudente, acclamante, venerante populo, et vota pro salute principis nuncupante, ob singularem ipsius pietatem. Lutetiæ Parisiorum, kalend. Januar., an. CIO. IO. LXXIX.

The reception of the knights took place in this church, and they afterwards assembled in magnificent halls, in which were preserved the portraits and armorial bearings of the knights of the order from its first institution.

The choir was ornamented with pictures by Vanloo, De Troy, Philippe de Champagne, and Jouvenet, representing reception of knights. Some of the chapels were adorned with valuable paintings, and monuments. Among the latter were those of Philippe de Comines, the historian, and of Pibrac and Belleau, French poets.

The epitaph of Guy du Faur Sieur de Pibrac, who died in 1584, was extremely long. At the beginning was written :—

Tumulus Vidi Fabri Pibrachii.

It is said in this epitaph that, in his leisure hours, “ *patriis verbis, tetrasticis numeris, ea vitæ præcepta composuit, quæ propter eximiam vim sapientiæ, populorum omnium sermone versa teruntur, non sine præcipuâ autoris sui apud Turcas etiam et Barbaros veneratione.*”

On the two sides of the tomb were small tablets of black marble, on each of which were inscribed two of those famous tetrastic stanzas, or quatrains of Pibrac, which, as his works have now fallen into oblivion, we shall here transcribe. On the left side was :—

Dieu tout premier, puis père et mère honore,
Sois juste et droit, et en toute saison
De l'innocent prends en main la raison,
Car Dieu te doit là-haut juger encore.
Heureux qui met en Dieu son espérance,
Et qui l'invoque en sa prospérité
Autant ou plus qu'en son adversité,
Et ne se fie en humaine assurance.

On the other side was :—

Il est permis souhaiter un bon prince,
Mais tel qu'il est, il le convient porter.
Car il vaut mieux un tyran supporter
Que de troubler la paix de la province.
Songe long-temps avant que de promettre,
Mais si tu as quelque chose promis,
Quoi que ce soit, et fusse aux ennemis,
De l'accomplir en devoir te faut mettre.

On the latter side was also another marble tablet, with these four lines :—

Pibrac, dont l'honneur et la gloire
Éclatent par tout l'univers,
Ne veut ny prose ny des vers
Pour en conserver la mémoire.

Belleau, who died in 1577, wrote, among other poems, famous in his time, one upon the nature and diversity of precious stones, which led Ronsard, another celebrated poet of that age, to compose the following epitaph, which was inscribed on his tomb:—

Ne taillez, mains industrieuses,
Des pierres pour couvrir Belleau,
Luy-mesme a basty son tombeau
Dedans ses pierres précieuses.

Near the pulpit was an altar-tomb of black marble, in memory of *Eustache du Caurroy*, a celebrated musician, and *maître-de-chapelle* to Charles IX., Henry III., and Henry IV., on which was this inscription:—

D. O. M. S.

Suspice viator, et stupesce: quisquis es fatebere me effari vera si hoc unum audies: EUSTATIUS DU CAURROY Bellovacensis hîc situs est; satis est pro titulo, satis pro tumulo, satis superque cineri pio modestoque. Quem virum non Iberia, non Gallia, non Italia modo, sed omnis Europa, musicorum principem confessa est; quem Carolus IX, Henrici duo coluere, regioque musices sacello præfuere; quem harmoniam ipsam è cœlo devocasse, et in templa Divûm induxisse testantur ingenii monumenta: stupore et silentio venerandum negas? Tot bona brevis urna non claudit, hospes! Æternitas hæc sibi vindicat; non moriuntur mortales immortales famâ, oriuntur ut soles etsi quotidie occidant: Vale, et bene comprecare. Vixit 60 an. devixit an. 1609. N. Formé Parisinus, eidem regio munere succedens.

H. M. F. C.

The États-Généraux of the kingdom, and the general assemblies of the clergy, were held in this convent, where also their archives were preserved. It was in one of these halls that Louis XIII. was proclaimed king, and his mother Marie de Médicis regent.

The convent of the Augustins was the theatre of the following remarkable event:—In 1440, a doctor of theology took refuge, for what cause is not known, in the church of the Augustins, as in an inviolable asylum.

The officers who pursued him, had just begun to fail in their respect to the asylum, and some of them entered the convent to seize him. The monks resisted; the officers repelled force by force, and a monk was killed in the fray. The university took the side of the Augustins, set forth its privileges, and, according to its custom, threatened to shut up all the schools. The *prevôt de Paris*, thrown into alarm, condemned the officers to make three *amendes honorables*, bareheaded and barefooted, each holding a lighted taper of four pounds, and asking pardon and mercy. One of these *amendes honorables* was made at the Châtelet, in the presence of the *procureur du roi*, another on the spot where the offence was committed, and the third in the Place Maubert.

The Augustins, to eternise the memorial of this reparation, had a bas-relief placed at the corner formed by the street des Grands Augustins and the quay, in which the officers were represented undergoing their sentence.

In 1657, the buildings of the Châtelet threatening ruin, the *Parlement* decreed, that, during their repair, the court of justice should sit at the Grands Augustins, and that some of the large rooms there should be hired for that purpose. But this decree, and the repeated commands of the king, were of no avail. During a whole year, the monks refused to obey, until compelled to do so by forcible means.

In the following year, the prior having made an illegal nomination, the injured party obtained an *arrêt du Parlement* for a new election. The Augustins again refused obedience, and the *Parlement* found it necessary to resort to force a second time. Active measures were taken by the monks to defend themselves, and to maintain a siege; they provided themselves with arms and stones, and walled up their doors.

The archers of the city, not being able to enter this fortified monastery, attempted to scale the walls. The assault was made and repulsed with equal vigour; but while they were engaged at a particular point, a troop of archers made a breach in the walls at another. Upon this a capitulation was made, the commissaries of the *Parlement* entered the convent, and arrested eleven of the monks, who were conveyed to the Conciergerie; but, being protected by cardinal Mazarin, they were released after twenty-seven days' confinement.

This affair, in which two monks were killed and two seriously wounded, furnished a general topic of conversation. Boileau alludes to it in his *Lutrin*, where Discord says,

J'aurais fait soutenir un siège aux Augustins !

About the year 1680, the monks repaired their monastery, and erected considerable buildings on the side of the rue Dauphine, in order to let them. As the expense of this undertaking seemed rather inconsistent for a *mendicant* order, it excited the attention of the government, and the following proclamation was issued by Louis XIV., in 1684, forbidding these monks, and all those of the mendicant orders, to erect any building, the cost of which should exceed 15,000 livres, without having first obtained letters *de Chancellerie*, or a decree of the *Parlement*:—

Déclaration du Roy
Concernant les bastimens que font faire
Les religieux mendiens.

Registrée en Parlement le 7 Septembre 1684.

Louis, par la grâce de Dieu, roy de France et de Navarre : à tous ceux qui ces présentes lettres verront, salut. Les dépenses extraordinaires que plusieurs religieux mendiens ont faites depuis quelque temps dans nostre bonne ville de Paris, tant pour des décorations superflues de leurs monastères, que pour en augmenter les revenus, estant également contraires à la sainteté de leurs règles, et à la police de nostre état; nous avons estimé nécessaire de prévenir les dé-

sordres que la continuation de cette liberté pourroit produire au préjudice de la discipline régulière, et de plusieurs de nos sujets, qui s'engagent par différentes voies à prester et fournir ausdits religieux les sommes nécessaires pour la construction de ces bastimens, et d'empêcher le scandale que pourroit causer dans la suite la vente de ces lieux consacrés au culte et au service de Dieu, si ceux de nos sujets, de l'argent desquels ils ont été bastis, se trouvoient forcés de la poursuivre dans les formes ordinaires de la justice, pour la conservation de leurs biens : A ces causes, de nostre certaine science, pleine puissance, et autorité royale, nous avons défendu et défendons très-expressément ausdits religieux mendians, à peine d'être privez de tous les privilèges que nous leur avons accordés, ou les rois nos prédécesseurs, d'entreprendre et de commencer à l'avenir aucun bastiment dont la dépense excède la somme de 15,000 livres, sans en avoir obtenu nostre permission par des lettres-patentes, signées de nostre main, contresignées par l'un des secrétaires d'Etat, et de nos commandemens, et scellées de nostre grand sceau, et les avoir fait enregistrer en nostre cour de parlement de Paris, sur l'avis du lieutenant de police, et de nostre procureur au chastelet, et des prévost des marchands et eschevins de nostre dite ville, et avec les autres formalitez que l'on a accoutumé d'observer dans ces occasions. Et à l'égard des bastimens dont la dépense, excédant la somme de 3000 livres, sera au-dessous de celle de 15,000 livres, leur défendons pareillement de les entreprendre qu'après en avoir obtenu la permission par arrest de nostre cour de parlement, qui ne sera accordée qu'en grande connoissance de cause, et avec les formalitez marquées ci-dessus. Voulons que ceux qui presteront, ou qui fourniront d'une autre manière de l'argent ausdits religieux pour ces bastimens, soient tenus, ou lesdits religieux par eux, de représenter à nostre dite cour de parlement, les contracts de constitution, ou autres actes qu'ils en auront passés, pour estre insérez dans les arrests d'enregistrement de nos lettres, et dans ceux que nostre dite cour pourra rendre dans la suite, si lesdits religieux avoient besoin pour achever les bastimens que nous leur aurions permis de faire, de plus grandes sommes que celles qu'on leur auroit fournies lorsqu'ils auroient fait enregistrer nos dites lettres, et dans les arrests par lequel nostre dite cour permettra la construction des bastimens qui seront au-dessous de la somme de 15,000 livres : Et à faute de ce faire, déclarons lesdits contracts et actes nuls, défendons à tous juges d'y avoir égard, et d'en ordonner ny permettre l'exécution directement ou indirectement. Si donnons en mandement à nos amez et féaux conseillers, les gens tenans nostre cour du parlement de Paris, que ces présentes ils aient à faire lire, publier et registrer, et icelles exécuter selon leur forme et teneur. Car tel est nostre plaisir. En témoin de quoi, nous avons fait mettre nostre scel à cesdites présentes. Donné à Versailles le cinquième

jour du mois de Septembre, l'an de grâce mil six cens quatre-vingt-quatre, et de nostre règne le quarante-deuxième.

Signé LOUIS.

(*And on the fold*) Par le roy, COLBERT.

Scellé du grand sceau de cire jaune.

These *religieux* had one hundred and twenty-one convents in France.

At the revolution, the bas-relief at the corner of the street, and the monuments in the church, were transferred to the *Musée des Monumens Français*. The rue du Pont de Lodi has been formed out of the garden, and the site of the convent and church has been converted into a market-place.

23. The second house of this order was that called *des Petits Augustins*, situate in the street of the same name, in the faubourg Saint Germain. It was first occupied by barefooted Augustins, for whom Margaret, first wife of Henry IV. built a monastery and church near her hotel; but, in 1612, she substituted in their place some Augustins of the Reformation, settled at Bourges. The famous preacher André le Boulanger, better known by the name of *Petit Père André*, was of this persuasion, and, dying in 1651, was buried in the cloister of the convent. The books of the choir were the finest in existence. The library, divided into several rooms, contained about twelve thousand printed and manuscript volumes.

On the first stone of the chapel of this monastery was the following inscription, shewing the cause of its erection:—

Le 21 Mars 1608, la reyne MARGUERITE, duchesse DE VALOIS, petite-fille du grand roy FRANÇOIS, fille du bon roy HENRY, sœur de trois rois, et seule restée de la race des Valois, ayant esté visitée et secourue de Dieu, comme Job et Jacob; et lors lui ayant voué le vœu de Jacob, et Dieu l'ayant exaucée, elle a basty et fondé ce monastère pour tenir lieu de l'autel de Jacob, où elle veut que perpé-

tuellement soient rendues actions de grâces, en reconnaissance de celles qu'elles a reçues de sa divine bonté ; et a nommé ce monastère de la sainte Trinité, et cette chapelle des Louanges ; où elle a logé les pères Augustins Deschaux.

As this chapel was not sufficiently large, the monks began to build a spacious church in 1617. The foundations were consecrated by the bishop of Aire, and queen Anne of Austria laid the first stone, which was of black marble, a foot square, having on it a silver plate with the arms of France and Spain between two palms around it, between a thread of gold, was inscribed,

Anne d'Autriche, reyne de France, m'a icy posée le 15 May 1617.

Father Christin, provincial vicar, in order to thank the queen for the honour she had done them, offered her majesty a fine picture of a *Vierge en cheveux, caressée de son petit Jésus*, and holding an apple of silver-gilt in his hand, with this compliment :—

Madame, nous offrons la reine du ciel à la reine de la terre, la priant que pour récompense d'un si saint œuvre, auquel votre majesté vient de mettre la main, elle nous fasse voir entre vos bras un aussi beau petit Dauphin qu'est ce petit poupon qui la caresse.

This church was consecrated some time after, and dedicated to Saint Nicholas. In queen Margaret's chapel was deposited the heart of that princess, enclosed in lead ; and an epitaph, composed by Servin, *avocat général au Parlement*, was placed by his order on a tablet of black marble, in letters of gold.

In the middle of the nave was interred Porbus, one of the most celebrated painters of his time.

The church and conventual buildings, which during the revolution were made repositories of the monuments and sculpture, rescued from destruction during the reign of terror, by M. Alex. Lenoir, formed the *Musée des Monumens Français*, and have lately been

converted into a school of Painting, and another of Sculpture.

24. The third house, that of *Augustins Déchaussés*, called *les Petits Pères*, was situated near the Place des Victoires:

It has been already mentioned that queen Margaret, first wife of Henry IV., built a monastery and church near her hotel in the rue des Petits Augustins, where she placed some bare-footed Augustin monks. At the end of four years, being dissatisfied with them, or preferring some other order, she turned them out. They protested against this ejection before two notaries, at the *Châtelet de Paris*, in 1613, and departed for Avignon; whence they were recalled, in 1629, by Louis XIII., who enabled them to build another convent, near the porte Montmartre. The king declared himself their special protector and founder, and laid, in person, the first stone of their church, which he dedicated to *Notre-Dame-des-Victoires*, in thanksgiving for all the victories he had gained from the beginning of his reign, and in particular for the capture of the town of La Rochelle, after a long and memorable siege. The following inscription was engraved on the stone:—

Ad majorem *D. O. M.* gloriam.

LUD. XIII, Dei gratiâ Francorum et Navarræ rex christianissimus, ubique victor, et semper invictus, post tot insignes, auxiliante Deo, reportatas victorias, submissam inimicorum suorum superbiam, et prostratam hæresis insolentiam, in perpetuum pietatis suæ monumen- hanc ecclesiam Augustinianorum discalceatorum conventûs parisiensis, sub titulo Domine Nostræ de Victoriis fundavit. Anno salutis 1629, die 29 Decembris, et imperii sui 19.

Besides many fine modern paintings, this church contained a statue of Saint Augustin, by Pigalle; the tomb of the marquis and marchioness de l'Hôpital, by Poultier;

and that of Lully, a celebrated composer of music, by Cotton.

The monument of Lully was composed of a cenotaph of black marble, against which were seated two disconsolate females; it was surmounted by two weeping genii, and above them was a bronze bust of Lully. Below was the following epitaph:—

Ici repose Jean-Baptiste Lully, écuyer, conseiller, secrétaire du roi, maison et couronne de France, et de ses finances, surintendant de la musique de la chambre de Sa Majesté, célèbre par le haut degré de perfection où il a porté les beaux chants et la symphonie, qui lui ont fait mériter la bienveillance de Louis-le-Grand et les applaudissemens de toute l'Europe. Dieu, qui l'avait doué de ces talens par-dessus tous les hommes de son siècle, lui donna, pour récompense de ses cantiques inimitables composés à sa louange, une patience vraiment chrétienne dans les douleurs aiguës de la maladie dont il est mort le 22 Mars 1687, dans la cinquantième année de son âge, après avoir reçu tous ses sacremens avec une résignation et une piété édifiantes.

Il a fondé une messe à perpétuité, qui doit se célébrer tous les jours à onze heures dans cette chapelle; et pour l'exécution de cet article de son testament, Madeleine Lambert sa femme en a passé contrat devant Molineau et Moufle, notaires à Paris, le 28 Mai de la même année; et depuis ayant acquis, des RR. PP. religieux de cette maison, par un autre contrat passé pardevant Chuppin et Moufle, le 5 Mai 1688, cette chapelle et la cave au-dessous, pour sa sépulture et celle de ses descendans à perpétuité, elle a fait dresser ce monument à la mémoire de son époux, comme une marque de son affection et de sa douleur.

This church not being sufficiently magnificent, the one now in existence was begun in 1656.

In this church was the fraternity of *Notre-Dame-de-Sept-Douleurs*, founded in a chapel of the same name, on the left side of the church, for persons in affliction, and of which, in 1656, queen Anne of Austria became, to use her own words, *la protectrice, le chef, et la régente souveraine*.

Opposite this chapel was another. built entirely of mar-

ble, by command of Louis XIV., who placed in it the white marble statue of *Notre-Dame-de-Savonne*, seven feet high, which was given to this convent, in 1661, by queen Anne of Austria, that, under the title of *Notre-Dame-de-Savonne*, the Holy Virgin might receive the same honours in Paris as at the village of Saint Bernard, near Savona, in the Genoese territory, where a church was built to her honour in 1536.

Louis XIV., as a mark of his esteem and special protection of this order, confirmed all the privileges and endowments bestowed by his father, and, in 1649, allowed the *religieux* to bear in their arms *l'écu d'azur, semé de fleurs de lys d'or, accompagné en cœur d'un petit écu d'or à trois cœurs de gueule, chargés de trois fleurs de lys d'or, deux et une, entouré d'un chapelet d'or, marqué de croix patées de sable, chargées d'une petite Notre-Dame d'or, et anglée de quatre petites fleurs de lys de même matière*, surmounted by the ancient crown of France, adorned with an episcopal hat, and having for supporters two Fathers of the Order, each holding the shield with one hand, and with the other a gold crosier *semée de cœurs et de fleurs de lys de même*, with this motto: “*Sustentant lilia corda.*”

These barefooted Augustins were called *Petits Pères*, because two of the most zealous for the establishment of their order in Paris, who were men of small stature, being introduced into the antichamber of Henry IV., the king said, “*qui sont ces petits pères là?*” from which time they retained the name.

The library was large and handsome; there was also a fine cabinet of antiquities, adorned with a considerable number of good Italian and Flemish pictures.

These *religieux* had thirty-seven monasteries in France.

The buildings of this convent are now occupied as the

mairie of the third *arrondissement*. The church, which since the revolution has been used as an exchange, became in 1802 the first *succursale* of the parish of Saint Eustache.

25. The convent of the *Minimes*, or *Bons Hommes*, at Chaillot, near the barrier of Passy, was the first of that order in the environs of Paris. The church, which was built in 1578, though large and handsome, contained nothing remarkable. The name of *Bons Hommes* was derived from Louis XI., who used to call their founder, Saint François de Paul and his disciples, *les Bons Hommes*. Anne de Bretagne, wife of Louis XII., gave them, in 1493, her hotel near Chaillot, for their monastery. In its place now stands a large cotton manufactory.

26. The *Minimes* of the Place Royale, in the Marais, were established there about the year 1610.

Henry III., in 1585, established a convent of *Minimes* in the Bois de Vincennes. These monks, therefore, having already a monastery on two opposite sides of Paris, wished for nothing but to possess a central point in the city. Olivier Chaillon, a canon of Notre Dame, grandson of the sister of Saint François de Paul, seconded this project, by giving them considerable sums for the construction of a new monastery, and with this view they purchased a large part of the gardens of the ancient *palais des Tournelles*. Marie de Médicis, who became their principal benefactress, paid the purchase money, and many distinguished personages contributed liberally to the endowment of the convent. The first stone of the church was laid in 1611, by the bishop of Grenoble, as proxy for the queen-mother. The following inscription was engraved on it :—

María Medicæa, pientissima et serenissima Francorum regina, Henrici IV, olim conjux, nunc vidua, et Ludovici XIII. Francorum regis mater, exstruendi hujus templi ergò, quod honori B. Dei Ge-

nitricis Mariæ votum et dicatum est, ejusdem Virginis natali die, 6 Idus Septemb., 1611, primarium lapidem pro fundamento posuit christianè prorsùs et feliciter.

The portal, erected by Francis Mansard, was much admired.

The chapels were very rich in paintings and the mausoleums of eminent persons. The high altar was adorned with six columns of black marble, and the Descent from the Cross, by Vouet, copied from that by Daniel de Volterra in the church of the Minims at Rome.

In the chapel of Saint François de Paul were interred the bowels of Henry de Bourbon, prince of Condé, who had adorned it with pictures representing the life of the saint, in fulfilment of a vow he made to do so in the event of his having children by his wife Marguerite de Montmorency.

In the magnificent chapel of *Notre-Dame-de-bon-Secours* were two superb monuments, to the memory of Diana duchess of Angoulême, natural daughter of Henry II., and Charles de Valois duke of Angoulême, natural son of Charles IX.*

Among many remarkable relics in this church, were one of the *vertebræ* of Saint François de Paul, in a crystal globe, part of the cloak on which he walked dry-footed across the straits of Messina; and the bedstead which Saint Charles Borromeo used when he made the visitation of his diocese.

In a circle of silver gilt was the mitre of white taffety which was discovered on the head of Saint François de Sales, when his tomb was opened, in the church of the *Filles de la Visitation* at Annecy, in 1632. On this mitre was found a piece of vellum, with the following inscription :—

Hic jacet corpus, sanctæ et gloriosæ memoriæ, illustrissimi et reve-

rendissimi domini FRANCISCI DE SALES, principis episcopi Gebennensis, ordinisque monialium Sanctæ Mariæ Visitationis fundatoris; qui famâ sanctitatis celebris, obiit Lugduni, anno Domini 1622, in Santorum Innocentium die : indè Annicium translatus, magno undique tum populi concursu, tum apud omnes Europæ partes, sanctimonie nomine veneratur.

The library contained about twenty-four thousand volumes.

Several princesses made vows in this church to Saint François de Paul, in order to have children; and in particular Anne of Austria, wife of Louis XIII. She used to go to the convent for this purpose almost every Friday, and after waiting twenty-two years, at last became the mother of Louis XIV.

In 1681, madame la Dauphine, having worked with her own hands some magnificent church ornaments, offered them to this saint on the day of his feast, by the hands of Bossuet, bishop of Meaux, her *premier aumônier*, who celebrated mass upon the occasion, in order to obtain a son for the princess, who afterwards gave birth to a prince, called the *duc de Bourgogne*. He was father of Louis XV.

Father Niceron, one of the most learned and ingenious men of his time, was a monk of this convent.

The church was demolished in 1798, in order to form a street on a line with one of the axes of the Place Royale. The convent is now converted into barracks for *gendarmes*.

27. The order of *Recollets* was established in Paris in the year 1603, in the faubourg Saint Martin, under the protection of Henry IV. and his queen Marie de Médicis, who laid the first stone of their church. They possessed a numerous and well selected library. Their convent is now the *Hospice des Incurables Hommes*.

There were one hundred and sixty-five convents of this order in France.

28. The *Théatins*, quai Voltaire, were established by cardinal Mazarin, in 1648. They entered their house on the eve of the *fête* of Saint Anne, whom the king chose as the patroness of their church, and commanded it to be called *Sainte Anne la Royale*. His Majesty did them the honour to place upon the door of their convent, with his own hands, a cross, which was consecrated by the pope's nuncio in the presence of the whole court, and remained there till the revolution. Anne of Austria gave them a fine picture of the Virgin, another of Saint Anne, and a beautiful piece of embroidery in silk and gold for the altar. Cardinal Mazarin bequeathed to them three hundred thousand crowns to build a church, of which the first stone was laid by the prince of Conti, as proxy for the king, in 1662. The building was erected after the designs of father Guarino Guarini, a *religieux* of the order, and a pupil of Borromini. This architect had a still greater aversion to straight lines than his master, and gave a specimen of the most shocking taste in this ridiculous composition. He spent much more than the allotted sum, and left the building unfinished.

The portico on the quay was erected in 1747, by the liberality of the Dauphin, father of Louis XVI., at the solicitation of the bishop of Mirepoix, who had been a *religieux* in the convent. The designs were by Desmaisons, the king's architect, who also co-operated in the restoration of the Palais de Justice. This portico appeared chaste, when compared with the serpentine decorations then generally employed in architecture.

The heart of cardinal Mazarin was deposited in this church, as were also the remains of Boursault, author of several comedies and other literary works, who died in 1701. Besides valuable paintings, it possessed some remarkable relics: viz. a piece of the manger of Our Saviour; some clothes of Saint Joseph; a finger of Saint John the

Baptist, and one of Saint Agnes, a virgin and martyr; a tooth of Saint Alexis; some bones of Saint Sebastian, of Saint John Chrysostom, and of Saint Roch; some nerves of the arm of Saint Anne; and a piece of the scull of Saint Anthony of Padua. All these were gifts of cardinal Mazarin. In the convent was preserved the *calotte* of Saint Charles Borromeo, with a letter in his own hand, and another by Saint François de Sales.

This convent, the only one of the order in France, was suppressed in 1790. About the year 1800, the church was converted into a theatre, but dramatic representations were never performed there. It was devoted to balls and fêtes in 1815; it afterwards became a *café*, called *Café des Muses*, and is now a private house.

29. The order of the *Capucins* was introduced into France by cardinal Charles de Lorraine, who first established them in the park of his *château* at Meudon. They afterwards had a small convent at Picpus, and, in process of time, there were three or four houses of the order in Paris.

The first, situated in the rue Saint Honoré, was founded in 1576, by queen Catherine de Médicis, and the church was dedicated by cardinal de Joyeuse, in 1610, on All-Saints Day, in honour of God and the Assumption of the Virgin.

Opposite the high altar was a tomb of black marble, under which was buried the famous Père Ange de Joyeuse, duke and peer of France, who became a capucin. It had this inscription :—

Hoc tumulo condita sunt ossa reverendi patris Angeli de Joyosa, olim ducis, paris, comitis stabuli Franciæ, et in provinciâ Auxitanâ proregis, qui in ipso ætatis flore, ut totum se Christo addiceret, tot honores, tot opes abjecit, et ordinem Capucinorum ingressus, in illo reliquum vitæ transegit, singulari pietatis et humilitatis exemplo, in quo tandem obiit, cum, pro secundâ vice, esset provincialis pro-

vinciæ Franciæ, et definator capituli generalis, anno Christi 1609. Henricia Catharina, Henrici Montispenserii ducis vidua, patri charissimo mœrens posuit.

Père Joseph Le Clerc, well known by his intimacy with cardinal Richelieu, was also buried in this church.

The sanctuary and choir were rebuilt in 1737, and possessed several good paintings of the French school. The library was very fine, and contained twenty-four thousand volumes. This house was the largest of the order in France, containing above one hundred *religieux*. In 1790 it was suppressed, and the National Assembly, which held its sittings not far off, took the convent for its bureaux.

The buildings were demolished in 1804, and in their place were opened the rues de Rivoli, de Castiglione, and du Mont-Thabor. On the same spot the theatre called *le Cirque Olympique* was also constructed.

30. The second house of the *Capucins*, rue du faubourg Saint Jacques, was founded in 1643, by Godefroy de la Tour, and is now the *Hôpital des Vénériens*. It was for the *religieux* of this house that the convent and church, after the designs of Brongniart, were erected in 1781, in the rue Sainte-Croix, Chaussée d'Antin. The church, which is very plain, is now the parish church of Saint-Louis-d'Antin. In 1800 the convent was repaired, and in 1802 one of the four Lyceums, named *Lycée Bonaparte*, was established in it. This *Lycée* changed its denomination in April 1814, to that of *Collège Royal de Bourbon*.

31. The third, the *Capucins* of the Marais, situate in the rue d'Orléans, owed their establishment, in 1623, to the Père Athanase Molé, brother of the *premier président* Molé. The princess of Elbœuf was at the expense of the windows, and M. d'Argenson, *lieutenant de police*, and afterwards keeper of the seals, contributed very considerably towards the finishing of the church, which possessed nothing remarkable but some paintings of the French

school. It is now the second *succursale* of Saint Merri, under the name of Saint-François-d'Assises.

32. The house of the order of the *Barnabites*, situate in the Place du Palais, is now appropriated to the archives of the *Cour des Comptes*.

Dagobert I. having given to Saint Eloy an hotel in front of the *Palais*, that holy bishop converted it into a religious house or abbey, and endowed it so amply that, during his life, there were three hundred nuns in it, under the direction of Sainte Aure, whom he appointed their abbess.

He erected the church in honour of Saint Martial, bishop of Limoges, and Sainte Valère, the first virgin martyr. At that time, this abbey comprised in its extent all the rue Calande on both sides, the rue de la Barillerie, and la Vieille Draperie, with the church of Saint-Pierres-des-Arcis, the street and church Sainte Croix, the rues de la Vieille Pelleterie and de la Juiverie, as far as opposite Saint-Denis-de-la-Chartre, and the rue de la Savaterie. This enclosure bore for a long time the name of *Ceinture de Saint Eloy*. The monastery was reduced several times, and even the church was divided into two, in the year 900. That part in which the high altar stood retained the name of Saint Martial, and the other, which remained to the *religieux*, assumed the name of Saint Eloy. The nuns, having relaxed in their ancient discipline, were removed, in 1107, to the abbey of Montmartre and Chelles; and to them succeeded twelve monks and a prior of the order of Saint Benedict. In 1634, J. F. de Gondi, first archbishop of Paris, established in this convent some *religieux* of the congregation of Saint Paul, called *Barnabites*, who had previously been settled in Bearn, under the protection of Henry IV.

The entire body of Sainte Claire was preserved in the church, enclosed in a silver shrine, and also some bones

of Saint Eloy. Near the altar, on the side of the epistle, was a stone tomb with this inscription:—

HIC JACET

Vir venerabilis, magnæ profundæque scientiæ, ac mirabilis et subtilis eloquentiæ, frater PETRUS BERCORII, prior hujus prioratûs, qui fuit oriundus de villâ Sancti Petri de itinere, in episcopatu Mailliziacensi, in Pictaviâ: qui tempore suo fecit quinque opera sollemnia; scilicet, dictionarium, reductorium, breviatorium, descriptionem mundi, et translationem cujusdam libri vetustissimi de latino in gallicum; ad præceptum excellentissimi principis JOANNIS, regis Francorum. Qui obiit anno 1362.

33. The *Frères de la Charité* had a house in the rue des Saints Pères, faubourg Saint Germain, the disposition and decoration of which were executed by the architect Clavareau. (See *Hôpital de la Charité*.)

34. The *Feuillans* came in procession from Toulouse to Paris, in 1587, upon the repeated solicitations of Henry III., who first received them at Vincennes, in a house afterwards occupied by the *Minimes*. Two months after their arrival, they took possession of a house in the rue Saint Honoré, opposite the spot where the Place Vendôme has been since formed. In 1601, Henry IV. laid the first stone of their church. He entertained great affection for these monks, declared himself the founder of their convent, and ordered that it should enjoy all the rights of a house of royal foundation. Marie de Médicis presented to them many valuable ornaments, and her son Louis XIII. was at the expense of the portal of their church, one of the first works of Francis Mansard.

The church and chapels, fourteen in number, were rich in paintings, statues, and mausoleums of ancient noble families, such as those of Harcourt, Montholon, Montaigne, Rohan, etc. The windows of the cloister, painted in a very costly manner, represented, in a series of small pictures, the life of Don Juan de la Barrière, the founder

of the house. The library was not large, but contained many rare works; and the apothecary's hall was decorated with great magnificence. The enclosure of the convent of the Feuillans occupied the space between the rue Saint Honoré and the terrace of the garden of the Tuileries, which is still called *Terrasse des Feuillans*. To the east, it was contiguous to the convent of the Capucins. The buildings, and church being demolished in 1804, made room for the rue de Rivoli.

35. The second house of the *Feuillans*, rue d'Enfer, served as a noviciate for the order. The church contained nothing remarkable. The first stone of the monastery was laid in 1633, by Pierre Séguier, the keeper of the seals, and on a plate of copper enclosed in it was engraved the following inscription:—

DEO OPTIMO MAXIMO

Lapis iste,

Pro fundamento hujus monasterii congregationis Fuliensis, sub auspiciis SS. Angelorum custodum erigendi, ab illustrissimo ac nobilissimo viro Petro Seguier, procancellario meritissimo, positus est, anno 1633, II calendas Julii.

This house is now private property.

36. The first house of the *Congrégation des Prêtres de la Doctrine Chrétienne*, was founded in the rue des Fossés-Saint-Victor, in 1628, on that part of the *arena* or amphitheatre built by the Romans which was repaired by king Childeric, in 577. The church was dedicated to Saint Charles Borromeo. This establishment became private property at the revolution.

37. Their second house, situate rue Saint Martin, was called *Saint-Julien-des-Menétriers*, because it originally belonged to the community of minstrels and dancing-masters, who had also a house in the rue du faubourg Saint Antoine. It dated from the year 1630, and was erected under the patronage of queen Anne of Austria.

The house of Saint-Julien-des-Ménétriers was at first an hospital, founded about the year 1330, by two *compagnons ménétriers*, or fiddlers, one of whom was called Jacques Grace de Pistoye, and the other Huet la Guette, a native of Lorraine. It was very inconsiderable at the beginning, consisting only of a room, full of beds, where the poor were admitted. Extensive donations were afterwards made to them, upon which they had a seal cut for sealing the receipts of the gifts and legacies made to their house. This seal represented Our Lord, as a leper, in a boat, having on one side Saint Julian holding two oars, and on the other his wife, holding an oar and a lantern. On the shoulder of Our Lord was a *fleur-de-lis*; Saint Genès was standing near Saint Julian, and playing on a violin between two men on their knees. The legend was:—

This is the seal of the hospital of Saint Julian and of Saint Genès.

In the year 1331, the *violonneurs* or fiddlers of the city of Paris established their fraternity in this church; and in the following year they purchased of the abbess of Montmartre, thirty-six toises of land, for the sum of sixty livres, for which the abbess gave them letters of *mortemain* which were afterwards confirmed by Philippe de Valois. In 1334, they began to build a chapel, after having agreed to pay the canons of Saint Merri the sum of ten livres per annum, because the hospital was in their lordship.

Foreign minstrels or *jongleurs*, passing through Paris, were lodged in this hospital.

This house is entirely demolished.

38. The first house of the *Penitents of the third order of Saint Francis* was established at Picpus, in the faubourg Saint Antoine, in 1600, and Louis XIII. laid the first stone of the church, in 1611. The bowels of cardinal du Perron were interred here. It contained a painting

by Le Brun, representing the brazen serpent in the wilderness, and some sculptures by Germain Pilon. The library was very fine, and consisted in great part of that bequeathed to them by cardinal de Perron. In the convent was an apartment for ambassadors, where, on the day of their public entry into Paris, the master of the ceremonies used to receive them, and conduct them in state to the Louvre in the king's carriages.

The house is become private property.

39. The second house, in the rue Notre-Dame-de-Nazareth, near the Temple, contained nothing remarkable. The church was finished in 1632, by the munificence of a person unknown, who for that purpose put 5000 livres of gold into the *tronc* or charity-box. The heart of the chancellor Séguier, their principal founder, was deposited here.

This, and all their houses in Paris, as well as one at Belleville, are entirely demolished.

40. The institution of the *Prêtres de l'Oratoire* dates from 1611, and was founded by Pierre de Berulle, whose virtues raised him to the rank of cardinal. Queen Marie de Médicis who patronised it, declared it a royal foundation. In 1616, cardinal de Bérulle purchased of the duchess of Guise the Hôtel du Bouchage, for the reception of his disciples. Different spots of ground, afterwards added, formed a sufficient space for building the present church, which took the title of *Chapelle du Louvre*. The first stone was laid by proxy for the king in 1621, and it was finished in 1630, after the designs of Le Mercier.

The high altar was decorated with four marble columns and a rich gilt canopy; the altar-piece, enriched with a bas-relief, in bronze, was a present from Madame de Montespan. There were several good paintings and two mausoleums, one of the founder, cardinal Bérulle, the other of Nicolas de Harlay and his wife.

This congregation boasted some very eminent men, of whom it is sufficient to mention Mallebranche and Massillon. There were seventy-five houses of this order in France, including seminaries and colleges; and the superiority of the men formed in them frequently excited the jealousy of the Jesuits.

The library, consisting of forty-two thousand volumes, was valuable and well selected; it contained some rare manuscripts, purchased in the Levant by Harlay de Sancy, during his embassy, which he presented to this house, when he entered it as a member.

The congregation was suppressed in 1792. For several years their church served for public meetings of the *quartier* where it stands; and, in 1802, was ceded to the protestants of the confession of Geneva, who now celebrate their worship in it, conjointly with the members of the English church.

41. The second house, rue d'Enfer, was founded in 1650, by Nicolas Pinette, treasurer to Gaston of Orleans, brother of Louis XIII. The first stone was laid by proxy for that prince in 1655.

The church and cemetery were consecrated on the 7th of November, 1657, by the bishop of Pamiers, who granted a year's indulgence to all the faithful who should visit the church on that day, and another indulgence of forty days to all who should visit it on the anniversary of its consecration.

This church and house were dedicated to the Holy Trinity and the infancy of Jesus Christ, under the title of his presentation in the temple. A solemn office for these two mysteries was performed annually, and the residents employed a great part of the night of the twenty-fourth of each month in prayer, in honour of the incarnation,

which was accomplished on the twenty-fourth of March, at midnight. For this purpose they entered the choir at ten o'clock at night, and sang the matins of the following day, after which they spent some time in meditation. When the clock struck twelve, they all fell prostrate upon the ground, in honour of the happy moment when the Word was made Flesh; they then chaunted three times the words *Verbum caro factum est*; and concluded by prayers, which occupied about an hour. The next morning high mass was sung, and in the afternoon the litanies were chaunted in honour of the child Jesus. Pierre Séguier, chancellor of France, and Nicolas Pinette, above mentioned, founded this high mass.

In the chapel of the Virgin was a sumptuous mausoleum in white marble of cardinal Bérulle, erected, in 1661, at the expense of Nicolas Pinette. The cardinal was represented kneeling, with his hands joined; below was a large black marble urn, in which, in the year 1661, his right arm was deposited. This arm was cut off at the elbow from the body, which was interred in the church of the Oratory, rue Saint Honoré, by permission of the curate of Saint Severin, who was grand vicar to cardinal de Retz, archbishop of Paris. On the cenotaph was the following inscription:—

PETRUS S. R. E. CARDINALIS BERULLUS, congregationis oratorii Domini Jesu institutor, præpositusque generalis primus; cujus vultum cernis, nomen legis, famam nosti, non jacet hic: solam viri dexteram manum religiosa tegunt marmora, recturam scilicet tenerum gregem alumnam loci: ac jure quidem his in ædibus, queis de olim construendis, piam virginem quæ propè jacet adhuc ad manum ejus, ipse post obitum monuit.

The pious virgin mentioned in this inscription was buried in the same chapel, in a white marble tomb. On a tablet of white marble, framed with black, and having above it,

the figure of the infant Jesus holding out his arms, was this inscription:—

A LA GLOIRE DE LA TRÈS-SAINTE TRINITÉ
ET DE JÉSUS ENFANT.

Icy devant sous ce marbre repose le corps de damoiselle JEANNE MARIE FRANÇOISE CHOUBERNE, née à Champlitte, en Franche-Comté, issue d'un père lequel, ayant passé fidèlement sa vie au service de son prince, l'acheva plus heureusement par une sainte mort : dès son enfance, et pendant toute sa vie, elle a esté consacrée et comme immolée, par ses oraisons et par ses croix continuelles, intérieures et extérieures, à la très-sainte Trinité, à l'incarnation, à la naissance, à la mort de nostre Seigneur J.-CHRIST, et au très-saint Sacrement ; elle a eu une très-grande part au sacerdoce de J.-Christ, et ne pouvant en porter le caractère, elle en a possédé abondamment l'esprit et les graces : ayant travaillé avec beaucoup de persévérance et de lumières pour procurer de saints prestres à l'Eglise, ayant prié, ayant souffert, s'estant abandonnée pour le salut de plusieurs que la divine miséricorde lui avait commis ; elle a esté une digne fille de monseigneur le cardinal de BÉRULLE, qui l'adopta estant déjà glorieux pour servir aux plus grands et plus saints ouvrages qu'il avait commencez sur la terre : elle a incité sa foy, sa religion vers Dieu, son amour vers les mystères de J.-Christ, sa charité, son zèle pour le saint ordre des Carmelites, et sa sollicitude paternelle pour l'Oratoire, qui doit les heureux commencements de cette maison donnée de Dieu pour toute la congrégation, aux biens temporels, aux conseils, aux prières, et à l'application continuelle, durant plus de dix-huit ans, de cette sage et prudente vierge, qui est enfin entrée aux nôces de l'Agneau, pour jouir de la nouvelle vie, le 7 jour de Novembre 1655, âgée de 42 ans 8 mois 7 jours.

Priez pour les besoins.

The sculpture of the church was by Sarazin, a celebrated statuary, and the altar-piece was by Le Brun. Above the door was a large picture, by Coypel, representing Christ before Pilate. The library was not extensive, but was rich in manuscripts. This house, which served as a school for this distinguished order, is now the *Hospice des Enfants Trouvés*.

42. The first house of the *Bénédictins de Saint Maur*

was the abbey of Saint-Germain-des-Prés (see No. 2). The second was in the rue des Blancs Manteaux.

43. The principal house of the *Lazarists*, or priests of the mission, in the faubourg Saint Denis, was, in 1110, an hospital of lepers. The church was a very small Gothic structure, extremely ancient, and of royal foundation. The original titles were lost during the wars with the English under Charles VI. This church was erected into a priory immediately after its foundation, and was occupied by regular canons of the order of Saint Augustin, who continued there till the year 1632.

According to Gregory of Tours, there was originally a monastery on this spot, under the name of Saint Laurent, of which Saint Domnol was abbot in the reign of Childebert I. What confirms this tradition is, that the *religieux* of Saint Lazare were formerly obliged to give a breakfast, on the feast of Saint Laurent, to the bishop of Paris and the canons of Notre Dame, who walked there in procession and sang the high mass. Moreover, they had the right of *haute justice* and *seigneurie* over the whole parish of Saint Laurent.

The lepers who were formerly admitted into this house made, in the presence of an apostolic notary, a vow of obedience to the prior, and gave in at the same time a statement of all their goods, both real and personal, which, in case of their death, became the property of the hospital. It appears, by a charter granted in 1147, by Louis VII., that these lepers had a right to choose out of the king's cellars ten hogsheads of wine per annum; which right was afterwards ceded for a daily allowance of beef called *la pièce de bœuf royale*, with six loaves, and some bottles of wine.

Louis VI. granted to the prior and *religieux* of Saint Lazare a fair, which lasted eight days, and was called the

fair of Saint Lazare. It began the day after the feast of All Saints, and was held on the road from Paris to Saint Denis, near the village of La Chapelle. Louis VII. added eight days more to the fair, but Philip Augustus united it to his domain, and transferred it to the spot called Champeaux, now the Halles. In exchange he gave the *religieux* of Saint Lazare some rents on his domain, for which he afterwards granted them another fair, called the fair of Saint Laurent, which was held on the tenth of August. At first it was only for a day, but afterwards it was continued to the end of the month, and even longer with the king's permission.

It was in this house that the French kings formerly tarried a few days before they made their solemn entry into Paris, and where they received the oath of fidelity and obedience from all the orders in the capital. Here also the bodies of the kings and queens of France were deposited for some time before they were carried to the church of Saint Denis for burial. On these occasions, all the prelates of the kingdom used to stand between the two doors of the priory, singing over the body the usual psalms and prayers, and sprinkling it with holy water, according to their rank. The body was then carried to Saint Denis by the twenty-four sworn salt-carriers of the city of Paris.

Some vestiges of the funeral procession at the interment of Saint Louis remained down to the revolution, along the road from Paris to Saint Denis, in certain stations, or resting-places, of stone, in the form of pyramids, on each of which were the statues of three kings, with a cross in the centre. By some these resting-places were called *Monts-joies*.

The priests of the congregation of the Mission were established in this priory about the year 1632, by de Gondi,

first archbishop of Paris. Their institutor and first superior-general was Vincent de Paul, a priest of eminent virtue, and particularly distinguished for his profound humility and ardent charity. He was also the founder of the *Sœurs de Charité*, and of the hospital *des Enfants Trouvés*.

The principal object of this congregation was to labour for the instruction and salvation of the inhabitants of villages and small towns where there was no bishopric. Their missions were exercised under the authority of the bishops and with the consent of the curates.

After the canonization of Vincent de Paul, the church was adorned with several pictures, representing the events of his life; and his body, enclosed in a silver shrine, was placed on the altar of the chapel dedicated to him.

On the thirteenth of July, 1789, this house was pillaged by a lawless mob, and one of the barns was set on fire. The enclosure is one of the largest in Paris.

Saint Lazare has served for a long time as a house of correction. Women condemned to reclusion are now confined in it, where they are employed in spinning, sewing, and embroidery. The church is demolished.

44. The second house of the *Lazarists* was the congregation of Saint Firmin, rue Saint Victor. It obtained a melancholy celebrity at the revolution, by the massacre of the priests incarcerated in it.

45. The third house is scarcely worthy of notice.

46. The *English Benedictins* had a house in the rue Saint Jacques, situate between the Val-de-Grâce and the Feuillantines. Marie Louise d'Orléans, afterwards queen of Spain, laid the first stone of their church in 1674. The body of James II., king of England, who died at Saint-Germain-en-Laye, in 1701, was deposited here, as was that of his daughter, Mary Stuart, who died in 1712.

Upon the unfortunate monarch's tomb was this simple inscription:—

CI GIST JACQUES II, ROI DE LA GRANDE BRETAGNE.

The convent is now a cotton manufactory.

47. The convent of the *Célestins*, near the Arsenal, was founded in 1318, by Garnier Marcel, a citizen of Paris, and Jeanne de Coquatrix, his wife. Several pious persons afterwards gave them considerable property, but their principal benefactor was king Charles V., who, besides bestowing several privileges and making various presents, gave them, in 1367, ten thousand livres in gold, and twelve acres of forest trees, to build their church, of which he laid the first stone, and declared himself their founder.

The church, of Gothic architecture, was consecrated in 1370, by Guillaume de Melun, archbishop of Sens, under the title of the Annunciation. The king, who assisted at the ceremony, presented at the offertory a silver cross; Jeanne de Bourbon, his wife, offered an image of Our Lady, of silver-gilt; and the Dauphin presented a silver vase, in which the blessed sacrament was kept.

The high altar was adorned by two full-sized figures, by Germain Pilon, representing the Virgin and a guardian angel. The balustrade which enclosed the altar, and the eagle which served as a reading-desk, were by the same artist. On the portal were two stone statues, one representing Charles V. holding a model of the church, and the other his queen. Next to the abbey of Saint Denis, there was no church in France that contained so great a number of monuments of illustrious personages as that of the *Célestins*. The heart of king John, and that of Jeanne de Boulogne, his second wife, were interred before the high altar. Philip of France, first duke of Orléans, and Leon of Lusignan, king of Armenia, who died at Paris in 1398, were also buried in this church.

In the choir, before the high altar, was a statue of white marble, on a tomb of black marble, in which were the entrails of Jeanne de Bourbon, wife of Charles V., who died in 1377.

In the chapel of Saint John the Evangelist was buried cardinal Nicolas Pellevé, archbishop of Sens and of Rheims, who, having put himself at the head of the League, was deprived by Henry III. of all his revenues, was called in derision *le cardinal le pelé*, and died in poverty, in 1594, abandoned by his domestics.

The chapel d'Orléans was remarkable for the masterpieces of sculpture with which it abounded. The altar-piece, by Salviati, represented the Descent from the Cross. In the centre of the chapel rose a tomb of white marble, surrounded by statues of the twelve apostles and of several saints. On this tomb were laid the four figures of Louis de France, duke of Orléans, assassinated in 1407; of Valentine of Milan, his wife; and of Charles and Philip of Orléans, their sons. Louis XII., grandson of Louis de France, and Valentine of Milan, erected this monument to them and their posterity. On the side of the tomb, below four shields of France and Orléans, was this epitaph, upon a marble tablet:—

Quis tumulum posuit? regum rex maximus ille
 Filius et regum rex LUDOVICUS honor.
 Quando? post Ligurèrem, Insubrem, Siculumque triumphum,
 Post captos reges, Sforciadosque duces.
 Quis jacet hìc? magni heroes, LUDOVICUS, et uxor
 Alma VALENTINA, regia progenies.
 Aureli proceres, CAROLUS cum fratre PHILIPPO,
 Ille avus, illa avia est, hic pater, hic patruus.
 Qui genus? à Francis; studium quod? regna tueri,
 Bellaque sanguineâ sollicitare manu.
 Quæ mulier? ducis Insubrii pulcherrima proles,
 Jus Mediolani sceptraque dote dedit.
 Vivere debuerant propter facta inclita semper,
 Debuerant, sed mors impia cuncta rapit.

Hos ergo rapuit proceres? non : corpora tantùm ;
Semper erunt animæ, gloria semper erit.

On another tablet were these lines :—

Hoc tecum illustris parvo LUDOVICE sepulchro
Juncta VALENTINÆ conjugis ossa cubant ;
Et merito Insubris tibi jura ducalia sceptri
Tradita legitimæ præmia dotis erant.
Subjacet et CAROLO clausus cum fratre PHILIPPUS,
Inclita jam vestri pignora bina thori.
Magnificus CAROLO nascens LUDOVICUS ab alto,
Hæc posuit largâ busta superba manu.
Sforciadem indignâ pepulit qui ex sede tyrannum,
Et sua qui siculas sub juga misit opes.
Ut tantos decorata duces Aurelia jactat,
Gallica sic illo scepra tenente tument.

Below was inscribed :—

LUDOVICUS REX XII quieti perpetuæ et memoriæ perenni illustris-
simorum principum, Ludovici avi, Valentiniæ aviæ, Caroli patris,
piïssimorumque parentum, ac Philippi patruï,
Feliciter posuit 1504.

Near this tomb, on the side of the altar, was a beautiful group of the three Graces, in alabaster, on a pedestal of marble, holding on their heads an urn of bronze gilt, surmounted by a *fleur-de-lis*; this urn contained the heart of Henry II., and those of Catherine de Médicis, his wife, and Charles IX., their son. On the three sides of the pedestal were these inscriptions :—

Hic cor deposuit regis Catharina mariti,
Id cupiens proprio condere posse sinu.

Cor junctum amborum longum testatur amorem,
Ante homines junctus spiritus, ante Deum.

Cor quondam charitum sedem, cor summa secutum,
Tres Charites summo vertice jura ferunt.

This monument was one of the master pieces of Germain Pilon.

On the opposite side, towards the bottom of the chapel, was a triangular pedestal of porphyry, the cornices of which supported three cherubs; of white marble, leaning on extinguished torches; in the centre of the pedestal was a column of white marble, around which flames were sculptured, in allusion to the pillar of fire which conducted the Israelites in the desert; on the top was an urn, in which was the heart of Francis II., surmounted by a crown, of bronze gilt, supported by an angel. On the three sides of the pedestal were these inscriptions:—

COR REGIS IN MANU DEI.

Hoc oraculo dignum fuit cor FRANCISCI II, regis christianissimi, in urnâ huic columnæ superpositâ conclusum : tanto veræ fidei assertori generosam Christi martyrem MARIAM STUART conjugem habuisse quædam fuit veræ immortalitatis assertio.

LUMEN RECTIS.

Tale fuit emblema hieroglyphicum FRANCISCI II, piissimi Francorum regis, cujus cor hic situm est : hic, instar igneæ columnæ Israeli noctu prælucentis, rectitudinem, et pro avitâ religione flagrantem zelum, adversus perduelles hæreticos semper præ se tulit.

D. O. M.

Perenni memoriæ FRANCISCI II, Francorum regis, CAROLUS nobis, ejus in regno successor, suadente reginâ matre CATHARINA, hanc columnam erigi curavit, anno salutis 1562.

At the bottom of the chapel was a small arcade, containing an urn, painted and gilt, on the sides of which were these inscriptions:—

Ici sont les entrailles de Monseigneur le DUC DE VALOIS, fils unique de Monseigneur LE DUC D'ORLÉANS et de MADAME MARGUERITE DE LORRAINE, sôn épouse, décédé le 10 jour d'aoust 1656.

Cy dessus est enfermé le cœur de mademoiselle MARIE ANNE DE CHARTRES, dernière fille de monseigneur le DUC D'ORLÉANS et de madame MARGUERITE DE LORRAINE, qui a esté élevée au monastère de Charonne depuis sa naissance jusqu'au mois de juin de l'an 1656, et décédée à Blois le 17 aoust de la mesme année.

This young duke of Valois was exceedingly regretted by his parents, as appears by the following beautiful epitaph:—

Blandulus, eximiùm pulcher, dulcissimus infans,
 Deliciæ matris, deliciæque patris,
 Hic situs est teneris raptus Valesius annis,
 Ut rosa quæ subitis imbribus icta cadit.

On the right side of the altar was a round tomb of black and white marble, fixed in the wall, and above it a reclining statue, of white marble, of Philip Chabot, admiral of France, who died in 1543. This monument was by Paul Ponce.

Near the above was another tomb, of white marble, erected to Henry de Chabot, duke de Rohan, prince de Guimenée, peer of France, and governor of Anjou.

On the opposite side of the chapel was a superb monument, consisting of a pedestal, of black marble, supporting two cherubs of white marble, each leaning on a shield; and in the centre was a white marble column, with this inscription:—

LUDOVICO COSSÆO, DUCI BRISSACI
 et Belli-Fratuli; pari Franciæ;
 Cujus hîc cor situm est :

Cor gratiarum omnium et virtutum sedes ;

Quem cùm summi infimique amarent, etiam inimici venerabantur :
 sanctissime obiit, 26 Feb. an. 1661, ætatis suæ 35.

At the entrance of the chapel was a superb spiral column, of exquisite workmanship, adorned with foliage and mouldings, and accompanied by three bronze statues, with globes and skulls. Here was deposited, in a bronze urn, the heart of Anne de Montmorency, peer, marshal, grand-master, and constable of France, and governor of Languedoc, who died of the wounds he received at the battle of Saint Denis, against the Huguenots, in 1567. At the foot of each statue was a long inscription on a marble tablet.

Close by was a fine pyramid, adorned with trophies and accompanied by the four cardinal virtues, in memory of Henry of Orléans, first duke of Longueville and of Neufchâtel, in Switzerland; it was the work of the celebrated sculptor Francis Anguier.

This chapel contained, in painted glass, the portraits of eleven French kings or princes, which possessed the merit of correctness in the costume. All these monuments were removed by M. Lenoir to the *Musée des Monumens Français*.

In the other chapels were monuments of several other noble personages, including Trémouille, Gévres, Luxembourg, etc.

In the nave of the church were two rich tombs of similar form; the pedestals were of black and the pillars of white marble, with two sitting cherubs of white marble, and in the midst was an urn of bronze, with this inscription:—

Très-illustre
Et très-révérénd père en Dieu
MESSIRE SÉBASTIEN ZAMET,
Evesque, duc de Langres,
Pair de France,

Touché de l'affection que la charité divine donne aux vivans envers les morts, a fait dresser ces monumens à son père et à son frère, afin que les chrestiens prennent sujet de contempler dans ces marbres luisans la gloire solide et immortelle qu'auront les corps des bienheureux le jour de la résurrection. 1634.

The cloister was constructed about the year 1550. It is composed of arcades, supported by coupled Corinthian columns, of tolerably fine proportion, and is one of the first examples in France of the application of Grecian architecture to religious structures. This edifice is worthy of the attention of artists and amateurs.

The library of this convent contained above sixteen

thousand volumes, and in it were preserved the heretical books seized by the police of Paris. It was particularly rich in editions printed before the year 1500. Among the manuscripts was the fine Bible which Charles V. read every year, bareheaded and kneeling.

The church is demolished, and the convent serves as barracks for gendarmes.

48. See No. 30.

49. The *Croisiers*, or *Porte-croix*, rue Sainte Croix de la Bretonnerie, which took its name from them, were instituted in 1211, by Theodore de Selles, a canon of Liege. Saint Louis sent for some of them to Paris, and founded their convent and church in 1258. That pious king took peculiar interest in this order, and appointed some of them to be his chaplains. They used to rise at eleven every night, to celebrate the divine office, and it was said to have been by the command of the king. In his expedition to the Holy Land, he took several of them with him, that while his soldiers were fighting by the force of arms, these *religieux* might fight with their prayers against the enemies of the cross; their devotion to which was so great, that they wore the figure of it upon their garments, and from hence derived their name. In the church were some relics of Saint Louis, given by the monks of Saint Denis, in gratitude to the Croisiers for having several times preserved the treasure of their abbey, during the troubles of the League and the war of 1615.

In this church was buried, in 1591, Barnabé Brisson, *président à mortier* of the *Parlement* of Paris. Henry III. used to say of him, that there was no prince in the world who could boast of possessing a man so learned as his Brisson. His learning, however, was no security against the violence of the partisans of the League, who

fell upon him, dragged him into prison, and there cruelly strangled him.

This church and convent are converted into private houses.

50. The *Nouveaux Convertis* were established in 1634, in the rue de Seine, behind the abbey of Saint Victor, by J. F. de Gondi, archbishop of Paris. They were also known by the name of the *Congrégation de la propagation de la Foi*, and under the title of *l'Exaltation de la Sainte Croix*.

51. The first house of the *Templars* was at the Temple. See *Palais du Temple*.

51*. The second house of this order was in the rue de Cambrai, opposite the college de France.

A community of military monks, known by the denominations of *Hospitaliers de Saint Jean de Jérusalem*, *Chevaliers de Rhodes*, or *Chevaliers de Malte*, was established at Paris, in 1171, in a vineyard called *Clos Bruneau*. This establishment, which took the name of *Saint-Jean-de-Latran*, and had the title of *Commanderie de Malte*, consisted of an enclosure, which extended from the place de Cambrai to the rue des Noyers, and communicated with the rue Saint-Jean-de-Beauvais.

Within the enclosure was a church, an old tower destined to lodge pilgrims travelling to Jerusalem, and an irregular pile of buildings which surrounded a spacious court.

This church contained several sepulchral monuments. In the choir was a tomb, erected during his life, for Jacques de Souvré, commander of Saint-Jean-de-Latran, and grand prior of France, who died in 1670, but his bowels alone were deposited in it. This tomb was by Francis Anguier, and represented this commander reclining upon a sarcophagus, of black marble, and supported by a weeping child. This

mausoleum was removed to the *Musée des Monumens Français*.

In the chapel of the Virgin was the tomb of James Bethun de Balfour, archbishop of Glasgow, ambassador of Scotland to France for forty-two years. He died in 1603, after having experienced the clemency of Henry IV., who, on account of his great age, exempted him from the proscription he had incurred as a very active *ligueur*.

The following was his epitaph:—

Tuli, et novi, vici.

Peregrè fuimus, ac una comites ivimus, ego et anima, donec me mors, illam immortalitas rapuit; neuter alterum volens deseruit; pressit necessitas cui vita debita: hæc cessi abscedente illâ; non id satis, tanquam jure neci adjudicor, differor, absumor, sic ut non sim amplius, nec quoad redierit renovabor, ero. Fui JACOBUS BETHUN, natus nobili familiâ Bethuniorum de Balfour in Scotiâ; archiepiscopus sacratus Romæ, anno 1552, vitâ honoratâ, actuosâ, domi, foris, vixi. Orator in Galliâ, an. 42, Augustorum Scotiæ mandata suscepi, retuli fideliter; rem patriæ publicam ornavi, privatam juvi, bona moriens in annuos pauperum scolasticorum Scotorum usus eroganda reliqui. Obii an. ætatis 86, Christi 1603, 24 Aprilis.

In 1762, a solemn service was performed in this church for the repose of the soul of Crébillon, the tragic poet, by the desire of the performers of the *Théâtre Français*. The ceremony was conducted with extraordinary pomp. The church was hung with black cloth, and brilliantly illuminated. A deputation from the French Academy, and all the performers of the French and Italian Operas attended. The celebrated actress, Hippolyte Clairon, dressed in a long mantle, was chief mourner. Theatrical performers being excommunicated persons, the archbishop of Paris was much offended at this ceremony, which made a great noise in Paris. As he had no jurisdiction over the church of Saint-Jean-de-Latran, he prevailed upon the Order of Malta to punish the curate, who was con-

demned to live three months in a seminary, and pay a fine of 200 francs.

The Order of Malta being suppressed in 1792, the convent was sold. The church, which still exists, is used as the warehouse of a cooper.

For regular canons of Saint Victor, *see* page 228.

This completes the fifty-one convents or communities of men.

The monastic orders were suppressed in France, in 1790. According to tables then drawn up of the property of the religious houses only, and according to the declaration of the persons interested, the annual revenue, without including the *menses abbatiales et priurales* (the houses of the abbots and priors), or the cloistered spots, or the incidental revenues, were, for the communities of men in Paris, 2,762,476 livres, 17 sous, 7 deniers.

CONVENTS OF WOMEN.

The number of convents and communities of women in Paris, in 1790, was seventy-one. Most of these houses owed their establishment to the piety and liberality of the kings and queens of France, but, except some valuable paintings or rich ornaments for the altars, they contained little worthy of notice.

1. The celebrated abbey of Saint Antoine, which gave its name to the faubourg in which it was situated, was founded, in 1198, by Maurice de Sully, bishop of Paris. He first erected a small chapel with a dormitory, a refectory, and a cloister to lodge a few nuns. Eudes de Sully,

his successor, placed them under the order of Saint Benedict of the congregation of Cîteaux, and an abbess was appointed in 1200. Louis VIII., in gratitude for the happy birth of Saint Louis, his son, gave to this abbey nearly three hundred acres of vineyard and other lands in the environs; and the bishop, Eudes, exempted it from all episcopal jurisdiction, and declared the nuns to be subject only to the abbot of Cîteaux, their superior. They were also exempt from all parochial dues, and had priests to administer the sacraments to them independently of the curate. The *seigneur* of Saint Mandé, in the neighbourhood, contributed greatly towards the erection of their church, and also gave thirty acres of land to the abbey. The church, which was a handsome Gothic structure, was dedicated, in 1223, to Jesus Christ, the Virgin Mary, and Saint Anthony, by Guillaume de Sillenay, bishop of Paris, assisted by the bishops of Cambrai and Meaux, and several other prelates, in the presence of Saint Louis, queen Blanche, and other persons of great consideration. It contained the tomb and statues of two daughters of Charles V.; the tomb of the viscountess of Melun, who died in 1306; of madame de Bourbon-Condé, abbess, etc. In 1432, the abbess and several nuns were imprisoned by the English and the Bourguignons, on suspicion of being concerned in a plot to let the troops of Charles VII. into Paris.

During the siege of Paris by Henry IV., his troops occupied the abbey and maintained the strictest discipline; but the chevalier d'Aumale made a sally against them, forced them to abandon their post, and pillaged the house, carrying off the sacred vessels and other valuable property.

The new and sumptuous buildings of the monastery constructed in 1770, were after the designs of Lenoir *le Romain*. The church is destroyed, but the convent now forms one

of the four great hospitals of Paris, under the name of *Hôpital Saint Antoine*.

2. The *Abbaye-aux-Bois*, in the rue de Sèvres, faubourg Saint Germain, took its name from a community of nuns who came from a convent situate in the midst of woods, about three leagues from Noyon, in Picardy.

The nuns of the Order of the Annonciades, instituted at Bourges by Jeanne de France, duchess of Berry, wife of Louis XII., originally inhabited this monastery in the rue de Sèvres, till the year 1654. These nuns were commonly called *les Religieuses des dix Vertus*, because the rule of their order had been founded upon the ten virtues of the Blessed Virgin, viz. chastity, prudence, humility, truth, devotion, obedience, poverty, patience, charity, and compassion. Their dress was singular, being composed of a black veil, a white cloak, a red scapular, a grey gown, and a rope for a sash. Being very much in debt, they were forced to quit this house in 1654, when it was sold for 50,000 crowns to the abbess and nuns of the abbey of *Notre-Dame-des-Bois*, in Picardy, of the order of Saint Bernard. They built a new church, the first stone of which was laid by the widow of Philippe de France.

This convent was suppressed in 1790, and the church is now the first *succursale* of the parish of Saint Thomas d'Aquin.

3. The abbey of the *Cordelières*, rue de l'Oursine, faubourg Saint Marcel, was founded at Troyes, in 1270, by Thibaut seventh count of Champagne, and thence transferred to Paris, in 1284, by Marguerite de Provence, widow of Saint Louis, who retired into their convent, gave them a royal mansion which she had built in the vicinity, and erected their church. Blanche, her daughter, widow of Ferdinand, prince of Castile, became a nun in this house,

and gave to it great property. In the subterranean chapel was preserved a very fine alabaster statue, larger than life, representing Saint Denis on his knees. It was a present from queen Anne of Austria, who contributed to the embellishment of the church.

In another subterranean chamber, deeper than this chapel, was an altar, at which, it was said, Saint Denis had celebrated the holy mysteries. It was a sort of natural grotto, through which the water filtered from the top.

This house is in great part demolished, and what remains is employed for a wash-house and a woollen-manufactory.

4. The abbey of *Port-Royal*, in the rue de la Bourbe, was formed out of the ruins of an abbey of the same name, founded in 1204, in the diocese of Chartres, by Mathieu de Montmorency. It is said that Philip Augustus, having lost his way while hunting, took refuge in an oratory in that spot, which was thence called Port-Royal.

The church of this abbey was built in 1646, after the designs of Antoine Le Pautre, a celebrated architect, and brother to an engraver equally celebrated. The altarpiece, representing the Last Supper, was by Philippe de Champagne; but was only a copy of the original hung in the choir, into which the public were not permitted to enter. It was Marie de Médicis who brought these nuns to Paris, in 1625, and gave them the house which till then had been called Hôtel de Clagny, and is now the *Maison d'accouchement*.

5. The abbey of *Panthemont*, situate in the rue de Grenelle, faubourg Saint Germain, was instituted in 1217, in the diocese of Beauvais, on the (*pente d'un mont*) slope of a hill, from which it is said to have derived its name. These nuns came to Paris in 1671, and were substituted

for the nuns of the *Verbe-Incarné*. Their church was rebuilt after the designs of Contant, the king's architect; and the dauphin, father of Louis XVI., laid the first stone in 1749. It had a handsome cupola. The portico towards the street is adorned with two Ionic columns, surmounted by a circular pediment, whose heavy form ill accords with the elegance of this order.

The church and house, which are very spacious, were for a long time used as government offices, and a depot for archives. The church is at present a military magazine, and the house is converted into barracks.

6. The abbey of the *Val-de-Grâce*. (See page 133.)

7. The *Dames-de-Belle-Chasse*, rue Neuve-de-Belle-Chasse. Their house and church have been partly demolished, to prolong the rue Belle-Chasse to the rue de Grenelle, through the buildings of Panthemont. The other part is used as a depot for government stores.

8. The *Filles de Sainte Agnès*, rue Plâtrière. This house is now private property.

9. The *Chanoinesses régulières Anglaises*, or *Augustines*, otherwise called *les Filles de la Conception*, in the rue de Charenton, faubourg Saint Antoine.

The convent of Bethléem, of the order of the Conception, was established at Paris, in the faubourg Saint Antoine, in 1658. The nuns fled from Nieuport, in Flanders, on account of the war; before that time they were of the third order of Saint Francis, but took the order of the Immaculate Conception in 1660, by permission of pope Alexander VII. Their first church was built by the *Dames de la Charité* of Paris, and the first stone was laid in 1672, by the wife of Michel le Tellier, chancellor of France; it was consecrated by the abbé Montague, an

Englishman, chaplain to Anne of Austria, and placed under the protection of Saint Anne.

In the year 1676, the duchess of Cleveland caused extensive repairs to be made in this house, and afterwards erected the present church, of which the first stone was laid by herself, in 1679. It is now a charity school for girls, directed by the *Filles de la Croix*.

10. The *Bénédictines Anglaises*, rue des Anglaises, faubourg Saint Marcel. These nuns came to Paris about the year 1620. Their church was dedicated to *Notre-Dame-de-Bonne-Espérance*. In 1790, this convent became national property, and is now a cotton-manufactory.

11. The *Augustines Anglaises*, rue des Fossés-Saint-Victor. This convent was built in 1634. The church was erected in 1639, and consecrated by the bishop of Chalcedonia, with the consent of the archbishop of Paris. These nuns had at first only 100 *livres* per annum, but by their work, benefactions, and taking boarders, they acquired considerable property. They were the only nuns in Paris, and perhaps in France, who remained in their convent during the revolution. They had the good fortune to weather the storm, and their house is again in a flourishing state. During the revolution it was converted into a prison for ladies, and several were taken hence to the scaffold. The house was sold over their heads, but they have since re-bought it. Opposite the altar is a flat tombstone, with the following inscription:—

Illustrissimo ac reverendissimo domino, Richardo Smytheo anglo, episcopo Chalcedonensi, totius Angliæ et Scotiæ ordinario; à falsis fratribus vendito; pro fide proscripto; fidei vitæque integerrimo; fidei pugili strenuissimo; pro fide catholicâ, apostolicâ, romanâ, muro; hæreticorum malleo; famoso, annoso, probato, justo, recto; diem ultimum claudenti an. Domini 1655, 18 Martii, ætatis suæ 88. Hoc mortalitatis memoriales filiæ flebiles flentesque, pro fide et ipsæ exules, ac mundo mortuæ, pio patre ac benefactore optimo orbatæ, posuère, Sionis filia Angliæ. Requiescat in pace.

Near this tomb is another, with this inscription :—

Hic seminatur corpus animale, spirituale resurrecturum, reverendi admodum domini Milonis Pinckenay, aliàs Thomæ Carre, capitali ecclesiæ Anglicanæ canonici, qui cœnobium hoc pio labore erexit, atque per annos quater denos rexit : misericordiam erga pauperes, æquitatem, candorem veritatis, ac pietatem solidam coluit, in se, excoluit in aliis ; quotidie jam, diù monebatur ; confectus serico, perfectus charitate, obiit anno ætatis 75, omnium Sanctorum profesto, anno Domini 1674. Lucis ac veritatis semper amantissimo perpetuam, viator, apprecare lucem.

Dulaure, in his History of Paris, says, that on the spot where this convent stands, was a house that belonged to Baif, a celebrated poet of the reigns of Charles IX. and Henry III., where the *beaux esprits* of that time used to assemble, and where concerts were given, at which the royal family and the court used sometimes to attend.

12. The community of Saint Anne, rue Neuve Saint Roch. Their house is become private property.

13. The chapel of Saint Anne, faubourg Montmartre, is entirely demolished.

14. The *Annonciades*, or *Filles-Bleues*, rue Culture-Sainte-Catherine, were established in Paris about 1620, by the marchioness de Verneuil, one of the mistresses of Henry IV. She purchased for them a building, called *Hôtel de Damville*, which had belonged to the family of Montmorency. In the church was an altar-piece, by Poussin, greatly admired, representing the Annunciation. The convent is now a *maison de roulage*.

15. The *Annonciades du Saint Esprit*, rue de Popincourt. Their church is now the second *succursale* of the parish of Sainte Marguerite.

16. The *Dames de l'Assomption*, rue Saint Honoré. Étienne Haudry having followed Saint Louis to the Holy Land, left him on his return to France, in order to make

a pilgrimage to Saint James of Compostella. Haudry's friends were so long without receiving any news of him, that Jeanne la Dalonne, his wife, concluded he was dead, and that consequently she was at liberty to dispose of herself and her property as she pleased. She shut herself up in a house belonging to her in the rue de la Mortellerie, with other women and girls, who lived together as in a monastery. Some time after, Haudry returned, and finding it difficult to regain his wife, who had made a vow of chastity, he applied to the Pope, who relieved his wife from her vow, on condition that he should give to the convent which she had founded enough to maintain twelve women, who, from the name of their founder, were called *Haudriettes*. These women, with several others who joined them, formed a numerous community, which continued till 1622, when they were removed to the convent which the *religieux* of the Assumption then occupied, by the cardinal de la Rochefoucault, who having appointed them a superior, reformed them, placed them under the rule of Saint Augustin, and obtained from the king letters to confirm their establishment in that spot, having previously procured a brief from pope Gregory XV. for the same purpose. These nuns entirely rebuilt the church at their own expense, the first stone of which was laid in 1670, and the first mass was celebrated in 1676. It contained some fine paintings. Over the high altar was the Nativity, by Le Brun; near the grate of the nuns was a picture, by La Fosse, of Saint Peter delivered from prison by an angel; and one of the Assumption, by the same artist, was placed on the altar. Between the windows of the dome were four paintings: the Marriage of the Virgin with Saint Joseph, by Boullogne; the Annunciation, by Stella; and the Visitation and Purification, by Coypel.

These nuns preserved with great veneration the body of Saint Theodore the martyr, which was given to them by cardinal Antoine, archbishop of Rheims.

The church of the Assumption became, in 1802, the parish church of the first *arrondissement*, to supply that of the Madeleine de la Ville-l'Évêque, which was demolished at the revolution, and the buildings of the convent are now occupied as barracks.

17. The *Dames de Sainte Aure*, rue Neuve-Sainte-Genève. A street has been opened upon the spot where this convent stood.

18. The *Dames de l'Ave-Maria*, rue des Barres. The nuns of Sainte Clare, called *de l'Ave-Maria*, because they addressed those words as a salutation to all who wished to speak to them, led a very austere life. They were established in the quartier Saint Paul, in 1484, and succeeded the nuns of the third order of Saint Francis, whom Louis XI. had united with other nuns in this house, formerly called *Béguines*, who were chiefly widows, and were founded by Saint Louis.

Their church was dedicated, in honour of God, the Blessed Virgin, and all the Saints, by Denis, patriarch of Antioch and bishop of Paris.

Charlotte of Savoy, wife of Louis XI., caused the monastery to be rebuilt as it subsisted till the revolution. Charles VIII., her son, erected the cloister and apartments which were occupied by the Cordeliers, who administered the sacraments to the nuns, and performed the divine office. About the year 1680, the portal and great part of the convent were thoroughly repaired. At a remote period, there was a city gate, called *la porte des Béguines*.

This monastery possessed a bone of Saint Luke the Evangelist; part of the chin of Saint Cecilia, a virgin and

martyr; the head of Saint Adrian; a leg-bone of Saint Candide; a finger of Saint John Chrysostom; an arm of Saint Christina, a virgin and martyr; a foot of one of the Holy Innocents, and many other relics.

Several persons of great consideration were buried in the church. In the wall, on the left side of the high altar, was placed the heart of don Antonio,* king of Portugal, who was driven from his kingdom, and died in Paris, in 1595. Beneath it was this inscription:—

Hoc angusto loco conditur augustissimum cor serenissimi regis Portugalliæ, D. Antonii, hujus nominis primi, qui, paterno jure, ac populi electione, regno succedens, ab eo per vim expulsus est: quare in densissimis ac nemorosis sylvis diù latens, tandem ab hostibus, animam ejus sollicitè quærentibus, mirabiliter evasit, et in Galliam et Angliam ad suppetias petendas transmeavit; in quâ peregrinatione incredibiles supra modum passus est calamitates; in quibus adeò constantem et invincibilem animum semper exhibuit, ut nec laboribus fatigari, nec periculis deterreri, nec rationibus suaderi, nec opulentissimis pollicitationibus, nec longâ expectatione fastidiri, nec denique deficientibus præ senio viribus deficere unquam potuerit, ut juri suo cederet: sed omnibus spretis, libertatém regni sui et suorum, cunctis et bonis fruendis et malis perferendis, validissime anteposuit. Illud quoque non parvum regiæ magnanimitatis argumentum est, quòd, secto post mortem corpore, omnia ejus viscera tabida ac corrupta inventa sunt, præter cor, quod, quia in manu Dei erat, ab eo incorruptum et illæsum semper servatum fuit. Obiit Parisiis, plenus pietate, et in summâ paupertate, anno ætatis suæ 64, dominicæ verò incarnationis 1595.

In the choir, near the sacristy, was a black and white marble tomb of Charlotte de Trémouille, wife of Henry de Bourbon, prince of Condé, who died in 1629. She was represented kneeling.

On the other side of the choir, in the wall, was the heart of Louis de Harlay, marquis de Champvallon, who,

* His body was interred in the church of the Cordeliers. See pages 251 and 252.

at the age of twenty-six, was killed by a musket ball, at the famous battle of Senef, in 1674.

By the sides of this monument were the tombs of his father and mother.

Near these was a flat tombstone with this inscription:—

D. M. F. A.

Vixit reverendus pater BERNARDUS LE COQ, diù nec satis; fratres suos docuit et rexit, æquè idoneus ac paratus ad omnia: binâ vice provincialis et progeneralis, verè pater extitit; parisinis, aquitanis, et pictaviensibus virginibus Avè-Marianis longam vitæ partem dedit; dignus qui longius vivat in partâ laboribus memoriâ: sagacitatis aculeum lenitatis melle qui vivens temperaverat, utrumque cumulans moriturus, neci obviavit et arrisit; abscondito lapide in visceribus, venire palàm mors timuit, ne superstitem lacrymis flecteretur: frustrâ flevimus, precemur utiliùs. Obiit 27 Decemb. 1668.

In the first chapel, on the left side of the nave, was a tomb of white marble, on which was the statue of a lady kneeling, with this inscription:—

D. O. M.

Piis manibus et æternæ memoriæ

Generosissimæ et illustrissimæ D. JANÆ VIVONÆ, quæ regiâ armoricæ Britannæ regulatorum propagine et stemmate puro insignita, ut tanto natalium splendore clarissima, ita summis pietatis, caritatis, continentiæ, castitatis et munificentæ virtutibus conspicua, fortissimi et illustrissimi equitis, Claudii Claromontii Dampetræ conjugis dilectissimi, jugali nexu libitinâ soluto præcoci, totos 38 orbitatis annos verè vidua lugens, mœrens, clarissimum jugalis tædæ pignus, fulgentissimum ævi jubar, gnatam Claudiam Catharinam, Retziorum ducissam, matri orbique unicam nostro, aluit, coluit, educavit, omnibusque ingenii, corporis, et fortunæ dotibus cumulavit, cumque tot pudoris, castitatis, irruptæ fidei copulæ specimina edidisset, hanc, famæ et virtutis ergo, Henricus III, Francorum et Poloniae rex christianissimus, inter illustrissimas castissimæ reginæ Lodoræ conjugii assidentes heroinas, primariam ascivit, et regii thalami tutelam, summum fœminei muneris apicem, demandavit; quo integro et fideliter gesto, annisque 68 transactis, 7 Idus April. an. 1583, tota Christum spirans, diem clausit, inter oscula et amplexus mœstissimæ et luctuosissimæ unicæ suæ Claromontæ, quæ pientissima gnata pient-

tissimæ matri æternum hæerere hæres satagens hocce utrique non par monumentum.

P. P. SS. D. D.

In the same chapel was a very lofty monument, on which was the statue of a lady kneeling on a large table of black marble, supported by four black marble columns, surmounted by an arcade of white marble and a bronze balustrade. This inscription was below :—

Quod mortale fuit terrestri conditur urnâ,
 Spiritus ætherias felicior incolit arces.
 Duxerit egregium licet alto à sanguine nomen;
 Virtus rara genus meritis illustribus auxit.

Claudia Catharina Claromontia, Retiorum dux, heroina cum quâvis prisci ævi comparanda, pietate, pudiciâ, ingenii elegantiâ, in literatos eximio favore, in tenuiores benignitate ac munificentia, erga omnes comitate insignis, vetustissimæ gentis splendori etiam aliquid addi posse judicavit, si animum liberaliori doctrinâ supra sexum excoleret, eoque nomine regibus ac principibus, quorum plures arctâ necessitudine contingebat, acceptissima fuit, ut qui eam sæpius de rebus gravissimis ac omnibus disciplinis admirabili facundiâ disserentem libentissime audirent: iis præstantis ingenii dotibus enituit præsertim, cum Polonorum legati Carolum IX, Henricum novum Poloniae regem, et Catharinam reginam parentem latino sermone alloquerentur; ipsi enim principes usi sunt interprete Claromontiâ, legatis appositè respondente. Joanni Annebaldo, Claudii illius famosi maris præfecti filio, primùm nupsit; quo pro patriâ et rege in prælio Druidensi fortiter dimicante occiso, cum Alberto Gondio, Retiorum duce, Franciæ pari, equitum tribunorum principe, triremiumque gallicarum generali, ob prudentiam et animi magnitudinem de Galliâ bene merito, 36 annos unanimi connubio vixit. Obiit Lutetiæ Paris. mense Febr. an. S. 1603, ætatis 60.

Henricus Gondius Retiorum dux, ex Carolo Bellæ Insulæ marchione filio nepos, aviæ pientissimæ; Henricus parisiensis episcopus; Philippus Emmanuel Juniaci comes, triremium gallicarum præfectus generalis; Joannes Divi Albini abbas, filii, matri suavissimæ mœrentes posuerunt.

This convent has been converted into barracks for *gendarmes-à-cheval*.

19. The *Dames de Sainte Avoie*, rue de Sainte Avoie. The church was founded by Saint Louis, who established

a kind of monastery, in which he placed widows, called *Béguines*; it was rebuilt and enlarged by Hersant, curate of Saint Merri. This convent was suppressed in 1790, and private houses erected upon its site.

20. The *Dames Bénédictines du Saint Sacrement*, rue Cassette. These nuns formed a particular society, distinguished from others of the same order by the practice of some austerities from which the others were exempt, such as attending night and day before the Blessed Sacrament, as appears from the following inscription, above the outer portal of their monastery:—

LES RELIGIEUSES BÉNÉDICTINES
DU TRÈS-SAINT-SACREMENT.

LOUÉ SOIT A JAMAIS LE TRÈS-SAINT-SACREMENT
DE L'AUTEL.

Ce monastère est établi pour l'adoration perpétuelle du Saint-Sacrement de l'Autel, en réparation des outrages et autres profanations qui se commettent contre cet auguste mystère: et, pour cet effet, il est exposé tous les jeudis en cette église, où les religieuses sont jour et nuit en amende honorable.

Les fidèles sont invités à joindre leurs prières à cette intention.

This monastery was built about the year 1650, at the solicitation of some nuns who had fled from Lorraine on account of the war. The count and countess de Châteauvieux furnished the sums necessary to erect the monastery and church. The buildings are now private property.

21. The *Filles du Précieux Sang*, rue de Vaugirard. They also came from Lorraine on account of the war, and were established in Paris about the year 1638. Their house is private property.

22. The *Dames du Bon Pasteur*, rue du Cherche-Midi. Now a military magazine.

23. The *Dames Bénédictines de Notre-Dame-de-Bon-Secours*, rue de Charonne. It is now a cotton-manufactory.

24. The *Dames Carmélites*, rue d'Enfer. This monastery was occupied for several centuries by the Benedictine monks of the convent of Marmoutier, near Tours, and was well known by the name of the Priory of Notre-Dame-des-Champs. Cardinal de Bérulle having brought from Spain six bare footed Carmelite nuns, reformed by Saint Theresa, was anxious to find a convent in which to place them. The priory of Notre-Dame-des-Champs seeming adapted to the purpose, the cardinal obtained a brief from pope Clement VIII., and letters from Henry IV., at the solicitation of mademoiselle de Longueville, when a sum of money was given to the Benedictine monks to induce them to quit their convent, and the nuns were established there in 1605. From that time the monastery changed its ancient name of Notre-Dame-des-Champs, for that of Carmélites Déchaussées, and was one of the sixty monasteries of that congregation in France.

This monastery contained nearly nine acres in a single inclosure. The first stone of the foundations of the cloister was laid by Marie de Médicis.

In the year 1675 the duchess de la Vallière took the religious habit in this house, by the name of *Sœur Louise de la Miséricorde*.

The church, which was very beautiful, is believed to have been built under the reign of Robert, son of Hugh Capet. The subterranean chapel bears marks of high antiquity, but nothing certain can be said of its foundation. The vault was enriched with paintings taken from scripture history, by Philippe de Champagne, at the expense of Marie de Médicis. This queen also erected the high altar, which was composed of four large columns, whose pedestals, bases, capitals, architraves, and cornice, as well as the balustrade and pavement, were all of marble

and bronze. The picture of the Annunciation, above it, was by Guy de Bolonese, one of the best Italian painters of the age. There were twelve steps leading to the altar. Under each window of the church was a large painting in a rich gilt frame. On the left side were seven :—

The first, next the altar, was the Annunciation, by Guido.

The second, the Resurrection, by La Hire.

The third, Angels ministering to Christ in the Desert, by Le Brun.

The fourth, Christ talking to the Woman of Samaria, by Stella.

The fifth, the entrance of Christ into Jerusalem, by La Hire.

The sixth, Mary Magdalen, by Le Brun. This was supposed to be the portrait of madame de la Vallière.

The seventh was the Miracle of the Five Loaves, by Stella.

On the other side were six pictures by Philippe de Champagne.

In the chapel of the Magdalen was a white marble statue of cardinal Bérulle, upon a marble pedestal, adorned with two bas-reliefs, one representing the sacrifice of Noah after he came out of the ark; the other, the sacrifice of the mass. This was executed in 1657, by Sarazin.

At the foot of the steps of the high altar was a black marble slab, under which was buried a *femme de chambre* of a princess of Condé, with this inscription :—

Hic jacet Margareta Tricot, uxor domini Ludovici Lavocat, illustrissimæ viduæ serenissimi principis Condæi ab ornamentis; dum vixit, ardenti fidelique obsequio animum dominæ demeruit, erga omnes officiosa, et quasi pauperum patrona, grata hominibus fuit, Deo chara: virtutes christianæ quæ vitam decoravêre, mortem illustrârunt. Obiit 31 Jan. an. 1651, ætat. 54.

On the left was a similar tombstone of a physician, with this singular inscription :—

Franciscus Vautier, archiatrorum comes latet hîc, qui divinæ artis claritudine innotuit omnibus, semper notissimus ipse sibi; antiquam Arclatensis imperii gloriam restituens, natalibus suis palàm fecit perfectis medicis deberi jus regnandi etiam in reges. Obiit 1652.

Near this was another, of white marble, on which was inscribed :—

D. O. M.

Hîc jacent corpuscula tria sororum trium, filiarum serenissimi è Lotharingiâ principis H. C. Alphonsi d'Harcourt, et nobilissimæ conjugis Mariæ Brancacciæ de Villars : has innominatas unda baptismatis lavit, et eas intra quindecim circiter dies defunctas in cœlum vexit, perpetuo regnaturas cum alio principe, qui Christus est.

Sit his, in hac ecclesiâ virginum Carmeli, sponsarum fidelium Jesu, usquedum advenerit magni judicii dies, quieta dormitio. 1671.

At the end of the church, on the left, was a large marble tomb with this epitaph :—

Hîc jacet Petrus de Bullion, sacerdos abbas S. Favonis, qui fugiens mundi delicias, mansit in solitudine montis hujus virginum Carmeli, ibique Christum abundantius inveniens, piè vixit : expiravit an. 1659. Sit habitatio ejus in sanctâ Sion.

The buildings of this convent were sold during the revolution, and the church was demolished. In 1815, some of the ancient nuns returned to a part of the buildings which still remained; they erected a chapel, and placed in it the monument of cardinal Berulle, which had been transferred to the *Musée des Monumens Français*.

25. The *Dames Carmélites*, of the rue Chapon, in the Marais. Mademoiselle de Longueville, the benefactress of the establishment of the Carmelites in the faubourg Saint Jacques, was the principal foundress of their convent in the rue Chapon. For this purpose she purchased the Hôtel de Châlons, in front of the cemetery of Saint-Nicolas-des-Champs, one entrance of which was in the rue du Coq. This house was very large, the church was

handsome, and possessed some good paintings. At the revolution the buildings and gardens were sold.

26. The *Dames Carmélites*, of the rue du Bouloy. This monastery was built in 1664. Anne of Austria, mother, and Maria Theresa of Austria, wife of Louis XIV., conjointly laid the first stone. The church was dedicated to Saint Theresa. Anne of Austria also founded here a *Salut à perpétuité*, every Sunday, with the exposition of the Blessed Sacrament, for the prosperity and preservation of the royal family. It is now entirely demolished.

27. The *Dames du Calvaire*, rue de Vaugirard. The nuns of the congregation of Notre Dame du Calvaire, under the rule of Saint Benedict, were established in the town of Poitiers, by Antoinette d'Orléans, a princess of the house of Longueville, who dying in 1618, Marie de Médicis took them under her protection, and removed some of them to Paris, where she placed them in a convent near the palace of the Luxembourg, which she had built. This house now forms barracks, and the chapel has been converted into coach-houses dependant upon the palace of the *Chambre des Pairs*.

28. The *Filles du Calvaire*, rue Saint Louis, in the Marais. These nuns were founded in 1635, by father Joseph, a capuchin, of high reputation under the ministry of cardinal Richelieu. He died in 1638, and his heart was deposited in this monastery, according to his dying request. This convent occupied a vast space, on which, about 1804, were opened two streets, called rue Neuve de Bretagne and rue Neuve de Ménilmontant.

29. The *Capucines*, first in the rue Saint Honoré, opposite the *Capucins*, afterwards in front of the Place Vendôme.

Louise de Lorraine, widow of Henry III., king of France, bequeathed to mademoiselle de Mercœur, her

niece, the estate and manor of Beaufort, with a thousand crowns per annum, upon condition that the duke and duchess of Mercœur, her father and mother, should enjoy it during their lives, and should employ the sum of twenty thousand crowns in founding a convent of Capucines.

The duchess of Mercœur, having obtained permission of Henry IV., in 1602, to build a convent of Capucines in Paris, chose the rue Saint Honoré; and in 1604, laid the first stone. The church was dedicated, in 1606, in honour of Jesus Christ, the Virgin, Saint Francis, and Saint Clare.

The duke de Créqui, ambassador at Rome, presented to these nuns the entire body of Saint Ovide, given to him by pope Alexander VI., and which arrived at their convent in 1665. A great affluence of people used to visit it, to obtain relief for various disorders.

In 1688, Louis XIV., in order to construct the Place Vendôme, ordered the demolition of this convent, and the erection of one, larger and more commodious, on the spot where the rue des Petits Champs ends, and the rue Neuve des Capucines begins. The front of the church corresponded with the axis of the Place Vendôme.

In the new church was built a chapel for the relics of Saint Ovide, and the number of persons that crowded to visit them gave rise to a fair in the Place Vendôme, so that, as it often happens, pleasure and amusement were contiguous to devotion. In this chapel were the tombs of the family of Créqui. In another chapel was the monument of the Marquis de Louvois, composed of several figures, by Girardon, which was transferred to the *Musée des Monuments Français*.

The celebrated Madame de Pompadour, who died at Versailles in 1764, was buried in this church, near her daughter.

The convent was suppressed in 1790. The building was afterwards appropriated to the fabrication of *assignats*, of which the amount has been estimated at forty-four milliards (44,000,000,000).

On the ground which formed the garden, was erected Franconi's circus, and other places of amusement. The first Panorama exhibited in Paris was established there. The ground was raised in 1808, and the rue de la Paix and adjacent streets were opened on the spot.

30. The house of the *Chanoinesses régulières de Saint Augustin*, rue Picpus, in the faubourg Saint Antoine, is now private property.

31. The *Dames du Cherche-Midi*, near the Croix Rouge. Private houses have been built on its site.

32. The convent of the *Dames de la Croix*, rue d'Orléans-Saint-Marcel, is now a boarding-school for young gentlemen.

33. The *Filles de a Croix*, rue de Charonne, faubourg Saint Antoine.

These nuns were established in this house in 1641, under the charge of the *Mère Marguerite de Jésus*, of the order of Saint Dominic. The princess of Condé, the maréchale d'Effiat, and many other ladies of rank, accompanied them from their house, in the rue Matignon, to their new convent. Upon their arrival, the Blessed Sacrament was exposed, and the *Te Deum* sung. Cyrano de Bergerac, an original writer, was buried in the church.

This convent was suppressed at the revolution, but the buildings were not sold. In 1815, a community of nuns were established there under the title of *Dames de la Croix*.

34. The *Filles de la Croix-Saint-Gervais*, rue des Barres. Their convent is now a private house.

35. The *Dames du Petit-Saint-Chaumont*, rue de la

Lune, near the church of Bonne-Nouvelle. This house has become private property.

36. The *Filles Pénitentes*, rue Saint Denis.

37. The *Filles Pénitentes de Sainte Valère*, corner of the rue de Grenelle and the esplanade des Invalides. Father Daure, a Dominican, contributed greatly to the establishment of this convent. The ground was purchased in 1704, and two years afterwards, the church and other buildings being completed, were opened for the reception of penitent females.

In 1790 this house was suppressed, and the church, in 1802, became the third *succursale* of the parish of Saint Thomas d'Aquin.

In the year 1494, brother Jean Tisserand, a cordelier, founded at Paris the order of the *Filles Pénitentes*, in honour of Saint Magdalen. His preaching having deeply affected the most hardened hearts, and converted several prostitutes, he formed this establishment as a retreat for those to whom God might grant grace to leave their sinful life. At first there were about two hundred, but as the number increased in an extraordinary manner, some of them were permitted to go *à la quête* (to ask charity) through the city. This continued till the year 1500, when Louis duke of Orleans, afterwards Louis XII., gave them his palace, situate near Saint Eustache, for a monastery. Simon, bishop of Paris, drew them up statutes, and placed them under the rule of Saint Augustin. In 1550 their revenue was augmented, and they were no longer allowed to go out, or to beg. The author of the appendix to the chronicle of Carion for that year, says: "*Hoc anno penitentes peccatrices apud Parisios à rege reditibus auctæ, et arctiore custodiâ inclusæ fuere.*"

These nuns remained in this monastery till the year 1572, when Catherine de Médicis, widow of Henry II.,

took their convent for a part of the site of her new palace, called the Hôtel de Soissons. The nuns were removed to the church of Saint Magloire, rue Saint Denis, and some monks who resided there were transferred to the hospital of Saint-Jacques-du-Haut-Pas, which afterwards became the Seminary of Saint Magloire, and is now the Deaf and Dumb Asylum.

In the church was the tomb of André Blondel, ornamented with a bas-relief of beautiful design and execution, attributed to Paul Ponce or Jean Goujon. This tomb was removed to the *Musée des Monumens Français*.

This convent was suppressed in 1790, and its buildings, as well as the church, were almost entirely demolished a few years after.

38. The *Dames de la Conception*, rue Saint Honoré, opposite the church of the Assumption. Their house has been demolished, in order to form new streets, which communicate with the boulevard de la Madeleine.

39. The *Dames de Sainte Élisabeth*, near the Temple, were of the third order of Saint Francis. Their monastery was founded in 1616, upon which occasion Marie de Médicis assisted, and declared herself their foundress, conjointly with the king, in the presence of queen Anne of Austria, who had lately arrived in France. Marie de Médicis also laid the first stone of the church, which is now the second *succursale* of Saint-Nicolas-des-Champs.

40. The *Feuillantines*, rue du faubourg Saint Jacques, not far from the Val-de-Grâce, were brought to Paris from Toulouse, in 1628, at the recommendation of queen Anne of Austria, wife of Louis XIII.

The church contained a beautiful painting of the Holy Family, after that of Raphael. At the revolution, this convent was suppressed, and the buildings became private property.

41. The convent of the *Filles-Dieu*, was in the rue Saint Denis, on the spot where the rue and passages du Caire have been opened.

These nuns were founded by Saint Louis, who purchased two acres and a half of land, situate between Saint Lazare and Saint Laurent, where he built them a monastery. A short time after its erection it contained two hundred nuns, for whose support Saint Louis assigned four hundred *livres parisis* per annum out of the royal treasury. Half a century after, the bishop of Paris reduced their number to sixty; which being known to the treasurers of Philippe de Valois, they reduced the revenue to two hundred livres. It continued thus till 1350, when king John granted them the sum of four hundred livres, conformably to the foundation of Saint Louis, upon condition that there should be one hundred nuns.

This convent was rased to the ground by order of the magistrates of Paris, during the wars with the English under Charles V., when the nuns were transferred to the hospital de la Madeleine, in the rue Saint Denis.

Charles VIII. confirmed the gift of his predecessors, reformed the nuns, and made them of the order of Fontevraud, of which Anne of Orleans was then abbess. In the book of the *Obits* of this monastery, on the 7th of April, 1497, mention is made of this reform in these terms:—

Ipsa die obitus piæ recordationis Caroli VIII, Francorum regis, qui bono zelo motus, monasterium istud filiarum Dei sacræ reformationi ordinis fontis Ebraudi donavit, et quam plura bona, et regia privilegia contulit; ac primum lapidem scuto regio sculptum, in ecclesiæ fundamento, nomine suo, anno regni ejus 14, in signum perpetuæ memoriæ apponi fecit; qui decimo quinto sui regni anno migravit à sæculo, anno 1497.

The election of the *Mère Prieure* of this house was triennial, and as soon as she was chosen by the nuns, the act of

her nomination was sent to the abbess of Fontevraud, for confirmation.

In the centre of the choir of the church, under a tomb of black marble, was deposited the heart of Catherine of Lorraine, wife of Louis de Bourbon, duke of Montpensier, who died in 1596.

Before the revolution, there was on the outside of this church a crucifix, before which criminals were brought previously to their execution at Montfauçon; they kissed it and received holy water, and the *Filles-Dieu* brought them three pieces of bread and some wine. This melancholy repast was called *Le dernier morceau du patient*. The origin of the custom is unknown.

42. The *Filles du Saint Sacrement*, rue Saint Louis, in the Marais. The church is now the third *succursale* of the parish of Saint Merri.

43. The *Filles de l'Instruction Chrétienne*, rue Pot-de-Fer. This house, which was founded to afford religious instruction to young girls, was suppressed at the revolution. In 1802 the Seminary of Saint Sulpice was established in the buildings.

44. The *Filles Saint Joseph*, rue Saint Dominique, in the faubourg Saint Germain.

This house was established about the year 1640. The object of it was to bring up poor orphan girls. The buildings have been converted into the offices of the minister of war, and the chapel serves for a magazine.

45. The convent of the *Dames de la Jussienne*, in the street of that name, is transformed into private houses.

46. The *Filles de la Madeleine*, or the *Madelonettes*. About the year 1616, a large house was bought in the rue des Fontaines, near the Temple, for the reform of prostitutes. Many pious persons contributed to this institution, and it became a large establishment, not only for such

women, but also for an order of nuns to take care of them. It is now a prison.

47. The house of the *Dames de la Madeleine de Trenelle*, rue de Charonne, is now a cotton-manufactory.

48. The *Dames de Saint Magloire*, rue Saint Denis. The church, with its lofty tower, have been demolished, and the site employed for commercial buildings and establishments of *roulage et messageries*.

49. The *Filles de Sainte Marguerite*, rue Saint Bernard. This convent is now a manufactory of paper-hangings.

50. The *Filles Sainte Marie*, No. 56, rue du Bac. Upon its site has been formed the passage Sainte Marie.

51. The *Dames Saint Michel*, rue des Postes. Their house and extensive garden are now private property.

52. The convent of the *Dames Miramiones*, quai de la Tournelle, is now the *Pharmacie centrale*.

53. The *Filles Notre Dame de la Miséricorde*, rue du Vieux Colombier. This building is now a Masonic Lodge.

54. The *Nouvelles Catholiques*, rue Sainte Anne. Founded at the same time as the *Nouveaux Convertis*. Several private houses have been erected on its site.

55. The Abbey of *Sainte Perine*, at Chaillot, now forms an institution for aged persons of both sexes. *

56. The *Filles de la Présentation*, rue des Postes. Their house is now occupied as a school for young gentlemen.

57. The *Bénédictines Dames de Notre-Dame-des-Prés*, rue de Vaugirard, near the barrier. Suppressed at the revolution.

58. The *Filles de la Providence*, rue de l'Arbalète. Dame Marie Lumagne, who died in 1659, instituted this order or congregation.

* See HOSPITALS, *Institution de Sainte Périne*.

These nuns made no vows, but yet were under some special obligation. The establishment was begun at Charonne, in the house of the widow of the duke of Orleans, brother of Louis XIII. Queen Anne of Austria obtained for them a house and a church in the rue de l'Arbalète, called *Hôpital de la Santé*; because it was destined for the *Pestiférés de l'Université*, to receive whom she built another between *Tombe Issoire* and the *Champs de l'Alouette*, which was called *Sainte Anne de la Santé*. These premises are now occupied by a founder and a sugar-refiner.

59. The *Dames Recolettes*, rue du Bac. The church contained a picture of the Immaculate Conception, by La Fosse. This house was sold at the revolution.

60. The *Filles du Sauveur*, rue de Vendôme, in the Marais. No longer in existence.

61. The *Filles Saint-Thomas-de-Ville-Neuve*, rue de Sèvres. This house is still a convent. They had another house in the rue de Vaugirard, under the name of *Filles de l'Enfant Jésus*.

62. The *Filles Saint Thomas*, in the street of the same name, at the end of the rue Vivienne. The church and house are demolished, and on their site is erected the Exchange and Tribunal of Commerce, under the direction of the architect H. Lebas.

On part of the garden of this convent, which extended from the rue Notre-Dame-des-Victoires nearly to the rue de Richelieu, were erected the passage and Théâtre Feydeau.

63. The *Filles de la Trinité*, rue de Reuilly. This convent is now a manufactory of sewing cotton.

64. The *Union Chrétienne de Saint Chaumont*, rue Saint Denis, at the corner of the rue de Tracy. The

church, begun in 1781, after the designs of the architect Convers, is converted into the warehouse of a cloth-merchant.

65. The *Ursulines*, rue du faubourg Saint Jacques. This congregation was founded in 1607, in the Hôtel de Saint André, in the faubourg Saint Jacques, by the benefactions of several persons of rank. There being already a congregation of *Filles Séculières*, who bore the name of *Ursulines*, at Aix, in Provence, two of them came to Paris, to form the new institution, one of whom was appointed superior of the Hôtel de Saint André. The object of this congregation was to instruct females, and their method gave such general satisfaction, that girls were brought to them from every quarter. The hotel becoming insufficient for the number of its inmates, and it being also wished that they should be formed into a strictly religious congregation, madame de Sainte Beuve generously became their foundress, and devoted to this object part of her property, upon condition that these *Filles Séculières* would become *religieuses*, and that in addition to the three essential vows of all *religieuses*, namely, poverty, chastity, and obedience, they would make a fourth, to apply themselves to the instruction of young girls. Her object being to render her institution perpetual, she obtained bulls from pope Paul V., purchased a large piece of ground near the Hôtel de Saint André, in a place called *les Poteries*, and erected a spacious house, with a chapel and every thing necessary for the establishment of the nuns, who entered the premises in 1614. Madame de Sainte Beuve then settled upon the house an annuity of 2000 livres for the foundation of twelve nuns.

Queen Anne of Austria laid the first stone of the church, in 1620. Madame de Sainte Beuve gave 6000 livres

towards its erection, and, dying in 1628, was buried in the middle of the choir.

This congregation in a very short time spread throughout France, and they had at least one hundred and twenty houses at the time of the revolution.

The Ursulines not only occupied themselves in teaching their boarders, but also in affording religious instruction to young girls in the neighbourhood, who flocked to them twice a day, and in teaching them, gratuitously, to read and write. The buildings have been demolished, and on part of their site has been opened the rue des Ursulines, from the rue Saint Jacques to the rue d'Ulm.

66. The *Ursulines*, No. 47, rue Sainte Avoie. This convent was also founded by madame de Sainte Beuve. Private houses have been built upon its site, in one of which the Jews held their religious meetings for three years previous to the erection of the new synagogue in the rue Notre-Dame-de-Nazareth.

67. The *Dames de la Ville-l'Évêque*, a convent of Benedictines, situate in the rue de la Madeleine. It was founded in 1613 by two princesses, Catherine d'Orléans de Longueville, and Marguerite d'Estouteville her sister. Ten nuns were taken from the abbey of Montmartre to occupy this new convent. It was suppressed in 1790, and private houses have been erected on its site.

68. The *Dames de la Visitation*. This order, called *de la Visitation de la Sainte Vierge*, or *de Sainte Marie*, was founded, in 1610, by Saint François de Sales, bishop and prince of Geneva. They were so named because they employed themselves in visiting the sick and poor, in honour of the visit which the Virgin Mary made to Saint Elizabeth.

There were four houses of this order in Paris. The first, in the rue Saint Antoine, was established in 1619.

In the church, built by Mansard, was the tomb of the celebrated Foucquet, *surintendant* of the finances under Louis XIV., who died in the fortress of Pignerol, in 1680.

It was on the steps of this church that the University of Paris assembled in a body in 1664, and complimented cardinal Chigi, nephew of pope Alexander VII., and legate *à latere* in France. Upon this occasion a canopy was erected, under which the rector of the university stood and delivered the address.

The church now belongs to the Calvinists, and the convent and garden, which occupied a large space, have been demolished or sold.

69. The second house was in the rue du Bac. The church was built in 1775, after the designs of the architect Helin, but is, with the other buildings, entirely destroyed.

70. The third, in the rue Saint Jacques. The altar-piece, by Le Brun, represented Saint François de Sales. It is now occupied by the *religieuses de Saint Michel*.

71. The fourth was at Chaillot. The church, built by Mansard, is demolished. Here were entombed the hearts of Henrietta, daughter of Henry IV., and queen of Charles I. king of England; of James II., her son; and of Louisa Maria Stuart, his daughter, who died at Saint-Germain-en-Laye, in 1718. The site of this convent was cleared in 1810, to erect a palace for the king of Rome.

This last completes the number of seventy-one convents and communities of women existing in Paris in 1789.

The annual revenue of these convents amounted to 2,028,859 livres; that of the fifteen chapters in Paris, amounted to 1,238,427 livres; that of the five abbeys and commendatory priories, 612,269 livres; and the clear revenue of the religious houses of both sexes, of the archbishopric, of the abbeys and priories, amounted to 3,214,730 livres.

CHURCHES OF THE HOSPITALS.

The churches of the hospitals and of the *Maisons Hospitalières*, which existed in Paris in 1789, were twenty-eight in number.

1. *Saint Anastase*, or *de Saint Gervais*, rue Saint Anastase, in the Marais, founded in 1171, by some charitable individuals for poor travellers, was originally situated in the parvis de Saint Gervais. In the fourteenth century it was given to some *religieuses hospitalières*, who, in 1655, having purchased the Hôtel d'O, in the Vieille Rue du Temple, abandoned and sold their former house. In the time of Félibien there was still to be seen in the chapel the figure of an ancient hospitaler of this house, kneeling at the foot of a crucifix, and dressed in a cope with a green hood.

The nuns who removed to the Hôtel d'O continued there till 1790. The hotel is demolished, and on its site is a market.

2. *Sainte Catherine*, rue Saint Denis, at the corner of the rue des Lombards. The nuns of this hospital used to lodge, for three days, poor maid servants who were out of place. They were also obliged to bury all the unknown dead found in different parts of the city, after they had been exposed at the *Grand Châtelet*, in order to be owned by their friends. The buildings of this hospital were demolished during the revolution, and private houses have been erected on their site.

3. *La Charité*, rue des Saints Pères. (See *Hospitals*.)

4. *Les Sœurs de la Charité*, rue Saint Laurent. Saint Vincent de Paule founded this hospital in 1653, with the contributions of a person who withheld his name. It now forms barracks, and a kind of hospital, where patients are received for the payment of a small sum daily.

5. *Les Convalescens*, in the rue du Bac. This hospital was founded by a lady, about the year 1650, for the purpose of receiving eight convalescents upon leaving the hospital *de la Charité*, who might remain here eight or ten days to recruit their strength. During this time they also received religious instruction. It contained twenty-one beds. In 1790 it was suppressed, and is now let out by the government.

6. *Les Enfants Trouvés*, rue du faubourg Saint Antoine, now *Hospice des Orphelins*. (See *Hospitals*.)

7. *Les Enfants Trouvés*, parvis Notre Dame. The church was richly decorated with paintings by Natoire and Brunetti, and was rebuilt in 1747, by Boffrand, on the ruins of the church of Sainte-Geneviève-des-Ardins. This house was a *succursale* of that in the faubourg Saint Antoine. It now serves as a central bureau for admission into hospitals.

8. *L'Hôpital du Saint Esprit*, Place de Grève. About the year 1362, some pious individuals, affected by the spectacle of several children who were dying for want, resolved to erect an hospital, and for that purpose purchased a house and a *grange* in the Place de Grève, near the Hôtel du Dauphin, now the Hôtel de Ville. Having built a chapel, they obtained permission of the bishop of Paris to establish a fraternity of the *Saint-Esprit*, in order to excite the faithful to contribute to this pious work. This fraternity being instituted, and the hospital built, they obtained a confirmation from Urban V.,

who moreover granted indulgences of a year and forty days to all who should aid the institution by their alms.

In 1406, the administrators, or rather the masters and governors of the fraternity du Saint Esprit, built the church.

In this hospital, legitimate children only, natives of Paris, were received; bastards and foundlings were excluded by letters-patent of king Charles VII., and also by the rule of the house.

The hospital and church now form part of the Hôtel de Ville.

9. *La Pitié*, rue Saint Victor. (See *Hospitals*.)

10. *L'Hôtel-Dieu*, Parvis Notre Dame. (See *Hospitals*.)

11. *Hôpital de Saint Jacques*, rue Saint Denis. This hospital, and its ancient chapel, which still exists, have become private property.

12. *Hospice Beaujon*, rue du faubourg du Roule. (See *Hospitals*.)

13. The hospital of the parish of *Saint Eustache*. Now quite demolished.

14. *Hospice de Saint Sulpice*, now *Hôpital de Necker*, rue de Sèvres. (See *Hospitals*.)

15. *Hospice de Saint Merri*, Cloître Saint Merri. No longer in existence.

16. *Les Dames Hospitalières de Notre Dame*, rue de la Chaussée-des-Minimes, were founded in 1624, under the protection of queen Anne of Austria. This house was the retreat of mademoiselle d'Aubigné, afterwards duchesse de Maintenon. It contained twenty-three beds, and is now a cotton-manufactory.

17. *Les Dames Hospitalières de la Roquette*, rue de la Roquette, faubourg Saint Antoine, a *succursale* to the preceding, was founded about 1636. It contained nine-

teen beds for aged and infirm women. It is now a cotton-manufactory.

18. *Les Dames hospitalières de la Miséricorde*, rue Mouffetard. This hospital was founded by Antoine Séguier, *président à mortier* of the *Parlement* of Paris in 1624, for one hundred poor orphan girls, natives of Paris. They were to be from six to seven years old, and might remain in it till the age of twenty-five. This house was suppressed during the revolution, and is converted into manufactories.

19. *Hôpital des Incurables*, now *Hospice des Femmes Incurables*, rue de Sèvres. (See *Hospitals*.)

20. *Orphelines du Saint Enfant Jésus*, cul-de-sac des Vignes. This school, established in 1711 for female orphans, is now a boarding-house for infirm persons.

21. *Les Orphelines*, rue du Vieux Colombier, established about 1680, is now the convent *des Sœurs de la Charité*.

22. *Les Petites Maisons*, now *Hospice des Ménages*, rue de la Chaise. (See *Hospitals*.)

23. *Hôpital de Saint Louis*, rue de Carême-Prenant. (See *Hospitals*.)

24. *Hôpital de Santé*, or *de Sainte Anne*, faubourg Saint Marcel, was founded by Anne of Austria, mother of Louis XIV. It is now a dependence of the Hôtel-Dieu.

25. *Sainte Pélagie* is now a prison. (See *Prisons*.)

26. *Les Quinze-Vingts*, rue de Charenton. (See *Hospitals*.)

27. *La Salpêtrière*, boulevard de l'Hôpital. (See *Hospitals*.)

28. *Hôpital de la Trinité*, situate at the corner of the rue Saint Denis and the rue Greneta. This hospital was founded in 1202, by two Germans, who purchased two acres of ground for that purpose in the rue Saint Denis, at that time without the city. They constructed on this

spot an hospital for poor pilgrims, who, arriving late at night, could not enter the gates. In 1210, the same persons obtained permission from the bishop of Paris to build a chapel, and to establish a foundation for the maintenance of three *religieux Prémontrés*, to perform divine service.

After a lapse of some years, this hospital, having fallen into decay, was let to various persons, and, among others, to a society who called themselves *Maistres de la Confrérie de la Passion de Notre Seigneur Jésus Christ*, who hired part of it in order that they might represent in the great hall (which was one hundred and twenty-six feet long and thirty-six broad) the Mysteries of the Passion, and other historical facts of the Holy Scripture. These sacred representations were soon superseded by subjects drawn from profane history, which were afterwards commonly named, *les jeux des pois pilés*. This was the origin of the drama in France.*

In the year 1544, under the reign of Francis I., general regulations were adopted for all the poor in Paris, who were then divided into several houses, in order to prevent the contagious disorders which frequently infected the city. It was also ordered that orphans should be placed in the *Hôpital du Saint Esprit*, near the Hôtel de Ville, and that the children of persons who could not maintain them should go to the *Hôpital de la Trinité*. The church was rebuilt in 1598, and the portal in 1671.

Guillemette de l'Arche, widow of Jean Brice, *marchand bourgeois* of Paris, bequeathed, in 1546, *deux muids de bled* per annum, to be made into bread for the breakfast of these poor children. Guillaume de l'Arche, her brother, one of the first administrators of the hospital, founded two low masses to be said annually, when every child that attended them received a *pâté de cinq*

* See CHAP. VIII.—*Theatres*.

deniers, and their master a *pâté de trois sols* and a quart of wine.

The fraternity of the taylor of Paris used to celebrate in this church their service and masses, in consequence of a sum of money which they gave to the hospital.

In early times, the dead of the Hôtel-Dieu used to be interred in a cemetery near this hospital; they were conveyed in a cart covered with black cloth, and followed by a priest in a surplice and stole. This vehicle passed regularly about four in the morning and ten in the evening every day.

The buildings of this hospital were entirely demolished in the early part of the revolution, and regular streets of small houses have been erected on their site.

COLLEGIATE AND OTHER CHURCHES.

To complete the review of the religious edifices which existed in Paris previous to 1789, we shall notice a few other churches, which were either collegiate, private, or *succursales* to those already described. Nearly all these buildings have either been destroyed or their destination changed.

1. *Saint Thomas*, or *Saint-Louis-du-Louvre*, rue Saint-Thomas-du-Louvre. Thomas à Becket, archbishop of Canterbury, having fled into France from the persecution of Henry II., king of England, was received by Louis VII., and treated very honourably for six or seven years; but afterwards returning to England, he was murdered in Canterbury cathedral in 1170. Louis the Seventh, having crossed the Channel in the year 1179, went to pay his devotions at the tomb of this turbulent

priest, and gave to the church of Canterbury a valuable gold chalice, and one hundred *muids* of wine, as a perpetual annuity, to celebrate his feast. The king's piety excited that of his brother Robert, count of Dreux, who, in 1187, founded at Paris the collegiate church of Saint-Thomas-du-Louvre, and endowed it for four canonical priests. Robert dying, Agnès his widow, fearing lest this foundation should be afterwards altered, obtained, in 1189, a confirmation of it from pope Clement III. Philip Augustus also confirmed it by letters-patent, sealed with the great seal in green wax, and dated 1192. Pope Innocent III., by a bull in 1199, took under the protection of the holy see the persons and property of this church.

In 1428, John duke of Brittany, and count of Montfort and Richemont, augmented the number of the prebends of this church, for which purpose he gave them an hotel, called *la Petite Bretagne*, contiguous to the property they already possessed, upon condition that they should pray to God for him, his wife, and children. By this donation the number of prebends was increased to seven, to be nominated alternately by the king and the bishop of Paris.

In 1739, the king having granted 50,000 crowns for rebuilding this church, which was falling into ruin, they began by demolishing a part, reserving the rest for the usual service of the chapter. But, at the moment when the canons were performing the office, that part of the building which had been preserved fell, and buried them in its ruins. This fatal accident led to the union of the chapter of Saint-Nicolas-du-Louvre to that of Saint-Thomas, which was near, and in 1749 the chapter of Saint-Maur-des-Fossés was also added to them. The new church, built by Thomas de Germain, was dedicated to Saint Louis in 1744.

The front of this church was composed of a circular projection, adorned with Ionic pilasters; at the sides were towers, which were united to the extremities of the portico by Ionic pilasters. The church was composed merely of a nave and a sanctuary, in which was the choir of the canons, and in the centre was the high altar. A row of Corinthian pilasters, surmounted by an entablature, adorned the interior of this church.

The chapel of the Virgin contained a bas-relief, in marble, of the Annunciation, enriched with bronze ornaments, by Lemoine. In another chapel was the mausoleum of cardinal de Fleury, by Lemoine and Bouchardon. In the church were several pictures by Coypel, Restout, and Vanloo.

This edifice, which had been executed with great care, enjoyed a high reputation about the middle of the last century. The singularity of the plan, and the richness of the internal decoration, attracted the attention of artists and amateurs; but its external ornaments, and the twisted forms of the portico, were in the worst style.

Upon the restoration of the churches in France, about the year 1800, that of Saint Thomas was given to the protestants; but in 1809 it was demolished, in order to carry into execution the plan of uniting the palaces of the Louvre and the Tuileries.

2. The collegiate church of *Saint-Étienne-des-Grés*, rue Saint Jacques, was one of the most ancient in Paris.

It was so named from *gressibus*, or *gradibus*, the steps to ascend to it. The fraternity of *Notre-Dame-de-Bonne-Délivrance* was instituted in this church in 1533. Gregory XIII., in 1581, granted to the *confrères* great privileges, which were confirmed by Clement VIII. in 1601. The high feast of the fraternity was on the day of the Assumption of the Virgin. Saint François de Sales, when a student

in the University of Paris, often went to this church to pray in the chapel of the Virgin, for the gift of continency.

The canons of Notre Dame had the right of burying the canons of this church.

A few fragments are all that remain of this edifice.

3. *La Chapelle Saint Éloi*, rue des Orfèvres. Saint Éloi being a goldsmith before he was a bishop, the goldsmiths of Paris chose him for their patron, and built a chapel in his honour, called *la Chapelle aux Orfèvres*, in the rue des Deux Portes, behind the church of Saint-Germain-l'Auxerrois; to this was also attached an hospital for poor workmen of that trade. It was rebuilt in 1550, after the designs of the celebrated architect Philibert Delorme, and contained several pieces of sculpture by Germain Pilon.

The goldsmiths of Paris maintained a chaplain, who celebrated mass in it on Sundays.

Some fine parts of the building still remain, although it has been converted into private houses.

4. The convent and church of *Sainte-Catherine-de-la-Culture*, rue Culture-Sainte-Catherine, in the Marais, was formerly called *Sainte-Catherine-du-Val-des-Écoliers*. The origin of the latter appellation is said to have been, that, about the year 1201, four doctors of theology, named William, Richard, Évrard, and Manassé, who, out of humility, only took the title of scholars, retired into a valley of woods and rocks in the diocese of Langres, in order to pass the remainder of their lives in a holy manner. They afterwards built some dwellings, and a small church in honour of Saint Catherine, a virgin and martyr; and at the same time they took the white habit of the regular canons of Saint Augustin, and followed the same rules as those of Saint Victor, at Paris. Several persons of piety and consideration, and even prelates, having

joined them, their number became very great in a short space of time. Saint Louis, who had a strong attachment to all religious orders, brought some of these canons to Paris, and built a church for them in the rue Sainte Catherine. He laid the first stone of it in person, and gave them a revenue of 30 deniers a day.

Saint Louis performed this act of piety at the request of the archers of his guard, who were then called *Sergens-d'armes*, and afterwards *Huissiers de la Chambre du Roi*, in memory of the victory obtained, in 1214, at the bridge of Bouvines, which they defended with great valour. These archers established their fraternity in this church in 1376, with the consent of Charles V., and they obtained from his successor, Charles VI., in 1410, several privileges, and among others, that the *connétable* should be the conservator of their rights.

The following inscription was upon the portal of the church:—

A la prière des sergens-d'armes, monsieur Saint Loys fonda ceste église et y mist la première pierre. Ce fust pour la joie de la victoire qui fust au pont de Bovines, l'an 1214.

Les sergens-d'armes pour le temps gardoient ledit pont, et vouèrent que si Dieu leur donnait victoire, ils fonderoient une église en l'honneur de madame Sainte Katherine; ainsi fust-il.

The *sergens-d'armes* (*servientes armorum*), were instituted by Philip Augustus, for the guard of his person, when menaced by the Old Man of the Mountain. They were in the defensive armour of the time; their offensive arms were a *masse d'armes*, the bow and arrows; “*ils porteront toujours leurs carquois pleins de carreaux.*” These *carreaux* were a sort of arrows which were *carrés* (square). They had also lances. Their head-dress was the *cabasset*, or light casque, on which was a veil thrown back, afterwards called *cornette*. When they went to war, they laid aside the *cabasset* and took the *heaume*.

About the year 1640, the portico of the church was rebuilt, after the designs of P. de Creil. The entrance was decorated with pilasters, arranged in a semicircle, and the portico was formed by two columns in the centre. Above it was the statue of Saint Catherine leaning on a wheel. She was attended by six children, bearing the emblems of her martyrdom: one a sword, another a wheel, the third a crown, the fourth a ring, the fifth an open book, and the last a bundle of rods. These figures, with the bas-reliefs above them, were by Martin Van der Bogaert, better known by the name of Desjardins.

In this church were the monuments of René de Birague, chancellor of France, who died in 1583, and of his wife, by Germain Pilon. They were considered to be master-pieces of French sculpture, and were deposited in the *Musée des Monumens Français*.

On the site of the convent and church, several streets and a market-place have been formed.

5. The collegiate church of *Saint Sépulcre*, rue Saint Denis. The most ancient charter which mentions the church of the hospital of *Saint Sépulcre* is of the year 1325, by which it appears that Louis de Bourbon, comte de la Marche et de Clermont, gave 200 *livres parisis*, for the purchase of part of the spot where this church was built. The hospital was founded for the pilgrims of the Holy Sepulchre of Jerusalem, who formerly used to be lodged in it for several days.

In 1333 the number of *confrères* amounted to more than a thousand; among whom were kings, princes, and persons of all ranks. In 1672 this house, as well as that of Saint-Jacques-de-l'Hôpital, was united to the order of Saint Lazare, and remained so till its dissolution in 1790. At that time the fraternity consisted only of citizens and artists, who, in allusion to their feasting, were called *la*

confrérie de l'Aloyau (the brethren of the surloin). The buildings, called *la Cour Batave*, have been erected on the site of the church and other buildings of Saint Sépulcre.

6. The church of *Saint-Jacques-de-la-Boucherie*, rue des Arcis, first mentioned in a bull of Calixtus II., dated 1119, was originally a chapel dedicated to Saint Anne, but was erected into a parish church in the reign of Philip Augustus. The steeple, which is the only part now standing, was built in the reign of Francis I. It received the surname *de la Boucherie*, because the most ancient shambles in Paris were in its vicinity.

In this church was a celebrated fraternity, established under the title of *la Charité de Saint Charles Borromeo*. It was instituted in 1617, by cardinal de Gondi. Louis XIII. granted to this fraternity letters-patent, in honour of his queen, Anne of Austria, who, having made a vow to Saint Charles, and joined the fraternity, obtained the cure of a mortal disease. In the year 1662, Marie Thérèse, queen of France, enrolled herself in this fraternity, together with the dauphin, her son.

Pope Paul V., by a bull in 1617, granted absolution to the members of this fraternity, who took for their motto these words of Christ, "*Melius est dare quam accipere.*"

On the 4th of November, annually, the feast of Saint Charles Borromeo was celebrated with all possible pomp and solemnity; and his panegyric was pronounced by one of the first preachers in Paris.

Behind the choir was a copper plate, fixed to a pillar, with this inscription:—

DEO OPT. MAX. et CHRISTO-JESU HOMINUM

SALVATORI SACRUM.

JOANNI FERNELIO, ambranensi, HENRICI II, Galliarum regis, consiliario et primo medico, nobilissimo atque optimo, reconditarum et

penitus abditarum rerum scrutatori et explicatori subtilissimo; multorum salutarium medicamentorum inventori; veræ germanæque medicinæ restitutori; summo ingenio, exquisitâque doctrinâ; mathematico; in omni genere philosophiæ claro; omnibus ingenuis artibus instructo; temperatissimis sanctissimisque moribus prædito. Socero suo pientissimo PHILIBERTUS BARJOLIUS, supplicum libellorum in regiâ magister, magnique regis consilii præses, affinitate gener, pietate filius, mœrens posuit. Anno à salute mortalibus restitutâ 1558, 26 Aprilis. Vixit annos 52.

Doctor Fernel died very rich; 30,000 golden crowns were found in his study after his death, besides which, he left an income of 36,000 livres to his two daughters.

In 1443, an individual made a present to this church of a piece of figured woollen tapestry, called *the God of Love*, which, on grand festivals, was exposed to the admiration of the faithful. Even in our days, the churches of Paris are sometimes adorned with tapestry not entirely of a Christian character.

The church of Saint Jacques was one of those which enjoyed the privilege of sanctuary. In 1358, the murderer of John Baillet, treasurer of France, took refuge there. The dauphin, afterwards Charles V., had him removed by force and hanged; but the bishop of Paris sent persons to take the corpse of the assassin from the gibbet, and had a grand funeral service performed for him in the church, at which he himself assisted.

In 1406, another criminal, having fled to Saint Jacques, was forcibly taken to the *Conciergerie*. The bishop of Paris ordered divine service to be discontinued. The *Parlement* begged him to take off this interdict, with which the prelate would not comply, until he had obtained complete reparation for the violation committed.

Louis XII. abolished this privilege of sanctuary, so dishonourable to religion and so dangerous to society; it still subsists, however, in some Catholic countries of Europe.

The registers of this church afford some instances of the price of materials and labour in the beginning of the fifteenth century. We find that one of the pillars of the church was erected for 22 livres. A workman had 19 sous and 8 deniers for nine days' work, and lime cost a sou per sack.

The bishop of Paris having been invited by the curate of Saint Jacques to perform the ceremony of consecrating the high altar, the parishioners provided a dinner for the bishop, when it was ordered that *Monseigneur* should have a dish of fish worth 40 sous, besides a chad, which cost 18 sous, and a quart of hippocrass at 12 sous; in all 70 sous *parisis*.

A person called Hugues de Navarre, who was a master of theology, having walked in the procession of the *Fête-Dieu*, in place of the curate, who was at Rome, the parishioners, by order of the bishop of Paris, gave the learned doctor for his dinner a green goose, which cost 6 sous, and which in those days was reckoned a great dainty.

In the registers of this parish we also meet with some very extraordinary names of parishioners. The following may serve as a specimen: Guillemette Hausse-cul, Guiart Bellebouche, Gennevotte la Culotte, Hennequin Fleur-de-Rose, Jehan Qui-va-là, Agnès la Bénédicité, etc. Two of the choristers were called Jehan Carmen and Jehan Flageolet. Most of these were nicknames, expressive of the personal qualities or functions of the bearers, who, instead of being offended, were very proud of them. There were some other names, which are too indecent to be repeated.

7. The church of *Saint Honoré* was founded in 1204, by the munificence of Renold Chereins, and Sybille his wife, who gave nine acres of land, situate near the walls of the city, and adjoining the road to Clichy. Soon afterwards, Chereins and his wife bought another acre of land of the

prior of Saint-Martin-des-Champs, and of Saint-Denis-de-la-Chartre, which, with three more they purchased in 1209, they gave also for the foundation and endowment of this church. The *quartier Saint Honoré*, then waste and uninhabited, has since become one of the finest and most populous parts of Paris.

The famous cardinal Dubois, who had been a canon of this church, was buried in it in 1723. His mausoleum was by Coustou the younger.

Considering the immoral character of this cardinal, archbishop, and minister, it was not easy to write his epitaph. M. Couture, rector of the university, who composed the following inscription for his monument, is thought to have surmounted the difficulty with considerable success:—

D. O. M.

Hic ad aram majorem

Et in communi canonicorum sepulchrato situs est

GUILLELMUS DUBOIS, S. E. R. CARDINALIS,

Archiepiscopus et dux Cameracensis, S. Imperii Princeps,

Regi à secretioribus consiliis, mandatis et legationibus,

Primarius regni administer, publicorum cursorum præfectus,

Hujus ecclesiæ canonicus honorarius.

Quid autem hi tituli? nisi arcus coloratus et vapor

Ad modicum parens?

Viator,

Solidiora et stabiliora bona mortuo precare.

Obiit an. M.DCC.XXIII. ætat. LXVII.

Hæredes grati erga Regem, et summum pontificem

Animi monumentum. P.P.

This church was demolished in 1790, and on its site were formed covered passages, with shops, and the rue Montesquieu.

8. *Saint Aignan*, situate rue Chanoinesse, near Notre Dame, had two canons and two perpetual vicars. The canons took the title of *Semi-prébendés* in the church

of Notre Dame, enjoyed several of the rights and privileges of the canons of that church, and received the distributions made in it when they assisted at the office. This church was founded by Stephen de Garlande, archdeacon of Paris, and chancellor of France, in honour of Saint Aignan, bishop of Orleans, with the consent of Gilbert, sixty-fourth bishop of Paris, who died in 1123. The bishop and chapter allowed him for this purpose to divide his canonry, and endow two ecclesiastics with it, as appears by the following deed: —

In nomine sanctæ et individuæ Trinitatis. GILBERTUS Parisiorum episcopus tam præsentibus quam futuris: scire volumus omnes tam præsentibus quam futuros, quod STEPHANUS archidiaconus noster aures nostræ parvitatæ sæpè pulsaverit, rogando et supplicando quatenus præbendam suam duobus presbyteris habendam concederemus, et duos canonicos Beatæ Mariæ inde faceremus: proposuerat enim idem STEPHANUS quod in ecclesiâ, quam domibus suis contiguam ædificaverat, ministros sacerdotalis ordinis constitueret, qui, tam pro remissione peccatorum suorum, quam pro salute antecessorum suorum, Deo ibi ministrarent, et memoriam fratrum sanctæ matris ecclesiæ debitis horis celebrarent. Fuit etiam in ejus voto et petitione, quatenus in electione et impositione presbyterorum ibi ministrantium, et in investiturâ prædictæ præbendæ, capitulo Beatæ Mariæ vices nostras ex integro concederemus, et episcopuli auctoritate in perpetuum firmarem; omnesque, qui, pro investiturâ illâ pecuniam, pastum, vel aliquid ullo tempore promitterent, darent, vel acciperent, sub perpetuo anathemate poneremus. Voluit etiam ut nos de presbyteris illis hoc ordinarem, quatenus et in claustro, et in capitulo, et in choro, et in altaris servitio, et in omnibus aliis, sicut et cæteri canonici, irrefragabiliter haberentur; pariterque et alternatim per singulas septimenas, tam in matre ecclesiâ, sicut integri canonici, quam in prædictâ capellâ, Deo ministrarent. Nos igitur, justam et honestam in omnibus petitionem ejus considerantes, moti tam ratione quam ecclesiæ utilitate, assensu totius capituli nostri, preces illius benignè suscepimus, et petitioni tam justæ diligenter acquievimus, sub anathemate totum confirmando.

Stephen de Garlande gave, in addition to his canonical house, for the foundation of the two canons, two *clos de*

vignes, one of which was situated on the Montagne Sainte Geneviève, the other in the village of Vitry.

The pavement of this church was, at the time of its demolition in 1795, much lower than the street, and afforded a proof of the considerable elevation of the ground in the *Ile de la Cité*. A private house now stands on its site.

9. *Saint Ives*. This church, situate in the rue Saint Jacques, at the corner of the rue des Noyers, was built in 1348, with permission of Foulques, bishop of Paris, by some natives of Brittany and Touraine, who also founded in it a fraternity. In this church were hung up a great number of sacks, in which were papers of several law-suits which had been gained through the intercession of Saint Ives, who, during his life, was the true patron and gratuitous advocate of the poor in all law-suits. This church, with respect to revenue, was one of the best in Paris. It was an elegant building; on the portal were the statues of John VI., duke of Brittany, and Jeanne de France, his wife.

A paper merchant, who purchased the church, demolished it in 1796, and sold the materials. In 1817 he erected a small house on the spot.

10. *Saint-Julien-le-Pauvre*. This church, situate in the street of that name, near the Petit Pont, was very ancient, since Gregory of Tours relates that he lodged there in the reign of Chilperic, and when Raynemon, the successor of Saint Germain, was bishop of Paris. It was dedicated to two saints of the same name, Saint Julien, a native of Vienne, in Dauphiny, and Saint Julien, bishop of Le Mans, who was so charitable to the poor, that he kept a list of the names of the most necessitous, and enabled them to live without begging. It was from him that this church was called Saint-Julien-le-Pauvre; he was con-

sidered the patron of travellers, and there probably was an hospital for pilgrims attached to the church.

Étienne Pasquier, in his *Livre des Recherches*, relates, that when the University of Paris was first founded, the schools of theology and of the arts were held in the church of Notre Dame; but that afterwards they were divided, and the arts were taught in the church of Saint Julien. All the scholars of the university used to assemble there to hear the public lectures, as colleges were not established till long afterwards. The church of Saint Julien was rebuilt about the middle of the seventeenth century, and demolished during the revolution.

11. *Saint Marcel*, faubourg Saint Marcel. This church was founded by the count of Blaye, nephew of Charlemagne, in honour of Saint Marcel, the ninth bishop of Paris, who was buried in it. Before this time it was a chapel dedicated to Saint Clement, pope and martyr.* Charlemagne bestowed considerable property upon it, placed canons there, and granted them great privileges.

The chapter of Saint Marcel had the right of quit-rent, and an annuity of 12 deniers *parisis*, upon a house situate in the rue de la Galande, where it is said Saint Marcel was born. On Ascension Day, when the shrine of Saint Marcel was carried in procession, the chapter of Notre Dame stopped before that house and sang an anthem.

Two *obits* were sung in this church for Charlemagne, and his effigy was preserved in a glass case behind the high altar.

In the middle of the choir was a tomb, about two feet high, bearing the figure of a bishop, with this inscription:—

Hic jacet

Magister *Petrus Lombardus*, Parisiensis Episcopus, qui composuit

* Some historians state that it was the first cathedral in Paris.

Librum Sententiarum, glossas Psalmorum et Epistolarum. Cujus obitús dies est 13 cal. Aug. Anno 1164.

In 1793 the tomb of Peter Lombard was opened, and the body was found in his pontifical robes, and on his feet were embroidered shoes, with cork soles. These remains were stolen when the church was pillaged.

The church was demolished in 1806. The capitals of the columns of the *crypt*, or subterranean chapel under the choir, were preserved and transported to the *Musée des Monumens Français*, and thence to the Louvre. There was also preserved a block of stone, four feet long, which, before the demolition, was situated in an angle of the steeple. On one of its sides was a recumbent bull, in bas-relief, rudely sculptured. This figure has given rise to many conjectures and dissertations. Saint Marcel is said to have triumphed over a dragon and a furious bull; and the annual procession of the *Bœuf-gras* in Paris is said to be in commemoration of that event in his history. Some antiquaries see in this bull a Pagan sacred symbol, representing the sign of the Zodiac, the image of Spring, or an emblem of the god Mithras, whose worshippers represented him always with a bull at his feet.

12. *Saint Symphorien*, rue du Haut Moulin. This church was built in 1207, by Eudes de Sully, bishop of Paris, in consequence of a donation of some houses by Matthieu de Montmorency, count of Beaumont, for the foundation of three canons. Eleanor, countess of Vermandois, in order to support these canons, gave money to purchase *le Four banal* (the common oven) of the city of Paris, which was usually called *le Four d'Enfer*, on account of its depth and obscurity. This oven was built near the grand Châtelet. Garnier de Saint Lazare, a citizen of Paris, and Agnes his wife, gave for the same purpose a house situate in the university, near the church

of Saint-Julien-le-Pauvre, with four acres of vineyard. Rogier de la Chambre, and Jeanne his wife, gave also to this church, in 1214, the fifth part of 20 sols *parisis* of rent, to which they had an annual claim, out of the *Four d'Enfer*, and the 16 sols remaining they sold to the canons for 12 livres *parisis*. In 1225, Raoul Chevenacier bequeathed to this church the sum of 125 livres, for the foundation of a chaplaincy; but as that sum was too small for the purpose intended, the executors of his will consented that it should be laid out in an annuity for the augmentation of the prebends of the canons, on condition that a daily mass should be said for ever for the soul of Raoul.

The oldest of these canons bore the title of dean, and they all took the following oath at their reception:—

Ego N., canonicus hujus ecclesiæ Sancti Symphoriani civitatis parisiensis, juro ad sancta Dei evangelia residentiam continuam Parisiis facere; quod ego infra annum ero sacerdos; quod mediam partem portionis meæ fructuum primi anni, dabo realiter et fideliter fabricæ hujus ecclesiæ, prout in ordinatione et statuto fundatorum continetur; quod statuta et decreta etiam canonicorum, et ecclesiæ honorem et commodum, pro posse, quamdiu ero canonicus hujus ecclesiæ custodiam.

In 1698, this parish church and canonry were suppressed by the archbishop of Paris; and, in 1704, the building was ceded to the company of painters, sculptors, and engravers, by whom it was repaired and decorated. They placed over the altar a picture of Saint Luke, and the building was thenceforward called *la Chapelle de Saint Luc*. In 1792, having become national property, it was sold, and is now the warehouse of a potter.

13. *Chapelle Saint Joseph*, rue Montmartre. It was originally merely an oratory, placed, according to ancient usage, in the middle of a cemetery, which was that of Saint Eustache. The chancellor Séguier, wishing to

possess this spot, purchased it of the church-wardens. This alienation was approved by the archbishop of Paris in 1625, on condition that the purchaser should furnish to the parish of Saint Eustache a suitable spot in the faubourg Montmartre, for another cemetery and chapel.

In 1640, the chancellor Séguier laid the first stone of the chapel of Saint Joseph, which he erected at his own expense.

This chapel was embellished with the tombs of two celebrated men, who were interred there, Molière in 1673, and La Fontaine in 1695. The chapel, being demolished at the revolution, the tombs of La Fontaine and Molière were transported to the *Musée des Monumens Français*, and, in 1818, were erected in the cemetery of Père la Chaise.

The archbishop of Paris refused to allow Molière to be buried in consecrated ground, as actors were excommunicated persons; but Louis XIV. interfered, and ordered him to be buried in this chapel. It is said that the king sent for the curate, and asked him why he refused to bury Molière. The curate replied, that being excommunicated, he could not be buried in consecrated ground. The king asked to what depth the ground was consecrated. The curate said about four feet. "Then," said the king, "go and have a grave dug six feet deep for Molière, and bury him."

Boileau alludes to this circumstance in one of his *épîtres*, in these lines:—

Avant qu'un peu de terre, obtenu par prière,
Pour jamais sous la tombe eût enfermé Molière.

The widow of Molière said, "*On refuse un tombeau à l'homme à qui la Grèce eût élevé des autels.*"

The site of this chapel is now the Marché Saint Joseph.
14. *Chapelle de Sainte-Marie-Égyptienne, or de la*

Jussienne. This chapel formed the corner of the rue Montmartre and the rue de la Jussienne. The name of its founder and the time when it was built are equally unknown. The abbé Lebeuf, in his History of the Diocese of Paris, conjectures that some woman might have shut herself up in this chapel, to do penance for having been a vagabond or gipsey, called in French *Égyptienne*; or that she might have been one of those gipseys who said they were condemned to perform pilgrimages for penance and mortification, and who had shut herself up in this chapel, to end her days in imitation of Saint Mary of Egypt.

In 1427, when Paris was in the power of the English, a great number of gipseys flocked to that city. The ignorant and credulous populace received as inspired persons these strangers, who deluded them with the most ridiculous tales. They set forth that they were natives of Lower Egypt, who had abjured their false religion to embrace the true faith; but that, having relapsed into their former errors, they could only obtain absolution from the pope upon condition of wandering through the world for seven years. Only twelve arrived at first, one of whom called himself a duke, and another a count; the ten others passed for their suite and treated them with an appearance of respect. The rest of the troop came up soon after; but as the men, women, and children, were more than a hundred, they were ordered to stop at La Chapelle, a village between Paris and Saint Denis. It was there that the Parisians, and especially the women, went to consult these vagabonds, who strangely abused their simplicity. They said to the women, “*ton mari t’a faite cousse* ;” to the men, “*ta femme t’a fait coux.*” These absurd oracles produced such disorder in families, that the bishop was obliged, in order to put a stop to them, to go himself to La Chapelle; when a monk preached with vehemence against the for-

tune-tellers, and excommunicated, by command of the bishop, all those who had shown their hands to the gipseys, and had put faith in their predictions. This ceremony alarmed the people so much that the village was deserted that very day; and the gipseys, having no more dupes, went to seek their fortune elsewhere.

This chapel was demolished in 1792, and a private dwelling is erected upon its site.

15. *Sainte-Geneviève-des-Ardens*. Behind the church of Saint Christophe, in the street of that name which opens into the Parvis Notre Dame, was the church of *Sainte-Geneviève-des-Ardens*, the origin of which is altogether unknown.

The history of that maid, whose virtues and piety are said to have procured her the respect even of Pagan kings, and who became so celebrated without seeking to step out of the obscurity in which Providence had placed her; who, as long as she lived, was looked to as the refuge and consolation of the inhabitants of Paris, and obtained after her death the honour of becoming the patroness of a city called to such high destinies, is too well known to need repetition in this place. The tradition of it has been transmitted from age to age; and, down to the period of the revolution, the people of this capital were seen, in the midst of their greatest calamities, turning their first thoughts towards their ancient protectress, imploring the clemency of Heaven by her intercession, devoutly following her relics through the streets and squares, and attributing to her powerful influence the cessation of the evils with which they were afflicted.

In 1129, Paris and its environs were scourged by a terrible disease, which no remedy could overcome, and which was called *le feu sacré*, or *le mal des ardens*. Its ravages were so rapid and terrible, and the impossibility of stopping

them by any human means seemed so certain, that the people considered it as a scourge from Heaven. They had recourse, therefore, to fasting and prayer, and especially to the intercession of Sainte Geneviève. The shrine of this saint was taken down, and carried in procession to the cathedral.

It is said that the nave and the *parvis* were filled with sick persons, who, by touching the relics, were instantly healed, with the exception of three, whose incredulity served to add more lustre to the prodigy and to the glory of the patroness. It is added, that pope Innocent II., then at Paris, ordained that the anniversary of this miracle should be kept annually, under the title of *Excellence de la bienheureuse Vierge Geneviève*. It was afterwards celebrated under that of *Miracle des Ardens*.

This church, however, existed long before the famous procession of 1129. It is certain that Sainte Geneviève had an habitation and an oratory in the *cité*. It is not less certain that the canons of the monastery erected in her honour, on the south side of Paris, possessed in the *cité* a manor and an hospital, that they enjoyed a prebend and a vicarage in the cathedral church; and that, like the other *religieux* who had monasteries out of the *cité*, they retreated into their hospital to save themselves and their property from the fury of the Normans. Within the bounds of this hospital was a chapel dependant upon it, which afterwards became the church in question. It was called *Sainte-Geneviève-la-Petite*, and even long after the miracle above mentioned it had no other name. It is probable that the festival established in memory of that event caused it to take the name *des Ardens*.

The portal of the church was rebuilt in 1402. In the middle of it was an image of Sainte Geneviève, between Saint John the Baptist and Saint James the Great; and

on one side, in a niche, was the statue of a man, kneeling, with short hair and a hood. It was said to be the image of the famous Nicolas Flamel, who had contributed towards the repairs.

This church subsisted till 1747, when it was destroyed, in order to enlarge the hospital of the *Enfans Trouvés*.

*La Communauté des Frères Cordonniers.**

This association was formed in 1645, under the superintendance of the baron de Renti, a gentleman, who, animated by the most ardent charity, and indefatigable zeal for the progress of religion, had already procured christian instruction for the poor pilgrims in the *Hôpital Saint Gervais*. Wishing to afford the same benefit to artizans, whom ignorance led to profane the Sabbath and the festivals by debauchery, he did not disdain to associate with a shoe-maker, of the duchy of Luxembourg, named Henri Michel Buche. The unblemished probity of this man, his strictness in fulfilling his duties, and his mildness and humanity, had procured for him the surname of *le Bon Henri*. Encouraged by his virtuous patron, he succeeded in collecting together a few persons of his calling, who appeared disposed to follow his example.

M. de Renti, in conjunction with M. Coquerel, doctor of the Sorbonne, drew up rules for them, and this small community began its exercises. The tailors joined them, but after a short time they formed themselves into two communities. They still, however, continued respectively to

* Unable to fix on a place more suitable, we here insert an article on a sect which existed in Paris for a century and a half; and another on one which arose in this capital at a time when all the churches were demolished, deprived of religious worship, or profaned.

observe those statutes which they had adopted, and scrupulously fulfilled them till the revolution. They worked and took their meals together, recited certain prayers at stated periods, sang psalms or canticles, and gave the overplus of their earnings to the poor.

Le Secte des Théophilanthropes.

In the year V (1796), a new sect arose in Paris, more distinguished for moral injunctions than religious opinions, very tolerant, professing to respect all religions, and forbearing to attack any of them.

In their public worship they inculcated gratitude towards the Supreme Being, and maintained the duties of men towards each other, of children towards their parents, of fathers towards their children, and the reciprocal duties of husbands and wives.

The first meeting of the *Théophilanthropes*, or *Amis de Dieu et des Hommes*, was held on the fifteenth of January, 1797, at a house in the rue Saint Denis, appropriated to the education of the blind.

In the hall dedicated to this object were tables in large characters, containing maxims relative to the social virtues, and affording general rules of conduct. The following were some of the inscriptions:—

Nous croyons à l'existence de Dieu et à l'immortalité de l'âme.

Adorez Dieu, chérissez vos semblables, rendez-vous utiles à la patrie.

Le bien est tout ce qui tend à conserver l'homme et à le perfectionner.

Le mal est tout ce qui tend à le détruire ou à le détériorer.

Enfans, honorez vos pères et mères, obéissez-leur avec affection, soulagez leur vieillesse ; pères et mères, instruisez vos enfans.

Femmes, voyez dans vos maris les chefs de vos maisons, et rendez-vous réciproquement heureux.

An altar, on which was placed a basket of flowers or fruits, the symbols of creation and vegetable production,

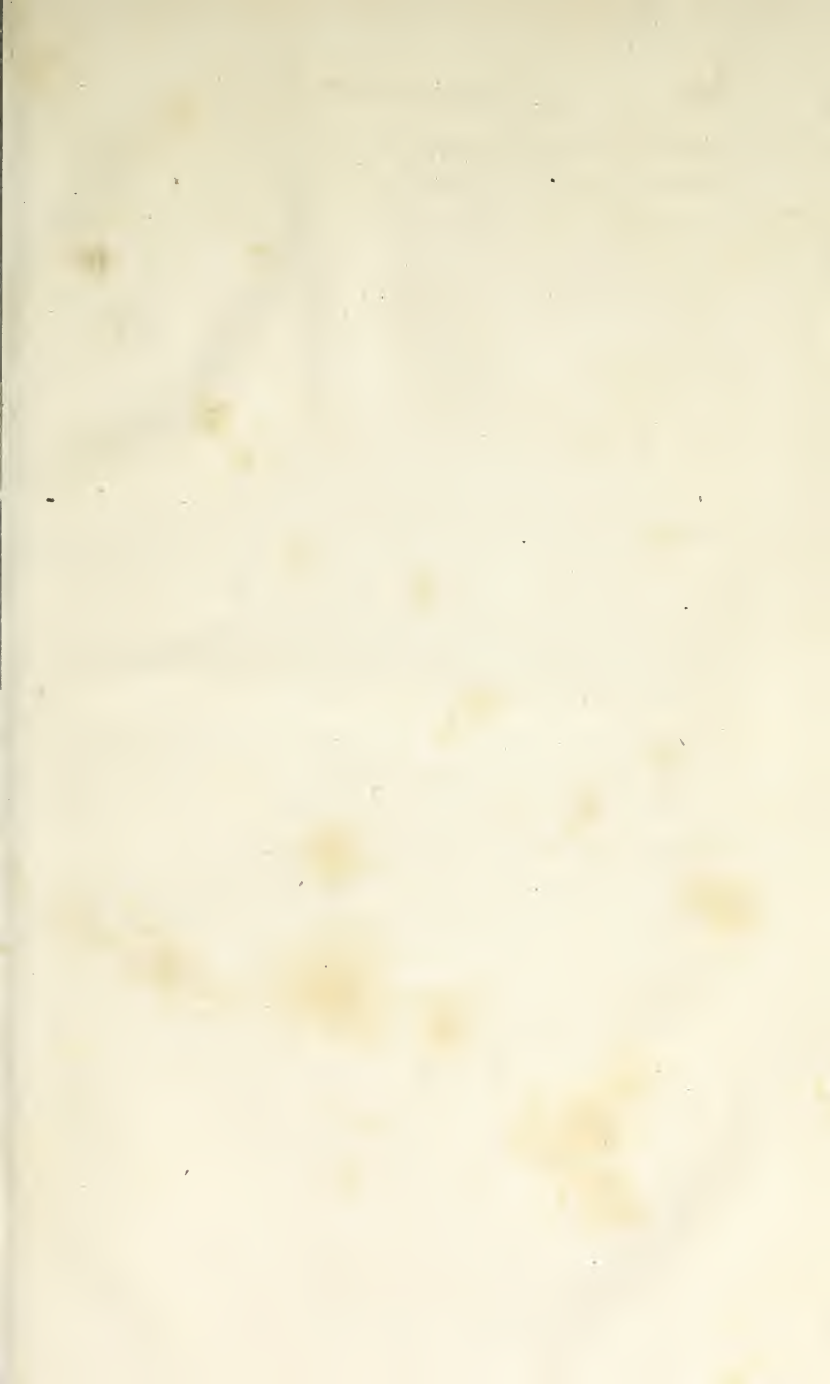
was, in addition to these maxims, the only object presented to the contemplation of the congregation. A speaker in a plain garb, but the form of which differed from ordinary apparel, explained the advantages of a regular life, of beneficent actions, and deeds of virtue.

After the address they sang hymns, in which the congregation joined. The poetry and music were composed for and adapted to the occasion.

The Theophilanthropists made such numerous proselytes that their first conventicle could not contain them. They solicited permission to hold their assemblies in some unoccupied church of Paris; or, if it were occupied, that they might use it at times when mass was not celebrated. They established themselves successively in the churches of Saint-Jacques-du-Haut-Pas, Saint Sulpice, Saint-Thomas-d'Aquin, Saint-Étienne-du-Mont, Saint Médard, Saint Eustache, Saint-Germain-l'Auxerrois, Saint Roch, and Notre Dame.

Bonaparte, having seized the reins of government, beheld with uneasiness a society pursuing a course of morality, and which, by its influence, might thwart his ambitious projects. He first withdrew from them the slight assistance granted by the government to which he succeeded; he sent agents into their assemblies to excite disturbance, and to turn them into ridicule; and it was at this period that the Theophilanthropists were styled *filous en troupe*.

At length the consular government, by a decree of October 4, 1801, forbade them to meet in the national edifices, and refused to sanction a private building for their assemblies.





SPECIAL 83-B

9215-1

v. 1

